Prayer of a Sick Person *41*
Prayer of a Musaafir (Traveler) *42*
Jum'ah (Friday) Prayers *44*
Prayers of the 'Eidayn (Two Eids) *47*
Prayers for the Dead *50*
Islamic Duty of Fasting *52*
Fasting During Ramadaan *54*
Visibility of the Moon and its Testimony *55*
Niyyah *57*
Mustahibbaat of Fasting *58*
Makroohaat of Fasting *58*
Mufsidaat of Fasting *59*
The Qadaa of Fasting *61*
Kaffaarah (Compensation) *62*
I'tikaaf *63*
The Timings for I'tikaaf *65*
Permitted Actions During I'tikaaf *65*
Makroohaat and Mufsidaat of I'tikaaf *66*
Nadhr or Vows *67*
Zakaah *68*
Property for Zakaah and the Nisaab *68*
Giving Zakaah *70*
The Masaarif of Zakaah *72*
Sadaqat-ul-Fitr *74*

Q. How is it if a person reading the Holy Qur'aan is sitting at a place where many people can hear him, and he reads the *aayah* of *sajdah* in a low voice so that the other people do not hear?

A. It is allowed and in such a situation it is even better to read it in a low voice.

Prayer of a Sick Person

Q. In what conditions is a sick person allowed to say his or her prayers sitting?

A. When the sick person has not strength enough to stand up or it causes him great pain, or it may aggravate the trouble, or he staggers and there is possibility of his falling down, or when he has the strength to stand up but cannot go into *rukuu'* or *sujood*: in all these conditions he can say the prayer sitting. And if one can do *rukuu'* and *sajdah* and not other things with *rukuu'* and *sajdah* then he can say his prayers by making gestures for *rukuu'* and *sajdah* by bending his head. For the gesture for *sajdah* he should bend his head more than for *rukuu'*.

Q. What if a person cannot do full *qiyaam* but can stand up for a while?

A. He should stand up as long as he can.

Q. What if a patient cannot say his prayers even sitting down?

A. He should say it lying down, like this: Lie down on your back with legs towards the *qiblah*. Do not stretch them. Knees should be vertical, with a pillow under the head to rest it at a higher level. Say your prayer by making gestures. Bend your head for *rukuu'* and *sajdah*. This is the best and preferred posture. It is also allowed to lie on the right side with face towards the *qiblah* or on the left side similarly and say the

prayer with gestures. But the better posture of these two is to lie down resting on the right side.

Q. What is the ruling if the patient has no strength even to move his head?

A. If the patient has no strength even to move his head for gestures, he should delay the prayers. If this condition continues for more than a day and night, he will not be bound to say *qaḍaa* for those prayers, but if within a day and night, or a lesser period than that, he gains the strength of moving his head for gestures, he will have to say *qaḍaa* for those (five or less) prayers.

Prayer of a *Musaafir* (Traveler)

Q. What is the length of journey which makes a person a *musaafir* (traveler)?

A. One who takes a journey which can be covered in three days walking is a *musaafir* in the eyes of *Sharee'ah*. Three days do not mean that one travels all day long, but each day's journey is taken from the morning till noon. The speed is normal and day means the smallest day.

Q. What is meant by normal speed and how many miles do the three days traveling make?

A. Normal speed means the speed of walking. It is right to calculate three days of traveling as three *manzil*, but to make it easy, this is regarded as equal to 48 miles.

Q. What if one travels by train, horse, car, *etc.* with the intention of going to a distance where one on foot reaches in three days?

A. He will be a *musaafir*, however much faster he may reach that distance.

Q. In what ways are the *musaafir*'s prayers different?

A. The *musaafir* says only two *rak'aat* instead of four in Zuhr, 'Asr, and 'Ishaa. There is, however, no change in Fajr, Maghrib, and Witr prayers. They remain the same.

Q. What is saying of two *rak'aat,* instead of the prayer of four, called?

A. It is called *Qasr* (shortened).

Q. From when should a *musaafir* begin *qasr*?

A. From the time when he is out of his home town.

Q. For how long should a *musaafir* do *qasr*?

A. One should do *qasr* as long as he is traveling and does not intend to stay in a city or village for a period of 15 days. But from the very moment he intends to stay for 15 days (or more) at any place he should start saying prayers in full.

Q. What if one originally intended to stay for three or four days at a place, but the work did not finish and his stay was prolonged to two or three more days and again the work was not finished and he again intended to stay for two or three more days and in this way fifteen days elapsed?

A. Prolonged stay does not matter when the intention in the first instance was for less than fifteen days. One should continue *qasr* till he is sure that he will have to stay for more than fifteen days.

Q. What if the traveler says the prayer of four *rak'aat* in full?

A. If one sat in *qa'dah* after the second *rak'ah*, the prayers may be corrected by *sajdah sahw* in the *qa'dah akheerah*. But one who does it intentionally will be sinful. If done unknowingly, then there is no harm. In such cases the first two *rak'aat* will be treated as *fard* and the last two as *nafl*. But if one did not sit in *qa'dah* after the second *rak'ah* then all the four *rak'aat* will be treated as *nawaafil*. The *fard* should be said all over again.

Q. What if a *musaafir* says his prayers behind a *muqeem* (one who is in his home town)?

A. A *musaafir* saying prayers behind a *muqeem imaam* should say four *rak'aat*.

Q. What if the *imaam* is a *musaafir* and the *muqtadi* is *muqeem*?

A. The *musaafir imaam* should complete his prayers with *salaam* after two *rak'aat* and should tell the *muqeem muqtadi*s to complete their prayers, saying, "Complete your prayers; I am a *musaafir*." Then the *muqtadi* should stand up without *salaam* and complete the other two *rak'aat*. They should not recite *Faatihah* and another *surah* in these two *rak'aat* and no *sajdah sahw* should be done for any *sahw*.

Q. Is saying prayers allowed on a moving train or a ship?

A. It is allowed. If one can say prayers standing up without fear of wheeling or falling down, the prayers should be said standing up. If this is not possible, prayers can be said while sitting down. If the train or ship turns in a way that the *musalli*'s face is turned away from the *qiblah*, he should at once turn the face towards the *qiblah*, otherwise the prayers will not be accepted.

Jum'ah (Friday) Prayers

Q. Are *Jum'ah* (or *Jumu'ah*) prayers *farḍ, waajib,* or *sunnah*?

A. Jum'ah prayers are *farḍ* and more emphasis has been laid upon them than on Ẓuhr. There are no Ẓuhr prayers on Friday. The Jum'ah prayer has been fixed in place of Ẓuhr prayer.

Q. Are Jum'ah prayers *farḍ* on all Muslims?

A. They are *farḍ* on all free, adult, mentally fit, healthy, and *muqeem* (non-travelling) men. They are not obligatory upon

the children, slaves, mad persons, sick, blind, maimed, and others with similar excuse, *musaafir*, and women.

Q. Will the prayers be valid if travelers, blind, maimed, or women join them?

A. It will be all right and those people will also be free from their responsibility of saying Zuhr prayers.

Q. What are the conditions for Jum'ah prayers?

A. There are several conditions for Jum'ah prayers:

(1) The Jum'ah prayers should be conducted in a city, big village or a town like the city, or at a populated place surrounding a city having a cemetery attached or a cantonment. It is not proper to say the Jum'ah prayers in a small village.
(2) Should be offered at Zuhr time.
(3) *Khutbah* (address or speech by the *imaam*) should be delivered before the prayer.
(4) Should be offered in *jamaa'ah* (congregation).
(5) There should be *idhn-e-'aam* (open permission for anyone who wishes to attend and join).

