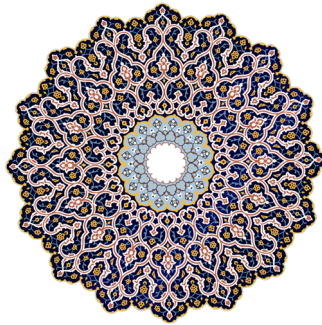


Sacred Study Essentials

The Way of Worship



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Title: The way of worship,

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muhammad and his family and
companions and grant them perfect peace.

Sacred Study Essentials Course

The Way of Worship

Tahara – Purification

The Purificatory Bath (Ghusl)

The purificatory bath (ghusl) consists of three obligatory actions:

Taking water into (1) the nose and (2) the mouth once, (3) And washing the entire body once. (One must wash everything that is possible to wash without hardship, such as the ears, belly button, mustache, eyebrows, inside the beard, and the hair. Women should move their earrings so that water reaches the pierced area) ¹

Its sunna actions are:

1. Making an intention (F: either to perform the purificatory bath, or to become ritually clean) ²
2. Washing away any filth (najasa)³ on the body first.
3. Performing ablution (wudū')
4. Washing the entire body three times, starting with (the head, according to the sounder opinion, followed by) the right shoulder, then the left, and then pouring water on the rest of the body.

Ablution (Wudū')

The obligatory actions of the ablution are four:

1. Washing⁴ the (entire) face⁵ once.
2. Washing both arms (completely,) up to and including the elbows once
3. Wiping a quarter of the head (above the ears) once
4. Washing the feet (completely) including the ankles once.

¹ Ibn `Abidin cautioned that if dough and the like (such as paint) remains, such that it prevents water from reaching the skin or even if a small amount of skin remains unwashed, it is not sufficient (F: and the bath or ablution is not valid)

² F: Ibn `Abidin mentions that, linguistically, the intention is for the heart to resolve to do something. Formally, it is to firmly resolve to perform an action and to draw closer to Allah, when initiating the action. It should be noted that there are three aspects to the intention: 1) the minimum legally valid intention, which is to firmly resolve to perform an action; 2) intention needed for reward, which is to also intend to draw closer to Allah; 3) the time: it is a condition that the intention be made as one initiated the action, or just before it

³ Filth (najasa) includes anything that comes out of the private parts, blood, pus, and vomit that is more than a mouthful. It is necessary to remove any filth on one's body or clothes. Filth is removed by washing it away until no trace of it remains

⁴ To be considered 'washing,' it is necessary that water drip from the washing, even if only a drop or two. F: Ibn `Abidin cautioned, however, that this merely defines the minimum and that it is disliked to use excessively little water, such that it resembles wiping rather than washing

⁵ The face is from the top of the forehead to below the chin, and between the two ears

It's confirmed sunna actions are:

1. (Intention.)¹
2. Beginning in the name of Allah, (by saying:) **Bismillahi'l `adheem wa'l hamdulillah `ala din al-Islam** (In the name of Allah the Tremendous, and all praise is to Allah for the religion of Islam), (as one starts washing one's hands, F: which is also a confirmed sunna)
3. Using the tooth-stick (siwak, when washing the mouth)²
4. Rinsing out the mouth and nose three times (with new water each time, after washing one's hands),
5. Washing the parts of the body without interruption, such that one washes the next part before the previous one dries,
6. Wiping the ears with the water used to wipe the head,
7. Interlacing the fingers (after washing one's arms) and inserting a wet finger in between the toes (after washing one's feet),
8. Washing all limbs three times (making sure that one covers the entire area each time),³
9. Wiping the entire head (using at least three fingers when one wipes),
10. Performing these actions in the order mentioned above,
11. Beginning with the right (when one washes the hands and feet),
12. Starting to wipe the head from the top of the forehead,
13. Starting to wash the hands and feet from the fingers and toes.

The actions disliked (makruh) in wudū' are:

1. Sniffing out the water from the nose using the right hand (is somewhat disliked),
2. Washing one's limbs less than three times, or more (F: is somewhat disliked, though if done consistently without excuse it becomes prohibitively disliked, or if one believes it to be superior than the prescribed sunna way)⁴
3. Slapping water on one's face (is somewhat disliked)

That Which Nullifies Ablution

Ablution is nullified by:

1. The exiting of filth (najāsa) and air from the private parts.
2. The flowing of blood or pus from any part of the outer body, (regardless of whether it came out on its own or was made to come out)⁵

1 One intends ritual ablutions, or to lift one's state of ritual impurity, or to obey the Divine command

2 The tooth-stick is especially recommended for the ablution. It is (also) recommended before the prayer, if the teeth are yellow, if the breath changes, or for reading the Qur'an. It is recommended to hold it with one's right hand. If one does not have access to a tooth-stick, one can use a (F: toothbrush,) coarse cloth or one's fingers

3 It is disliked, however, to wipe (the head or footgear) more than once with new water.

4 As explained by Ibn Abidin, in his Radd al-Muhtar

5 Ibn Abidin clarified that anything filthy that comes out of the private parts invalidates the ritual ablution as soon as it appears on the surface. From other than the private parts, it only invalidates the ritual ablution if it flows past the point of exiting (such as the wound), or would have flowed had it not been wiped away

3. Vomiting a mouthful or more of other than phlegm,
4. Sleep lying down, reclining or on one's side, ¹
5. Loss of consciousness,
6. Loss of intellect,
7. Drunkenness,
8. Laughing audibly in a prayer (that has bowing and prostration), ²
9. Intimate contact between a man and a woman, (such that the two private parts touch directly, F: without actual intercourse, for intercourse necessitates a purificatory bath).

The Dry Ablution (Tayammum)

The obligatory actions in the dry ablution are three:

1. The intention (at the beginning. One should intend either to lift one's state of ritual impurity (hadath), or to pray.)
2. The striking of both hands on the ground (from that which is naturally considered of the earth, such as sand, stone and soil) and complete wiping of the face,
3. The striking of the hands again and complete wiping of the arms (F: as in the ritual ablution).

For the dry ablution to be valid, a valid excuse is needed. Valid excuses include: being an Arab mile (1.85 km) away from water, fear³ of illness or (severe) cold from which death or physical harm is expected, thirst, and the need to knead dough, though not to make sauce (F: when water is in short supply). ⁴

The dry ablution is nullified by that which nullifies ablution, in addition to the sudden ability to use water if it is sufficient to perform ablution.

