



Intensive Course

An Explanation of the Book:

The Methodology of the Traveller and a Clarification of *Fiqh* of the Religion

By Shaykh ‘Abdur-Rahman As-Sa’di (May Allah have mercy upon him)

Instructor: Shaykh Sa’d ibn Nasir ash-Shethry

The Book of Janaa'iz (Funeral Rites)

[192] The Prophet (ﷺ) said: ***“Prompt your dying ones to say, 'There is no one worthy of worship except Allah (laa ilaaha illallaah).’”*** [Muslim]

[193] And also: ***“Read 'Surah Yaaseen' over your dead.”*** [An-Nasaa'i, Abu Dawud]

[194] To prepare the dead (for burial) by washing him, shrouding him, praying Salaah over him, carrying him to his burial place and burying him is a Fardh Kifayah (collective obligation).

[195] The Prophet (ﷺ) said: ***“Hasten with the bier for if is the deceased was righteous, then you would be expediting it to the goodness that awaits, and if he was otherwise, then you would be ridding yourselves of an evil burden.”*** [al-Bukhari]

[196] And also: ***“The believers soul is suspended due to debt until it is cleared for him.”*** [Ahmad, at-Tirmidhi]

[197] It is obligatory when shrouding to use a cloth that will cover the entire body, except for the head of the Muhrim (the male person in the state of Ihram) and the face of the Muhrimah (the female person in the state of Ihram).

[198] The description of the Salaah over the deceased is as follows:

[1] - To stand and make the Takbeer and recite Surah al-Faatihah

[2] - Then to make another Takbeer and send peace and blessings upon the Prophet (ﷺ).

[3] - Then to make another Takbeer and supplicate for the deceased.

This supplication is done, for example, by saying: ***“O Allah, forgive our living, our dead, our young, our elderly, our males and our females, those of us who are present and those who are absent. O Allah, whosoever among us You keep living, make him live upon Islam, and whosoever You cause to die, let him die in a state of Islaam.”***

(Allaahummagh-firlee hayyinna wa mayyitina, wa sagheerina wa wa kabeerina, wa shaahidina wa ghaa’ibina, wa dhakarina wa unthaana. Allaahuma man ahyaytahu minna fa ahyihi ‘ala’l Islaam, wa man tawaffayathu, fa tawaffihi ala’l eeman.)

Or: ***“O Allah, forgive him, have mercy upon him, excuse him, pardon him, and make honourable his reception; (O Allah) make wide his entrance, cleanse him with water, snow and ice, and purify him of sin as a white robe is purified of filth.”***

(Allaahumagh-firlahu war-hamhu wa ‘aafihi, wa’fu ‘anhu, wa akrim nuzulahu, wa waasi’ madkhalahu, waghsilhu

bil-maa'i wath-thalji wal barad, wa-naqqihi min adh-dhunoobi kama yunuqqaa ath-thawbu'l abyadhu min ad-dannas.)

Or: *“O Allah, do not deprive us of his reward, do not put us to trial after his death and forgive him and us.”*
(Allaahumma la tahrinna ajrahu wa la taftinna ba'dahu, wagh-fir lanaa wa lahu.)

If the deceased is a minor, one should say after the general supplication: *“O Allah, make him for his parents a forerunner, a treasure and an admonition, an honour, and an intercessor; cause him to make their scales of deeds heavier (on the Day of Reckoning) and their reward greater, place him under the custodianship of Ibrahim (Abraham, peace be upon him), and save him – by your mercy - from the punishment of the fire.”*
(Allaahuma'j 'alhu furutan liwaalidayhi wa dhukran wa shafee'an mujaaban. Allaahumu thaqqil bihi mawaazeenahumma wa 'adhin bihi ujoorahumma wa'j 'alhu fee kifaalati Ibraaheema, wa qihi – bi rahmatika – 'athaab al-jaheem.)

[199] - Then, one makes another Takbeer and then a Tasleem (to complete the prayer).

[200] The Prophet (ﷺ) said: *“Whenever a Muslim dies, and forty men pray over his janaazah, none of them joining anything with Allah in worship, Allah grants them intercession for him”*
 [Muslim]

[201] And also: ***“Whoever attends the funeral until the Salah is prayed (over the deceased), will have a Qirat worth of reward, and whoever attends (and stays) until till he is buried, for him is the reward of two qirats.”*** It was asked: *“What are two qirats?”* He (s) replied: ***“They are equivalent to two immense mountains.”***
[Agreed Upon]

[202] Also, the Messenger of Allah (s): *“Forbade [1] that graves be plastered, [2] or be sat upon, [3] or be built over.”* [Muslim]

[203] When the Prophet (ﷺ) would finish the burial, he would stand at the grave and say: ***“Seek forgiveness for your brother and pray for his steadfastness, for he is now being questioned.”*** [Abu Dawud, authenticated by al-Hakim]

[204] It is recommended to console the relatives of the deceased.