If all these five conditions are found, the saying of the Jum'ah prayers will be valid.

Q. What is the *masnoon* method of delivering the *khutbah*?

A. Before the prayers, the *imaam* should sit on the *mimbar* (pulpit- a raised platform in the mosque) and the *mu'adhdhin* should call out the *adhaan* in his presence. Then the *imaam* should stand up and deliver the *khutbah*, facing the people. After the first *khutbah*, he should sit down for a while, then stand up again for the second *khutbah*. After this, the *imaam* should step down from the *mimbar* and stand in front of the *mihraab* (arch). The *mu'adhdhin* should then say *takbeer* (*iqaamah*) and those present should stand up and offer the prayers with the *imaam*.

Q. At what place should the *adhaan* for the *khutbah* be said?

A. In front of the *khateeb* (the one who gives the *khutbah*): near the *mimbar*, or from the second or third row of *musallis*, or at the end of the rows or from outside the mosque. It is allowed in all the ways (as long as it is in front of the *khateeb*).

Q. How is it to deliver the *khutbah* in English or any other language, or to quote in other languages during the *khutbah*?

A. Delivering the *khutbah* in any language except Arabic is *makrooh*. The *fard* is fulfilled but such practices result in great loss of blessings.[10]

Q. What things are not allowed during the *khutbah*?

A. (1) Talking, (2) offering *sunnah* and *nafl* prayers, (3) eating, (4) drinking, (5) replying to any talk, and (6) reciting Qur'aan. All those things which disturb *khutbah* become *makrooh* from the minute the *imaam* prepares to deliver the *khutbah*.

Q. What is meant by the condition of *jamaa'ah* for saying Jum'ah prayers?

A. In Jum'ah prayers, it is compulsory to have at least three men and the *imaam* to offer the prayers, otherwise the Jum'ah prayers will not be valid.

Q. What is meant by *idhn-e-'aam*?

A. *Idhn* means permission. *Idhn-e-'aam* means permission to everyone who wishes to join in with the prayers. It is not proper to say Jum'ah prayers at a place where only some particular persons, not everybody, are allowed to join the prayers.[11]

[10] This is the most lenient ruling. According to many scholars, it is not permissible at all to deliver the *khutbah* in any language other than Arabic.

[11] Such as a private, closed residence or a prison.

Q. How many *rak'aat* are there in the *farḍ* prayer of Jum'ah?

A. Two *rak'aat*, whether one joins from the beginning or in the second *rak'ah*, or in the last *qa'dah*: In every case, only two *rak'aat* should be completed.

Prayers of the '*Eidayn* (Two *Eid*s)

Q. What things are *mustahab* or *sunnah* on the 'Eid days?

A. (1) To take a bath and do *miswaak*.
(2) To put on one's best clothes.
(3) To use scent.
(4) To eat dates or any other sweets before going for the 'Eid-ul-Fiṭr prayer.
(5) To give *sadaqat-ul-fiṭr* before going for the prayer.
(6) To eat the meat of sacrifice of one's own offering, after the 'Eid-ul-Aḍha prayer.
(7) To say the 'Eid prayer at the Eidgah (the large place fixed for 'Eid prayers).
(8) To go on foot.
(9) To go by one route to the prayer and return by a different one.
(10) Not to say any *nafl* at home or at the Eidgah before the 'Eid prayers, nor to say any *nafl* at the Eidgah after the 'Eid prayers.

Q. How is it to say *takbeer* while going for 'Eid-ul-Fiṭr prayers?

A. On 'Eid-ul-Fiṭr, one should say *takbeer* in a low voice. It is *mustahab* (for men) to say *takbeer* aloud while going for 'Eid-ul-Aḍha prayers.

Q. Are 'Eid prayers *waajib* or *sunnah*?

A. Prayers for both the 'Eid are *waajib* for all those on whom the Jum'ah prayers are *farḍ*. The conditions for 'Eid prayers are the same as those for Jum'ah. But the *khutbah* for 'Eid is not

fard nor is it to be said before the prayers. The *khutbah* after the prayers is *sunnah*.

Q. How many *rak'aat* are there for both the 'Eid prayers and how are they said?

A. There are two *rak'aat* in each of the two 'Eid prayers. There is no *adhaan* or *takbeer* (*iqaamah*) before. First of all the *niyyah* should be made, for example, "I am going to say 'Eid-ul-Fitr (or Adha) prayers, which are *waajib*, along with six extra *takbeeraat*, behind this *imaam*." Fold the hands after the *takbeer-e-tahreemah* and say the *thanaa*. Then, raising both hands up to the ears, bring them down (let them hang), after saying another "*Allaahu akbar*." Do the same a second time. For the third time, raise the hands up to the ears and while saying *takbeer* fold them again. The *imaam* then reads *ta'awwudh*, *tasmiyah*, *Surah Faatihah* (aloud), and another *surah* (aloud) and then goes into *rukuu'*.

When everyone stands up for the second *rak'ah*, the *imaam* should do the *qiraa'ah* and after that says *takbeer*. Everyone should raise their hands up to their ears and let them down, and again the hands should be raised up to the ears for the second *takbeer* and let down. For the third *takbeer* the hands should be raised to the ears and let down. Then, saying a fourth *takbeer* (without raising hands), everyone should go into *rukuu'* and complete the prayer as usual. After the prayer is complete, the *imaam* should stand up and say the *khutbah* and everyone should sit silently and listen.

There are two *khutbah*s also for the 'Eid and the sitting of the *imaam* for a little while in between the two is *masnoon*.

Q. What are the special instructions for 'Eid-ul-Adha?

A. (1) Saying *takbeer* aloud on the way to the Eidgah.
(2) Not to eat anything before the prayers.
(3) The *takbeeraat-e-tashreeq* are *waajib*.

Q. What is meant by *takbeeraat-e-tashreeq*?

A. Those *takbeeraat* which are said after the *fard* prayers during the days of *Tashreeq*.

Q. What are the days of *Tashreeq*?

A. The 11th, 12th, and 13th of *Dhul-Hijjah* are the days of *Tashreeq*.

Q. When are the *takbeeraat-e-tashreeq waajib*?

A. The day of 'Arafah, the day of Nahr (sacrifice), and the three days of *Tashreeq* are the five days in all, during which they are *waajib*. The day of 'Arafah is the 9th of *Dhul-Hijjah* and the day of Nahr is the 10th. The *takbeer* begins from the Fajr of the 9th of *Dhul-Hijjah* and it is *waajib* to say it after the *fard* of every prayer up until the 'Asr of the 13th. The *takbeer* should be said aloud just after the *salaam* of the *fard* prayers. Women should not say it aloud. The *muqtadi*s should say the *takbeer* even when the *imaam* forgets.

Q. What is the *takbeer-e-tashreeq* and for how many times is it *waajib* to say these?

A. *Takbeer-e-tashreeq* is:

اَللّٰهُ اَكْبَرُ ۰ اَللّٰهُ اَكْبَرُ ۰ لاَ اِلٰهَ اِلاَّ اللّٰهُ ۰

وَ اللّٰهُ اَكْبَرُ ۰ اَللّٰهُ اَكْبَرُ ۰ وَ لِلّٰهِ الْحَمْدُ ۰

Allâh is the greatest; Allâh is the greatest; There is no god except Allâh; And Allâh is the greatest; Allâh is the greatest; And for Allâh is all praise.

