

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَأَعْفُ
عَنْهُ وَعَافِهِ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَأَغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ
وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ
وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا
مِنْ زَوْجِهِ وَقِهِ عَذَابَ الْقَبْرِ وَعَذَابَ النَّارِ

*Allahumma-ghfir lihayyinaa wa mayyitinaa
wa shaahidina wa ghaa-ibinaa wa sagheerina
wa kabeerina wa dhakarinaa wa unthaanaa.
Allahumma man ahyaitahu minna fa-ahyih
ala-l-islam wa man tawaffaitahu minnaa
fatawaffahu ala-l-eemaan. Allahumma-ghfir
lahu wa-rhamhu wa-'fu anhu wa aafih wa
akram nuzulahu wa wassi mudkhalahu wa-
ghsilhu bi-l-ma-i wa-l-thalji wa-l-baradi wa
naqqihu min al-khataayaa kamaa yunaqqa-
thaubu-l-abyadhu mina-danas wa abdilhu
daaran khairan min daarihi wa ahlan khairan
min ahlihi wa zaujan khairan min zaujihi
waqihi adhaaba-l-qabri wa adhaaba-naar. (O
Allah, forgive our living and our dead, our
present and our absent, our young and our old,
our males and our females. O Allah, for the
one You continue to give life among us, keep
him alive in Islam. And for the one that You
give death among us, let him die in faith. O
Allah, forgive him, have mercy on him,
pardon him and make him safe and make his*

resting place an honorable one and make his entry way expansive. Clean him with the water, snow and hail and purify him from sins like a white garment is cleansed from dirt. Replace for him an abode which is better than his abode [here] and a family that is better than his family and a spouse that is better than his spouse. Save him from the punishment of the grave and the punishment of the fire.)

If the deceased is a youngster, then after saying, “O Allah, for the one You continue to give life among us, keep him alive in Islam. And for the one that You give death among us, let him die in faith,” one should say,

اللهم اجعله ذخراً لوالديه وفرطاً وشفيعاً مجاباً اللهم ثقل به موازينهما وأعظم به أجورهما وألحقه بصالح سلف المؤمنين واجعله في كفالة إبراهيم وقه برحمتك عذاب الجحيم

Allahumma-jalhu dhakhiran li-waalidaihi wa faratan wa shafeean mujaaban. Allahumma thaqqil bihi mawaazeenahuma wa adham bihi ujoorahumaa wa alhaqahu bisaalih salafi-l-mumineen wajalhu fi kafaalah ibraaheem waqihu birahmatika adhaaba-l-jaheem (O Allah, make him a stored treasure for his parents and a predecessor and a responded to intercessor. O Allah, make their scales heavy because of him and make their rewards greater. Join him with the pious, preceding believers. And place him under the protection of Abraham and save him, by Your mercy, from the punishment of the Fire.)

Then the person makes the fourth *takbeer*, waits a little and then gives one salutation to his right.

The Virtue of Praying the Prayer Over the Deceased

The one who prays over the deceased will receive a *qeeraat* of reward and a *qeeraat* is equivalent in size to the Mountain of Uhud. If the person then follows the funeral procession until the burial, he will receive two *qeeraats* as a reward.

It is recommended for four people to carry the deceased. It is recommended to walk quickly to the burial ground. It is best for those walking accompanying the procession to walk in front of the deceased while those who are riding animals should be behind the procession.

Description of the Grave and Burial and What is Prohibited at the Gravesites

The grave must be dug deep. At the bottom of the grave, a section is dug out [horizontally] toward the *qiblah* in which the deceased is going to be placed. This is known as *lahad* and is considered preferable to *shaq* [wherein the body is simply laid at the bottom of the open trench and not in a side opening]. The one who is putting the body in the grave should say, “*Bismilaahi ala millati rasoolilaah* (In the name of Allah, upon the way of the messenger of Allah).” The body is placed into the insert upon its right side, facing the *qiblah*. [The covering over the head should now be untied.] A layer of wood or big stones is then placed over the body. The body is then buried and the grave is raised only a handspan above the ground level. It is then sprinkled over with water.

It is forbidden to build anything upon the grave, plaster the grave, walk upon it, pray at it, take it as a mosque, seek blessings from it or wipe it for blessings, put candles upon it or circumambulate it.

It is recommended to prepare food for the family of the deceased and to take it to them. It is disliked for the family of the deceased to prepare food for the people.

It is recommended for the one visiting the graves to say, "Peace be upon you, abode of believers. Allah willing, we will be joining you. May Allah have mercy on the earlier and later ones among you. We ask Allah for ourselves and yourselves well-being. O Allah, do not forbid us from their reward and do not put us to trial after them. Forgive us and them."

It is also encouraged to give condolences to those affected by the death, before or after the burial, up to three days and nights, unless someone is not present [in which case one may pay him condolences later].

The one who is afflicted with a calamity should say, "We belong to Allah and unto Allah we shall return. O Allah reward me for my hardship and leave one better than it for me."

