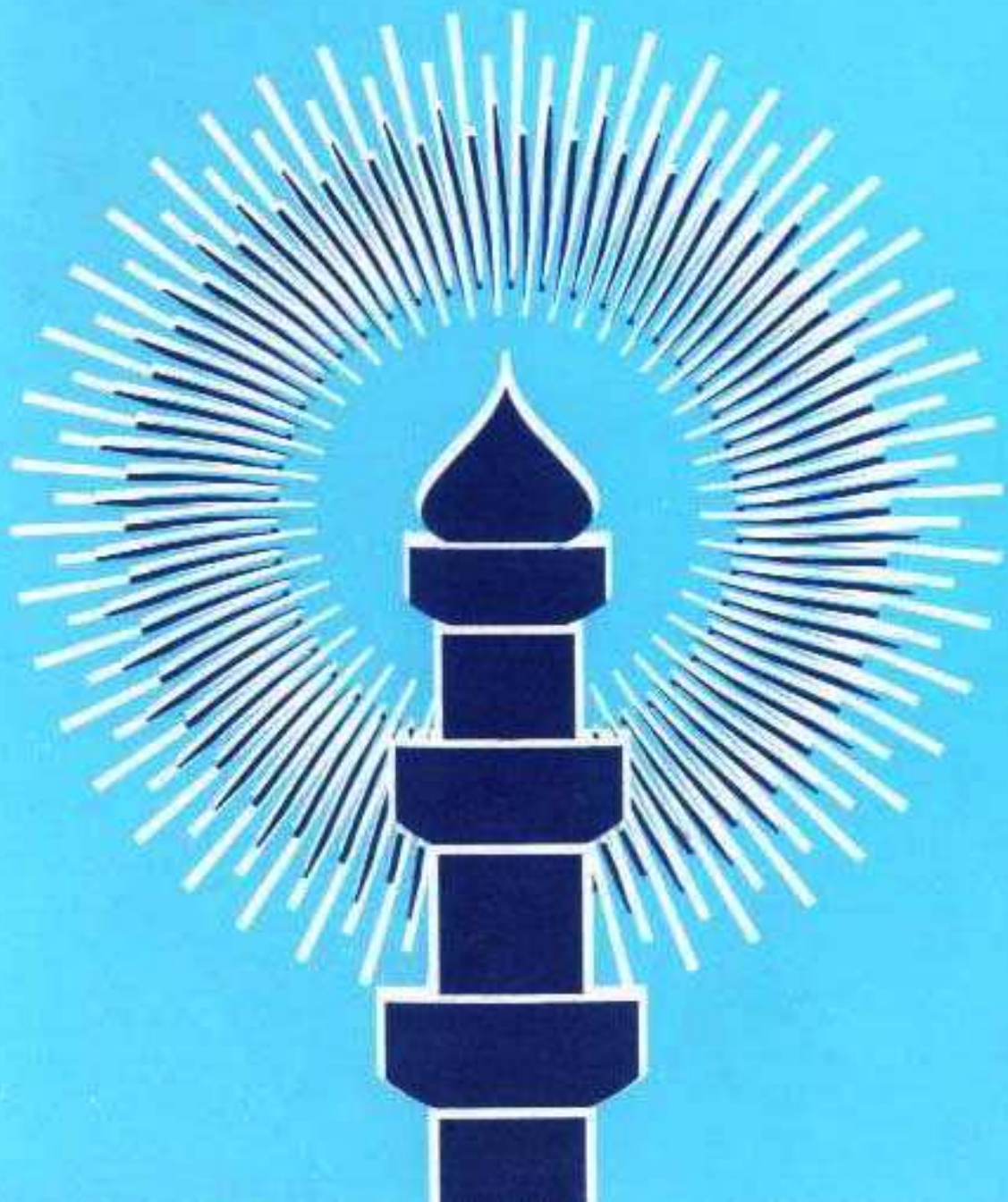


PART FOUR

# BASIC ISLAMIC TEACHINGS

MUFTI KIFAYATULLAH



**BASIC ISLAMIC TEACHINGS**  
**ALMS AND FASTING**

**Part IV**

Serial No. 1

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# BASIC ISLAMIC TEACHINGS

## Part IV

# ALMS AND FASTING

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## **FOREWORD**

To present the teachings of Islam in a simple and understandable manner is an important task in modern times. Despite this fact, few people have made serious efforts in this direction. The usual tendency has been to use little known idioms and phrases to show that one had a literary talent others could not hope to match. The truth is that the Holy Quran has openly challenged this very group of writers who thought themselves invincible in literature so much so that they coined the word *ajm* for others i.e. a nation which cannot express itself due to being tongue-tied. The "supremos" who thought presentation of topics and choice of words was their forte were asked to present not three Suras or a single Sura, but only a single *ayat* i.e a sentence containing something specific, comparable to the simple language and guidance of the Holy Quran. However, despite united and concentrated efforts by poets, writers, and essayists no one has to date produced anything remotely comparable to the Quran.