1 The original text adds: "or if leaning on something that if removed would cause the one sleeping to fall." This is a weaker opinion. The sound opinion in the school is that it does not, if one's rear is firmly on the ground

2 Ablution is not annulled if one laughs in the funeral prayer or prostration of recital, though the prayer or prostration is invalidated

3 F: Ibn Abidin mentions that for fear of illness to be considered, it has to be based on past experience, clear signs, or through being informed by a reliable Muslim doctor who outwardly upright. This applies to the excuses for not fasting as well

4 F: This is because bread is considered necessary food, while sauce or gravy is not

The Prayer (Salat)

The obligatory actions in the prayer are twelve, seven outside the prayer, called preconditions, and five inside the prayer, called integrals.

Preconditions of the Prayer

The preconditions for the validity of the prayer are:

1. (Being in a state of ritual purity, through) ablution, ¹
2. One's clothes, body, and place of prayer to be free of filth (najāsa, beyond the slight amount that is excused) ²
3. Clothing one's nakedness. For the male, this is from the navel down to and including the knee. For the female, her entire body except her face and hands (and feet according to the most correct opinion). ³
4. Facing the qibla (direction of the Kaaba in Mecca). ⁴
5. Knowing without doubt that the prayer time has entered.
6. Making an intention before beginning the prayer. (That is, there should be no undue interruption between the intention and the opening invocation (takbir, saying Allahu Akbar, "Allah is greatest") with any action foreign to the prayer.) ⁵
7. Pronouncing the opening invocation (takbir, saying Allahu Akbar). (One must do so standing, if able, in the obligatory prayers.) ⁶

The Integrals of Prayer (Arkan)

The integrals of the prayer are:

1. Standing (Such that if one were to extend one's arms they would not reach the knees) ⁷
2. Reciting (The minimum is to recite a complete verse⁸, whether long or short⁹. It must be noted that the follower does not recite at all behind the imam, F: and doing so is prohibitively disliked (makruh tahrīmān), both in loud and silent prayers)

1 F: For women this also means not being in a state of menstruation. The minimum period of menstruation is 3 days, the maximum 10. It is personally obligatory for women to know the essential rulings related to menstruation

2 F: The excused amount of filth is the extent of one's inner palm, which is approximately 6 cm in diameter

3 F: There is a difference of opinion whether it is obligatory for a woman to cover her feet or not. While the soundest opinion is that it is not obligatory, the more precautionary opinion is that one should cover them, especially for the prayer

4 If one can see the Kaaba, one must face it directly. If away from the Kaaba, one must face its direction (F: 45 degrees either side of the direct line between one and the Kaaba)

5 If the prayer is supererogatory, an unconditioned intention, (F: such as "I intend to pray,") is sufficient. This is also the case in confirmed sunna prayers, though it is better and more cautious to specify what one is praying, (F: such as, "I intend to pray the sunna of maghrib"). For obligatory prayers, one has to specify the prayer (F: such, "I intend to pray the obligatory maghrib prayer,") though it is not necessary to specify the number of rakats. What counts in the intention is the action of the heart, such that one naturally knows without hesitation what one is praying. Pronouncing the intention is recommended (mustahabb), if it aids the heart

6 It is permitted to pray sitting in other than the obligatory and necessary prayers, but it has half the reward of praying standing, unless one is unable to pray standing, as mentioned by Ibn Abidin

7 Standing is necessary for the one able to stand and prostrate. If one can stand but not prostrate, it is recommended to pray sitting and motion with the head

8 F: It is necessary, according to the soundest opinion, that one be able to hear one's own voice in order to be validly reciting. According to a more lenient valid opinion, the minimally valid recitation is to pronounce the letters by moving one's mouth and tongue, even if no actual sound is made. This latter opinion is best only to use retroactively to avoid making up past prayers. The scholars note, however, that there is no difference of opinion that mere thinking is not considered recitation, and prayers performed without even moving the lips for recitation are obligatory to repeat

9 This is according to the Imam. His two Companions (F: Abu Yusuf and Muhammad ibn al-Hasan) said the minimum is three verses or a long verse, which is more precautionary. In acts of worship, it is praiseworthy to take the precautionary opinion (if one is able to)

3. Bowing (ruku')(Such that if one were to extend one's arms they would reach the knee. The optimum is to bow until the head is level with the hips.)
4. Prostrating (sujud) (The optimal prostration consists in placing hands, knees, feet, forehead, and nose on the ground. F: One should be careful to keep the feet on the ground and to point the toes towards the qibla, as it is a confirmed sunna.)
5. That the final sitting is long enough to recite the tashahhud (F: This consists in saying, at-tahiyyatu li Llahi wa s-salawatu wa t-tayyibat, as-salamu `alayka ayyuha n-Nabiyyu wa rahmatu Llahi wa barakatuh, as-salamu `alayna wa `ala `ibadi Llahi s-salihin, ash-hadu an la ilaha illa Llah, wa ash-hadu anna Muhammadan `abduhu wa rasuluh ('Greetings, prayers and all good to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon Allah's righteous slaves. I testify there is no god except Allah, and that Muhammad is His slave and messenger.')

The Necessary (Wajib) Actions of the Prayer ¹

They are:

1. Reciting the Fatiha (opening sura of the Qur'an), in (any) two rakats (cycles of obligatory prayer and in all rakats of supererogatory and witr prayer),
2. Adding a sura or (the equivalent of) three short verses (in two rakats of the obligatory prayer and in all rakats of supererogatory and witr prayer),
3. Making this recitation (F: of the Fatiha and sura or verses) in the first two rakats of the obligatory prayer,
4. Making two successive prostrations (in each rakat), ²
5. Remaining motionless in the bowing and prostration to the extent of being able to say Subhan Allah (Allah is Most Exalted), ³
6. Sitting after two rakats in a three or four-rakat prayer long enough to be able to recite the tashahhud,
7. Reciting the tashahhud itself (in the first sitting, and) at the end of the prayer,
8. Saying as-salam at the end of the prayer (twice, adding 'alaikum wa rahmatullah is a confirmed sunna, as is turning the head to the right for the first salam, and to the left for the second), ⁴

¹ If a necessary action of the prayer is omitted, the prayer is not invalidated, though it is necessary to repeat it, whether in its time or after it. If a necessary action is left out of forgetfulness, it can be made up by two forgetfulness prostrations at the end of the prayer. F: These two prostrations are performed after one salam. After them, one must repeat the final sitting, including its invocations, such as the tashahhud and prayer on the Prophet. One finishes, as in a normal prayer, with two salams

² F: Making two prostrations for each rak'a is obligatory (fard), though actually making both prostrations in each rak'a is necessary (wajib), so if one prostration forgetfully left out in one rak'a, it can be made up at the end of the prayer, though forgetfulness prostrations become necessary

