

# GENERAL KNOWLEDGE ON ISLAM



## **EXTRACTS FROM THE NEWSPAPER: ARAB NEWS'**

**THESE ARE ANSWERS TO QUESTIONS RAISED BY READERS.**

### **ABLUTION:**

Ablution is invalidated when a person makes any discharge through the private parts including the release of wind. Some people are very conscious of this to the extent that they imagine it to happen every few minutes. Prophet ﷺ teaches us not to allow ourselves **to fall** victim to such suspicion as it could cause us great inconvenience. They are imaginary. Do not allow suspicion to fool you. Do not repeat ablution unless you are absolutely sure that your ablution has been invalidated by the release of wind. Shut your mind completely to them.

(Arab News 13-2-87)

### **ABLUTION-VALIDITY ON THE TOUCHING QURAN-**

**Shafie school of thought:** Any Contact with a member of the opposite sex with the exception of people whom one is not allowed to marry, renders ablution invalid. Thus, if a man shakes hands with the woman or holds his wife's hands, or accidentally comes in contact with a woman, the ablution of both of them rendered invalid.

**Other schools of thought** contact between man and woman does not invalidate ablution. Do not share this opinion. Accidental or otherwise.

55:56- Quran:-It is not touched except by those who are made pure. This means that they are purified by someone other than themselves. As it is, it can be a reference to angels who have been purified by Allah. Quran reading is an active worship which is Dhikr. We are strongly recommended by the prophet ﷺ to have ablution before we engage in Dhikr of any sort. In other words it is far better to take ablution before reading the Quran. Should we read it, or touch it, without ablution, we commit no sin. (Arab News 17-10-96)

### **ABLUTION – BATH ( GHUSL )**

A proper ceremonial bath“Ghusl,”requires that one wash every little spot in one's body. How can a person do that if he is wearing something, which covers him from the waist down to knees. We should not reveal some parts of our bodies to others, not to ourselves. The idea that we must cover these parts during the ghusl in a bathroom where we cannot be seen by others is absurd. There is absolutely no evidence to support it.

In a Hadith one of the Companion of Prophet ﷺ mentions that he held his dress as a screen so that the Prophet ﷺ may have his bath behind it without being seen. Had the Prophet ﷺ been wearing something to cover that part of his body when he was having his bath, he would not have needed someone to screen him with his dress. It is indeed proper for a person to undress in a bath room if

he is certain that he could safely complete his bath without being seen. (Arab News 12-9-86)

### **ABLUTION-( GRAND )**

Once the two sexual organs come into proper contact for intercourse, Grand ablution becomes necessary for both man and woman.

(Arab News 12-9-86)

### **ABLUTION ( GRAND & FASTING )**

It is not obligatory that a person in a state of janabah or ritual impurity to have a bath or shower before dawn in order for his fasting to be correct. Sex or wet dream, there is no need to have a shower before fasting. (Arab News 2-6-86)

### **ABLUTION- ( AWRAH – WETTING )**

Covering of awrah:- A man's awrah extends from his waistline down to his knees. It is obligatory to cover the awrah. The knee itself is not part of it. The awrah must not be exposed in any situation. If however, he exposes any parts of his awrah while performing ablution, that does not invalidate the ablution.

Wetting the head in ablution:-The obligatory practice is to wet one's head once only. Imam Al-Shafie however is of the opinion that it is preferable to wet it thrice. To do that three times is to do something which is not confirmed as a sunnah.

Wetting of one's ears:- Many scholars regard the ears as part of the head. Al-Shafie and other scholars however, recommend wetting one's hands separately for cleaning one's ears. What is well known is that to wet one's ears is a sunnah. Whether we do it separately from wetting our head or incorporate it in the same action is of little difference. (Arab News 17-3-86)

### **ABLUTION- ( PURIFICATION – GHUSL )**

When we take a shower for cleanliness if we intend it to be fulfillment of Prophet ﷺ's recommendation, it becomes an act of worship. In this case we are recommended to have an ablution, i.e. Wudu at the beginning. When a person discharges semen in any way, he must have a bath or shower and grand ablution. All parts of his body should be thoroughly washed. First wash your hands, then the genital organs and then take wudu and then penetrate with your fingers through the head. Then pour water over the head 3 times with cupped hands and then pour water over all the body. This is what Prophet (Sal) did according to Hadith related by Al-Bukhari. (Arab News 10-3-86)

### **ABLUTION-( WIND TROUBLE )**

If this is frequent but not continuous a person who chooses the time when it stops and proceeds to make his ablution and offer his prayer. If he releases wind in the meantime either during his prayer or during ablution, then he must repeat both ablution and prayer.

If on the other hand the wind does not stop for any length of time, which is sufficient to have ablution and offer prayers, the person is deemed to be in the same condition as a woman who continues to bleed beyond her normal menstrual period. The Prophet ﷺ has taught us what to do in any such conditions including continuous wind or drips of urine etc. Wait until it is time for prayer when he should have ablution and pray. If it is dripping of urine which he suffers from, he should use a polythene bag and tissues or cotton to make sure that the impurity does not fall on his clothes. Just before he starts his ablution, he removes it and uses a new clean one. He proceeds with the ablution and prayer paying no regard to what he may discharge of wind or drips of urine or blood. He should take ablution only when the prayer is due and proceed immediately to the mosque and offer his prayer. He may also wait a few minutes for the congregation to start, but he must not busy himself with something other than what is relevant to prayer. If he does make

such a separation he is required to have the ablution anew. (Arab News 1-11-85)

### **ABLUTION – ( COSMETICS )**

Lipstick and nail polish– if they do not allow water to penetrate through them, then they have to be removed before ablution, otherwise the ablution is not valid. Water should get to every part of the body which needs to be washed. Henna on hands does not form a layer preventing water, reaching the skin. Hence this does not affect ablution.

(Arab News 2-3-87)

### **ABLUTION FOR –READING QURAN**

It is an act of Dhikr. We recommend having ablution when we say Dhikr or the remembrance of Allah. However, the Quran says: It cannot be touched except by those who are made pure. The verse does not say that you should have ablution before handling the Quran. Thus the verse means that it is only those who are made pure that can understand and appreciate the Quran fully.

(Arab News 11-5-87)

### **ABLUTION – BATH**

When a bath is taken for a religious reason such as to remove the stain ceremonial impurity or Janabah or to attend Friday prayers, that bath includes ablution. Touching private parts (even accidentally) invalidates ablution. Hence it must be repeated.

(Arab News 26-12-86)

### **ABLUTION, SUPPLICATION– IN BATHROOMS WHERE BOTH TOILET AND WASHING ARE JOINED TOGETHER**

We are advised against mentioning the name of Allah in the toilet or to take anything in which a Quranic verse or the name of Allah is written, unless it is properly enclosed or kept in a protective cover, and there is no chance of it falling down. However, the

prayer, which one says just before going to toilet, is said as he approaches it, not when he goes inside. When he finishes and leaves, he only says the short prayer, "I seek your forgiveness. You note that the name of Allah is not mentioned.

As far as the supplications associated with washing every part of one's body during ablution, I should perhaps explain that none of these is authentic. One makes the intention to do the ablution and he starts doing it, without the need to utter a word. Therefore, the problem does not arise.

### **AZAN**

It is permissible to say Azan without first having ablution. However, it is strongly recommended to have ablution, as this is a form of Dhikr mentioning and remembering of the name of Allah.

### **AZAN – FRIDAY PRAYERS**

First Azan is an early reminder, which enables people from different places to get to the mosque in time for prayer. When the second call for prayer is made the Imam immediately starts his sermon about 10-20 minutes after Zuhar becomes due. (Arab News 2-6-86)

### **AZAN TO REPEAT**

The Prophet (Sal) has taught us that when we hear the call to prayer we repeat to ourselves these phrases after the caller has made them. When he says Allahu Akbar we also say it twice to ourselves. The Prophet ﷺ says: When you hear the call to prayer, say the same as the man who is making it is saying. When he finishes the Azan, we pray Allah to give the prophet ﷺ WASEELAH and to elevate his position. (Arab News 5-5-86)

### **AZAN TIME – SUNNAH**

Azan is one form of Dhikr or the Remembrance of Allah. Listening to Dhikr of any sort is the proper attitude of every Muslim. Hence if you are in a mosque, keep quiet and listen to

Azan and repeat the phrases and keep quiet. Some may keep standing, some being seated and yet some may start with the sunnah of greeting the mosque.

If we are not in a mosque we need not refrain from talking to people if we need to. We should remember to repeat the phrases. We could add this and go on with our conversation with other people.

(Arab News 15-5-87)

### **HAI IHRAM**

**Q:** Explain some of the rules regarding the wearing of ihram

**A:** A pilgrim starts his journey at the point of Meeqat he changes his clothes into ihram He is recommended to have a bath; put on these garments and verbally declare his resolve to do the pilgrimage by repeating Labbaik Allahumma bi haj”or “My Lord, I resolve to do the pilgrimage, so make it easy for me and help me to complete with ease and comfort.” He then repeats Thalbiya:“Labbaik Allahumma Labbaik, Labbaik la shareekalaka labbaik, Innal hamda wan nimata laka walmulk lashareeka laka”– ‘I respond to your call my Lord, I respond to you, there is no deity save you. All praise is due to you and all grace comes from you and all dominion is yours. There is no god save you.’

Men must not wear any stitched garments. Prophet Mohamed ﷺ said: He may not wear shirt, turbans, trousers, burnus (a type of hooded cloak) or shoes. If he cannot find slippers, he may wear shoes, but he should cut them underneath his ankles.

A man in ihram to wear something to wrap round his waist and cover from the waist down to the middle part of his lower leg well below the knee. He should also wear a garment, which he simply throws over his shoulders. Any pair of slippers, which do not cover the top part of his feet, may be worn.

For women, they may wear their ordinary clothes except that they should not cover their faces.

The men in ihram could change his ihram in order to have clean ones. (Arab News 5-7-85)

## **TAWAF**

**Q:** How is Tawaf performed?

**A:** One of the most important duties of pilgrimage and umrah is tawaf or walking round the Kaaba 7 times starting about 1 yard before the Black Stone. This is done in anti-clock wise movement with a full circle complete every time a person is back at the Black Stone. For a pilgrimage– 3 tawafs are done, and one only for an umrah. Tawaf may be offered as a voluntary act of worship at any time. Not necessary that it should be only during pilgrimage or umrah. Two rakats of voluntary prayers of greetings are not done when we enter this sacred mosque Kaaba but greeted with Tawaf. Before performing tawaf, make sure that all impurities are removed from him or the garments he is wearing; and he should have ablution. If tawaf is performed without ablution, according to Hanafi school of thought, a sheep should be slaughtered as compensation for violating this condition.

A person in the state of janabah ceremonial impurity which results from ejaculation of sexual intercourse or a woman in her periods, does the tawaf, are required to slaughter a cow or a camel in compensation for this violation.

Tawaf is the only duty of pilgrimage, which is not done by a woman in her periods.

Tawaf is a prayer. Allah has made it lawful for us to speak while doing it and say only what is good. A man must cover himself from his waistline down to below his knees. A woman covers all her body with the exception of her face and the lower part of her hands. No polytheist or a nude person is allowed to do the tawaf.

If there is any doubt of the number of rounds performed, he should act on the basis of the lower number so that he is absolutely certain of completing 7 times.

Tawaf must be done from outside the Kaaba. The semicircular area known as Hijr of Ishmael is considered part of the Kaaba. If anyone goes through it during the tawaf his tawaf is not valid.



If congregational prayers are called when a person has not finished his tawaf, he should join the prayers and finish his tawaf after prayers are over.

One should be calm during tawaf and be very considerate and not resort to push others; and must try to make the pushing end with him and not cause any inconvenience to any fellow worshippers.

After finishing tawaf, do not try to cut right across the path of tawaf when you have finished. It is far more advisable to continue moving with the rest of the people easing ourselves out slowly and gradually until we are outside the circle. (Arab News 2-8-85)

### **STAYA IN MINA**

Pilgrims visit Mina twice during the pilgrimage. First they go to Mina on the 8<sup>th</sup> of Thul Hajjah from midday onwards and stay the night there. They pray 5 prayers in Mina starting with Zuhr and end with Fajr on the following day. They then proceed to Arafat. This stay is highly recommended but not obligatory. Hence if a pilgrim omits it for any reason he is not required to make any compensation.

The second visit to Mina begins on the day of sacrifice. It lasts for 3 or 4 days (2 or 3 nights) During this stay the pilgrims do the stoning at the Jamarahs. This stay is obligatory. It is one of the duties of pilgrimage, the omission of which requires the compensation of slaughtering a sheep. The person concerned and his family are not allowed to partake of the meat of that sheep. By staying in Mina we mean spending within its boundaries more than half the night on each of the 2 or 3 nights. (Sunset to sunrise is the night in Islamic terminology).

If this period extends for 10 days, then the minimum requirement is to stay over 5 hours or each night. It is obviously preferable to stay the whole night there. If one opts to stay only 2 nights and wishes to leave Mina on the 3<sup>rd</sup> day i.e. 12<sup>th</sup> of Thul Hjjah, he must leave Mina before sunset. If the sun sets when he is still in Mina, he is required to stay the night there and do the stoning to following day after mid-day. (Arab News 26-7-85)

## **AT MINA SACRIFICE NOT GIVEN AFTER PERFORMING HAJ**

What sacrifice did you have to do? You realize that not all the pilgrims need to sacrifice an animal.

If you travel to Makkah for pilgrimage, intending to do pilgrimage only; or to do the Umrah after you have done your pilgrimage, then you do not have to sacrifice at all. If on the other hand you start with Umrah and release yourself from Ihram immediately, afterwards the waiting for the pilgrimage days to arrive before entering into ihram again, and then you have to sacrifice a sheep. This method of Ihram is known as Tamattu and similarly you have to sacrifice a sheep or a goat if you choose the qiran method of Ihram which means that you combine both the umrah and the pilgrimage at the same time. Assuming that you do your pilgrimage in one of the last two ways, either of which necessitates the sacrifice of a sheep or a goat, then it is open to do the fasting if you cannot afford the sacrifice or you were unable to fulfill that obligation. The fasting is for 10 days, 3 of which must be done during the pilgrimage and the other 7 when you have arrived back at the place where you live. This is what Allah says in the Quran: Those who cannot find (an animal to sacrifice) must fast 3 days during the pilgrimage and 7 days when you returned home, which is 10 days in all. (Arab News 5-7-85).

## **ARAFAT**

Arafat on the 9<sup>th</sup> of Thul-Hajjah is the dearest wish of every person on pilgrimage. Without attendance at Arafat the pilgrimage is not valid; and there is no way of compensating for this omission!

The first 10 days of Thul-Hajjah are the best of days of the year. Allah rewards much more generously for acts of worship during this period.

Prophet Mohamed (Sal) has said that Allah forgives all those who are in attendance at Arafat and those who will at Al-Mash'ar Al-Haram (Muzdalifah) all their sins. Attendance at Arafat begins at

noon on the 9<sup>th</sup> of Thul-Hajjah and extends to the break of dawn on the following day. A few minutes stay at Arafat is also sufficient to meet this duty. If a person makes his attendance during the day, then he must combine that with being in Arafat for at least a very short while after sunset. If he arrives at Arafat after sunset, then he has discharged his duty without having to compensate in any way for failing to be at Arafat during the day.

Attendance at Arafat means to be there in any part of the valley in any condition, awake or asleep. Standing, seated, reclining or riding a camel, horse or car, even in a state of ceremonial purity or impurity, in her periods of post-natal period.

If a person does not arrive at Arafat before dawn, he is missing the pilgrimage. If he arrives after the break of dawn he has to continue the duties of Umrah and offer the pilgrimage the following year.

It is a sunnah for anyone to take up position near the rocks where the Prophet Mohamed ﷺ took his position. Any part of the valley of Arafat is however, good enough.

To climb the hill of Mercy (Rahmah) which people think is preferable is a mistaken idea. We are not recommended to go up the hill.

We are recommended to take a shower or bath before we attend at Arafat if possible, to face the direction of Makkah while sitting there and pray Allah for forgiveness and Praise Him; and pray Allah for others and ask Him anything. Recite Thalbiya on the way to Arafat and back to Muzdalifa. Engage in praising Him and Praying Him. The best according to Prophet Mohamed(Sal) is:-  
Lailaha Illalla Wahdahu Lasareekalahu Walahulmulkku  
Walahulhammdu Wahuwaalakullishaiin kadeer which means:-  
There is no deity save Allah, He is the only God without partners, to Him belongs the dominion and to Him all praise is due. He is able to do everything.

We are not required to fast on this day.

Zuhr and Asr are shortened at Arafat and prayed together. After sunset pilgrims may start on their journey to Muzdalifa. We should

be calm and allow others to move out as well. Again repeating the phrases of Thalbiya is recommended.

At Muzdhalifa pray Mahrib and Isha together (mahrib 3 and 2 rakats for Isha). No voluntary prayers recommended between them.

Attendance that night at Muzdhalifa is one of the duties of the pilgrimage.

The Prophet Mohamed ﷺ slept there until the break of dawn when he got up and prayed Fajr. He then praised Allah, glorified Him and prayed Him until the light of the day was very clear. He resumed his journey to Mina just before the sunrise.

According to Al-Shafie, one must be present there for at least a short period after midnight. The recommended practice however is to do as the Prophet ﷺ did. (Arab News 16-8-85)

## **HAJJ – 1<sup>st</sup> DUTIES**

After arrival in Makkah:

**Umrah:** Tamattu method of ihram.

Tawaf begins starting at the corner of the Black Stone, which is the one closer to Maqam Ibraheem in an anti-clockwise. There is a distinctive light on the corner of the mosque exactly opposite the Black Stone.

Make declaration to do the tawaf. Lay right shoulder bare for the first three rounds of the first tawaf only. It is sunnah, recommend jogging of first three rounds.

Pray behind Maqam Ibraheem the 2 rakats of tawaf. In fact this could be offered anywhere in the Haram.

There is no set prayer for tawaf. Each one could say the prayers he feels he need to say. This is a place where prayers are answered. So people must take this opportunity and pray for themselves for their forgiveness and for others. Alternatively pray Allah and glorify Him or read from the Quran.

After tawaf pray 2 sunnah prayers. Then supplicate to Allah making all sorts of requests. Go to ZamZam for a drink because it

is recommended after tawaf accompanied by prayer and supplication.

Go to As-Safa and start the other duty of Umrah namely Saie”. Facing Kaaba raise hands towards it and glorifying Allah repeat Allahu Akbar and declare His Oneness and walk towards Al-Marwah. At green lights cover the area jogging and resume the walk. Women need not do the jogging and not recommended. Turn back raised hands towards Kaaba and declare that Allah is the greatest. One hill to the other is one round and to 7 rounds and finish at Al-Marwah. Thereafter stand there and pray and supplicate as long as you wish. Thereafter cut short your hair and you have completed the Umrah. (Arab News 30-6-86)

### **UMRAH**

Umrah is separate from Pilgrimage. The two could be offered together, but if either of them is offered separately, it does not have a bearing on performing the other. If anyone offers Umrah in the pilgrimage season, his Umrah does not make it necessary for him to offer the pilgrimage in that same season. If he offers the pilgrimage but offer, after having offered the Umrah in the pilgrimage season, then his pilgrimage is by necessity in the Tamattu method. He cannot choose either of the two methods of ihram. This method requires him to slaughter a sheep in gratitude to Allah for enabling him to offer both Umrah and pilgrimage, in the same season. He may partake with the family of the sacrificial meat and he should see to it that most of it is distributed to the poor. In the Tamattu method you actually begin by doing the Umrah when you arrive in Makkah. Its tawaf counts as your tawaf of arrival. When you finish your umrah, you release yourself from ihram and wait until the 8<sup>th</sup> of Thul-Hajjah when you re-enter into ihram and proceed to Mina. This is what is required of you in pilgrimage. If you have done the Umrah and went back to Jeddah, then you may proceed to do the tawaf first as a sunnah, or you may proceed to Mina. Either way is acceptable. (Arab News 15-9-86)

## **SHORTENING OF HAIR**



It is sufficient to shorten a few hairs— as few as 3 hairs in order to fulfill the duty of shortening one’s hair or shaving one’s head at the end of Umrah. It is however, preferable to shorten much of one’s hair so that the duty of shortening hair is properly done. One earns more reward for shaving it completely.



(Arab News 9-2-87)

## **ZAM ZAM WATER**

Water which sprang between the feet of Ishmael and that was the well of Zam Zam. This was the cause for the town of Makkah to be built in the surrounding area.

The tribe of Jurhom came to settle there and after some centuries Zam Zam was dumped up and its position was forgotten. Prophet

 grandfather dreamt of it several times in which he was commanded to dig it anew. It has been yielding its water ever since. Prophet  has said that this water is effective for any purpose for which it is drunk. We drink it after tawaf. We are recommended to drink a great deal until we have it our fill.

It was not the practice of Prophet Mohamed  to take Zam Zam water away;. It was drunk then and there. What people do, taking it away and keeping it for weeks and months are something that has come about recently. It was never done by the Prophet 

(Arab News 2-1-87)

## **BLACKSTONE & ZAM ZAM**

Why kiss and drink?

When Ibrahim (alai) performed tawaf he could not tell how many rounds he has made because there was no distinctive mark anywhere. He prayed Allah to give him a sign by which he could determine the end of each round and Allah sent Jibriel (alai) to give him the Black Stone to use as a mark. He placed it at the spot where you see it today. He began his tawaf and finished it at this point. It is used as a mark ever since. When the Prophet (Sal) did

his Pilgrimage he used to kiss the Black Stone or touch it, or point to it with a stick or with his hand every time he completed one round. In our worship we follow this example of the Prophet (ﷺ) Umar ibn Al Khatab (radi) who kissed it and said: I know for certain that you are a stone which could do neither harm nor good to anyone. Had it not been for the fact that I have seen Allah's Messenger kissing you, I would not have kissed you. This stone has no magic formula.

Zam Zam was a spring which gushed forth from the earth to supply water to Ismail (alai) The Prophet (ﷺ) says that Zam Zam is useful for whatever purpose one prays Allah to accomplish before drinking it. (Arab News 6-4-87)

### **PRAYERS IN MADINAH**

Prayers in the Prophet's (ﷺ) mosque are given a reward of 1000 times greater than elsewhere. It follows that the more prayers one offers in that mosque, the greater his reward, Al Aqsa mosque earns 500 times more rewards. Haram earns 100,000 more rewards. (Arab News 14-3-86)

### **PAYING FOR SOMEONE ELSE'S PILGRIMAGE**

Allah rewards us for any money we spend in the fulfillment of the duties imposed on us. This must come from halal or legitimate sources and not from any unlawful sources. It is perfectly permissible for anyone to accept an invitation to offer a pilgrimage. If a person invites his parents to offer the pilgrimage at his own expenses, his invitation is a gesture of dutifulness, which will earn him great reward. (Arab News 14-3-86)

### **CHILD'S PILGRIMAGE**

Children before attaining the age of puberty on pilgrimage, that child will receive a reward for that pilgrimage and the Parents taking the child also receives a reward. This does not, however,

relieve the child of his obligations to offer the pilgrimage after he has attained the age of puberty. Pilgrimage becomes a duty on someone attaining the age of puberty.

(Arab News 22-8-86)

### **PILGRIMAGE ON BEHALF OF THE DEAD**

If a person dies before he goes on pilgrimage, any of his children or relatives may offer the pilgrimage on his behalf, or indeed ask someone else to do so. Pay him the expenses of his travel and stay in Makkah and the other places of pilgrimage.

(Arab News 19-9-86)

### **HAJ- PRELIMINARIES & CONDITIONS**

If a Muslim determines to go for Pilgrimage or Umrah (mini pilgrimage) he should do the following before he embarks on his journey:-

- 1). Urge his family, friends and relatives to observe the Islamic teachings and to abide by Allah's commandments.
- 2). Write down any loans he owes to others or he has given to others, so that everybody's right is documented.
- 3). Write his will. He is recommended to leave a part of his, not exceeding one third, for the poor.
- 4). Repent of his past sins and mistakes and pay back to others whatever is due to them.
- 5). Select the best of the money for the expenses of the journey. Those earned from pure sources, by personal effort. Pilgrimage is done for Allah and Allah accepts only what is pure.
- 6). Resolve to undertake the pilgrimage or umrah for Allah's sake. Allah accepts only such actions as are undertaken for the sole purpose of earning His pleasure. It is sufficient for a believer to feel that from the moment he begins the journey he is a guest of his Lord, enjoying His blessings, and sharing with that large number of believers a trip of total devotion, brotherhood and mutual love.



A pilgrim should guard against all sorts of sin because, as the Prophet (ﷺ) says, a pure pilgrimage releases the pilgrim from all his past sins and leaves him as pure of sin as he was when he was born.

Pilgrimage is defined as a journey to the sacred mosque in Makkah which includes Tawaf (walking round the kaaba), Sa'ie (walking between Safah and Marwah) attending Arafat and completing all the duties of a pilgrim.