The style of the Holy Quran is impressive, simple and attractive that is why it convinces every one easily and leaves a lasting impression on his heart. However, there are very few people who have tried to adopt its simple style in their writings.

In the present time two distinct styles have been adopted by religious writers from the sub-continent. The first is the high sounding and exceedingly thoughtful, style of Abul Kalam Azad which cannot be understood by the common man, while the second is the easily digestible and simple style adopted by Maulana Ashraf Ali Thanvi. The style of Maulana Thanvi can easily be gauged if one reads his book *Behashti Zewar*.

Mufti Kifayatullah belongs to the latter groups of writers who have adopted a simple style. Indeed, his style and research in this field has remained exemplary for a long time.

Islamic Fiqh is a topic on which many extensive and exhaustive books can easily be found and it is to a large extent indispensable to have a teacher to explain the courses being taught in our Madrassas. The command of Mufti Kifayatullah over Fiqh, however, has made the topic easily understandable.

Innumerable people have benefitted over the last fifty years from these short booklets on Fiqh by the learned Mufti. However, with the passage of time it was felt that his work and language needed to be updated to suit the need of present trends. Thus in the present edition, the outdated *tolas* and *mashas* used for weight have been converted to grams while some Islamic terms have been kept in their original form. For example, the name of Allah *Subhanahu-wa-Ta'ala* has been retained instead of *khuda* which was used in the older booklets. Some topics were disbursed here and there which have now been brought together in one place. Thus, only minor editorial alterations have been made and the overall form of the booklet remains the same.

These booklets of Mufti Kifayatullah are a *Sadqa-Jaria* i.e. a scheme giving unending return from Allah. By presenting them the Da'wah Academy has become a party to this unending reward

Prof. Dr. Anis Ahmad  
*Director General*  
Da'wah Academy

Q What is meant by fasting?

A Fasting means to leave ones desires, food and drink from *subha sadiq* (dawn) till sunset. Breaking of the fast is called *Iftar*. Fasting is also called *Saum* and *Siyyam*.

Q How many types of fasts are there?

A There are eight types:-

1. *fard moēn*
2. *Fard ghair moēn*
3. *Wajib moēn*
4. *Wajib ghair moēn*
5. *Sunnat*
6. *Nafl*
7. *Makrū*
8. *Harām*

Q Which fasts are *fard moēn*?

A The one month fasts of Ramadhan.

Q Which fasts are *ghair moēn*?

A If someone unable to fast in Ramadhan whether for a valid or invalid reason observes his Ramadhan fasts at another time, his fasts will be *ghair moēn*. They are called *qaza* fasts i.e fasts for those *fard* fasts missed during Ramadhan.

Q Which fasts are *Wajib moēn*?

A *Wajib moēn* are fasts observed on a particular day or date after making a prior vow to fast at that time e.g a person may make a *man'nat* (vow to Allah) that if he passes his exam he will fast on the first day of Rajab. It is *Wajib* (essential) to abide by such a vow.

- Q What are *Wajib ghair mo'en* fasts?
- A The fasts kept while making a vow to Allah without mentioning a specific time or date and the *Kuffara* (compensation) for fasts broken are *Wajib ghair mo'en* e.g one may make a vow to Allah that he will keep three fasts if he comes first in the exams.
- Q What are *Sunnat* fasts?
- A The fasts kept by Muhammad *Salallahu-i-Alaihi-Wasallam* at different times and the specific time when he commended fasting are known as *Sunnat* fasts e.g the two Ashūra fasts on the 9th and 10th of Muharram, the fast of Arafat on the 9th of ZilHaj, and the fasts of *Ayyam-ul-baid* i.e the fasts kept by the Holy Prophet on the 13th, 14th and 15th of each month. No fasts are *Sunnat-i-muakkida* i.e kept or advised especially by the Holy Prophet.
- Q Which fasts are *mustehb*?
- A All fasts apart from those in the *fard* and *sunnat* categories are *mustehb* i.e approved of. However, there are times when fasting is worthy of more reward from Allah e.g six fasts during the month of Shawwal, the fast of the fifteenth day of Sha'ban and fasting on Friday, Monday, and Thursday.
- Q Which fasts are *makrū* i.e disapproved of?
- A Fasts kept particularly on Saturday or particularly on Ashura (tenth of Muharram) are *makrū*. Fasting on Nauroz (Iranian festival) and optional fasts kept by a woman without her husband's consent also fall within this category.
- Q Which fasts are *harām* i.e forbidden?
- A The three fasts of *ayyam-i-tashriq* which fall on the eleventh, twelfth, and thirteenth of Zil Haj and fasting

on the two Eid festivals i.e Eid-ul-Fitr and Eid-ul-Azha are *harâm*. This means there are five occasions when fasting is forbidden.