It is permissible to cry over somebody's death. However, it is forbidden [to get so frantic and upset] that one tears one's clothing, strikes one's cheeks or wails and so on.

Chapter Three: *Zakaat*

This chapter comprises an introduction and two subsections, one on the general rules of *zakaat* and the second on *zakaat al-fitr*.

Introduction

The Wisdom of Legislating *Zakaat*

The wisdom behind the legislation of *zakaat* includes the following:

(1) It purifies the souls of humans from the depravity of miserliness and stinginess and their evils.

(2) It comforts and assists the poor and helps the needy and destitute fulfill some of their needs.

(3) It establishes the general welfare upon which the life and well-being of the society rests.

(4) It limits the growth of wealth among the rich and in the hands of the merchants and professionals, such that wealth is not restricted to certain classes and such that wealth is not circulated only among the rich.

The Definition of *Zakaat*

Zakaat (زكاة) is the obligatory amount that one must give out, to its rightful recipients, of the wealth that has met a

specific minimum and special conditions. It is a cleansing of the person and a purification of his soul. Allah has said,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

“Of their goods take alms, so that you may purify and sanctify them” (*al-Taubah* 68).

The Place of *Zakaat* in Islam

It is one of the five pillars of Islam. It has been mentioned in connection with prayers in numerous places in the Book of Allah.

The Status of *Zakaat*

Zakaat is an obligation from Allah upon every Muslim who possesses the minimum amount of wealth given certain conditions. Allah has obligated it in His book and the Prophet (peace be upon him) used to take it from the people. He ordered that it be taken from whomever it was obligatory upon, whether old or young, male or female, healthy, ill or insane. Allah says,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

“Of their goods take alms, that you may purify and sanctify them thereby” (*al-Taubah* 68). Allah also says,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا

أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

“O you who believe! Give of the good things which you have earned, and of the fruits of the earth which We have produced for you” (*al-Baqarah* 267). Again, Allah says,

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

“Establish the prayers and give the *zakaat*” (*al-Muzzammil* 20).

The Messenger of Allah (peace be upon him) said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجِّ الْبَيْتِ وَصَوْمِ
رَمَضَانَ

“Islam is built upon five [pillars]: testifying that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the prayers, giving the *zakaat*, making the pilgrimage to the House and fasting the month of Ramadhaan.” (Recorded by al-Bukhari and Muslim.)

Topic One:

Some Rules Concerning *Zakaat*

The Types of Wealth Upon Which *Zakaat* is Obligatory

[*Zakaat* is obligatory upon] monetary assets, livestock, agricultural produce and merchandise goods. [Each category is discussed separately below.]

(1) The Zakaat on Monetary Assets: Gold, Silver and Currency

Zakaat of 2.5% is obligatory upon gold if the amount of gold one owns reaches twenty *mithqaal*.¹

Zakaat of 2.5% is obligatory upon silver if the amount of silver one owns reaches two hundred *dirhams*.

Paper currency is considered according to its value. If the paper currency reaches the equivalent of the *nisaab*² of either gold or silver, *zakaat* becomes obligatory upon it. Once again, the amount of *zakaat* will be 2.5%, given that the wealth was with the person for an entire year.

Note that it is forbidden for men to wear gold; however, they may wear a silver ring or have silver embroidery on the swords and so forth.

(2) The Zakaat on Livestock

Zakaat is obligatory on camels, cattle and sheep/goats if they are tended to for a year or more, freely grazing in pastures or vacant, open lands. If their amounts reach the *nisaab* and are in one's possession for a whole year, one pays *zakaat* on them if they were held for the purpose of milking and reproduction.

The following table shows the amounts to be paid in the case of sheep or goats [with forty being the minimum or *nisaab* below which one is not required to pay anything]:

¹ Each *mithqaal* is equivalent to about four grams.

² The *nisaab* is the minimum amount [of gold or silver] that requires one to pay *zakaat*.

Number of Sheep/Goats	Zakaat
40 to 120	One sheep
121 to 200	Two sheep
201 to 300	Three sheep
For every additional 100	One additional sheep

The following table shows the amounts to be paid in the case of cattle [with thirty being the minimum or *nisaab* below which one is not required to pay anything]:

Number of Cattle	Zakaat
30 to 39	A young bull or young cow, one year old
40 to 59	A young cow, two years old
60	Two young, one year old cows
For an additional 30	A young, one year old cow
For an additional 40	A young, two year old cow

The following table shows the amounts to be paid in the case of camels [with five being the minimum or *nisaab* below which one is not required to pay anything]:

Number of Camels	Zakaat
5 to 9	A sheep
10 to 14	Two sheep
15 to 19	Three sheep
20 to 24	Four sheep
25 to 35	A she-camel which is a year old
36 to 45	A she-camel which is two years old
46 to 60	A she-camel which is three years old
61 to 75	A four year old camel
76 to 90	Two young she-camels
91 to 120	Two three year old camels
121	Three young she-camels; for every additional forty, a young she-camel is due; for every additional fifty, a three year old she-camel is due