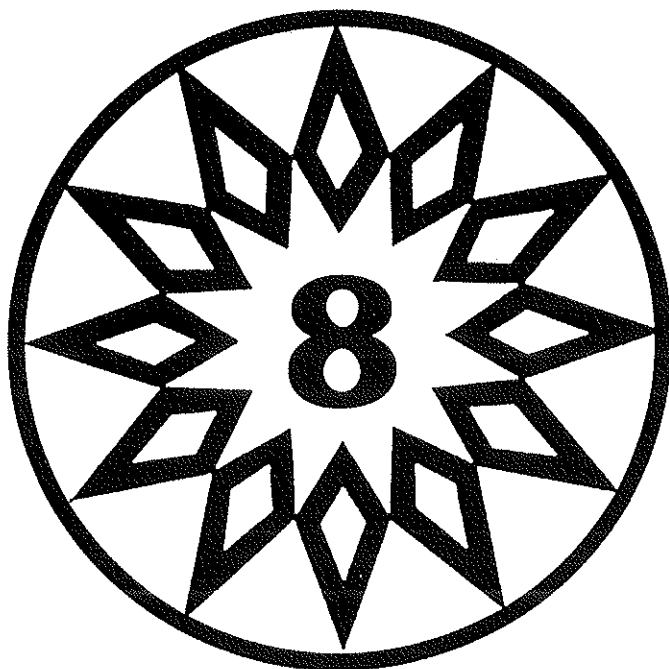


تسهيل الفقه

Tas-heelul Fiqh

Fiqh Made Easy



ACKNOWLEDGEMENT

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We are indebted to all the Deeni institutions and organizations as we have consulted all books currently available when drawing up these.

If there are any errors or suggestions please write to:

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We make dua that Allah Ta'ala reward all those who have made this possible.

**JAZAKUMULLAH
SHABAAN 1418**

Draft edition

<u>CONTENTS</u>	<u>PAGE</u>
LESSON ONE	5
<i>NAFL SALAAH</i>	5
WORKSHEET	13
LESSON TWO	15
<i>MISCELLANEOUS RULES OF SALAAH</i>.....	15
WORKSHEET	20
LESSON THREE	21
<i>ERROR COMMITTED BY THE IMAAM</i>.....	21
WORKSHEET	22
LESSON FOUR.....	23
<i>QADHA SALAAH</i>.....	23
WORKSHEET	25
LESSON FIVE.....	26
<i>JANAA'IZ</i>	26
WORKSHEET	32
LESSON SIX	33
<i>GHUSL OF THE MAYYIT</i>.....	33
WORKSHEET	41
LESSON SEVEN.....	45
<i>THE KAFN</i>	45
WORKSHEET	53
LESSON EIGHT	55
<i>THE JANAAZAH SALAAH</i>	55
WORKSHEET	61

LESSON NINE	64
<i>QABRS (GRAVES).....</i>	64
WORKSHEET	65
LESSON TEN.....	66
<i>DAFN (BURIAL)</i>	66
WORKSHEET	70
LESSON ELEVEN.....	72
<i>TA'ZIAH.....</i>	72
WORKSHEET	74
LESSON TWELVE.....	75
<i>ESAAL THAWAAB.....</i>	75
WORKSHEET	76
LESSON THIRTEEN	77
<i>TYPES OF CHARITY.....</i>	77
WORKSHEET	80
LESSON FOURTEEN	81
<i>ZAKAAT.....</i>	81
WORKSHEET	88
LESSON FIFTEEN	89
<i>NISAAB.....</i>	89
WORKSHEET	93
LESSON SIXTEEN.....	101
<i>SILVER.....</i>	101
WORKSHEET	103
LESSON SEVENTEEN	109
<i>PARTNERSHIPS.....</i>	109
WORKSHEET	111

LESSON EIGHTEEN	114
<i>THE ZAKAAT NISAAB FOR SHEEP AND GOATS.....</i>	<i>114</i>
WORKSHEET	115
LESSON NINETEEN.....	117
<i>ZAKAAT ON MINED PRODUCTS.....</i>	<i>117</i>
LESSON TWENTY.....	118
<i>ZAKAAT ON AGRICULTURAL PRODUCTS</i>	<i>118</i>
LESSON TWENTY ONE	121
<i>WHO MAY RECEIVE ZAKAAT MONEY.....</i>	<i>121</i>
WORKSHEET	125
LESSON TWENTY TWO	126
<i>HAJ</i>	<i>126</i>
WORKSHEET	128
LESSON TWENTY THREE	130
<i>TERMINOLOGY.....</i>	<i>130</i>
WORKSHEET	141
LESSON TWENTY FOUR.....	143
<i>DEFINITIONS.....</i>	<i>143</i>
WORKSHEET	146
LESSON TWENTY FIVE.....	147
<i>IHRAAM.....</i>	<i>147</i>
WORKSHEET	149
LESSON TWENTY SIX	150
<i>THE FARAA'ID OF HAJ.....</i>	<i>150</i>
WORKSHEET	151

LESSON TWENTY SEVEN	152
<i>THE WAAJIBAAT OF HAJ</i>	152
WORKSHEET	152
LESSON TWENTY EIGHT	153
<i>THE SUNAN OF HAJ</i>	153
WORKSHEET	154
LESSON TWENTY NINE	155
<i>THE MUSTAHABBAAT OF HAJ</i>	155
WORKSHEET	157
LESSON THIRTY.....	158
<i>THE TYPES OF HAJ</i>	158
WORKSHEET	159
LESSON THIRTY ONE	160
<i>HAIJUT TAMATTU'</i>	160
WORKSHEET	170
LESSON THIRTY TWO	188
<i>VISITING MADINAH</i>	188

IN THE NAME OF ALLAH TA'ALA
THE MOST KIND, MOST MERCIFUL

LESSON ONE

NAFL SALAAT

Virtues:

After performing the Fardh salaah, one should be habitual in performing optional salaah. It is a means of drawing closer to Allah Ta'ala Ta'ala.

Among the nafl salaah, the most blessed is **salaah-ut-tahajjud**.

Virtues of tahajjud salaah.

Allah Ta'ala Ta'ala mentions in the Holy Qur'aan:

"Who forsake their beds to cry unto their Rabb in fear and hope (at home when people sleep comfortably)"

Ahaadeeth:

Sayyidatina Aisha (radhiyallahu anha) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: "These (practices) viz., Miswaak, Witr salaah, and Tahajjud are Sunnat for you and Fardh for me." "Two rakaats in the late hours of the night are more valuable than all the riches in the world but for fear of hardship on my followers I would have made these Fardh (obligatory)."

Savyidina Jaabir (radhiyallahu anhu) states Rasoolullah (sallallahu alayhi wa sallam) said that : “There is one moment in every night when Allah Ta’ala grants whatever dua is asked for.”

The time of this salaah

It begins after Esha salaah and ends just before Subah-Saadiq. However it is most preferable to get up from one’s sleep and read this salaah

Number of rakaats

The number of rakaats to be performed are a minimum of 2 rakaats upto 12 rakaats in units of either 2 or 4 rakaats.

Ishraq Salaah

Rewards of this salaah

Allah Ta’ala says: “O son of Adam perform four rakaats of salaah in the early part of the day (ishraq). I shall help in accomplishing all your works during the rest of your day.” (Tirmidhi, Abu Dawood)

Time of this salaah

It begins approximately 15 to 20 minutes after sunrise.

Number of rakaats

They are either 2 or 4 rakaats.

Salaatud Duhaa (Chast)

Virtues

Sayyidina Anas (radhiyallahu anhu) reported that Rasoolullah (sallallahu alayhi wa sallam) said: “Whosoever prays the forenoon prayer with 12 rakaats, Allah Ta’ala will build for him a castle of gold in Jannah.”

It is related by Sayyidina Abu Hurairah (radhiyallahu anhu) that the Rasool of Allah Ta’ala said: “Whoever took care to offer 2 rakaats of salaatud duhaa, all his sins will be forgiven, even though they are as profuse as the foam of the sea.”

Time of this salaah

It is when the sun has gained its full brightness and strength in its rays.

Number of rakaats

It ranges between 2 and 12 rakaats.

Awwaabeen Salaah

Virtues

Sayyidina Amr bin Yasir (radhiyallahu anhu) says that Nabi (sallallahu alayhi wa sallam) offered 6 rakaats after Maghrib himself and said that whosoever offers 6 rakaats after Maghrib will have all his sins forgiven even if they are as much as the foam of the ocean.”

One tradition states that performing 6 rakaats without indulging in worldly affairs will derive blessings equal to 12 years of Nafil salaah.

Time of this salaah

After the Maghrib salaah until just before Esha salaah.

Number of rakaats

There are 6 rakaats of Awwaabeen salaah.

Tahiyyatul Wudhu

Virtues

Sayyidina Buraidah (radhiyallahu anhu) reported that Rasoolullah (sallallahu alayhi wa sallam) arose at dawn, called Sayyidina Bilal (radhiyallahu anhu) and said : “For what reason have you preceded me in Jannat?” I did not enter Jannat but heard the sound of your footsteps in front of mine. He replied: “O Rasool of Allah Ta’ala, I never performed Athaan before offering 2 rakaats of Nafil salaah and ensuring that no impurity affected me by making ablution at its advent, and I considered these 2 rakaats are due from me for Allah Ta’ala. Then Nabi (sallallahu alayhi wa sallam) said : “On account of these 2 rakaats.”

“He who observes 2 rakaats with full devotion after performing wudhu scrupulously, becomes entitled to enter Jannat.”

Time of this salaah

After wudhu (except during makrooh times).

Number of rakaats

2 rakaats.

Tahiyyatul Masjid

Virtues

Rasoolullah (sallallahu alayhi wa sallam) said: “When anyone of you enters the masjid, he should not sit until he has offered 2 rakaats (of Nafil salaah)”.

Time of this salaah

After entering the masjid (except during makrooh times).

If entering during makrooh times then recite the 3rd kalimah 4 times.

Number of rakaats

There are 2 rakaats.

Salaah-ul -Haajat

Virtues

This salaah is performed when one is in need or in difficulty.

Number of rakaats

After making a perfect wudhu, perform 2 rakaats. Thereafter recite the praises of Allah Ta’ala and recite Durood Shareef.

Thereafter recite the following dua that appears in the Hadeeth of Nabi sallallahu alayhi wa sallam)

لا اله الا الله الحليم الكريم سبحان الله رب العرش العظيم الحمد لله رب العالمين

استلكت موجبات رحمتك و عزائم مغفرتك و العصمة من كل ذنب

و الغيمة من كل بر و السلامة من كل اثم

لا تدع لى ذنبا الا غفرته و لا هما الا فرجته

و لا حاجة هى لك رضا الا قضيتها يا ارحم الراحمين

Salaat-ut-Tawbah

Benefits:

Sayyidina Ali (radhiyallahu anhu) narrates that Sayyidina Abu Bakr (radhiyallahu anhu) narrated to me that he heard the Rasool of Allah Ta'ala (sallallahu alayhi wa sallam) say: "Whoever commits a sin, then gets up, performs wudhu and offers salaah seeking the forgiveness of Allah Ta'ala Ta'ala, Allah Ta'ala forgives him. Thereafter Rasoolullah (sallallahu alayhi wa sallam) recited the verse of the Qur'aan:

"And those who, when they do an evil thing or wrong themselves, remember Allah Ta'ala Ta'ala and implore forgiveness for their sins, who forgives sins save Allah Ta'ala alone."

Time:

When the need arises, provided it is not performed during the prohibited times.

Number of rakaats:

2 Rakaats.

Salaatul Kusoof:**Time:**

Salaatul Kusoof is that salaah which is performed at the time of the eclipse of the sun.

Number of Rakaats

2 Rakaats are read with jamaat in which qiraat is read softly led by the Imaam or deputy Imaam of the Jumu'ah masjid. This salaah should be lengthened for as long as possible and this will apply to the rukus and sujood as well. After the salaah, dua should be made facing the qibla with the congregation saying aameen to the dua until the eclipse is over.

Salaatul Khusoof:

Time:

It is that salaah performed at the time of the eclipse of the moon.

Number of Rakaats:

2 Rakaats are read by persons individually with the qira'ah being read aloud. It is sunnah to perform this salaah at home (there is no need for going to the masjid). Thereafter dua is made individually.

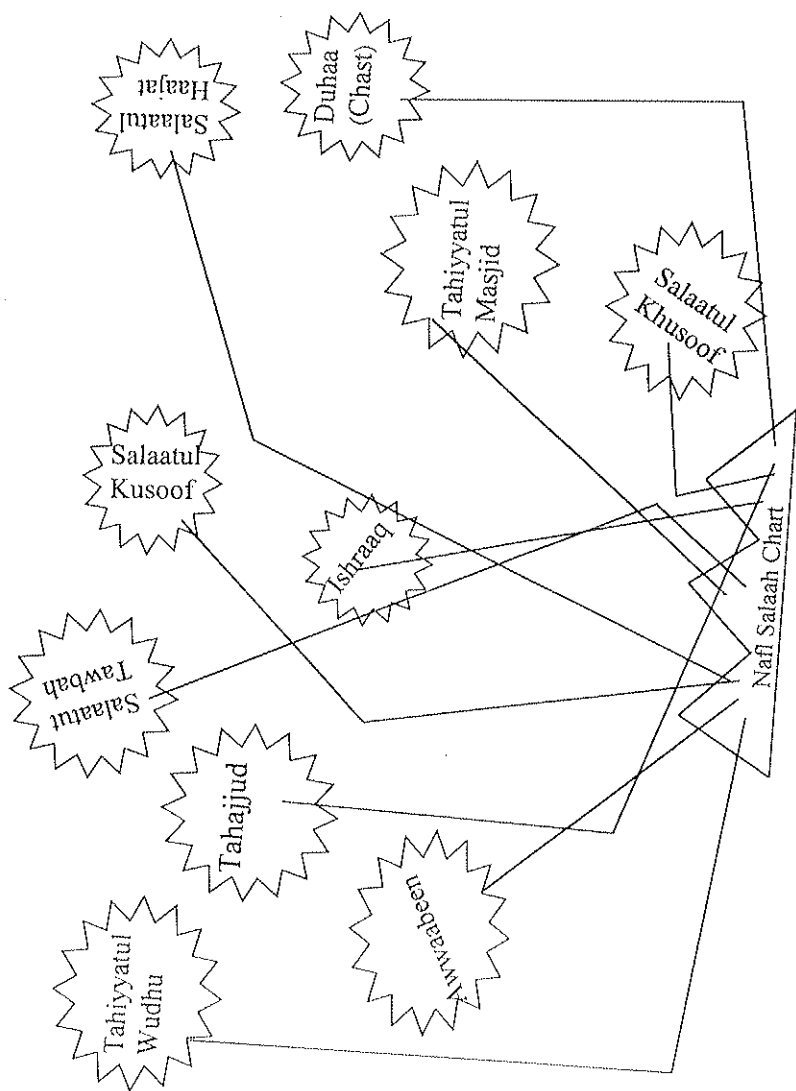
الْحَمْدُ لِلَّهِ
الْقَدِيرِ الْعَبَّاسِ
الْعَلَّامِ

WORKSHEET

NAFL SALAAH

Complete the table below

<u>Salaah Name</u>	<u>No. of Rakaats</u>	<u>Time to be read</u>
Tahajjud		
Ishraq		
Salaatud duhaa		
Awwaabeen		
Tahiyyatul Wudhu		
Tahiyyatul Masjid		
Salaat-ul-Haajat		
Salaat-ul-taubah		
Salaat-ul-Kusoof		
Salaat-ul-Khusoof		



LESSON TWO

MISCELLANEOUS RULES OF SALAAT

1. Sutra (Barrier)

To cross in front of a person whilst he is performing salaah is a sin. Rasoolullah (sallallahu alayhi wa sallam) has said that if one knew of the sin of crossing in front of a person in salaah, he would rather wait for forty years than to cross.

2. It is incorrect for a musallee to perform salaah in such an area where it is most probable that others will cross in front of him.
 - a. If a person performs salaah in the open, he should make use of a sutra.
 - b. A sutra should be no less than an arms length nor thinner than a finger.
 - c. It should be no more than 3 arms length away from the imam.
 - d. The sutra of the imam will suffice for the muqtadees.
 - e. If a stick is not readily available, then any other object fulfilling the requisites of a sutra may be used, e.g. a chair.
 - f. If a sutra is used, then it is permissible to cross in front of the sutra while the musallee is in salaah.

2. Munfarid

Defintion:

Refers to that person who performs salaah (Fardh or any other) in any place (masjid, home or elsewhere) by himself.

3. Lahiq

Definition:

A muqtadee who has missed one or more rakaats of salaah after joining the jamaah due to wudhu being nullified e.g. a nose bleed.

- a. He is like a muqtadee who is in salaah and will not read qiraah.
- b. A non-musaafir muqtadee who performs salaah behind a musaafir imam, when he stands up to complete his salaah is like a lahiq and will not read qiraah.

Musaafir

l
m
a
a
m

Non-Musaafir

m
u
q
t
a
d
e
e

- c. A lahiq should first complete the rakaats missed with the jamaah, by himself then join the jamaah again.

- d. If the jamaat is over, then he should continue completing his salaah. In both cases he will not read qiraat.
- e. If the lahiq makes an error in salaah which necessitates the performance of sajdah-sahw, then too he will not perform sajdah sahwa.
- f. The Lahiqa will stand in qiyaam for the duration of three tasbeehaats

4. Masboor

Definition:

He is one who misses any number of rakats with jamaat once the jamaat has commenced.

- a. A rakat is considered as missed once the imam comes up from the ruku.
- b. He should complete the missed rakats after the imam makes the salaam, without he himself joining in the salaam.
- c. Method of completing the salaah.

Table:

Salaah with Jamaat of 4 rakats

e.g. 1.

Rakat no: 1 st	2 nd	3 rd	4 th
masboor joins in sajdah			

WORKSHEET

RULES OF SALAAT

1. What is a Sutra?

2. What should the size of the sutra be?

3. Does the sutra of the Imaam suffice for the muqtadees?

4. Can any object be used as a sutra? Mention some objects that you would use in the absence of a ready-made sutra?

5. What is a munfarid?

6. What does the term Lahiq refer to?

7. Who is a masbooq?

8. How does one establish if a rakaat is missed

LESSON THREE

ERROR COMMITTED BY THE IMAM

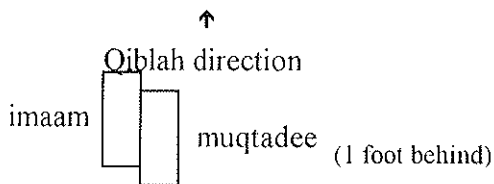
- a. The muqtadees should remind the imam in the following manner:
- Males should say subhanallah once loudly.
 - Females should clap the fingers of the right hand against the top of the left hand.

Makrooh acts.

- a. To perform salaah in such clothes which are worn in an unusual manner e.g. leaving the sleeve of kurta dangling on the side of the arm for no valid reason.
- b. While going into ruku or sajdah, to lift up ones clothes so as to avoid it getting dirty is also makrooh.
- c. To do vain actions e.g. scratching the body, or playing with one's clothes or to hold the beard.
- d. To perform salaah in such clothes which one would be ashamed to wear in front of other people e.g. pyjamas

Salaat with Jamaat

If only two persons are performing salaah as a jamaat, the imaam should stand in front, with the muqtadee at his right hand side a foot behind.



WORKSHEET

ERROR COMMITTED BY THE IMAAM

1. How should a male muqtadee remind the Imaam of an error?

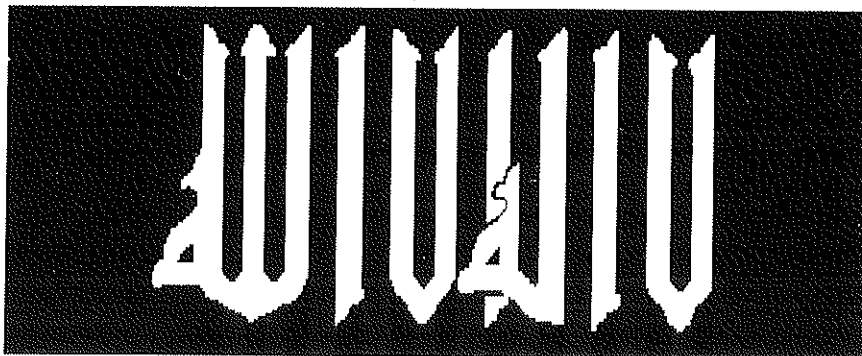
2. Draw a diagram (using blocks) of an Imaam and one muqtadee for the performance of salaah.

LESSON FOUR

QADHA SALAAT

- a. This refers to making a salaah after its prescribed time e.g. time of Fajr is until sunrise, then to perform Fajr after the sunrise, this is qadha.
- b. To intentionally miss a salaah is a major sin and sincere taubah needs to be made.
- c. If a few people missed their salaah due to some reason, then qadha salaah can be performed in jamaah. If it was a salaah wherein qiraat is read loudly (e.g. Esha) then it could be read loudly and vice versa.
- d. One should not announce that one is performing qadha as to miss a salaah is a sin and to announce a sin is similarly, a sin.
- e. Qadha salaah is read only for Fardh and Waajib rakaats. If a Nafl salaah was commenced and broken, to complete it is now Waajib. Qadha should be made.
- f. There is no qadha for any other type of salaah i.e. sunnat-e-muakkidah etc.

- g. The Sunnat and Fardh of Fajr however should be made if this qadha is performed before zawaal. If it is performed after zawaal, then only Fardh qadha should be made.
- h. If only the sunnat of Fajr was missed then it should be made qadha after sunrise before zawaal. After zawaal it cannot be made.
- i. The qadha of Sunnat-e-muakkidah of the Zuhr salaah could be read after the Fardh before the sunnat. It cannot be performed after the time of Zuhr itself has passed.



WORKSHEET

QADHA SALAAT

1. What is qadha salaat?

2. When a few people have missed salaat collectively, can they make qadha salaat with jamaat?

3. For which types of salaat is qadha made?

4. When does qadha of a nafl become waajib?

5. How many rakaats of qadha of fajr should be made if it is made on the day it was missed and is performed before the time of zawaal sets in?

6. What is the difference if it is read after zawaal?

7. Explain the qadha of sunnat-e-muakkiddah of zuhr.

LESSON FIVE

JANAA'IZ

Virtues of visiting the sick

Sayyidina Abu Moosa (radhiyallahu anhu) says Nabi (sallallahu alayhi wa sallam) said: "Feed the hungry, visit the sick and free the prisoners (who are in the custody of the enemy) (Bukhari).

Another hadeeth states,

"The rights of one Muslim upon another Muslim are six:

- a. When you meet him, greet him with salaam.
- b. When he invites you, accept his invitation.
- c. When he seeks advice, advise him.
- d. When he sneezes and says 'Alhamdulillah', then reply by saying 'Yarhamukallah.'
- e. When he is sick, visit him.
- f. When he passes away, attend his janaaza."

The Muhtadhar

Refers to a person on whom the signs of death are visible.

How to assist the muhtadhar

- a. It is the sunnah of Rasoolullah (sallallahu alayhi wa sallam) to let him lie on his right side facing the qiblah.
- b. It is permitted that he is positioned to lie on his back with his feet towards the qiblah, and the head slightly raised with a cushion so that his head faces the qiblah.
- c. All the bed linen must be paak.
- d. If moving the muhtadhar causes him any discomfort then leave him in any convenient position.
- e. It is desirable to use lobaan, itr or any other aromatics that are taahir (pure) in the room.
- f. Anyone who is in a state of janaabat, haiz or nifaas must leave the room.
- g. A pious person should be present in the room so that the Rahmah (mercy) of Allah Ta'ala descends.

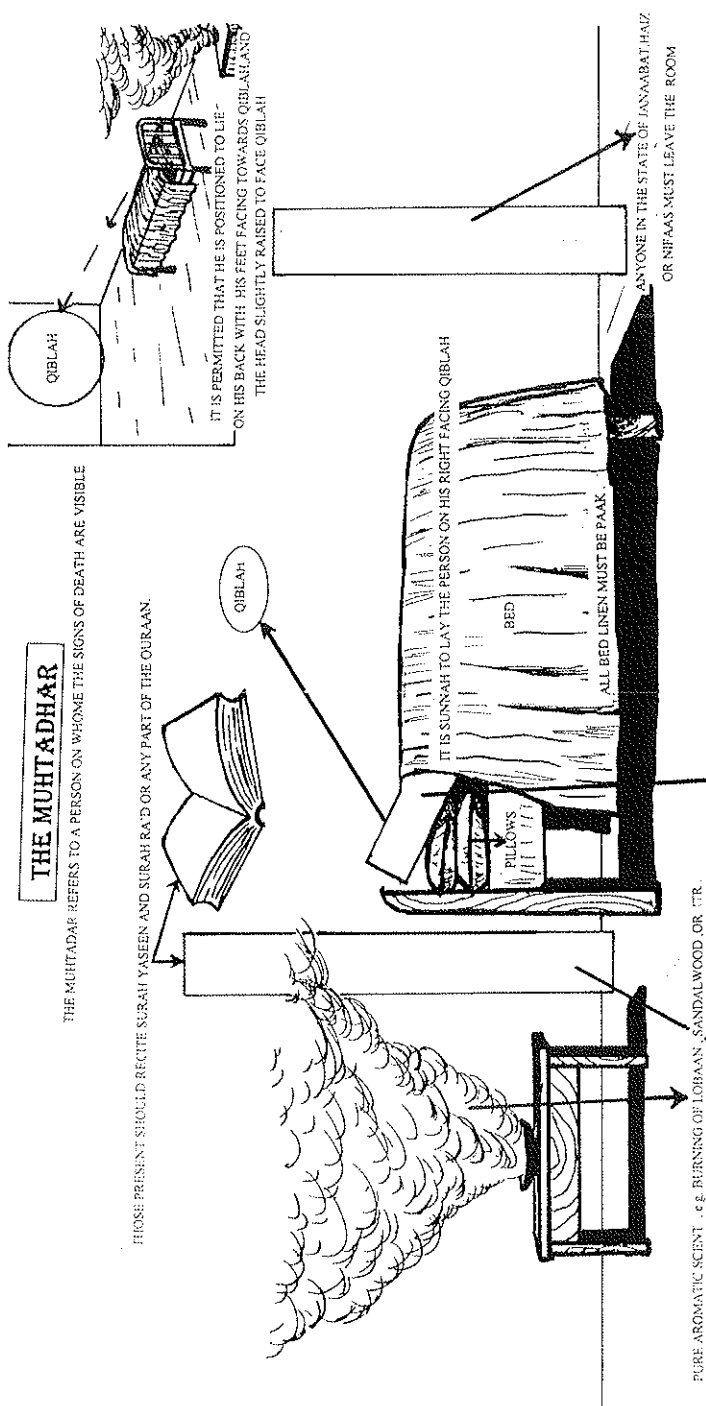
Signs of the Muhtadhar

- a. The dying person's breath quickens.
- b. The knees becomes so weak, they cannot move.
- c. The nose becomes bent.
- d. The temples subside.

THE MUHTADHAR

THE MUHTADHAR REFERS TO A PERSON ON WHOME THE SIGNS OF DEATH ARE VISIBLE

THOSE PRESENT SHOULD RECITE SURAH YASEEN AND SURAH RA'D OR ANY PART OF THE QUR'AN.



SIGNS OF A MUHTADHAR :

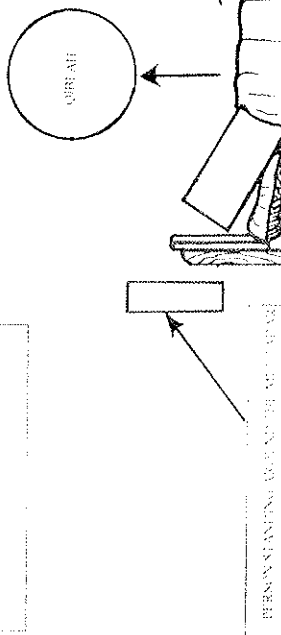
- THE DYING PERSON'S BREATH QUICKENS
- THE KNEES BECOME SO WEAK, THEY CANNOT MOVE
- THE NOSE BECOMES BENT
- THE TEMPLES SUBSIDE

Those present should:

- a. Recite Surah Yaseen (beginning of 17th Ruku - 22nd Juz).
- b. Recite Surah Ra'd (beginning at 6th Ruku - 13th Juz).
- c. Do the talqeen (i.e. to remind the dying person of the two shahaadats). It should be done as follows:
 1. The Muhtadhar must not be ordered to recite the kalimah, but must be helped to recall it.
 2. This can easily be done by reciting the kalimah aloud by those present in the room.
 3. Once the departing person utters the kalimah, all who are present must remain silent.
 4. The dying person must not be drawn into any worldly discussions, but if he discusses any worldly affairs, then the talqeen should be repeated.