Pilgrimage is a duty to be performed at least once in a lifetime by every adult Muslim, man or woman, who is free, of sound mind and able to undertake it. Pilgrimage is indeed the last of the five main duties of Islam. Hence, it is highly important that every Muslim who has fulfilled the conditions which make him able to perform pilgrimage should do so as soon as possible. If he postpones offering this duty from one year to another he may die before he has fulfilled his duty. He then meets his Lord having neglected a main pillar of Islam. It may happen that a person who slackens reaches old age, when pilgrimage becomes doubly difficult, before he has fulfilled his duty. Umrah is also considered a duty (fardh), in the same way as pilgrimage.,

**The other conditions are:-**

- 1). To be an adult
- 2). To be of sound mind
- 3). To be free. A slave is not required to offer pilgrimage. If he does, and he is subsequently set free that pilgrimage does not relieve him of the duty to offer pilgrimage after he has gained his freedom.
- 4). To be aware that pilgrimage is a duty. This applies particularly to those people who are brought up in non-Muslim countries.
- 5). A woman who intends to offer pilgrimage must be accompanied by either her husband or one of her mahrams (those of her relatives whom she cannot marry) or a group of reliable women. If she cannot find such company, she is not required to offer pilgrimage. If such a companion is available but refuses to

accompany her unless she pays his expenses, she is required to pay his expenses if she is able to do so. If a woman takes the pilgrimage journey on her own, her pilgrimage is valid, but she is not relieved of the sin of violating Islamic restrictions regarding travel by women. No husband may prevent his wife from offering the first pilgrimage if she wants to do so. If he tries to prevent her, she may undertake the journey without his permission.

6). To be able to offer pilgrimage, this ability is fulfilled if the following conditions are met:-

a - Physical ability. Any intending pilgrim must have sufficient physical strength to do all the requirements of pilgrimage.,

b - He must not be too weak to travel and fulfill the duties of pilgrimage because of old age.

c - His route should be safe. If he fears for his life or money, this condition is not met.

d - He should have sufficient money to meet his necessary expenses on his journey and to leave his family enough to meet their reasonable expenses until he comes back.

e - There should be no impediment which prevents him from undertaking the journey such as imprisonment, torture or punishment inflicted by a tyrannical rule.

If someone who does not fulfill the conditions of ability offers pilgrimage, in spite of his inability, his pilgrimage is valid.

There are four essentials of pilgrimage which must be done for it to be valid.

First– ihram, attendance at Arafat precede tough of ifaadah which in turn and along with shortening of one's hair or shaving, are done before Sa'ie unless one does the sa'ie immediately after one's first tough, done on arrival at Makkah.

All pilgrims must enter into ihram for the purpose of fulfilling their pilgrimage or umrah. Ihram means the application of certain restrictions, which continue until the main part of the pilgrimage is fulfilled, when the restrictions are relaxed. Ihram starts at a certain point in time and on reaching certain locations. Time wise, it may start at any time from the first day of the month of Shawwal until

the break of dawn on the day of sacrifice which is the 10<sup>th</sup> day of the month Thul Hajjah of the same year. This is a period of two lunar months and 10 days. If one enters into ihram either before or after this period, one's pilgrimage is invalid, but it is acceptable for umrah. Umrah may be offered at any time during the year, while pilgrimage can only be initiated in this period.

As for place, this differs according to the direction from which the pilgrim arrives. People from Yemen and India and areas beyond begin their ihram at Mount Yalamlam to the south of Makkah. These locations have been specified by the Prophets for inhabitants of these countries and for anyone who passes through them, intending to offer pilgrimage or umrah, regardless of the country from where they come. It is forbidden for a Muslim who undertake the journey of pilgrimage or umrah to pass these locations without entering into ihram, whether he travels by road, sea or air. (Arab News – Our dialogue)

### **SACRIFICE OF ANIMALS**

There are two groups– voluntary and obligatory. Voluntary is done as sunnah when a child is born or on the day of Eid by a person who is not on pilgrimage. This meat may be offered as a present to non-Muslims.

In obligatory sacrifice– meat may not be offered to non-Muslims. The person who offers the sacrifice and his immediate family may partake the meat except when the sacrifice is offered in compensation for an omission of a duty during a pilgrimage. This meat must be given wholly to the poor of the Haram area.

### **PRAYERS AT ARAFAT**

On the day of Arafat we pray Zuhr and Asr consecutively, one after the other at any time after Zuhr has fallen due. Each of the two prayers are offered in 2 raka'ahs only. Mahrib and Isha are offered after arrival at Muzadalifah; again they are offered consecutively. Mahrib remains 3 raka'ahs while Isha is shortened to 2 raka'ahs.

Attendance extends from mid-day on the 9<sup>th</sup> of Thul-Hajjah till the break of dawn on the following day. Combine a portion of the day and a portion of the night at Arafat. Should not leave Arafat before sunset, and arrive before dawn.

### **LIFE INSURANCE**

**\*\*** All life insurance is forbidden in Islam. (Ruling by Fatwah Council)

This is alien to Islamic thought and philosophy. Our death is determined by Allah. He has taken it upon Himself to give all His creatures enough provisions to survive. The earth has enough resources to feed all the human and animal population alive. To make an insurance policy sounds to a person with a fine Islamic sense, like insuring oneself against the will of Allah. (Arab News 13-4-87)

### **INCOME FROM FILMS**

**Q:** Income from films permissible or forbidden?

**A:** Filmmaking cannot be described as permissible or forbidden.

It is the film itself, which determines the verdict. On sound Islamic values or documentary or scientific or dramas giving innocent pleasures – there is nothing wrong. In making the film or earning out of it. It is halal.

Phonographic/horror films are forbidden.

(Arab News 17-4-87)

### **SHARES FOR HEIRS**

1/6 to each one of your two parents

1/8 to your wife

Rest to children

Daughters receive half the share of each son

If you had no children, then brother and sisters receive shares along with your parents and wife.

## **COMPLEX CONTRACT OF INVESTMENT**

Any part of the loss should be borne by both parties.

### **INTEREST FROM BANKS:**

Hadith: Prophet (ﷺ) said: “Allah has ruled that no usury is admissible”

This Hadith makes all usurious transactions, including interest paid or charged by banks **absolutely forbidden**.

Prophet (Sal) says: “May Allah curse the one who charges usury, the one who pays it, the one who writes the contract between them and the two persons who act as witnesses to it. We are warned against a fearsome prospect if one do not immediately stop all usurious transactions.

In view of such stern statements, no one can justify any transaction based on usury in any circumstances.

One may enter into a partnership with a trustworthy businessman or buy shares in a company of good commercial standing or buy a house to let etc. It is perfectly legitimate to make use of the facilities provided by the banks so long as they do not involve the payment of receipt of interest.

Bank interest cannot be made use of to pay to poor person or to spend it for a charitable purpose. Our own good

Money has to be spent for this purpose. Interest is foul money and foul things may not be offered to Allah.

If interest had accrued to him in the bank, he will not leave it to the bank. This could be given to one of the relief agencies which are engaged in relief work in famine stricken areas in the Muslim World:

- 1) Islamic African Relief Agency, P.O.Box 3372 Khartoum, Sudan.
- 2). Muslim Aid, Freepost, London N78BR, England.

This ruling is given on the basis that famine victims are allowed things which are not allowed in normal circumstances in order to survive, such as eating carrion or other forbidden things.

(Arab News 18-5-87)

**LEASING TO A BANK;**

There is no objection to your leasing your property to a bank.  
(Arab News 20-3-87)

**BANK LOAN TO BUILD MOSQUE;**

We should spend on the building of a mosque only with halal money. Usury or interest money is foul. So we do not accept interest money for the building of a mosque.

Renting of a building to the bank is permissible. It is also permissible to rent a house to a non-Muslim who commits the sin of not believing in the oneness of Allah. (Arab News 2-2-87)

**DEPOSITS IN BANK AND DRAWING OF INTEREST**

There is no harm in maintaining friendly relationship with such a person, even accepting his invitation for dinner of some other social function. The interest he is drawing will represent a small portion of his earnings. That it is forbidden for him to take interest, there is no doubt. But if we eat at his place, we do not commit a sin. (Arab News 12-1-87)

**BUYING SHARES**

There is nothing wrong with buying or selling shares, provided that one does not invest in the shares of a company which trades in something which are not permitted to buy or sell in a company whose business is forbidden.

Thus to hold shares in a Finance Company which lends money to clients on interest is forbidden. Invest in an ordinary company whose business is perfectly legitimate. (Arab News 12-1-87)

**USE OF INTEREST MONEY**

- 1) Donate it to a Relief Agency ( a person who fears to die of hunger is allowed to eat carrion, forbidden animals and the like)

- 2) To a charitable organization or a trust which makes the provisions of free medicine to the poor ones. The bank would then be instructed to pay the interest money directly to the charitable organization with the recommendation of instruction that it should be used for this particular purpose. In this way no one of you would get the interest money into his own possession. It is paid directly for that purpose and the people who are supervising the charity will ensure that it is used for that purpose.

Note: Money does not earn money, it is one's effort.  
(Arab News 19-1-87)

### **EXCHANGE OF ONE'S CURRENCY**

Technically speaking, exchange of one currency for another in the black market is perfectly legitimate. There is nothing from the Islamic point of view to stop this. However, the rule and law of the country must be obeyed. Because it is considered to be in the best interest of the community.

### **MEANING OF USURY**

Linguistically usury means increase. It is the extra money paid on the principal of a loan or money deposited with the person or an institution. The commission, profit or interest received on bank deposits in any form is certainly included in usury, which Islam forbids. The two elements, which make it prohibited, are that the person who makes this deposit does not undertake any risk. He is not a partner in a commercial transaction, which should by definition bear an element of risk as happens in all commercial business. The second element is that the proceeds in this transaction are fixed at the outset. You may from the moment that you put your deposit to the bank that you will be receiving at the end of the year profits at an agreed rate, say 10% or 12%. This is forbidden. What is permissible to us is the sort of investment partnership, which makes the investor liable to lose in as much as he is liable to make profit. Moreover the right of profit should be determined only by the actual performance of the business in

which he invests his money. This is principle on which Islamic banks operate. It is such banks and financial companies that Muslims should deposit their savings.

## **ON INSURANCE**

### **GROUP, LIFE & ACCIDENT INSURANCE POLICIES?**

**A:** The council of learned scholars in Saudi Arabia recently gave a ruling which makes it clear that all forms of insurance with the exception of “co-operative insurance” are unacceptable from the Islamic point of view. This is because any insurance contract or policy involves an element of ignorance on the part other parties concerned. Other reasons also confirm this ruling. It is worth point out however, that we are here giving a ruling on a practice, which has been imported, from non-Muslim societies. They have devised a system of insurance to cater for their own needs according to their own systems and relations. It has been easier for Muslim countries to import such a system rather than devise their own system which are acceptable to Islam. It remains incumbent on Muslim scholars to try and devise such systems. What holds them back is the fact that Islam is not implemented by most governments in the Muslim world. When the implementation of Islam spread to more countries, such systems will no doubt be devised. In the meantime we should try to avoid insurance as much as possible, especially Life Insurance, which is in fact taking an insurance against the will of Allah.

## **MARRIAGE & WOMEN**

### **TIMING OF MARRIAGE**

Muharram & Safar etc:- All days are creation of Allah and He does not bring mishaps in any particular day. No day, week or month is associated with bad omen in any way from the Islamic point of view. Anytime is good time for contracting or celebrating a marriage. (Arab News 13-4-87)

## **WHEN A MARRIED WOMAN BECOMES A MUSLIM:**



A Christian woman separated from her husband for about 10 years, has embraced Islam. Husband refuses?

She should wait in Iddath for 4 months and 10 days (waiting period) and marriage is annulled, and she could get married to a Muslim without any complications. She refunds any dowry received. See 10 of Surah 60 Al-Mumtahana or the Examined One. (Arab News 6-4-87)

### **WEARING PURDAH OR ABAYA:**

Is it a sin if not worn?

Islam lays down certain principles and as long as people observe them, it does not matter how they design their clothes. Thus an Abayah itself is not important. The woman should conform to Islamic regulations.

Islam requires every Muslim woman not to appear in the company of men (apart from her husband and her relatives whom she may not marry) without covering her body, with the exception of face and the lower parts of her hands. Her dress must not be tight, transparent or eye catching. Thus if she wears a scarf which covers her hair and her neck and a long overcoat, she is well dressed from the Islamic point of view.

Muslim women should not yield to social pressure. She must draw strength from her faith and must never give up trying to change our attitude as to how she appears in public.

Allah forgives us if we ask for His forgiveness.

(Arab News 4-5-87)

### **WOMEN'S DRESS:**

**Q:** Should Muslim women cover their faces when they go out?

**A:** Al-Quran 33:59 This instructs Muslim women to make their dress long to cover their legs.

Surah 24 –An-Noor or Light:– This instructs Muslim women to bring down their scarves or what they wear over their head so that they cover their necks and the top part of their chest.

**HADITH:-** Prophet (Sal) says- A Muslim woman may only reveal her face and the lowest part of her hands. Therefore her dress should cover all her body with the exception of her face and her hands.

(Arab News 20-3-87)

### **WOMEN'S HAIRDRESSING;**

A Muslim woman is not supposed to show her hair to a man other than her husband or on those whom she is not allowed to marry.

There is no requirement of any sort that a woman should keep her hair in any particular fashion. If she cuts, she must bury them. It is not permissible for a man to cut the hair of a woman.

(Arab News 20-2-87)

### **DOWRY OR MEHR?**

In Islamic marriage it is the man who is supposed to pay his wife dowry or Mehr as a condition of marriage. There is certain amount of confusion, therefore we should use the word dower in future as a translation of Mehr. (Arab News 17-4-87)

The dowry, which is paid by the bride to her husband, is absolutely unnecessary from the Islamic point of view. The Mehr which should be paid by the husband to his wife and which is a condition of marriage is in overwhelming majority of cases never paid. The couple only goes through the formality of specifying "the amount" and then the bride forgoes her right without ever knowing the nature of what she is doing.

### **IS ISLAMIC LAW UNFAIR TO WOMEN:?**

Men are required to look after their women folk.

No woman is required to earn her living whether she is married or unmarried. We should look after her and provide her with decent living.

Islam gives the right to divorce to man. When divorce takes place a man is required to pay his wife whatever remains outstanding of

her dowry or Mehr, but he may not claim any part of the dowry he had paid. He has to pay her maintenance during her waiting period, and he suffers the breakup of the family having to look after the children on his own. He may have to get a house or seek assistance from someone from his family. A man stands to lose more hence he is given the right to initiate the process of divorce.

When the wife finds it extremely difficult she seeks divorce through court. In the early years she gets the custody of the children and the husband has to pay their maintenance. (Arab News 30-3-87)

### **THE RIGHTS A WIFE MAY CLAIM AGAINST HER HUSBAND:**

Prophet (Sal) has said: Provide her with food when you eat, and with clothes when you dress. You are not allowed to slap her on her face, insult her or banish her from her bed anywhere in your home. The best among you are those who treat their wives most kindly, and I am the kindest of you to my family.”

QURAN: “If you have reason to believe that a breach may occur between the married couple, appoint an arbiter from among her people and among his people.”

They must be keen to protect the reputation of both families. Neither of them may entertain thoughts of forcing a submission by the other party. They must try to achieve what is best for the husband, wife and children. They also keep the family secrets without publishing them

If they like to have reconciliation, but are only prevented from doing so by strong feeling of anger, then the arbiters attempt will be successful. If they both wish to set things right, Allah will bring about accord between them. Last resort to save troubled marriages is arbitration. (Arab News 27-3-87)

### **FEMALE CIRCUMCISION:**

The form of circumcision used was the taking off only a very small part of the labia majora.

(Arab News 27-3-87)

1). A Pharaonic type– removal of large part of the area and stitched. This disrupts the natural functions of the body. This is forbidden.

2). Ordinary type – Similar to the boys and common in many countries. This involves the removal only of a small part, which is considered superfluous.

For boys it is recommended, but for females this cannot be said with any degree of unanimity. This is neither recommended nor discouraged. Others say it is recommended to some extent.

It is up to the mother to circumcise her daughter or not. If she does, believing that she is following the sunnah of the Prophet (ﷺ), she earns reward from Allah for her intention. If she does not, then no blame is attached to her.

Circumcision of male or female is not obligatory in Islam. It is recommended for boys much less for girls. (Arab News 27-6-86)

### **WHEN CONFLICT ERUPTS WITHIN THE FAMILY:**

1<sup>ST</sup> Stage-- As for those women from whom you fear rebellion, Admonish them first.

2<sup>nd</sup> Stage - Then leave them alone in bed. This measure may not be effective in certain cases. There is another method, which is more severe.

3<sup>rd</sup> Stage - then beat them.

### **MARRIAGE:**

Marry for – her wealth, her beauty, her family lineage, and her strength of faith.

Try to win the one with strong faith, if you wish to prosper. (Arab News 20-2-87)

### **WHEN TO MARRY:**

There is no specific time when marriage becomes obligatory. The Prophet (ﷺ) said: Marriage is my Sunnah. He who turns away from Sunnah does not belong to me. This does not mean that a person who does not get marry commits a sin. What is meant is if he abstains from something which the Prophet (ﷺ) has strongly recommended to all his followers. There are several personal factors, which affect the time when a person should get married. Hence, being a practical religion, Islam does not compel its followers to marry at any particular age. Even if one is healthy and prosperous, he commits no sin if he does not get married. Some people do not feel the need to marry, and Islam does not impose on them a duty, which they may find hard to fulfill. Let us say in short that the proper time for marriage is when one feels the need for it and is able to fulfill the duties and responsibilities attendant on being married. (Arab News -- Our dialogue)

### **MARRYING CHRISTIAN OR JEWS**

Muslims may marry Christian or Jewish woman, but they can marry none of the followers of other religion.

On the other hand Muslim women marry only Muslim men. They are not allowed to marry men who follow any religion other than Islam.

As for observing the rituals of other religions, Islam makes its stand clear. If by 'observation' we mean participation in such rituals, then it is not accepted at all. We are certainly allowed to attend the social events to which we may be invited by our non-Muslim neighbors, but when it comes to religious worship, we cannot take part. If we do, we recognize those religions as valid. (Arab News 24-10-86)

### **INTERFAITH MARRIAGES:**

Islam permits a Muslim man to marry a Christian or a Jewish woman without imposing any limitations on that permission. It is permissible for a Christian woman who is not of the Israeli race to be married to a Muslim man. The children under such a marriage

are perfectly legitimate. They are automatically considered Muslims since their father is a Muslim. (Arab News 22-9-86)

### **INTERFAITH MARRIAGES:**

**Q:** - Marry a Christian or Jewish woman?

**A:** - Nearly all Christians nowadays believe in the Trinity. They claim that Jesus was the son of God. This is the significance of the trinity. Only a small sect of the Christians still believes in the Oneness of Allah. These are called UNITARIANS and they are not considered 'believers' by other Christians. These beliefs were well known at the time when Quranic revelations were given to the Prophet (ﷺ). They are warned in the Quran that they must desist from making such claims or else they would suffer punishment of Allah. In spite of all this, we have been allowed to marry Christians and Jewish woman. No special restrictions were placed on such marriages. We have not been asked to convert such women, to Islam before or after marrying them. Hence we cannot change what Allah has legislated. We cannot make unlawful what He has made lawful.

If a Christian woman marries a Muslim who lives in a Muslim society where Islam is fully implemented, then it is highly likely that the influence on such a wife, on her children and their belief would be minimal. Indeed we expect that when she has mixed with Muslims and relies the nature of Islam and Islamic teachings, she would be more susceptible to accept Islam. On the other hand if a Muslim man marries a Christian in a European or American society which is predominantly Christians, the effects will be quite serious. The husband would find himself the weaker side in his relationship. Shortly after the marriage he begins to realize that he has made a mistake. Regrets normally come too late. To enter into a marital relationship is much easier than to get out of it. A decision, which has been made without careful study, may cause regret for the rest of one's life.

The conclusion which we are bound to come to is that such a marriage is permissible, but may not be desirable. Allah has made it permissible for us because in certain cases it is the best we can find. The permission that Allah has given does not mean that we should go about looking for a Christian or a Jewish girl to marry. The disadvantages of interfaith marriages are too obvious. The success rate in such marriages is very low. Hence we must always be on one's guard (Arab News 12-7-85)

### **MARRYING CHRISTIAN OR JEWISH WOMAN**

It is open for a Muslim to marry a Christian or Jewish woman provided that the Islamic standards of morality and chastity are strictly observed. When a Muslim marries a Christian or a Jewish he is not required to force her to become a Muslim. Islam does not believe in coercing people into becoming Muslims. It expects every Muslim, however, to try to make the message of Islam known to people. We are required to tell others about the purity of our faith and the sort of happy human life it established. It is upped them to accept or reject it. None deserves to be informed about Islam more than a close relative, particularly one's wife who is not a Muslim is. (Arab News 18-10-85)

### **MARRIAGE BETWEEN FIRST COUSINS:**

Islam permits marriage between first cousins. Prophet (ﷺ)'s daughter Fatimah was married to the Prophet's cousin Ali. Prophet recommended marrying outside their families and indeed outside their clans. Hereditary points of weakness in a certain family tend to be more pronounced in the children of any marriage between cousins of that family.

It is more preferable to choose a marriage partner from outside one's family.

### **WOMEN FORBIDDEN TO MARRY:**

Surah 4:23,24

**Forbidden firstly because of lineage:-**Parent, grandparents, mother, grandmother, paternal or maternal (under mothers)

**Secondly:-**his own issue of any degree his daughter or daughters of his children be they male or female of whichever degree they may be (under daughters.)

**Thirdly:-** The issue of his parents of any degree, sister or daughters of his own brothers and sisters and the daughters of his nephews and nieces. (under sisters, your brother's daughters)

**Fourthly:-**The immediate issue of his grandparents paternal or maternal aunt, father's aunt or aunt of his maternal or paternal grandfather, his mother's aunt, or the aunt of his paternal or maternal grandmother.(Under aunts and paternal and maternal). Those who issue indirectly from grandparents i.e., cousins who are on the father's side or mother's side are permitted to marry.

**Women forbidden to marry, through marital relationship:-** 5 Groups:-

- 1). Parents of one's wife, regardless of their degree. Mother of his wife or her grandmothers, maternal or paternal no matter how high their degree is. This comes into effect when the marriage contract is entered into whether consummated or not (Under mothers of your wives)
- 2). The issue of one's wife regardless of their degree. Daughter of his wife or the daughters of any degree whatsoever. This prohibition does not come into effect unless his marriage to his wife is consummated: Your step daughters– who are your foster children born to your wives with whom you have consummated your marriage; but if you have not consummated your marriage with them, you will incur no sin (by marrying their daughters).
- 3). Former wives of one's father or grandfathers of either side. A man is thus prohibited to marry his stepmother or the former wives of any of his grandfathers, of whichever degrees they may be whether on his father's side or his mother's side. "Do not marry women whom your fathers have already married unless it be a thing of the past."



4). Wives of one's own children. Thus a man is forbidden to marry the wife of his own begotten son, or the wife of his grandson or great-grandson of any degree. (The wives of your own begotten sons) Adoption has been stopped by Islam which demands that all children be called after their own fathers.

5). The sisters of one's wife. It is forbidden to marry 2 sisters at one and the same time. The group involves suckling, which include all groups forbidden to marry through lineage and marital relations. There are nine groups of women who are forbidden to marry through suckling. (Arab News 28-11-86)

**SEEING THE BRDE:** When a man proposes to the girl's family, he is recommended by Prophet (ﷺ) to see her. This is normally done in her own home by arrangement with her family. To meet outside with no one from her family around is something which Islam neither encourages nor approves.

**WEDDING CEREMONIES:** Islamic wedding is a simple affair. There need to be two witnesses and the guardian of the bride as well as the bridegroom or his attorney. The marriage contract is made by an approval by the bride's guardian of the marriage and acceptance of it by the bridegroom. The presence of two witnesses ensures the minimum measure of publicity required by Islam. The marriage contract could be made anywhere, at a Registry Office, in Court, or as happens in many Muslim societies in the home of the bride's parents.

It is important however, to publicize marriage. Prophet (Sal) recommends to have our marriage contracts made in Mosques, so that the local community could share in the happy occasion. A good time and place to make a marriage ceremony is the local mosque after the end of Friday prayer.

A wedding ceremony can be arranged later and it could be held anywhere. This should be a festive occasion. Prophet (Sal) says: Publicize marriage and hold it in mosques and play the tambourine to celebrate it. He also recommends strongly to invite our relatives

and neighbors to a wedding dinner. This is arranged by the bridegroom.

To take a Video film of a happy occasion like marriage is permissible, provided it is shown only to people whose presence in a wedding party is permissible in Islam. If attended only by women in which they wear clothes which are acceptable in the company of women, but not in the company of men, and then go round to show the film to a mixed company is not acceptable. If the video is kept for a very limited use, then it is alright to take, if not it is far better not to take it at all. **Since a close watch cannot be always maintained in such matters, it is recommended that no video film is taken of wedding parties.** (Arab News 8-12-96)

### **MARRYING ORPHAN GIRL; (4:3)**

If you fear that you may not deal fairly by the orphans.— It is then a question of taking precautions and making sure to be in the safe side and fear Allah's punishment, when a guardian suspects that he may not extend fair treatment to an orphan girl he is bringing up. What it requires is that the orphan must be treated fairly, in every sense of the word and in all situations; whether relating to dowry or any other aspects, such as a guardian marrying an orphan girl for her money, not because he has an affection for her, or he feels that her personality makes her a suitable wife for him. Another example of unfairness is that when a guardian marries an orphan girl despite a wide age gap between them which makes a happy married life rather untenable without giving any consideration to her own feeling in the matter. She feels shy or reluctant to express her views through fear of disobeying the guardian or her wealth may be squandered by him. Hence the Quran says: Allah is ever watching over you."