It is *waajib* to say this once after every *fard* prayer.

Prayers for the Dead

Q. Is it *waajib, sunnah,* or *farḍ* to say prayers for the dead?

A. The *Janaazah* prayer (prayer for the dead) is *farḍ kifaayah*. If one or more people say it, it will absolve the responsibility of all others. But everyone will be sinful if nobody says it.

Q. What are the conditions for saying the prayer for the dead?

A. (1) The dead person should be Muslim.
(2) The body should be *ṭaahir*.
(3) The *kafan* (shroud) should be *ṭaahir*.
(4) The *satar* should be covered.
(5) The body of the dead person should be in front of the *muṣallis*.

These are the conditions for the dead person's body. For the one who says these prayers, all the conditions of ordinary prayers hold, except for any specific time.

Q. What is the method of saying the Janaazah?

A. Stand in a row for the prayer. If there are many people, it is better to have three, five or seven rows. After the rows are formed, make the *niyyah* for the *Ṣalaat-ul-Janaazah*, for example, "I pray to Allâh for this dead person behind this *imaam*." Then the *imaam* should say the *takbeer* aloud and the *muqtadi*s in a low voice, raising both hands up to the ears. Fold them below the navel. Then the *imaam* and *muqtadi*s should both say the *thanaa* in a low voice. In *thanaa*, it is better to add,

وَ جَلَّ ثَنَآئُكَ

wa jalla thanaa-uka
"And exalted be Your praise,"

after "وَ تَعَالٰى جَدُّكَ - *wa ta'aalaa jadduka*." Then the *imaam* should say the *takbeer* aloud and the *muqtadi*s in a low voice, this time without raising the hands. The *imaam* and *muqtadi*s

should then say the *darood* which are recited in the last *qa'dah* of other prayers in a low voice. Then, like the second *takbeer*, the third *takbeer* should be said (without raising hands). If the dead person is an adult man or woman, the *imaam* and *muqtadi*s should read this *du'aa*:

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَآئِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ اُنْثَانَا ۔ اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ عَلَى الْاِسْلَامِ وَ مَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلَى الْاِيْمَانِ ۔

O Allâh! Forgive our living and our dead; our present and our absent; our big and our small; our men and our women. O Allâh! Whoever among us You keep alive, keep them alive on the path of Islam. And whoever You cause to die, let him die with faith.

If the Janaazah is of a minor boy, this *du'aa* should be recited:

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَّ اجْعَلْهُ لَنَآ اَجْرًا وَّ ذُخْرًا وَّ اجْعَلْهُ لَنَا شَافِعًا وَّ مُشَفَّعًا ۔

O Allâh! Make this child a source of our salvation and the pain of his parting a source of reward and benefits for us. Make him an intercession for us, the intercession which You have accepted.

If the Janaazah is for a minor girl, recite the same *du'aa* with these little changes (for "her" instead of "him"): Instead of the three phrases of "اجْعَلْهُ - *waj-'alhu*", say "اجْعَلْهَا - *waj-'alhaa*," and say "شَافِعَةً وَّ مُشَفَّعَةً - *shaafi'ata(n)w-wa mushaffa'atan*" instead of "*shaafi'a(n)w-wa mushaffa'an*." The meaning of the *du'aa* remains the same.

After this the *imaam* should say a fourth *takbeer* aloud and the *muqtadi*s in a low voice. Lastly, the *imaam* should turn for

salaam in a loud voice and the *muqtadi*s in a low voice, first to the right and then to the left.

(Note, the entire prayer is said standing.)

Q. What to do after completing the *Salaat-ul-Janaazah*?

A. Carry the Janaazah (bier) away as soon as the prayer is completed. If one reads the *kalimah* when one is carrying the dead, it should only be said in one's heart. To say it aloud is *makrooh*. One should ponder over the first stage of the dead, the grave, the taking of account by Allâh, and the undependability of this world. And one should also pray for the salvation and peace of the dead in one's heart. After reaching the graveyard, the dead should be buried.

Islamic Duty of Fasting

Q. What is fasting?

A. Fasting means to intentionally leave eating, drinking, and fulfillment of other human desires from the time *subh saadiq* (dawn) until sunset. Fasting is called *Sawm* or *Siyaam* in Arabic, and breaking the fast is called *Iftaar*.

Q. How many types of fasts are there?

A. (1) *Fard mu'ayyan*. (2) *Fard ghayr mu'ayyan*. (3) *Waajib mu'ayyan*. (4) *Waajib ghayr mu'ayyan*. (5) *Sunnah*. (6) *Nafl*. (7) *Makrooh*. (8) *Haraam*.

Q. Which fasts are *fard mu'ayyan*?

A. Fasting for one month from the whole year—during the month of Ramadaan—is *fard mu'ayyan* (time-specific obligation).

Q. What fasts are *farḍ ghayr mu'ayyan*?

A. If one leaves fasting with or without an excuse during Ramaḍaan, the duty to make up these afterwards is *farḍ ghayr mu'ayyan* (non-time-specific obligation).

Q. What fasts are *waajib mu'ayyan*?

A. Fixed offering, or the pledge to fast on a fixed day or date (which is called *naḍhr mu'ayyan*) makes fasting on those dates *waajib*. For example, one promises to keep fast for Allâh as *naḍhr* on a particular date, say on the first of Rajab, for the success in an examination.

Q. What fasts are *waajib ghayr mu'ayyan*?

A. The compensatory fast for redressing a wrong, or the fasts for *naḍhr ghayr mu'ayyan* are *waajib ghayr mu'ayyan*. For example, one promises to fast for Allâh for three days (but does not specify the exact days) if one comes first in an examination.

Q. What fasts are *sunnah*?

A. No fast is *sunnah mu'akkadah*. But the fasts which the Holy Prophet (ﷺ) kept or are proven that he induced others to keep are called *sunnah*. For example, fasts for the two days of 'Ashoora (the 9th and 10th of Muharram), or on 'Arafah on the 9th of *Ḍhul-Hijjah*, or on *Ayyaam abiaaḍ* (13th, 14th, and 15th of every month).

Q. What fasts are *mustahab*?

A. After *farḍ*, *waajib*, and *sunnah*, all fasts are *mustahab*. But there are certain fasts which carry more blessings. For example, six days of fasting in Shawwaal, fasting on the 15th of Sha'baan, fasting on Mondays, Thursdays, and Fridays.

Q. Which fasts are *makrooh*?

A. Fasting only on Saturday. Fasting only on 'Ashoora, or fasting on the new year's day, and the wife's *nafl* fasts without her husband's permission.

Q. What fasts are *haraam*?

A. Five fasts are *haraam* during the year: Fasting on 'Eid-ul-Fitr, 'Eid-ul-Adha, and on the three days of *ayyaam-ut-tashreeq* (the 11th, 12th, and 13th of *Dhul-Hijjah*).