TALQEN

MEANS TO REMIND THE DYING PERSON OF THE SITUATION



TIME THE TALQEN SHOULD BE TIED BEFORE THE DYING PERSON TAKES HIS LAST BREATH

THE DON'TS OF TALQEN

THE MUHTADHAR MUST NOT BE COMMANDED TO RECITE THE SHAHADATIN BY SAYING AHEAD THE SHAHADATIN BOWEN DONT YOU READ THE SHAHADATIN

METHOD OF TALQEN

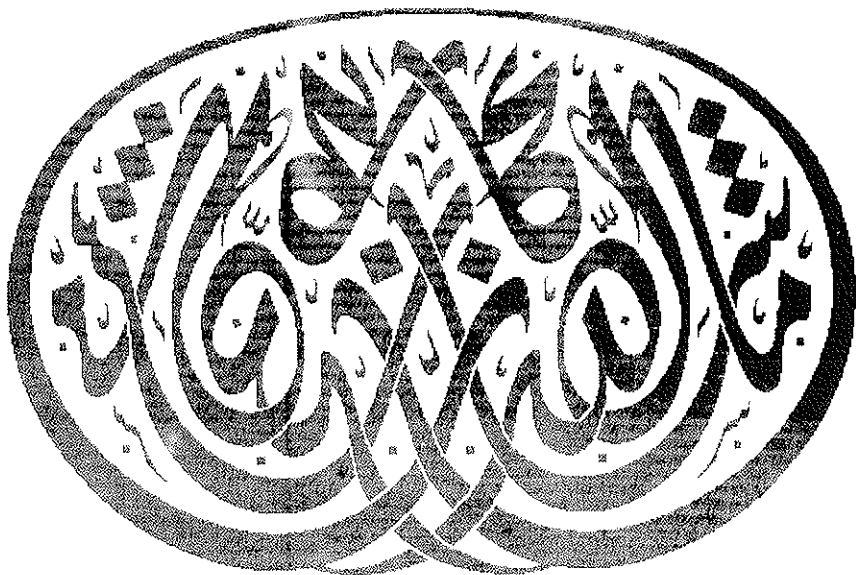
- 1) THE PEOPLE AROUND THE MUHTADHAR SHOULD BE CALLED TO THE SHAHADATIN, ALREADY ENLIGHTENING THE MUHTADHAR TO RECITE THE SHAHADATIN
- 2) ONCE HE HAS RECITED THE TALQEN, SHOULD BE CALLED TO RECITE THE SHAHADATIN
- 3) IF THE MUHTADHAR TAKES OF WORK, ON ACHIEVING THEN THE TALQEN MUST BE REPHASED

WHAT TO DO WHEN THE MUHTADHAR PASSES AWAY

- A) STRAIGHTEN THE BODY
- B) THE MOUTH SHOULD BE CLOSED BY TYING A CLOTH AROUND THE CHIN
- C) THE EYES MUST BE CLOSED
- D) THE FEET MUST BE KEPT TOGETHER BY TYING THE TOES WITH A CLEAN CLOTH
- E) COVER THE BODY WITH A CLEAN TAAMER CLOTH
- F) RECITE THE DUA

After the Muhtadhar passes away

- a. His mouth should be kept closed by fastening a piece of taahir material under his chin and over his head.
- b. His eyes must also be closed very gently.
- c. Both feet should be straightened and tied together with taahir material.
- d. The body should be covered with a taahir sheet.
- e. It is makrooh to recite Qur'aan near the deceased before ghust has been given.



WORKSHEET

JANAA'IZ

1. How should the muqtadhar lie?

2. What are the signs of a muhtadhar?

3. What surahs of the Quraan should be read at this time?

4. What is meant by talqeen?

5. What should be done once the muhtadhar passes away?

LESSON SIX

GHUSL OF THE MAYYIT

Status of performing ghusl

It is Fardh-e-kifaya for the Muslims to give ghusl to the mayyit. If the mayyit is buried without ghusl, then all those who know of this will be sinful. In such circumstances it is permissible to remove the mayyit provided no sand has been thrown into the qabr, so as to perform the ghusl. However, if sand has already been thrown, then the body should not be removed.

Persons to give the ghusl.

- a. Males should not give ghusl to females nor should females give ghusl to any males.
- b. For an adult male, the following persons are preferable to perform ghusl:
 - i. Immediate relatives e.g. father, brother, son etc.
 - ii. An Allah Ta'ala fearing and pious male.
- c. For an adult female, the following people are preferred in performing the ghusl.
 - i. Immediate family e.g. mother, sister, daughter etc.
 - ii. An Allah Ta'ala fearing and pious female.

- d. If there are no females to perform the ghusl of a female then mahram males could make tayammum
- e. If there are no males to perform the ghusl of a male, then mahram females could make tayammum.
- f. The wife or husband cannot give ghusl to the deceased spouse.
- g. If there are no males to give ghusl then the wife is permitted to perform the ghusl as she is in iddat (mourning).
- h. However, if there are no females to perform the ghusl of a female, then it is not permitted for the husband to make ghusl.

Acts to be done before ghusl of the mayyit

- a. The table or ghusl basin wherein ghusl is to be made, should be washed three times and fragranced with permissible fragrances, e.g. lobaan, a minimum of three times.
- b. No hair, nails or any of its like should be trimmed / removed from the deceased.
- c. For a male, he should be first covered with a sheet from above the navel. Thereafter, whilst the sheet is covering him, the clothes should be removed.
- d. For a female, she should be first covered with a sheet from above the breasts. Thereafter, whilst the sheet is covering her, the clothes should be removed.
- e. All rings and jewellery, false teeth etc. should be removed, if it can be done so with ease.

A collection of black and white line drawings of various items. At the top left is a water can with a handle and a spout, labeled 'WATER'. Below it is a wooden frame with a bucket hanging from it. To the right of the frame is a bucket. Further right is a pair of gloves and a pair of mittens. Below the gloves is a pair of scissors. To the right of the scissors is a candle. Below the candle is a box labeled 'CAMPHOR'. To the right of the box is a pile of leaves. Below the leaves is a stack of towels. To the right of the towels is a bar of soap labeled 'SOAP'. Below the soap is a small plant. At the bottom left is a small plant. At the bottom right is a small plant.

Sequence of ghusl

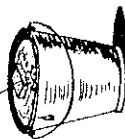
- a. If it is possible, the deceased should be made to face the Qiblah.
- b. The stomach should be massaged, then both the istinja places must be washed with mittens or plastic gloves and wet cotton wool.
- c. Thereafter normal wudhu should be made.
- d. Whilst performing the wudhu, no water should be entered into the nostrils, ear or mouth. Instead, with the use of a wet cloth the nostrils etc. should be cleaned.
- e. Once wudhu is complete, the nostrils, ears and mouth should be closed with cotton wool, to prevent excess water from entering.
- f. The head, face and beard should be first washed with soap.
- g. Thereafter the body should be tilted on its left side to allow the right side to be washed first.
- h. Warm water must now be poured over the body from head to toe once, and the body be washed with soap. Now pour water, for the second and third time with clean water.
- i. Now, the body should be tilted on its right side to allow the left side to be washed.

- j. In the same manner, water should be poured from head to toe once and the body washed with soap. Now clean water should be poured for the second and third time.
- k. Thereafter the body must be lifted slightly to a sitting position, and the stomach be gently massaged with a downward stroke. Whatever comes out should be washed away. Ghusl and wudhu need not be repeated.
- l. The body should again be tilted to allow the right side to be washed once, this time using camphor water.
- m. In the same manner, tilt the body so that the left side is washed once, using camphor water.
- n. The body should be dried and the wet sheet be removed and replaced by a dry sheet. However the body should not be exposed at any time.
- o. The body should then be placed on the kafn.

ACTS TO BE DONE BEFORE GHUSAL OF THE MAYYIT

- a. The table or ghud basin wherein ghush is to be made, should be washed three times and fragranced with permissible aromatics, e.g. lothan, a minimum of three times
- b. No hair, nails or any of its like should be trimmed / removed from the deceased
- c. For a male, he should be first covered with a sheet from above the navel. Thereafter, whilst the sheet is covering him, the clothes should be removed
- d. For a female, she should be first covered with a sheet from above the breasts. Thereafter, whilst the sheet is covering her, the clothes should be removed
- e. All rings and jewellery, false teeth etc. should be removed, if it can be done so with ease

CAMPBHA



PURIFICATION OF GHUSAL

If it is possible, the deceased should be made to face the Qiblah

The stomach should be massaged, then both the istimja places must be washed with mittens or plastic gloves and wet cotton wool

Thereafter normal wudu should be made

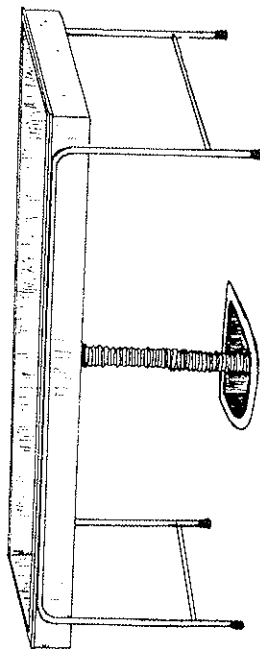
Whilst performing the wudu, no water should be entered into the nostrils, ear or mouth. Instead, with the use of a wet cloth the nostrils are should be cleared

Once wudu is complete, the nostrils, ears and mouth should be cleared with cotton wool, to prevent excess water from now entering

The head, face and beard should be first washed with soap

Thereafter, the body should be tilted on its left side to allow the

GHUSAL OF THE MAYYIT



- h. Warm water must now be poured over the body from head to toes once, and the body be washed with soap. Now pour water, for the second and third time with clean water
- i. Now, the body should be tilted on its right side to allow the left side to be washed
- j. In the same manner, water should be poured from head to toes once the body be washed with soap. Now clean water should be poured for the second and third time
- k. Thereafter, the body must be lifted slightly to a sitting position, and the stomach be gently massaged with a downward stroke. Whatever comes out should be washed away. Ghush and wudu need not be repeated
- l. The body should again be tilted to allow the right side to be washed once, this time using campbha water
- m. In the same manner, tilt the body so that the left side is washed once, also using campbha water.
- n. The body should be dried and the wet sheet be removed and replaced by a dry sheet. However the body should not be exposed at any time
- o. The body should be then placed on the kafil.

Rules of ghusl

- a. To take a wage for performing the ghusl is not permissible.
- b. Besides those performing and directly assisting in the ghusl, no one else should be present.
- c. If any good or bad is seen regarding the deceased, it should not be disclosed.
- d. If a baby is born alive and thereafter passes away, ghusl should be made.
- e. If a baby is stillborn and the body is formed, it is preferable to perform ghusl.
- f. If a body is extremely burnt, water should be sprinkled or poured without the other rituals of ghusl being carried out.
- g. In a situation where the cause of death was drowning, and the body became bloated, then too will the performance of ghusl be necessary. However if the body is not in a condition whereby the rituals of the ghusl may be performed, it will suffice to pour or sprinkle water over the body.

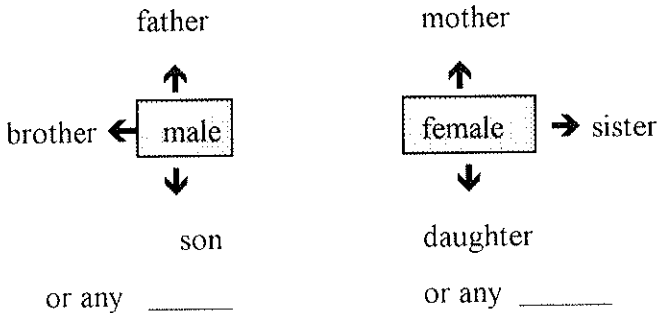
- h. In the event of the body being seriously mutilated and dismembered to the extent that parts of the body are separated:
- i. where the head or other parts of the body are found which forms less than half of the body, no ghusl will be given nor will the janaaza salaah be performed.
 - ii If half of the body is found (including the head) then ghusl will be given and janaazah salaah performed as normal. However if the head is not found, no ghusl will be given nor janaazah salaah performed.



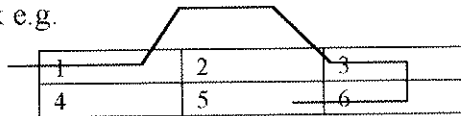
WORKSHEET

GHUSL OF THE MAYYIT

1. What is the status of theghusl of the mayyit?
2. Complete the flow chart below indicating who may perform the ghusl of:



3. Place the list in correct sequence for the performing of ghusl of the mayyit. Thereafter draw a line through the numbers in the sequence in which the listed points below should be. You may connect blocks in any direction except in the reverse direction (i.e. backward) or by skipping a block e.g.



start ➡				1	3	5	13	2
				14	11	15	3	10
15	6	4	12	8	1	2	14	7
11	7	10	3	14	9	2	1	12
3	14	8	15	12	6	13	END	
11	5	1	12	4	8	7		

1. If it is possible, the deceased should be made to face the Qiblah.
2. The body should be dried and the wet sheet be removed and replaced by a dry sheet. However the body should not be exposed at any time.
3. Now, the body should be tilted on its right side to allow the left side to be washed.
4. The head, face and beard should be first washed with soap.
5. The stomach should be massaged, then both the istinjaa places must be washed with mittens or plastics gloves and wet cotton wool.
6. In the same manner, tilt the body so that the left side is washed once, also using camphor water.
7. Thereafter the body should be tilted on its left side to allow the right side to be washed first.

8. Whilst performing the wudhu, no water should be entered into the nostrils, ear or mouth. Instead, with the use of a wet cloth the nostrils etc. should be cleaned.
9. The body should again be tilted to allow the right side to be washed once, this time using camphor water.
10. Warm water must now be poured over the body from head to toe once, and the body be washed with soap. Now pour water, for the second and third time with clean water.
11. Thereafter normal wudhu should be made.
12. Once wudhu is complete, the nostrils, ears and mouth should be closed with cottonwool, to prevent excess water from entering.
13. The body should then be placed on the kafn.
14. Thereafter the body must be lifted slightly to a sitting position, and the stomach be gently massaged with a downward stroke. Whatever comes out should be washed away. Ghusl and wudhu need not be repeated.
15. In the same manner, water should be poured from head to toe once the body be washed with soap. Now clean water should be poured for the second and third time.

4. State whether ghusl will be given in the following circumstances.

a) Where a body is dismembered:

head and other parts are found which is less than half of the body

more than half the body is found

half the body is found excluding the head

a baby is born alive and thereafter passes away

LESSON SEVEN

THE KAFN

“Kafn” refers to the cladding of the deceased.

The **male** kafn consists of three pieces of cloth,

- a. The izaar - from head to the feet (+- 2m)
- b. The Qamees - from the shoulders to below the knees (+-1¾ to 2½m)
- c. The lifafah - longer than the izaar (+-15cm longer).

The **female** kafn consists of five pieces of cloth.

- a. The izaar - from head to the feet (+- 2m)
- b. The Qamees - from the shoulders to below the knees (+-1¾ to 2½m)
- c. The lifafah - longer than the izaar (+-15cm longer).
- d. The sinaband - from armpits to the calfs (+- 1¾m to 2½m)
- e. The khimaar - to cover the head and hair (+- 1½m)

Masnoon sequence of kafn

Male:

- a. First spread the lifafah out on the floor, then on it the izaar and lastly the qamees.
- b. The top flap of the qamees should be rolled from bottom to top, so it comes to rest above where the head would be placed.
- c. Lower the body gently onto the kafn.
- d. Cover the top of the body upto the calves with the rolled portion of the qamees.
- e. Remove the sheet used for covering the satr.
- f. Rub itr (halaal perfume) or hunoot (embalming agents) on the head and beard.
- g. Then rub camphor mixture paste on the places of sajdah, i.e. forehead, nose, both palms, knees and forefeet.
- h. First fold the left flap of the izaar over the qamees then the right flap, i.e. the right side remains on top.
- i. Thereafter fold the lifafah in the like manner as the izaar, right flap on top and the left flap below.
- j. Lastly, fasten the ends of the lifafah at the headside, feet and around the waist with strips of cloth.

Females :

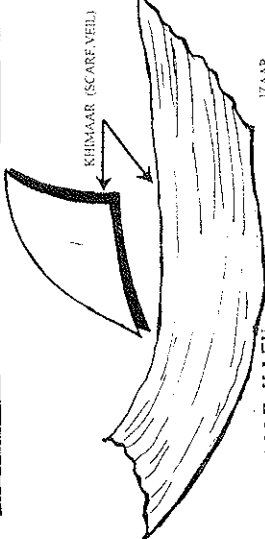
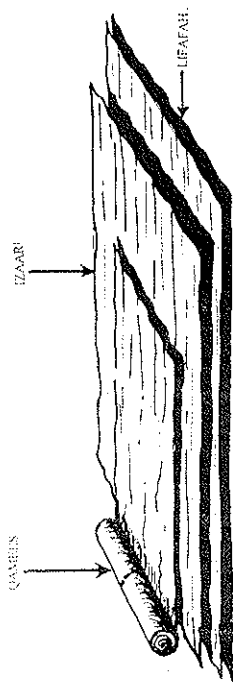
- a. First spread the lifafah on the ground, then the sinaband, on it the izaar and then the qamees.

The sinaband may also be placed between the izaar and qamees.

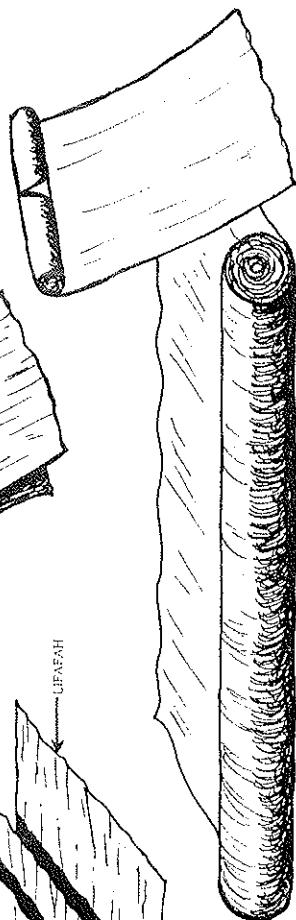
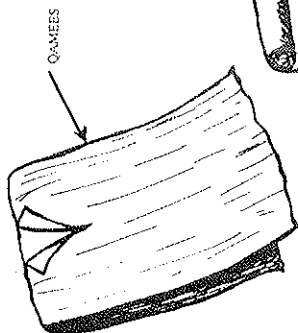
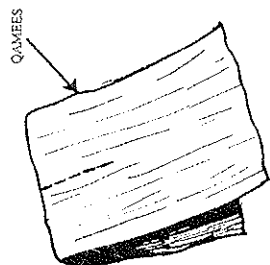
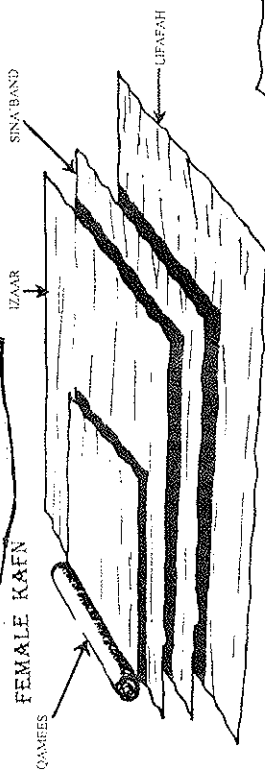
- b. Roll the qamees as in the male procedure.
- c. Lower the body on to the kafn.
- d. Cover the body with the rolled up portion of the qamees.
- e. Remove the sheet used for covering the satr.
- f. Do not use itr, surma or other make up.
- g. Rub camphor mixture on the places of sajdah, i.e. the forehead, nose, both palms, knees and forefeet.
- h. The hair should be divided into two parts and placed on the right and left breast on the qamees.
- i. Cover the head with the khimaar. Do not tie or fold it.
- j. Fold the izaar, the left flap first then the right flap.
- k. Now close the sinaband over these in the same manner.
- l. Close the lifafah, first the left flap then the right flap.
- m. Lastly fasten the ends of the lifafah at the head side, feet and the waist with strips of cloth.

THE KAFN

MALE KAFN

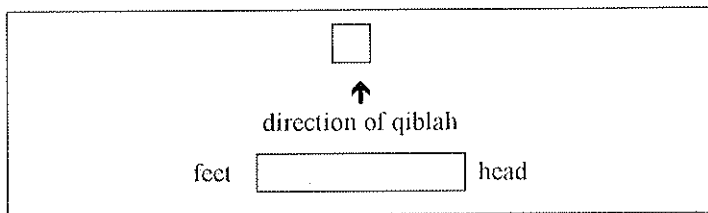


FEMALE KAFN



Rules regarding kafn:

- a. The kafn of a minor is the same as an adult.
- b. A baby who is born alive and thereafter dies will be named, ghusl and kafn will be applied and Janazah salaah will be performed.
- c. A still born baby requires no kafn and janazah salaah. It is wrapped in a single cloth and buried without janazah salaah.
- d. It is prohibited to enclose any letter, duas or kalimahs in the kafn or to inscribe it on the kafn.
- e. It is however permissible to enclose the ghilaaf of the Ka'bah, (provided that it is acquired in a halaal manner) to gain barakat (tabarruk).
- f. Once the kafn is completed, the mayyit should be positioned with the face towards the qiblah, i.e.



- g. It is only permissible for the Mahram womenfolk of the deceased male to see his face. They are his wife, mother, grandmothers, sisters, aunts, daughters and granddaughters. Besides these the sharia does not allow any other woman to view the face of the deceased male. Similarly, only Mahram males should view the face of a deceased female.

In both cases of male and female mayyit, the face of the deceased person should not be kept open after the kafn is put on.

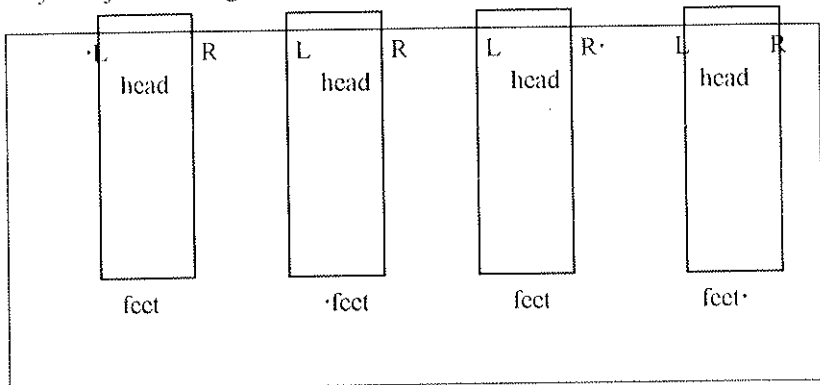
The burial:

Hadeeth: Rasoolullah (sallallahu alayhi wa sallam) has said: “If a person passes away, hasten him to his grave and do not keep him away”.

Sayyidina Abu Hurairah (radhiyallahu anhu) narrates that Nabi (sallallahu alayhi wa sallam) said: “Hasten in taking the janazah. If the deceased is pious, then you are taking him to goodness and if he be evil then you will be quicker rid of him off your shoulders”. (Mishkaat)

Sayyidina Abu Sa’eed (radhiyallahu anhu) reports from Nabi (sallallahu alayhi wa sallam) : “When the janazah is carried on the shoulders, and if the deceased is pious, it says ‘Hasten me to my grave’, and if the deceased was evil then it says with regret: ‘Where are you taking me?’ All the creation of Allah Ta’ala besides human beings hear this, and if humans hear this from the mayyit, they will become unconscious”. (Mishkaat)

- a. If the janazah is an infant or small child, it should be carried in the arms individually by different persons.
- b. The mustahab manner of carrying the janazah is that each person should carry the bier for forty steps observing the following procedure:
 - i) carry the janazah left front for ten steps (mayyit's right shoulder)
 - ii) carry the janazah left back for ten steps (mayyit's right foot)
 - iii) carry the janazah right front for ten steps (mayyit's left shoulder)
 - iv) carry the janazah right back for ten steps (mayyit's left foot)



This method should only be adopted if it does not cause any inconvenience to others.

1. Those accompanying the janazah should not sit before the janazah is lowered to the ground. The sick and the infirm are excused.
2. It is masnoon to carry the janazah hastily, but not in a manner that the body is jolted or shaken about.
3. It is mustahab to follow the janazah, and not go ahead of it.
4. It is makrooh for those accompanying the janazah to recite any dua or aayat of the Qur'aan loudly.
5. One should abstain from speaking of worldly affairs, laughing and joking.



WORKSHEET

THE KAFN

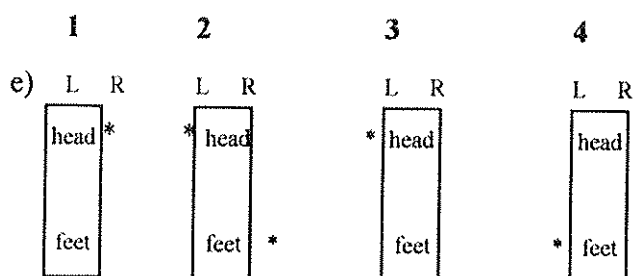
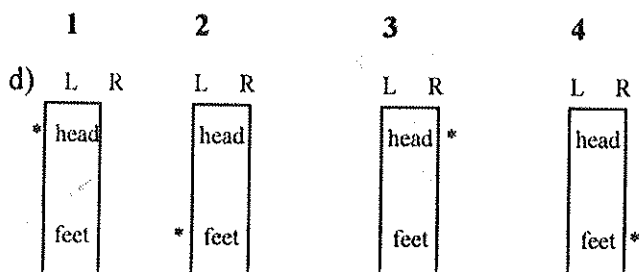
1. What does the word 'kafn' refer to?
2. Name the three pieces of kafn for males in order?
3. Name the five pieces of kafn for females in order?
4. Choose the correct sequence in which the janaaza is to be carried?

Tick the correct option in the box provided.

1	2	3	4
a. L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; left: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; right: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; right: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; left: -10px; top: 50%; transform: translateY(-50%);">*</div>

1	2	3	4
b) L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; right: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; left: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; right: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; left: -10px; top: 50%; transform: translateY(-50%);">*</div>

1	2	3	4
c) L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; left: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; left: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; right: -10px; top: 50%; transform: translateY(-50%);">*</div>	L R <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">head</div> <div style="border: 1px solid black; padding: 5px; margin: 5px auto; width: 60px; text-align: center;">feet</div> <div style="position: absolute; right: -10px; top: 50%; transform: translateY(-50%);">*</div>



LESSON EIGHT

THE JANAAZAH SALAAT

Place of performance

1. It is makrooh-e-tahrimi to perform Janaazah salaah within the boundaries of the masjid. (i.e. inner section)
2. It could be performed in the courtyard (i.e. outer section) of the masjid.
3. It is best to be performed in a building specially built for this purpose, in a corner of the cemetery.
4. If for some reason it is read in the open, one should make sure there are no graves in the front. However if there are graves, then a barrier should be placed between the graves and the place of the salaah.

Times

1. It is makrooh to perform Janaazah salaah at the following times:
 - a. at sunrise
 - b. at zawaal
 - c. at sunset

Besides these times, it can be performed at any other time.

Faraa'idh Acts in Janazah Salaat

1. To stand and perform the salaah.
2. To perform all four takbeers

Sunan Acts in Janazah Salaat

1. To praise Allah Ta'ala Ta'ala.
2. To send durood upon Nabi-e-Kareem (SAW).
3. To make dua for the deceased.

The masnoon method of performing Janazah salaah

1. The body of the Mayyit should be placed with the head of the deceased on the right side of the Imam, who will face the Qiblah.
2. The Imam must stand in line with the chest of the deceased when performing the salaah.
3. It is Mustahab to make an odd number of Safs (rows). The Safs for Janaazah Salaah should be close to one another, because there are no Sajdahs to be made.
4. After the Safs are straightened the Niyyah should be made. The Niyyah must be that: 'I am performing this Janaazah Salaah for Allah Ta'ala behind this Imam.' (The Salaah being a Dua for the Mayyit). After the Niyyah the hands should be raised upto the ears, and the Imam will say Allahu Akbar loudly, and the

Muqtadies softly. Then fold them under the navel similar to all daily Salaats.