## THE RAMADHAN FASTS

Q What is the advantage of fasting in Ramadhan?

A Fasting in Ramadhan is worthy of a big return from Allah. Many exhortations and advantages have been mentioned in *Hadīth* traced to the Holy Prophet *Salallaho-i-Alaihi-Wasallam* for fasting in Ramadhan e.g he has said that "Allah forgives all previous sins of one who fasts in Ramadhan to please Allah". In another *Hadīth* the Holy Prophet said "the unpleasant smell coming from the mouth of one who fasts is more dearer to Allah than the fragrance of musk." In another *Hadīth* it is narrated that "Allah says a fast is kept especially for my sake and I myself will give a reward for it." Many more *Hadith* can be found to show the extraordinary reward one may get by fasting.

Q For whom is fasting in Ramadhan *fard* i.e it is essential duty for them to fast?

A It is *fard* for all sane adults both male and female to fast. One who does not hold them to be *fard* is a Kafir (unbeliever) and one who refrains from fasting without a valid reason has committed a great sin. Such a person is a *fasiq* (transgressor).

Though it is not *fard* for one to fast until he reaches puberty, encouragement has been given to such persons to keep fasts as has offering of *Salat* so they develop a habit of praying and fasting. According to a *Hadīth* from the Holy Prophet *Salallaho-i-Alaihi-Wasallam*, a child should be ordered to pray from the age of seven years. If he does not pray till ten years of age he can even be beaten. In the same way, children should be encouraged

to keep as many fasts as they have a capacity for until the time comes when they become capable of fasting.

**Q** Under which conditions is abstention from fasting allowed?

- A**
1. While travelling: One can abstain from fasting if one has to travel. However, if the journey is not tiring it is highly desirable to keep a fast.
  2. Illness: Any disease which renders one incapable of fasting. Fasting may also be abstained from if it is thought that fasting may worsen one's condition.
  3. Advanced age.
  4. Pregnancy: When it is feared fasting may do harm to the mother or baby.
  5. Lactation: When mother or child may be harmed.
  6. If one fears he may die from thirst or hunger if he fasts.
  7. Post-partum bleeding or menstruation: fasting is not allowed in these conditions.

### **WITNESSING THE MOON**

**Q** What conditions have to be followed for sighting the moon?

**A** It is *mustheeb* i.e highly commended to search for the moon on the horizon on the 29th day of Sha'ban to sight the Ramadhan moon, and on the 29th day of Rajab to sight the Sha'ban moon. Sighting of the moon helps to calculate the exact date.

If one sees the moon on the 29th of Sha'bān and the sky was clear he should fast the next day. However, if he does not sight the moon and the sky was cloudy he should abstain from food and drink till 10-11 a.m and

wait for news about sighting of the moon from other sources. If no news comes he should start eating, and if news comes from a reliable source he should make an intention and continue the fast. It is incorrect to fast if one does not see the moon on the 29th of Sha'bān with the intention that if the moon has been sighted elsewhere his fast will be that of Ramadhan, otherwise his fast will be one of the *nafl* (optional) category.

Q Whose sighting of the Ramadhan moon is held more credible?

A If the sky was cloudy, witnessing of the moon by a highly religious man or woman will do. However, sighting of the moon by one apparently a religious person can also be accepted, provided such a person does not seem to be a *fasiq* (transgressor).

Q Whose sighting of the Eid moon is held credible?

A If the sky is not clear, witnessing of the moon by two true and practicing Muslim men, or one man and two women will be held credible.

Q If the sky is clear how many persons sighting of the moon can be relied upon?

A The sighting of the Ramadhan and Eid moons should be by that number of persons upon whom one cannot believe will lie. One should feel in his heart that their witnessing of the moon is true.

Q If news come about sighting of the moon from another town should we rely on it?

A Such news must be relied upon. It is immaterial that from what distance it came or whether it came from Karachi or Peshawar. If the moon was not sighted in Peshawar but seen in Karachi then fasting will be

necessary for one in Peshawar. The news however, should come by a means acceptable to the Shariah.

Q Supposing one personally witnesses the moon but no one believes him and no one keeps fast according to his sighting. In such a situation is it necessary that he himself keeps a fast even if no one else has seen the moon?

A Yes, he should fast because it is *wajib* for him to do so. If the Eid moon has not been sighted and he has already kept 30 fasts it will be valid for him to keep 31 fasts.

## INTENTION TO FAST

Q Is it necessary to have an intention to fast?

A Yes, intention is a condition which must be fulfilled. If a fast is kept from dawn (*subha sadiq*) to sunset and one refrains from eating, drinking, and fulfilment of his desires without an intention to fast for the sake of Allah, his fast will not be acceptable.

Q When must an intention be made?