When guardians are not fully certain of maintaining fairness with orphan girls, there are other women for them to marry. If you fear that you may not deal fairly by the orphans, you may marry other women as may be agreeable to you 2 or 3 or 4. But if you fear that

you are not able to maintain fairness between them, then marry only, or those whom your right hands possess. (Arab News 1-8-86).

### **MARRIAGE WITHOUT DAUGHTER'S CONSENT**

A father is required to choose a good husband for his daughter. Without her consent the marriage is valid, but parents are not supposed to do that. They should seek the consent of the girl. If she has not consented, she may seek and will be granted a nullification of her marriage to which she has not consented. (Arab News 22-8-86)

### **MARRIAGE WITHOUT DOWRY:**

While payment of dowry is essential for Islamic marriage, the Prophet (ﷺ) recommends not too exorbitant dowries for our daughter. He praises a woman who marries for a small dowry. He is absolutely clear on this point showing that those who receive high dowry need not take any pride in that. Islam encourages all Muslim men and Women to get married Dowry is simply a compensation for the bridegroom in return for her becoming the wife of her husband. By marrying him it is she who sacrifices more. Hence the compensation is needed. After she chooses to accept a small dowry that should endear her more to her husband.

The Prophet (ﷺ) tells us "If someone with a satisfactory standard of faith and honesty comes to you seeking marriage, then give him (Your daughter or sister) in marriage. If you refuse, that will lead to spread of great corruption in the land.

What should be considered are good character, strong faith and genuine honesty? (Arab News 2-6-86)

### **MARRIAGE & SEX:**

Marriage is the only means of satisfying the natural desire, which is approved by Islam. No other means or relationship is acceptable. It does not encourage the suppression of desires in the pursuit of any idealistic standards nor does it allow permissiveness. It seeks to establish a happy balance between the two.

Islam makes it a duty of both men and wife to help each other satisfy their sexual desire a legitimate way. A wife is expected not to refuse her husband except for a valid reason. Similarly a man may not vow not to touch his wife for any prolonged period.

Quran lays down that if a husband makes such a vow for a period exceeding 4 months, he has to choose one of two options:-

He either changes his attitude and resumes his full marital relationship with his wife, or he divorces her. A period of 4 months is judged as enough to re-establish the normal relationship between the man and wife. If after such period he continues to deny his wife her right, then he should not stop her from marrying someone else.

Islam encourages husband wife to establish relationship based on mutual love and understanding: (Arab News 25-10-85)

### **MARRIAGE WITH TWO SISTERS:**

In the Quranic verse which specifies the woman who are not allowed to marry (4:23)-two sisters at the same time and it is totally forbidden. Hence you will not find a single Muslim with even the most meager knowledge of Islam, who will claim that such a marriage is permissible. Even if the man married the second sister in the proper way with a marriage contract, the marriage is not valid. If children are born, they are children born in sin i.e. illegitimate. His relationship with her is one of adultery. According to Islam a man may marry the sister of his wife only if his marriage is terminated either by divorce or by the death of his wife. If he maintains a relationship with his present wife's sister, whether he calls that relationship a marriage or not, he may find himself in a very different position.

In case of his wife's death, his divorce- some scholars are of the opinion that he still cannot be married to her sister. They say that because he has precipitated events and tried to marry the sister who is unlawful to him while he remained married to his wife. That sister shall always be forbidden for him to marry. Some scholars disagree on this.

(Arab News 5-7-85)

### **MARRIAGE: UNCONSUMMATED**

**Q:** Wife's family is insisting on divorce on grounds of his alleged impotence?

**A:** The judge will allow the bridegroom one full lunar year from the date of presenting the case to him requiring him to prove that he is physically fit to be married. If after the lapse of one-year (354 days) the judge ascertains that the marriage remains unconsummated, he will order the nullification of the marriage. If the marriage is so nullified, the woman is entitled to keep her dowry in full including the part, which might have been deferred if any. She has also to observe a waiting period, which extends for 3 menstrual periods or 3 periods of cleanliness from menstruation starting from the date of the nullification of her marriage. (Arab News 16-5-86)

### **WOMEN DIVORCE:**

When your wife has finished her period and provided that you had not had sexual intercourse with her after that period, you may divorce her by pronouncing the word divorce once.

This means that if she is in the period, divorce is not allowed. If one has had an intercourse with his wife during her cleanliness from menstruation and wants to divorce her, he should wait until she has finished her next menstruation period. If that period is delayed, then he should wait until it has been confirmed that she is pregnant. When you have pronounced the word of divorce once only, then that constitutes a revocable divorce. You have to inform your wife of that and she immediately starts her waiting period, which lasts 3 menstruation periods or 3 periods of cleanliness from menstruation. During this period she remains in your house and you have to support her as you normally do. She does not stay as your wife but as your divorcee. In other words you must not share the same bedroom and she is required to cook for you or wash the dishes. The separation is complete and effective.

If she is pregnant, her waiting period lasts until she has given birth. If she does not have the period, either because she is too old or too young, then her waiting period lasts for 3 months. During her waiting period regardless of its duration, you have an intrinsic claim to reinstate your marriage. To do so, you simply agree with her to resume your marriage and there is no need for a new marriage contract, dowry or witnesses.

If you do this by law because you live away from home or for any untold reason, the divorce is valid. She starts her waiting period immediately on receiving the information. Of course, then she cannot be in your home during her waiting period. She is entitled however, to receive her maintenance during this period. It must be said that during her waiting period, a divorced woman is entitled to be treated kindly. There must not be anything to spoil relations permanently between the former couple. It should be remembered that this divorce is revocable, and it may happen that the couple will soon discover that they were wrong to be terminated their relationship and they wish to go back especially if they have children. It is wrong to aggravate the situation unnecessarily.

If the waiting period lapses and no reinstatement of the marriage takes place during it, then the divorce process is complete and the woman leaves her husband's home. She is no longer entitled to any maintenance from him afterwards. If it so happen afterward that they regret the separation and they want to be reunited in marriage, then this is possible. It requires however, a new marriage contract and the payment of a new dowry by the husband to his wife. Witnesses must be present when the marriage contract is made. In form and substance this is perfectly a new marriage. It does not matter how long the couple had lived apart. Even if it is one day after the lapse of the waiting period, still a new marriage contract is required.

To all intents and purposes they are perfect strangers to each other. Hence they should approach the new marriage in the same way as people do when they want to marry.

Letter could do this by means of a Power of Attorney. This whole process may be repeated twice. If divorce takes place for the third time, then the marriage cannot be reinstated until the woman has married another man, and then happens to be divorced by him in the normal way. If this happens by rearrangement, then her first husband may be married to her again after she has finished her waiting period. No prior arrangement of this sort is admissible and if this is done then the whole thing is not valid. Prophet (ﷺ) has cursed this type of arrangement and all parties involved in it. People must be careful lest the Prophet's curse falls on them. (Arab News 23-1-87)

### **MAINTENANCE:**

*Maintenance* is paid by a man who divorces his wife only during the period of waiting for 3 menstruate periods or 3 *intervals in between menstruation*. If she is pregnant, waiting period expires on the delivery of the child. If she has no periods, her waiting period is for 3 months. During this period she lives in her husband's house, but separately in every sense of the word. They sleep in separate rooms, and she does not take care of the household duties as she used to do before her divorce. At the end of the waiting period she leaves the house if the divorce is not revoked. She may be given a parting gift, MATAA" for her living expenses for 1 Year. Beyond that she has *no further claim on her former husband*. A khula is a divorce, which is granted at the wife's request. (Arab News 12-12-86)

### **HUSBAND REFUSED TO GRANT DIVORCE:**

There must be a intermediary who should persuade your husband that there is no use for the two of you to try all concerned. Otherwise you have to go to courts.

Khula could be granted at wife's request and you pay back his dowry. (Arab News 26- 12- 86)

### **Divorce- Waiting period:**

*Waiting period –for a divorce- 3 months.*

*If husband is dead – 4 –months and 10 days.*

*(Arab News 17-10-86)*

**CAN A WOMAN DIVORCE HER HUSBAND?** - Islam given the right to divorce to the man. This right can be exercised by the wife only if it has been agreed between her and her husband that the relinquishes his right to her. An expressed agreement must be entered between them which gives the wife the right to divorce. If this condition is not stipulated, then the woman cannot divorce her husband either verbally or in writing in his presence or in his absence.

Khula is a new agreement, which releases the wife from her matrimonial obligations and grants her freedom. The husband is entitled to seek compensation because it is he who incurs loss as a result of this nullification of the marriage. (Arab News 28-3-86)

### **ADULTARY- BURDEN OF PROOF**

The punishment prescribed by Islam for adultery is stoning to death. Once proved no judge or ruler can waive the punishment, reduce it or pardon the guilty person.

The Prophet (ﷺ) has taught that anyone slips and commits a sin he should try to keep it secret, pray for Allah's forgiveness and mend his ways.

There must be a clear and voluntary confession by the person concerned or four male witnesses who declare that they have seen with their own eyes the crime being committed. Anything short of that is not admissible. Women's evidence is not acceptable cases of adultery.

As for confession, it must be voluntary and he should be of sound mind and knows what he is admitting and the punishment, which awaits him for such an admission.

The confession may be withdrawn at any time prior to the infliction of the punishment and any such withdrawal is accepted without question. Moreover, if someone confesses to adultery and



names his or her partner, only the one who has made the confession is punished unless the partner concerned also makes a voluntary confession.

In the case of witnesses, 4 honest men must testify to have seen the crime, being committed. The judge must establish that there is no malice involved. He must also make sure through cross examination, that they know very well what testifying to adultery means. If any of them fails to make an absolutely clear evidence or hesitates in his testimony to the extent that makes the judge determine that he has not seen an actual crime of adultery, the testimony of all witnesses is rejected and the accused person is not punished, If fewer persons accuse any person of adultery and cannot complete their number to four witnesses they are punished for“accusation without proper evidence. This offence carries a penalty of 80 lashes and a rejection of their testimony in any legal case.

A person to make a voluntary confession knowing that the punishment that awaits is stoning to death shows that he prefers to receive such a punishment than to be punished for hi crime in the hereafter.

It must be also pointed out to him that if he is not punished in this life and he sincerely repents of his crime, Allah may forgive him. If the crime is established through witnesses, it shows that it is more or less committed in public and such an action is very grave indeed. It is therefore only proper that the severity of the punishment should be commensurate with the gravity of the sin committed. (Arab News- Our Dialogue)

### **WOMEN- BASELESS CHARGES:**

Allah describes those who accuse Muslim women of immorality without producing 4 witnesses to support their allegations as LIARS.

We must not accept the word of anyone who suggests that a Muslim person whom we know committed such an act without

producing proper evidence. Our attitude must be one of total rejection.

(Arab News 20-2-87)

### **ILLEGITIMATE CHILDREN:**

#### **Minimum period of pregnancy is 6 months.**

If born only 5 months after marriage suggests that the mother must have conceived before marriage. Pregnancy without marriage is fornication. It is a well known fact that Islam does not like to inflict punishment on people who have committed sins unless they freely confess their misdeeds or guilt is proven by the required number of witnesses. When guilt is so proven by confession or evidence, punishment must be inflicted by the Muslim Ruler as he is not an authority to pardon a sinner. Those who commit sin are not encouraged to come and confess it. On the contrary, it is better if they keep it a secret, repent for it, and pray Allah for forgiveness. The Prophet (Sal)said: He who commits any of this dirt (meaning sins) let him cover himself with secrecy. If he were to come to us and confess, we would have to inflict punishment as ordained by Allah.

(Arab News 17-10-86)

### **WHEN A HUSBAND DISAPPEARS:**

If the husband disappears and there is no trace of him anywhere and no information whatsoever, his wife waits for him for 4 years. Thereafter she could be granted a nullification of her marriage. She has to then observe a period of waiting for 4 months and 10 days. The same as a widow. She is free to marry thereafter. This is the ruling given by Umar- ibn Al-Khattab (rali) to a woman whose husband had disappeared without a trace.

If a husband becomes an apostate (rejects Islam) after having been a Muslim, he severs all his ties with the Muslim family and his wife is immediately separated from him and they are no longer married. She is free to marry someone else after making sure that she is not pregnant by observing a waiting period.

### **WOMEN - BIRTH CONTROL:**

During the time of the Prophet (Sal) his companions resorted to methods of preventing pregnancy. He did not object to this. Therefore a Muslim couple commits no sin if they use the contraception method in order to delay or prevent pregnancy.

#### **Conditions:-**

- 1) Must be safe,
- 2) Should not harm the mother or the father,
- 3) This is given only to individuals and not as a national policy to limit the population of a certain country. The Islamic view is that they cannot prevent the creation of a child if Allah wills had to be created.

(Arab News 16-2-87)

### **WOMAN'S PILGRIMAGE:**

A woman can travel with safe company such as a group of women or a close family member on pilgrimage or umrah. (Arab News 5-1-87)

### **PUNISHMENT FOR UNFAITHFUL WIFE:**

In a non –Muslim country **the wife elopes and a few years later, she came back to her husband?**

A: Only punishment is divorce. If he has not divorced her she remains his wife. He could therefore join her back to him and resume his married life with her. He must make sure that she has actually repented her past misdeeds and wants genuinely to start a honest and straight forward life.

(Arab News 19-9-86)

## **WOMAN IN POLITICS:**

**Q:** -Women in Elections/ political office/ Head of a Party/ Be a Commander of An Army?

**A :-** All scholars agree that a woman may not be the overall president or a ruler of a Muslim state or community where she becomes the final authority of all affairs of the state.

**HADITH:-** “No nation will prosper if they assign their leadership to a woman: “The prohibition here is specific.

It is the post, the presidency or the top leadership, which is precluded from being held by a woman.

Apart from this scholars have different views. Some of them preclude women being judges. Some make all post other than the top one, available to anyone who is suitable, man or woman.

Women should be dressed properly in public or to behave in a way, which takes all the rules of propriety as outlined By Islam into account. Women may address a political rally if she properly dressed and if she finds her to what is Islamically acceptable. In this she shares the same obligations with men. What she cannot do, however, is to stand in the midst in the midst of a group of men who are either enthusiastic to be near her or act as her entourage. After her speech and the uproar dies down she is hustled away from the scene into her quarters.

To head a political party or not is a tricky one. If she is to be the head of the government after an election, and in that event is she relinquishes that privilege, then there is nothing to prevent her from holding that position.

Women are not required to fight in a war or of jihad. They could however play a supporting role in a war, which the Muslim community fights, Bringing water and nursing etc., and remain behind the fighting lines. In a situation of dire emergency, however, in an invasion of a Muslim state by its enemies, women are allowed to take an active part in the fighting which ensues to repel the enemy.

(Arab News 15-9-86)

### **INTIMACY WITH A NON-MUSLIM MAID:**

**Q:-** A married Muslim with child had a maid who was a non-Muslim. This woman had been married earlier and deserted by her husband. She had 2 children. This Muslim man became intimate with this woman and a child was born. She is not prepared to be a Muslim. She agrees that the child be adopted in the Islamic way?

**A:-** This Muslim should marry his mistress after she gets a divorce from her husband. If she is a Christian or a Jew, he could marry her. If she is of any other faith, he cannot marry her unless she first becomes a Muslim.

Both are adulterers, hence their marriage is forbidden unless they sincerely and genuinely repent.

*A simple solution is this:-* He must genuinely repent of what he had done with this woman and firmly resolve not to repeat it again under any circumstances. That removes from him the description of a ‘Adulterer’ and makes it permissible for him to marry a Muslim woman. When he has done that he should inform that woman of his repentance and resolve explaining to her that there could be no resumption of their affair. He should however explain to her the 3 reasons, which prevent their marriage as already outlined. He then tells her that if she decided to become a Muslim, all 3 hindrances are overcome. Her adoption of Islam must be genuine. He leaves her to make her own decision, If decides to adopt Islam and if he is convinced that she is genuine, then he can marry her after her first marriages annulled on the basis of her change of religion . For this marriage it is not necessary to inform his present wife of it, although it is preferable to do so.

The child is a Muslim because one of his parents is a Muslim. He must be brought up that way whether he marries the child’s mother or not.

(Arab News 24-8-86)

### **CONFESSION OF ADULTERY:**

**Q:** Husband working abroad learnt on his visiting home that his wife had committed adultery twice with a friend of his. If confessed to him on the promise that he would not punish her?

**A:** This does not have any effect on the validity of the marriage. She remains married to her husband. The wife should turn to Allah and repent, and resolve not to commit that sin again. She should do more of voluntary worship and try hard to atone for her mistake. Her husband may resume his marital relationship with her.

We have to understand the problem of such women who are left alone to look after the family while her husband go to work abroad. We have to recognize the pressures on the wife who stays behind with a young children, constitute a heavy burden which she may not be fit enough to undertake. It is for this reason that Islam does not allow for a man to be away from his wife for more than 4months unless she willingly agrees to his prolonged absence. From practical point of view a man working abroad may not be able to make more than one visit a year to his family. In this situation problems may arise. They could be overcome by understanding, compassion and a genuine on every side to do what is right and repent of past mistakes. (Arab News 5-5-86)

### **SHAKING HANDS WITH WOMEN:**

The majority of scholars have pronounced that shaking hands with the opposite sex is forbidden. Prophet (ﷺ) himself refrained from shaking hands with women on the occasion of their pledging their loyalty to him and pledging their total obedience to Allah. It goes without saying that shaking hands with women is much less acceptable. Muslim should follow the example of Allah's Messenger in every respect. When Muslim men and women know that shaking hands with each other is not something, which Islam accept, no Muslim man would stretch his hand to greet a Muslim woman. Same will be true in the case of women. What we should do is to encourage such understanding and such behavior.

(Arab News 18-4-86)

### **FRIENDSHIP WITH WOMEN:**

**Q:** Is friendship with women permissible?

**A:** Tell believing woman to lower their gaze and guard their chastity.

This is more appropriate for them and Allah is fully aware of what they do. And tell believing women to lower their gaze and guard their chastity.

When Allah has commanded both men and women and warn not to stare deliberately at each other but to lower their gaze, how can friendship with them be permissible? The Islamic view is very clear in this matter. A Muslim woman who is aware of the requirements of her religion and willing to abide by them, does not go out and make friendship with men, socializing and having private talks with them. Specific Quranic instructions to the Prophet's wives who were exemplary their religious attitude, make it absolutely clear with the lesser conduct between men and women in a society which professes to accept the religion of Islam the society is to the perfect Islamic one.

To discuss business over lunch with women, if one is honest, he will soon admit that most of the discussion over lunch will not be concerned with business. It is only a social occasion, which may create more problems than it solves. Look at the societies where traditions have been broken in order to allow social contacts between men and women, we find that this has resulted in more social problems, weakening of family ties, shedding human values, and more seriously, the treatment of women as mere sex objects. Islam has a much more honorable view of women. Hence it tries to protect followers against falling into that depth of immorality in which those who claim themselves to be modern find themselves now.

There are certain situations where looking at a woman is permissible. They are:

When a person seeks to be united with a woman in marriage;

Medical treatment of a woman patient by the medical doctor,

If a man gives testimony in court for or against a certain woman, he is allowed to see her in order to ascertain that she is the woman concerned.

The same applies when he makes a business deal with a woman.  
(Arab News 21-4-86)

### **WOMEN ANNOUNCERS & AIR HOSTESSES:**

There is nothing wrong with a woman speaking to men or reciting the Quran at a public meeting, provided always that she implements the Islamic rulings concerning her appearance in public. What is wrong and forbidden however, is for women to sing in such a way as to excite feelings which may lead to falling in sin or make people entertain sinful thoughts.

Muslim women are always required to wear modest clothes, which cover their bodies with the exception of faces and hands. Hence if a Muslim woman wear an attractive dress and appears fully made up with all sorts of cosmetics, she is contravening the rules of Islam. If she claims that this is required by her job then it is forbidden for her to take up such a job.

A Muslim woman is allowed to travel only in the company of her husband or a male relative whom she cannot marry such as her father, brother, uncle or nephew. It is permissible, however, according to certain school of thought that she travels for pilgrimage with a safe company such as a large group of women traveling together. Contemporary scholars believe that the job of hostess in an Airline is not suitable for a Muslim girl. To start with, it is not a highly honorable job. It is little more than a waitress. I am personally of the opinion that in a Islamic society we will not find a great number of women working as waitresses in restaurants and cafeterias as one see in modern societies.

Moreover the job of an airhostess requires brief or longer stays in cities far from her own hometown. This cannot be approved for a Muslim woman. Hence it is not permissible for her, take up such a job.

(Arab News5-7-85)

### **WOMAN UNMARRIED & WEALTHY-DISTRIBUTE HER WEALTH:?**



**Q.** Can an unmarried wealthy woman who is the only child of her parents give any her wealth to anyone of her choice?

**A:** A Muslim is allowed to give away by will only an amount, which does not exceed 1/3 of his or her wealth. The rest goes to the heirs as they are defined in the Quran. Heirs are given their shares, which are determined by Allah on the basis of their rejection of the faith of Islam altogether. Prophet (Sal) has said that no heir can be given anything by will. It is not permissible to increase the share of any heir by will. Objective should be seeking Allah's pleasure and earning a reward. Nothing should be done to deprive any of the heirs of their shares.

(Arab News 5-7-85)

### **A WIFE'S NAME:**

A woman changing her sir-name after marriage in order to adopt her husband's name. The change indicates that she belongs more to her husband than to her own family. This is something acceptable in the European culture; but not in Islam. We have to remember that not very long ago Europe used to view a wife as an object to be registered in the name of the owner. When she is married her past character is forgotten. This is both unjust and undignified. We have also to remember that this is a Christian practice because Christianity does not approve of divorce. This means that when a woman is married, her tie with her husband is permanent. Her past existence comes to an end as if it never was.

Islam has a different view of women and of married life. A woman according to Islam is fully entitled to maintain her social character and to continue to have her own rights and obligation.

A wife is simply a partner in a new relationship and cannot be viewed as subordinate to her husband in all his action. We have to remember here that in Islam, a woman continues to have the right to use her wealth and administers as she pleases, not as her husband direct.

It is unfortunate the practice of a woman adopting her husband's sir-name has crept into large communities as a results of Muslim countries coming under the yoke of European imperialism.

We can only say that such a practice is un-Islamic and must not be followed by any Muslim woman.

(Arab News 18-10-85)

### **PRESENT TO FIANCEE:**

There is nothing wrong in giving presents to one's fiance after the engagement has been agreed. Presents are supposed to strengthen the relationship. They are not returnable. A person who has given a present to another cannot claim it back in any circumstances.

If you give your prospective wife a present, you cannot claim it back even if the engagement is dissolved.

(Arab News 23-8-85)

### **ILLEGITIMATE PREGNANCY:**

**Q:** If a woman gets pregnant without being, married, and her parents hastily arrange her marriage to the man by whom she became pregnant, what is the status of the baby when it is born? what happens if her marriage is arraigned to some other man?

**A:** If she marries the father of the child and he acknowledges that the child is his when it is born, then the child is his own and no one should or could raise any objection to that. The acknowledgement of the child need not be done in any formal way. The fact that the man is married to the woman and no question is raised on the timing of the pregnancy keep the meteor in the proper light and no one has any interest to question whether the pregnancy occurred before or after marriage. Let me say here that Islam does not like any publicity to be given to such matters. If something is already kept secret, then it should remain so. There is no benefit to individuals or society from any publicity, which may be given to any illegitimate pregnancy, especially when it has been sorted out by subsequent marriage. Of course, the child inherits his or her

father in the same way with the other children to be born in that marriage.

If you consider that the waiting period of a pregnant woman, whether divorced or widowed, is extended until she has given birth, then you are bound to realize something of great importance, namely that Islam does not approve of a second marriage to be made during a woman's pregnancy. This is forbidden. If it is forbidden when the pregnancy is legitimate and the marriage is normal and proper, it is certainly more so if the marriage is arranged to cover up an illegitimate pregnancy. This is the Islamic view, but what people do in their lives is their own affair. On the Day of Judgment, they will face the reckoning and they will be either rewarded or punished according to what they have done in this life and to how **Allah treats them**.

Let us pray that Allah will grant us His Mercy and forgive us whatever sins we may commit in this life.

### **LIVING AWAY FROM FAMILY:**

A woman in a marriage is entitled to be supported by her husband and to receive his care and protection and help each other to lead a virtuous life. It is normally accepted that they should live together. People however, may have the need to travel and if this is prolonged a situation arises where the married couple cannot however, may have the need to travel and if this is prolonged a situation arises where the married couple cannot fulfill their mutual obligation properly. For this reason there are clear guidelines on what is allowed. A man may be away from home in connection with his business for a period of not exceeding 4 months without the need to obtain his wife's. He should however, satisfy himself when he leaves her and their children are safe and have enough money to live comfortably during his absence. If the man's absence is likely to be more than 4 months, then his wife must have agreed to that.

If a woman does not agree to her husband being away from her a long period, even when his travelling is in connection with his business, then she is entitled to seek divorce. An Islamic court will look into the matter and try to make an arrangement, which is suitable to both man and wife. If such an arrangement cannot be achieved, then divorce may be granted. (Arab News 1-11-85)

### **PRAYERS : WITH A IMAM WITHOUT A BEARD:**

This is permissible. If he is the one who reads the Quran best among the congregation, then he is the one who should lead the prayer.