5. Then recite the Thana softly

سبحانك اللهم و بحمدك و تبارك اسمك و تعالى جدك و جل ثناؤك و لا اله غيرك

Translation: *Glory be to You Oh Allah Ta'ala, and praise be to You, and blessed is Your name, and exalted is Your Majesty, and there is none to be served besides You.*

1 Now the Imam will recite the Takbeer loudly, and the Muqtadies softly for the second time. The hands must not be raised when saying this and all subsequent Takbeers. The Durood Ibrahim must now be read

اللهم صل على محمد و على ال محمد كما صليت على ابراهيم و على ال ابراهيم

انك حميد مجيد اللهم بارك على محمد و على ال محمد كما باركت على ابراهيم

و على ال ابراهيم انك حميد مجيد

Translation: *Oh! Allah Ta'ala, shower Your Mercy upon Muhammad and the family of Muhammad, as You showered Your Mercy upon Ibrahim and the family of Ibrahim. Behold You are Praiseworthy, Glorious. Oh! Allah Ta'ala, shower Your Blessings upon Muhammad, and the family of Muhammad, as You showered Your Blessings upon*

Ibrahim and the family of Ibrahim. Behold, You are Praiseworthy, Glorious.

1. Now the Takbeer should be said for the third time, and the following Dua recited for an adult male or female.

اللهم اغفر لحينا و ميتنا و شاهدنا و غائبنا و صغيرنا و كبيرنا و ذكرنا و انثينا

اللهم من احيينا فاحيه على الاسلام و من توفيته منا فتوفه على الايمان

Translation: *Oh! Allah Ta'ala, forgive those of us that are alive and those of us that are dead; those of us that are present, and those of us that are absent; those of us that are young and those of us who are adults; and the males amongst us and the females; Oh! Allah Ta'ala, whomsoever of us You keep alive, let him live as a follower of Islam; and whomsoever of us You cause to die, let him die a believer.*

Masnoon Duas that may be read in the Janaazah Salaat

اللهم ان كان محسنا فزد في احسانه و ان كان مسينا فتجاوز عنه و لا تحرمنا

اجره و لا تفتنا بعده

Translation: *O Allah Ta'ala! If he was righteous, then increase his reward, and if he has erred then pardon his mistakes and deprive us not of his reward, and try us not after him.*

اللهم اغفر له و ارحمه و ارفع درجته

Translation: O Allah Ta'ala! Forgive him, and have mercy upon him.
And raise his rank.

اللهم اغفر له و ارحمه و عافه و اعف عنه و اكرم نزله و وسع مدخله و اغسله
بالماء و الثلج و البرد و نقه من الخطايا كما نقيت الثوب الابيض من الدنس و
ابدله دارا خيرا من داره و اهلا خيرا من اهله و زوجا خيرا من زوجه و ادخله
الجنة و اعذه من عذاب القبر و عذاب النار

Translation: O Allah Ta'ala! Forgive him. Have mercy upon him.
Give him peace and absolve him. Receive him honourably, and make
his grave spacious. Wash him with water, snow, and hail. Cleanse
him from faults as You cleanse a white garment from impurity. Reward
him with an abode better than his abode, with a household better than
his household. Admit him to Jannat and protect him from the torment
of the grave and punishment of the Fire.

اللهم اغفر له و ارحمه انك انت الغفور الرحيم

Translation: O Allah Ta'ala! Forgive him, and have mercy upon him.
Surely You alone are the Forgiver, the Merciful.

اللهم قه عذاب القبر

Translation: *O Allah Ta'ala! Protect him from the punishment of the grave.*

For a child who has not reached puberty the following Dua must be recited after the third Takbeer;

a. Dua for boy:

اللهم اجعله لنا فرطا و اجعله لنا اجرا و ذخرا و اجعله لنا شافعا و مشفعا

b. Dua for girl:

اللهم اجعلها لنا فرطا و اجعلها لنا اجرا و ذخرا و اجعلها لنا شافعة و مشفعة

Translation: *O Allah Ta'ala! Make him/her (this child) a source for our salvation; and make him/her a source of reward and treasure for us; and make him/her an intercessor for us, and one whose intercession is accepted.*

8. The Imam will say the fourth Takbeer and thereafter recite the Salaam (Assalamualaykum Warahmatullah) loudly twice, while turning his face first towards the right shoulder and then once again while turning his face towards the left shoulder. The Muqtadies must follow by saying the Takbeer and Salaam softly. There is no Dua immediately after the Salaat.

WORKSHEET

THE JANAAZAH SALAAH

1. Where is the best places to perform the janaazah salaah?

2. Can it be performed in the boundaries of the masjid? If not, why?

3. Are there any restrictions on the time in which this salaah can be performed? If so, what are the restrictions?

4. List the faraaidh of janaazah salaah.

5. List the sunan of janaazah salaah.

6. Demonstrate to your muallim the method of janaazah salaah.

The Masboog (Latecomers of the Janaazah Salaat)

1. If the latecomer fears that performing of wudhu will cause him to miss the Janaazah Salaat, then only is it permissible to make Tayammum.
2. This applies to Janaazah Salaat only.
3. Whosoever arrives after the Imam has recited one or more takbeers, he should wait and join the Imaam when he says the next takbeer.
4. After the salaam he should complete the missed takbeers by merely saying 'Allahu Akbar' once for every takbeer missed.
5. No duas should be read.
6. If the Imam has completed the fourth takbeer (before the Imam says the salaam), then too the latecomer should join and complete all the missed takbeers.

WORKSHEET

THE MASBOOQ OF JANAAZAH

1. When is it permissible for a person to perform tayyamum instead of wudhu?

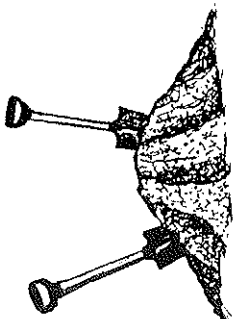
2. How should the masboog complete the missed takbeers?

THE KABR

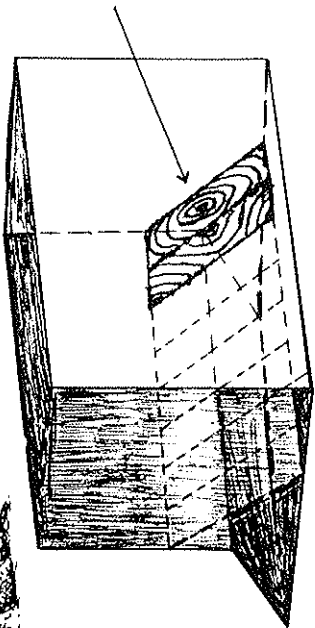
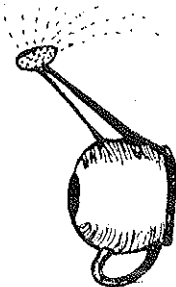
1. Lahd:

- a. ground and sides of qabr are firm
- b. recess should be dug on the qiblah side to allow placing of the body within the recess. Unbaked bricks should preferably be used to close the recess and made to fit neatly
- c. timber could also be used.

Lahd



RECESS
ON THE QIBLAH

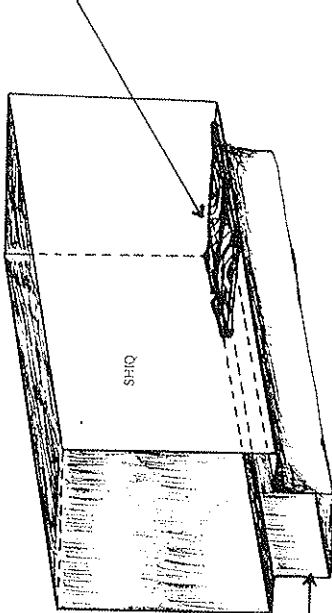


2. Shi'q:

- a. where ground is soft and a Lahd cannot be dug.
- b. in this case, a shallow trench should be dug in the centre at the bottom of the kabr.
- c. timber can be used to cover this.



SHI'Q



TRENCH

LESSON NINE

QABRS (GRAVES)

Types

There are two types:

1. Lahd
2. Shiq

Descriptions

1. Lahd:

- a. ground and sides of qabr are firm.
- b. recess should be dug on the qiblah side to allow placing of the body within the recess. Unbaked bricks should preferably be used to close the recess and made to fit neatly.
- c. timber could also be used.

2. Shiq:

- a. where ground is soft and a Lahd cannot be dug.
- b. in this case, a shallow trench should be dug in the centre at the bottom of the qabr.
- c. timber can be used to cover this.

WORKSHEET

QABRS

1. Draw a diagram to show the two different types of quboora.
2. Where the ground and sides are firm, which type of qabr should be dug?

3. If the ground is soft which type of Qabr should be dug?

LESSON TEN

DAFN (BURIAL)

The shar'ee method of dafn (burial)

1. After Janaazah salaah is performed the mayyit should be buried as soon as possible. The janaazah should be carried and placed on the qiblah side of the grave. The head should be on the right side of the grave if one faces the qiblah.
2. It is desirable that, mahrams or close relatives (of female mayyits) should enter the grave to lower the body. The husband should not enter the grave to bury his wife. It is NOT masnoon (sunnat) that they be an odd number. All those who enter the grave must face the qiblah.
3. It is mustahab to hold a sheet over the grave while lowering and burying a female. If there is fear of her kafn opening then it is waajib to do so.
4. It is mustahab for those present to read this dua while lowering the body:

بِسْمِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ

Translation:

In the name of Allah Ta'ala and on the creed, religion and faith of Rasoolullah (sallallahu alayhi wa sallam).

5. After putting the body in the recess of the grave it is masnoon to turn it onto its right side to face the qiblah.
6. The strips of cloth tied at the headside, chest and legside should now be untied.
7. The recess must then be covered with unbaked bricks, bamboo or timber. It is mustahab to begin closing the recess or trench from the leg side for males and from the headside for females. All the remaining little openings must be closed with mud or grass. The use of any fabric or blankets is unnecessary and wasteful.

How the qabr should be filled and shaped

1. It is mustahab to begin filling as described in point no. 7 in the preceding topic (shar'ee method of dafn). All those present should participate in filling the qabr with at least three handfuls of soil. When throwing the first handful in the grave read:

منها خلقناكم

Translation: *From the (earth) did We create you.*

While the second handful:

و فيها نعيدكم

Translation: *and into it shall We return you.*

And at the time of the third handful:

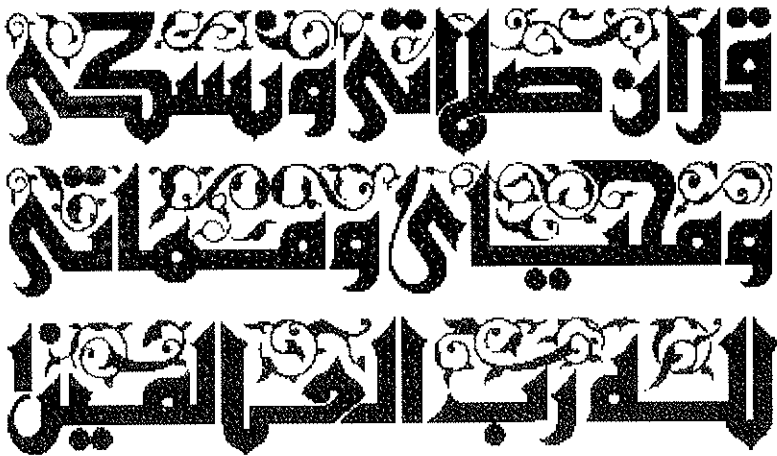
و منها نخرجكم تارة اخرى

Translation: *and from it shall We bring you out once again.*

2. It is makrooh to add more soil to the qabr than that which was dug out from it.
3. The shape of the qabr when filled should be like the hump of a camel. The height should be approximately 25 to 30cm. It should not be made square or in any other shape. All types of building and enclosures on or around the qabr are not permissible. Buildings on qabrs have been emphatically denounced in the Hadeeth of Rasoolullah (sallallahu alayhi wa sallam).
4. It is mustahab to sprinkle water on the grave from headside to leg side thrice after the qabr has been shaped.
5. To recite the Qur'aan and make dua for the deceased at his grave side, after the grave is filled and shaped is also mustahab.
6. It is related from Sayyidina Uthman (radhiyallahu anhu) that after Rasoolullah (sallallahu alayhi wa sallam) buried the dead,

he paused and said “Beseech forgiveness from Allah Ta’ala for your brother, and make dua for his steadfastness, because he is going to be questioned now (by the Munkar and Nakir)”.

7. After the burial the first ruku of suratul Bakarah (Alif Laam Meem Zaalikal kitaab to Humul muflihoon) should be read at the headside of the qabr, and the last ruku of suratul Bakarah (Aamanar rasoolu till the end of the surah, Fansurna alal quomil kaafireen) should be read at the leg side.
8. To put wreaths and flowers on the qabr is not allowed and is not the way of the sunnah.



WORKSHEET

DAEN

1. Answer true or false, if false provide the correct answer
 - a) After the janaazah salaah the mayyit should be buried as soon as possible?
.....
 - b) The janaazah should be placed on the qiblah side of the grave
.....
 - c) The head should be on the left side of the grave if one faces the qiblah?
.....
 - d) The husband may enter the qabr to bury his wife?
.....
 - e) It is haddh to hold a sheet over the grave while lowering and burying a female?
.....
 - f) It is not masnoon that an odd number of people enter the qabr for purposes of burying the mayyit?
.....

2. Explain how the Qabr has to be shaped?

3. After burial which portion of the Quraan will be recited at the head side and the feet side?

4. As Muslims are we allowed to lay wreaths and flowers on the Qabr and why?

LESSON ELEVEN

TA'ZIAH

This means to sympathise with the bereaved.

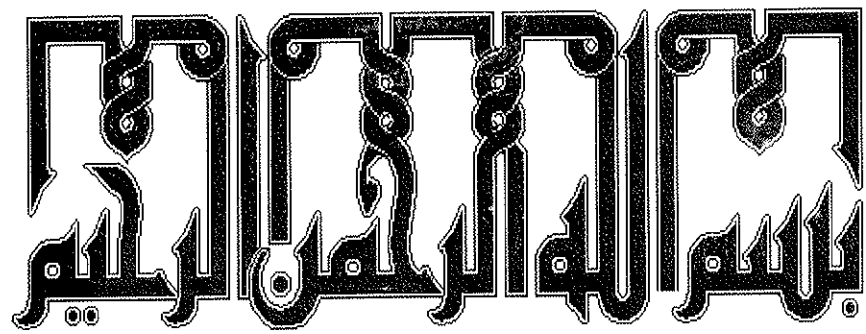
It is from the teachings of Rasoolullah (sallallahu alayhi wa sallam) that one should console and comfort a Muslim who is in distress. Rasoolullah (sallallahu alayhi wa sallam) has said: "He who consoles the one in distress shall be rewarded as much as the bereaved."

Etiquette of making Ta'ziah

1. One should be most humble.
2. Express his grief.
3. Speak less about worldly affairs.
4. One should not joke or laugh.
5. To mention the good acts and deeds of the deceased and abstain from the evil ones.
6. To offer assistance and guidance.
7. Not enquire too extensively regarding the deceased.

Period of Ta'ziah

- 1. This period extends for 3 days after the time of death.
- 2. It is makrooh to make Ta'ziah after this period, except in cases where one is not present at the janaazah or those coming from other far-off areas.
- 3. Ta'ziah before burial is permissible.



WORKSHEET

TA'ZIAH

1. A family has lost a close relative and you have to console them.
What is the etiquette of making Ta'ziah. (Mention any six)

2. What is the length of the period of Ta'ziah?

3. Under what circumstances is one allowed to make Ta'ziah after this period?

LESSON TWELVE

ESAALE THAWAAB

Hadeeth

Rasoolullah (sallallahu alayhi wa sallam) has said that the returns for a person's own virtues come to an end when he dies, but there are three such things, the returns for which keep accruing even after death:

1. A sadaqah with recurring benefits.
2. Knowledge, from which people continue to benefit.
3. Virtuous children who offer dua for their deceased parents.

Method of Esaale Thawaab

1. Qur'aan Tilaawat
2. Nafl Ibaadat e.g. salaah, zikr, durood etc.
3. Giving charity:
 - a) to the poor
 - b) building masaajid
 - c) donating qur'aans to students.
4. Making dua for his/ her forgiveness

All this could be done and the reward transferred to the deceased person. (Also, try to give fidya for the salaah and saum that he/she has missed.)

WORKSHEET

ESAALE THAWAAB

1. What is Esaale Thawaab?

2. Name the different methods of Esaale Thawaab.

3. How can we be of benefit to the deceased after his / her death.

LESSON THIRTEEN

TYPES OF CHARITY:

Zakaat:

The fardh obligation of every Muslim is to pay 2½% of the value of specified assets after deducting liabilities and after the lapse of one lunar year.

Recipients: Can only be given to Muslims. Refer to “recipients of zakaat”.

Sadaqah:

The word sadaqah is sometimes used to denote zakaat and it is also used to denote charity given voluntarily i.e. optional charity.

Recipients: Optional charity could be given to Muslims, non Muslims, the rich, the poor, friends or family.

Lillah:

Lillah literally means “for the sake of Allah Ta’ala”. It is also a form of optional charity given for the upliftment of humanity or the Deen of Allah Ta’ala e.g. the building of a masjid, maintaining the masjid, payment of salaries, purchasing Qur’aans or Islamic literature, building hospitals etc.

Recipients: Same as those for sadaqah.

Fitrah:

Fitrah is compulsory on every Muslim who has sufficient basic necessities for himself and his family or dependents for the day of Idul Fitr, and after deducting his debts, he possesses wealth equivalent to the nisaab for that day. It does not have to be possessed for one lunar year.

Amount:

1,633 kg of wheat or 3,266 kg of barley or the market value thereof.

Recipients: Poor and needy Muslims. It may however not be given to one's parents, grandparents, children or grandchildren.

Nazr (Mannat)

This is when a person makes a vow that he would give a specified amount in charity if a certain task is accomplished. Once the task is accomplished it becomes waajib to discharge the relevant amount.

Recipients: Same as the those of zakaat.

Fidya:

When a person is permanently ill, with no hope of recovery, or if a person due to extreme old age and weakness cannot fast, he has to give fidya as compensation for the missed fasts. The same would apply to a person who could not read salaah due to the above reasons. Fidya is also given for the missed salaah of a deceased.

Amount: Same amount as fitrah is given for each salaah or saum missed.

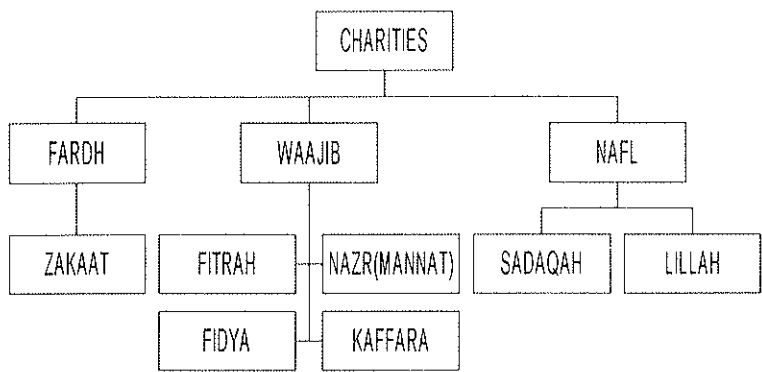
Recipients: Same as those of zakaat.

Kaffara: A penalty to compensate for a Ramadhaan fast broken without a valid Shar’i reason.

Amount:

- 1. To fast for sixty consecutive days for each missed OR in the event of one being unable to fast due to severe illness, weakness, etc. then
- 2. To give two meals to sixty people OR
- 3. To give the equivalent thereof in cash or kind

TYPES OF CHARITY CHART



WORKSHEET

ZAKAAT

Types of Charity

1. How much of your wealth is liable for zakaat?

2. For what purposes may lillah funds be used?

3. When is fitrah given out?

4. What is nazr?

5. What is the amount of compensation given for fidya?

LESSON FOURTEEN

ZAKAAT

Virtues:

Quraan: “Establish salaah and pay zakaat, and bow your heads with those who bow (in worship)” (Al-Baqarah)

Ahaadeeth:

1. Rasoolullah (sallallahu alayhi wa sallam) said: “Protect your possessions by payment of zakaat, treat the sick by giving sadaqa and face the waves of affliction with supplications and crying unto Allah Ta’ala in humility.”
2. Alqamah (radhiyallahu anhu) says that when our group of people visited Rasoolullah (sallallahu alayhi wa sallam), he said to them, “Verily, you can make your Islam perfect by your payment of the zakaat due on your property.”

Benefits of Zakaat as stated in the Ahaadeeth:

1. Gaining of the pleasure of Allah Ta’ala.
2. Increase in wealth.
3. Protection from losses.
4. Safety from calamities.

5. Security from seventy misfortunes.
6. Zakaat will provide a shelter on the Day of Judgment (Qiyaamah).

Warnings for non-payment of zakaat

Allah Ta'ala Ta'ala says in the Qur'aan:

“And there are those who hoard gold and silver and do not spend it in the way of Allah Ta'ala, announce to them a most grievous penalty (when) on the Day of Qiyaamah heat will be produced out of that wealth in the fire of Jahannam, then with it they will be branded on their foreheads and their flanks and backs. (it will be said to them). This is the treasure which you hoarded for yourselves, taste then the treasure that you had been hoarding.” (Surah Tawbah: 34)

Ahaadeeth:

Rasoolullah (sallallahu alayhi wa sallam) is reported to have said: “If anyone possessing gold or silver does not pay what is due on it, then on the Day of Resurrection, his gold and silver will be converted into plates that will be heated in the Fire of Jahannam till they become like plates of fire itself, and then his side, forehead and back will be branded with them, again and again, during a day which will be fifty thousand years long. Thereafter, he will go to his destined Jannah or Jahannam.”

Rasoolullah (sallallahu alayhi wa sallam) has said, "If some people withhold zakaat (refuse to pay it), Allah Ta'ala Ta'ala will inflict famine on them."

Rasoolullah (sallallahu alayhi wa sallam) has said, "No property is ever destroyed in a jungle or in a river for any other reason than the non-payment of zakaat (on the part of the owners)".

Definition:

Zakaah means to give a fixed portion of wealth (by the owner of nisaab) each lunar year to the needy Muslims as stipulated in the Holy Qur'aan and thereby making them the owners of the given wealth.

Conditions of zakaat to become waajib.

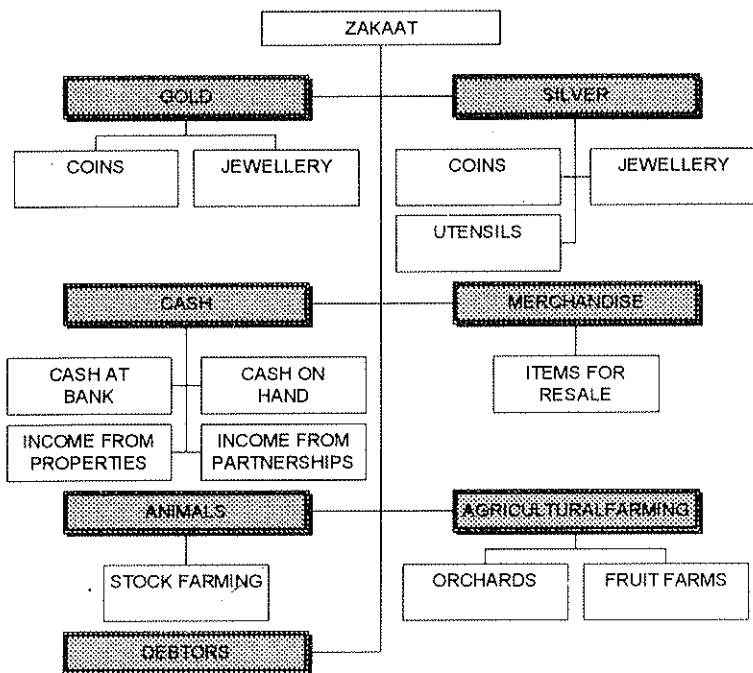
1. To be a Muslim.
2. Matured (not on minors nor on the guardians of such belongings of minors).
3. To be sane.
4. To be free (i.e. not a slave)
5. Wealth to be in one's possession for one lunar year (i.e. at the beginning and end of the year to have nisaab although in the interim it may decrease).
6. Such wealth must be zakaatable e.g. gold, money etc.

Pre-requisites for zakaat to be correct.

1. At the time of giving zakaat, niyyah should be made or at the time of giving it to an agent for distribution.
2. If the agent does not make the intention, but the owner has, then this will suffice.
3. When the zakaat is given, the poor person should be made the owner and recipient, meaning that he should have full control over it physically.
4. Zakaat can only be given to Muslims

There are five categories of zakaatable items

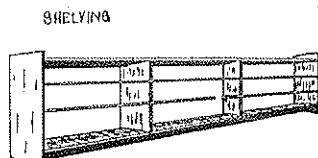
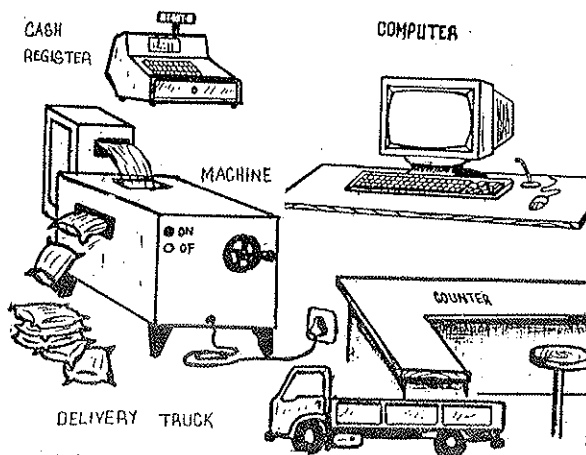
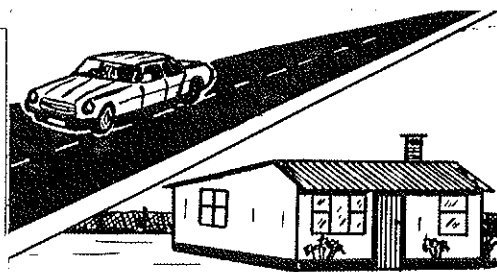
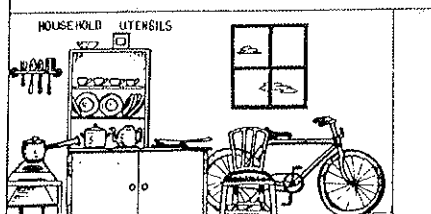
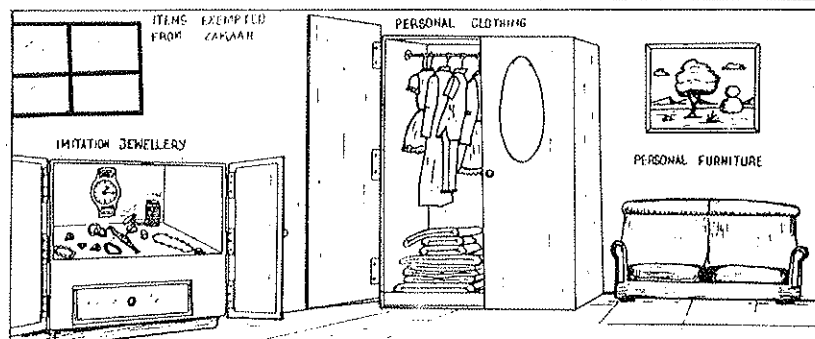
1. Gold and silver.
2. Merchandise (i.e. items for resale)
3. Animals (e.g. stock farming)
4. Agricultural farming (e.g. orchards, fruit farms etc.) also known as ushr.
5. Debtors: Trade debts are treated as cash for the purpose of zakaat. The trader may however elect to pay zakaat each year on the total value of debts, or only after receiving full payment, in which case he will have to pay zakaat for the preceding years on the amount of the debt. However zakaat is not payable on bad debts.