A It is valid to make an intention to fast at any time from morning till midday. By "day" is meant the period from *subha sadiq* (dawn) till sunset e.g if *subha sadiq* is 4 a.m and sunset is at 6 p.m., intention should be made before 11 a.m. This time period for making intention is for fast of Ramadhan, *Sunnat*, *nafl* and *nazr moēn* types of fast. For fasts of *nazr ghair moēn*, *kuffara* fasts (atonementing fast for one missed), an intention must be made prior to *subha sadiq*.

Q How should an intention to fast be made?

A For fasts of *nazr ghair moēn*, *kuffara*, and *qaza* fasts (fast for one missed), it is necessary to have the specific

fast in mind when making an intention to keep a fast. However, this is not necessary for all the other types of fast. A mere intention to fast will suffice for fasts of Ramadhan, *Sunnat*, *nafl* and *nazr mo'ēn* categories.

Q Is it necessary to make a verbal intention?

A No, it is sufficient to make an intention in one's mind. An utterance is better though no harm comes if intention is not made with the tongue.

### THE MUSTEHB WHILE FASTING

Q What is *mustehb* (approved highly) while fasting?

- A
1. To take food prior to the fast (*sehri*).
  2. To make the intention to fast at night.
  3. To take a meal late in late *sehri* hours but prior to *subha sadiq*.
  4. To *iftar* early (i.e break the fast) when one is sure the sun has set.
  5. To refrain from *ghēbat* (speaking ill of one behind his back), lying swearing, and loose talk.
  6. To break the fast with dates and if these are not available, then with water.

Q What is *sehri* and when does it start and end?

A *Sehri* is the period of night prior to *subha sadiq* (dawn) when one partakes food and drink. It is *Sunnat* to take a meal at *sehri*. Even if one is not hungry at the time, a little food should still be taken. \*

## THE MAKRŪ DURING FASTING

Q What is *makrū* during fasting?

- A
1. Chewing gum or keeping something else in the mouth.
  2. Tasting food. However, if a woman's spouse is ill-tempered she may taste food with the tip of the tongue.
  3. To exceed the limit while rinsing the mouth or sniffing water into the nose.
  4. To gather a lot of saliva into the mouth for no apparent reason and then swallow it.
  5. Back-biting, lying, swearing.
  6. To show others that one is restless and irritated due to the fast.
  7. To delay *ghusl* (washing) deliberately, till after the time for *sehri* has passed.
  8. To cleanse the teeth with toothpaste, tooth powder (manjan), or by chewing other ingredients.

Q What is not *makrū* while fasting?

- A
1. Using *surma* (antimony) for the eyes.
  2. Rubbing oil on the body or scalp.
  3. To take a bath to cool down.
  4. Use of *miswak* (large toothpick) to clean the teeth.
  5. To use scent or smell its fragrance.
  6. To forgetfully drink water or take food.
  7. Unintentional vomiting.
  8. Swallowing saliva.

9. Unintentionally swallowing a fly or by inhaling smoke.

Fasts neither break or are held *makrū* by all the above.

## MUFSIDĀT OF FASTING

Q When is meant by *muḥsidāt*?

A *Muḥsidāt* are the things which break the fast. There are two types. In the first type only a *qazā* is *wajib*, while in the second, both *qaza* and *kuffarā* (atonement) became *wajib*.

Q With which *muḥsidāt* is *qazā* (fast for one missed) *wajib* (necessary)?

- A
1. After one swallows something placed forcibly in his mouth.
  2. One remembered he was fasting but swallowed water during ablution unintentionally.
  3. Swallowing a vomit intentionally after it came into the mouth.
  4. Vomiting a mouthful intentionally.
  5. Swallowing a piece of stone, pieces of paper, earth, seeds, or grit, intentionally.
  6. To put oil in the ear or sniff something into the nose e.g. medicine.
  7. To swallow blood from teeth if it is more in amount than spit.
  8. To first eat and drink due to forgetfulness, and then continue to do so, with the thought that the fast has already been broken.

9. To take food at the time of *subha sadiq* but realising later that it's time had already passed.
10. To break a fast intentionally other than the Ramadhan fast.
11. To break the fast in cloudy weather before the real and correct time for *iftar* has come, and later realise one's mistake.
12. If one draws something stuck in the teeth with his tongue and swallows it his fast breaks whether it is the size of a chick-pea or not.

In all the above conditions observance of *qazā* (fast for one missed) is necessary.

Q In which situation is both *qazā* and *kuffara* (atonement for not fasting) necessary?

A If one partakes food, medicine, drink or indulges in coitus intentionally while fasting in Ramadhan, he will have to observe *qazā* and offer *kuffarā* together.

Q If one's fast breaks in Ramadhan, can he then take food and drink?

A No, not at all. On the other hand he should refrain from food and drink till the evening. This also applies to a traveller. After reaching his destination he should act as one who is fasting. It is *wajib* to do so.

Q Does one have to give a *kuffarā* for breaking a fast other than one observed in Ramadhan?