To cover the head is not a Sunnah while at prayer or at other times. Prophet (ﷺ) normally covered his head but that was the social tradition at the time. No great importance need be attached to cover one's head in prayer. (Arab News 10-4-87)

### **PRAYER - COVERING OF HEAD AT PRAYER TIME:**

No specific instruction by the Prophet (ﷺ) which recommends us to wear head-cover when we pray. It is true that the Prophet (Sal) covered his head most of the time during prayer. It was however, the custom in Arabia at the time when people covered their heads normally. Prophet (sal) also prayed without covering his head at certain time. So if one covers his head when he prayers in order to follow Prophet (ﷺ)'s practice, he is rewarded for his intention. If he does not, he breaks no rules or recommendations. (Arab News 9-3-87)

### **PRAYING WITH SHOES ON :**

There is nothing wrong with having your shoes on when you pray, provided that no impurity has fallen on them or that if it had, you had wronged them long enough for the impurity to be removed. Prophet (Sal) prayed with shoes on. (Arab News 18-5-87)

### **PRAYER AT NIGHT, TIMING OF:**

Night Prayer or Thahajjud can be offered any time after one has offered his obligatory of Isha. In fact what we offer of Sunnah or

Witr after Isha counts as night prayer. There is no restriction on the timing of night prayer, which is voluntary as long as one offers it after the Isha prayer and before falls due. No restriction on the number of raka'ahs one may offer at night. Prophet (ﷺ) himself offered only 11 of 13 raka'ahs. Prophet (ﷺ) approved of Witr being prayed early at night and shortly before fair.

However, it is considered the normal procedure that one has some sleep, may be an hour or two, or even long, before one wakes up for night worship. That helps him become fresher and better able to concentrate on his worship. This is however, purely a matter of convenience. If a person decides that it is more convenient for him to offer his night worship before he goes to bed, then it up to him to do so. (Arab News 20-3-87)

### **PRAYER - SAJDAH SAHU:**

Just before you finish your prayer with Salam, offer 2 prostrations in compensation for mistake that you may have made in your prayer. Thereafter you finish your prayer with salam. (Arab News 20-3-87)

### **PRAYERS - ON TRAVEL:**

Travelers are given a concession to shorten prayers- 4- 2 and combine Zuhr and Asr praying both at the same time as well as to combine Mahrib and isha shortening the letter to 2 raka'ahs When Allah gives a concession He offers us a gesture of kindness. When we do not make use of it, we are rejecting His kindness. As regards prayers –even if we are bed ridden, we must offer our prayers in time. The time element is of essence. Allah describes prayer as a “Time related duty imposed on the believers.

QADAA- there are only 2 situations when a prayer may be offered after its time has lapsed, namely-sleep or loss of consciousness and forgetfulness. They should be offered immediately when he recalls it or when he wakeup. To an ill person Allah has given a concession to offer his prayers in whatever position he can manage. We can pray while seated on bed, lying down or by

making signals of his movements with his eyelids- if he is an invalid

(Arab News 20-3-87)

### **DISCHARGE OF URIN WHILE IN PRAYER -:**

If there is a discharge of urine, use a small polythene bag with cotten wool.

(Arab News 20-3-87)

### **PRAYERS CHILDREN AND MOSQUE:**

Prophet (ﷺ) says:-Tell your children to pray when they are 7 and beat them up if not praying when they are 10. Offering prayers in a mosque is part of the process of training for them. Indeed a child of 7 should be encouraged

To go to the mosque and offer his prayers. Although children may form a line behind the congregation, if there is sufficient number of them, it is perfectly in order that a child stands in a line of adults, as long as he is aware that prayer is a serious matter and he does not leave prayer out of a sudden. Although a child may move and turn to look at his father or at something else in the mosque, as long as he stands in his place, he is filling a gap in the line. That is perfectly all right.

Younger children may also go to the mosque. Obviously, if a young child is likely to make much noise, which disturbs the congregation, it is preferable not to take him to the mosque.

(Arab News 23-3-87)

### **PRAYERS-WOMEN IN MOSQUES**

Women may join the congregational prayer in the mosque, but they from their rows independently behind the congregation. It is not compulsory for them to attend Friday prayer or in need any prayer in the mosque. This is due to the fact that they are often busy at home with your children or other household duties.

Those wearing slippers inside the mosque, wear specially made slippers for use inside the mosque. They are not used to walk about in the street.

(Arab News 9-3-87)

### **PRAYER OF IMAM'S-INVALID:**

If the imam's prayer becomes invalid, he signals someone from the congregation to come forward and complete the prayer. The new imam picks up where the original imam has left. If he fails to give the signal and leave, yet a person from the congregation could take over from that place.

When one offering voluntary prayer, he should signal the new comer not to join him. If not signaled, new comer could join him. It is valid even if they are praying two different obligatory prayers. A traveler joining a local congregation prays like them without shortening, and then if for Asr, he gets up and do the 2 rak'ahs.  
(Arab news 27-2-87)

### **PRAYERS- DISCOURAGED:**

After Fajr until the sun has risen well into the sky i.e. half hour after sunrise and the time after one has finished his Asr prayer until sunset i.e. the time for maghrib. This is only discouraged and not prohibited.  
(Arab News 20-2-87)

### **PASSING IN FRONT OF PRAYERS-:**

One must not pass in front of a person in prayer. It is strongly recommended that before one prays, one should put some object in front of him just beyond the place where he puts his head in the floor. That object serve as a screen, which allow people to pass beyond it.

If you are praying and if someone is about to pass in front of you, pay no attention to the fact that you are praying, you should stretch your arm to signal him that you are in prayer and that he should

move away from you. This rule is relaxed in Haram in Makkah and possibly in the Prophet's Mosque in Medina due to overcrowding. If you can avoid passing in front of anyone praying in Haram you do very well. Allah will reward you for taking such extra care. (Arab News 9-2-87)

### **PRAYER,- FRIDAY:**

This is an obligatory prayer, which must be offered in congregation. This is meant to discuss the situation of the Muslim community and its problems. Its purpose is to make worshippers aware of their obligations towards their Lord and to remind of the hereafter so that they may be more conscious of their duties. It stands to reason that should be given in the language, which is commonly understood by the worshippers. How could we expect, then, an imam to speak to a congregation of worshippers in a language, which they do not understand? When he quotes from the Quran or Hadith, he may give that quotation in Arabic and add its translation. Nothing more is required. (Arab News 21-11-86)

### **PRAYER,- FRIDAY KHUTBAH:**

The principles of Khutbah are to remind the people of their duty to worship Allah as He likes to be worshipped. By offering prayers alone they do not merit any high reward unless their prayers influence their lifestyles and their action in day to day life. It is also to discuss the situation of the local Muslim community or the Muslim nation at large. It should be given in the language, which is understood by the people who listen to it.

There is no instruction that the khutbah must be given in Arabic. He may quote a verse or a hadith from the Quran or Hadith and follow that with a translation in the local language.

(Arab News 6-6-87)

### **PRAYERS, - FRIDAY- A DAY OF CELEBRATION:**

Allah has made Friday a day of celebration for the Muslim nation. Proper celebration is associated with the demonstration of



submission to Allah's will by all Muslim. Those who omit it with a seal to be placed by Allah on their hearts. Friday prayers are obligatory. All scholars are unanimous Thus prayer comments the unity of the Muslim. The Prophet (Sal) has made it clear to us that Friday prayer is a duty; threatening on this. (Arab News 28-4-86)

### **PRAYER, - FRIDAY SERMON:**

When Khutbah is in progress, you offer 2 raka'ahs as greetings to the mosque, or sit down and listen to the Khutbah. Once you have sat down, however, you may not stand up again in order to offer voluntary prayers until the Khutbah is over and the congregation has completed their obligatory prayer.

To pray voluntary prayers at the time the imam sits down briefly in between the two parts of his sermon- if the Imam sees this he should draw his attention to the fact that prayer is not valid. The Imam may interrupt his Khutbah to give that advice.

Once a person sits down he joins the congregation in any worship. It is not proper for him to part company with the congregation in order to offer voluntary prayers. He must continue with the congregation and not do anything on his own. The person who has just arrived in the mosque is considered in the process of just joining the congregation. It is therefore permissible for him to offer 2 rak'ahs which should be short.

### **PRAYER, - MISSING FRIDAY PRAYER:**

If missed altogether or arrives in the mosque when the prayer is finished- he prays Zuhr as he normally prays and prays for Allah's forgiveness. If a person arrives and joins a congregation when one raka'ah is completed, then he should complete 4 rak'ahs of Zuhr prayer. This means that his intention is to offer Friday prayer, but he actually offers Zuhr. He receives the reward for his intention.

(Arab News 10-11-86)

### **PRAYER,- FRIDAY- COMING LATE:**

**Q:** Some people come late to Friday prayers and try to sit in the front by walking over those who came earlier?

**A:** Many scholars consider the practices of walking over people who have arrived earlier in the mosque is something to be highly discouraged i.e. **Makrooh**.

Imam shafie goes even further than that. He is reported to have spoken as it is forbidden. Exceptions are made in the case of the Imam who wants to reach the pulpit and finds his way is blocked. If he cannot reach it without walking over the rows of worshippers, then he is allowed to do. Similarly exception is made in the case of a person who sees a gap in the front of the congregation which he cannot reach without walking over others. It may be preferable, however, if he signals others sitting ahead of him to move forward so that he may have enough room to sit. One of the purposes of the Friday prayer is to cement the ties among the Muslim community. They will be able to know one another and especially closer relations among themselves. When people walk over others in the mosque they are bound to hurt them. This consequently defeats the purpose of congregational prayers. A person who wants to sit on the front of the congregation is strongly advised to go earlier. If he goes late, let him sit at the end of the congregation where he does not disturb or hurt anyone else. (Arab News 13-12-85)

### **PRAYER, -EID ON A FRIDAY:**

**Q:** EID on Friday and should Friday prayers (jum'muah) be held?

**A:** There are 3 different opinions expressed by scholars.

IMAM MALIK and some are of the opinion that Friday prayers remain obligatory to all those who have offered the Eid prayer, and those who have not. Others including a number of Shafie scholars make exemption from Friday prayers for those who live far away from the Mosque in order to spare them the difficulty of going to the Mosque twice on the same day. This was done by Uthman (rali) the 3<sup>rd</sup> Caliph.

Other scholars most notably Imam ibn Taimiyah are of the opinion that those who attend Eid prayers are exempt from Friday prayers. However, arrangement must be made for Friday prayers to be held for those who may like to attend.

Abdulla ibn Al-Zubair, Prophet (ﷺ)'s cousin and one of the most renowned scholars of his companions commented that this is the sunnah of the Prophet (ﷺ). Certain Shafie scholars argue that Friday prayer remains obligatory due to lack of evidence justifying exemption. (Arab News 17-3-86)

### **PRAYER, – WITHOUT UNDERSTANDING:**

**Q** :- Recital in Arabic and not understood. Any benefit in that?

**A** :- Yes indeed. There is a great deal of benefit, which comes your way. You are discharging your duties as commanded by Allah, which earns great reward from Allah.

Secondly, there is the general benefit, which accrues to everyone who attends regularly to his prayers. This serves as a constant reminder to him against doing anything which increase Allah's displeasure. There is also the feeling that you are reading Allah's own words. We must offer our obligatory prayers in His own words as He wants us to worship Him.

For DUWA- One could use one's own words for that purpose at all times other than when one offers formal prayers. Anyone can learn the meaning of a few surahs, which he uses in his prayers more frequently.

(Arab News 19-9-86).

### **PRAYER, – ISTIKHARAH;**

Prophet (ﷺ) has taught us to seek Allah's guidance in any matter of importance in personal, family or social life. "This is seeking Allah's choice"

Two voluntary rak'ahs- 1<sup>st</sup> rak'ah - Al-Fathiha and Al-Kafiroon, and 2<sup>nd</sup> rak'ah – Al-Ihlas.

DUA as follows:- "My Lord, I seek Your choice on the basis of Your knowledge and seek the help of your might and I seek You to bestow on me of Your infinite grace. For you know and I do not

know, and you are able while I am not, and You have full knowledge of what remains unknown (to all other than You). My Lord, if you know that this matter (Specify it) is to my benefit in my faith, life and destiny, then facilitate it for me and make it easy for me to choose. Then bless it for me. If on the other hand, you know that this matter (Specify) is to my detriment in my faith, life and destiny, then take it away from me and take me away from it. Choose for me what is good and make me content with it. (Just before going to sleep is better but could be done at any time).  
(Arab News 12-9-86).

### **PRAYERS, – CONGREGATIONAL:**

While entering a mosque if the congregational prayer is about to be concluded, you should join the congregation even if you could barely sit down before the imam finishes. In this way you earn the reward for praying in a congregation.

(Arab News 5-9-86)

The normal and far more preferable practice is for the lines of the congregation to be close to one another and with no gaps in between. This is the ideal situation in normal circumstances, when the congregation is fully accommodated in the area of the mosque. When the congregation is so large that the mosque cannot accommodate all the worshippers, they may join the prayer, even if they form their lines outside on the pavement or in a square, which happens to be next to the mosque. If there is a street just beside the mosque, then they may still join the prayer with the Imam even if they form their lines on the other side of the the street. If there happens to be a river or a barrier, which is difficult to cross between the two parts of the congregation, then those who are behind the river or the barrier may not join the congregation.

(Arab News 10-5-85)

### **PRAYER, – SHAKING HANDS AFTERWARDS:**

What people nowadays do immediately after finishing their prayers is to shake hands with the person to their right and the one to their

left. They may however, shake hands with one or two people. This is certainly an innovation – which was not practiced by the Prophet (ﷺ) or his companions.

However, if after prayers people have something to say to each other either in the mosque or outside it, they may greet each other by shaking hands. Such an action is not associated with the prayer. This is a greeting, which starts a conversation. It is normal in Muslim society to shake hands when you greet someone. (Arab News 5-5-86).

### **PRAYER, - COLLECTIVE WORSHIP AFTERWARDS:**

According to Shafie school of thought there is no harm in a person praying obligatory prayer i.e. Fardh following an imam who is praying voluntary prayers i.e. Sunnah. You do not have to give that person any indication that you are praying Sunnah, since his prayers will be perfectly valid and both of you will earn an additional reward of collective worship.

Mu'ath ibn Jabal (radi)- a companion of Prophet (ﷺ) used to offer Isha prayer with the Prophet (ﷺ) in his mosque before going back to his where another congregational prayer is arranged with Mu'ath (radi) leading the people in his locality. To him that prayer was voluntary and to them it was obligatory. The Prophet (ﷺ) learnt of this and he did not say anything against it. (Arab News 2-5-86)

### **PRAYER, – RECITAL AFTER FATHIHA:**

There is no harm in repeating the same surah twice in the same prayer. What is obligatory is to recite the Fatihah. (Arab News 17-3-86)

### **PRAYERS, - SAUDI SOLDIERS PRAY WITH SHOES ON:**

There are reports from the Prophet (ﷺ) encouraging offering prayers with shoes on, contrary to what the Jews used to do as they remove their shoes when they pray. Do unlike the Jews. They do

not pray with their shoes on. Prophet (Sal) prayed in both conditions with and without shoes. At that time mosques were not carpeted. No damage was incurred by anyone walking into the mosque with his shoes on, as long as they do not come in contact with any impurity.

Now a days with mosques having being carpeted or other forms of floor coverings it is preferable that we should enter them after removing our shoes so that no dirt is left on the carpet.

Soldiers and policemen are bound to take considerable time to remove their shoes which has long shoelaces, and much difficulty to remove. They may be going about their duties when the call to prayers is announced. They rush to the mosque and join the prayers. Hence it is proper that they should pray with their shoes on. (Arab News – 25-10-85)

### **PRAVERS, –WHILE ON TRAVEL:**

When a man travels he shortens his prayer making every prayer which consists of 4 rak'ahs into two only. It is also open to him to combine with 2 prayers offering Zuhr and Asr together at any time from midday till sunset and praying Maghrib and Isha together at any time from sunset to the end of Isha time. (Arab News 21-3-86)

### **PRAVERS, – SHORTENING OF:**

We start shortening prayers once we have left the city in which we live. We continue to have our prayers shortened until we come back home. Unless we stay in one place – according to some scholars, 4 days while others extend it to 15 or 18 days.

To determine the qibla in a place or train it may be very difficult. Better to wait till one arrives at the place of arrival. If you fear that you would miss any prayer, then you should pray while travelling. Be in ablution before starting the journey. He could avail himself of the concession to wipe his socks, after he has had his ablution.

This makes it easy for him to have proper ablution even in the plane or the train. Now-a-days there are wash basins in all these means of transport. (Arab News 7-3-86)

### **PRAYERS, – BEFORE AN OPERATION, CHANGING OF PLACES:**

A patient prays regularly like a healthy man if he could do so. He stands up for prayer if he can. If not, he sits and prays. If he cannot manage that, he prays lying down in his bed. He should remember to pray at the normal times.

Allah has given us the concession to pray in the position, which we can manage so that we do not delay prayers unnecessarily.

When the illness requires an operation, he prays normally till he is taken to the operation theatre. If that happens just before Zuhr is due, he should ask the doctor when he is expected to regain consciousness. If the answer makes it doubtful that he will be able to manage to pray Asr at its proper time, then he prays Zuhar, and Asr just before the operation. When he has regained consciousness he could pray Maghrib and Isha at the proper times. If Isha falls due before he had regained consciousness, then he combines Maghrib and Isha when he offers the latter. He should make ablution in the normal way or ask someone to help him to have ablution. If not he could have tayamum – dry ablution.

QURAN say:- Be mindful of your duties to Allah as much as you can.

PROPHET (ﷺ) says:- If I order you to do something, do as much of it as you can.

When we offer obligatory prayer and voluntary prayer in mosques, it is recommended by the Prophet (Sal) to change places when we finish one prayer and start another.

Scholars interpret this recommendation as intended to increase the number of places where our foreheads touch the ground in prostration. This is because those positions testify for those who pray in them. Every spot reminds him of his Lord and every point where his forehead touched the ground as he prayed will remember his prayer.

**The gap Between the Imam and person joining him.** Maximum gap is estimated at something like 300 meters. If Quran says that on the day of judgement the earth “will tell its news (99-3). The news include such items as who prayed and where. Such a change of position is recommended only if it does not cause inconvenience to others. If it does, then the person should not change his position. He simply separates one prayer from another by the recitation of the Quran, glorification of Allah or something similar.

(Arab News 21-2-86)

### **PRAYERS, – ACTIONS :**

It is important that we do not precede the imam. Prophet (Sal) says: When one of you lifts his head before the imam, does he not fear that Allah may change his head into a donkey’s head or change his form into a donkey’s form?

By preceding the imam one sacrifices discipline. There is no harm in praying with one’s head uncovered. It is indeed not a sunnah nor is it improper for a man to wear a short sleeve shirt when he prays. What is not proper is to wear something, which does not cover one’s shoulders. While in prayer unnecessary movements shows that he is not concentrating on his prayers. What is needed in order to remember that when we pray we

are standing in front of Allah and bound to show humility. When we are keen to show our humility we will not be making any unnecessary movements such as fastening buttons or unfastening our cufflinks.

(Arab News 22-1-85).

### **PRAYERS, WITH LOUD SPEAKERS:**

Those who say that the use of loudspeaker is not permissible should provide evidence for their arguments. It is well known that all matters are assumed to be permissible unless we have a definite statement in the Quran or the Sunnah to make them forbidden.

It is permissible to use loud speaker in prayers. There is an added advantage of ensuring that every worshipper in the congregation hears the recitation of the imam when a loud speaker is used. Without a loud speaker, the people in the back of the mosque will be able only to hear the announcements of the various movements. They will miss what the people in the front do not miss.

(Arab News 13-12-85)

### **PRAYERS,- BEARDS, CONGREGATIONAL PRAYERS ON TV.**

We are strongly recommended by Prophet (ﷺ) to cut short our moustache and to wear beards. The only difference among scholars on this issue is that whether clean shaving- is totally prohibited or not. One can however, safely say that clean shaving is totally discouraged. You may not join any congregational prayers when you watch them on TV or listen to them on the radio. (Arab News 28-6-85)

### **PRAYERS, ON RADIO & TV:**

Joining a congregational prayer, which is transmitted on radio or TV, is not valid. Two conditions are required for the validity of joining a congregational prayer. One is that there should be no great gap a longer distance separates a person from the rows of worshippers in the congregation then that person cannot be deemed to have joined the congregation. The other condition is that there must not be any barrier, which prevents a person in the congregation from reaching the imam should he walk towards him. Thus if a congregational prayer is held near the bank of a river, people on the other bank may not join the congregation although the river may not be very wide and the distance between them and the imam not great.

Praying with a congregation gives at least 25 times the reward of a person praying on his own. The Prophet (ﷺ) did not give even a blind man an exemption from attending congregational prayers in the mosque. He asked him whether he heard the call to prayers. When he said “Yes, the Prophet (ﷺ) told him How can you then stay away?” A congregational prayer strengthens community feeling within the locality. People tend to know one another better and inquire after absentees.

A congregation is made of real people who can talk to one another after prayers and cooperate in solving the problems of the local community. The Prophet (ﷺ) is known to have offered voluntary prayers while travelling on the back of camels but not obligatory prayers.

During travelling we could combine Zuhr and Asr prayers together and shorten each of them to two raka'ahs. We could also combine Zuhr and Asr prayers together and shorten



each of them to two raka'ahs. We could also combine Maghrib and isha also shortening the last.

In a plane or train we are allowed to pray either in our seats or in any space where we can prostrate, bow and stand up properly.

(Arab News 18-10-85)

### **PRAYERS,- EID (PILGRIMS)**

Pilgrims are not required to offer Eid prayers which is a sunnah. It is not an individual duty but a communal one. Pilgrims should leave Muzdalifa shortly before its time for Eid prayers making his way towards Mina where he is supposed to do the stoning at the Jamrah.

(Arab News 30-8-85)

### **PRAYERS,- COLLECTIVE SUPPLICATION:**

Q: - Imam offering supplication after finishing the prayers and the congregation answer with "Ameen. Is this practice supported by Sunnah?

A: - There is no authentic report that the Prophet ever did this after having finished congregational prayer. He certainly finished prayer with glorification of Allah and praising Him, but he did that privately and he instructed his companions to do likewise.

The best time to supplicate is after one finished tashahhud and just before finishing prayer altogether. If he says a couple of short supplications at that time, then he follows the Sunnah. He may lengthen that supplication as much as he wishes if he is praying alone.

However, supplication by the imam during prayer, with the congregation confirming the supplication with the words Ameen, which means "Answer our prayer, our Lord, is acceptable. That form is known as "Qunoot".

The Prophet did that in witr prayer and in other obligatory prayers in times of urgent need facing the Muslim community or when some of its members or the whole community were in distress. Therefore, qunoot in witr is a Sunnah while it is recommended in times of distress.

### **PRAYERS,- TWO IMAMS IN MOSQUE:**

Q:- During Ramadan, late comers start their own congregation to offer the obligatory Isha prayer while the imam is leading the earlier congregation, offering Taraweeh. Is this practice correct?

A:- If congregational prayer is going on in a mosque, there can't be another congregational prayer. There cannot be two imams offering congregational prayers at the same time in the same place. Those who start the second congregation render their prayer invalid. What they should do is to join the first imam, even if he is praying sunnah, such as Taraweeh and even if they want to pray the obligatory prayer of Isha. If they join him for one rak'ah, they complete their three rak'ahs afterwards.

Regarding the number of rak'ahs in Taraweeh, I normally offer 8, but I have great respect for those who say that 20 is the preferable number. My own preference is for 8 longish raka'ahs.

### **PRAYERS,- TIMING OF:**

The range of time for each prayer was explained to the Prophet (Sal) by the angel Gabriel who in two successive days led the Prophet (Sal) in prayer.

Offering on the 1<sup>st</sup> day each prayer at the beginning of its time while leaving it on the second day till the end of it.

1<sup>st</sup> day – he prayed FAJR immediately after the break of dawn.

ZUHR - noon when sun was at its highest position in the sky,

ASR - when shade of objects were equal to their lengths,

MAGHRIB - immediately after sunset.

ISHA - something like an hour and a half after sunset.

2<sup>nd</sup> day -

FAJR - Shortly before sunrise,

ZUHR - a few minutes before Asr time the previous day.

ASR - a few minutes before sunset.

MAGHRIB – A short while after its time the previous day,

ISHA - towards the end of the night.

Prophet (Sal) told his companions that these timings gave them the range of time allowed for each prayer.

There are two conditions when we could offer a prayer after the lapse of its time:-

1. Sleep or unconsciousness'
2. Forgetfulness
3. He should pray it immediately of being aware of having missed it. He is then considered to have offered it in time. There is no other situation where we could offer a prayer after the lapse of its time. Due to laziness or negligence when a prayer is missed, we call it QADHAA. This is a sin. One should offer this prayer and request Allah's forgiveness.

**The weightier opinion however, is that when a prayer is not offered in time, It cannot be offered after the lapse of the time.**

This is based on 4103“Prayers are a duty imposed on believers according to specific timing. Prayers are a time-related duty. Hence when the time element is not kept, the duty itself cannot be fulfilled. In other words there is no such things as QADHAA prayer.

Obviously it is most important that prayers should be offered as early as possible during their range of time.

Best of Deeds Prophet (Sal) said ‘Offer prayers on time’. (Arab News 5-12-86)

### **PRAYING – VOLUNTARY :**

Voluntary prayers are discouraged after Asr until the sun has set, and Maghrib is called. After Fajr no voluntary prayers until the sun has risen well into the sky.

(Arab News 12-12-86).