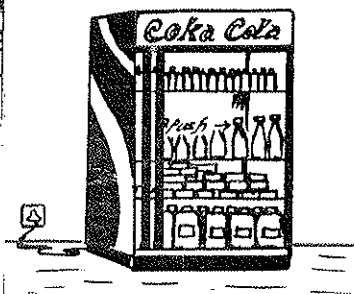
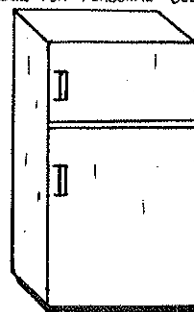
What amount is compulsory

1. Two and a half ($2\frac{1}{2}$) percent is compulsory on:
 - a. gold
 - b. silver
 - c. cash
 - d. merchandise
2. For agricultural produce it varies between 5% and 10%.
3. For animals, its calculation depends on its quantities.

ITEMS EXEMPT FROM ZAKAAT



FRIDGE FOR PERSONAL USE



Non-Zakaatable Items

These refer to:

1. Personal belongings, e.g.
clothing,
personal car,
furniture,
house,
jewellery (except gold and silver jewellery which are zakaatable), etc
2. Fixtures and fittings of a business, e.g.
computers,
fridge,
machinery,
delivery van / truck,
shelving, etc.
3. Precious gemstones, e.g.
diamonds,
rubies,
emeralds,
pearls etc. for personal use (i.e. not for trading)
4. Haraam wealth, e.g.
accumulated interest,
gambling winnings, etc.

5. Liabilities are also not zakaatable, e.g.
debts to suppliers
debts to others, etc.

WORKSHEET

ZAKAAT

1. What is the definition of zakaat?
2. List three conditions for zakaat to become waajib.
3. Complete the table below:

ITEM	AMOUNT LIABLE FOR ZAKAAT
Silver	
Agricultural produce	
Gold	
Animals	
Cash	
Merchandise	

4. Think of your own possessions and think of at least 5 items on which zakaat is not liable and two on which it is laible.

LESSON FIFTEEN

NISAAB

This refers to the minimum amount of wealth in ones possession which makes zakaat liable on a person.

1. Nisaab for gold and silver

20 dinars = 87,48g of gold
200 dirhams = 612,36g of silver

Cash money

- a. The cash equivalent of 87,48g of gold should be established.
 - b. In the same manner, the cash equivalent of 612,36g of silver should be identified.
 - c. The two cash equivalents should be compared and the lesser amount is regarded as nisaab which makes zakaat liable. E.g.
 - i. Cash equivalent of 87,48g of gold is R700
 - ii. Cash equivalent of 612,36g of silver is R850
 - iii. R700 ← is the lesser amount (that is of gold)
R850 ← is the greater amount (that is of silver)
- Therefore nisaab in this example is R700

2. Merchandise

For merchandise, at the end of the lunar year its value should be determined. Also, the value of 87,48g of gold and 612,36g of silver should be established.

The lesser amount between the gold and silver cash equivalents represents nisaab for merchandise, e.g.

a. A trader has R18 000 worth of stock.

The cash equivalent of 87,48g of gold is R900

The cash equivalent of 612,36g of silver is R750

The lesser amount between the cash equivalents of gold (R900) and silver (R750), is R750. This represents nisaab.

Therefore, here zakaat is liable on the trader.

b. A small trader has R600 worth of stock.

The cash equivalent of 87,48g of gold is R800

The cash equivalent of 612,36g of silver is R770

The lesser between the two cash equivalents of R800 (for gold) and R770 (for silver) is R770. Therefore R770 is nisaab.

However, the trader has less than nisaab, i.e. R600 is less than nisaab of R770.

Therefore, no zakaat is liable on this trader.

3. Shares and Partnership

Nisaab here is calculated in the same manner as above.

The cash equivalents of 87,48g of gold and 612,36g of silver are determined, the lesser value being taken as the value of nisaab.

If a partner's share in the partnership at the lunar year end is equal to or more than nisaab, zakaat becomes liable.

4. Animals and Livestock

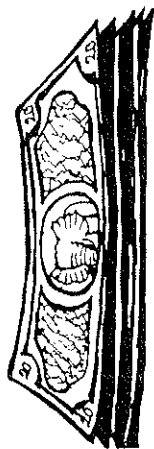
Such livestock must be in possession for the full lunar year, in the following numbers.

Nisaab for: goats and sheep	minimum is 40
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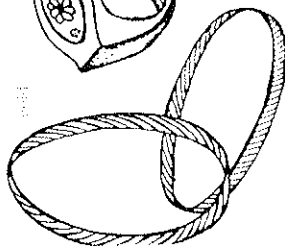
cattle and water buffaloes	minimum is 30
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camels	minimum is 5
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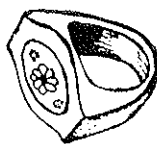
ITEMS ON WHICH ZAKAAT IS PAYABLE



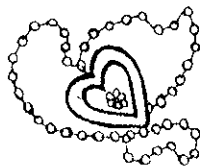
gold



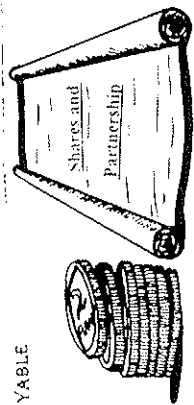
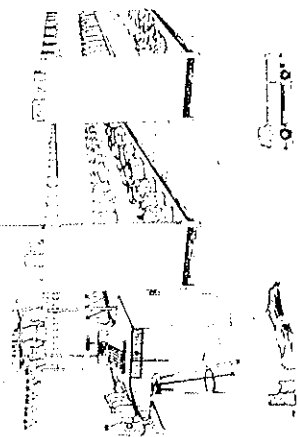
gold



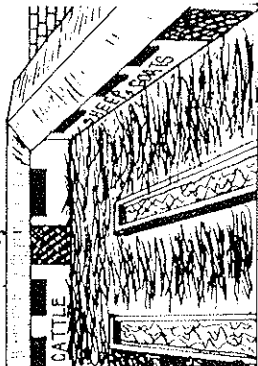
silver



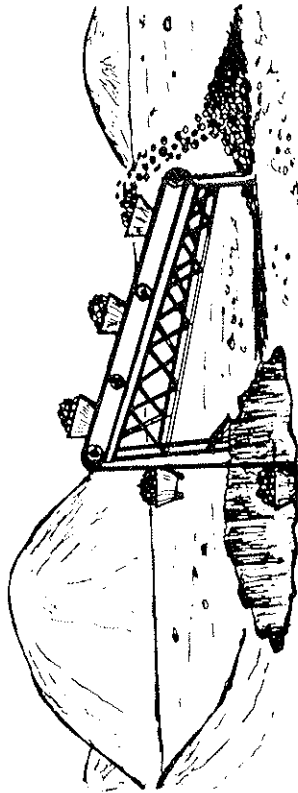
Merchandise



Animals and Livestock



Commercial produce



WORKSHEET

NISAAB

1. What is the nisaab of gold and silver?

2. How does one calculate nisaab for cash? Explain by means of an example.

3. A trader has merchandise to the value of R36 000

The cash equivalent of 87.48g of gold is R 3 500

The cash equivalent of 612.36g of silver is R 3 255

- a. What rand value is taken as nisaab

- b. Is zakaat liable on the trader? If so what is the value of zakaat payable?

4. If the trader had stock to the value of R 2 800, answer question (a) and (b) of 3 above, and state your reason.

5. Zakaat for livestock, complete the table below:

	Minimum
camels	
goats	
water buffaloes	
sheep	
cattle	

4. Your elder brother, Zaid, asks you to help him determine if he should pay zakaat. He tells you he owns a personal car valued at R45 000 and throughout the lunar year he had only R500 in his possession. He wants to know from you if he should pay zakaat. You consult reliable sources and obtain the following information.

Gold is quoted at \$358 per ounce




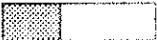
Silver is quoted at R3.25 per gram and \$1 = R2.35

Solve his problem by showing all workings and reasons for your answer.

Calculating of Zakaat:

Gold and silver jewellery

Jewellery is made in varying percentages of pure gold: They are:

24 ct is 100% gold	i.e. 24 parts gold	
22 ct is 91,52% gold	i.e. 22 parts gold and 2 parts alloy	
18 ct is 74,88% gold	i.e. 18 parts gold and 6 parts alloy	
9 ct is 37,44% gold	i.e. 9 parts gold and 15 parts alloy	

How to calculate zakaah on gold or gold jewellery

Gold jewellery is made up of different carats of gold.

They are of different percentages:

- 24ct - 100% gold
- 22ct - 91,52% gold
- 18ct - 74,88% gold
- 9ct - 37,44% gold

Normally the value of gold is quoted in dollars per ounce.

i.e. \$ 388,80 per ounce (currently July 1997). Therefore when calculating the value of gold the following steps should be followed:

Steps

1. Convert the dollars to Rands

e.g. \$ 1 is equal to R3

Therefore $388,80 \times R3 = R 1,166.40$ per ounce of gold

2. Convert ounce to grams

1 ounce = 31,105 grams

3. Calculate value of 1g of gold

Thus $R1,166.40 \div 31,1035 = R37,50$ per gram.

4. Now calculate the value of the total weight of gold that one owns.

Therefore if one owns 100g of gold the value is:

$$100g \times 37,50 = R3\,750$$

N.B. Gold prices differ for each country as well as period (i.e. prices change) therefore they should be checked out at the time of zakaat calculations

HOW TO CALCULATE ZAKAAH ON GOLD

Gold jewellery is made up of different carats. The different carats of gold are made of various percentage as mentioned hereunder:

22ct is 91,52% Pure Gold

18ct is 74,88% Pure Gold

9ct is 37,44% Pure Gold

STEP NO. 1A

Find out the weight of the jewellery as well as how many carat gold it is.

e.g. one possess 100g 22ct gold bangles.

STEP NO. 1B

Check the weight of the gold bangles with the nisaab of gold. If equal, or more than 87,48 g, then calculate as follows.

STEP NO. 2

Find out the price of 22ct gold. e.g. 1g of 22ct pure gold is R45

STEP NO. 3

Multiply the possessed weight of gold by the price of 1g e.g. $100\text{g} \times \text{R}45$
 $\text{R}4,500$

STEP NO. 4

Divide the multiplied amount by 40 e.g. $4500 \text{ divided by } 40 = \text{R}112,50$

STEP NO. 5

2.5% or $1/40$ of 100g 22ct gold which is valued at R4500.00 is R112,50. This is the Zakaat which will have to be given out.

METHOD OF CALCULATING ZAKAAT

STEP 1

Total weight in grams of pure gold jewellery

(22ct) bracelet 60g

(22ct) ring 30

(22ct) earrings 10

(22ct) chain 100

(22ct) TOTAL 200 grams

STEP 2

Enquire the value of 1 gram of gold (e.g. 1 gram equals R45)

Therefore for a total of 200g, the value is $200\text{g} \times \text{R}45 = \text{R} 9000$

STEP 3

Formulate table

Jewellery	R 9,000
* Rentals (from property)	12,000
Personal savings	2,000
Shares	<u>10,000</u>
TOTAL	<u>R33,000</u>

* N.B.

Rentals	R 1,000 per month
thus per 12 months period =	R 12,000

Therefore : Assets	R 33,000
Less Liabilities (if any)	<u>R 3, 000</u>
	<u>R 30,000</u>

Thus Zakaat = R 30, 000 x 0, 025 = R750

WORKSHEET
CALCULATING OF ZAKAAT ON GOLD

Complete the following exercises:

1. A person has the following jewellery

30g 24crt gold bangles

10g 24crt rings

140g 24crt jewellery

Gold is quoted at \$436 per ounce, (\$1 = R3,25)

- a. Has the limit of nisaab been fulfilled. (show the full working out)
- b. Is zakaat liable (provide the reason why)
- c. What amount of zakaat is liable?

2. A person only has the following possessions.

10g 24ct gold rings

- a. Is zakaat liable and why?

3. Your mother approaches you to solve her problems concerning zakaat? She tells you she owns the following.

30g 24ct bracelets

25g 24ct earrings

80g 24ct chains

13g 24ct rings

She asks you the following questions to which you have to give written explanation.

- a. Explain to me what is nisaab

- b. Am I liable for zakaat?

- c. How much zakaat should I pay? (Show all calculations)
(\$1=R3.88 gold quoted at \$ 376 per ounce)

LESSON SIXTEEN

SILVER

How to calculate zakaat on silver

Step: 1

Total weight in grams of pure silver jewellery

Bracelet	100g
Earrings	130g
Rings	310g
Chains	<u>210g</u>
TOTAL	<u>750g</u>

Step: 2

Enquire the value of 1 gram of silver (e.g. 1 gram equals R60)

Therefore for a total of 750 grams, the value is $R6 \times 750g = R4500$

Step: 3

Divide this value of R 4 500 by 40 to get the zakaat payable

i.e. $R4\ 500 \div 40 = R112,50$

Step: 4

The amount of R112,50 should be given to the recipients of zakaat.

N.B. If silver jewellery in itself does not equal the nisaab of silver (i.e. 612,3g), then one should take into account the other zakaatable items (e.g. cash, merchandise) to determine if zakaat is liable. Included in this will be the rand values of cash, merchandise etc. to the rand value of silver, thereafter comparing this to the value of nisaab.

Therefore, although individually the items do not constitute nisaab but if their total values are taken into account, this is in excess of nisaab, thus Zakaat is liable at 2,5%.

Therefore, if the total debts owing (to others) is R630.

Then subtract $R1630 - 630 = R1000$.

Therefore at 2,5% Zakaat is R25

WORKSHEET

CALCULATING ZAKAAT ON SILVER

- 1 Your aunty has the following possessions. She requests you to check out whether she is liable for zakaat.

216g silver jewellery

325g silver bracelets

170g silver rings

- What is the nisaab for silver?
- Calculate the zakaat payable.

- 2 Your neighbour aunty Rookaya, has just heard that you are doing the topic of zakaat in madressah. She is overjoyed at the news as she always has a problem calculating zakaat every year. She loves silver jewellery and request you to assist her. She provides you with the following information.

313g of silver necklaces

221g of silver bracelets

70g of silver rings

1136g of silver kitchen utensils

Total 1740g

You consult the latest indexes. You discover silver is quoted at \$59 per ounce. \$1 = R4.58

Calculate the zakaat liable from Aunty Rookaya.

Calculation of zakaat

Example

Step: 1 Formulate table to calculate total assets and total liabilities.

i.e.

<u>ASSETS</u>		<u>LIABILITIES</u> (exempt from zakaat)	
Merchandise	10,000	Amount owing to creditors	20,000
Petty cash	200		
Cash on hand	2,000		
Cash at bank	60,000		
Debtors	800		
Total Assets	<u>73,000</u>	Total Liabilities	<u>20,000</u>

Step: 2 Subtract the value of the liabilities (these are exempt from zakaat) from the assets i.e.

Assets	73,000
Less Liabilities	<u>20,000</u>
	<u>53,000</u>

Step: 3 Now calculate the zakaat payable on R53,000 at 2.5% i.e.

$$R\ 53.000 \times 2.5\% = R1,325.00 \text{ or}$$

$$R\ 53.000 \div 40 = R1,325.00$$

Step: 4 Therefore R1,325.00 will be given as zakaat to the recipients of zakaat.

How to calculate zakaat

Comprehensive example

Step: A Assets			Step: B Liabilities
Item	non zakaat- able	zakaat able	
1 House	120,000		1. Loan to purchase house 50,000
2 Furniture, household effects and personal clothing	5,000		2. Trade Creditors 40,000
3 Diamonds and precious rubies	10,000		3. Instalment sales and lease creditors 60,000
4 Gold coins (Kruger Rands)		5,000	
5 Motor vehicles	15,000		
6 Cash on hand and at bank		25,000	
7 Stock in trade		100,000	
8 Plant/machinery/tools of trade	100,000		
9 Trade Debtors		20,000	
10 Shares		10,000	
11 Loans made to others		20,000	
12 Gold and silver jewellery		20,000	
13 Deposits		6,000	
14 Persian rugs /not for resale		76,000	
15 Pure silver trophies		2,000	
16 Goods purchased not yet delivered		6,000	
GRAND TOTAL	250,000	220,000	150,000

Step: C Subtract liabilities from zakaatable assets

Assets	220, 000
Less Liabilities	<u>150, 000</u>
TOTAL	<u>70, 000</u>

Step: D Amount of zakaat payable on R70,000 at 2.5% i.e.

$$R70,000 \times 2.5\% = R \underline{1750.00} \quad \text{or}$$

$$R70,000 \div 40 = R \underline{1750.00}$$

Step: E The value of zakaat to be paid (to recipients) of zakaat is therefore R 1750.00

WORKSHEET

ZAKAAT

COMPREHENSIVE EXERCISE

Mr. Ahmed, the owner of Al-hidaayah restuarant, provides you with the following information.

Assets

Value of restaurant premises	R 60,000
Furniture and fittings	R 32,000
Frames hung within the restaurant	R 4,500
Stock in trade	R 50,000
Machinery / Tools	R 15,000
Trade Debtors (for special guests)	R 30,000
Loans made to others	R 16,000
Cash at bank	<u>R500,000</u>
	<u>R708,000</u>

Liabilities

Trade Creditors	R 77,000
Interest free Loan to purchase new machines	<u>R 23,500</u>
	<u>R100,500</u>

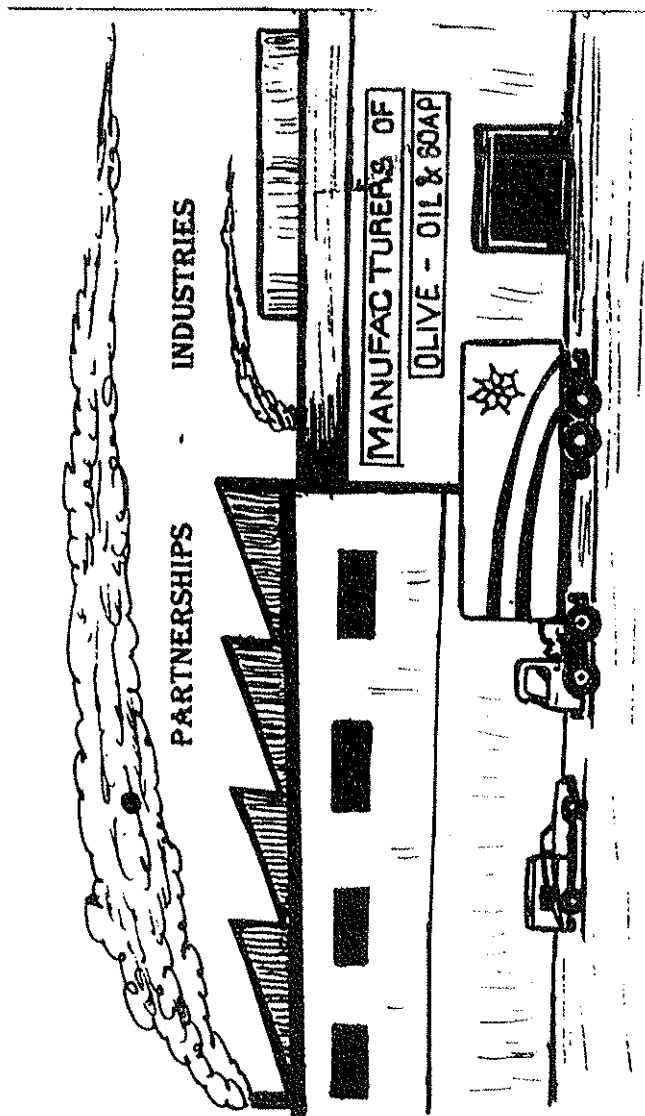
You obtain the following information from reliable sources

Gold trading at \$600 per ounce

Silver trading at R2,50 per gram

\$ 1 = R3,50

Determine the amount of zakaat payable by Mr. Ahmed.



LESSON SEVENTEEN

PARTNERSHIPS

Step 1. Determine the number of partners within the partnership.

Step 2. Find out the initial capital outlay given by each partner.

Step 3. At the end of the lunar year, an analysis should be done, determining the total assets and liabilities for the lunar year.

Step 4. Subtract the liabilities from the assets, giving the partnership's net worth.

Step 5. Divide this by the number of partners.

Step 6. Calculate the zakaat on this for each partner.

Calculation of zakaat for a partnership

Step 1. Number of partners are 10 in equal shares.

Step 2. Initial capital outlay by each partner is R10,000

[illegible]

Step 3. Analysis of partnership at lunar year end:

<u>Assets</u>		<u>Liabilities</u>	
Stock	10,000	Creditors	100,000
Cash	200,000		
TOTAL	<u>300,000</u>	TOTAL	<u>100,000</u>

Step 4. Subtract the liabilities from the assets to give the net worth

Assets	300,000
Less Liabilities	<u>100,000</u>
NET WORTH	<u>200,000</u>

Step 5. Divide into the number of partners. R200,000 divided by 10 partners equals R20,000 profit share per partner .

Step 6. Calculate zakaat at 2.5%

Therefore 2.5% of R20,000 is

$$R20,000 \div 40 = R500$$

WORKSHEET

ZAKAAT PARTNERSHIPS

Determine the zakaat payable relating to the following partnerships.

Partnership A

Information

Number of Partners 4

(They all have an equal share)

Assets

Company motor vehicle R 40.000

Equipment R 10.000

Cash R110.000

Debtors R 5.000

Liabilities

Trade creditors R 15.000

Nisaab already calculated is R3.000

Calculate the zakaat liable by each of the 4 partners. (Show all workings)

Partnership B

Information

Number of Partners 6

Mohamed, Ahmed, Yusuf, Elias, Bilaal and Hassen

Mohamed, Yusuf and Ahmed have 1 equal share from the six shares.

Bilaal has 2 shares, Elias and Hassan have a $\frac{1}{2}$ share each

i.e. M: Y: A: B: E: H

1: 1: 1: 1: $\frac{1}{2}$: $\frac{1}{2}$ = 6

or 2: 2: 2: 4: 1: 1 = 12 (to make calculations easier

by not dealing with $\frac{1}{2}$'s)

Assets

Premises	154,000
Delivery van	36,000
Fixture and fittings	14,000
Cash	325,000
Debtors	175,000
Stock	<u>50,000</u>
	<u>754,000</u>

Liabilities

Creditors 354,000

Interest free loan to purchase

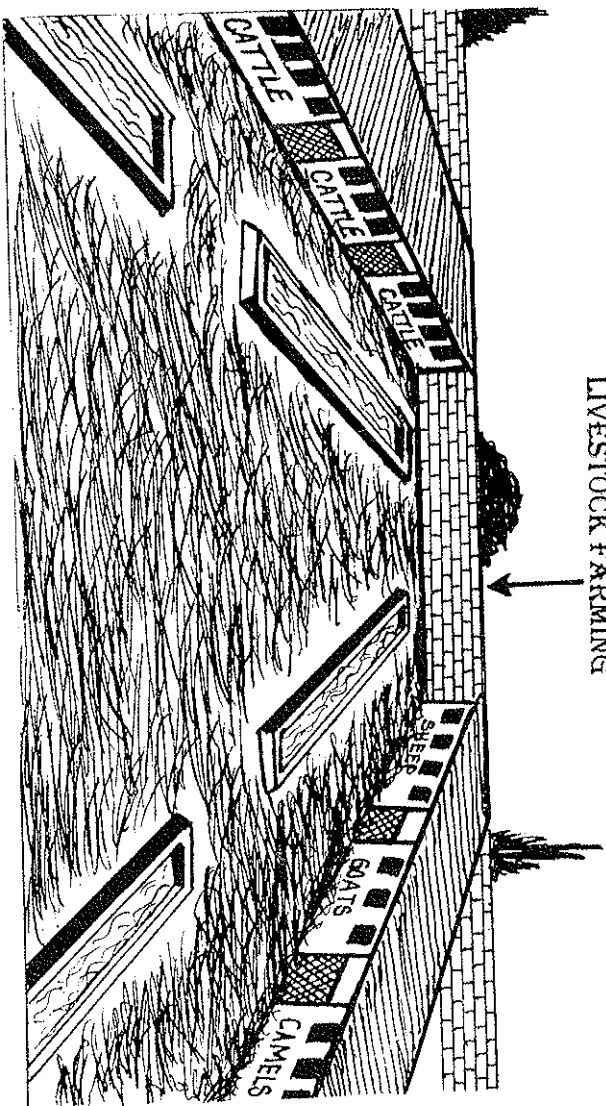
business premises 154,000

508,000

Nisaab has been calculated as R4,500

Calculate the zakaat due by each of the six partners.

LIVESTOCK FARMING



LESSON EIGHTEEN

THE ZAKAAT NISAAB FOR SHEEP AND GOATS

The following table may be consulted for zakaat calculations:

No. of sheep or goats	40-120	121-200	201-400	over 400	per every 100 thereafter
Zakaat (one year old)	one	two	three	four	one

The nisaab for cattle

Bulls and buffaloes fall under this category.

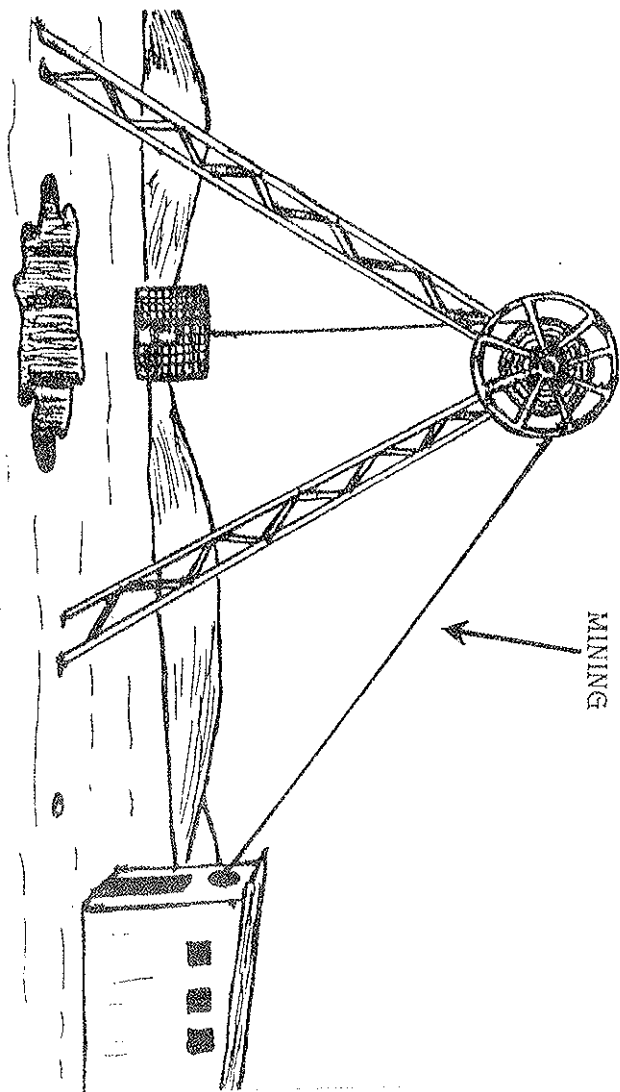
No. of heads of cattle		30-39	40-59	60-69	70
Zakaat	one year old	one		two	two
	two year old		one		one
Total		one	one	two	three

WORKSHEET

ZAKAAT ON SHEEP, GOATS AND CATTLE

Determine the zakaat to be given on the following

1. A farmer owns 256 goats
2. A farmer owns 500 sheep
3. A farmer owns 119 goats
4. A farmer owns 43 cattle
5. A farmer owns 70 buffaloes



MINING

LESSON NINETEEN

ZAKAAT ON MINED PRODUCTS

There are 3 categories of mined minerals.

1. That which can be mined and processed by fire e.g. iron-ore, copper etc.
2. Minerals in liquid form e.g. asphalt, petroleum etc.
3. That which is mined though not smelted or processed by fire e.g. diamonds, pearls etc.

Category	From unowned property	From owned property
1.	20%	nil
2.*	-	-
3.	-	-

* Except for mercury / quicksilver which is liable for zakaat at 20%.

LESSON TWENTY

ZAKAAT ON AGRICULTURAL PRODUCTS

The amount of zakaat liable depends on the classification of the land and the method of irrigation.