A No, it is not necessary to give *kuffarā* for breaking a fast other than that of Ramadhan even if these were kept as *qazā* for those missed in Ramadhan. It is not *wajib* to do so.

## THE QAZA OF FASTING

Q Under which condition is *qazā* wajib? (i.e one must make up for missing a fast)

- A
1. If one leaves a fast of *fard* or *wajib* categories without a valid reason.
  2. If some fasts were missed for valid reasons.
  3. One was forced to break a fast.

Q When should one keep *qazā* fasts?

A Whenever and as soon as this is possible. Delay without reason is not a good thing.

Q Should these fasts be kept continuously?

A No, it is not necessary to keep them continuously. Gaps in between are valid.

Q Supposing some fasts left over are not kept and the next Ramdhan arrives. What should be done then?

A In such a situation one should proceed with the usual fasts of Ramadhan and complete all fasts left over (*qazā* fasts) at a later date.

Q What should be done if one breaks a fast of the optional (Nafil) type?

A He will have to keep *qazā* fasts because fasts and *Salat* of the optional (nafl) types become *wajib* after one starts them.

Q What should be done if one does not have the strength to complete *qazā* fasts?

A If one reaches advanced age due to which fasting is impossible, or has a disease which is incurable and there is no hope of regaining strength in the future, he should give *fidya* (amount of ransom).

The *fidya* (amount of ransom) in return for a single fast not kept is one and three quarter kilograms of wheat or three and a half kilograms of barley. One may also give other grains e.g rice, millet, corn, etc of equal value in currency. It is also acceptable to give an equal amount of money.

This amount of *fidya* also applies to *fard* and *wajib* Salat which could not be performed at its usual time. However, it is *fard* i.e an obligation to offer prayers even with head movements only (if one has become so incapacitated). However, a situation may arise when even head movement may not be possible and one may die. In such a dire situation Salat ceases to be *fard* and *fidya* should be given in return for Salat missed.

If one had the strength to offer Salat but still did not do so and he later passed away without offering *qazā* prayers, *fidya* can be given in return for the prayers missed.

- Q Supposing one who had some *qaza* fasts pending dies before he can fast, is it valid for another to fast on his behalf?
- A No, such fasts are not acceptable. However, *fidya* can be given in return by heirs of the deceased.

### THE KUFFARA FOR NOT FASTING

- Q What is the *Kuffara* i.e atonement for breaking a fast?
- A The *Kuffara* for breaking a fast is the freeing of a slave. However because slavery no longer exists in our time two other methods of fulfilling *Kuffara* can be adopted. In the first method one must fast continuously for two months. If this is not possible due to lack of strength, sixty orphans should be given two meals daily to the extent of satisfaction. Money or cereals worth an equal amount of money spent on feeding sixty persons twice

daily can also be given. If one wants to give cereals as *Kuffara*, one and three quarter kilograms of wheat, rice, corn, or millet, worth an equal amount of money may also be given.

Q Is it valid to give all the cereals to one orphan only?

A If one wants to give the money or equivalent weight of cereal to a single orphan or desires to feed him twice daily he can do so. However, the exact amount of money or meals given should be continuous at one day intervals because any excess given on a single day cannot be carried over to the next day.

Q Is it valid to give a little less than the one and three quarter kilograms of cereals required?

A No, any excess or shortage in weight of a cereal given as *Kuffara* is not acceptable.

Q Supposing one breaks a number of fasts in Ramadhan?

A Even then it will be *wajib* to give only one *Kuffara*.

### ETEKĀF

Q What is *Etetāf*?

A *Etekāf* is the time one spends in the Mosque with the sole intention to worship Allah. The Mosque should be one where congregational prayers are held.

Q How can mere stay in a Mosque be called worship?

A Because one has left his job and put an end to all other things he usually does daily merely for the sake of Allah. His intention is to leave everything and to worship and remember Him only.

Q How and where can a woman offer *Etekāf*?

A A woman can offer *Etekāf* in her home at the place where she usually prays. She should make an intention

and stay there at all times unless she has to pass excreta. She should not go to other areas of the house e.g to the courtyard. If there is no particular place in the house where prayers are offered, a site will have to be selected prior to the *Etekāf*, where she will have to stay continuously.

Q What are the advantages of *Etekāf*?

- A
1. A person staying in the Mosque is like one who has given-up all his time and reserved everything, even his physical powers, in order to worship Allah.
  2. He becomes immune to sins and worldly strife.
  3. One in *Etekāf* gets reward continuously from Allah at all times because he is always waiting for the next congregation or prayer.
  4. While in *Etekāf* one continuously worships Allah and remembers Him like the angels.
  5. Because the Mosque is the house of Allah, people in *Etekāf* are guests of the Almighty.

Q How many types of *Etekāf* are there?

There are three types:-

A (i) *Wajib* (ii) *Sunnat-i-Muakkida* (iii) *Mustehb*

Q Which type of *Etekāf* is *wajib*?