### **PRAYERS, WHERE SCHOOLS OF THOUGHT DIFFER :**

You follow the imam who happens to lead the prayer in the mosque. If he is a Hanafi imam who does not consider Qunoot to be sunnah, you follow him exactly as he prays. Your prayer is complete and you do not have to compensate for qunoot in any way. You need not say qunoot prayer quickly at the juncture nor are you required to compensate

before you finish prayer. If you do, you commit, what is prohibited which is parting unnecessarily with the Imam. Unity among Muslims and worshippers in a congregational prayer is far more important than doing the sunnah.

(Arab News 21-11-86)

### **GOOD NEIGHBOURLINESS - NON-MUSLIMS:**

Islam encourages its followers to show the greatest degree of tolerance towards followers of other religion. No Muslim who knows his religion well would ever harm a non-Muslim. As Muslims we believe that the only faith acceptable to Allah is Islam. Any religion, which defers from this is, therefore neither valid nor acceptable. We cannot recognize it or take part in any form of worship conducted on its basis.

It is not permissible for Muslims to worship in the temples of non-Muslims, nor is it permissible for them to attend the rituals of worship conducted by non-Muslims. When a Muslim takes part in it, he acknowledge something which is contrary to the very declaration which brings man to the fold of Islam. If he contradicts that declaration he takes himself out of Islam.

Nor is it permissible for a Muslim to take part in a public function which starts with idol worship. One may attend funerals, social functions, weddings etc., in order to offer congratulations or condolences provided one does not take part in the religious rituals. Sharing in their social event is a sign of friendship, but sharing in their worship is very different indeed as this simply acknowledges that such worship has a proper basis. It is contradictory to a Muslim belief nor could we seek and excuse with non-Muslims visiting our shrines in good faith. To start with, in Islam, we do not have shrines to visit as part of our worship except for the 3 mosques in Makkah, Medina and Jerusalem. Non-Muslims are barred from visiting the first two places anyway.

It was suggested by the leaders of the polytheists in Makkah to the Prophet (ﷺ) Surah 109: "1-6. Say Disbeliever! I do not worship what you worship, nor do you worship what I worship. I shall never worship what you worship, neither will you worship what I worship. You have your own religion and I have mine."

The same applies in joining Christian festivals, X'Mas, Easter, New Year. None of these may be celebrated as religious occasions by Muslims.

(Arab News 26-9-86)

### **HOW TO TREAT NEIGHBOURS:**

Prophet (ﷺ) said:- Jibriel (alai) has continued to recommend me to be good to my neighbor until I thought that he would include me among my heirs. This sets a general principle.

Every neighbor regardless of his religion is entitled to our kindness. Al-Hassan Al-Basri said:- 'Your neighbors are 40 houses ahead of you and 40 houses to your back and 40 houses to your right and 40 houses to your left.'

**Priority – to the one whose door is closer to yours.**

Begin with the one who is closer to you.

A believer is not the one who eats his fill when his neighbor is hungry. They must know their neighbors live and if poor then they must send them food.

Prophet (ﷺ) said:- If you cook something with gravy, increase the gravy and send some of it to your neighbor.  
(Arab News 22-9-86)

### **GOOD NEIGHBOUR:**

Sharing pleasures when neighbors meet and care for one another. Greet him when you meet him and enquire after him. If he needs help you should be ready to give it. Speak to him kindly and invite him occasionally to have food with you. If he needs to borrow some money, lend him what he needs. If he is ill you should visit him and enquire after his health. If he suffers a loss of a relative or someone who is dear to him, offer your condolences to him. On happy occasions congratulate him. Attend funerals and remove any cause of complaint, which is in your power to remove. You should not build your house high above his to deprive him of sunlight. Exchange presents – sending some food on a plate and they could be formal. Accept presents. By such treatments the whole area will benefit a great deal. There will be no widow or old age pensioner who spends days on end without having a chance to talk to someone.

Prophet (ﷺ) said:- For a man to commit adultery with 10 women is less of a crime than to commit adultery with his neighbor's wife. Protect a neighbor against anything wrong which may happen to him. He is expected to protect his neighbor's property.

### **RAMADAN:**

A great season for Muslims. Throughout the month they feel very close to Allah. Done solely to please Allah and feels a sense of satisfaction, which is very rare in human experience. Man triumphs over his strongest desires. Freedom from being enslaved by desire. Overcome through fasting the pleasure of self-interest. A 30 days course of training which progresses in a subtle and gradual way at the high level of its last 10 days and reaches its pinnacle with the Night of Power. As the fasting goes on from day to day, the significance of this hard experience becomes clearer and clearer. He is not bored with it. He is after its great prize. He looks out for anything to increase the reward from Allah during the fasting. Prophet (Sal) has recommended to spend much of the nights in worship. The last 10 days of Ramadan are singled out for special significance and he went into full mobilization. The Prophet (Sal) did 3 things during the last 10 days: First is to tighten his dress that is he did not have sexual intercourse with any of his wives in those 10 days. This he did voluntarily and this not forbidden.

Secondly– he stayed up all night 'He made his night alive'. This was through night worship praying, reading the Quran, celebrating Allah's praises, thanking Him for His bounty etc.

Prophet (ﷺ) woke up every one in his household.

Night of Power – last 10 days to seek the night in the odd numbers of the last 10 days. 21<sup>st</sup> means the night which starts with sunset on the 20<sup>th</sup> and we should not confuse that with the western way which considers the point of midnight the end of one day and the start of another. Our days finish and start at sunset.

Seek the Night of Power one of the 5 nights of 21, 23, 25, 27 and 29<sup>th</sup>. Aisha asked

Prophet (ﷺ) what to pray on the Night of Power. He said say: My Lord, you are much

forgiving and you love forgiveness. Therefore forgive me. That is all, the Prophet (ﷺ) said to her. What does any woman being want more than to be forgiven? Is there any greater prize than Allah's Forgiveness?  
(Arab News 2-6-86)

### **FASTING: STARTING THE DAY OF**

**Q:** --Can one eat till the time of Fajr prayer?

**A:** -The Quran says eating and drinking is allowed until one can distinguish the whiteness of the day against the blackness of the night at dawn. This is the time the Fajr prayer falls due. This means that the day of fasting starts at the time Fajr is called. The fact that the time for Fajr has arrived means that no more eating or drinking is allowed.

(Arab News 4-5-87)

**FASTING: FINISHING OF**– Anyone who finishes his fasting before time through a genuine mistake remains free of blame. Eating or drinking in a moment of forgetfulness does not affect the validity of fasting in any way; Prophet (ﷺ) described such a person as one who 'has been fed or given drink by Allah'.  
(Arab News 27-4-87)

### **FAST, BREAKING ON TIME:**

To have an early meal (suhoor) just before the start of the fasting is strongly recommended and it is a blessing. He ate immediately before dawn. He did this in order to make fasting less harder for his followers. In the same way he has recommended to break fast immediately when it is time to do so. This is once the sun has set.

(Arab News 23-5-86)

### **FASTING - BRUSHING TEETH:**

Brushing the teeth with a toothbrush during the day in Ramadan does not invalidate fasting. Be careful not to swallow the water or the toothpaste. It is however, highly discouraged as the smell of the mouth of a fasting person is far superior in Allah's view to the smell of musk.

(Arab News 11-5-87)

### **FASTING & MEDICINE:**

**Q:** -During fasting can one take medicine?

**A:** -Injections, intramuscular and intravenous may be given to a fasting person in any situation. Samples of blood may be taken while he is fasting.

Use of aerosol inhalers by asthma patients is permissible and does not invalidate fasting.

Use of ear, nasal and eye drops as well as suppository does not invalaidate fasting. Imam ibn Hasm says that people does not use these organs to get food inside them. Allah has forbidden to eat, drink and to have sex during fasting. We do not violate His orders when we take eye drops or nasal drops because these are not food or drinks. However, sick people need not fast provided they compensate similar number of days later. Under certain conditions these nasal or eye drops may have to be used when a person being considered sick to justify exemption from fasting.

(Arab News 4-5-87)

### **FASTING: VOLUNTARY**

- Six days in Shawwal.

- Three days in the middle of every lunar months.
- Mondays and Thursdays of every week.

There are extended fasting. Fast beyond sunset right into the 2<sup>nd</sup> day and perhaps to the 3<sup>rd</sup> day without a break. Prophet (ﷺ) did this, but he has said not to do this extended fasting and that the Prophet (ﷺ) was fed and given drinks by My Lord!  
(Arab News 11-5-87)

### **FASTING/TARAWEEH PRAYER IN RAMADAN:**

Hadith by– ( Aisha (rali)- Prophet (Sal) prayed not more than 11 or 13 raka’ahs. That is 3 witr, 2 sunnah of Isha and 8 taraweeh.

Umar ibn Al Khattab (rali)– made this a congregational prayer of 20 raka’ahs. He would have known that there was something to support his action on the basis of the guidance from the Prophet (ﷺ). Both arguments are valid. If one prays 40 or 100 raka’ahs no one will question the validity of his action.

According to Shafie school of thought qunoot is recited from the last half of Ramadan.

Others– It is a Sunnah throughout Ramadan.

(Arab News 11-5-87 – summarized)

### **FASTING: WOMEN-**

It is permissible for a woman to take such tablet in order to delay her period. Some women do the same while on Haj and there is no sin in what a woman may do in order to delay her period.

However, this interferes with the hormones of the body. Therefore safety should be ensured, One should not expose to harm in order to attend to an act of worship.

It is necessary for a woman to make sure that no traces of any discharge of menses are taking place while she is fasting.

### **FASTING & WOMEN’S IN PERIOD:**

Fasting is not valid even if she begins her period a few minutes before sunset. She should compensate for that day of fasting by fasting a day later. In the same way she does for the rest of her period.

(Arab News 2-6-86)

### **FASTING, USING– PERFUMES or HAVING WET DREAMS:**

Use of perfumes whether they contain alcohol or not is permissible at any time. There is no evidence to suggest that alcohol is impure.

Wearing perfume does not affect fasting. He is only using it externally and not drinking it.

Wet Dreams does not invalidate fasting. It is something that happens to one over which one has no control. Best thing is to have a shower as soon as possible after he wakes up. If for any reason he is not able to take shower, his fasting is still valid.

(Arab News 11-5-87)

### **FASTING,– DYING IN RAMADAN**

A person who dies in Ramadan does not earn any specific virtue. A person who dies when he is fasting takes with him the proof that he is a good believer.

(Arab News 2-3-87)

### **FASTING IN MUHARRAM:**

10<sup>th</sup> of Muharram Prophet (ﷺ) noticed the Jews fasting. He said: This is the day Allah saved Moosa (alai) from his enemies. We are closer to Moosa (alai) than them. He then started fasting that day. It is an expression of gratitude to Allah for having saved Moosa (alai). Prophet (ﷺ) also wanted to fast on the 9<sup>th</sup> and 10<sup>th</sup> of Muharram if he lived till next year.

This is not as a commemoration on the death of Al-Hussain – grandson of Prophet (ﷺ)  
(Arab News 23-2-87)

### **FAST: VALIDITY OF :**

While fasting you are permitted to bathe, shave, clip nails etc., They do not have any effect on the validity of the fast.

(Arab News 12-9-86)

### **FASTING, (COMPENSATION)**

If one does not fast for valid reason,– illness or travel, he should fast in compensation when he has recovered or returned home, and to complete his fasting before the following Ramadan. If this is not possible, he is allowed to carry his duty to the following year.

Fasting is forbidden on the two Eid days and the 3 days, which follow the day of the Eid Al-Adha.

Normally it is discouraged to fast voluntarily on Friday unless one fasts also on Thursday or Saturday.

(Arab News 5-9-86)

### **FASTING,– SPENDING TIME IN RAMADAN:**

**Q:** - Is it permissible to spend one's time while fasting in the month of Ramadan watching movies and TV programs, listening to radio, playing indoor games or reading novels or magazines?

**A:** -We have to remember that Ramadan is a season of worship. The Prophet (ﷺ) teaches us to utilize whatever spare time we have in Ramadan in reciting the Quran, offering voluntary prayers or reflecting on Allah's creation in the universe. He has also taught us to spend much of the night in voluntary worship, notably, in the prayer known as Taraweeh. This is due to the fact that Allah rewards much more generously any good action done in Ramadan. Hence, the best way of spending one's spare time in Ramadan is to indulge in worship.

It is sometimes not possible for any person to concentrate his thoughts on worship. Allah knows that human nature may require some form of diversion from time to time. He therefore has allowed us any means of diversion, which does not include any forbidden aspect. It is permissible therefore, to use any of the diversionary forms you have outlined, that it does not include any form of gambling, for example. Playing cards is strongly discouraged because they are games which depend on chance. Chess, on the other hand,

is perfectly all right. You should also be selective in what you read of novels of magazines and in what you watch of movies and television programs. Try as much as you can to make your diversionary pursuits as ‘innocent’ and pure as you can. You should also try not to take on “overdose of such diversions. If you spend a large part of your time in such activities, you do not allow yourself enough opportunity to make use of the blessed time of Ramadan. Remember that Ramadan is described as a great-blessed month; it is Forgiveness at the beginning, Mercy in the middle, and a release from fire at the end. With such a season on hand, one does not really need any diversion which may cause him to miss this great chance of earning Allah’s forgiveness and reward.

### **FASTING:ZAKATUL FITR- (IN CASH OR KIND)**

Muslims end the whole month of fasting with a celebration known as EID-al FITR and it is a joyous occasion, which starts with a collective prayer. People then go round visiting friends and relatives congratulating them on this occasion. People cook the best of their meals, buy their children new clothes and their happiness takes various modes or expression.

Allah has imposed on us the payment of Zakatul-Fitr so as not let anyone in the Muslim community feel that he has been left out of this happy occasion. Prophet (Sal) has said that the acceptance of our fasting is made conditional on our payment of this Zakatul- Fitr on time that is before we go out to pray: Eid Prayers. It is obligatory on everyone who has enough for his family’s food on the last day of Ramadan.

Everyone has to pay this charity on behalf of his wife and dependents, and even a baby born a minute before Eid prayers, even an unborn child according to some opinion. The whole purpose is to relieve those poor people of the worries of their needs in this festive season. Prophet (Sal) has said: “Make them rich for the day.”

Islam strongly emphasizes strengthening of social ties within the Muslim community. This should be given preferably in kind.

**2 KG of rice, wheat, dates, barley, or corn, which is considered the staple food of a particular community.**

According to some scholars, it could be paid in cash where there is an abundance of shops and commodities.

In modern urban society, however, it may serve the interest of the poor far better to receive this Zakath in cash. It has been the experience in some societies that when the poor have plenty of wheat given to them, they sell it to bakeries and shops for much less than its market price. This defeats the very purpose of the Zakatul-Fitr and in such societies it is better for the poor themselves to give them cash instead of wheat, barley, corn rice etc. The Muslims must always retain the option of paying in kind because it is the method Islam prefers. This could be paid on the last day of Ramadan, last few days of the fasting month and some allow its payment at any time during Ramadan. (Arab News 30-5-86)

### **ZAKAH FOR JEWELLERY:**

There is a minority of scholars who advocate that zakah should be paid on all jewelry. Their opinion, however, is not weighty considering the evidence that may be given in support of the other view which I have given in my answer to the effect that jewelry owned by a woman for her own personal use and within the limits considered reasonable by other women in her own social standing is exempt from Zakah.



Jewelry owned as investment or as a form of saving, or in excess of what is commonly considered as reasonable by people in the woman's own class is not exempt from Zakah.

### **ZAKAH – PAYMENT:**

The rule which outlines the distribution of Zakah and its beneficiaries is very strict indeed. There are 8 classes of people who may benefit by Zakah. (See Surah 9:60) – Repentance)

The purifying alms ( i.e. Zakah) must be given to the poor, the needy, the Zakah employees, those whose hearts are to be won over and for the freeing of slaves and for those who are in debt, and for Allah's cause and the wayfarers. This a command from Allah.

It is permitted to pay all of one's Zakah to a single person provided that he is in need of that amount.

(Arab News 8-12-86)

### **ZAKAH – LAND:**

If it is a land, which has been bought for investment, and you hope to sell it in future at a higher price, then it is considered a commercial commodity. In this case Zakah is payable on its value at the rate of 2.5%. If it is neither an investment nor an agricultural land, but, simply a piece of land on which you hope to build a house or a garage, then there is nothing to pay as Zakah.

(Arab News 12-12-86)

### **ZAKAH PAYABLE TO– RELATIVES:**

Relatives who are poor may receive your zakah provided that they are not entitled by right to be looked after by you. Parents, Grandparents and children and grand-children may not be recipients of your zakah because they could claim financial support from you by right. You cannot refuse them such support if they are poor. Your married sister on the other hand is supposed to be looked after by her husband. If she and her husband were of limited means, which makes them, entitled to be given of zakah funds, then you would do well to pay your zakah to your sister. Other relatives who are less close to you may also benefit by your zakah.(Comply with 9:60)

(Arab News 17-10-86).

**Q ; - ZAKAH : Payable to mother or sister?**

**A:** Mother is entitled to our financial support by right. Therefore one's mother, grandmother, daughter or granddaughter, or any relative of similar standing may not be paid of our own zakah. We cannot dodge that financial commitment. This means that we are actually paying it to ourselves.

Brothers and sisters cannot clam financial support by right. Therefore they may be paid from our zakah if they are poor. Of course one could do better than that and help his close relatives without limiting his help to the payment of zakah. One who looks after two sisters and pays for their good upbringing will be assumed to be admitted into heaven by Allah.

In paying zakah there is no upper limit on what we may pay him. We can pay him what is sufficient for a whole year or give him what will make him self-sufficient for the rest of his life. Zakah could be paid to cover any of the basic needs of his life. When a person is not paid zakah for several years, remains an out-standing debt, which he must pay

without delay. If it was through negligence or forgetfulness, he should pray for forgiveness and pay for the past years. If he does not have money to pay, he should repay as soon as he can as it is an outstanding debt.

Zakah liability is worked out on the total amount of money, which a person has after the deduction of his normal expenses. If a business is a loss that year, but his assets remain well above the threshold of zakah, he has to pay zakah for that year. Liability does not start with earning, but with owning more than the threshold of zakah, he has to pay zakah which is equivalent of 634 grams of silver. He should work out when he came into the possession of this amount and how much he had on the same date in each of the subsequent years. For each of this year the amount he has to pay is 2.5% of his total possessions. He then sets aside the total amount of his liability and pays it to the rightful beneficiaries.

(Arab News 22-9-86).

### **ZAKAH – TAXES, BUSINESS, REAL ESTATE:**

ZAKAH is for the 8 classed of beneficiaries as in 9:60.

TAXES - State has no option but to levy taxes for the service rendered to its citizens. These two cannot be made related to each other. Indeed they must remain separate. E.g. If you come into possession of Rs.10,000/- on the first day of the month of Safar and this is worth more than 634 grams of silver, so he becomes liable to the payment of zakah which would fall due on the first day of Safar of the following year.

If he adds Rs.500/- every month which he saves from his salary, then on the day when his zakah becomes due, he must pay it for the whole amount of Rs.16,000/- which including his savings for the preceding months and this comes to Rs.400/-. For the next year under the same situation he pays zakah for Rs.21,600/- that is Rs.560/-

Shares, Securities, Savings Bonds and similar forms of investments are treated for zakah purposes in the same line as goods kept by shopkeepers for trading. When zakah becomes payable, the value of these is calculated and the amount is worked out at the rate of 2.5% of their total value. All his possession and assets including all the goods he has is evaluated and deducts from their value any outstanding liabilities and pays zakah on the net balance.

Real Estates including plots of land and buildings are not liable for zakah. Their income is – if there is any agricultural produce from the land, then you have to pay zakah on this.

(Arab News 19-9-86)

### **ZAKAH – PAYMENTS OF DECEASED:**

Payment of zakah is also required to be effected by the heirs of the deceased. Payment of voluntary charity on his behalf is acceptable and rewarded. Indeed both the deceased and the person who makes the payment receive reward from Allah for that important act of Islamic worship.

(Arab News 19-9-86)

### **ZAKAH – PAYMENTS BY WIFE:**

Islam considers a married woman to have her own entity which is separate and independent from that of her husband with regard to all her rights and responsibilities.

In the payment of zakah her liability is separate from that of her husband. The two must not be joined or confused together. So if she holds money of her own which exceeds the threshold of zakah, she must pay the zakah at the end of the year.

Her husband cannot pay her zakah out of his own money. He may pay on her behalf for Fitr at the end of Ramadan. A woman's jewelry which she keeps for her own use, not for investment, is not liable for zakah, if its quantity remains within what is considered to be reasonable for a woman of her social status.

(Arab News 8-9-86)

### **ZAKAH – INTENTION:**

There is no need to declare that what you are paying a poor man comes from zakah. Your intention should be clear. When it is time for you to pay your zakah, you should keep your zakah money aside. (Arab News 28-4-86)

### **ZAKAH TO AN ORGANIZATION:**

It is essential for anyone who pays zakah to ensure that it goes to those people whom Allah has determined as its only beneficiaries. Allah has not left the spending of zakah to the discretion of either 'a Prophet whom He has sent as His Messenger or an angel who commands a high position'. It is up to us, then, to see to it that our zakah is paid to the right people.

When we give our zakah to a charitable organization, however, we have to satisfy ourselves that the organization will spend our zakah in the way Allah has determined. Normally, a charitable body, which accepts zakah and administers its spending provides a separate fund for zakah. It keeps the zakah it received separate from other donations. This helps the organization to carry out its task without running the risk of spending zakah money for purposes other than those Allah has defined.

It is important to specify here that any such charitable organization cannot utilize any part of the zakah money it receives to cover its overheads or its incidental expenditure. This assumes that the organization concerned has a wider area of activity than the mere collection and spending of zakah. If its sole function is to collect and distribute zakah, or if it can separate the expenses it incurs in the process of collection and distribution of zakah from the rest of its overheads, then it can utilize part of the zakah money it receives to cover those expenses. This may be done under the provision that "those who are in charge of zakah are one of the 8 classes of its beneficiaries. According to some school of thought the share of this class of beneficiaries must not exceed 1/8 of the total amount of the zakah.

(Fiqh 3.69 below is not from Arab News)

### **Fiqh-us-Sunnah Fiqh 3.69**

#### **Sadaqah for the Cause of Allah**

Fee sabil lillah means for the sake of Allah—that is, making use of knowledge and deeds to attain Allah's pleasure. Most scholars understood this phrase as fighting for the cause of Allah. Part of zakah designated for the cause of Allah is given to volunteer fighters, especially those who are not on the payroll of the state, regardless of their financial status.

This hadith of the Messenger of Allah, stated elsewhere, also confirms it: Sadaqah is not permitted to the rich except to the following five: the warrior (ghuzi) for the cause of Allah and so no.

As to the pilgrimage (hajj, it does not fall under the zakah designated for the cause of Allah because it is an obligation for one who can afford it. Commenting on the issue, the authors of al-Manar say: “Spending of this portion on securing the routes of the pilgrimage and for providing water, food, and health services for the pilgrims is permissible if funds from other sources are not available.”

Included in the share designated “for the cause of Allah” are those spendings in the interest of the common good that pertain to both religious and secular matters. The foremost is the preparations for war, including buying arms, food supplies for soldiers, means of transportation, and equipment for warriors. However, the supplies for warriors are to be returned to the treasury after the war. This applies especially to unconsumable items such as weapons, horses, and so on. A warrior does not always possess such items, for he uses them in the cause of Allah only when necessary. This is not the case, however, with other recipients of zakah, such as zakah collectors, debtors, people who received money under the expense account reconciliation of hearts,” and the wayfarers. They do not have to return the zakah, even if they are no longer entitled to it.

Also included in the expense account “for the cause of Allah” are projects such as establishing military hospitals, pave and unpaved roads, the extension of military (not commercial) railway lines, and the building of cruisers, warplanes, fortresses, and trenches. An important item in this category could be the preparation of Muslim missionaries and sending them to non-Muslim countries to spread Islam, just as non-Muslim missionaries are now spreading their religions in Islamic countries. Also falling under this heading would be school expenses to prepare adequate courses in religious sciences and in other areas of public interest. Teachers involved in such programs should be given sadaqah as long as they continue to perform their assigned jobs without resorting to other means of income. Scholars who are rich should not be paid for their work, despite their obvious benefits to the people.

#### Fiqh-us-Sunnah **Fiqh 3.80**

##### **Giving Charity to Seekers of Religious Knowledge**

An-Nawawi holds that if someone is able to earn a suitable living and wants to occupy himself by studying some of the religious sciences but finds that his work will not allow him to do so, then he may be given zakah since seeking knowledge is considered a collective duty (fard kifayah). As for the individual who is not seeking knowledge, zakah is not permissible for him if he is able to earn his living even though he resides at a school. An-Nawawi says: “As for one who is engaged in supererogatory worship (nawafil) or for one who occupies himself in nawafil with no time to pursue his own livelihood, he may not receive zakah. This is because the benefit of his worship is confined only to him, contrary to the one who seeks knowledge.”