³ It is also necessary (wajib) to be motionless for a moment when standing after bowing, and in the sitting between the two prostrations, according to a strong position

⁴ It is also necessary (wajib), in the witr prayer to recite the invocation of witr (qunut, F: Its place is before bowing) after making a takbir (F: by saying Allahu Akbar and raising one's hands as in the beginning of the prayer). F: The witr prayer is a three rakat prayer in which one must recite both the Fatiha and some verses in all three rakats. Its time is after the night prayer ('isha')

9. The takbirs of the two Eid prayers, (these are six takbirs, three in each rakat)
10. Reciting quietly in the Zuhr (noon) and Asr (mid-afternoon) prayers, (the minimal valid silent recitation is such that one can hear oneself, F: though, as noted before, the follower does not recite Qur'an in group prayers, regardless of whether the imam is reciting out loud or not, though he does perform all the prayer's invocations and supplications)
For the imam to recite out loud in the Fajr (dawn), Maghrib (sunset), and Isha (evening) prayers,¹ while the one praying alone (F: in one of the aforementioned prayers) has the choice whether to recite out aloud or quietly, as in supererogatory night prayers.²

The Confirmed Sunna Actions of the Prayer

They are:

1. Raising the hands (with fingers normally outstretched and slightly parted, F: facing the Qibla) for the opening takbir (F: saying Allahu Akbar). Men raise them until the thumbs are level with (and touch) the ear lobes. Women raise them to their shoulders, (It is Sunna to raise the hands before saying Allahu Akbar)
2. Reciting the opening invocation (one says: Subhanak Allahumma wa bi hamdika wa tabaraka 'asmuka wa ta'ala jadduka wa la ilaha ghayruka, 'Glory be to You, O Allah, and all praise. Exalted is Your Name, and there is no god but You')
3. Reciting the ta'wwudh (if reciting) (F: by saying: A`udhu billahi min ash-shaytanir ra-jeem, 'I seek refuge in Allah from Satan the Accursed,' though only in the first rakat)
4. Beginning (F: reciting the Fatiha each time) by saying Bismillāh ar-Rahmān ar-Rahīm ('In the name of Allah, Most Compassionate, Most Merciful),
5. Performing these three (F: the opening invocation, ta'wwudh and basmala) quietly. It is not Sunna to recite Bismillāh ar-Rahmān ar-Rahīm at the beginning of a sura (rather, it is recommended to do so),
6. While standing, men place their right hand on top of their left hand, under the navel , while women place their hands on their chest,
7. Saying Amīn quietly after the Fatiha,
8. Saying Allahu Akbar as one begins to bow, and as one lifts one's head from prostration,
9. Saying subhana rabbiya'l `adheem ('My Lord Most Great is exalted beyond all limitation') three times in the bowing (ruku`),
10. Placing one's hands on one's knees with the fingers outstretched when bowing,
11. Bowing such that one's back and head are level (for men, while women bend only enough for their hands to reach their knees)
12. For the imam to say Sami`a Llahu li man hamidah ('Allah hears those who praise Him') when raising his head from bowing and to add, if able, Rabbana lakal Hamd ("Our Lord, yours is the praise"); while the one praying alone says them both, (F: as for the follower, he only says the latter)

1 The loudness is according to the size of the congregation. Reciting louder than necessary is blameworthy

2 The best (F: for the male) is to recite aloud, to perform the prayer as in congregation (F: while it is better for the female to recite quietly)

13. Saying Subhana rabbiya'l -a`la ("My Lord Most High is exalted beyond all limitation") three times in the prostration,
14. Keeping the fingers together (facing the Qibla) in the prostration, distancing one's stomach from one's thighs and raising one's arms off the ground. Women, however, keep their stomach close to their thighs and place their arms on the ground.
15. Placing the hands on one's thighs, with fingers normally outstretched during the tashahhud. Men sit on their left heel, and with their right foot upright . Women sit in the tawarruk position (F: with her left rear on the ground and) with her left foot (on its outer side) emerging from under the right)
16. Reciting invocations at the end of the prayer¹, after the tashahhud (and prayer on the Prophet) in the final sitting (F: just before the final salams),
17. Giving salams to one's right first and then to one's left.

The Actions Disliked (Makruh) in the Prayer ²

(F: The general principles are that excessive movement invalidates the prayer. Fidgeting is prohibitively disliked (makruh tahriman), while any slight action or movement not of the prayer is somewhat disliked (makruh tanzihan). Omitting a necessary action is prohibitively disliked (makruh tahriman), while leaving a confirmed sunna is somewhat disliked (makruh tanzihan) and worthy of blame.)

Actions disliked in the prayer are:

1. Looking around during the prayer (with head movements),
2. Fidgeting with any part of one's clothing or body, (if with only slight movements, for all excessive movements invalidate the prayer)
3. Scratching oneself once or twice (more than this (F: if with consecutive major movements) invalidates the prayer),
4. Praying in clothes one would not wear in front of respectable people, (without excuse) 5. Praying towards the face of another human, or (open) fire (is prohibitively disliked), though it is not disliked to pray towards candles or lamps,
6. Praying in clothes with images of animate things (is prohibitively disliked, F: unless very small such that if placed on the floor the features would not be distinct),
7. Yawning³ or stretching in prayer,
8. Praying in a garment one places on one's shoulders without entering the hands in its sleeves,

¹ F: It is especially recommended to use the Prophetic invocations, such as Allahuḥma innī dhalamtu nafsī dhulman kathīra, wa lī yaghfiru adh-dhunūba illā ant, faḡhīrlī maghfīratan min `indika wa'rahmnī innaka anta al-ghafūr ar-rahīm ('O Allah, I have done myself immense wrong, and none forgives sins but You. So grant me forgiveness from Your Presense, and have mercy upon me, fo You are the Forgiving and Most Merciful') or Ya muqalliba'l qulūbi, thabbit qalbi `alā dīnika ('O Director of hearts, keep my heart steadfast upon Your religion').... . If invoking from oneself, it is important not to ask for things that may be asked of a human – such as, "O Allah, I need a new car," – for this invalidates the prayer, because the Prophet (Allah bless him and give him peace) said, "Verily, no worldly speech befits this prayer of ours."