A The *Etekāf* of *nazr* (vow made to Allah) is *wajib*. One may make a vow to Allah that he will do a three day *Etekāf* (*man'nat*) or he may promise Allah that he will do two days *Etekāf* if Allah fulfills a particular wish.

Q Which *Etekāf* is *Sunnat-i-muakkidda* (i.e was done repeatedly by the Holy Prophet)

A The *Etekāf* held in the last ten days of Ramadhan is *Sunnat-i-Muakkida*. It commences at sunset on the

twentieth day of Ramadhan and ends when the Eid moon is sighted. It is immaterial whether the moon is sighted on the 29th or 30th of Ramadhan. This Etekāf is to be more precise, *Sunnat-i-Muakkida-alal-Kifaya*, which means that it's performance by some people suffices for all of them.

Q Which *Etekāf* is held to be *mustehb* (desirable)?

A All *Etekāfs* except the *Sunnat-i-muakkida* and *wajib* types are desirable and approved of. They can be done at any time and on any day throughout the year.

Q What conditions must be fulfilled to make the *Etekāf* valid?

- A
1. The person must be a Muslim and he must make an intention to perform *Etekāf* to please Allah.
  2. He/She should be free of *Hadath-i-akbar* i.e gross impurity such as menstruation, post-partum bleeding or semen.
  3. Only sane persons can offer *Etekāf*.
  4. An *Etekāf* by males must be offered in the Mosque.

These conditions apply to all types of *Etekāf*. For *Etekāfs* of the *wajib* and *Sunnat-i-muakkida* categories, a fast must also be kept.

### MUSTHEHBAT OF ETEKĀF

Q Which things are *mustehb* (desirable) during *Etekāf*?

- A
1. Good and pious talk.
  2. Recitation of the Holy Quran.
  3. Continuous uttering of *darud* (blessing on the Holy Prophet).

4. Teaching and learning the Islamic sciences (Hadith, Fiqh, Quran etc).
5. Giving sermons and advice to others.
6. Offering *Etekāf* in a grand Mosque (i.e Jamia Mosque)

### DURATION OF ETEKĀF

Q What is the minimum duration for which one can do *Etekāf*?

A For an *Etekāf* of the *wajib* type the minimal duration is a day because a fast must also be kept at the same time. Because of this it is inadvisable to make a *man'nat* (solemn vow to Allah) to do *Etekāf* for a night or a few hours. The time for *Etekāf* of the *Sunnat-i-muakkida* type is the last ten days of Ramadhan. There is no fixed time for *Etekāf* of the *nafl* i.e optional type, which can even be for a duration five or ten minutes. If one makes an intention for *Etekāf* when he goes to the Mosque, many *Etekāf*'s may be done in a single day worthy of reward from Allah.

### WHAT IS ALLOWED DURING ETEKĀF

Q When is it valid for one in *Etekāf* to leave the Mosque?

- A
1. When he wants to pass excreta i.e urine and faeces.
  2. If *ghusl* i.e washing becomes necessary
  3. To offer *Jum'a* i.e Friday prayers. He can leave at midday or reach there in time to offer the four *raka't* Sunnat prayer prior to the *Khutba* (sermon).
  4. One in *Etekāf* may leave the Mosque if he has to make the call to Salat (*azān*).

Q How much distance can be covered during *Etekāf* to pass excreta?

A There is no maximum limit if one must go home to pass urine and faeces. Any distance will be valid.

Q Can one leave the Mosque to offer *Salat-ul-Janaza* i.e funeral prayers?

A Yes, provided he made an intention to do so at the start of the *Etekāf*. If an intention was not made at that time leaving the Mosque will not be valid.

Q What other things are valid during *Etekāf*?

A Partaking food and drink, sleeping in the Mosque, and purchasing something, provided it is not available in the Mosque. It is also valid to do a *nikah* i.e marry during *Etekāf*.

#### **WHAT RENDERS THE ETEKĀF FASID AND MAKRŪ**

Q What is *makrū* (disapproved) during *Etekāf*?

- A
1. To remain totally silent and to consider it part of worship.
  2. To bring goods into the Mosque to sell or purchase.
  3. To fight, quarrel, and use foul language.

Q What things render the *Etekāf fasid* i.e behaviour which breaks it?

- A
1. Leaving the Mosque without a valid reason on purpose.
  2. If one leaves the Mosque by mistake.
  3. Indulgence in sexual intercourse.
  4. If one overstays after leaving the Mosque for valid reasons e.g if he stays in the house for some time after passing excreta.
  5. Leaving the Mosque out of fear or illness.

All such actions render a fast *fasid* i.e break it.

Q Is it necessary to do another *Etekāf* to replace one rendered *fasid* i.e to offer *qazā*?

A If the *Etekāf* was *wajib* it's replacement (*qazā*) is *wajib*. However, no *qazā* is necessary for fasts of the *Sunnat* or *Nafl* (optional) types.