#### Fiqh-us-Sunnah **Fiqh 3.59**

##### **The Recipients of Zakah**

There are eight categories of the beneficiaries of zakah which Allah specifies in the Qur'an: "The alms are only for the poor and the needy, for those who collect them, for those whose hearts are to be reconciled, for the freedom of those who are captives and in debt, for the cause of Allah, and for the wayfarers; [it is] a duty imposed by Allah. Allah is the Knower, the Wise [at-Taubah 60]. Ziyad ibn alHarith as-Suda'i reported: I came to the Messenger of Allah, upon whom be peace, and pledged allegiance to him. Then a man came and said to the Messenger: 'Give me some of the collected sadaqah.' The Messenger replied: 'Allah did not leave the matter of sadaqat to be decided by a prophet nor to others. He himself classified it into eight categories. If you fit into any of these categories, I will give you your due.'" It was narrated by Abu Dawud although in its chain of transmission there is 'Abdurrahman al-'Afriqi, who is of questionable merits.

The following is an elaboration upon the preceding eight categories:

1. The Poor (al-Fuqara').
2. The Needy (al-Masakin): The needy, along with the poor mentioned above, are those who do not even have basic needs fulfilled. This category parallels the category of the rich who have all they need. As mentioned elsewhere, a person is considered rich if he possesses the nisab—that is, an amount in excess of his essential needs or those of his children with regard to food, drink, clothing, housing, animals, tools of his trade, and similar other necessities. Thus, one who lacks all these is considered poor (fuqura') and qualifies for zakah.

A hadith attributed to Mu'adh instructs: "Take from the rich [that is those who are self-sufficient] and give to their poor. Thus, zakah should be taken from the rich who own a nisab and given to those who are not so fortunate.

No difference has been made here between the poor (fuqura') and the needy (nasakin) as far as their needs, their poverty, and their qualification for receiving zakah are concerned. The two are brought together in the preceding Qur'anic 'ayah with the necessary conjunction so that they could be differentiated from each other. This does not contradict our categorizing the masakin as a subgroup of the fuqura'. In the following hadith, the text indicates that the needy are the poor who are not noticed by the people because they abstain from begging. The Qur'an takes note of them because they, perhaps due to their modesty, go unnoticed.

Abu Hurairah (radi) reported that the Messenger of Allah, upon whom be peace, said: "the needy person (miskin) is not one who goes around asking the people for a date or two, or for a mouthful or two, but the one who is too embarrassed to ask. Read if you wish: 'They do not beg from men importunately' [al Baqarah 273]." In a variant of this report, it is related: "The needy person is not one who goes around asking people for a mouthful or two or a date or two, but the one who has not enough [money] to satisfy his needs and whose condition is not known to others. Thus, sadaqah is given to him and he does not beg from the people." This is narrated by al-Bukhari and Muslim.

**QURAN – READING:**

Reading a translation of the meaning of the Quran is certainly permissible. That is the only way the overwhelming majority Muslims could understand Allah's Message.

(Arab News 15-5-87).

**QURAN READING - PRONUNCIATION:**

It is true that we are supposed to make sure that our pronunciation of the Quran is correct, more particularly to the Surah Al-Fatihah. People should try to learn how to pronounce these sounds. If they fail this does not mean that their prayers are not valid. Allah expects what is within one's ability. Moreover a person reading the Quran finds it difficult in his recitation, because of lack of education, will be rewarded for his recitation.

(Arab News 16-3-87)

**QURAN – READING FOR SPECIAL BENEFITS:**

AL-IKHLAS - This is equal to 1/3 of the Quran.

You earn more rewards by reading the Quran and understanding about its meaning, trying to understand what Allah wants you to do and what things He wants you to avoid with the intention of doing His bidding, you certainly earn more rewards than one who pronounces the words mechanically without trying to understand their message. When your attitude is that of a believer who wants to learn in order to implement, then you will undoubtedly gain from the Quran what no reader with a different sort of approach will ever gain. Such an attitude gives you the blessings of the Quran. You will soon experience a fundamental change in your life. Light of the Quran will fill your days and you will find the right guidance as you face the problems of life. You will not feel alone or deserted. You will feel Allah's hand guiding your footsteps and you will enjoy the sort of happiness no believer could ever experience. What ensures such benefits is Sincerity. This is the element required in everything we do particularly in matters of faith.

The last thing that could be expected of us is to go through any act of worship in a mechanical way, repeating well-known phrases that no longer convey any meaning to a wandering mind. It is in this light that we say that devising a particular system and laying down certain procedures for a voluntary act of worship is not proper. Nothing of this sort

has been taught to us by the Prophet (ﷺ). Nor did his companions organize such worship function of the type, which is commonly practiced in many Muslim countries.

(Arab News 26-1-87)

**QURAN READING – ORDER OF SURAHS:**

Its revelation took over 23 years. We highly recommend to follow the order of the surahs for recitation in prayers. It is a Makrooh to read in the 2<sup>nd</sup> raka'ah a passage or a surah which occurs earlier than the one which we have read in the last rakh'ah.

(Arab News 29-12-86)

**QURAN MADE PURE:**

55:56 - It is not touched except by those who are made pure.

This means that they are purified by someone other than themselves. As it is, it can be a reference to angels who have been purified by Allah.

Quran reading is an act of worship, which is Dhikr. We are strongly recommended by the Prophet (Sal) to have ablution before we engage in Dhikr of any sort. In other words it is far better to take ablution before reading the Quran. Should we read it or touch it without ablution we commit no sin. (Arab News 17-10-86)

### **QURAN RECITATION IN PRAYER:**

The minimum requirement to recite of the Quran in any rakh'ah of obligatory or voluntary prayer is the surah Al-Fathiha. It is the common practice to recite in the first two rakh'hs. One reads another surah or some verse while reading only the Fathiha in the 3<sup>rd</sup> and 4<sup>th</sup> rakh'ahs. This is perfectly acceptable, but if one recited more than the Fathiha in the 3<sup>rd</sup> and 4<sup>th</sup> rakah'ahs, he does well.


(Arab News 19-9-86)

### **QURAN, – AL FALAQ**

Prophet (Sal) loved this surah. To seek refuge in Him and to take protection in the face of any source of fears hidden or visible, known or unknown. The 4<sup>th</sup> verse refers to various types of magic, witchcraft, influencing people's will power and projecting ideas onto their emotions and minds. Black magic exists and it has an effect on man. It is Allah's will that black magic be utilized to influence other people's minds and to make them act and think as one desires. If this is perpetrated by an enemy, the effects are bound to be very bad. Black magic is absolutely forbidden.

(Arab News 15-9-86).

### **QURAN TO NON-MUSLIMS:**

The Prophet  has ordered that no one should travel through the land of the enemy with a copy of the Quran in his possession. This shows the Prophet (Sal)'s keenness that no possibility of the Quran being mistreated must be allowed. This might fall into the hands of the people who are hostile to Islam. You may give them books on Islam. You may give them any translation of the Quran. The prohibition is in giving the Arabic text of the Quran. After all if they do not read Arabic text of the Quran will not benefit them in any way. (Arab News 22-8-86)

### **QURAN READING AND SUJOOD (SAJADA)**

The time to do this prostration of Sujood is where a sign is given in the Quran for it. In some edition there is a line over the word which necessitates a prostration. When you read that sign you do the prostration facing the Qibla as you do in prayer and you offer one prostration, you sit and give salams to your right and left. This is recommended and not obligatory. If one is reciting the Quran without ablution, he cannot offer this sujood because sujood is like prayers require ablution. According to Shafie school of thought it can be compensated by repeating 3 times: **Subuhanallah, Walhaamdulillah, Walailahailalah, Wallahu Akbar.**

(Arab News 28-4-86)

### **MISCELLANEOUS:**

### **VISITING PROPHET'S TOMB:**

**Q:** What we are expected to do? Also about Saints?

**A:** sizable number of Muslims believe that all holy men, including our Prophet, listen in their graves, answer and observe all the things going on in the world. If we evoke their help, they not only help us, they can also avert tragedies overcoming us. In what context should we then view the greetings we offer to the Prophet in his mosque in Medina?

**A:** In any matter connected with our faith, we can rely only on the Prophet. We can have no other authority. Revelation from Allah was vouchsafed only to the Prophet. No one else can claim to receive any information directly from Allah. Revelation took two forms: the Quran, which is the word of Allah i.e. both word and meaning, are revealed; and the Sunnah, which is the Prophet's (sal) own expression of the meaning revealed to him by Allah. The difference then is that both meaning and text of the Quran are revealed while only the meaning of the sunnah is revealed and the Prophet (sal) expressed that meaning in his own words. If any person or indeed any group of persons, claims to have some knowledge which is not expressed in the Quran or the Sunnah, and further claims that information is part of our religion, then his claim must be rejected as false. Allah says in the Quran: I have this day completed your religion for you and perfected My grace to you (5:3) What is complete and perfect can admit of no addition. The Prophet (ﷺ) says: Any person who adds to this religion of ours anything which is not originally part of it, his action is rejected."

What the Prophet (ﷺ) has not conveyed to us is not part of our religion. What he expressed or conveyed to us is Islam. No source other than Muhammad (sal) is admissible in anything relevant to Islam.

**Muhammad** (ﷺ), our Prophet and Allah's Messenger, tells us absolutely clearly: "When a human being dies, all his actions come to an end, except in one of three ways:

- a. a continuing act of charity,
- b. a useful contribution to knowledge
- c. or a dutiful child who prays for him.

Any so-called **holy man** is a human being. Hence, when he dies, his action and his power to act is at an absolute end. There is nothing he can do for us, or indeed for himself. Even the greatest saint, or 'holy' person, cannot do a thing which may increase his own reward for what he did in his life by an atom of weight.

He is in need of Allah's forgiveness for his own sins. Every one of them must have made some slips and committed some mistakes for which he is in need of Allah's forgiveness. They benefit from our prayers should we pray Allah to forgive them. They themselves cannot be of any use to anyone. This is because they completed their terms in this life, which is a period of action, and moved into a stage where they cannot be of any help either to themselves or to others. To say that they can help us in ensuring something which is good to us or in averting tragedies is to give them divine powers which are not theirs. To believe that they have such powers is a form of polytheism. No Muslim should allow any trace of polytheism to creep into his faith. To say that they can see and observe things going around is to deny that they are dead.



I wish to state in the clearest terms that to visit the tomb of any such saint, or “holy” man, in order to evoke the help of the deceased for anything relative to this life or to the hereafter is a form of polytheism which no Muslim is allowed to do.

The Prophet (sal) has a special status. His life as a human being has ended. Until the day of judgement when he is resurrected with the rest of mankind, he has a special form of life of which we know nothing. Everything about his life is known only to Allah. The proper attitude when we visit the Prophet’s (sal) tomb is to greet him by saying: “Peace be on you, messenger of Allah”.

We may add our testimony that he has conveyed Allah’s message to us and given us good counsel. We may not, indeed must not, pray him to do anything for us in this life. We may pray Allah to make him intercede on our behalf with Allah on the Day of Judgement. This is the limit of what we may do when we visit the Prophet’s tomb. Any addition, in any form, is rejected.

(Arab News - “Our Dialogue”)

### **PERSONAL TEACHER / MYSTIC OR SAINT.**

No one will bear the burden of another. Every soul is responsible for what it has done. This is totally alien to Islamic teachings as given to us by Prophet (Sal). When you follow these sufis, etc., it is like a dead body at the hands of one giving him bath before his burial.

**To give dead persons the status of saints who can intercede with Allah and fulfill the needs and requirements of the living. THIS IS AN ABSURD NOTION.**

The dead cannot do any harm or good to a living person. Indeed the living can benefit the dead by praying for them and asking Allah’s forgiveness for them.

(Arab News 17-10-86)

### **POWER OF SAINTS:**

What is the tomb of any man, Saint or not saint, supposed to do to any person, ill or healthy? People say that it is the tomb of a saint and the saint could pray Allah on behalf of a person. The fact is that no dead person can have any effect on the life of a living person. When a person dies his death means the end of his role in this life.

Prophet (Sal) says that when a human being dies, all his actions come to an end except in one of 3 ways:-

- A. Continuous act of charity,
- B. Useful contribution to knowledge,
- C. A good child who prays for him

Endowment of land or building proceeds for the needy, digging of a well, provision of water supply for his local community. When anyone benefits by this charity, Allah increases that person’s reward for it. When a child prays for his deceased parents, Allah accepts that prayer and forgives the father or the mother some or all of their sins.

We cannot classify people into saints and non-saints. This idea is alien to Islam. There are people who maintain a high standard of religious conduct throughout their lives. These are good people and they will be rewarded for their good actions. We cannot however give them the title of saint. If we do, we are giving a judgement which is not ours to give. It is Allah only who judges people according to their deeds. (Arab News 28-3-86)

### CELEBRATING - PROPHET'S BIRTHDAY:

This is an innovation, which cannot be part of Islamic worship. Homage paid to a relic said to belong to the Prophet (ﷺ) is not acceptable. This is not allowed in Islam. The proper way to demonstrate one's love of the Prophet (sal) is to follow his Sunnah.

(Arab News 13-4-87)

There is no authentic report that the Prophet (ﷺ) himself celebrated his own birthday. His companions did not make such celebrations or commemorations. No one has told us that if we celebrate Prophet's (ﷺ) birthday we would be doing something, which Islam encouraged or recommended. Hence such a celebration cannot be part of Islamic worship.

(Arab News 20-3-87)

### CELEBRATION - A RELIC:

Studying the life of the Prophet (Sal) and following his practical examples is the way which he has taught us as one of the guarantee earning Allah's pleasure. This is better than the grandest of celebrations one would hold. To prove one's love towards the Prophet (ﷺ) following him with sincerity and consciousness is the best way.

(Arab News 12-12-86)

### CELEBRATIONS:

(Kundaas in Urdu in memory of JA'AFAR SADIQ)

Prophet (ﷺ) has not recommended us to hold or organize any celebrations related to his own person. We are not required to celebrate the Prophet's (ﷺ) Birthday or indeed any other occasion in his life. How then could it be possible that we should celebrate any occasion in anybody else's life or career? All such celebrations dedicated in the honor or benefit of any person are no more than **false worship**, which incurs Allah's displeasure. For example— reciting Fatihah Surah thousands of times in parrot-like manner is alien to Islamic worship. When we read the Quran we should dwell on the meaning of its verses. The recitation done on this occasions pays no attention whatsoever to the meaning of the recited part of the Quran. Special care taken to the room with incense has no special significance. There is no advantage in burning incense; indeed some people find its smell unhealthy. **These are innovations** and they should not be encouraged, or accepted by any Muslims.

Attendance at such places is permitted if a person goes with the intention of making the teachings of Islam in respect of such tradition clear to the people present and try to persuade them not to go ahead with them. These celebrations come under the heading 'Munkar' something opposite or contrary to Islamic teachings.

If you are forced by circumstances to go to such celebrations, try to make the visit brief, leave the place early and find some excuse not to take part in the celebrations. This is to avoid causing a strain in one's relations with one's friends and relatives.

IT IS TOTAL INNOVATION OR BIDA'AH, as it has no any Islamic terminology.

(Arab News 19-9-86)

### BIRTHDAY CELEBRATIONS:

**Q:** Is it proper for Muslims to celebrate the birthday of his child, the parents, brothers and sisters, pious men, national leaders or indeed his own birthday?

**A:** We have to remember that what is acceptable in Islam is only what the Prophet (ﷺ) has taught us and what the early generation of Muslims has practiced on the basis of the Prophet's guidance. There is no doubt that the birth of a child is an occasion for celebration. It is also an occasion to show our gratitude to Allah for giving us a child.

Prophet (ﷺ) tells that the first thing to be done with a new born child is to say the Athan in the child's right ear and the iqamah in the child's left ear. He should give the child a good name, shave his or her hair, and give in charity the equivalent of its weight in gold or silver. Furthermore we are recommended to sacrifice one or two sheep/goat and invite neighbors and relatives to share with us our happy occasion. When we consider these four actions we find that they relate to various aspects of the life of the child and the community.

This is the Prophet's (ﷺ) guidance and how to celebrate the happy occasion of the birth of a child. Celebrating the child's birthday is simply an imitation of non-Muslim societies, which have such celebrations as a tradition. To borrow the social traditions of non-Muslims is not proper. The effect is that when we imitate others in an apparently harmless tradition we tend to imitate them for other traditions and we open the door for non-Islamic practices to creep into our society. The Prophet (ﷺ) tells us not to invent new practices or introduce them into our religion. We should therefore be careful..

The same applies to celebrating the birthday or the death anniversary of parents, leaders, scholars, pious men, national heroes etc. There is no one more important or greater in history than the Prophet (ﷺ) himself. He does not ask us to celebrate his birthday or remember the day of his death, or indeed, hold any sort of celebration in remembrance of him. Nothing of this is of any benefit to the deceased. What we should do in the case of the Prophet (ﷺ) is to state when we mention his name, the well-known phrase of **PEACE BE ON HIM.**

For our deceased relatives the best we can do for them is to pray Allah to have mercy on them, to forgive them their sins and to make their abode in heaven. We should also give to the poor, on their behalf, and we can be kind to their own relatives and friends. This is what the Prophet (ﷺ) has taught us and this is the best guidance. To imitate others is of no use to the deceased or to the Muslim society.

(Arab News 29-11-85).

### **INTERCESSION BY PROPHET (SAL)**

**NO ONE WILL BE OF ANY AVAIL TO ANOTHER.**

Prophet (ﷺ) will be given the privilege of interceding on behalf of his followers. When all other prophets decline to intercede, finally the people will appeal to Prophet Mohamed (ﷺ). He stands up and then prostrates himself at the foot of Allah's throne. He praises Allah and glorifies Him, at length in his position of prostration. He will then be commanded by Allah to rise and put his request. He requests the privilege of intercession

on behalf of his people and he is granted that privilege to intercede on behalf of believers in the Oneness of Allah.

(Arab News 23-2-87)

### **PROPHET MOHAMED'S (ﷺ) DATE OF BIRTH:**

He was born on Monday night 9<sup>th</sup> Rabie-Al Awwal which corresponds to 20<sup>th</sup> April, 571. Some widely held notice gives the date as 12<sup>th</sup> of Rabie-Al-Awwal;

Prophet's line of descent is known for 21 generations ending with ADNAN. They are:- Muhammad ibn Abadulla; ibn Abdul Muttalib; ibn Hashim Ibn Abdul Manaf ibn Qussai ibn Kilab

Ibn Murrah ibn Ka'ab ibn Galib Ibn Fahr ibn Malik ibn An-Nadhr Ibn Kinanah  
 ibn Khuzaimah Ibn Mudrikah Ibn Ilias ibn Mudhar ibn Nizar Ibn  
 Ma'idd ibn Adnan ibn Udd  
 Ibn Muqawim ibn Nahoor ibn Tairah Ibn Ya'arub ibnYashjub ibn Nahir Ibn  
 Ishmael ibn Ibrahim (Ka'aba)

### **APPEALING TO PROPHET (ﷺ)**

Allah has not instructed Prophet (Sal) to act as an intermediary. Allah has instructed him to tell us that he is near and He answers prayers addressed to Him. Asking Prophet (ﷺ) to accomplish certain things for us in this life is objectionable. (Arab News 26-12-86)

### **APPEALING TO THE PROPHET (ﷺ) :**

Q: -Front walls of mosques are adorned with inscriptions of "Ya Allah" on the right and "Ya Muhammad" on the left. Here in Saudi Arabia the "Ya" is omitted. Could you please explain why. Is it proper to say "Ya Rasool Allah"?

A: -"Ya" is an Arabic model word, which signifies address or appeal. Only a present, living being can be addressed. Since the Prophet (ﷺ) has died, and he is not with us any more, to address him with Ya is wrong. If it is meant by way of appeal, it is even worse. We may appeal only to Allah for help, because Allah is ever living and He is present with us wherever we are. The Prophet (ﷺ) can do nothing for us until the Day of Judgement when he may intercede with Allah on our behalf. His intercession, however, will not apply to anyone who strays away from his guidance. He has taught us to appeal only to Allah. He has also taught us not to treat him on equal footing with Allah. When we put the two inscriptions, which you have mentioned, we are treating the Prophet (sal) on the same level as Allah. This is wrong and contrary to the Prophet's (ﷺ) own guidance and teachings. As I have said repeatedly in this column, our love of the Prophet (ﷺ) can best be demonstrated by following his guidance as his companions did. None of his companions used to address him in such a form after his death.

What those people who say "Ya Rasool Allah" actually do is to appeal to the Prophet (ﷺ) to facilitate for them whatever they want to do. They fall in effect in the pit of

polytheism against which the Prophet (ﷺ) has consistently warned us. I cannot understand why such people repeat such a phrase if they were truly Muslims, or if they truly value the teachings of the Prophet. There is simply no Islamic basis whatsoever for their habit. It is only Allah that can help them, and they should appeal only to Him. In other words, they should say Ya Allah". (Arab News -- Our Dialogue)

### **RAJAB 27<sup>TH</sup> :**

#### **ASCENSION TO HEAVEN.**

This took place 3 years before emigration to Medina. During the intervening 13 years

Prophet Mohamed (ﷺ) did not commemorate that event nor did he encourage or recommend any of his Companions to commemorate it in any way. He did not single out that anniversary for night worship or the following day for fasting. However, a lecture or a seminar could be organized to discuss this event; but it need not be a regular feature.

Similarly Sha'ban 15<sup>th</sup> there is no record that Prophet's companions made a special effort to spend the night in prayer or too fast.

(Arab News 17- 4- 87)

### **SPIRITUAL LEADERS:**

There are 3 essential elements in faith:

1. Belief in the Oneness of Allah
2. Total submission to Allah
3. Individual accountability on the day of judgement.

In his history man has exploited contorted beliefs which have no relevance whatsoever to the divine faith. Religious creeds and philosophies have been preached and exploited by men and nations all parts of the world. Many of these place an intermediary; of one sort or another between man and Allah. They think themselves to be too insignificant or too ignorant to be able to address Allah directly. Their prayers, consequently, may not be listened to or answered by Him. They want to be reassured that their prayers are answered. Be he a clergyman or a fakir or an idol, he is assumed to be pure, pious, influential and close at hand. This tends to create a false feeling of satisfaction. The message of Islam recognizes nothing of this sort. No one is allowed to occupy that position.

Allah addresses man and says:- Man, if you come to me with an earthful of sins, but associating no partners with Me, then I will come to you with an earthful of forgiveness.

Islam does not allow any room whatsoever for such an intermediary.

(Arab News 6-2-87)

### **ENTERING HEAVEN:**

The Prophet (ﷺ) did not promise Heaven to anyone. Allah and Prophet (ﷺ) promised Heaven to everyone who believes in the Oneness of Allah and the Messenger Mohamed (Sal) and fulfills his Islamic duties.

The Prophet (ﷺ) however, conveyed to 10 of his Companions the happy tidings that they would certainly be admitted to Heaven. This he did on Allah's instructions. This was a great achievement indeed considering that some of them lived more than 40 years after the news was given to them. They are:-

**Abu Bakr; Umar, Uthman, Ali, AbuObaida ibn Al-Jarrah, Az-Zubair ibn Al-Awwam, Talhah ibn Oaboidellah, Sa'ad ibn Abu Waqqas, Abdurrahman ibn Auf, and Saeed ibn Zaid.**

While some enter heaven after Allah's judgement that they have merited heaven, some people will not enter heaven until they have been punished for sometime in hell for the grave sins they might have committed in this life.

The saying that the poor would enter heaven before the rich is not correct. The argument that the wealth is an impediment to admission to heaven is not sound. When wealth is utilized in the ways, which earn Allah's pleasure, it certainly facilitates entrance to heaven. E.g. Uthman (rali) who was very rich, but became one among the 10 who got the glad tidings of heaven. (Arab News 9-2-87)

### **EATING IN HOUSES OF PEOPLE OF OTHER RELIGION:**

Allah has made it permissible to eat in the house of people of other religion provided that we do not eat meat, which is sacrificed for deities or individuals other than Allah.

### **EATING WITH NON-MUSLIMS:**

It is perfectly permissible to eat together with non-Muslims, if the food is permissible to eat.

We shoaled be kind and friendly to others though a Muslim makes his religion known and respected by people of other faith. If we boycott other people, Islam will remain something of a mystery to them. Even they are other faith. If we boycott other people, Islam will remain something of a mystery to them. Even they are described as impure—this is only in abstract and not physical. If you shake hands with him you don't have to wash your hands after touching him. Disbelief in Allah is that abstract impurity on Non-Muslims.

(Arab News 2-2-87)

### **MUSLIMS TO SHARE WITH HIS NON-MUSLIM RELATIVES IN FEASTS AND OTHER RELIGIOUS OCCASIONS:**

A Muslim is supposed to maintain good relations with his non-Muslim relatives provided that they are not hostile to Islam. He may not join them in their religious worship. If he worships with them in their churches or temples, he takes himself out of the faith of Islam altogether.

(Arab News 1-11-85)

### **EATING WITH SLAVES AND SERVANTS:**

Many scholars are of the opinion that what a slave is entitled to is to have good food and proper cloth. We must give the servants to eat of the same food we have. This applies particularly to those servants who prepare and cook our food. The Prophet (ﷺ) says that what you feed yourself is Sadaqah.

What you feed your children and your wife and your servants are Sadaqah. Every Sadaqah is amply rewarded by Allah. When you feel that you are rewarded for what you feed your servant, you want to give him or her of the best food you have.

(Arab News 26-1-87)

### **FOOD GIVEN IN THE NAME OF A DEAD SAINT:**

The matter depends on how the food is given or distributed.