² F: Unless mentioned otherwise these actions are somewhat disliked (makruh tanzihan)

³ F: Ibn `Ābidīn mentions that if yawning overcomes one, one should cover the mouth to restrain it. It is prohibitively disliked if done intentionally without need, in the prayer, and is somewhat disliked outside the prayer

9. Closing one's eyes (unless it helps one's attentiveness, in which case it may even be preferred),
10. A man praying with his head uncovered, unless out of (a sense of) lowliness (before Allah)
11. Pointing one's toes away from the qibla in the prostration and sitting (F: is going against the sunna, and is therefore blameworthy, and becomes sinful if made a habit),
12. For the follower to stand alone behind a line in which there is a sufficient gap for him to join, (is prohibitively disliked)
13. For a man to pray beside a woman when the two are praying different prayers,
14. Praying while needing to relieve oneself, ¹
15. Lifting one's knees before one's hands when rising from prostration or placing one's hands on the ground before placing one's knees when going down into prostration, if done without excuse,
16. Not placing both feet on the ground during prostration, (F: is prohibitively disliked, for placing the toes of one foot is obligatory, and placing the toes of both feet, if only for a moment, is necessary)
17. Bowing or rising from bowing before the Imam, or prostrating or rising from prostration before him,
18. Reciting a sura and then, in the next rakat, skipping a sura and reciting the following sura, or the opposite (is prohibitively disliked if done intentionally),
19. Making the recitation in the second rakat (intentionally) longer than the one in the first by more than three verses,
20. Reciting behind the imam, (is prohibitively disliked, in any group prayer, whether loud or quiet)
21. Prostrating with one's forehead covered by (something such as) a handkerchief, without excuse,
22. Raising one's hands when bowing or when standing upright after bowing,
23. Praying with one's forearms or shoulders uncovered, ²
24. Not placing a barrier (sutra) in front of one in a place people are expected to walk by,
25. Saying the basmala or amin out loud,
26. To remain reciting the Qur'an while moving into the bowing position,
27. To recite the invocations of the transfer movements (F: such as Allahu Akbar when going in bowing position) after finishing the movement,
28. To sway (slightly) left and right, (F: without excuse)
29. To (intentionally) smell something during the prayer. ³

¹ Praying while needing to relieve oneself is prohibitively disliked. If one feels the definite need to go to the toilet (or pass wind) during the prayer, it is necessary to break the prayer, unless one fears the time of prayer will end

² F: Ibn Abidin mentions that if one's sleeves are rolled up, it is best to unfold them with slight movements. Similarly, if one's cap falls off, it is best to pick it up and put it back on, if this is possible to do with only slight movements

³ Other disliked actions include: fanning oneself with one's clothes or a fan; praying in trousers alone if one can wear a shirt; answering salams with a hand motion; intentionally reciting the same sura in both rakats of an obligatory prayer, if one knows other suras; any slight (F: unnecessary) motion; covering one's mouth and nose; praying in the presence of food one desires, or anything that busies the mind and vitiates presence of mind (khushu) in prayer

Actions That Invalidate the Prayer

The prayer is invalidated by:

1. Speaking with a letter that conveys a meaning or two letters of human speech (regardless of whether it is accidental, intentional or unintentional),
2. Laughter that is only audible to oneself. If it is audible to others, it also nullifies ablution (wudū'),
3. Moaning (F: saying Ah, or the like) or crying audibly out of remorse or pain (unless it is from one in such pain that they are unable to hold in the moaning or crying), though if it is out of remembrance of heaven or hell, it does not affect the prayer,
4. Coughing without need, ¹
5. (Any excessive action,² such as) scratching one's body with three consecutive movements,
6. Lifting both feet off the ground (that is, if one does not place even one foot on the ground during a moment of the prostration),
7. If a man stands right next to a woman in the same prayer behind the same imam, or if a man stands behind a woman, and the imam intended to lead the women,
8. Moving the chest completely away from the direction of the Qibla without necessity,
9. Reciting from a copy of the Qur'ān (unless one has memorized what one is reading, and does not hold the Qur'ān),
10. Eating (if one eats something from outside the mouth, even if little, the prayer is invalidated; if from within the mouth, then it is invalidated if more than the size of a chickpea),
11. Drinking,
12. Making a mistake in recitation such that it changes the meaning,
13. Answering someone's greeting (with one's tongue, even if unintentionally),
14. By greeting someone,

1 F: Need includes discomfort, clearing one's throat, or improving one's ability to recite or supplicate

2 F: Ibn `Ābidīn mentions that excessive movements, which invalidate the prayer, are those that make an onlooker who is unaware that the person is praying think that they are not in the prayer

Zakat – The Misunderstood Pillar

Conditions for obligation:

Sanity, Puberty, Islam, Nisab

Nisab

Nisab is the minimum amount of wealth on which Zakat is compulsorily payable. Nisab is 87.48 grams of Gold or 612.36 grams of Silver (200 dirhams), or its equivalent in Zakatable assets in excess of ones necessities.

Another opinion is 85 g of gold and 595 g of silver.

Zakatable Assets

Gold

Silver

Cash and Bank.

Investments and shares.

Goods bought for resale (stock).

Debts receivable.

Livestock

Agricultural produce.

How to Calculate Zakat

Total Zakatable assets according to market value on valuation date.

Then deduct all deductible debts.

This equals the Zakatable value. Pay 2.5% of this value.

Example;

Assets = £5000

Debts = £1000

Net Zakatable Value = £4000

Zakat = £100

Eligibility to receive Zakat (mentioned in Sura Towbah: 60)

Poor (Faqr), has some wealth but less than Nisab.

Needy (Misqeen), does not even have basic needs.

Those who collect Zakat.

Those who hearts need to be reconciled. Abrogated.

Slaves. In order to free them.

Indebted persons.

FisabilILLAH. Recipient must be poor.

Traveller. Must be poor

Paying Zakat via an agent

It is permitted to pay via an agent but the following must be observed.

1, One must have complete trust in the agent. Whether an individual or organisation is used one must be confident that they will distribute according to the Sharia regulations.

2, If the agents fail to fulfil Sharia conditions then the sin is upon them but the responsibility on the payer is not lifted, so payment must be repeated.

In addition he must not be:

A Hashimi. From the Bani Hashim tribe.

The payers son or grandson or daughter and on down.

The payers father or grandfather or mother and on up.

The payers Spouse.

Someone who has excessive possessions, but does not own Nisab.

Kafir, cannot give Wajib Sadaqah to a Kafir.

All other relatives may receive Zakat, including brothers, sisters, uncles, aunts etc. Furthermore, it is preferred to give them Zakat.

Miscellaneous

Intention of paying Zakat is required, this can be either at the time of paying Zakat or at the time of segregating the amount of Zakat from ones wealth. Any of these two times is sufficient. If someone spends much on the poor but has no intention of Zakat, then Zakat is not paid.