Land classification:

Land may be classified in one of two categories

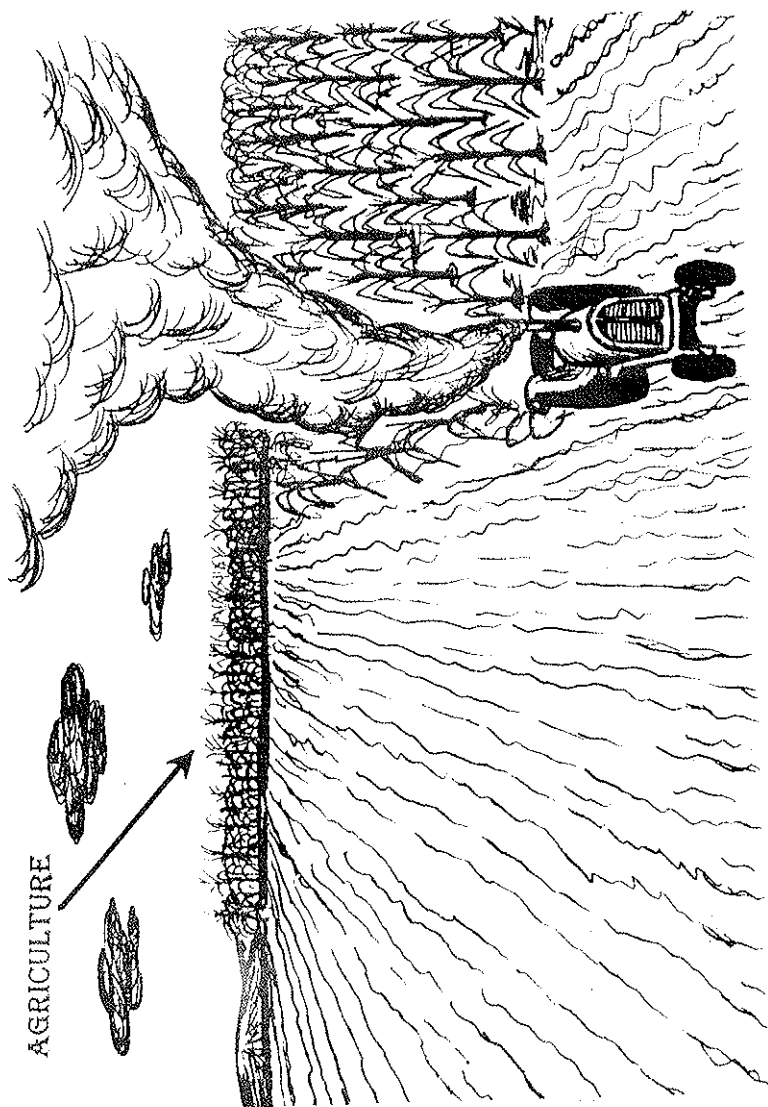
1. Ushri land
2. Khiraaaji land

USHRI	KHIRAAJI
1. Land conquered by Muslims <u>peacefully</u> and given to <u>Muslim owners</u>	1. Land conquered <u>peacefully</u> and given to <u>non Muslims owners</u>
2. Land conquered by <u>war</u> and granted to <u>Muslim owners</u>	2. Land conquered by <u>war</u> and granted to <u>non Muslim owners</u>
3. Land under <u>Muslim ownership</u> for generations and no <u>non Muslim owner is known</u>	3. Unclaimed land in a <u>Muslim state occupied by non Muslims</u> for purpose of agriculture.

Ushri Lands

There are two rates depending on the method of irrigation:

	Natural irrigation	Artificial irrigation
	10%	5%
For major part of the year	10%	5%
Equal usage of both types of water during the year	7 ½ %	
Water available on tariffs	N/A	5%



Some rules:

- 1 If the total produce is less than $\frac{1}{2}$ Saa' (i.e. 1,6329 kg) then no Ushr is liable.
- 2 No ushr is payable on produce grown in backyards or private holdings
3. The passing of one year is not a condition for ushr to become compulsory. Immediately upon the appearance of the produce, ushr will be payable.
- 4 Maturity or sanity is not a pre-requisite for ushr being compulsory. It will also be levied on the land of minors and insane Muslims.

Khiraaji land:

There are two types:

1. Muwazzaf - Preset amount to be paid
2. Muqassamah - Preset percentage of produce

The nisaab of Muwazzaf

Per 60 sq. yards of vacant land	1 dirham
per 60 sq. yards of vegetables	5 dirhams
per 60 sq. yards of fruit orchards	10 dirhams

The nisaab of Muqassamah

1. It may range between 20% and 50% of the produce depending on the agreement at the time of handing over the land.

2. It should not be less than 20%, nor should it exceed 50% (except in certain circumstances e.g. It may be reduced to below 20% in the case of poor quality produce.)

Some rules:

1. Both types of khiraj will be waived in the event of the land being uncultivable, or any disaster afflicting the land or produce e.g. flood, hail, fire, etc.
2. Khiraj-e-Muwazzaf will not be waived if no crops were achieved due to the negligence of the farmer.
3. Khiraj-e-Muqassamah will be waived where no crops are yielded due to the farmer's negligence.

LESSON TWENTY ONE

WHO MAY RECEIVE ZAKAAT MONEY?

1. In an Islamic state the zakaat should be given to the Baitul Maal.
 2. In a non Islamic country, the zakaat should be distributed to those recipients mentioned in the Holy Qur'aan.
 3. One can issue zakaat to all eight categories or even a single category of those mentioned.
 4. The eight categories areas follows:
 - a. **Fugaraa** - Those who own property in excess of basic necessities but below the value of nisaab.
 - b. **Masaakeen** - Persons of extreme poverty who possess no wealth whatsoever.
 - c. **Aamileen** (Zakaat collector) - Persons appointed by an Islamic head of state to collect zakaat, who are paid from the Baitul Maal, even though they may not be needy Muslims.
 - d. **Muallafatul Quloob** - Those poor and needy persons who are given zakaat with the express intention of solidifying their hearts.
- These are three categories:
- i) To bring kuffaar closer to Islam.
 - ii) To save Muslims from persecution.
 - iii) Recent Muslims, to keep them steadfast in Islam.

- e) **Ar-Riqaab** - Slaves whose masters have agreed to set them free on a payment of a fixed amount. Zakaat may be used to purchase their freedom. Through this means, Islam was able to abolish slavery.
- f) **Al-Ghaarimeen**
- i. A person who has less than nisaab
 - ii. A person whose debts exceed his asset
 - iii. His net assets (after deducting his liabilities) is below the nisaab limit.

To determine whether a person qualifies as Ghaarimeen, his basic necessities of life (i.e. house, furniture, clothes, vehicle, etc.) will not be taken into account.

- g) **Fi-Sabeelillah** - Those who are away from home in the path of Allah Ta'ala. Those in Jihaad, those seeking knowledge or a stranded Hajee may be assisted with zakaat if they are in need.
- h) **Ibnus Sabeel** - A traveller who, whilst wealthy at his residence, is stranded and in need of financial assistance. Such a person may be assisted with zakaat, but not in excess of his needs.

5. Of the eight categories, within the South African context, three will not apply:

i) **Al - Aamileen** - This refers to the appointment of a zakaat collector by the ruler of an Islamic state. Thus in a non Islamic country, this would not apply.

ii) **Muallafatul Quloob** - This category has been abolished during the time of Sayyidina Umar (radhiyallahu anhu).

iii) **Al - Rikab** - To purchase the freedom of slaves, which is no longer applicable.

6. **Delegation** - A person may appoint an agent to distribute zakaat on his behalf. e.g. if he is unable to determine the recipients of zakaat. Such agents, should however, be cautious in determining such recipients so as to discharge zakaat correctly.

7. If, initially a recipient was deemed needy in the eyes of the giver of zakaat and thereafter the giver comes to know that such persons were not needy, then the zakaat need not be repaid and the initial payment will be regarded as correct.

Persons to whom zakaat may not be given

1. Zakaat may not be given to non Muslims.
2. A wealthy person (i.e one who possess wealth equal to or more than nisaab)
3. It is not payable to the family of Nabi-e-Kareem (sallallahu alayhi wa sallam) i.e. the Banu Hashim, and the slaves freed by the Banu Hashim.

4. One's family, i.e. the giver of zakaat, his father, grandfather, great grandfather, etc. himself, his children, grandchildren, great grand children, etc., spouse (i.e. one's husband or wife).
5. One may not pay the debts of a deceased nor buy a kafn and pay the burial expenses with zakaat, the reason being that there is no ownership.

Rules of zakaat

1. One may give zakaat to one's uncles and aunts (maternal or paternal), nephews and nieces and parents-in-law. However they should be needy and not in possession of nisaab.
2. Zakaat may not be given in lieu of services rendered, i.e. as wages.
3. Zakaat cannot be used for the erection of hospitals, schools, Masaajid or for the administration (i.e. payment of salaries etc.) of welfare organizations.
4. It is not necessary to inform the recipient that the money given is zakaat.
5. Zakaat could be given in cash or kind.

WORKSHEET

RECIPIENTS OF ZAKAAT

1. Name the eight categories of a person who are able to receive zakaat.

2. Which three of the eight are not applicable in the South African context

3. What do you understand by the term 'agency' in relation to zakaat?

4. List three such categories of people to whom zakaat cannot be given

5. Can zakaat be used to pay for services? _____

LESSON TWENTY TWO

HAJ (THE PILGRIMAGE)

The virtues of Haj

Sayyidina Abu Hurairah (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: "Whoever performs Haj for the sake of pleasing Allah Ta'ala and therein utters no word of evil, nor commits any evil deed, shall return from it as free from sin as the day on which his mother gave birth to him."

Sayyidina Abu Hurairah (radhiyallahu anhu) reports Rasoolullah (sallallahu alayhi wa sallam) as saying: "Verily there shall be no reward for a righteous pilgrimage, except Jannah."

Status of Haj

1. Haj is a fundamental principle of Islam and is fardh (compulsory) on a person once in a lifetime, who has the means for travelling.
2. Haj was made fardh during the 9th year after Hijri.

Warnings for not performing Haj

Sayyidina Ali (radhiyallahu anhu) reports from Rasoolullah (sallallahu alayhi wa sallam) "Whoever possesses the provisions (for the journey)

and the means of transport to bring him to the House of Allah Ta'ala yet he does not perform Haj, then there is no difference in him dying as a Jew or as a Christian.”

Sayyidina Abu Umaamah (radhiyallahu anhu) narrates that Rasoolullah (sallallahu alayhi wa sallam) said: “Whoever fails to perform Haj while not being prevented from it by a definite and valid necessity, or by oppression from an unjust ruler or by severe illness and thereafter passes away without performing Haj, he has the choice to die as a Jew, if he so wishes, or as a Christian, if he so wishes”.

Conditions which deem Haj Fardh on a person

1. To be a Muslim.
2. To be sane.
3. To be matured.
4. To have sufficient means for the journey of Haj and for the maintenance of one's dependants who are left behind during his absence.
5. Sound physical health.
6. Secure and safe passage (to Makkah).
7. For a woman to be free from iddat.
8. A female musaafir to be accompanied by a mahram.
9. To be performed during the times of hajj.

WORKSHEET

HAJ

1. Define 'Ihraam'

2. Provide a brief summary of the manner of coming into Ihraam

3. What is the Ihraam for men?

4. Unscramble the underlined words, then find them in the word search grid.

Conditions for jaH becoming fardh:

- a) Secure and safe sagepas to Makkah
- b) To be nase
- c) A female musaafir to be accompanied by a hamran
- d) To have sufficient means for the urnyjoe of haj and maintenance of one's pdatesend who are left behind.
- e) To be a imslum
- f) To be dumrate

- g) Haj to be performed during the tsmie of haj
- h) For a female to be free from tadid
- i) Sound physical alhteh

D	E	R	U	T	A	M	A	J	L	Q	S	M
C	M	U	G	T	E	M	I	D	P	A	C	U
P	A	B	X	E	I	D	D	A	T	K	R	S
O	H	D	Y	G	N	L	S	K	Z	B	F	L
W	R	V	F	S	R	S	A	N	E	M	P	I
U	A	T	M	Q	A	H	V	C	E	O	D	M
B	M	Y	U	G	Z	G	Y	W	F	T	V	O
W	G	H	E	N	E	E	S	W	M	Q	X	F
P	I	X	Z	X	N	U	H	T	L	A	E	H
A	A	I	J	R	T	R	H	A	J	S	D	B
C	V	O	U	D	K	C	Y	J	N	E	Y	K
E	Q	O	L	L	I	S	J	F	B	M	R	Z
M	J	E	H	K	A	L	P	O	M	I	N	G
P	D	D	E	P	E	N	D	A	N	T	S	N

LESSON TWENTY THREE

TERMINOLOGY

Ihraam

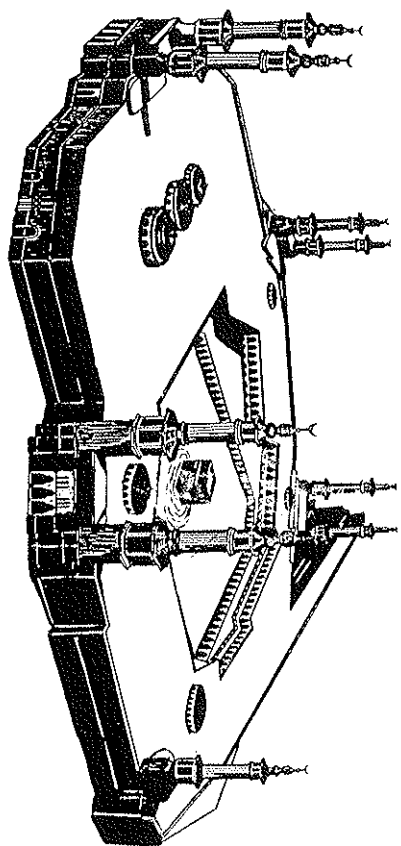
Ihram literally means to make something haraam upon oneself by adopting ihram (i.e the donning of two sheets, making niyyah and reciting talbiyah). Those things which were halaal, now become haraam upon such person who enters into ihraam.

Talbiyah: To recite "Labbaik" in full. The words of the Talbiyah are:

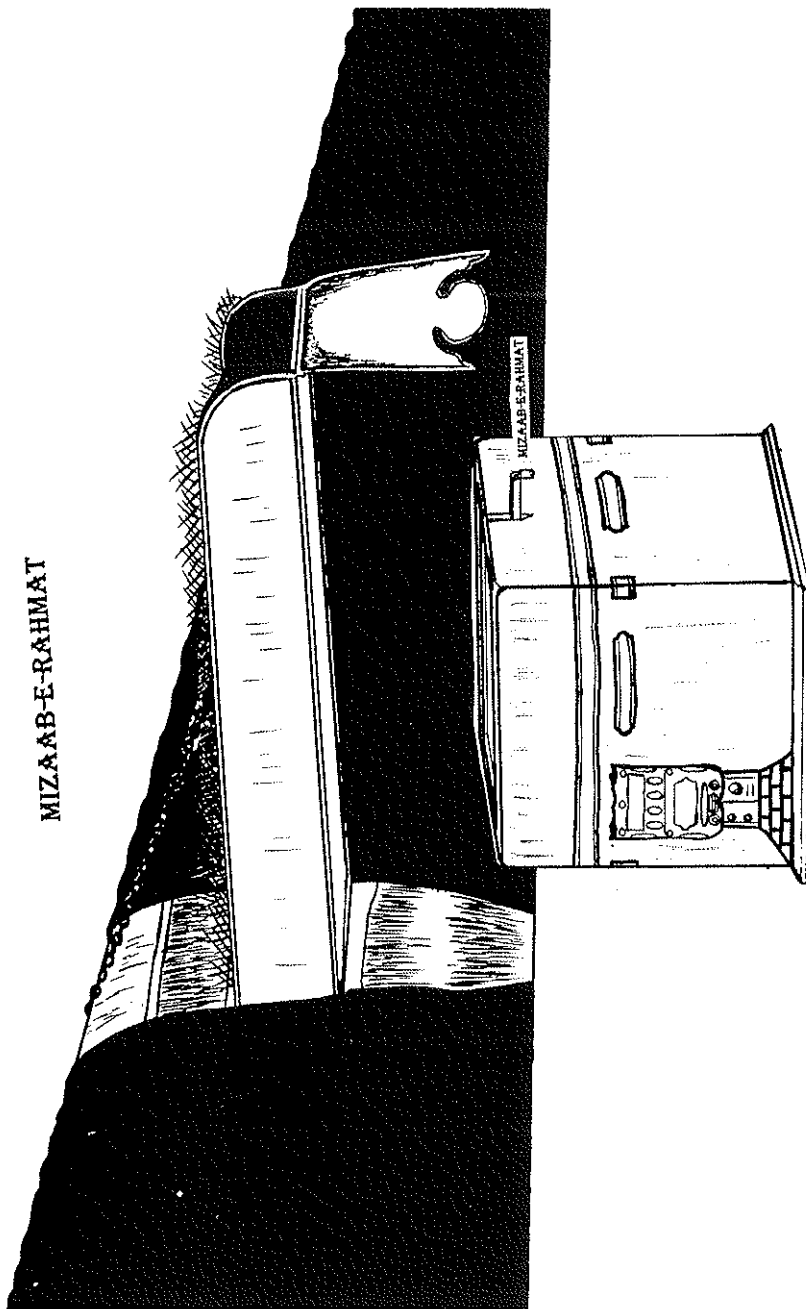
لبيك اللهم لبيك لبيك لا شريك لك لبيك ان الحمد و النعمة لك و الملك لا شريك لك

1. **Makkah:** A city in Arabia where the great Masjid of Islam known as "The Haram" or "Masjidul Haraam" is situated.
2. **Masjidul-Haraam:** The Masjid in the city of Makkah wherein the Ka'bah is situated.
3. **The Ka'bah:** A cube-shaped building initially built by Nabi Adam (Alaihissalaam), then by Sayyidina Ibraheem (Alaihissalaam). It is towards this building that all Muslims face during Salaah.
4. **Hajarul-Aswad:** A black stone positioned at the South Eastern corner of the Ka'bah. According to tradition, the Hajarul-Aswad was sent down from Jannah. Originally it was white in colour but with the passing of time it has turned black as a result of the sins of man. Tawaaf begins at Hajarul-Aswad.

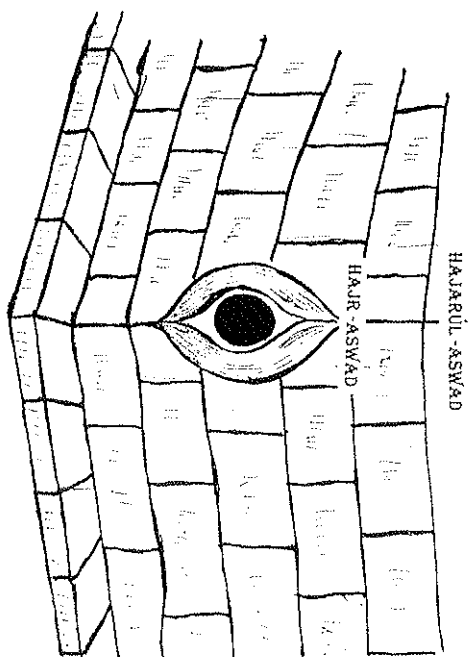
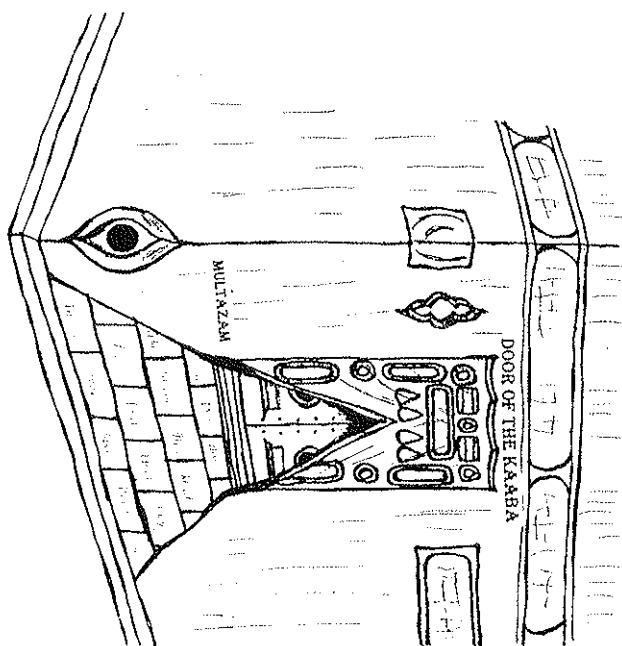
THE MASJID - E - IMRAN - MECCA



MIZAB-E-RAHMAT



5. **The door of the Ka'bah**: The door of the Ka'bah is situated head-high in the wall between the Hajarul-Aswad and the Hateem, closer to the Hajarul-Aswad.
6. **Multazam**: The area between the Hajarul-Aswad and the door of the Ka'bah is known as the Multazam. This is a place where Duas are assuredly accepted.
7. **Hateem**: The semi-circular area surrounded by a shoulder high wall next to the Ka'bah. The Hateem is part of the Ka'bah.
8. **Mizaab**: The gutter on the roof of the Holy Ka'bah on the side of the Hateem.
9. **Ruknul-Yamani**: The corner of the Holy Ka'bah facing towards Yemen.
10. **Mataaf**: The area around the Ka'bah inside the Masjidul Haraam. This is where Tawaaf is made.
11. **Tawaaf**: The circumambulation of the Ka'bah seven times in a particular way.
12. **Iztibaa**: For the male to don the Ihram in such a manner that the right shoulder remains uncovered. This is done only at the time of Ramal.
13. **Ramal**: To walk in a soldierly manner during the first three rounds of Tawaaf.



THE MASJID - E - HARAAM - MECCA

RUKN - YAMANI

RUKN - IRAQI

MIZAB - E - RAHMAT

RUKN SHAMI

RUKN - ARAABI

DOOR

MULTAZAM

WISSE BEGINS HERE

MATAAF

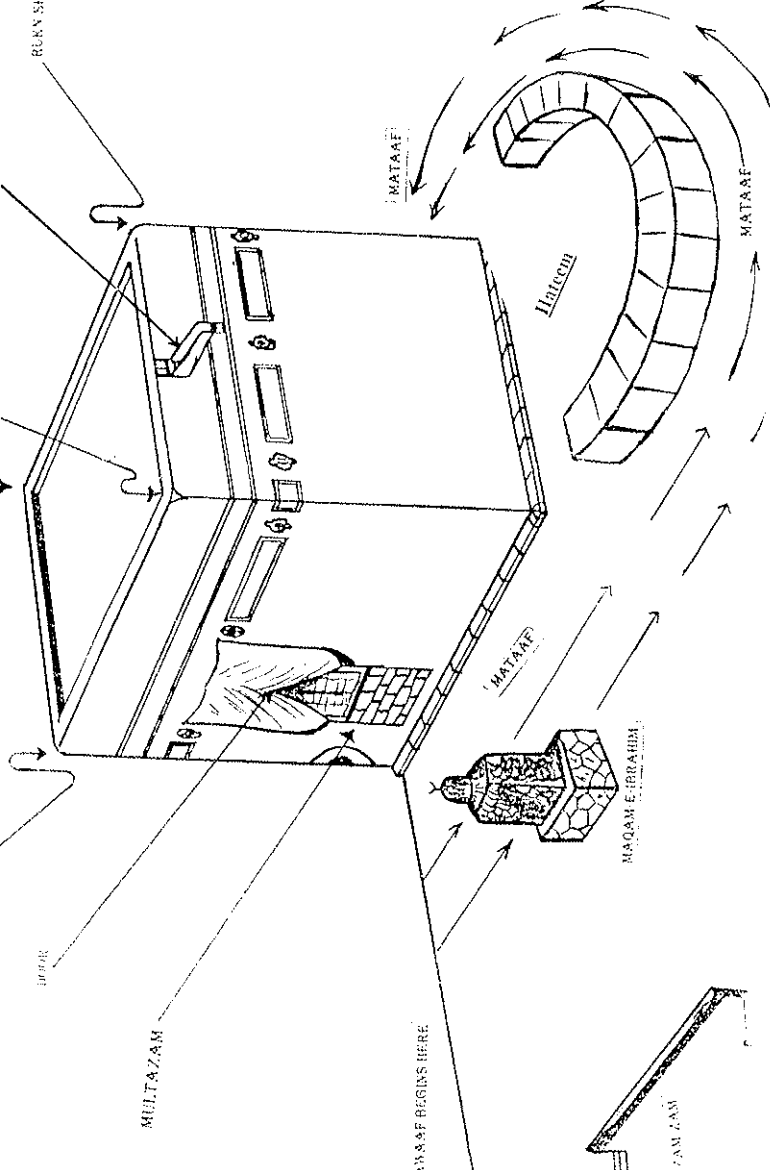
MAQAM - E - IBRAHIM

HATIM

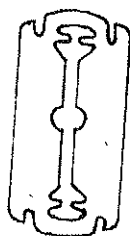
MATAAF

MATAAF

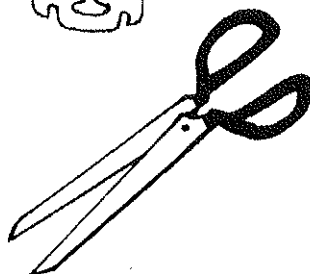
MULTAZAM



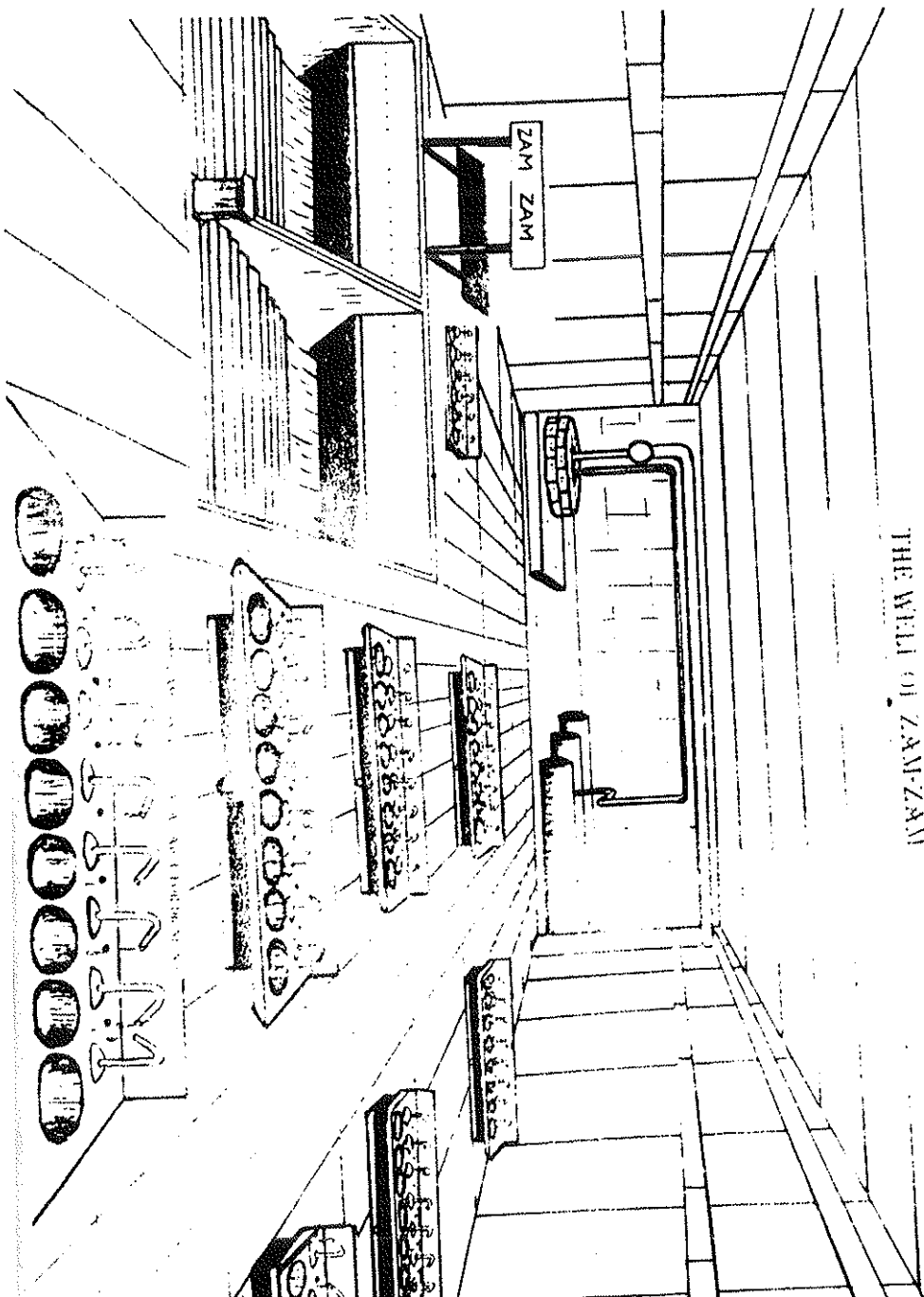
14. **Istilaam**: The kissing of the Black Stone. (If kissing is not possible, then touching it. And if this is not possible then facing both the palms towards the Hajarul-Aswad and kissing them.)
15. **Zam Zam**: The sacred well within the confines of the Masjidul Haraam from which Sayyidina Isma'eel (Alaihisalaam) and his mother quenched their thirst. It is in existence for thousands of years upto the present time.
16. **Magaamu-Ibraheem**. Is also a stone from Jannah. This is a stone bearing the foot print of Sayyidina Ibraheem (Alaihisalaam) encased in a bottle-like structure. This stone is the very one on which Sayyidina Ibraheem (Alaihisalaam) stood to build the Ka'bah and which went up and down by the command of Allah Ta'ala
17. **Sa'ee**: The act of walking seven times between Safa and Marwah
18. **Safa And Marwah**. The two hillocks between which one walks seven times when performing Sa'ee after Tawaaf in Hajj and Umrah. These two hillocks are now within the building.
19. **Milain-Ul-Akhdarain**: Between Safa and Marwah there are two green fluorescent lights placed on the Mas'aa (place to walk) between which males are required to run at slow pace.
20. **Halq**: Halq is the shaving of the hair (males)
21. **Qasar**: Qasar is the trimming of the hair (females)