[205] The Prophet (ﷺ) cried for the dead and said: ***“This is mercy,”*** although [206] he cursed the female wailers and the women who listen to their wailing.

[207] Also, he (s) said: ***“Visit the graves, for they remind (you) of the Hereafter.”*** [Muslim]

[208] The one visiting the grave should say: ***“Peace be upon you all, O inhabitants of the abodes of the believers. Indeed we will, Allah willing, be joining you. May Allah have mercy upon those who went before us and those coming after; We ask Allah for wellbeing for us and for you. O Allah, do not deny us from their reward and do not put us to trial after them and forgive us and them. We ask Allah wellbeing for us and for you.”***

(Assalaamu ‘alaykum ahla qawni daari mu’mineen, wa innaa – in shaa allahu – bikum laahiqaan; wa yarhamuhullaahu al-mustaqdimeen wa’l musta’khireen; nas’alulaaha lana wa lakum al-‘aafiyah. Allaahumma laa tahrimna ajrahum wa laa tafteena ba’dahum, wagfir lanaa wa lahum; nas’alullaaha lana wa lakum al-‘aafiyah.)

[209] And any good deed that is a means of nearness to Allah and whose reward can be gifted to the deceased should be performed, as this would benefit him. And Allah knows best.

The Book of Zakaah (Almsgiving)

[201] This is obligatory upon [1] every Muslim who is [2] free and [3] possesses the Nisaab (minimal amount that if possessed; makes Zakaah compulsory).

[211] Zakaah is not obligatory upon one's wealth, until a full lunar year has elapsed since its possession, with the exception of:

[1] - What comes out of the ground (i.e. agricultural produce).

[2] - Whatever is produced/earned from one's original assets such as the offspring of livestock and profits from trade. This is because it's 'hawl' (complete lunar year) is calculated based on the timeline of one's original assets, if it had reached the minimal amount (nisaab)

[212] Zakaah is not applicable except in the following four cases:

[1] - The Sa'imah from cattle (i.e., the offspring of cattle that have grazed independently for a year),

[2] - What comes out of the ground,

[3] – Treasures,

[4] – Merchandise.

Zakaah on the 'Sa'ima'h

[213] As for case of the Sa'imah ; then this is based on the Hadith of Anas (may Allah be pleased with him), where Abu Bakr (may Allah be pleased with him) wrote to him, saying: *“This concerns the obligation of Zakah which the Messenger of Allah, (may Allah bless him and*

grant him peace) made obligatory for the Muslims and which Allah commanded His Messenger with:

...For twenty-four camels or less , sheep are to be paid as Zakaah; for every five camels one sheep is to be paid.. And if there are between twenty-five to thirty-five camels, one 'Bint Makhad (a one year old she-camel) is to be paid or, in the absence of a one year old she-camel, a 'ibn Laboon' (a two year old male-camel). From thirty-six to forty-five, one 'bint laboon' (a two year old she-camel) is to be paid. From forty-six to sixty, one 'hiqqah' is to be paid (a three-year old she-camel fit for breeding). From sixty-one to seventy-five, one 'Jaza'ah' is to be paid (a four-year old she-camel whose udders have formed). From seventy-six to ninety (camels), two 'bint laboons' (two-year old she-camels) are to be paid. From ninety-one to one hundred and twenty (camels), two 'hiqqahs' (three-year old she-camels fit for breeding) are to be paid. If there are more than one hundred and twenty (camels), for every forty (over 120), one 'bint laboon' is to be paid, and for every fifty camels (over 120) one 'hiqqah' is to be paid, and whoever has only four camels, does not have to pay any Zakaah unless he wishes to.

Zakaah on sheep

As for the Zakaah of grazing sheep; then from forty to one hundred and twenty, one has to pay one sheep as Zakaah. If there are between one hundred and twenty one and two hundred, it is required to pay two sheep.. And If there are between two hundred and one and three hundred, one must pay three sheep., and If there are more than three hundred; then for every hundred above this (300), another sheep must be paid. If a man's flock is less than forty sheep there is no Zakaah on them unless the owner wishes.