The recipient must be a person eligible to receive Zakat, and he or she must be made to own the amount (Tamleek). It must be given to a specific individual person who must be made to own it. It cannot be used to build mosques etc, or even pay wages of teachers or Imams.

It is allowed to pre-pay Zakat for the next year with a clear intention to do so. But any extra amount paid without this intention cannot be adjusted against the Zakat of the following year. For Example you paid £100 but when you made the calculations on what you actually have to pay it worked out to be £50, the extra £50 can not be followed on to the next year as there was no intention.

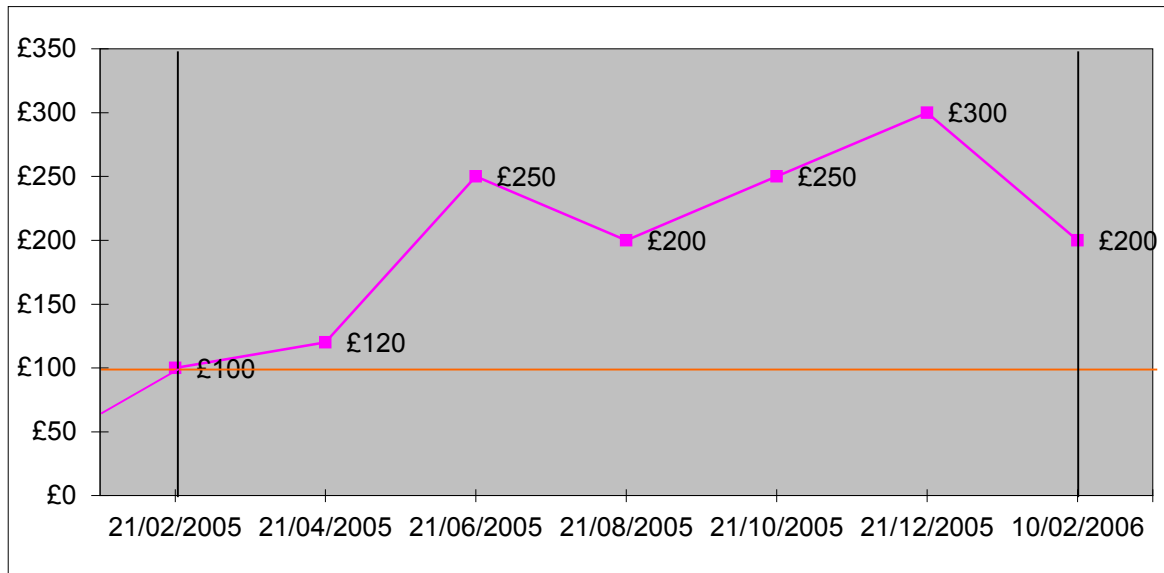
If Zakat is paid to a person whilst being under the impression that he is entitled to receive Zakat, but if it became clear later on that he was not, the liability of Zakat stands discharged, and one is not required to repeat payment.

The payer is duty bound to check if the recipient is eligible, but does not have to go into deep investigation, one can rely on what is apparent. So if one feels this person is telling the truth and seems eligible it is o.k. But the payer should check that the recipient actually knows what qualifies him to receive Zakat and what prevents him.

Zakat – Case Studies

Nisab = £100

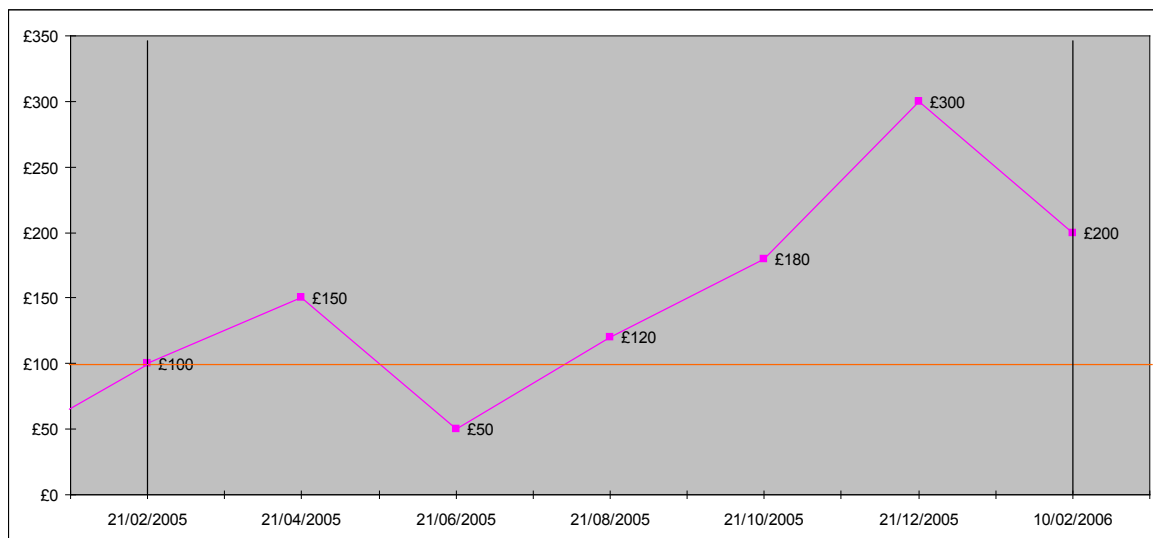
Above Nisab all year (Year Start = 21/02/2005 Year End = 10/02/2006)



On which figure is Zakat paid?..... How much Zakat is paid?.....

What is the next year end date?.....

During year went below Nisab



On which figure is Zakat paid?..... How much Zakat is paid?.....

What is the next year end date?.....