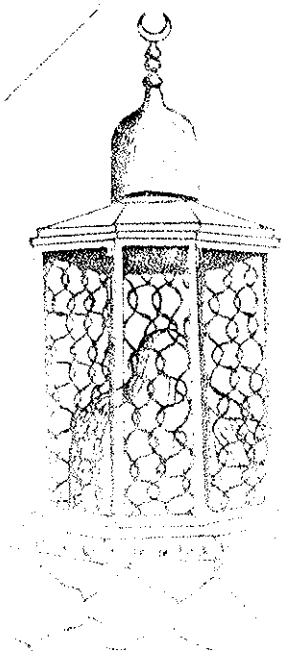
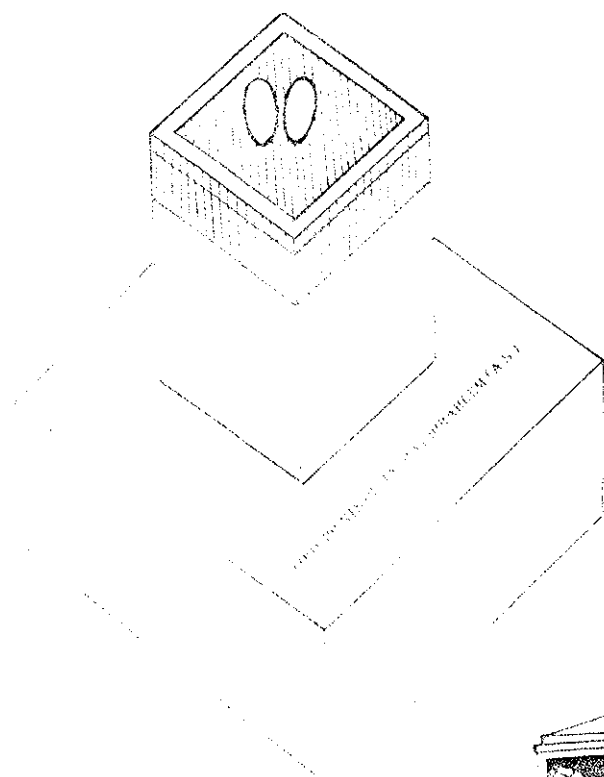
HALAQ AND QASR



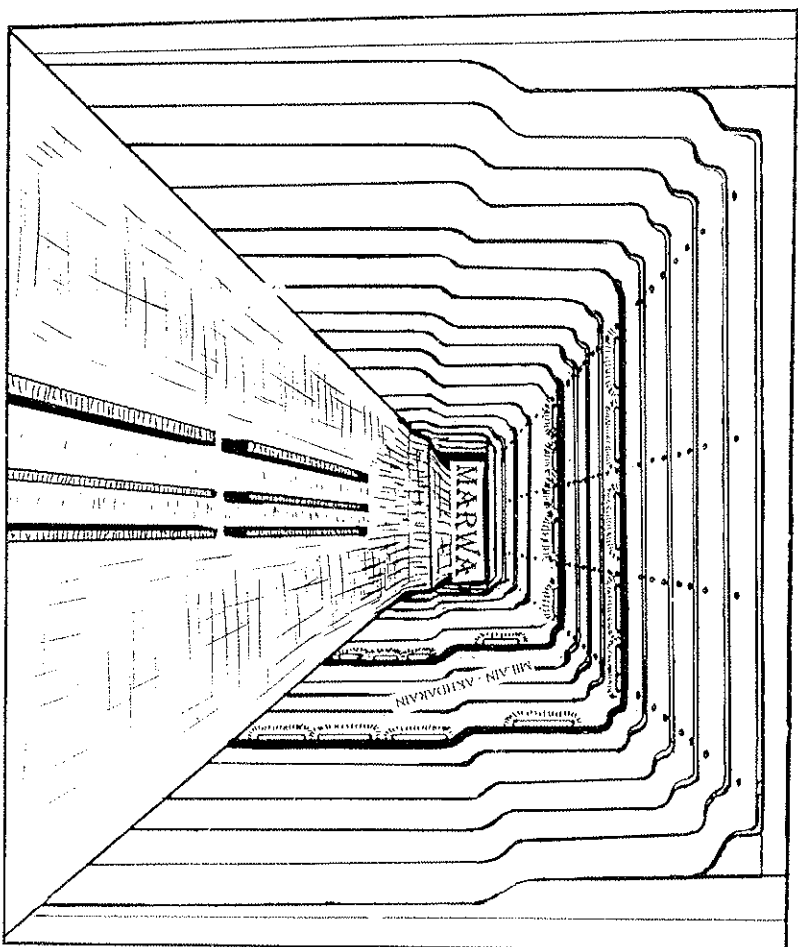
THE WELL OF ZAM-ZAM



MAQAMU-IBRAHEEM

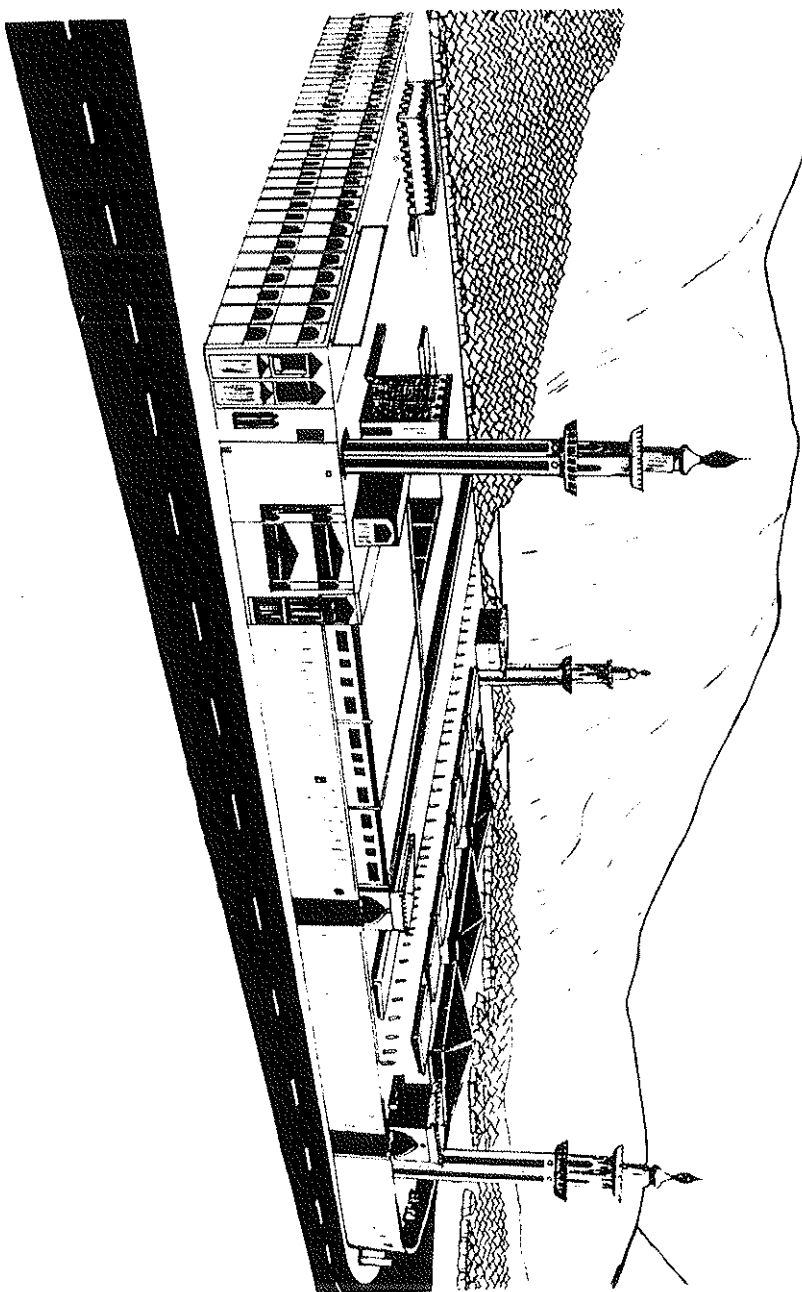


SAFE BETWEEN SAFA AND MARWA

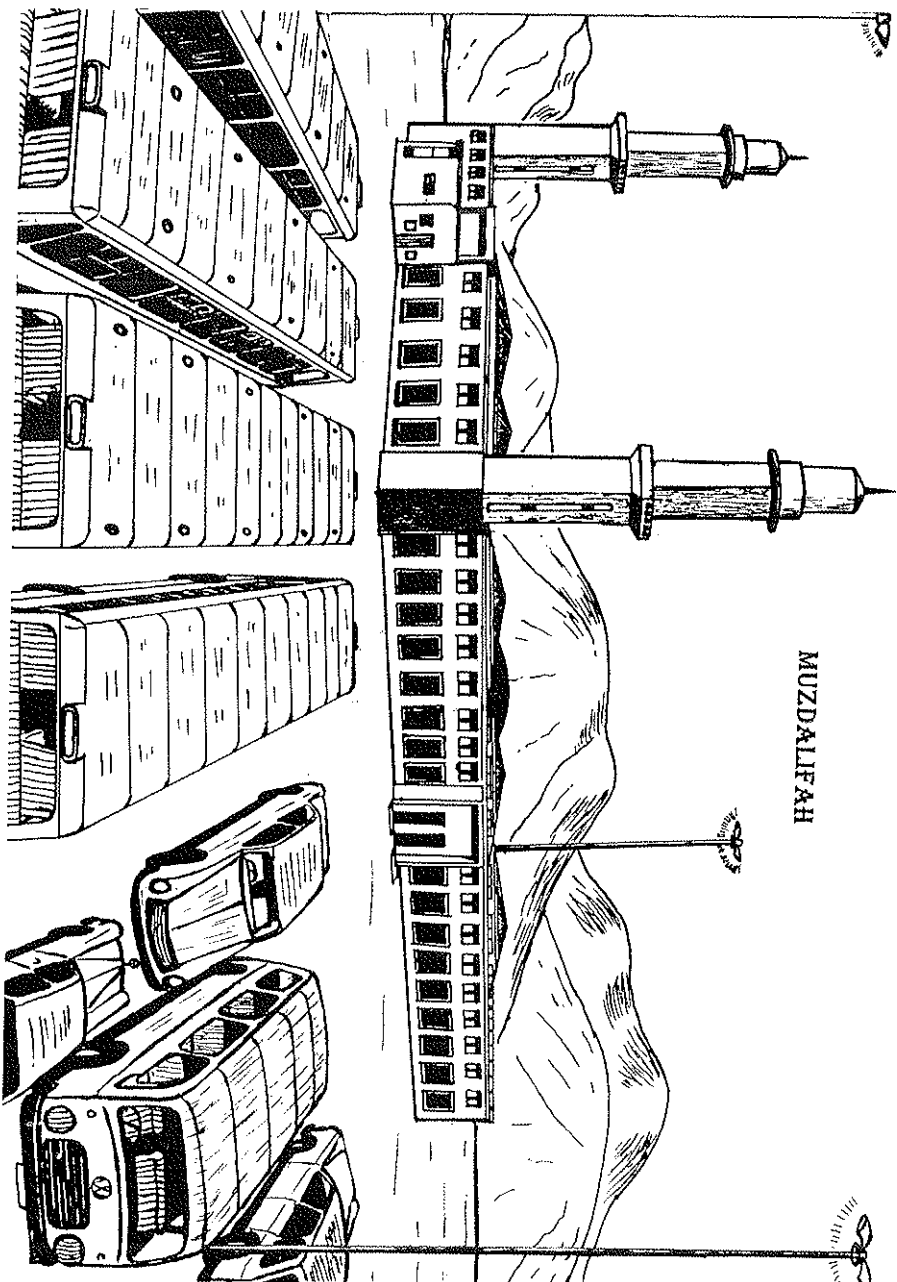


22. **The valley of muhassar:** A Christian king with the army of elephants who intended to destroy the Ka`bah was punished by Allah Ta`ala at this place. This is situated between the boundary of Muzdalifah and Mina.
23. **Rami:** The act of throwing the pebbles at the Jamaraat
24. **Mina:** A place about 4,8km east of Makkah where Qurbani and Rami take place. It is within the boundary of the Haram.
25. **Jamaraat:** The three pillars in Mina which are pelted during Haj.
26. **The names of the jamaraats:**
- a. Jamaraat ul Ulaa (The first pillar)
 - b. Jamaraat ul Wusta (The middle pillar)
 - c. Jamaraat ul Ukhra (The last or big pillar).
27. **Muzdalifa:** A place 4,8km east of Mina. The Hujjaaj spend the night there after returning from Arafah.
28. **Arafah:** A plain which is situated about 14,43km from Makkah where the Hujjaaj spend the whole afternoon of the 9th Zil-Hijjah in Wuqoof, praying and making Du`a.
29. **Haram:** This is the area around Makkah which is demarcated by means of signs. Within the Haram it is not permissible to hunt, cut down trees or to graze animals.
30. **Jable Rahmat:** The name of a mountain in the centre of Arafat
31. **Masjid-e-Khaif:** The name of a masjid in Mina.
32. **Muhassab:** A place between Makkah and Mina. It is sunnah to halt here for some time after returning from Mina.

IN MINA



MUZDALIFAH



WORD SEARCH

TERMINOLOGY ON HAJ

Istilaam	Marwah
Zam-zam	Muhassab
Multazam	Rami
Tawaaf	Arafah
Mina	Muzdalifa
Jamaraat	Muqaamu-Ibraheem
Hateem	Safa
Sa'ee	halq
Qasr	Mizaab
Muhassar	Ruknul Yamani
Ka'bah	Mataaf
Iztibaa	Ramal
Hajarul Aswad	Ihraam
Talbiyah	Makkah
Masjidul Haraam	

Z	A	Z	S	A	E	E	I	P	U	T	M	O	M	E	E	T	A	H
A	E	B	Y	U	D	A	O	M	U	H	A	S	S	A	R	J	A	E
M	U	L	T	A	Z	A	M	Y	I	Q	H	I	B	T	L	M	R	S
Z	X	X	C	K	N	J	W	J	P	A	H	A	F	O	V	M		S
A	T	Z	P	D	B	W	N	S	F	R	S	H	S	A	F	A	I	M
M	M	I	M	A	E	H	R	A	A	S	A	H	A	W	R	A	M	A
U	A	I	A	V	A	F	R	A	A	L	Z	R	U	M	I	A	U	A
T	N	F	A	A	T	A	M	H	E	D	U	A	M	K	A	B	A	H
P	H	S	I	A	T	M	H	Q	T	F	Z	R	A	S	A	Q	P	R
A	T	A	T	A	L	B	I	Y	A	H	H	T	Y	J	Y	K	M	J
I	E	P	S	A	J	I	P	A	N	L	S	M	I	L	A	K	J	S
U	O	I	I	U	E	A	W	S	T	Q	M	D	P	B	J	H	A	M
B	Y	L	Z	K	R	A	B	H	H	A	K	K	A	M	A	P	R	
A	M	A	X	K	T	C	J	A	S	T	A	A	R	A	M	A	J	R
A	Q	D	R	U	K	N	U	L	Y	A	M	A	N	I	B	E	G	A
Z	L	Z	P	A	I	O	D	Q	H	F	N	O	Q	S	M	T	V	M
I	M	U	Q	A	A	M	U	I	B	R	A	H	E	E	M	A	M	A
M	N	M	A	A	R	A	H	L	U	D	I	J	S	A	M	W	R	L

LESSON TWENTY FOUR

DEFINITIONS

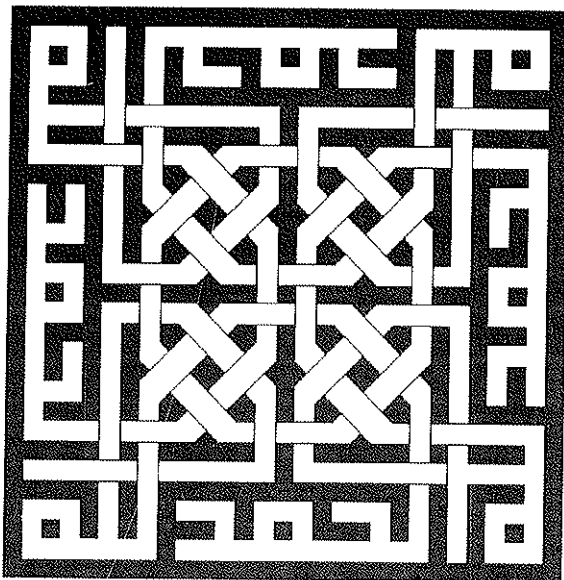
Haj:

In shariat it refers to the performance of tawaaf of the Holy Ka'bah and remaining in Arafat in a particular manner as demonstrated and described by Rasoolullah (sallallahu alayhi wa sallam) during the prescribed days of Zil Hijjah.

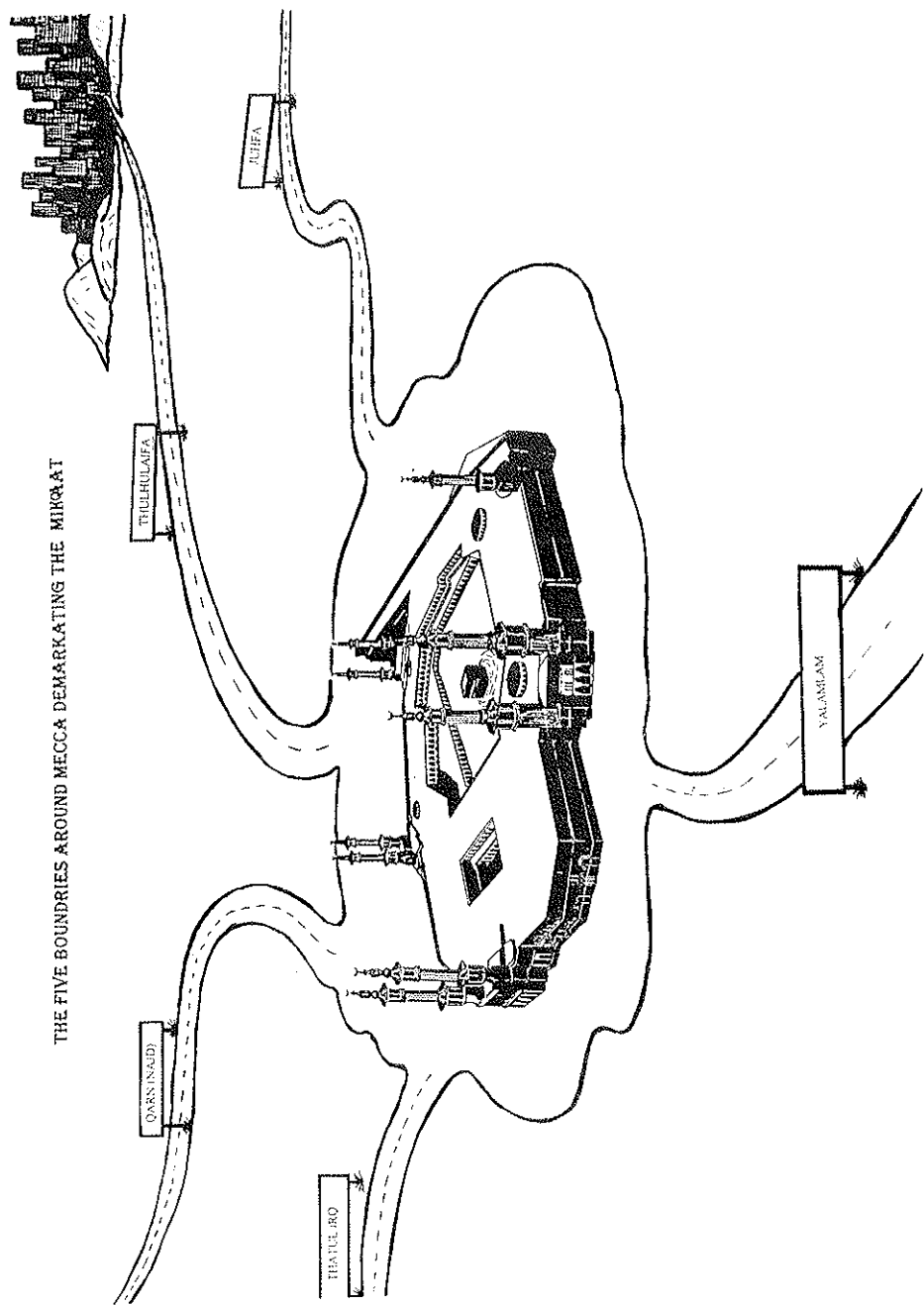
Miqaat:

- a. Refers to the boundaries around Makkah demarcated by Rasoolullah (sallallahu alayhi wa sallam) for a non-resident (aafaaqi) of Makkah, from which point donning the dress of ihraam is necesasry.
- b. There are five such boundaries.
 - i) Thul Halaifa (Ber Ali) for those entering from the north of Makkah, i.e. through Madinah.
 - ii) Juhfa, for those entering from the North West of Makkah i.e. through Syria.
 - iii) Yalamlam, for those entering from the South of Makkah i.e. through Yemen.

- iv) **Qarn**, for those entering from the North East of Makkah, i.e. through Najd.
 - v) **Thatul Irg**, for those entering from the North East of Makkah, i.e. through Iraq.
- c. For those residing between the Miqaat and the boundaries of the Haram, such persons miqaat will be the 'Hil' (boundary).
- d. For those residing within the boundaries of the Haram, such people may don the ihraam anywhere within the Haram. However, if they are performing Umrah, their miqaat is the 'Hil'.



THE FIVE BOUNDRIES AROUND MECCA DEMARKATING THE MIQAT



DEFINITIONS

HAJ AND MIQAAT

1. Explain the term Haj by definition.

2. What is the importance of the 'Miqaat'?

3. Name the five miqaat, its related direction to Makkah as well as the country / city to which the miqaat applies

4. For which citizens is the 'Hil' regarded as their miqaat?

5. Those residing in the Haram, what is their miqaat for haj and umrah?

LESSON TWENTY FIVE

IHRAAM

The literal meaning of Ihraam means to make “haraam” - (i.e prohibitions). Ihraam in Hajj or Umrah means that condition of a person in which certain things that are usually halaal becomes haraam. Before making intention one must wear don the Ihraam.

Manner of coming into ihraam: A summary

1. To take a ghusl (bath).
2. To don the ihraam.
3. To perform two rakaats salaatul Al Ihraam with the hair being covered with a headgear (topie / fez).
4. Remove headgear (for males).
5. Say niyyah and talbiya, then make dua.

Ihraam for men is:

1. A cloth to cover the shoulders and the upper part of the body.
2. Another cloth to cover the body from the navel to the knees.
3. Sandals / shoes which do not cover the metatarsals.
4. The head must not be covered by any headgear.

Ihraam for women:

Women should wear the normal Islamic attire, except that the veil used should not touch the face.

Things allowed for a Muhrim (i.e one in ihraam)

1. To take a bath.
2. To kill harmful animals.
3. To make use of miswaak.
4. To rub the body gently, taking care no hair falls off.
5. To make use of odourless surma.
6. To look in the mirror.
7. Extracting a tooth or taking an injection.
8. To make use of bandages on a wound.

A muhrim must avoid

1. Any form of husband and wife relations.
2. Quarrelsome and vulgar language.
3. The use of perfumes.
4. The cutting of nails, removing hair from body, trimming the hair etc.
5. Any form of hunting.
6. Males must not cover the heads.

WORKSHEET

Answer True or False for the following regarding things allowed and these things that must be avoided.

An example has been given.

- | | |
|------------------------------------------------------------------|-------------|
| 1. The use of bandages on a wound is allowed | <u>True</u> |
| 2. The muhrim must avoid any form of hunting | _____ |
| 3. The use of miswaak is prohibited | _____ |
| 4. You may use vulgar and quarrelsome language | _____ |
| 5. You may not extract a tooth or take any injection | _____ |
| 6. Males should cover their head | _____ |
| 7. You may use odourless surma | _____ |
| 8. You may not cut nails, remove hair from body or trim the hair | _____ |
| 9. You may not kill harmful animals | _____ |
| 10. You may take a bath | _____ |
| 11. You may indulge in husband and wife relations | _____ |
| 12. You may rub the body gently provided no hair falls off | _____ |
| 13. The use of perfumes is prohibited | _____ |
| 14. You cannot gaze into a mirror | _____ |

LESSON TWENTY SIX

THE FARAAIDH OF HAJJ

Hajj has three fundamental fardh (compulsory) acts, viz.,

1. **Ihraam**: Making niyyah (with the heart) of performing hajj, reciting Talibiyah and donning the ihraam.
2. **Wuqoof at Arafat**: This wuqoof (stay-over) at Arafat is on the 9th Zil Hajj at any time from after zawaal until Subah Saadiq of 10th Zil Hajj, even if the wuqoof is for just a moment.
3. **Tawaaf-e-Ziyaarat**: This is the tawaaf which is made at any time from Subah Saadiq on the 10th Zil Hajj until 12th Zil Hajj after the head is shaved or the hair cut. These acts are to be done in sequence on its correct time and place.

WORKSHEET

FARAAID OF HAJ

1. Match column A with column B

Column A	Column B
1. Performed after Subah Saadiq on the 10 th Zil Haj until 12 th of Zil Haj after shaving or cutting the hair.	a. Ihraam
2 Niyah, reciting Talbiyah and dressing in the prescribed apparel	b. Wuqoof at Arafah
3. Occurs 9 th Zil Haj after zawaal until Subah Sadiq on 10 th Zil Haj	c. Tawaaf-e-Ziyaarat

A	1	2	3
B			

2. The manner of coming into ihraam is listed below. It is listed in the incorrect sequence. See if you can put the puzzle together.

A

B

C

D

Dua should be made	Salaatul Ihraam of 2 rakaats should then be read	Perform ghusl i.e. take a bath	Niyah should be made
--------------------	--------------------------------------------------	--------------------------------	----------------------

E

F

G

Don the attire of Ihraam	The Talbiyah should be recited	Thereafter males should remove the head garment
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LESSON TWENTY SEVEN

THE WAAJIBAAT OF HAJJ

Six acts are waajib in Hajj.

1. To stop over at Muzdalifah at the time of Wuqoof i.e. from the time of subah saadiq until just before sunrise on the 10th of Zil Hajj.
2. To make sa'ee between Safa and Marwah.
3. Rami of the Jimaar, i.e. to pelt the Jamraat with pebbles.
4. Damm-e-Shukr (slaughter) if the Haji is a Qaarin or Mutamatti.
5. Halq (shaving the head) or Qasr (cutting the hair).
6. Tawaaf-e-Widaa (The Farewell Tawaaf) for those living outside the Miqaat.

WORKSHEET

THE WAAJIBAAT OF HAJ

What are the six waajibaats of Haj?

LESSON TWENTY EIGHT

THE SUNNATS OF HAJJ

1. Tawaaf-e-Qudoom for the Mufrid Aafaaqee and the Qaarin.
2. Rami during Tawaaf-e-Qudoom.
3. The imam has to deliver khutbah at three places:
 - i. On the 7th Zil Hajj at Makkah Mukarramah.
 - ii. On the 9th Zil Hajj at Arafaat in Masjid-e-Namirah before the two salaats are combined.
 - iii. On 11th Zil Hajj at Mina.
4. Not only the days should be spent at Mina, but the nights are to be spent there as well.
5. To proceed from Mina to Arafaat after sunrise on the 9th Zil Hajj.
6. To depart from Arafaat for Muzdalifah with the departure of the Imaam.
7. To spend the night at Muzdalifah after returning from Arafaat.
8. To take ghusl in Arafaat.
9. To halt at Muhassab on returning from Mina, proceeding to Makkah even if just for a moment.