**Whatever is offered to someone other than Allah is forbidden to eat.**

When people believe that a dead person could fulfill their wishes then they are guilty of ascribing partners to Allah. Whether that person was devout during his time or not. To think that he can accomplish for us something is a terribly misguided belief. Prophet (Sal) tells us that when a person dies all his actions come to an end except in one of 3 ways:

1. Continuous act of Charity.
2. A useful contribution to knowledge, and
3. A dutiful child who prays for him

Send such food to an orphanage or a poor person without informing them of its origin. When people are in need of food and they go hungry, Allah allows them to eat things which are not normally permissible for him to eat.

(Arab News 12-1-87)

### **EATING WITH THE LEFT HAND:**

The Prophet (ﷺ) has certainly encouraged us to use our right hands for eating, handing things to people as well as all-important things. This is however, a recommendation by the Prophet (ﷺ) to his followers. It is part of what we may term as “good Islamic manners. It is not compulsory which means that a person who does not act on the Prophet’s recommendation does not incur a sin, which necessitates punishment. He who acts on it, however, earns a reward for following the Prophet’s (ﷺ) instructions. A person who has difficulty in using his right hand is excused. What he should do, however, is to try to use his right hand, particularly when he eats. It is natural for such a person to use his left hand. He may not remember all the time that eating with the right hand is preferable. He should therefore, try to remind himself. His reward for following the Prophet’s recommendation is even greater because it is less easy for him. The very fact that he uses his right hand, means that he makes a special effort. If his intention is only to do like the Prophet said, Allah is sure to reward him for that.

(Arab News — Our Dialogue)

### **GREETINGS:**

It is not permissible to use the Islamic form of Greetings – Assalamu Alaikum to non-Muslims. Salam is one of Allah’s names.

Prophet (ﷺ) has said:- Do not say salam to those who drink intoxicants. Even to Muslims who are wrongdoers to say salam is not appropriate. Some scholars are of the opinion that it is permissible to say salams to non-Muslims when we fear that withholding may cause problems to ourselves or to others. If a non-Muslim takes the initiative and greets you with the Islamic greeting, then it is appropriate to return the same greeting to him. All scholars agree to this.

(Arab News 18-8-86)

### **SOCIAL RELATIONS WITH NON-MUSLIMS:**

It is certainly permissible to have such social relations with non-Muslims friends or relatives or neighbors provided that such relations do not lead to our participation in their worship or to any violation of Islamic teachings.

(Arab News 16-5-86)

### **BOWING:**

Bowing down to show respect to parents, elders, chiefs, royalty or any human being whoever is forbidden is Islam.

(Arab News 18-8-86)

### **DUTY TOWARDS PARENTS:**

Sons and daughters are equally required to show kindness towards their parents. In Islamic society it is the man who is required to earn the livelihood of his family. Women are not supposed to work for their living. A man is supposed to look after his wife, his children, his mother and his Sister. In Islam a woman enjoys the same right of ownership as a man. She is entitled to take her own income and to run her own business and for her own investment without interference by her husband. If she has income and property, then she is entitled to support her old parents.

(Arab News – 22-8-86)

### **RESPECT OF PARENTS:**

We have a custom in our country that before we leave home, we touch the feet of our parents or superiors with our hands in order to bow down and show our respect.

A Muslim bows only to Allah. No human being should be shown respect by bowing or lowering our heads or prostration. The prohibition is strict. There are certain other ways of showing respect. Parents should be easily persuaded that it is wrong of them to expect their children to bow in order to show their respect.

(Arab News - Our dialogue)

### **SON TOWARDS PARENTS:**

When the son becomes an adult, he should respect, be kind, look after and love his parents. If you have to marry on your own choice against parent's consent– this should be resolved with tact. Persuade them to accept her. If they adopt an unreasonable attitude, then you will not be guilty of undutifulness if you do not comply with their wishes.

(Arab News 20-2-87)

### **TRANSFER OF REWARDS:**

1. Recite 'Yaseen' when a person is in the throes of death.
2. The family of the deceased is responsible for his debts.
3. If Zakah has not been paid by him, they should pay it up out of what is left behind.
4. Offer a pilgrimage if he had not done and any if you had done one.
5. Paying Sadaqah on behalf of a deceased person

When a human being dies, his actions come to an end except in one of three ways:-

1. A continuous act of charity,
2. Useful contribution to knowledge
3. A dutiful child who prays for his parents.



### **HIGHLY REFINED MANNERS:**

Reference Al Bukhari's AL-ADAB AL-MUFRAD:

This deals with moral values and how Muslims must treat one another. Prophet (Sal) has laid great emphasis on the strengthening of social ties within the Muslim community. The first characteristics of that community are the brotherhood of all its members. That brotherhood imposes obligations in the Hadiths in which Abdull ibn Masoud quotes:-

Prophet (ﷺ) has said "Accept invitations, do not refuse gifts and do not beat up Muslims"

All scholars agree that invitations to the banquet given by a bridegroom on an occasion of his marriage are **obligatory**. It is only recommended according to Imam Malik and majority of scholars. Imam ibn Hazm and his school of thought which relies heavily on taking religious statements at their face value argue that the expression used by the

Prophet (ﷺ) is the imperative which signifies an obligation. Hence acceptance of an invitation is obligatory.

One reason is that the host normally provides much more food than what is sufficient for his guests. When only a small number of invitees turn up, food goes waste while the host has incurred a great deal of unnecessary expenses. Trying to get amends for past grievances, tends to harden an attitude and make differences more permanent. Islam tries to settle such differences in the easy way. Hence we should reciprocate such feelings by accepting the invitations.

Reasons for declining invitations are:-

1. Well grounded suspicion by the guest that the money the host spends has not been earned in a legitimate manner.
2. When only the rich people are invited
3. The presence of someone with whom it is socially unacceptable to associate
4. Host merely invites him in order to make use of his position or influence or gain through him something, which is unlawful.
5. That there will be something forbidden on that occasion such as serving wine or using a table cover and napkins made of silk or cutlery made of gold and silver.
6. If the person invited apologizes in time to his host about his inability to attend due to other commitments, then he does not disobey Prophet (ﷺ)'s instructions.

Gifts should not be rejected.

A Judge should not accept gifts.

Do not beat up Muslims. The normal relationship between Muslims is one of courtesy and good manners. Beating up others should not arise in the first place. It may happen, however, that a person may try to make use of his physical strength either to settle a dispute or to usurp something to which he has no claim. To beat up a Muslim is a grave sin. (Arab News 15-12-86)

### **KINSFOLK AND INCREASE OF INCOME:**

Prophet (ﷺ) says: He who likes to be granted increase in his income and his life to be prolonged, should maintain good relationship with his kinsfolk. Al-Bukhari, Muslim, Abu-Dawood. (Arab News 19-12-86)

**PARENT'S DEBTS:**

Settling the debts of a deceased parent is an act of dutifulness which every child son or daughter is required to show all his parents. It earns Allah's pleasure and a great reward. A debt remains outstanding till the day of resurrection when he has to face the reckoning. He either pays it back with some of his good deeds or Allah settles it on his behalf by adding it to the good deeds of the lender.

Prophet (ﷺ) did not offer prayers for a deceased person if he learnt that he had outstanding debts. It is very important to settle the debts of a deceased parent.

(Arab News 26-12-86)

**RELATIVES WHO HAVE A STRONG CLAIM OF OUR KINDNESS:**

Reward for fostering ties of kinship is great indeed. Prophet (ﷺ) mentions kindness to relatives, and he has made it clear for us how to go about this duty and who of our relatives has the greatest claims of our kindness:-

To Mothers, Fathers, Sisters and Brothers and to your Relatives according to their nearness of relations (who comes next in line).

Prophet (ﷺ) mentions mothers twice as having the strongest claim of our kindness.

Prophet (ﷺ) teaches us that kindness to relatives must not be viewed on a strictly reciprocal basis. We must not adopt the attitude of being kind only to those of our relatives who are kind to us. That is a very narrow view. We must not attach any great importance to our kindness being reciprocated. Being human, we feel hurt when a good turn is not appreciated, but when we remind ourselves, however, that we are certain to earn Allah's reward, our resolve to be kind to others is further strengthened. When a relative cut you off, maintain and foster his ties of kinship. This makes clear that we should be kind to those of our relatives who are unkind to us. Umar ibn-Al-Khaththab said once in a speech, which he delivered in the mosque:-"Learn your lineage so that you can maintain and foster your ties of kinship. According to Islam, it is not enough to keep in touch with one's relatives, it is also important to foster one's relations with them. This could only be done through the cultivation of close relationship.

(Arab News 18-4-86)

**HOW TO HANDLE OFFENSIVE TREATMENT: (By Adil Salahi)**

A Believer is an advocate of his faith.

It is required of every Muslim to make Islam known to other people. That is the role of Allah's last messenger, Prophet Muhammad (peace be on him), since the task of a messenger is to convey his message. The Prophet (ﷺ) certainly did that in an exemplary way, devoting all his time and effort to the task he had in hand. He has left nothing. Allah wants us to know without telling us about it. He conveyed his message complete, intact, clear, free of ambiguity. He received the testimony of his companions when he addressed them during his pilgrimage, a few weeks before he parted company with this world, moving to the presence of his Lord. He asked them repeatedly during his speech: Have I conveyed this (meaning the principles of his message) to you? They all replied, time after time, in one voice: Yes, indeed."Every time, he raised his eyes to heaven and said:"My Lord, be my witness."

Every believer is required to do the same, i.e. to convey Allah's message to people and to call on them to believe in it. That is because the message of Muhammad (ﷺ) is the final, ultimate and complete version of Allah's message to mankind, conveyed by earlier prophets and messengers. The central points are the same, although there are some differences of detail. The teachings of the Prophet, the duties he has outlined to us and the prohibitions he has emphasized provide a complete picture of the sort of way of Allah wishes us to implement for our own happiness. Allah benefits nothing by our obedience, nor does our disobedience affect Him in any way. The benefit is all ours.

In order to convey the message to people, a believer must mix with them and know them in their different situations and circumstances. He has to share with them much of their activities and care about their fortunes. One who does not mix with people cannot convey anything to them. It is only through being in their midst that one can hope to be influential among them. A believer does not seek influence with people in order to achieve any personal gains, but only to make his word acceptable to them when he tells them of Islam and what Allah requires of them with regard to their beliefs and to their behavior.

Sometimes, mixing with people is felt to be undesirable, especially when one is at the receiving end of people's abuse in word and deed. Many people prefer to be alone because that spares them much trouble. What attitude should a believer adopt? Abdullah ibn Umar (radi) quotes the Prophet as saying: A believer who mixes with people and tolerates their abuse is better than one who neither mixes with people nor tolerates their abuse. (Related by Al-Bukhari in Al Adab Al-Mufrad and Al-Tirmithi)

What the Prophet (ﷺ) is referring to here is mixing with people who are not good believers, because a believer does not abuse another. It is well known that Islam inculcates the feelings of brotherhood among its followers and that believers do feel their brotherhood to be real. Therefore, even when they differ, they treat one another with mutual love and respect. But those who abuse a believer do so because they dislike the message he calls on them to adopt. He mixes with them in order to have a chance to convey it to them. When he does, they may abuse him. It is such a person that the Prophet describes as better than one who prefers to isolate himself from peoples so that nothing of evil comes his way from them. However, if one feels that he will not be able to tolerate any ill-treatment he may receive, and that his attempt to repel such treatment may lead to more trouble, he may adopt an attitude of aloofness, provided that he continues to be with the Muslim community, attend congregational prayers, exchange greetings with believers and fulfill his duties toward them, such as visiting those who are ill and attending funerals and so on.

The Prophet also points out an important quality of a believer, namely tolerating abuse. Abdullah ibn Massoud (radi), a companion of the Prophet (sal), reports that he overheard a man from the Ansar describing that distribution of the spoils of war by the Prophet (ﷺ) in these words: "By Allah, this is a division which is not intended to please Allah." Abdulla (radi) thought that he should tell the Prophet (ﷺ) of this. He says: "I came to him when he was sitting with a number of his companions and whispered my report of the incident to him. He took it very hard and it showed in his face. He was so

angry that I wished I had not told him. He then said: “Moosa (alai) suffered even greater abuse than this and he was patient and tolerated it.” (Related by Al-Bukhari and Ahmed) We should understand that there was some gap between the last expression by which the Prophet declares that he would not seek to retaliate against the person who made that remark and the time when he felt so angry. As soon as he cooled down, he decided that he would not take any action against the man.

An even more telling example is the Prophet’s (sal) own description of how Allah treats people. We should remember that human beings give every affront to Allah, without even thinking that they are in need of Allah’s grace and mercy every moment in their lives. Nevertheless, they give him the most offensive of actions and remarks. He still grants them His grace and mercy. Abu Musa Al Ash’ari (radi), a learned companion of the Prophet, quotes him as saying: “There is no one who tolerates offensive remarks which he hears with his own ears more than Allah, the Almighty. They attribute to Him having a son and He still cures their illnesses and provides them with sustenance. (Related by Al-Bukhari, Muslim and others).

We need not comment on this fact. There is nothing more offensive to Allah than the false allegation that He has taken a son to Himself. Yet people claim that and still expect that Allah send them rain and cure the ill and provides them with the goods of this life. He certainly does so and gives them a chance to correct their attitude. If they do, He gives them more of His grace. When we consider the Prophet’s attitude and how Allah treats people, we realize that to be patient and to tolerate abuse which is showered on us because we advocate the message of Islam is the proper attitude to be adopted by every Muslim.

### **TITLE OF HONOUR:**

**Q:** Al Haj or Haji – acceptable as a title?

**A:** This is a common practice in the Muslim world. From a strictly point of view, this is all an innovation. This was not the practice at the time of the Prophet (ﷺ) or in the generations following his time. Al Haj means, “The Pilgrim. We should then call a person who offer prayers, “Al-Musalli” or one who fasts – Al-Saum etc. To give such titles for persons merely performing their duties sounds absurd. It is better to stick to the practice of the Prophet (ﷺ) and his companions. Since this practice was not known to them, it is not a proper practice. We should, refrain from doing it.

(Arab News 13-4-87)

### **DONATING PARTS OF ORGANS:**

This is permissible if it is to save the life of another person through transplant. It is commendable. It should be a free donation and not for any gain but as a sacrifice to save someone who is dear. It should be safe for the donor to do so.

(Arab News 13-4-87)

### **APRIL FOOL:**

It is forbidden, as telling a lie is forbidden. To make fun of another is still worse.


(Arab News 13-4-87)

### **ADOPTION:**

Adoption is forbidden. This is a form of forgery. See Surah 33 –Confederates.

(Arab News 3-4-87)

### **WEARING A CHARM:**

Prophet  prays Allah not to grant the wishes of anyone who wears such a charm. This is forbidden and a form of Polytheism.

(Arab News 11-5-87)

### **SLAUGHTERING SACRIFICIAL ANIMALS:**

It is always preferable to have ablution. Such a habit makes us always ready to offer our prayers whenever they fall due; but before slaughtering an animal it is not required to have ablution.

(Arab News 13-4-87)

### **SLAUGHTERING OF ANIMALS :**

1. That the cut should be made across the animal's neck from one artery to the other and to be deep enough to ensure quick death, and that Allah's name must be mentioned as the slaughtering is made. "In the name of Allah, Allah is the greatest."
2. Use a sharp knife. Hold the animal in a comfortable position. (Arab News 8-9-86)

### **SLAUGHTERING IN THE WEST:**

In the West some animals prepared for slaughter are given an electric shock in the head, which makes them lose consciousness. This makes it easier for the slaughterer to handle the animal. The method poses a problem for a Muslim consumer.

Normal meat of animals slaughtered by Christians and Jews is permissible for Muslims to eat, provided that the animals themselves belong to the permissible or halal category. Animals, which die natural death or are left to die after they are hit by something, are not halal.

In Britain the electric shock used on sheep is of the weaker type. The animal loses consciousness for a very short while. If it is not slaughtered straightaway it begins to regain consciousness after one minute. Hence such meat is permissible to eat. In the case of beef, the electric shock is much stronger that the animal does not regain consciousness. In fact it is left for 30-40 minutes it dies. A few, if any, animals are left for that length of time before they are slaughtered. For at least 30 minutes after the electric shock, the animal is still alive. Hence if it is slaughtered within 30 minutes it is permissible to eat. There remains an element of doubt, slight, as it is concerning the possibility of animals being left for a long period of time, which results in death before slaughtering.

(Arab News 12-7-95)

### **SACRIFICES – DAY OF EID:**

Sacrifices on the day of EID known as Eid of Sacrifice is simply recommended Sunnah, not compulsory in any way.

Sufficient if done once in a lifetime. This is the minimum requirement. It is highly rewarded by Allah.

Divide this into three parts: Keep 1/3 for one's family.

1/3 as presents to relatives and friends.  
1/3 balance to the poor.

(Arab News 18-8-86)

### **SLEEPING:**

When we sleep, the best position is to turn our faces towards Kaaba. Sometimes it is difficult to do that because of the shape of our bedrooms. Hence we violate no Islamic law by not facing the Kaaba when we lie down.

(Arab News 16-3-87)

### **GOLD AND SILK:**

Like gold, silk is forbidden for men in Islam.

Hadith: Prophet (ﷺ) met one of his followers wearing a gold ring. He took it out of his hand and threw it saying why should one of you take a band of fire and put it in his hand.? They are symbols of luxury.

If silk is included in small percentage in the manufacture of certain material, then it is not forbidden to wear clothes made of this material.

(Arab News 9-2-87)

### **SATAN AND MAN:**

Allah tells us about the war, which continues unabated between Satan and man. Satan will always try to lead us astray and we must always try to keep away from error. One's future is determined by the result of this confrontation between man and satan..

(Arab News 6-2-87)

### **786 ON TOP OF LETTERS:**

Scrupulous people do not like to write the name of Allah or Quranic verses on paper which they think may be thrown in a waste paper basket. This is done with respect to the Quran and the name of Allah. Someone came out with the idea of substituting a figure for each letter. There is no merit on this. This is a total innovation.

(Arab News 2-2-87)

### **FRESH CORPSE:**

**Q:** While digging a grave, a full corpse as if it was buried the day before, the cloth in which it was wrapped was also looking fresh. Please throw some light on this?

**A:** The answer is simple. A person who was buried earlier in that grave might have been a martyr. Prophet Mohamed (ﷺ) tells us that the bodies of Prophets and martyrs remain in their shape, which they have had when they were alive and that they are not allowed to decay. How this is done we cannot tell. Allah is able to accomplish everything.

(Arab News 16-1-87)

### **INTERNAL EXAMINATION BY A DOCTOR:**

Ablution is not invalidated by examination of a woman patient internally if he wears gloves.

(Arab News 5-1-87)

### **DREAMS:**

Prophet (ﷺ) says that when we see a happy dream, we praise Allah for having seen it and we could relate this to other people. If we see a bad dream, seek refuge with Allah against the designs of the evil one, and try to forget it without telling anyone about it. If anyone dreams of the Prophet (Sal) – this is a true dream.

(Arab News 5-1-87)

### **ISM AND STRANGE MEDICAL TREATMENT:**

They are forbidden.

### **FAMINE AND ALLAH'S PROVISIONS:**

People should make a great deal of effort in order to earn his bread; that too with the help of Allah. Man must tap the resources of the earth to the best of his ability. Allah has given revelations, which define for them, a system of living. If they implement it they live happily. Unfortunately we live today in an age in which the implementation of Islam is very much on the decline.

Scarcity of rain is a reminder from Allah. Famine was there during Umar (radi) rule for 1 year. They are tests by Allah. He puts us to a trial in order that one can prove our strength of faith.

(Arab News 15-12-86)

### **CHILDREN WHO DIE YOUNG:**

Prophet (ﷺ) says: On the day of judgement each child will hold a parent by the edge of his or her garment and would not let go until he she gets them into heaven.

In another Hadith:- Children are told to enter heaven, since they had done no sin, but they refuse. They say: Until our parents have entered. Then they are told to enter with their parents.

In a 3<sup>rd</sup> Hadith:- Children who die young stand at the door of heaven and make a great deal of noise. When asked what is the matter with them, they will answer that they do not see their parents in heaven. Allah will then tell them, – ‘enter heaven with your parents.’

This is a privilege Allah has granted a section of his servants who suffered in this life the tragedy of losing their children. This is something granted by Allah.

(Arab News 191-12-86)

### **POSTMORTEM:**

Medical search, to determine cause of death especially when there is a criminal element, there is nothing wrong with it. It is permissible to carry out postmortem.

(Arab News 17-10-86)

### **HUNTING:**

It is permissible to hunt and shoot birds to eat. While in Ihram we do not do that. Birds of prey, generally are forbidden for us to eat. Otherwise all birds are permissible. Your shot might have injured the bird and it is more merciful to slaughter it. If it dies as a result of the shot, it is still permissible to eat.

(Arab News 17-10-86)

### **PASSING URINE WHILE STANDING:**

It is authentically reported that the Prophet (ﷺ) actually passed water in the standing position. He did not make any special indication that he was doing it for any specific purpose. His actions mean that there is nothing wrong with it. It is only when we take a narrow view that we make things difficult for ourselves. Islam is both easy and perfect. When Allah has made something easy, why should we make it difficult? (Arab News 28-4-86)

### **IMPORTANCE OF CIRCUMCISION:**

Circumcision is a Sunnah. Strongly recommended. It is not sinful if not observed. Allah would not punish anyone for omitting to do something, which He has not made obligatory. Prophet (ﷺ) may however, reproach any of his followers who deliberately omits or ignores to follow something he has recommended very strongly. Circumcision has no effect on the validity of the marriage although it is much more hygienic for both man and wife. We are recommended to have our male children circumcised on the 7<sup>th</sup> or 14<sup>th</sup> or the 21<sup>st</sup> day of their birth. Failing that earlier it is carried out the better for the child because it heals very quickly when it is done at an early stage. (Arab News 18-4-86)

### **CIRCUMCISION:**

This is a Sunnah. Not obligatory. If he is not circumcised it does not mean that he is not a Muslim. What brings a person into the fold of Islam is his acceptance that there is no deity but Allah and that Muhammad is Allah's Messenger. There are many people who are circumcised but not Muslims. (Arab News 17-3-86)

### **INHERITANCE:**

4:11 – AN-NISSA.

The male shall have a share equal to that of 2 females”.

When a person leaves behind any heirs other than his own offspring, boys and girls, they take the whole of the estate on the basis of one share for a girl and two shares for a boy. In the social system it is the husband who is required to support all the children by her. In any situation whether she remains his wife or gets divorced. A woman on the other hand may be required to look after herself or she may be looked after by the man before and after her marriage. In no situations (circumstances) she is required maintain her husband or her children. This means that a man shoulders at least double the burden of a woman within the family and in the Islamic social system.

(Arab News 19-9-86)

### **ATONEMENT FOR PAST MISTAKES:**

1. Turn to Allah in sincere repentance.
2. Missed obligatory prayers– you may opt for a method of offering now. There is another opinion on this which makes it clear that missed prayers cannot be offered now and to do more of voluntary prayers.
3. Fasting – you have to fast for the equivalent number of days missed, due to chronic illnesses. You can compensate by feeding poor people for each day of fasting missed.
4. Missed Zakah– must be paid back.



If a person does not acknowledge the regular prayers is a duty binding on him – he is no longer a Muslim.

If a person acknowledges but does not pray, he becomes a transgressor a fasiq.

(Arab News 12-9-86)

### **EVIL EYE:**

It is with what mind and thoughts a person looks at another that may cause him to come to a misfortune. He is merely an envious person who does not like to see others endowed with aspects of Allah's grace which he believe to have been denied to him. This assertion is true is borne out with the evidence from the Hadith and the Quran.

Prophet (Sal) says: "That there is an (evil) eye is certainly true." He also says: "An (evil) eye could cause a thick piece of rope to go through a fine needle hole."

In the Quran Allah says to the Prophet (Sal): The disbelievers can almost cause you to slip with their eyes when they listen to (Allah's) revelation. (68:51)

Protection must be sought from Allah since there is nothing material or physical to remove or guard against.

Prophet (ﷺ) teaches us that the proper thing to do is to mention Allah's name and to Glorify. Praise Him when we show others our treasured things or our children. This should come naturally to a Muslim who knows that it is only by Allah's Grace that he has got whatever he has. When such words are repeated by him in his ordinary speech they serve as a reminder to any envious person that he should pray Allah to grant him something similar.

We should always be thankful to Allah. He should remind himself that it is only by Allah's will that he has got what he enjoys.

**RECITE: BISMILLAH, MA SHAA' ALLAH,** which are his prayer for protection. (In the name of Allah. Whatever Allah wills is accomplished.

It is of great help to recite Surah entitled **DAY BREAK (FALAQ)** or to recite together with the last surah **MEN (NAS)**

If your daughter is so excessive in her admiration of your little child and he or she does not use the phrases BISMILLAH MASHA ALLAH, and you feel uneasy, you can always read privately surah DAY BREAK (FALAQ) and be sure that your child will come to no harm.

One of the practices Prophet (Sal) has recommended to us when we go to bed is to cup our hands together and blow of our breath into them and read the last 3 surahs **Al-Ihlas, Falaq and Nas**. Then pass our hands over as much of our bodies as we can reach. **Repeat this 3 times**. One could do this to one's little children and teach the older ones to do it as a habit when they go to sleep.

When one is shown anything to examine, admire a house, an article of furniture or a child, say **Bismillah Ma'shaa Allah**. That makes him a welcome visitor. Another thing

to do for children is to repeat this short prayer which has been taught by Prophet (ﷺ): Protection do I seek for you by Allah's complete words against every devil and evil and against every touching eye."

In Arabic- Aoothu bikalimaathillahi Thaammathi minkulli shaitanin Wahamma Waminkulli Aynin lammah.