Fasting During Ramadaan

Q. What are the virtues of fasting during Ramadaan?

A. There are great blessings for fasting during Ramadaan and its virtue and superiority have been referred to in many *ahaadeeth*. For instance, the Holy Prophet (ﷺ) has said that those who keep fast during the month of Ramadaan for Allâh's pleasure, the sins of their whole life are pardoned. Another *hadeeth* says that, to Allâh, the smell from the mouth of one who is fasting is sweeter than the fragrance of musk. A third *hadeeth* says that Allâh has said that fasting is entirely for Him and He will give reward for it. In the same way, there are many *ahadeeth* which indicate the value of fasting during Ramadaan.

Q. For whom is fasting in Ramadaan *fard*?

A. It is *fard* on every adult, sane Muslim man or woman. One who denies its being obligatory is a *kaafir* and one who leaves it without any excuse is sinful and a *faasiq*. Although it is not compulsory for children to keep fasts and perform prayers, it has been ordered that they be asked to fast and perform prayers at a young age so that the habit is formed. In a *hadeeth* it has been said that when a child is seven, he should be ordered to say the prayers, and at the age of ten, he should be beaten if he does not say the prayers. In the same way, he

should be asked to keep as many fasts as possible when he or she becomes capable of keeping fasts.

Q. What are the excuses which permit leaving of fast?

A. (1) Traveling: A *musaafir* is allowed not to keep fast while he is traveling; but it is better to fast during the travel if one can do it without much trouble. (2) If one is suffering from a disease and fasting aggravates it. (3) If one is very old. (4) If a woman is pregnant and fasting may do her or her pregnancy harm. (5) A feeding mother, if fasting harms the mother or the child. (6) If one is so much overwhelmed with thirst or hunger that he will die if he does not eat or drink. (7) Fasting of women during their monthly periods is also not allowed.

Visibility of the Moon and its Testimony

Q. What is the ruling for looking for the Ramadaan moon?

A. It is *waajib* to see or try to find the Ramadaan moon on the 29th of Sha'baan. It is *mustahab* to watch the visibility of the moon of Sha'baan on the 29th of Rajab just to calculate the 29th of Sha'baan. If the moon of Ramadaan is visible on the 29th of Sha'baan, then keep fast from the following morning.

If the moon is not visible and the sky is clear, do not fast from the next morning. But if the sky is dusty or cloudy, do not take any food until mid-morning the next day. If news about the visibility of the moon comes through any reliable source then do *niyyah* to fast, otherwise start eating. However, conditional *niyyah* for fasting the following morning when the moon could not be seen on the 29th of Sha'baan is *makrooh*. Conditional *niyyah* means one fasts the next day with the intention that it is *fard* fast if it is Ramadaan, otherwise it is a *nafl* fast.

Q. What is the reliable testimony or witness for visibility of the moon for Ramadaan?

A. In case the sky is not clear, or it is dusty or cloudy, the testimony of only such persons will be reliable for the Ramadaan moon who are truthful, pious and religious, whether they are men or women, free persons or slaves. Thus, everyone who in appearance is not *faasiq* and seems to be pious and religious.

Q. What is the reliable testimony for 'Eid moon?

A. The testimony of two pious and true men, or one man and two women, of similar piety and character, will be reliable for 'Eid-ul-Fitr or 'Eid-ul-Adha moon, if the sky is not clear.

Q. How many witnesses will be required if the sky is clear?

A. If the sky is clear, then witnesses in such a number will be required that it becomes beyond doubt to suppose that so many people can conspire to tell a lie together, and the fact of their being witness is enough to believe that the moon must have been seen. This is true for the Ramadaan moon as well as for the two 'Eids.

Q. Will the news about the visibility of the moon be reliable if it comes from a far off city?

A. The news will be reliable, no matter what the distance is. For example, if the Burmese people have not seen the moon but a Bombay man gives evidence before them of having seen it, then *qadaa* of one day's fast will become due from these people. But the source should be reliable from the viewpoint of Shari'ah. A telegram[12] is not a reliable source.

[12] Or telephone, TV, radio, computer networks, *etc*. And Allâh knows best.

Q. If a person sees the moon but his evidence is not accepted and nobody else has seen the moon and none keeps the fast, will fasting be *farḍ* for him?

A. Fasting is *waajib* on him, and when he, according to his own calculations, has completed 30 fasts, he should still fast for the 31st day along with the others.

Niyyah

Q. Is *niyyah* (intention) necessary for fasting?

A. Yes, *niyyah* is necessary for fasting. A fast will not be considered a fast if one keeps away from all those things which break the fast and does not take anything from *ṣubḥ ṣaadiq* until sunset, if one does not have the *niyyah*.

Q. At what time should one express the *niyyah*?

A. For Ramaḍaan, *nadhr mu'ayyan*, and *nafl* fasts, one should make *niyyah* for the fast during the night or before midday in the morning. "Day" in Shari'ah means the time from *ṣubḥ ṣaadiq* until sunset. If *ṣubḥ ṣaadiq* is at 4 A.M. and the sun sets at 6 P.M., the day is 14 hours long and midday will be at 11 A.M. So one should express, at the latest, the *niyyah* for fasting by 11 A.M.

For *qaḍaa* fasts for Ramaḍaan, *kaffaarah*, or *nadhr ghayr mu'ayyan*, the *niyyah* should be expressed before *ṣubḥ ṣaadiq*.

Q. How to express the *niyyah*?

A. For fasting of Ramaḍaan, *nadhr mu'ayyan*, *sunnah*, and *nafl* fasts, whether one has the specific intention for the particular fast, or whether one simply has the intention of fasting, it will be enough. The fast for Ramaḍaan, during the month of Ramaḍaan, *nadhr mu'ayyan* on the fixed date, and *sunnah* and *nafl* fasts will be complete.

But in the case of *ghayr mu'ayyan*, *kaffaarah*, and the *qadaa* (makeup) of Ramadaan fasts, it is necessary to have the particular intention for that specific fast.

Q. Is it necessary to express the *niyyah* by words?

A. *Niyyah* means to will or to intend. It is enough to have the *niyyah* in the heart. Although it is better to do so by tongue, there is no harm if it is not expressed in words.

Mustahibbaat of Fasting

Q. What things are *mustahab* during fasting?

A. (1) To eat *sehri* (meal before the break of dawn). (2) To make intention for keeping the fast at night. (3) To eat *sehri* as late as possible, as long as it is finished before the dawn. (4) To hurry in *iftaar* (breaking the fast), as long as there is no doubt that the sun has set. (5) To avoid telling lies, abusing, and backbiting. (6) To do *iftaar* with dry or fresh dates. If they are not available, then with water.

Q. What is *sehri* and what is the time for it?

A. *Sehri* is eating a meal in the last hour of the night just before *subh saadiq*. *Sehri* is *sunnah* and brings great blessings. One should take one or two mouthfuls even if one is not hungry.

Makroohaat of Fasting

Q. What things are *makrooh* during fasting?

A. (1) To chew gum or put anything into the mouth. (2) To taste something; but a woman can taste the soup, *etc.* by the tip of her tongue if her husband is ill-tempered. (3) To stretch one's legs too much during *istinjaa*, or putting too much water into the nose or mouth when cleaning them. (4) Collecting much saliva in the mouth and swallowing it to quench the thirst. (5)

Telling lies, backbiting, or abusing. (6) To show nervousness or restlessness. (7) If there is necessity to take a *ghusl*, to delay it knowingly until after *subh saadiq*. (8) To clean the teeth by rubbing powder or by crushing coal in the mouth.