WORKSHEET

THE SUNAN OF HAJJ

Fill in the correct words from those below in the spaces provided.

11th	Tawaaf-e-Qudoom	Rami
Three	Muzdalifah	Arafah
7th	Night	Muhassab
Mina	9 th	Ghusl

1. To halt at _____ on returning from Mina to Makkah even if just for a moment.
2. To spend the _____ at Muzdalifah after returning from Arafat.
3. _____ during Tawaaf-e-Qudoom
4. To depart from Arafat for _____ with the departure of the Imaam.
5. The days that are spent at Mina, those nights are to be spent in _____
6. _____ for the Mufrid Aafaaqee and the Qaarin.
7. The Imam has to deliver khutbah at _____ places:
 - a. On the _____ Zil Hajj at Makkah Mukarramah.
 - b. On the _____ Zil Hajj at Arafaat in Masjid-e-Namirah before the two salaats are performed together.
 - c. On _____ Zil Hajj at Mina.
8. To proceed from Mina to _____ after sunrise on the 9th of Zil Hajj
9. To take _____ in Arafaat.

LESSON TWENTY NINE

THE MUSTAHABBAAT OF HAJJ

1. Men have to recite the Talbiyah loudly.
2. Reciting the Talbiya in abundance.
3. Udhiyah (sacrificing an animal) by the Mufrid.
4. To take ghusl at the time of entering Makkah Mukarramah.
5. To stop near to Jabal-e-Rahmat in Arafaat if there is no congestion.
6. To perform Zuhr and Asr salaah together in Arafaat with Jamaat.
7. During the duration of Wuqoof at Arafaat to recite Talbiyah and make dua in abundance.
8. To halt at Mash'ar-e-Haraam during Fajr (morning) of the Day of Arafaat.
9. To perform Fajr salaah at Muzdalifah.
10. To make Tawaaf-e-Ziyaarat on 10th Zil Hajj.

Mustahab is an act which is highly meritorious. Its thawaab is great. However, omission of Mustahab acts is not sinful. But, this does not mean that one should be neglectful in regard to the Mustahabbaat.

The thawaab of Hajj is reduced by the perpetration of Makrooh acts and renders Hajj defective by its performance. Deliberate perpetration of Makrooh acts is sinful. However, Makrooh acts will not invalidate the Hajj.

The following acts are Makrooh:

1. The imam reciting the khutbah before zawaal on the day of Arafaat.
2. After performing both salaats together in the Masjid-e-Namirah, to remain outside the limits of Arafaat for a long period.
3. To depart from Arafaat before sunset or after the imam.



WORKSHEET

MUSTAHABBAAT OF HAJ AND MAKROOHAAT

Unjumble the words below and place them correctly in the sentences that follow.

fjar	unbaiqra	qfowou	ras
aratafa	zudfailahm	chdubane	hurz
kamah	ayziarta	ibtayiha	

1. Men have to recite the _____ loudly.
2. Reciting the Talbiya in _____
3. _____sacrificing an animal by the Mufrid.
4. To take ghusl at the time of entering _____
5. To stop near Jabal-e-Rahmat in _____ if there is no congestion.
6. To perform _____ and _____ salaah together in Arafat with Jamaat.
7. During the duration of _____ at Arafat to recite Talbiyah and make dua in abundance.
8. To halt at Mash'ar-e-Haraam during _____ of the Day of Arafat.
9. To perform Fajr salaah at _____
10. To make Tawaaf-e- _____ on the 10th Zil Hajj.

List the Makroohaah of Hajj.

LESSON THIRTY

THE TYPES OF HAJJ

Hajj means to travel to Makkah with the intention of performing certain acts during the prescribed days of Zul Hijjah as described in the Qur'aan and Ahaadeeth.

There are three different types of Hajj that can be undertaken.

1. **Ifraad** means to perform Hajj only without performing Umrah in this journey. One who performs this type of Hajj is called a Mufrid.
2. **Qiraan** means to perform Umrah and Hajj in one journey with one Ihraam. The one who performs this type of Hajj is called a Qaarin.
3. **Tamattu** means to perform Umrah and Hajj in one journey but donning one Ihraam for Umrah and thereafter removing the Ihraam and donning the second Ihraam for Hajj during the days of Hajj. The one who performs this type of Hajj is called Mutamatti.

Name of the type of Hajj	1 st Ihraam	Tawaaf Qudoom	Umrah	2nd Ihraam	Hajj	Wajib Damm - e -Shukr	Person Will Be Called.
Ifraad	✓	✓	NO	NO	✓	NO Mustahab	Mufrid
Qiraan	✓	✓	✓	NO	✓	✓ Waajib	Qaarin
Tamattu	✓	NO	✓	✓	✓	✓ Waajib	Muta-Math

WORKSHEET

TYPES OF HAJJ

1. What is Haj?
2. What are the types of Haj?
3. Connect the following three terms

Ifraad

Qiraan

Tamattu

to its associated phrases by filling in the phrase number in the boxes provided

- a) Perform Haj and Umrah in one journey.
- b) Perform Haj only without umrah
- c) Perform Haj and Umrah in one journey
- d) Mutammatti
- e) Mufrid
- f) Qaarin
- g) One Ihraam only
- h) One Ihraam for Umrah
- i) One Ihraam for Haj

Ifraad

--	--	--	--

Qiraan

--	--	--	--

Tamattu

--	--	--	--

LESSON THIRTY ONE

HAJJUT TAMATTU

In the South African context, it is most common that Hajjut Tamattu is performed. Therefore, Hajjut Tamattu will be explained in detail.

A person performing Hajjut Tamattu will don the ihraam before passing the miqaat.

What acts are to be done?

1. To perform a sunnah ghusl.
2. To don the ihraam. For males it comprises of two sheets of unsewn pieces of cloth. Females will wear their normal clothes taking caution that the veil does not touch the face.
3. To offer two rakaats of salaatul ihraam.
4. To make the niyyah for Umrah in Haj-e-Tamattu.

اللهم انى اريد العمرة فيسرهما لى و تقبلها منى

5. To recite the Talbiyyah

بىك اللهم لىك لىك لا شرىك لك لىك

ان الحمد و النعمة لك و الملك لا شرىك لك

6. En-route to the Holy city of Makkah, to recite the talbiyah constantly.

7. To enter the Holy city with respect and recite the dua for entering the city.
8. On reaching the city, to settle in i.e. proceed to one's accommodation etc.
9. Thereafter to make wudhu and leave for the Masjidul Haram to perform Umrah.
10. It is preferable to enter Masjidul Haram through the doors called Babus Salaam or Babul Umrah, or any other door which is convenient.
11. To enter the Masjidul Haram with the right foot reciting the dua and making niyyah for nafl itikaaf.

In the Haram

On sighting the Ka'bah for the first time, make dua as this is the moment of acceptance.

Actions of Umrah in brief

1. To make tawaaf of the Holy Ka'bah.
2. Males will make ramal and iztibaa.
3. Perform two rakaats salaah called waajibut tawaaf.
4. Make dua at the multazam without touching it. (The multazam is perfumed and one is not permitted to utilise this when in the state of ihraam.)
5. To drink zam-zam and make dua.

6. To make istilaam
7. To perform Sa'ee between Safa and Marwa.
8. To observe halq or qasr
9. To remove the ihraam and remain in Makkah Mukarramah until the eighth of Zil-Hajj.

The 5 days of Hajj

It is sunnah for the Imam to deliver a khutba in Makkah for all the Hujjaj.

The Mutamatti dons his second ihraam for Hajut Tamattu

It is recommended to be in Ihraam before the time of Fajr of the 8th of Zil Hajj.

1. To perform ghushl and don the ihraam:¹
males - two pieces of unsewn cloth;
females - normal clothes, except that the veil should not touch the face.
2. To perform 2 rakaats of salaatul -ihraam.
3. Males should leave their heads uncovered.
4. The niyyah should be made and the talbiyyah recited.

¹ Note:

- a. Qiraan: A person performing Haj - e - Qiraan will not remove their ihraam after the umrah and performing haj - e - Qiraan one will make tawaaful Qudoom and Sa'ee for hajj before 8th Zil Hajj.
- b. Ifraad: A mufrid will make tawaaful Qudoom when entering Makkah. One may also make Sa'ee for hajj but may not remove ihraam till damm-e-shukr is complete.

The First Day Of Hajj (8th Of Zul Hijjah).

1. It is advisable to be in the state of Ihraam before Fajr.
2. After performing Fajr in Makkah, the pilgrims should proceed to Mina and should reach there before Zuhr.
3. In Mina to perform five Salaahs.
 - a. Zuhr
 - b. Asr
 - c. Maghrib
 - d. Esha and
 - e. Fajr - of the 9th of Zil Hajj.
4. What to do on this day.

To make

- i. Zikr.
- ii. Nafil Salaahs.
- iii. Durood.
- iv. Talbiyyah.
- v. Dua.
- vi. Qur'aan Tilawat.

The Second Day Of Hajj - (9th Of Zul Hijjah)

1. Leave after Fajr from Mina for Arafah to reach Arafah before Zawaal.

WHAT TO DO.

- a. It is sunnah to make Ghusl just before Zawaal.
- b. After Zawaal to go to Masjid-Namirah which is situated on the Plains of Arafah.
- c. It is sunnah to listen to the Khutbah.
- d. Zuhr and Asr should be performed at the time of Zuhr with one Azaan and two Iqamah, one being for Zuhr salaah and one being for Asr salaah. This will be performed in Masjid-un-Namirah behind the Imaam.
- e. If the pilgrim is unable to attend the Jama'ah at Masjid-un-Namirah then he should perform these two Salaah at its normal times, (i.e. Zuhr salaah at the time of Zuhr and Asr salaah at the time of Asr.)
- f. After Zawaal the Pilgrims make Wuqoof, facing the Qiblah engaged in Dua. All the time should be spent in dua until sunset.
- g. The Pilgrim can also read Talbiyah, make Zikr, read Durood, etc.
- h. After sunset to leave for Muzdalifah without making Maghrib Salaah at Arafat or on the way.

The Second Night Of Haji.

WHAT TO DO.

- a. Leave Arafah after sunset for Muzdalifah.
- b. In Muzdalifah read Maghrib and Esha together at the time of Esha with one Azaan and one Iqamah.
- c. It is sunnah to spend the night after Esha till Subah Saadiq in Muzdalifah.
- d. The night should be spent in Ibadah, Talbiyah, Zikr, Dua Tilaawah and Nafil Salaah.
- e. It is Waajib to make Wuqoof in Muzdalifah from Subah Saadiq until just before sunrise. This time will be spent in dua and Ibaadah.
- f. Fajr Salaah should be made after Subah Saadiq thereafter one should make Wuqoof.
- g. The pilgrim will collect 70 pebbles for pelting the Jamaraat.
- h. The pilgrim will not spend the night nor make Wuqoof in the Valley of Muhassar.
- i. To leave for Mina after sunrise.

The Third Day Of Haji

After sunrise, the pilgrims leave for Mina. On this day, five important acts have to be performed in the following sequence:

- a. The Jamarah known as Jamaratul-Ukhra (also called the Big Jamarah or the Third Jamarah) has to be pelted with seven pebbles individually. This has to be done before sunset. The act of pelting the Jamarah is called "RAMI". The reciting of the Talbiyah ceases as soon as the first pebble has been thrown. It is sunnah to pelt from sunrise to Zawaal.

THE METHOD OF PELTING:

- a. To stand in a manner that Mina is on ones right hand side and the Ka'bah on the left hand side, and to recite this dua when throwing each pebble.

رَغْمًا لِلشَّيْطَانِ وَرِضًا لِلرَّحْمَانِ

- b. The Haji performing Qiraan or Tamattu will slaughter an animal (sheep or goat) or one part in a camel as Damm-us-Shukr.
- c. Halq or Qasr is done after the slaughtering. In the case of women, a length of hair equivalent to a curl around the finger is trimmed. As soon as Halq is done, the state

of Ihraam comes to an end. All the prohibitions are now waived except cohabitation with one's spouse.

- d. The pilgrim has to proceed to Makkah to perform Tawaafuz-Ziyaarah.
- e. After having performed Tawaafuz-Ziyaarah, the pilgrim then performs Sa'ee and returns to Mina.

NOTE:

- 1. The Qaarin will slaughter an animal as Dam-ush-Shukr.
- 2. It is Mustahab for the Mufrid to perform Dam-ush-Shukr.
- 3. If a Mufrid does not slaughter then he will make Halq or Qasr and remove the Ihraam.

The Fourth Day Of Hajj (11 Of Zil-Hijjah) (Second Day At Mina):

On this day all three Jamarat has to be pelted with seven pebbles each . First, the small Jamarah, then the second Jamarah and finally the Big Jamarah, i.e. the Jamarah Ukhra. The pelting on this day has to be done after Zawaal but before sunset. Ladies are allowed to pelt even after sunset. No Dua will be made after one pelts the third Jamarah. It is Sunnat to spend the nights in Mina.



The Fifth Day Of Hajj.

1. All the three Jamaraats have to be pelted after Zawaal.
2. Dua will be made after pelting the first and second Jamaraat.
3. No Dua will be made after pelting the third Jamaraat.
Thereafter, the pilgrim may return to Makkah before Maghrib. If, however, one is unable to depart from Mina before sunset of the 12th of Zul-Hijjah, then one has to remain in Mina till Fajr of the next day, and pelt all three Jamaraat in the morning before proceeding to Makkah.
4. It is Sunnah to stop for a while in the Valley of Muhassab when returning from Mina to Makkah.
5. The Hajee may now remain in Makkah for as long as he desires, before he finally leaves Makkah.
6. Tawaaf-ul--Widaa must be performed. This Tawaaf is Waajib (incumbent) upon him.

WORKSHEET

HAJJUT TAMATTU

1. What are the five days of Haj?

2. List the actions of Umrah in the correct sequence.

3. How many ihraams does a Mutamatti don?

4. List the places that one will be at during the five days of Haj

Day: 1 Leave _____ for _____ after _____ salaah

Day: 2 (day) Leave _____ for _____ after _____ salaah

Day: 2 (night) Leave _____ for _____ after _____

Day: 3 (day) Leave _____ for _____ after _____

Day: 4 Remain at _____

Day: 5 Remain at _____ for pelting after _____
and leave for _____ to reach there before _____

5. The 8th of Zil Haj is spent at _____

a) Which salaats are to be read at Mina?

b) How should one's time be spent at Mina?

c) When should one leave for Arafat?

6. The 9th of Zil Haj is spent at _____ (day)

a) Which masjid should one go to?

b) How many khutba's are performed?

c) When is Zuhr and Asr salaah read?

d) What is wuqoof?

e) What is the period of wuqoof?

f) How should this time be spent?

g) When should one leave for Muzdalifah?

7. The 9th of Zil Haj (night) to spent at _____

a) Which two salaats are performed here and at what time is this done?

b) What period of time spent at Muzdalifah is sunnah?

c) What is the waajib period of wuqoof in Muzdalifah?

d) How many pebbles should preferably be collected?

e) When should one leave for Mina?

8. The 10th of Zil Haj is spent at _____

a) Which are the five important acts that have to be performed on this day in their correct sequence?

b) How should one stand while pelting the jamaraat?

9. The 11th of Zil Haj is spent at _____

a) What is the period of time this pelting is to take place?

b) Should one make dua after pelting the third jamaraat?

c) Where should one spend the night?

10. The 12th of Zil Haj is spent at _____

a) What should be done on this day?

b) What is done after the pelting of the 1st and 2nd jamaraat?

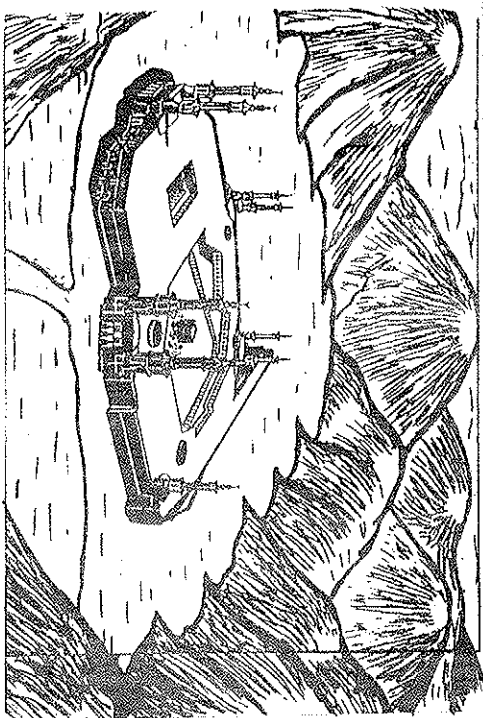
c) When should one leave for Makkah?

) If one cannot do so, what should one do?

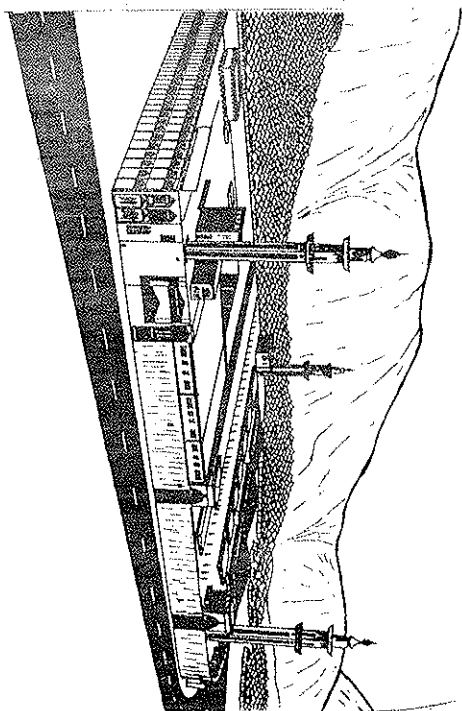
) If one remains behind at Mina on the 13th, what other acts should he perform before leaving for Makkah.

11. When returning from Mina to Makkah, mention one sunnat?

12. Before departing from Makkah, what last act should be performed?



THE FIRST DAY OF HAJJ



1ST DAY

MUTRID AND QAMRIN WILL BE IN HIRAAH

THE MUTAMATI WILL DON HIS 2ND HIRAAH
FOR HAJJ BY DOING THE FOLLOWING PREFERABLY
BEFORE FAJR.

1. GHUSL
 2. WEAR THE HIRAAH
 3. READ 2 RAKAATS
 4. MAKE NIYYAH FOR HAJJ
 5. READ TALBIYAH
- WHAT TO DO
LEAVE FOR MENA AFTER FAJR →

IN MENA

1. TO READ 5 SALAHS

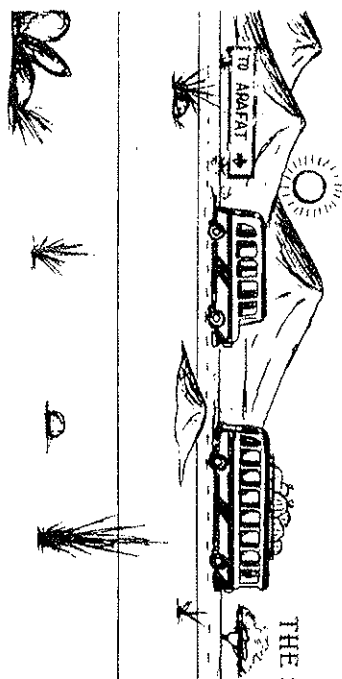
- | | |
|--------------|--------------------|
| A. ZUHR | |
| B. ASR | |
| C. MAGHRIB → | ON 8TH OF ZIL HAJJ |
| D. ESHA | |
| E. FAJR → | ON 9TH OF ZIL HAJJ |

ACTIONS TO DO

1. READ QUR'AN
2. READ TALBIYAH
3. ZIKR
4. NAFL SALAAH
5. DUA
6. FEEDING PEOPLE

ACTIONS NOT TO DO

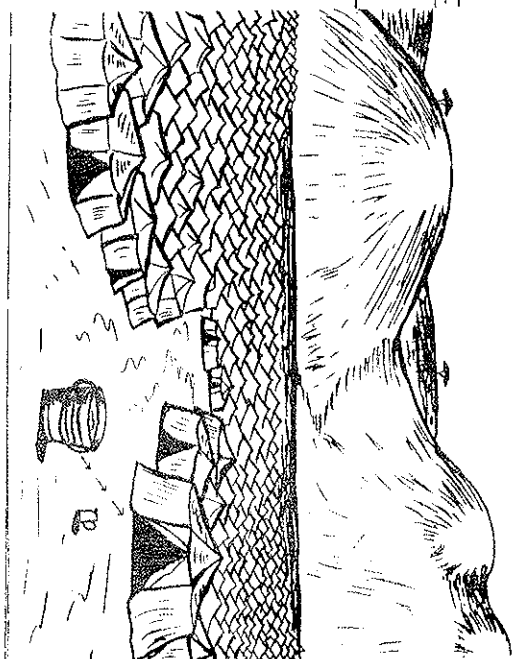
1. FIGHT
2. ARGUE
3. WORDLEY TALKS
4. SIN
5. ZINA OF THE EYES



THE SECOND DAY OF HAJ



END DAY
LEAVE MINA FOR ABRAFA AFTER FAIR



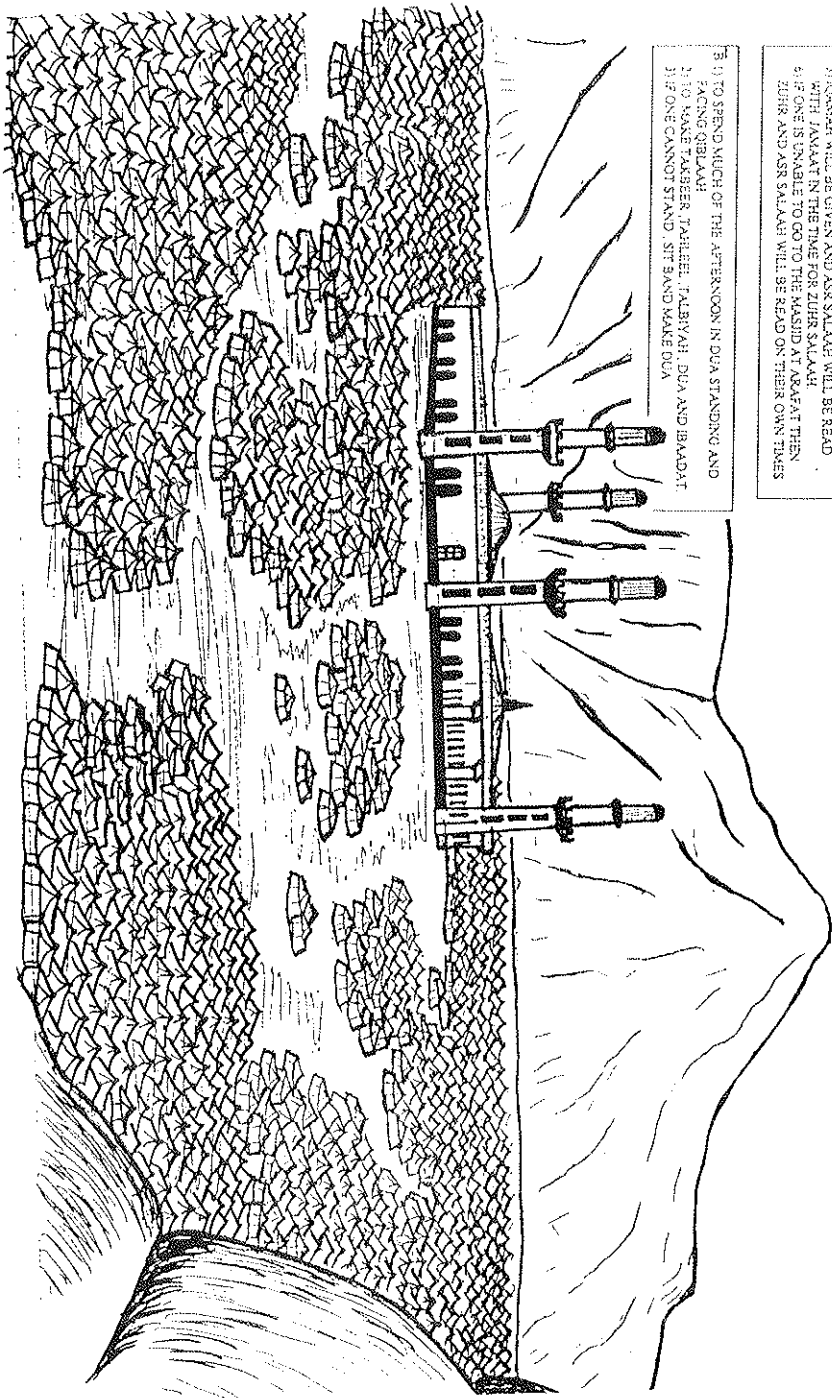
W VQOOOF IN ABRAFA START FROM ZAWAN TO ALEHNI NAI
TO MAKE GHI'S L IS SI NNAH AFTER ZAWAN

THE SECOND DAY OF HAJJ

WHAT TO DO AT ARAFAT

- A 1) TO GO TO THE MASJID-E-NABAWAH.
- 2) TO LISTEN TO TWO KHUTBAS.
- 3) ONE AZAN WILL BE GIVEN AFTER ZAWAAT.
- 4) ZUHUR SALAAH WILL BE READ WITH JAMAAT.
- 5) IQOMAH WILL BE GIVEN AND ASR SALAAH WILL BE READ WITH JAMAAT IN THE TIME FOR ZUHUR SALAAH.
- 6) IF ONE IS UNABLE TO GO TO THE MASJID AT ARAFAT THEN ZUHUR AND ASR SALAAH WILL BE READ ON THEIR OWN TIMES.

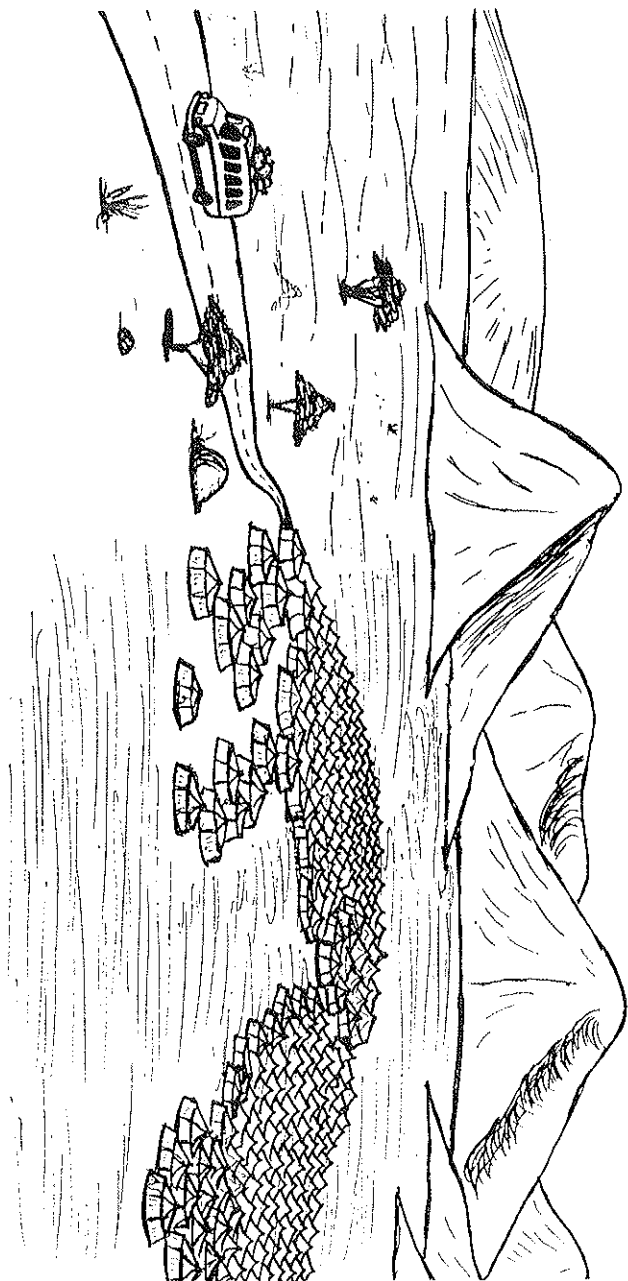
- B 1) TO SPEND MUCH OF THE AFTERNOON IN DUA STANDING AND FACING QIBLAH.
- 2) TO HAVE TAKBEER, TALEEEL, TALBIYAH, DUA AND IBADAT.
- 3) IF ONE CANNOT STAND, SIT AND MAKE DUA.