### Zakāt

يَا أَيُّهَا الَّذِينَ آمَنُوا انْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ

*Ya-ayyuhallazina-amanu-anfiqumimma-razaknakum-minqabli-ainyya'ti-yaumnulla-bayunfih-walaa-khullatunw-walaa-shafa'atunw-wal-kafiruna-humuz-zalimun*

(Al-Baqara, Sura-2, Verse 254)

Translation;

“O’ you who believe, spend out of the possessions we have bestowed upon you before the day comes when there shall be no buying and selling, neither will friendship be of any use or intercession of any avail, and the transgressors are those who adopt the way of unbelief (kufr)”

Q What is Zakāt?

A Zakāt is the portion of wealth, which according to Allah’s command, one must give away to the poor and needy making them it’s owners. Fasting and prayer is considered bodily worship while Zakāt is worship of one’s possessions.

Q Is Zakāt *fard* or *wajib*?

A Zakāt is *fard* i.e it is an essential duty to perform. This fact is proved by Quranic verses as well as by *Hadīth* i.e (narrations traced to the Holy Prophet *Salallaho-i-Alaihi-Wusallam*). Any one who refuses to believe it to be *fard* is a *kafir* (unbeliever).

Q Under which conditions does Zakāt become *fard*?

A One must be a sane Muslim, adult. He must be the owner of possessions, have them in amount greater than his needs and be free from any debt. At least one year should pass since one became owner of wealth. Zakāt becomes *fard* if these conditions are fulfilled.

Zakāt is not *fard* for *Kafirs* i.e unbelievers, the insane, and those who have not reached puberty. Similarly, if one has less than the minimum amount required to pay Zakāt for or he has the required amount but is under the burden of debt, Zakāt is not *fard* for him. Zakāt need not be given if one is owner of possessions for less than a year.

#### AMOUNT TO BE DEDUCTED AS ZAKAT

Q On which possession is payment of Zakāt *fard*?

A Gold, silver, and on any goods which can be traded.

Q What is meant by gold and silver. Does it refer to currency notes?

A It refers both to currency and things made of gold and silver e.g jewellery, crockery, golden laces (embroidery) etc.

Q Is Zakāt deductible on jewellery or not?

A If the jewellery is used for trade, payment of Zakāt on it is *fard*. If it is not used for trade Zakāt need not to paid even if it is worth more than the ceiling amount

upon which Zakāt is deductible. This also applies to one's home, shop, brass or silver utensils, or other items of personal use.

Q Supposing one has some gold and some silver both of which are lesser in amount than that upon which Zakāt is deductible. Will payment of Zakāt be *fard* for him?

A In such a situation the worth of the gold in silver, and value of the amount of silver if it were gold has to be estimated. If either reaches the *nasab* upon which Zakāt is deductible, then Zakāt will have to be paid. However, if neither equals the *nasab*, payment of Zakāt is not *fard*.

Q Does one in possession of 50-60 gms of gold worth an amount equal to or greater than that amount of silver upon which Zakāt is deductible have to pay Zakāt even if he does not possess any silver items, currency notes, or jewellery?

A No, payment of Zakāt is not *fard* in such circumstances.

Q What is meant by "possessions which can be traded?"

A Anything which can be sold for profit is "a tradable possession". It can take the form of anything e.g cloth, cereals, sugar, general store items etc.

Q What is meant by *nasab*?

A *Nasāb* is the ceiling amount i.e the minimum amount of possessions upon which Zakāt becomes *fard* according to the Shariat (Islamic laws).

Q What is the *nasāb* for silver?

A The amount of silver upon which Zakāt is deductible is 234.4 gms.

- Q How much Zakāt will one have to pay on this amount of silver.
- A Because it is *fard* to pay one fortieth of the amount, the amount of Zakāt deductible comes to 15.9 gms of silver.
- Q What is the *nasāb* for gold?
- A The ceiling for gold is 87.5 gms. Zakāt on this amount comes to 2.2 gms of gold.
- Q What is the ceiling for trade possessions?
- A In order to pay Zakāt on possessions their value must first be converted to the corresponding amount of gold and silver. One fortieth of this may then be given as Zakāt.

#### HOW TO PAY ZAKAT

- Q What is the correct manner to adopt for paying Zakāt?
- A The amount should be given to a deserving person for the sake of Allah making him the owner. It is not allowed to pay Zakāt in return for any labour or service done by others. However, it is valid for one collecting Zakāt (*amil*) to draw his salary from it. If one wishes, he may buy something and distribute it to the needy. It will be valid to do so.
- Q When should Zakāt be given?
- A As soon as one year as owner over possessions lapses according to the Muslim calendar. Delay when one has the *nasab* (deductible amount) is not appreciable.
- Q Is it valid to pay the *nasab* before a year passes?
- A Yes.
- Q Is it necessary to have intention when giving Zakāt?