Above Nisab during year but ends below Nisab

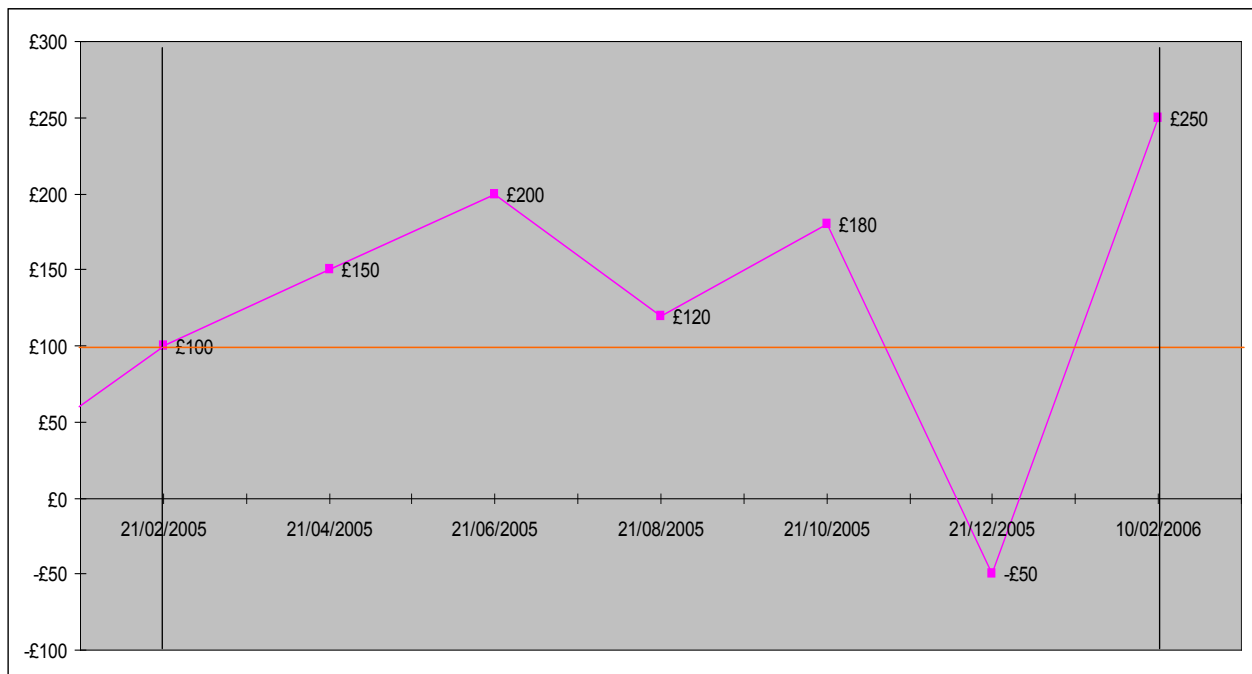


On which figure is Zakat paid?.....

How much Zakat is paid?.....

What is the next year end date?.....

Went below Zero



On which figure is Zakat paid?.....

How much Zakat is paid?.....

What is the next year end date?.....

Scenarios

Nisab £550

For all scenarios decide how much Zakat needs to be paid and when the next year end date is.

1, Ahmad (16 years old, still a student and not working) first went beyond Nisab on 15th Shabaan 2010 when he received a gift of £1000. By 15th Shabaan 2011 he had £1200.

2, On her year end date (12th Muharam 2011) Asmaa (25 year old house wife) has £2000 of gold which is normal for women in her community, she also has £400 in her bank but owes her friend £200.

3, Zain's year ends on 20th Rabi Al Awal 2010, he has three cars (worth £25,000) none of which he is looking to sell. He has a mortgage of £30,000 and owes his friend £1000. He has a savings account with £20,000 and Shares worth £10,000. Finally his wife has gold worth £2000 and his 6 year old daughter has gold worth £500.

Working back.

1, Zayd has not paid Zakat and does not know his year end date, he provide the following details; He became Baligh about September 2007 (but had no money except pocket money (£20) which he would spend before getting the next amount). He received a gift of £600 when he passed his exams in August 2009 which he had spent by June 2010. In September 2010 he got a job and received a monthly wage of £1200 he would receive this in the middle of the month, a year from after taking this Job he had saved about £4000.

2, Zainab became Baligh about Mid November 2003, she had £2500 worth of gold when she became baligh, she received a further £2000 worth of gold when she got married in May 2009 and also received £15000 of which she spent £500 with a month and put the remainder in her bank account which has remained with her since.

Fasting

Types of Fast

The following are the different types of fasts:

1. Obligatory

These are the current and missed Ramadan fasts and the penance (kaffa>ra) fasts.

2. Necessary

These are the vow fasts and making up an optional fast that has been broken.

3. Sunna

This is the fast of 10 Muharram with the preceding or following day.

4. Recommended

These include,

- Monday,
- Thursday,
- Six days of Shawwa>l which can be consecutive or separate,
- 'Arafa Day,
- 15 Sha'ba>n,
- Clear Days which are the 13-15 of each month, and
- Any three days in a month.

5. Severely offensive

This is the fast of the two days of 'Eid and the Tashri>q Days which are the three days after 'Eid al-Ad}ha.

6. Slightly offensive

This is the fast of 10 Muharram alone and Saturday alone.

Fasting is a personal obligation on every legally responsible individual able to fast. Hence, fasting is not obligatory for the following:

1. Unbeliever
2. Insane
3. Child

It is best that the guardian orders the child to fast so as to habituate the child.

4. Sick

The sick person judges whether he is able to fast. He fasts if he is able to without difficulty. However, if he fears the sickness will worsen by fasting or fears the recovery process will be delayed, he waits until he is better and makes up the missed days. If he does not expect to get better, he feeds a poor person the equivalent of the sadaqat 'Al-fitr¹ for each day.

1 The equivalent value of this is mentioned in Section on Sadaqat Al-Fitr

Severe hunger or thirst that prevents a person fasting requires that the missed fast be made up.

5. Traveller

It is recommended for the traveller to fast unless fasting is too difficult. The traveller only has the option to break his fast if he is a traveller at fajr. If he is a resident at fajr and travels during the day, it is prohibited for him to break his fast.

6. Elderly Person

If an elderly person is unable to fast throughout the year, he compensates by feeding a poor person for each day.

7. Pregnant or Breastfeeding Woman

If they fear harm for themselves or for their children by fasting, it is permitted for them not to fast but they must make up the missed days of fast. Nothing else is required.

8. Menstruating Woman or a Woman in Postnatal Bleeding

It is not permitted for them to fast and they must make up the missed days of fasting. They should not imitate a fasting person by abstaining from food and drink but should eat and drink privately.

If a woman begins the day clean and then menstruates, she stops fasting. If she started menstruating and then became clean during the day, she abstains for the remainder of the day. In both cases, she makes up that day.

It is a communal obligation on the Muslims to sight the new moon after 29 Sha'ba'n. If the new moon is seen, all Muslims fast wherever they are in the world. However, if it is overcast, Sha'ba'n is completed as thirty days and they fast the following day. It is severely offensive to fast on this day of uncertainty other than a regular optional fast.

If a person sees the Ramadan new moon alone, he fasts even if the imam does not accept his testimony. If the sky is overcast, the imam accepts the testimony of one trustworthy individual, whether male or female. However, if the sky is clear, testimony is only accepted from a large number determined by the imam.