(Arab News 5-9-86)

**PORK PROHIBITION:**

Pig is impure of the worst type. Nothing impure is permissible to consume. There are a variety of reasons also. Certain viruses or germs are carried by this animal. This is not the reason for its prohibition, but because it is expressed in Quran in unqualified terms.

(Arab News 30-6-86)

**CURE FOR BLACK MAGIC:**

Allah commended Prophet (Sal) to recite Surah **DAY BREAK & PEOPLE**. Prophet (ﷺ) used to recite these 2 Surahs frequently and the spell of black magic cast on him soon became ineffective. (FALAQ & NAS)

(Arab News 30-5-86)

**GOOD NAME FOR A CHILD:**

Every Muslim child is entitled to have a good name by his parents. A good name is one, which has a good meaning or good associations. Muslim names invariably fall within one of these two categories. The name, which inspires him or her with something good through its meaning or the associations it, provides. Names of Prophets or great figures in history whose service to the cause of Islam was exemplary. (Arab News 19-5-86)

**ISLAMIC NAMES:**

It is a child's right, according to Islam, to be given a good name. If his father does not give him a good name, he can press his claim against his father on the day of judgement. In Islamic culture, names are chosen either on the basis of their meaning or their historical associations. If you call your child after someone who rendered great services to Islam, you want your son to remember, that fact and to take that particular personality as an example to follow. If you admire that person and knew his history, you will be telling your child about him as soon as he begins to understand. You try to make him love that person and follow his example.

Similarly, we use the names of prophets because they provide the perfect example for us to follow in submitting ourselves to Allah's will and dedicating our efforts and actions to the service of the Islamic cause. It is true that Christians and Jews call their children after their prophets, such as the ones whose names you have mentioned (Dawood, Yaqoob, Ibraheem, Khalid, Khadija) but then those prophets preached the message of Islam, i.e. submission to Allah in its pure form. Therefore, they belong to our heritage.

It is also true that Christians and other religious minorities in a Muslim country use some names, which are used by Muslims. There are good reasons for that. In certain periods of history, using a certain variety of names may be particularly convenient. In Arab countries, which fell under European imperialism for a period of time, it was noticed that the European form of Christian names was used by these minorities. After independence, it became more common to use either the Arabic form of these names or names derived from the culture of the country. That is a natural reflection of the state of the country.

When we say THAT A NAME IS Islamic, we mean that either its historical associations or its meaning should be acceptable from the Islamic point of view. The names of the

companions of the Prophet (ﷺ) were used very widely, generation after generation. Therefore, they became distinctly Muslim names. Similarly, names of prophets are Islamic names, despite the fact that these prophets were sent with their messages before Islam.

**BREAST FEEDING BY NON-MUSLIMS:**

It is permissible for a non-Muslim woman to breast-feed a Muslim child, although it is important to be selective with regard to whom we choose for breast feeding our children. (Arab News 16-5-86)

**MEDICAL EXAMINATION:**

It is perfectly permissible for a doctor to look at and touch his patient, male or female so long as this is necessary to make a correct diagnosis. (Arab News 2-5-86)

**SALARY LEGITIMATE:**

**Q:** Working as a typist in a company which keeps money deposits in a certain bank and earns interest. Am I taking part in a sinful practice?

**A:** You are certainly not responsible for the transactions the company makes or the interest it receives on its bank deposits. What you and people in similar position should consider is whether the interest received by the company you work for constitutes the larger part of its income. If it does, then working for that company becomes questionable from the Islamic point of view. If interest represents only a small part of his company's income comes from interest it makes on bank deposits or loans, then he should leave it. Not immediately but start looking seriously for another job.

(Arab News 2-5-86)

**THE GRAVE:**

Prophet (ﷺ) has described the grave as either a garden of salvation or a pit of fire. A person who has gone through life trying to do every good thing that Allah has ordered us to do and seeking to win Allah's pleasure by voluntarily doing much of what we are recommended to do, will find his grave a garden of salvation, because Allah's reward to him starts there.

The grave will be a pit of fire for anyone who has gone through life disobeying Allah in every respect, totally rejecting to acknowledge the Oneness of Allah and the Messenger of the Prophet (ﷺ). To determine which type of person he is questioned by angels. If his answers are satisfactory, he will enjoy his stay in the grave, If not he is made to taste the fire there.

This life is a test, which comes to an end at death. When we die we cannot influence the outcome of our test. The Prophet (Sal) has pointed out 3 ways through which the reward of any dead person may be increased. These are :-

1. A continuing act of charity
2. A useful contribution to knowledge,
3. A good child who prays for his deceased parents.

The questions put to him in the grave, have been put to him repeatedly in one form or another in his life and he has always given the right answers to them. There is no reason why he cannot give the same answers to the angels when he is questioned by them.

On the other hand a person who does not give the right answers to that questionnaire is one who has not been used to giving such answers in this life. When the angel asks him "Who is your Lord, What is your religion?" he is unable to give the parrot like answers, which he used to give in this life. He gives the answers, which fit in with the practical attitude he used to adopt when he was alive. It is here and now that we go through this test. It is here and now that the result is determined. What we face after we die is simply the record of what we have done here and all that is based on that record. (Arab News 28-4-86)

### **WEARING SHORTS:-**

Some scholars maintain that the part of one's body, which he should not reveal before any stranger, extends from the waistline to knees. The knee itself is not part of it. This is however countered by the Hadith which maintains that the Prophet (ﷺ) was sitting in his room with his thigh exposed when first Abu Bakr (radi), then Umar (radi), entered, and he did not cover up his thigh. Later Uthman (radi) sought permission to enter the Prophet's room and the Prophet (Sal) covered his thigh before admitting him. When he was questioned about this, the Prophet (ﷺ) mentioned that Uthman was a very shy person and that his shyness might overcome him when he saw the Prophet (ﷺ) in that position that he might not be able to ask the Prophet (ﷺ) whatever he wanted to ask him.

In the light of this, one could say that wearing shorts is not forbidden, although the longer the shorts the better. Swimming trunks are not recommended because they are so tight. It is preferable to use normal shorts when swimming.

(Arab News 28-4-86)

### **ISLAM BY CORRESPONDENCE:**

**Q:** Can you please inform me whether there is a correspondence school dealing with Islamic education or Arabic language?

**A:** You may try and contact the Islamic University of Ummal-Qura, Makkah and ask them of the facilities they have.

The university includes a Center to teach Arabic and Islamic education to students from all over the Muslim world.

The Muslim Student Association, U.S.A. and Canada have a correspondence course of teaching Islam. (Arab News 21-4-86)

### **WEARING A TIE:**

**Q:** Is wearing a tie forbidden?

**A:** We are certainly required to maintain our own characteristics so as not to be confused with the followers of other religion. Muslims must try to have their own distinctive style in dress, food and practices so that a Muslim is immediately distinguished by his appearance in the same way as he is distinguished by his name, speech and beliefs.

Umar ibn Al-Khattab (rali) wrote to the Muslims in Persia warning them against adopting the style of non-believers in their dress. A Muslim must not wear any article, which is symbol of any other faith. He must not for example wear a crucifix or a white collar normally worn by priests, or the Star of David or any similar article distinctive of the followers or the clergy of any other faith.

What is on the other hand, very common and worn by everyone whether religious or not, and whether he follows Islam, Christianity, Judaism or he is an agnostic or an atheist is permissible to wear. A necktie might originally have had the associations you mention (symbol of the Cross) but it no longer has any such appearance. Hence there is no harm in wearing it or offering prayers when one is wearing it.

**Statement of Abdullah ibn Amr(rali):-** He who resides in a country of Non-Muslims and celebrates with them on their occasions and continues to do like them until he dies, will be raised among them on the day of Judgement.

(Arab News 25-10-85)

### **DO ANGELS DIE: ?**

Every living soul has a term of life and upon the expiry of this time, It will die. Each soul shall taste death, is mentioned thrice in the Quran. When the horn is blown the first time, all living creatures in the heaven and the earth are stunned and die. Only the angel of death remains. He comes to Allah the Almighty and says My Lord, You, the Eternal Who never dies remain and I am also left here. Allah says to him“‘You are a creature of mine. I have created you for the job you have done. Die.’ He dies.

(Arab News 17-3-86)

### **HOROSCOPES:**

It is certainly forbidden. This is simply a claim to have knowledge of something which Allah tells us that He has kept to Himself. It is a claim to share Allah’s knowledge.


Hadith:- He who goes to a fortuneteller, disbelieves in what has been revealed to Muhammad(sal).”

(Arab News 4-4-86)

### **WAS PROPHET (SAL) CREATED OF LIGHT:?**

The suggestion that the Prophet (ﷺ) was a star before he became a human being is absolutely absurd. It has no basis whatsoever in the teaching of the Prophet (ﷺ) or in the Quran. People may say what they like. The truth is that which is revealed by Allah in the Quran or expressed in the Hadith of the Prophet (ﷺ). In neither we find anything to support that claim.

Again no purpose is served by claiming that the Prophet (ﷺ) was the first to be created. Prior to receiving Allah’s revelations, Muhammad was an ordinary human being. True love of the Prophet (ﷺ) cannot be expressed by giving him a position which he has not been given by Allah. True love can be expressed only through a determined effort to follow his example in every respect. When we know that he has ordered his followers to

do something we do it unhesitatingly, then we truly express our great love of the Prophet .

(Arab News 21-2-86)

### **ARE BAHAIS MUSLIMS?**

The Bahai faith denies all the essentials of Islam. The claim that Mirza Ali Muhammad Al-Shirazi was Allah himself. He first claimed to be a prophet before attributing divinity to himself. He denied the Day of Judgement, heaven and hell stating that all these are symbols of an ever-renewing spiritual life. He sought to combine Judaism, Christianity and Islam in one faith. Composed a book Al-Bayan claiming that it was divine revelation and that it superseded the Quran. He gave himself the title of Al-Bab. Imprisoned in Iran, the Russians tried to save him when he was about to be executed. Their plan however, was foiled and the man was actually executed by a firing squad in the year 1265.

Al-Baha succeeded Shirazi. He wrote the book called Al-Aqdas.

Given these background and history there is no doubt that the Bahais are NOT MUSLIMS. They are indeed polytheists.

The Shia is totally different. They are Muslims since they believe in all the essentials of Islamic faith. There are certain differences between Sunnis and Shia, but these differences remain within what is acceptable in the religion of Islam.

(Arab News 22-11-85)

### **QUALIFICATIONS OF AN IMAM:**

The local community should choose him. He should enjoy the respect of the community. He should be a man of good character, straightforward and known to abide by the rules of Islam, in his life. He should know the Quran best. He should be the symbol of the unity of the Muslim community. The requirement of sound recitation of the Quran is essential so that people could be sure that they listen to the Quran in their prayer being recited correctly.


(Arab News 22-11-85)

### **ALI (rali)s BURIAL:**

**Q:** It is said that Ali (Ral) was not buried and after his death, the body was taken to the top of a certain hill and left there in accordance with his instructions. Is this true?

**A:-** According to history, ibn Muljim was hiding near the mosque of Kufa awaiting for Ali the 4<sup>th</sup> Caliph to emerge from the mosque after dawn prayer. When Ali came out Ibn Muljim struck him on the head and killed him saying “The Government belong to Allah and not to you or your companions, Ali. As Ali (rali) collapsed, he ordered those around him to chase the man. They pursued him everywhere until he was captured. Ali (rali) gave his instructions as follows: Keep him in confinement. If I die, then kill him, but do not mutilate his body. If I live I will decide whether to pardon or punish him.”

Ali (rali) died on Friday 17<sup>th</sup> of Ramadan and was buried that night in the Government Palace at Kufa. His body was washed by his two sons Hassan and Hussain. Janasa prayer was attended by a large number of people and was led by his son Hassan.

Ali (rali) was one of the Companions of the Prophet  who knew Islam best. He was aware of the duties of Muslims towards their dead. He knew that the burial of the dead was a duty. To suggest that he challenged the earth to take his body back is to say

that just before his death he deliberately rejected a rule of Allah. Far be it from Ali (rali) to do something which contravenes the guidance of the Prophet (Sal). I must admit that this is the first time I have heard this fabricated story!

(Arab News 29-11-85)

### **GROWING OF NAILS:**

If a person wants to leave his or her nails grow, the maximum period allowed for that is 40 days.

Anas (rali) a companion of the Prophet (Sal) states: The maximum period given to us with regard to cutting short our moustache and nails and removing armpit hair and public hair – is 40 nights. There is nothing wrong with nail polish if it is merely a coloring with substance such as henna, which colors the skin and the nails without placing a cover on them. Such colouring do not invalidate ablutions. Nail polish of the type, which is sold in cosmetic shops and chemists normally, places a coating on the nails which prevents water from reechoing them. It, therefore must be removed for ablution to be correct. Considering a Muslim woman has to pray 5 times a day, then the use of such nail polish will place a hard burden on her putting it on in the afternoon and removing it a short while later in the same afternoon. Perhaps the only time she will be able to use it is during her period provided that she removes it before she has her grand ablution at the end of her period. (Arab News 29-11-85)

### **VIRTUE TO BE SHY:**

It is important for a believer to have a keen sense of shame for it is a great help in avoiding what is forbidden. Anas ibn malik (rali) quotes the Prophet (Sal) as saying: “Shyness would adorn any situation and aggressiveness detracts from any situation”.

Prophet (ﷺ) said: Faith is divided into 70 odd points. The most important of which is to believe that there is no deity save Allah and the last of which is to remove what is harmful from the path of people. To be shy is one of the characteristics of faith. Al-Bukhari.

(Arab News 29-11-85)

### **WHICH PARTS TO COVER:**

Muslim scholars are unanimous that a man must cover his private parts at all times and not reveal them in the presence of another person except his wife, a Doctor or a witness in a legal proceeding.

Imam Ahmad ibn Hanbal and the Thahiriyah school of thought and some scholars of the Maliki school of thought agree that these are the only parts of one’s body, which a Muslim must always cover. The basis for their opinion is the authentic report that the

Prophet (ﷺ) was once sitting with his thigh uncovered when Abu Bakr (rali) and Umar (rali) entered. Other scholars agree that the part of the body to be covered is from waistline, just below the navel down to one’s knees. The knee itself is not included.

A sportsman wears shorts which covers his thighs to just above the knees. Then there is no harm in that. If his shorts cover only half his thighs then he is not contravening any Islamic rule according to the Hanbali School of thought and the other scholars who share that opinion. What Muslim sportsmen should guard against however, is the practice which is prevalent in non-Muslim countries where sportsmen who join in a collective

game such as football, take a communal bath after a training session or a match. Such practice cannot be approved by Islam. This is forbidden.


If one takes a bath in one's own bathroom, when no one can see him, then there is nothing wrong in taking off all of one's clothes. Indeed a proper ablution i.e. Ghusal cannot be properly done unless one is without clothes.

(Arab News 15-11-85)

### **PICTURES, IMAGES ON CLOTHES:**

**Q:** People wearing shirts and blouses which display images of birds, animals and even human beings inside mosques at prayers. Is this in order?

**A:** The Prophet (Sal) once used a piece of cloth with pictures on it for prayers. After he finished, he expressed his dislike to that piece of cloth and said that it distracted him from his prayers. From this we deduce that it is discouraged to use such material for a prayer mat. Its use, however, does not affect the validity of prayer.

When the prophet  mentions that pictures are strongly discouraged, he makes the exception "unless they are printed on material. This means materials, which is used, for making clothes. On the basis of this, I must say that some people may find the sight of a man wearing a shirt with a large picture of a bird or a horse rather unpleasant. It may be even more so if it has the picture of a human being, but we cannot say that it is forbidden. Nor can we say that photography, as is used today, is forbidden. Indeed, it has numerous beneficial uses. If it is used for a bad purpose, as in the case of pornography it becomes forbidden. I should perhaps also explain that it might be very unwise for a man to wear such a colorful shirt with attractive pictures inside the mosque, especially if he attends congregational prayers. By doing so, he may cause other worshippers to be distracted of their worship. Displaying advertisements may be also unsightly. If the one who is wearing such an ad receives a fee for wearing it, it is all right, provided that what he is advertising is permissible. Thus, an advert for car tires is acceptable but one for a brand of cigarettes is forbidden.

### **ISLAMIC GROUPINGS:**

Every Muslim must belong to the Muslim Community in his area. It is not possible for a Muslim to stand alone away from the Muslim community and not to care about what takes place in or around that community. The communal sense is inherent in Islam.

Jamat-e-Islami believe that through a well planned disciplined program of education aiming at achieving a better public understanding of the role of Islam with revival of Islam be brought about.

(Arab News 23-3-87)

### **NAMING OF MOSQUES:**

There is nothing wrong in naming a mosque after the person who built it, but that person would receive from Allah more reward if he or she keeps the fact that they have built it a secret known only to Allah.

(Arab News 9-3-87)

### **DONATING EYES:**

It is permissible for a Muslim to donate any of his organs to be used by someone else after his death.



If a person keeps a bird in a cage and provide it with food and drinks, he incurs no sin by doing so. His action, however, is not encouraged by Islam.

(Arab News 6-3-87)

### **WHO ARE WAHHABIS ?**

In the general usage a Wahhabi is the follower of Muhammad ibn Abdul Wahhab. There is no such person as a Wahhabi.

He lived in Najd in the early 19<sup>th</sup> century. He was a highly learned scholar, endowed with a keen insight into the faith of Islam which helped discriminate between the pure faith and the practices and innovations which crept into the life of the Muslim Society of the time and could not be considered Islamic.

He found that numerous practices and customs of the Muslims in many parts of the world totally unacceptable from the Islamic point of view. Some of these practices were the result of beliefs, which were diametrically quite opposite to the pure faith of Islam. Prominent among these practices was what he terms “the worship of tombs and graves, the practice of visiting the graves of holy men or saints, to recite the Quran and ask the deceased to help accomplish whatever they desires’. In doing so, people generally thought they were using the saint or holy man as a means or as a Wasseela to appeal to Allah to accomplish their purpose.

He started a reformist movement calling on people to purify their faith and stop everything which were alien to Islam. He worked hard and wrote extensively concentrating his efforts on the purification of faith. He taught people to address Allah directly showing them that the practice of Waseelah had no basis whatsoever in the faith of Islam. He emphasized that our faith and conduct must be the same as those of the early generations of Muslims or, salaf.

It is from, this term that his reformist movement derives its proper name. He was a Salafi – ie. A man who advocated a return to the purity of faith demonstrated by the companions of the Prophet (ﷺ) and the early Muslim generations. He did not establish a new school of thought. In matters of faith he simply taught the pure faith as understood by anyone who reads the Quran and the Sunnah.

(Arab News 28-6-85)

### **FORGIVENESS OF GRAVE SINS, MURDER OR ADULTERY**

For murder or theft – one must come to terms (they cause harm to other people) with the injured party. In the case of Murder, he must try to compensate the family of the victim with Blood Money, “if one has a means to do so.

In the case of theft – one should return what one has stolen. If the guilty person cannot make such a compensation, he should seek Allah’s help in this connection. Anyone guilty of such offences must repent. Genuine regrets coupled with a resolve not to do such a thing again. Allah will forgive his sins even like Murder or Adultery.

Repentance must be combined with good actions. When the temptation to indulge in sin again offers itself, one must resist it with all one’s might in order to prove the genuineness of his resolve. Moreover, charity is a certain way to earn Allah’s forgiveness. Allah states in the Quran that good actions erase bad ones. Charity therefore is highly recommended for anyone who has committed any of the cardinal sins as a way of strengthening one’s repentance and earning a high reward from Allah.

(Arab News 5-7-85)

### **IMPERSONATION AS MUSLIMS TO SECURE JOBS IN MAKKAH AND MEDINA:**

Q: Some non-Muslims pay as much as SR100 to Imams or qualified persons to get declaration that they are Muslims?

A:- Except for Makkah and Medina, non-Muslims can work anywhere in Saudi Arabia. The Recruitment Agency and the person seeking the job are guilty of fraud. (Arab News 19-7-85)

### **FUNDS TO BUILD MOSQUES:**

The Quran refers to mosques being built only by those who believe in Allah, and the Last Day, attend regular prayers, Pay their Zakah and do no fear anyone but Allah.

Donations by non-Muslims towards the building of mosques are acceptable. Since non-Muslims do not necessarily implement Islamic rules with regard to their earnings, we should make sure that only “Good” in the Islamic sense, money go into the building of a house dedicated to Allah. Money granted by usury, gambling or through the sale of alcohol or other forbidden stuff, must not be used in the building of a mosque even when they come from a non-islamic center. If the donor is the owner of a bar, gambling casino or banker, we cannot accept his donation. An ordinary shopkeeper or employee is welcome.

(Arab News 19-7-85)


### **REVERING PICTURES OF GRAND MOSQUE IN MAKKAH, MAQAM IBRAHIM AND PROPHET’S MOSQUE:**

There is no doubt that these pictures arouse feelings of respect and reverence. Such feelings however, must stop at that and not be carried further with any action, which borders on worship. We have to be very careful in this matter, because in Islam no gesture of worship may be associated with anything other than Allah.

To kiss or revere or rub one’s body against any tomb or ‘holy’ place, has not been recommended to us by the Prophet (Sal) and has not been approved by any scholar. We are told not to do such actions since they are symbolic of worship. If we practice them, we are borrowing certain aspects of idol worship. The only place we may kiss is the Black Stone at the Ka’aba simply because the Prophet (Sal) kissed it. Prophet (Sal) prayed Allah in these words: “My Lord, make not my grave an idol worshipped by people”.

(Arab News 1-11-85)

### **15<sup>TH</sup> SHABAN – BARAT NIGHT:**

No special significance is associated with this particular night. Prophet  or his companions did not celebrate on that night. What people suggest now a days of special significance for it, particularly when they say that everyone’s fate is determined on that night is an innovation which has no solid basis whatsoever.

(Arab News 16-8-85)

### **TOWARDS THE DEAD:**

If not discharged during his lifetime, pilgrimage and Zakah are considered a debt. Debt of Zakah should be paid first.

If a person had the intention of performing the pilgrimage and dies before he manages to do so, Allah has given us the chance to offer pilgrimage on his behalf after his death. Sacrifices need not be offered on behalf of a deceased person on the occasion of Eid, which is a voluntary act of worship.

It is possible however, that an animal may be sacrificed and distributed to the poor as a charity or sadqah on behalf of the deceased.

(Arab News 30-8-85)

### **AFTER DEATH:**

All people are questioned by angels after their death. The result of this questioning is that the grave of a person is turned into either a part of the garden of Heaven or a pit of fire.

It is not difficult for Allah to gather the ashes of any person who has been cremated and bring him back to life.

Prophet (ﷺ) gives us an example of a man who committed every sin known to man. When he was on his death bed, he summoned all his children and said to them that a man who has done all the evil things that he had done was sure to be punished by Allah and asked them to burn him after he dies and to throw the ashes in the sea.

When this was done, Allah commanded every fish which had swallowed any of his ashes, to throw it back and all his particles to go back together and resurrected him and asked him when he came back to life, what prompted him to order his children to do that to him. The man said “My fear of your punishment my Lord. Allah forgave him his sins as a result. (Arab News 16-8-85)

### **WHAT HAPPENS TO THE SOUL:**

Quran says: The knowledge of the soul belongs to Allah and you have been given but scanty knowledge.

Tradition: Hadith says That the souls of martyrs are inside green birds with lamps hanging down from the throne of Allah. They roam around in heaven as they please and come back to their lamps.

Allah says; Do not think of those who have been killed in Allah’s cause as dead; they are alive and receive their provisions from their Lord.

(Arab News 30-8-85)

### **HAVING A DOG FOR A PET:**

**Q:** Are there any conditions, which we have to obey in order to keep a dog in the home or farm for security reasons or as a pet? If one touches a dog, how does he remove the impurity?

**A:-** It is not proper from the Islamic point of view, to have a dog as a pet. A dog may be kept, however, only as a guard dog or for hunting. Guide dogs for blind people are also acceptable. This is because a dog is impure, from the Islamic point of view. Islam lays strong emphasis on the need to keep oneself free from impurity.

If a dog touches something with his tongue, or if he eats from a certain pot, that thing which came in contact with the dog’s tongue must be washed seven times with water. One of those seven times must be with clean dust and water. As for the rest of the dog’s body, if one touches it when the dog is dry and the person’s hand is also dry, there is no need for any action to be done. If two dry objects came into contact with each other and

one of them came previously in contact with impurity, that impurity is not deemed to be transmitted to the other object. Dog hair, according to the weightier opinion is not impure.

(Arab News- Our Dialogue)

### **ON SMOKING:**

Allah has not given us a definitive ruling on smoking because smoking was not known at the time when Islam was revealed. Although He certainly knew of it, a ruling, if given would have remained incomprehensible. When something comes up in the normal course of events, it must be judged by scholars according to Islamic principles. The fact that certain scholars hesitate to pass a verdict of prohibition on anything which was not known at the time of Islamic revelation is understandable. They simply take a cautious attitude. Other scholars, however, realize that extra caution may be harmful. Allah has given us guidance to be able to realize whether a certain thing is prohibited or not. In the case of smoking the evidence is preponderant for its prohibition. All people who smoke and all doctors the world over agree that smoking is harmful. In fact, it seriously affects the health of the smoker, as well as other people. As such there can be no doubt that it is forbidden. This verdict we give in the light of Islamic principles, which are agreed by all scholars.

(Arab News -- Our Dialogue)