- A Yes, one should have an intention when paying it or when separating the amount from the total amount. The intention should be of giving Zakāt or separating it for the purpose of Zakāt. If such a thought does not cross one's mind while paying Zakāt, and he later wants to record it as Zakāt, it will not be acceptable. Such a person will be like one who has not given Zakāt at all.
- Q Is it necessary to tell the person one gives Zakāt to that what he has given is Zakāt?
- A No, it is not necessary. It can be given in the form of a prize or as *Eidi* (pocket money for the Muslim festival) to the children of a needy person.
- Q Supposing a year has passed without paying Zakāt and suddenly all one's possessions get wasted?
- A It is no longer necessary that a person should pay Zakāt in such a situation. His responsibility ceases.
- Q What should be done if one has already given away his possessions in the way of Allah after passage of a year?
- A He is now absolved of paying Zakāt.
- Q If part of one's possessions have gone to waste or a part of them have been given to the needy after a year has passed will he still have to pay the full amount of Zakāt.
- A Now he should only pay what amount has been left over from wastage or what is left over from that which has already been given to the needy.
- Q If one has silver in an amount deductible for Zakāt purposes is it necessary that his Zakāt be given only in the form of silver?
- A No, it is not necessary (*wajib*) to give Zakāt only in the form of silver, cloth or grains in equivalent value can also be given.

## MUSĀRIF-I-ZĀKĀT

Q What is meant by *musarif-i-zakar*?

A Those who are eligible for Zakāt.

Q Who is eligible for Zakāt.

A 1. A *faqir*: i.e one who does have some possessions but lesser in amount than that upon which payment of Zakāt is mandatory (*nasab*).

2. A *maskin* i.e one who has nothing.

3. A traveller facing hardship due to a journey. It is valid to give such persons as much as they need.

4. One in debt who has an amount equal to the *nasab* but nothing else.

Q Is it valid to give Zakāt to Madrassahs i.e schools where Islam is taught?

A Yes, such students may be given Zakāt.

Q To whom is payment of Zakāt not valid?

A 1. A wealthy person upon whom payment of Zakāt is *fard*, or one who has wealth equal to the *nasab* plus other wealth above his basic needs. One may possess brass utensils more than what is being used the value of which may exceed the *nasab* (ceiling for Zakāt deduction). It is not valid for such a person to collect Zakāt, despite the fact that he himself need not pay it.

2. Member of the Syed or Bani-Hashim tribes should not be given Zakāt. By Bani-Hashim is meant descendants of Haris bin Abdul Mutallib, Hazrat Ja'afar, Aqueel, Ali and Abbas.

3. Zakāt may not be given to one's parents, maternal or paternal grandfathers or grandmothers or great grandfathers or great grandmothers.
4. One's son, daughter, paternal grandson and daughter, daughter and the son of one's offspring, and one's great paternal grandson and daughter.
5. Husband and wife cannot give Zakāt to each other.
6. It is not valid to give Zakāt to unbelievers i.e *Kafirs*.

Q For which things can Zakāt not be given?

A It is not valid to give Zakāt if a deserving person is not made it's owner e.g to pay a debt for one deceased, to give Zakāt for construction of a Mosque, or to buy a coffin.

Q Can one give Zakāt to a person who has a house given on rent despite the fact that the rent he receives barely fulfills his needs and he has no other possessions?

A Yes, he can be given Zakāt because a house is his basic need. However, if he starts earning more than what he needs and the amount reaches that of the *nasab* it will then cease to be valid for him to receive Zakāt.

Q After paying Zakāt if one learns that the person he gave Zakāt to was not really in need, or he belonged to a Syed family, or he was a member of his own family, or he was in reality a wealthy person, will he now have to pay Zakāt again?

A No, it will be as if he had already given it. Payment of Zakāt is no longer *wajib* for such a person.

Q Who is most preferred for Zakāt?

- A Firstly, one's own deserving relatives, e.g brothers, sisters, nieces, paternal uncles and aunts, maternal uncles and aunts, one's mother and father-in-laws, and sons in law etc. After this those most preferred for Zakāt are one's neighbours, or deserving people residing in his town, Finally, the third preference is payment of Zakāt to those who can do good for Islam such as students of Islamic institutions.

## **Aims and Objectives**

- To plan and develop educational, training, and research programs of Da'wah
- To organize programs for the training of Imams
- To develop methods and techniques in Da'wah and in training of Imams
- To design and develop Da'wah oriented literature
- To plan and develop audio-visual material for use in Da'wah and in training Training programmes
- To seek cooperation and coordination with other Institutions with similar objectives in and outside Pakistan
- To organize symposia, seminars, workshops, conferences, tarbiyah programs and orientation courses for professionals
- To develop a Resource Centre for Da'wah;
- To publish monographs, reports, surveys, journals, booklets, books and such other materials as may be considered necessary to achieve the objectives of the Academy
- To establish Regional Centres to promote the objectives of the Academy



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