If a person sees the Shawwa'l new moon alone, he does not stop fasting. If the sky is overcast, the imam only accepts the testimony of two male or one male and two female witnesses. However, if the sky is clear, testimony is only accepted from a large number determined by the imam.¹

Fasting is only valid with an intention, with every day of Ramadan requiring a new intention. Thus, intending for the whole month at the beginning of the month is not valid.

Intention for a current Ramadan fast or an optional fast is from maghrib until late midmorning (d}ah}wa kubra>)². However, intending before fajr is preferred. Intention for a missed fast or penance fasts is from maghrib until fajr.

1 For both the beginning and end of Ramadan, this number should be such that there is certainty that the new moon has been sighted

2 Late midmorning is different to the zenith and is calculated by subtracting half the fajr prayer time from the noon prayer time. Hence, if fajr begins at 4.40am and ends at 6.18am and noon prayer is at 1.06pm, late midmorning is at 12.17am

If a person ate the predawn meal without having an intention, the predawn meal suffices as an intention.

Acts That Invalidate the Fast

The following invalidate the fast and require the fast to be made up with penance:

1. Consuming nutrition or medicine without a legal excuse. This includes a person who smokes cigarettes whilst fasting.

If a person was eating before the fajr adha>n and the adha>n was performed whilst he was still eating, he is not allowed to continue eating. He must remove the remaining food from his mouth and to continue eating would break his fast.

2. Sexual intercourse intentionally. For a penance to be required penetration that requires a ritual bath must have taken place.

Penance is to free a slave. If a slave cannot be found, he fasts two consecutive months such that if one day is missed the fast, whatever the excuse maybe, must be restarted. The only accepted excuse is the menstruation of a woman whereby she continues her fast the very next day after her menstruation stops. If a person is unable to fast, sixty poor persons must be fed. It is necessary for this order to be maintained when performing the penance.

A penance is required if a person starts a fast and breaks it but not if he chose not to fast. If a person has broken more than one fast, one penance is required for every Ramadan in which one or more fasts were broken. Thus, if in one year he broke three fasts but in another year he broke one fast, two penances would be required, one for each year. After having performed the penance, if the person breaks another fast a new penance would be required.

It is recommended to make up the missed day first and then to perform the penance.

The following invalidate the fast and require the fast to be made up without penance:

1. Consuming an object that is not normally used as nutrition or medicine, such as swallowing paper.

Inhaling incense breaks the fast if the person inhales it knowingly.

Putting liquid into the nose or the eyes breaks the fast but putting it into the ears does not break the fast. Thus, applying eye drops and using nasal spray breaks the fast but using ear drops does not break the fast. ¹

2. Consuming nutrition or medicine with a legal excuse or under compulsion.

Using an inhaler breaks the fast of an asthmatic person who is considered excused due to his medical condition.

¹ The books of Hanafi fiqh state that putting liquid into the ears breaks the fast and putting liquid into the eyes does not break the fast. It was believed that there was a passage from the ear to the brain and that there was no passage from the eyes to the brain. However, current medicine has confirmed the opposite to be the case

3. Experiencing incomplete sexual desire which is ejaculation without penetration.

If a person invalidates a Ramadan fast, whether a penance is required or not, it is necessary to abstain for the remainder of the day.

Acts That Do Not Invalidate the Fast

The following do not invalidate the fast:

1. Eating, drinking or sexual intercourse forgetfully. This is also the case with optional fasts.

Breaking the fast mistakenly does invalidate the fast and requires the fast to be made up without a penance.

2. Eating anything between the teeth less than the size of a chick pea.
3. Involuntary vomiting or induced vomiting less than a mouthful.

Induced vomiting more than a mouthful does break the fast.

4. Having a wet dream.
5. Delaying performing ritual bath even if it results in the fasting person remaining sexually impure all day.
6. Swallowing the likes of dust particles and flies which are small and unavoidable. Thus, passive smoking, if unavoidable, does not break the fast.
7. Bleeding, even if it is a mouth bleed. However, if the saliva is red in colour and he swallows the saliva or he tastes blood in the saliva, the fast is broken.
8. Having an injection, whether medical or nutritional provided it is not injected into a passage of the body such as the mouth, the nose and the rear orifice.

The following are slightly offensive for a fasting person:

1. Any action that will weaken the fasting person. Hence, a person should not exercise by going to the gym or playing football if it will weaken his ability to fast.
2. Tasting or chewing something. A woman can taste food if her husband is harsh with her and a mother can chew food for a baby eating solids if no one else is available. However, in both cases, nothing can be swallowed.
3. Kissing or having sexual contact with the wife if ejaculation or sexual intercourse is feared. It is not offensive if there is no such fear, as in the case of an elderly couple.

The following are not offensive for a fasting person:

1. Using the toothstick at any time during the day even if they have a natural flavour or moisture.

Using toothpaste is also offensive. Thus, if a person wants to clean his teeth on waking up, he can use a toothstick or a toothbrush but it is better to avoid using toothpaste.

2. Rinsing the mouth and nose. After a person has performed ablution he does not need to dry out his mouth. Any drops that remain after having removed the water from his mouth are exempted.

3. Taking a shower.

4. Applying scent.

The following are recommended for a person fasting:

1. Predawn meal which ends at fajr. The predawn meal is not a requirement of the fast. Thus, if a person wakes up late without eating anything before fajr, he fasts as normal.

2. Eating immediately after maghrib without any delay. This should not result in the maghrib prayer being delayed into the offensive time.

3. Breaking the fast with an odd number of dates, something sweet or water.

I'tikaf (Spiritual Retreat)

Men can only perform i'tikaf a mosque. The most rewarded is to perform i'tikaf at Mecca, Medina and Jerusalem followed by a mosque in which Friday prayer is performed.

Women perform i'tikaf at their allotted worship place at home. All the rules of i'tikaf that applies to a mosque applies to a woman performing i'tikaf at home. It is offensive for a woman to perform i'tikaf in a mosque.

I'tikaf is of three types:

1. Necessary

This is the vow i'tikaf which is only valid with a fast. He must stay in the mosque for the days and nights that he has vowed. He must enter the mosque before maghrib on the first day of the i'tikaf and leave after maghrib on the last day.

2. Communal emphasised sunna

This is in the final ten days of Ramadan in which he must be fasting¹. The person performing the sunna i'tikaf must be in the mosque before the maghrib of the twentieth of Ramadan to

¹ The highest likelihood is that the Night of Influence is on the 27 Ramadan. However, there is no certainty of this and people should not believe that 27 Ramadan is definitely the blessed night. Abu>> H}ani>fa, Alla>h be merciful to him, held the opinion that the Night of Influence is not one fixed night, rather that it can change each year and that it is not restricted to the month of Ramadan. This was also the opinion of the noble Companion, 'Abdulla>h b. Mas'ud

attain the complete reward. If a person cannot remain for the complete ten days, he can perform an optional i'tikaf for any period of time he wants.