Q. What things do not make the fast *makrooh*?

A. (1) To put antimony (*surma*) into one's eyes. (2) To rub oil on one's body or to put oil in the hair. (3) To take a bath for the purpose of keeping cool. (4) To do *miswaak* with a fresh branch or root. (5) To apply scent, or to smell it. (6) To eat or drink forgetfully. (7) To vomit unintentionally. (8) To swallow one's saliva. (9) Swallowing flies or smoke down the throat unintentionally.

All these things neither break the fast nor make it *makrooh*.

Mufsidaat of Fasting

Q. What is meant by *mufsidaat*?

A. *Mufsidaat* are the factors which break the fast. These are of two types. One type makes *qadaa* necessary and the other necessitates *qadaa* as well as *kaffaarah* (compensation).

Q. What are the *mufsidaat* which make *qadaa waajib*?

A. (1) If anybody puts something by force into the mouth of one who is fasting and such a thing goes down the throat. (2) One has the intention of fasting, but unintentionally water goes down the throat while gargling. (3) One vomits and then intentionally returns it down the throat. (4) Vomiting a mouthful intentionally. (5) Intentionally swallowing a pebble, piece of stone, seed-nut, mud, or a piece of paper. (6) Swallowing something eatable, equal to or bigger than a grain of gram which remained in between the teeth, by pushing it with the tongue. But if it is first taken out of the mouth and then swallowed, then whatever the size, *kaffaarah* becomes *waajib*. (7) Putting oil in the ear. (8) To put snuff in the nostrils. (9) Swallowing blood which comes from the gums, if

the quantity of this blood is more than the saliva with which it is mixed. (10) Eating something unintentionally, then thinking that the fast is broken, intentionally eating or drinking more. (11) To have *sehri* thinking that it is not yet *subh saadiq* and learning later on that it was morning already. (12) Knowingly breaking the fast in other than the days of Ramadaan. (13) To break the fast before the sunset, mistaking cloudy or dusty sky for sunset.

Each of these things make *qadaa* (makeup) of the fast *waajib*.

Q. In what conditions are both *qadaa* and *kaffaarah waajib*?

A. During the fasts of Ramadaan: (1) Eating or drinking intentionally something which is used as medicine, food, or is taken for pleasure. (2) Having sexual intercourse intentionally. (3) Putting antimony into the eyes or having one's vein punctured and then eating intentionally, thinking that the fast has already been broken.

In all these conditions, *qadaa* and *kaffaarah* are both *waajib.*

Q. If one's Ramadaan fast is broken, is it right for him to eat and drink?

A. No, it is necessary for him to wait until the evening. In the same way, if a traveller arrives at home or the minor becomes major, the woman having monthly period becomes clean, or the insane person becomes sane, they should wait until the evening like all those who are fasting.

Q. Is *kaffaarah* necessary for breaking any fast other than that of Ramadaan?

A. No, it is *waajib* only in breaking the *fard* Ramadaan fast. *Kaffaarah* is not *waajib* for breaking any fast other than that of Ramadaan. Breaking even the *qadaa* of Ramadaan fast does not make the *kaffaarah waajib*.

The *Qadaa* of Fasting

Q. What are the conditions in which *qadaa* for fasts becomes *waajib*?

A. (1) If *farḍ* or *waajib mu'ayyan* fasts were not kept without an excuse. (2) Some fasts were missed due to some excuse. (3) Fast was kept but broken, whether with or without excuse. In these cases, it becomes *farḍ* to do *qaḍaa* (makeup) of these fasts.

Q. When should the *qaḍaa* of fasts be done?

A. It is better to do it as soon as possible. To delay without an excuse is bad.

Q. Is it necessary to keep *qaḍaa* fasts continuously, without any break?

A. They can be kept either continuously or with intervals. Both ways are allowed.

Q. What to do if another Ramaḍaan month comes and the *qaḍaa* of the last Ramaḍaan is still due?

A. Keep the fasts of this Ramaḍaan now, and after Ramaḍaan, observe the makeup for the previous fasts.

Q. What if one keeps and breaks a *nafl* fast?

A. Its *qaḍaa* will be necessary because *nafl* fasts or prayers, once begun, become *waajib* and must be completed.

Q. What to do if one has no strength to keep *qaḍaa* fasts?

A. One can give *fidyah* if he is too old to keep fasts and there is no hope of his gaining strength in the future, or if one is so ill that there is no hope of regaining health.

Q. What is the *fidyah* for fasting?

A. To give 3 ½ lbs. of wheat, or 7 lbs. of barley, or the price of any of these two, or giving any other foodgrain like rice, corn, *etc.* equal to the same price or quantity.

The quantity of *fidyah* for each *farḍ* or *waajib ṣalaah* is also the same. But saying prayers is *farḍ* as long as one can do it even by gestures of the head. Prayers will no longer be *farḍ* if one is not able to perform them by gestures and dies in this condition, or this period extends the time of six prayers. *Fidyah* can be given if the prayers become *qaḍaa* when there was strength to say them and the person died without completing them.

Q. Is it allowed for any other person to keep fasts for another person who dies with some missed fasts?

A. No. The responsibility will not be shifted from the dead person, but his successors can give *fidyah*.

Kaffaarah (Compensation)

Q. What is the compensation for breaking the fast?

A. The *kaffaarah* is to free a slave. But in the countries where there are no slaves, the *kaffaarah* can be given only by the following two means:

First, keeping fast daily continuously for two months.

Second, if one does not have the strength to keep fasts for two months, he or she must feed 60 poor people to their fill twice a day, or give each of the 60 poor people 3 ½ lbs. of wheat or pay its equal price, or give rice, corn, *etc.* of the same amount.

Q. Is it allowed to give the foodgrains of 60 poor people, that will be 210 lbs. of wheat, to only one person?

A. It is allowed if one person is given 3 ½ lbs. of wheat every day, or he is fed twice a day for 60 days. But if he is given

each day more than what is to be given to him, by cash or in kind, then only the required quantity will be counted to the *kaffaarah* and not the surplus.

Q. Is it allowed if one deserving person is given less than 3 ½ lbs.?

A. No, it is not allowed to give less or more than 3 ½ lbs. of wheat in *kaffaarah* as one day's quantity of foodgrains to a poor person.

Q. What if several fasts in one Ramadaan were broken?

A. Only one *kaffaarah* will be *waajib*.

I'tikaaf

Q. What is *I'tikaaf*?

A. Staying in a mosque where *jamaa'ah* is said, for devotion and prayers, is called *I'tikaaf*.

Q. Why is it only staying in the mosque which is *'ibaadah* (worship) in this way?

A. When a man leaves his pleasures, recreations, and work and stays in a mosque just for Allâh's pleasure, this is obviously *'ibaadah*. (At other places there are many distractions which prevent one from concentrating only on Allâh.)

Q. Where should a woman do *I'tikaaf*?

A. At a place in her own house where she says her prayers, she should do the *niyyah* for *I'tikaaf* and remain there. She must not leave from that place to the courtyard or to any other part of the house, except when she goes to the toilet. If there is no particular place in the house set aside for prayers, she should, before beginning the *I'tikaaf*, fix a place for that and should observe the *I'tikaaf* there.