It is not permissible for one to combine different groups, nor divide flocks of one type, to avoid paying Zakaah on them. If the animals are co-owned, then the owners should pay the Zakaah collectively.

-It is not permissible to pay in Zakaah an animal that has reached old age or is defective.

- And for silver the 'nisaa'b is two-hundred Dirhams, of which one-fortieth (is to be given). If the amount is only one hundred and ninety Dirhams, nothing is owed unless the owner wishes.

Whoever has to pay in Zakah a four-year old she-camel but does not possess one, and instead has a three-year old she- camel; then that would be acceptable, but he should add to that two sheep if he is able, and if not, he should add twenty Dirhams.

Whoever owes in Zakah a three-year old she-camel but does not possess it, but instead has a four-year old, that would be accepted from him and in return, the Zakah collector should give him twenty Dirhams or two sheep.” [alBukhari]

[214] And in the Hadith of Mu'aadh (may Allah be pleased with him) it states that: “The Prophet (ﷺ) commanded him to take from every thirty cows a one-year old calf, male or female, and from every forty (cows) a two-year old she-calf.” [Ahl As-Sunan]

[215] For the Zakaah on treasure, then we have already mentioned that none is payable until the amount reaches the equivalent of 200 Dirhams, in which case a fortieth is payable.

[216] As for the Zakaah that is payable on what comes out from the ground, whether grain or crops, the Prophet (ﷺ) said: **“There is no Zakaah payable on less than five Wasqs of dates.”** [Agreed Upon] One Wasq is equivalent to 60 Saa's. Thus, the Nisaab for grain and fruit is 300 Saa's of the Prophet(s)

(Note: A 'wasq' and 'saa' are types of measurements. A 'saa' is approximately 3264 grams in weight)

[217] Also, the Prophet(s): *“There is a tenth on land watered by the sky or springs or running springs. There is a twentieth (5%) on land watered through irrigation.”* [al-Bukhari]

[218] Sahl ibn Abu Huthman (may Allah be pleased with him) said: *“The Prophet (ﷺ) ordered us: ‘Harvest all but a third; if you cannot leave a third, then leave a quarter.’”* [Ahl As-Sunan]

[219] As for merchandise; then this is defined as all that which is used in buying and selling for a profit.

[220] Zakaah is due on all such goods at the end of a specified duration.

[221] The Zakaah on this should be a fortieth of the highest price estimate of such goods, for the benefit of the poor, payable in gold or silver.

[222] No Zakaah is payable for whoever is in debt or whoever has loaned out wealth with no hope of a near return, for example one who has loaned it to a person who is known to delay in repayment, or to a poor person who is unable to easily repay and has not fixed a time for repayment.

[223] However, if the person has fixed a time for repayment, then Zakaah is payable.

[224] Zakah is to be taken from the median wealth of the person and if he gives it from [225] the most inferior (in value) of it, then it will not be rewarded. He need not give from the [226] most superior of it but may do so if he wishes.

[227] Abu Hurayrah (may Allah be pleased with him) narrated that: *“There is a fifth (payable) upon buried treasure.”* [Agreed Upon]

Chapter: Zakah al-Fitr

[228] Ibn ‘Umar (may Allah be pleased with him and his father) related that: *“The Prophet(s) prescribed the payment of Zakah al-Fitr as one Saa’ of dates or one Saa’ of barley for every slave and freeman, whether male and female, young old, among the Muslims and ordered that it be paid before the people go out to the Eid Prayer..”* [Agreed Upon]

[229] This is an obligation upon [1] oneself and those under his care if [2] they have in excess of what would suffice themselves for the day and night of ‘Eed. [3] The amount to be given is a Saa’ of dates, or barley, or dry cottage cheese, or raisins, or bran, and [230] the most preferable is that which is the most beneficial (to the recipient).

[231] It is not permissible to delay giving it beyond the day of ‘Eid.

[232] The Prophet (ﷺ) prescribed this as a means of purification for the one who observed Ramadhaan from the evil and shameful talk (that may have occurred), and to feed the poor.