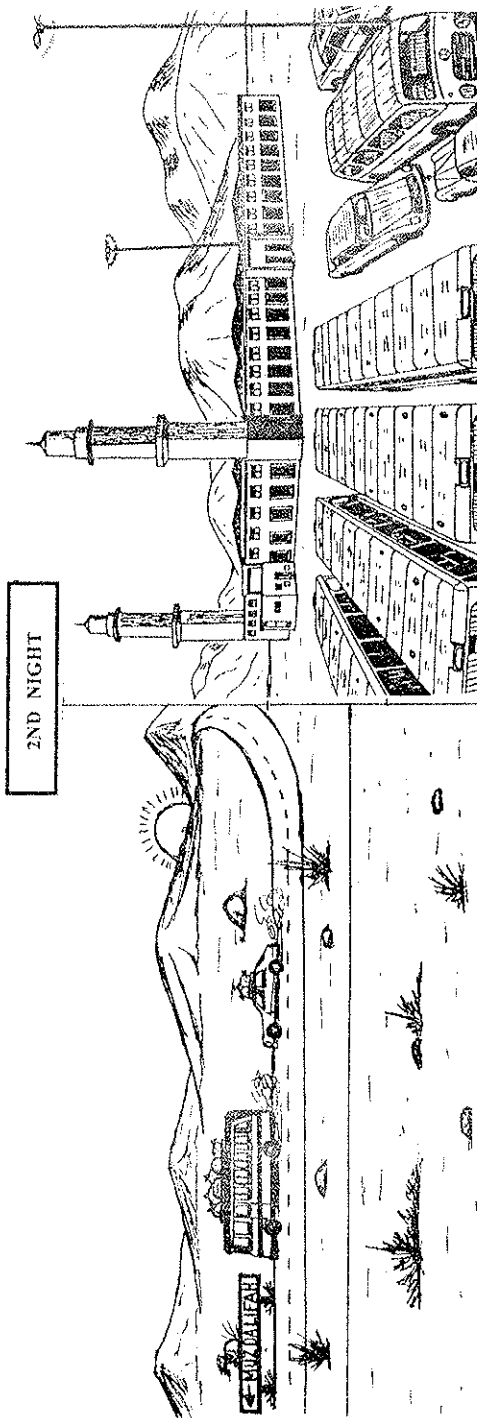


THE SECOND DAY OF HAJJ



AFTER SUNSET TO LEAVE ARAFAT FOR MUZDALIFAH





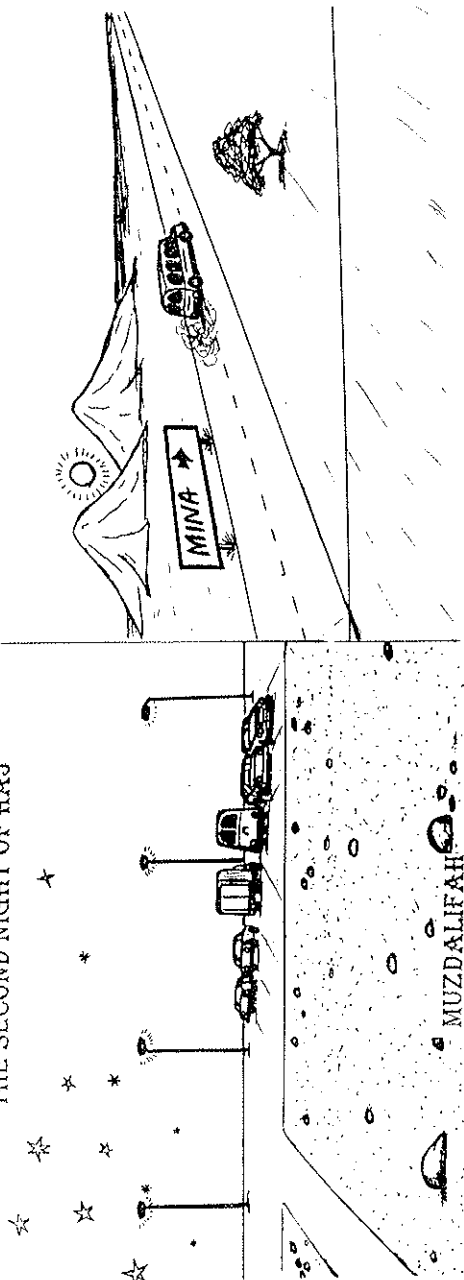
THE SECOND NIGHT OF HAJ

WHAT TO DO

TO LEAVE ARAFAT FOR MUSDALIFAH WITHOUT PERFORMING MAGRIH SALAAH; BEFORE THE SUN SETS.
NOT TO PERFORM MAGRIH OR ESHA ON THE ROAD.

- 1) TO PERFORM MAGRIH AND ESHA WITH ONE AZAAN AND ONE IQAMAH BETWEEN THE TWO SALAAH NO OTHER SALAAH SHOULD BE READ.
- 2) SPEND THE NIGHT IN:
 - IBAADAH
 - ZIKR DUA
 - TALBIYAH
 - NAFL SALAAH
- 3) MUQOOF IN MUSDALIFAH BEGINS AT SURUH SAADIQ UNTIL SUNRISE. THIS TIME SHOULD BE SPENT IN DUA.
- 4) TO COLLECT 49 PEBBLES FOR THE JAMARAAT IN MINA WASH THE PEBBLES

THE SECOND NIGHT OF HAJ



SPEND THE NIGHT IN:

IBAADAT

ZIKR

DUA

TALBIYAH

NAFL SALAMAH

WUQOOF IN MUZDALIFAH STARTS AT

SUBHI SAADIQ TILL BEFORE SUNRISE.

THE TIME OF WUQOOF SHOULD BE SPEND

IN DUA.

TO COLLECT 49 PEBBLES FOR THE JAMARAAT

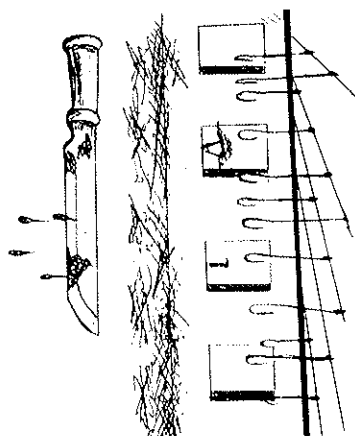
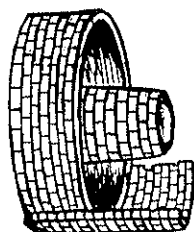
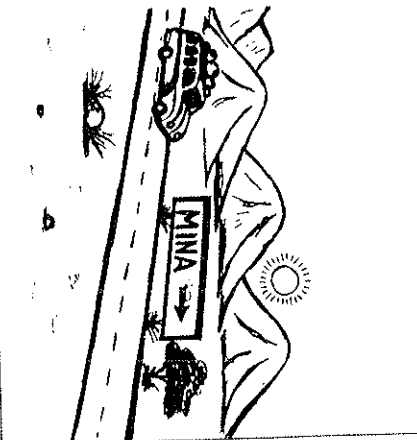
IN MINA. WASH THE PEBBLES



TO LEAVE FOR MINA AFTER SUNRISE

THE THIRD DAY OF HAJ

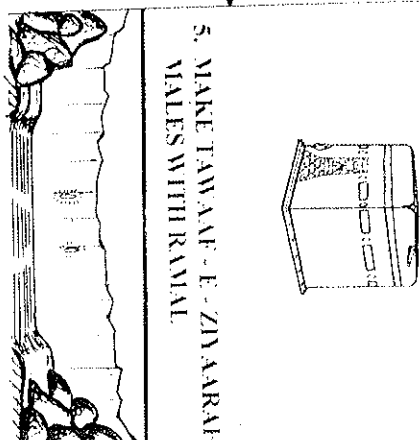
IN MINA



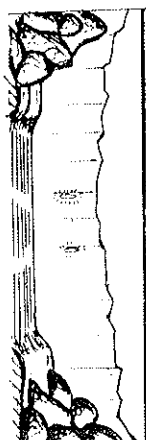
1. PELT THE JAMARAAT
WITH 7 PEBBLES

2. TO SACRIFICE THE HADI ANBIA
FOR METATTI AND QABIR

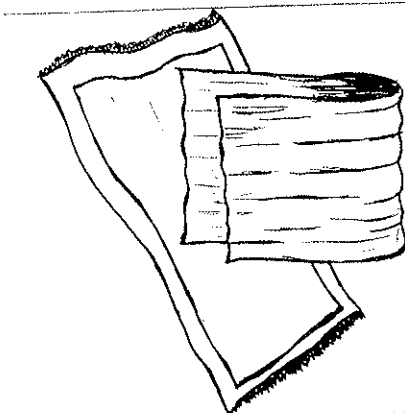
THE THIRD DAY OF HAJ



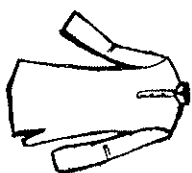
5. MAKE TAWAF-E-ZIYARAT
VALES WITH RAMIAL



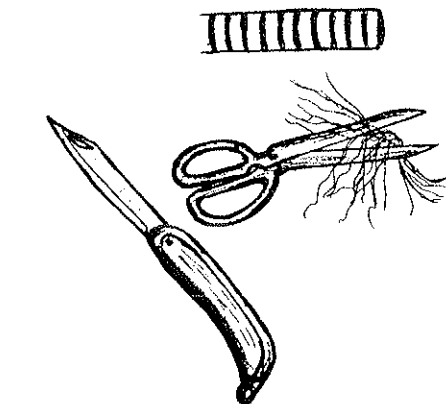
6. MAKESA EE AND
RETURN TO MINA



4. TO REMOVE THE IHRAAMI

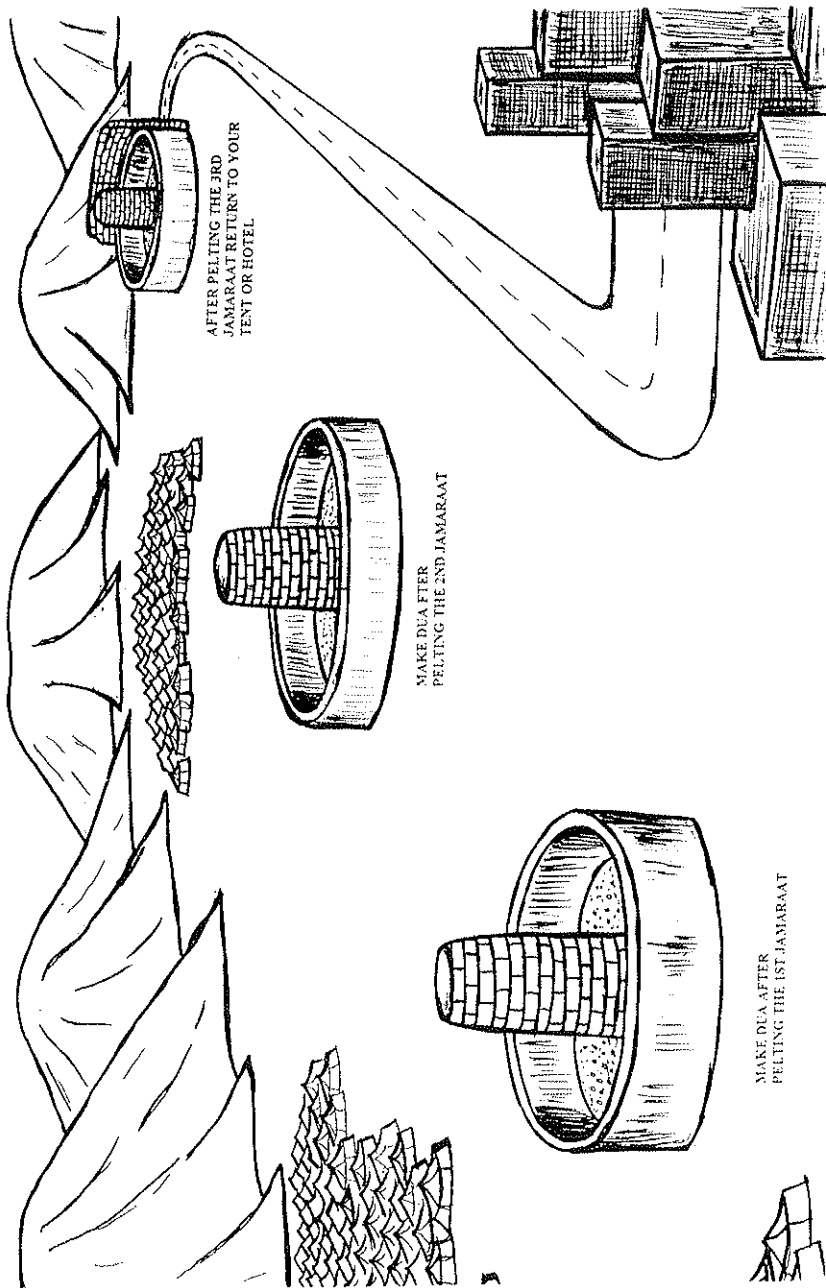


3. TO MAKE HALQ
(SHAVE THE HAIR)
FEMALES WILL MAKE QASR
(TRIM THE HAIR)



THE FOURTH DAY

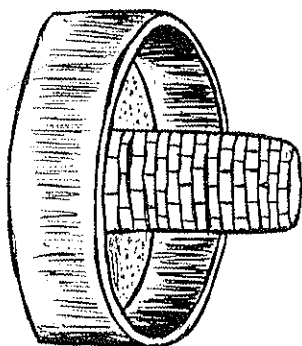
AFTER ZAWAAL,
PELT THE 3 JAMARAATS WITH 7 PEBBLES



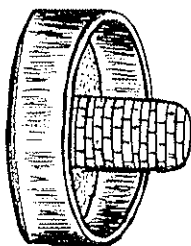
THE FIFTH DAY

AFTER ZAWAAL, PELT THE THREE JAMARAAT

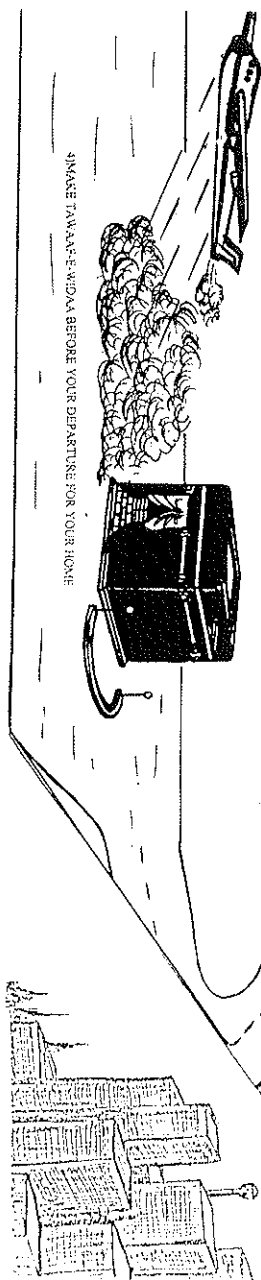
1. MAKE DUA FACING QIBLA
AFTER PELTING THE
1ST JAMARAH



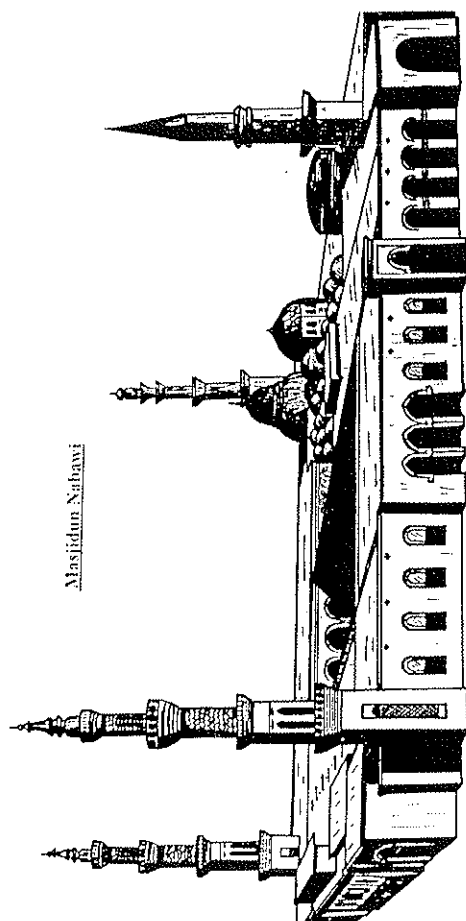
2. MAKE DUA FACING QIBLA
AFTER PELTING THE
2ND JAMARAH



3. RETURN TO MANKAH
AFTER PELTING THE
3RD JAMARAH



4. MAKE TAWAF-E-WIDAA BEFORE YOUR DEPARTURE FOR YOUR HOME



Masjidun Nabawi

LESSON THIRTY TWO

VISITING MADINAH (ZIYAARAT)

Virtues of the Blessed City of Madinah Munawwarah

Ahaadeeth

Sayyidina Anas (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: *"Whoever visits me with the object of gaining spiritual reward, shall be in my company and for him shall I be an intercessor on the day of qiyaamah."*

Sayyidina Ibn Abbaas (radhiyallahu anhu) reports that Rasoolullah (sallallahu alayhi wa sallam) said: *"Whoever performs his hajj in Makkah, then comes to Madina with the sole aim of visiting me in my mosque, for him shall be written the rewards of 2 accepted Hajj."*

Ibn Umar (radhiyallahu anhu) relates that Rasoolullah (sallallahu alayhi wa sallam) said: *"Whoever visits my grave, my intercession becomes obligatory for him."*

Ibn Umar (radhiyallahu anhu) relates that Rasoolullah (sallallahu alayhi wa sallam) said: *"Whoever visits me and has no other motive, has a right over me that I intercede on his behalf."*

Sayyidina Ibn Umar (radhiyallahu anhu) relates that Rasoolullah (sallallahu alayhi wa sallam) said: *"Whosoever performs hajj and does not come to visit me, has indeed acted unjustly and persecuted me."*

Etiquettes of Madinah

1. Visiting Madinah should be done with the utmost humility and respect.
2. Abundant salawaat and durood must be recited.
3. Travel with great enthusiasm and excitement and increase the yearning as one nears Madinah.
4. En route to Madinah, if one is aware of certain areas or masjids where Rasoolullah (sallallahu alayhi wa sallam) and his Sahaba halted, one should do the same. Similarly at the wells from which Rasoolullah (sallallahu alayhi wa sallam) drank water, one should also imitate this act and try to drink the water from these wells.
5. On approaching Madinah, if one is riding on an animal one should increase speed as this was the practice of Rasoolullah (sallallahu alayhi wa sallam).
6. The pious ancestors used to descend from their conveyance at Bir-Ali and walk into Madinah weeping and reciting salawaat.
7. When entering Madinah Munawwarah recite durood as well as the following dua:

اللهم هذا حرم نبيك فاجعله وقاية لى من النار و امانا من العذاب و سوء

الحساب

8. On entering Madinah Munawwarah, one should try to find accommodation and settle in. If ghusl was not made before entering Madinah, then one should do so now.
9. It is preferable to wear one's best clothes and in a dignified and respectful manner proceed to Masjidun Nabawi (salallahu alayhi wa sallam).

The etiquette of entering Masjidun Nabawi (salallahu alayhi wa sallam)

1. Prior to entering the masjid, it is recommended that one should distribute charity (sadaqa) to the poor inhabitants of Madinah.
2. It is best to enter Masjidun Nabawi through Babul-Jibraeel.
3. One should enter the masjid with aadaab and recite the relevant duas.
4. Immediately proceed to the area known as Raudhatul Jannah and perform 2 rakaats tahiyyatul masjid.
5. Also perform another 2 rakaats of salaatus shukr (thanks) and make dua.

6. Thereafter continue towards the Mubaarak grave of Rasoolullah (sallallahu alayhi wa sallam) keeping the heart and mind clear of all evil thoughts.
7. It is best to stand at the feet side of the Roudha Mubarak of Rasoolullah (sallallahu alayhi wa sallam).
8. Stand with utmost respect, humility and with eyes down cast and offer salaam.

السلام عليك يا رسول الله السلام عليك يا خير خلق الله

السلام عليك يا خيرة الله من خلق الله السلام عليك يا حبيب الله

السلام عليك ايها النبي ورحمة الله وبركاته

يا رسول الله اني اشهد ان لا اله الا الله وحده لا شريك له

و اشهد انك عبده و رسوله اشهد انك بلغت الرسالة و اديت الامانة و

نصحت الامة و كشفت الغمة فجزاك الله خيرا جزاك الله عنا افضل ما

جزى نبيا عن امته اللهم اعط لسيدنا عبدك و رسولك محمد الوسيلة و

الفضيلة و الدرجة الرفيعة و ابعثه مقاما محمودا الذي وعده انك لا تخلف

الميعاد و انزله المنزل المقرب عندك انك سبحانك ذو الفضل العظيم

9. One should also convey the salaams of those who requested one to do so.

10. Thereafter one should move two steps to the right and convey salaams to Sayyidina Abu Bakr (radhiyallahu anhu).

السلام عليك يا خليفة رسول الله و ثانيه في الغار و رفيقه في الاسفار و امينه

على الاسرار ابا بكر الصديق جزاك الله عن امة خيرا

11. In the like manner, move another two steps to the right and convey salaams to Sayyidina Umar (radhiyallahu anhu).

السلام عليك يا امير المؤمنين عمر الفاروق الذى اعز الله به الاسلام

امام المسلمين مرضيا حيا و ميتا جزاك الله عن امة محمد خيرا

12. Proceed back to the Rodha of Rasoolullah (sallallahu alayhi wa sallam) and recite salaam-alan-nabi and dua.

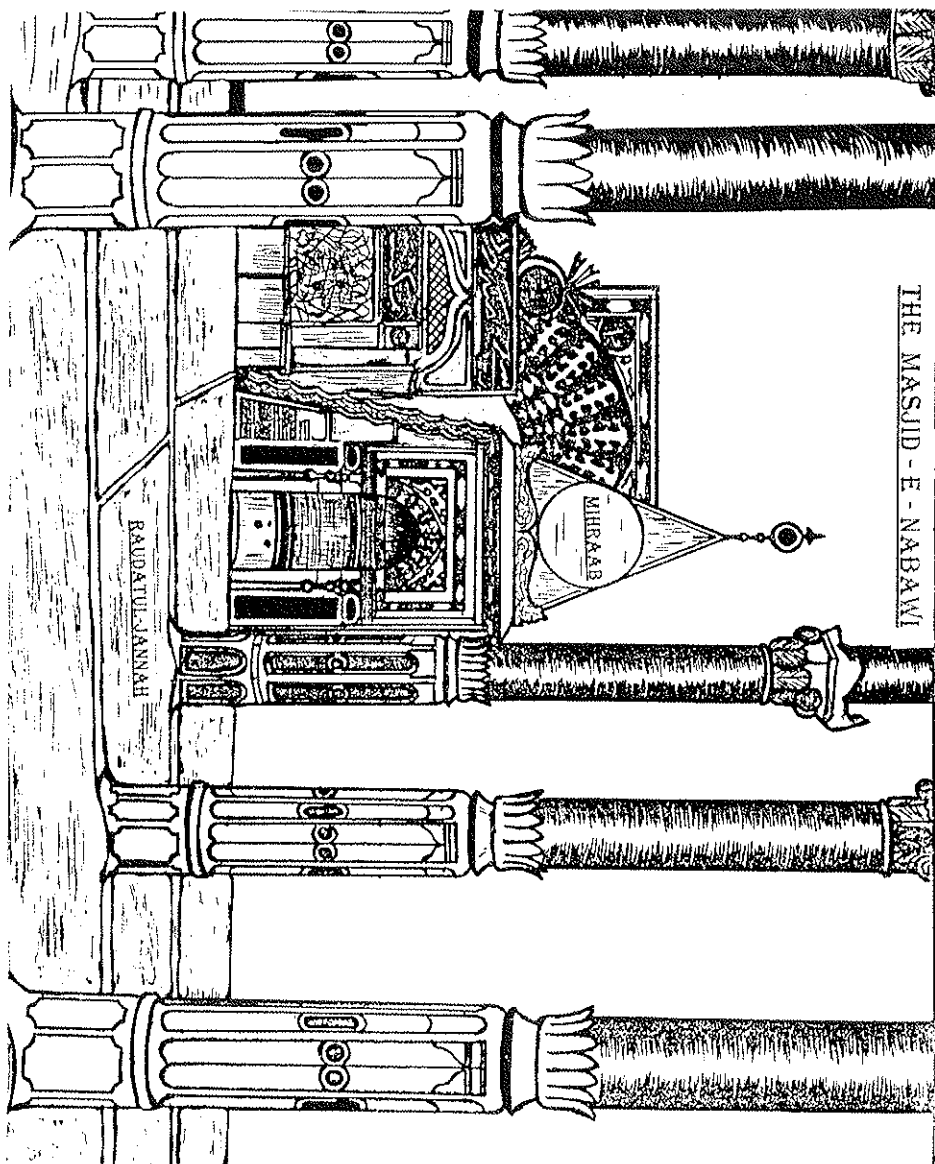
13. One can also go to the mimbar and pillars against which Rasoolullah (sallallahu alayhi wa sallam) used to rest and make dua.

14. While in Madinah, not a single salaam with jamaat should be missed within Masjidun Nabawi.

The Do's and Dont's of Madinah Munawwarrah

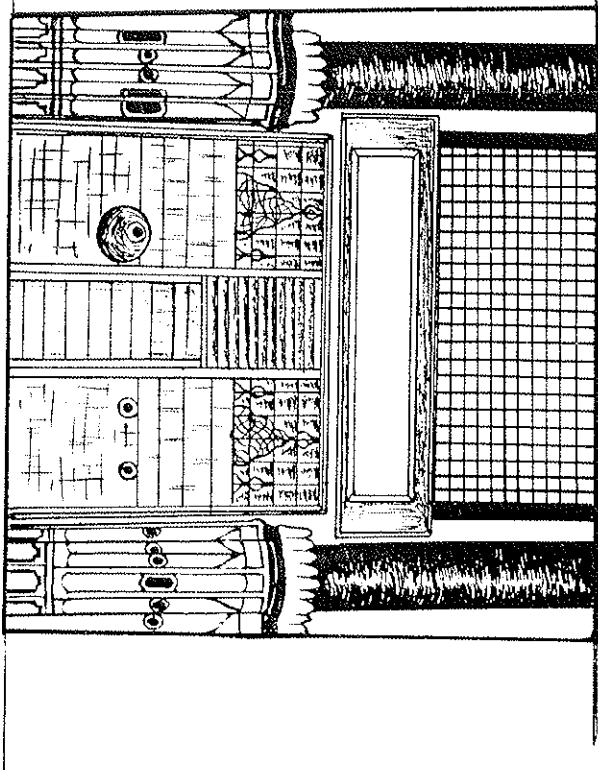
1. For the duration of stay in Madinah, one should visit the Rodha Mubaarak as much as possible.
2. Majority of one's time should be spent in Masjidun Nabawi.
3. Also to visit all such places where Rasoolullah (sallallahu alayhi wa sallam) performed salaah and visit Jannatul Baqi (the graveyard of Madinah) daily or at least on a Friday.
4. Masjid-e-Kuba should be also visited. Rasoolullah's (sallallahu alayhi wa sallam) practice was to do so on a Saturday.
5. There are 30 places and approximately 7 wells which are well known in Madinah. These should be visited.
6. One should be kind and polite to the people of Madinah as they are the neighbours of Rasoolullah (sallallahu alayhi wa sallam).
7. If any item is purchased in Madinah, it should be done so with the intention of assisting the people of Madinah.
8. Do not commit any sins.
9. Avoid complaining of or ill-treating those in Madinah.
10. Abstain from wasting time in futile activities.
11. Refrain from kissing the walls etc of Masjidun Nabawi.

THE MASJID - E - NABAWI



RAUDATU-JANNAH

THE MUBAARAK GRAVE OF
NABI SALLALAHU-ALAY-HI-WA-SALLAM



THE PLACE WHERE SALAT & SALAM IS RECITED