Q. What are the benefits of *I'tikaaf*?

A. These are: (1) One doing *I'tikaaf* dedicates his whole being and time to the *'ibaadah* (worship) of Allâh. (2) One remains safe from sins and evils of the worldly life. (3) One gets the blessings of prayer all the time while one is in *I'tikaaf* because in *I'tikaaf* a person is always eagerly waiting to join prayers and *jamaa'ah*. (4) One is like the angels who worship and remember Allâh all the time. (5) A mosque is "Allâh's house," so a *mu'takif* (one who is performing *I'tikaaf*) is Allâh's neighbor and His guest.

Q. How many types of *I'tikaaf* are there?

A. Three types: *Waajib*, *sunnah mu'akkadah*, and *mustahab*.

Q. What *I'tikaaf* is *waajib*?

A. *I'tikaaf* of *nadhr* is *waajib*. That is, *I'tikaaf* as a promise for fulfillment of some desire. For example, somebody promises to sit in *I'tikaaf* for Allâh for two or three days if a certain work is accomplished.

Q. What *I'tikaaf* is *sunnah mu'akkadah*?

A. *I'tikaaf* in the last ten days of Ramadaan is *sunnah mu'akkadah*. It starts from the evening of the 20th of Ramadaan after the sunset and ends as soon as the 'Eid moon is seen. The *sunnah* will be fulfilled whether the moon is seen on the 29th or 30th. This *I'tikaaf* is *sunnah mu'akkadah 'ala-l-kifaayah*: that is, if a few people do it, the rest are absolved of its responsibility.

Q. What *I'tikaaf* is *mustahab*?

A. Other than the types mentioned above, all other *I'tikaaf* is *mustahab*. *I'tikaaf* can be done in all the days throughout the year.

Q. What are the conditions for the propriety of *I'tikaaf*?

A. (1) To be a Muslim. (2) To be free of menstruation period and *hadath akbar*. (3) To be sane. (4) To make *niyyah*. (5) To sit for *I'tikaaf* in a mosque where *jamaa'ah* is held. These conditions are necessary for all the types of *I'tikaaf*, but for *waajib I'tikaaf*, fasting is also a condition.

Q. What things are *mustahab* in *I'tikaaf*?

A. (1) To do virtuous and good deeds. (2) Recitation of the Holy Qur'aan. (3) Reciting *darood shareef*. (4) Reading and teaching of religious books. (5) To give advice and sermons. (6) To perform the *I'tikaaf* in the *jaami'* mosque (where the Jum'ah prayer is held).

The Timings for *I'tikaaf*

Q. What is the minimum period for *I'tikaaf*?

A. It is necessary to keep fast in the *waajib I'tikaaf*, so the least time for it is a day. Thus, to vow for *I'tikaaf* of less than a day, for a few hours or for the night, is not right.

The time limit for *I'tikaaf* which is *sunnah mu'akkadah* is the last 10 days of Ramadaan.

For *nafl I'tikaaf* there is no limit. It may even be for 5 or 10 minutes. If one when entering the mosque makes the *niyyah* for *I'tikaaf* each time, it will bring plenty of blessings for several *I'tikaaf* each day.

Permitted Actions During *I'tikaaf*

Q. On what grounds is a *mu'takif* allowed to come out of the mosque?

A. (1) For the toilet. (2) For *fard* bath. (3) To go out for the Jum'ah prayer at *zawaal* (when the sun crosses the meridian), or to reach the *jaami'* mosque at least for such a time in

advance that 4 *rak'aat* of *sunnah* can be said before the *khutbah*. (3) To come out beyond the area of the mosque to call the *adhaan*.

Q. How far is one allowed to go for the toilet?

A. It is right to go up to one's own house at whatever distance it may be. If he has two houses, it is necessary to go to the closest one from the place of *I'tikaaf*.

Q. Is it right for the *mu'takif* to come out for the Janaazah prayers?

A. If he made *niyyah* at the time of the commencement of *I'tikaaf* that he would go out for Janaazah prayers, then it will be allowed, but if he did not do so, it will not be allowed.

Q. What other things are allowed in *I'tikaaf*?

A. To eat, drink, sleep in the mosque or to buy something of necessity if it is not available in the mosque, or to marry are all allowed.

Makroohaat and *Mufsidaat* of *I'tikaaf*

Q. What things are *makrooh* in *I'tikaaf*?

A. (1) To be absolutely silent and to consider it as an *'ibaadah*. (2) To buy or sell things brought inside the mosque. (3) To quarrel or talk nonsense.

Q. What things make *I'tikaaf faasid* (invalid)?

A. (1) Coming out of the mosque intentionally or mistakenly without an excuse. (2) Sexual intercourse during *I'tikaaf*. (3) To go out for a certain reason and stay unnecessarily for a long time. For example, if one goes to the toilet but remains at home for some time after that. (4) Coming out of the mosque due to fear or disease. In all these conditions, the *I'tikaaf* becomes *faasid*.

Q. Is *qadaa* of *I'tikaaf* necessary when it becomes *faasid*?

A. The *qadaa* of *waajib I'tikaaf* is *waajib*, but for *sunnah* or *nafl* there is no *qadaa*.

Nadhr or Vows

Q. How is it to make a vow that if one succeeds he will offer such and such a thing?

A. It is allowed and after making the vow, it is *waajib* to fulfill it.

Q. Is it *waajib* to fulfill every vow?

A. A vow which does not go against the Shari'ah and is according to the conditions laid down by Shari'ah should be fulfilled and this is *waajib*. One must not fulfill a vow which goes against the Shari'ah.

Q. What are the conditions for a valid vow?

A. A vow should be a form of worship. That is, one vows to Allâh to say two *rak'aat* of prayer if a certain work is done, or to keep fast, or give food to so many poor people, or to give *sadaqah* of a certain amount. The vow should not be beyond the means and power of the one who makes it, otherwise it will not be proper. For example, if someone says that if a certain work is done he will give away in charity the goods of someone else's shop. This vow is not right because it is not in one's power to given away someone else's belongings. There are many more conditions which you will read about in bigger books, *inshaa-Allâh*.

Q. How is it to make a vow in the name of a spiritual father or a *waliy*?

A. A vow observed in any name other than Allâh's is *haraam*. A *nadhr* is a kind of worship and none other than Allâh deserves to be worshipped.

Zakaah

Q. What is *Zakaah*?

A. *Zakaah* is the part of wealth which is given away for the possession and use of poor people, according to Allâh's order. Just as prayers and fasting are bodily worship, *Zakaah* is worship through one's property.

Q. Is *zakaah* a *farḍ* or *waajib*?

A. It is *farḍ*. The verses of the Holy Qur'aan and the *ahaadeeth* of the Holy Prophet (ﷺ) are full of evidences of *zakaah*'s being *farḍ*. One who denies the *zakaah* as being *farḍ* is a *kaafir*.

Q. What are the conditions for *zakaah* being *farḍ*?

A. One should be a Muslim, free, sane, adult, and owner of sufficient amount of property (called the *niṣaab*). This *niṣaab* should be free from debts and one's personal requirements. One year at least should have elapsed on the ownership of the *niṣaab*. Thus, *zakaah* is not *farḍ* on the property of a *kaafir*, slave, an insane person, or a minor child. If someone has property less than that which is liable for *zakaah*, or if it is enough for *zakaah* but there is debt on it, or the *niṣaab* has not been in ownership for one year, *zakaah* will not be *farḍ* in all these conditions.