The sunna i'tikaf of a woman is terminated by her menstruating.

If anyone begins the sunna i'tikaf and for whatever reason does not complete the ten days, nothing is required to be made up.

3. Recommended

This occurs by intending i'tikaf on entering the mosque even for a brief moment and ends on leaving the mosque. Thus, it is good to make intention of i'tikaf whenever entering the mosque.

I'tikaf is invalidated by sexual intercourse intentionally or forgetfully even without ejaculation and by leaving the mosque.

The following are permitted reasons for leaving the mosque for the necessary and sunna i'tikafs:

1. Basic human needs, such as using the toilet or performing ritual bath if this is not possible in the mosque. However, if the toilet and shower area are in the mosque, he can take a shower whenever he wants. There is no prohibition of having a shower whilst performing i'tikaf.
2. Legal needs, such as leaving to pray Friday prayer and the 'Eid prayer. A person can leave the mosque he is in to perform his sunna prayers before the Friday prayer.
3. Exceptional needs, such as damage to the mosque.

The following acts are severely offensive for a person performing i'tikaf:

1. Trading if the goods are brought into the mosque.
2. Remaining silent believing it to be a devotional act.
3. Talking about worldly matters.

Whilst in i'tikaf, the person should detach himself from anything worldly in nature and should spend his time in virtuous acts such as praying, reciting Qur'an, remembrance and studying.

Contemporary Fiqh issues

- The permissibility of organ donation.
- The prohibition of listening to music.
- Consuming Halal meat.

Appendices

Appendix 1 - Following a Madhab

The need for Madhaahib

It is an agreed upon fact that the Quran and Hadith require interpretation, for this to be done correctly the one interpreting must be suitably qualified, otherwise his interpretation may contradict what is clear and explicit in the Quran and Hadith.

Scholarly scrutiny

If there is nothing to determine what a valid or invalid interpretation is, then everyone can claim the authority to interpret for themselves, and as long as he quotes Quran and Hadith then he can believe himself to be justified in his opinion. Such an approach leads to absurdities, which is why the Ummah has always had a means of determining correct and incorrect interpretations.

The Madhaahib in Sunni Islam become a safeguard against misinterpretation, protecting us from rogue opinions and unchecked authority. They provided scholarly scrutiny and forced scholars to recognise their limitations. Contrary to the view of some, Madhaahib are not in place to elevate scholars rather they limit and scrutinise them. We do not believe that the Imams were infallible but rather that the mistakes they made were corrected in their lifetime or thereafter.

Jurist	Work/s	Date (AH)
SECOND CENTURY		
Abū Hanīfah al-Nu‘mān ibn Thābit	Kitāb al-Āthār	80-150
Abū Yūsuf Ya‘qūb ibn Ibrāhīm	Al-Amālī/Kitāb al-Kharāj	113-182
Muhammad ibn al-Hasan al-Shaybānī	Al-Asl, al-Jāmi‘ al-Saghīr/al-Kabīr, al-Ziyādāt, al-Siyar al-Kabīr	132-189
THIRD CENTURY		
FOURTH CENTURY		
Abū Ja‘far Ahmad al-Tahāwī	Sharh Ma‘ānī al-Āthār/al-Mukhtasar	239-321
Muhammad al-Hākīm al-Shahīd	Al-Kāfī (Mukhtasar al-Asl)	d. 334
FIFTH CENTURY		
Abu ‘l-Husayn Ahmad al-Qudūrī	Mukhtasar al-Qudūrī/al-Tajrīd	362-428
Shams al-A‘immah al-Sarakhsī	Al-Mabsūt/Sharh al-Siyar al-Kabīr d. ca.	490
SIXTH CENTURY		
Abū Bakr ibn Mas‘ūd al-Kāsānī	Badā’i‘ al-Sanā’i‘	d. 587
‘Alī ibn Abī Bakr al-Marghīnānī	Al-Hidāyāh/al-Tajnīs	d. 593
SEVENTH CENTURY		
Abu ‘l-Fadl ‘Abd Allāh al-Mawsilī	Al-Mukhtār li ‘l-Fatwā/al-Ikhtiyār	599-683
EIGHTH CENTURY		
Hāfiẓ al-Dīn Abu ‘l-Barakāt al-Nasafī	Al-Manār/Kanz al-Daqā’iq/al-Kāfī	ca. 620- 710
Fakhr al-Dīn ‘Uthmān al-Zayla‘ī	Tabyīn al-Haqā’iq	d. 743
Akmal al-Dīn Muhammad al-Bābartī	Al-‘Ināyah/al-Taqrīr	ca. 710-786

NINTH CENTURY

Abū Bakr ibn ‘Alī al-Haddād 720-800	Al-Sirāj al-Wahhāj/al-Jawharah al-Nayyirah	
Badr al-Dīn Mahmūd al-‘Aynī	Al-Bināyah/Ramz al-Haqā’iq	762-855
Kamāl al-Dīn- Ibn al-Humām	Fath al-Qadīr/Zād al-Faqīr	788-861

TENTH CENTURY

Zayn al-Dīn ibn Ibrāhīm- Ibn al-Nujaym	Al-Bahr al-Rā’iq/al-Ashbāh wa al-Nzā’ir	d. 970
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ELEVENTH CENTURY

Sirāj al-Dīn ‘Umar ibn Ibrāhīm-Ibn Nujaym	Al-Nahr al-Fā’iq	d. 1005
Abu ‘l-Ikhlās Hasan al-Shurunbulālī	Nūr al-Idāh/al-Ghunyah Hāshiyah ‘ala l-Durrar	994-1069
Nizām al-Dīn al-Burhānfūrī & other scholars	Al-Fatāwā al-‘Ālamgīriyyah	(compiled 1077-1086)
‘Alā’ al-Dīn Muhammad al-Haskafī	Al-Durr al-Mukhtār/al-Durr al-Muntaqā	1025-1088

THIRTEENTH CENTURY

Ahmad ibn Muhammad al-Tahtāwī	Hāshiyat al-Tahtāwī ‘alā al-Durr	d. 1231
Muhammad Amīn- Ibn ‘Ābidīn al-Shāmī	Rad al-Muhtār/al-’Uqūd al-durriyyah	1198-1252