Property for *Zakaah* and the *Niṣaab*

Q. On what kind of belongings is *zakaah farḍ*?

A. On silver, gold, and all types of merchandise (trading goods).

Q. Does "silver and gold" include silver and gold coins, or something else?

A. *Zakaah* on all things of silver and gold, gold coins, silver currency, jewelry, utensils, gold and silver laces, *etc.* is ***farḍ***.

Q. Is *zakaah farḍ* on jewels and gems?

A. If the jewels and gems are meant for trade, *zakaah* is ***farḍ***, otherwise not, whatever their value may be. In the same way, if a person has copper utensils of more value than the ***niṣaab***, or a shop or a house of more value, and the owner gets its rent also, or he has other valuables than those of gold and silver, but none of those are for trade, *zakaah* will not be ***farḍ***.

Q. What is the ruling if one has currency notes of the amount of *niṣaab*?

A. *Zakaah* is ***farḍ*** on that.

Q. If one has some silver and some gold, but not the amount of *niṣaab* of each, is *zakaah* due on that *farḍ*?

A. In that case, both should be valued in terms of silver or gold and their value added together. If it comes to the order of ***niṣaab*** of silver or gold either, *zakaah* according to that will be given, otherwise *zakaah* will not be ***farḍ***.

Q. If one has a little quantity of gold and its value is equal to or more than the *niṣaab* for silver, but he has no silver, neither money nor jewelry, is *zakaah farḍ* on him or her?

A. No, in this condition *zakaah* will not be ***farḍ***.

Q. What is meant by merchandise?

A. Goods which are for sale or for making profits are merchandise- whatever they may be: food, cloth, sugar, shoes, *etc.*

Q. What is the *nisaab*?

A. Shari'ah has fixed a certain quantity or standard of valuables, on possession of which *zakaah* becomes *farḍ*. *Zakaah* becomes *farḍ* when one owns valuables of that quantity. This quantity or standard is called *Nisaab*.

Q. What is the *nisaab* of silver?

A. The *nisaab* of silver is 200 *dirham* (pure silver coins), or about 612 grams of silver.

Q. What will be the *zakaah* of 612 grams of silver?

A. Giving $1/40^{th}$ (2½ percent) of a thing as *zakaah* is *farḍ*. Thus, for 612 grams, *zakaah* will be about 15½ grams.

Q. What is the *nisaab* of gold?

A. The *nisaab* of gold is 20 *deenaar* (gold coins), or about 88 grams, and its *zakaah* is again $1/40^{th}$ of the amount.

Q. What is the *nisaab* of merchandise?

A. Calculate the value of the merchandise according to either silver or gold. Then give away the *zakaah* to the order of the *nisaab* of gold or silver.

Giving *Zakaah*

Q. What is the right method of giving *zakaah*?

A. Give the *zakaah* which has become compulsory on you to a deserving person in the name of Allâh and make him or her its owner and master. It is not right to give *zakaah* for any work or service done. (The man who is in charge of collecting *zakaah* can, however, be paid from the *zakaah* money.) It is also allowed to buy things with the *zakaah* money and distribute them to the poor people.

Q. When should *zakaah* be given?

A. *Zakaah* should be given without delay as soon as one year passes on the valuables of the amount of *nisaab*. (A "year" means a lunar calendar year.)

Q. Is it allowed to give away *zakaah* before the completion of one year?

A. For a person who owns valuables, it is allowed to give *zakaah* according to the *nisaab* before the completion of one year.

Q. Is the *niyyah* necessary when giving *zakaah*?

A. Yes. The *niyyah* should be there when giving *zakaah* or at least when one is separating the required portion from the property. *Zakaah* will not be fulfilled if one gives the money with no intention but afterwards accounts it as *zakaah*.

Q. Is it necessary to tell the person to whom *zakaah* is being given that what is given to him is of *zakaah*?

A. It is not necessary. *Zakaah* will be paid even if it is given as a present or 'Eid gift to poor children, *etc.*

Q. What is the ruling when the whole property is destroyed after the completion of one year although no *zakaah* had yet been paid on it?

A. The responsibility of *zakaah* will also be gone.

Q. What if the whole property is given away in the name of Allâh after the completion of one year?

A. Its *zakaah* will also be excused.

Q. What if a portion of the property is destroyed or given away as charity?

A. For the portion that has been destroyed or given away as charity, *zakaah* will lapse. For the remaining portion *zakaah* must be paid.

Q. If *zakaah* for silver is given away in silver, how should it be assessed, by its value or weight?

A. Its weight should be considered.

Q. If *zakaah* becomes due on silver, can anything else be given in its place as *zakaah*?

A. Yes, by the price of the quantity of silver that becomes due as *zakaah*, something else, like cloth or food, may also be purchased and given.

The *Masaarif* of *Zakaah*

Q. What is meant by *Masaarif* of *zakaah*?

A. The people to whom *zakaah* is allowed to be given are called *masaarif*. *Masaarif* is the plural of *Masraf*. The *masaarif* of *zakaah* are those people to whom *zakaah* may be given.

Q. What are the *masaarif* of *zakaah*?

A. In these days, *masaarif* of *zakaah* are:[13] (1) *Faqeer*, a person having little belongings but not to the amount of *nisaab*. (2) *Miskeen*, the person who himself owns nothing. (3) Debtor, or a person who is in debt of others and whose debt exceeds his belongings to the amount of *nisaab*. (4) A traveller who has run short of money while in journey may also be given *zakaah* according to his need.

Q. Is it permitted to give *zakaah* to the Islamic schools?

A. Yes, it is permitted to give *zakaah* to the students and to the managers of the schools for spending on students. There is no harm in it.

Q. To whom is it not allowed to give *zakaah*?

A. The persons to whom the giving of *zakaah* is forbidden are:

[13] The Qur'aan actually mentions 8 fixed categories- only 4 are listed here.

(1) A wealthy person- a person on whom *zakaah* is *farḍ*, or he has some property over and above his personal necessity to the amount of *niṣaab*. For example, he has some copper utensils other than those required by him for daily use, valued to the amount of *niṣaab*. It is not *ḥalaal* for such a person to accept *zakaah*.

(2) A *Sayyid* and *Banu Haashim*. *Banu Haashim* means the descendents of Haḍrat Ja'far, Haḍrat 'Aqeel, Haḍrat 'Abbaas, and Haḍrat 'Ali (may Allâh be pleased with them all).

(3) To one's father, mother, maternal or paternal grandfathers and grandmothers, and to those above them in the lineage.

(4) To one's son, daughter, paternal or maternal grandson and granddaughter, and to those in the lineage below that.

(5) The husband to his wife and the wife to her husband can not give *zakaah*.

(6) To a *kaafir*.

(7) To a minor child to a wealthy person.

It is not allowed to give *zakaah* to any of these people.

Q. On what things can the *zakaah* not be spent?

A. On those things which do not make the deserving person the owner and master of the *zakaah*. It is not allowed to spend *zakaah* on such things like the funeral of the dead, paying off the debt of a dead person, or in the repair or construction of a mosque or water supply.

Q. Is it permissible to give *zakaah* to a person who owns a house worth plenty of money and he lives in it or makes his living by its rent, but he has no other property than that and has run out of money?

A. It is allowed, because the house is included in his necessary requirements. But if he has some property other than his necessary requirements, to the amount of *niṣaab*, then he is not allowed to accept *zakaah*.

Q. Will *zakaah* be considered as paid if one gives to a person, thinking that he is deserving, but later on it is found out that he was a *Sayyid* or a wealthy person, or his own father or mother or one of his own descendents?

A. It is considered as paid. It is not necessary to pay it again.

Q. What are the people to whom giving of *zakaah* is the best?

A. First to one's own relatives, such as brother, sister, nephews, nieces, aunts, uncles, in-laws, *etc.* There is great blessing in paying *zakaah* to those amongst the above mentioned who are needy and deserving. After them comes the neighbors or others residing in one's city. It is best to give it to the ones amongst those who are deserving and needy. Then comes the turn of those to whom, if *zakaah* is given, it becomes beneficial for the religion, such as students of the religion.

Sadaqat-ul-Fitr

Q. What is *Sadaqat-ul-Fitr*?

A. *Fitr* means to break the fast, or not to keep fast. Allâh has fixed a *sadaqah* (charity) over His servants: After the completion of Ramadaan and on the rejoicing of breaking the fast, this charity should be paid as a mark of gratitude. This is called *Sadaqat-ul-fitr*. The 'Eid that comes after the Ramadaan is called 'Eid-ul-Fitr, as it is the day of rejoicing over the completion of the fast.

Q. On what persons is *sadaqat-ul-fitr waajib*?

A. *Sadaqat-ul-Fitr* is *waajib* on every free Muslim when he or she owns property to the amount of *nisaab*.

Q. Is that the same *nisaab* as that of *zakaah* or something else?

A. The *nisaab* of *zakaah* and *nisaab* of *sadaqat-ul-fitr* are the same. But there is a difference between the *nisaab* of *zakaah* and that of *sadaqat-ul-fitr*. For *zakaah*, it becomes *fard* when a

person owns a certain quantity of silver, gold, or merchandise only. But for *ṣadaqat-ul-fiṭr* to be *waajib*, all one's possessions are counted and all sorts of things are taken into account. It is necessary for both the *niṣaab*s that one should be free from all sorts of burdens of debts and have property in excess of one's necessary requirements.

So, if a person has extra clothes, other than those clothes used by him, or has some extra utensils of copper, brass, china, clay, *etc.*, or has an occupied house, or some other property or goods exceeding his necessary and personal requirements, and the value of these things equals or exceeds the amount of *niṣaab*, no *zakaah* is (necessarily) *farḍ* on that, but *ṣadaqat-ul-fiṭr* will be *waajib*. The condition of the passing of one year is also not necessary over the *niṣaab* of *ṣadaqat-ul-fiṭr*. The payment of *ṣadaqat-ul-fiṭr* becomes *waajib* even if one becomes possessor of the *niṣaab* the same day.

Q. On whose behalf is the payment of *ṣadaqat-ul-fiṭr waajib*?

A. The payment of *ṣadaqat-ul-fiṭr* is *waajib* on every person who holds *niṣaab*. He should pay it for himself and on behalf of his minor children. But if the minors have their own property, it should be paid from that.

Q. It is generally said that *ṣadaqat-ul-fiṭr* is not *waajib* on a person who did not keep fast. Is this correct or wrong?

A. It is wrong. It is *waajib* on every individual who holds *niṣaab* whether they kept the fast or not.

Q. What is the time of *ṣadaqat-ul-fiṭr* being *waajib*?

A. The *ṣadaqah* becomes *waajib* on 'Eid day, just after the *ṣubh ṣaadiq*. So if a person dies before *ṣubh ṣaadiq*, no *ṣadaqat-ul-fiṭr* will be paid from his property. If a child is born before then, it shall be paid on behalf of the child.

Q. Is it allowed to pay *sadaqat-ul-fitr* before the 'Eid, during Ramadaan?

A. It is allowed.

Q. What is the best time for paying *sadaqat-ul-fitr*?

A. It is better to pay on 'Eid day before going to the 'Eid prayers. It is also allowed to pay after the prayers. It will remain due in one's name until one pays, no matter how much time passes.

Q. What things and what quantities must be paid for the *sadaqat-ul-fitr*?

A. All kinds of foodgrains or their equivalent price may be paid as *sadaqat-ul-fitr*. It is detailed like this: if wheat, or its flour, is given it should be 3 ½ lbs. per person. And if barley, or its flour, is given it should be 7 lbs. per person. If any other foodgrains – rice, millet, *etc.* – in place of wheat and barley is given, then that grain should be equal to the price of either 3 ½ lbs. of wheat, or of 7 lbs. of barley. If it is given in cash it should be equal to the price of 3 ½ lbs. of wheat or 7 lbs. of barley.

Q. Is it allowed to give *sadaqat-ul-fitr* of one person to many poor people, in little quantities to each, or should it be given to only one poor person?

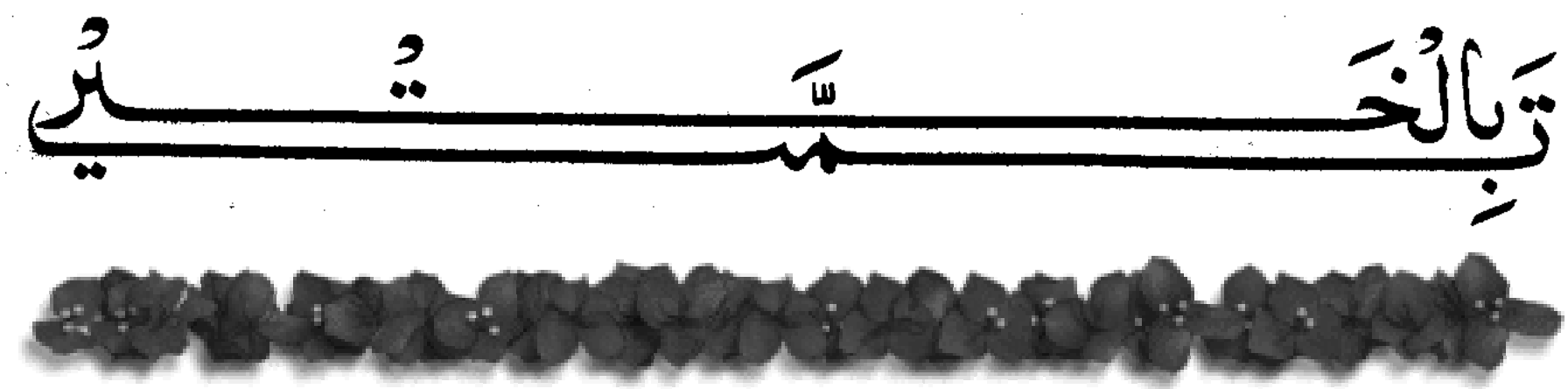
A. It is allowed to give to many poor people. In the same way, *sadaqat-ul-fitr* of many people can be given to only one person.

Q. To whom should *sadaqat-ul-fitr* be given?

A. *Sadaqat-ul-fitr* is allowed to be given to those persons to whom *zakaah* is allowed to be given. It is not allowed to give *sadaqat-ul-fitr* to those people to whom *zakaah* cannot be given.

Q. Can those people on whom *sadaqat-ul-fitr* is *waajib* take the *zakaah* or *sadaqat-ul-fitr*?

A. They cannot. The persons who themselves are in possession of the *nisaab* are not allowed to take any *fard* or *waajib sadaqah*.



THE END OF PART IV