It is acceptable if given before the Salaah (of ‘Eid), and if given later, is only counts as a simple act of charity. [Abu Dawud, Ibn Majah]

[233] The Prophet (ﷺ) said: ***“Allah will give seven (persons) protection with His shade on the Day when there will be no shade except His. (i.e., on the Day of Judgment, and they are): a just ruler, a youth who grew up worshipping Allah; a person whose heart is attached to the mosques; two persons who love each other, meeting and parting for the sake of Allah; a man whom a beautiful high-society woman seduces (for an illicit relation), but he (rejects this offer by saying): ‘I fear Allah’; a person who gives charity and conceals it (to such an extent) that***

his right hand would not know what the left has given; and a person who remembers Allah in privacy and his eyes therefore shed tears.” [Agreed Upon]

Chapter: Recipients of Zakaah

[234] Zakaah is not to be paid except to the eight categories of people mentioned by Allah in his statement:

{Zakah expenditures are only for the poor and the needy and for those employed to collect [Zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and the [stranded] traveler – an obligation [imposed] by Allah. And Allah is Knowing and Wise.} [at-Tawbah: 9:60]

[235] It is permissible to give it to a single person from one of these categories as the Prophet (ﷺ) said to Mu’adh (may Allah be pleased with him): *“...And if they accept it [the obligation of Salaah], then teach them that Allah has made Zakaah obligatory for them - that it should be collected from the wealthy and distributed among the poor...”* [Agreed Upon]

[236] Zakaah is not to be given to:

- [1] - The wealthy
- [2]- Those who have the ability to earn
- [3] - The family of Muhammad (s), who are the Banu Hashim and their clients.
- [4] - Someone upon whom it is obligatory to provide for
- [5] - A disbeliever

[237] As for *Sadaqah* (superogatory charity), then it may be given to these people as well as other than them.

[238] However, it is advisable to give it in a manner and path that will cause it to be a means of complete benefit.

[239] The Prophet (ﷺ) said: ***“He who begs from the wealth of others to increase his own is in fact only asking for burning coal, so let him stop asking or increase (his punishment).”***
[Muslim]

[240] Also, he (s) said to ‘Umar (may Allah be pleased with him): ***“Take out of this wealth that which comes to you without you asking for it, otherwise, do not let your heart long for it.”*** [Muslim]

The Book of Siyam (Fasting)

[241] The principle here is the statement of Allah:

{O you who believe, decreed upon you is fasting as it was decreed upon those before you...} [al-Baqarah: 2:183-187]

[242] Fasting is obligatory upon every

[1] - Muslim, who is

[2] - Adult

[3] - Sane

[4] - Able to fast

[5] And is done upon sighting the crescent or the completion of thirty days of the month of Sha'ban. The Prophet (ﷺ): ***“Whenever you sight the new moon (of the month of Ramadhan) observe fast, and when you sight it (the new moon of Shawwal) break it, and if the sky is cloudy, then complete it.”*** [Agreed Upon]

In another narration of this, there is the wording: ***“...then complete thirty days of Sha'ban.”*** [al-Bukhari]

[243] Fasting can begin due to the sighting (of the crescent) by one reliable man, but for all other months, two witnesses are required.

[244] For the obligatory fast, prior intention is obligatory, but for the [245] superogatory one, it is permissible to make the intention during the day of fasting itself.

[246] Those who are sick and would be harmed by fasting and those who are travelling have the choice of whether to fast or not.

[247] It is forbidden for menstruating women as well as those in post-partum bleeding to fast, however they should make up any missed fasting at a later date.

[248] If a pregnant or nursing women fears harm for their child (because of fasting), they should not do so and must make up for any missed days as well as feeding a poor person for every day missed.

[249] Those unable to fast due to old age or because of a sickness of which there is no; should feed a poor person for every missed day..

[250] Whoever breaks his fast needs to offer a single (day's) expiation only, regardless of whether it is due to eating, drinking, intentional vomiting, cupping or by ejaculation due to foreplay.

[251] However, he who breaks his fast through sexual intercourse must make up for that day and free a slave, and if he is unable to do so then he must fast sixty consecutive days, and if he is unable to do that, then he should feed sixty poor persons.

[252] The Prophet (ﷺ) said: ***“Whoever eats or drinks forgetfully should continue and complete his fast for it was Allah that fed him or gave him water.”*** [Agreed Upon]

[253] And also: ***“People will remain upon goodness as long as they hasten to break their fast.”*** [Agreed Upon]

[254] And also: ***“Eat the Suhoor (pre-dawn meal), for in it is a blessing.”*** [Agreed Upon]

[255] And also: ***“When any of you breaks his fast, let him do so with dates, and if he does not find them, then with water, as it is a purifier.”*** [The 'Five']

[256] And also: ***“Allah does not need the fast of one who does not abandon false speech or acting according to his false speech.”*** [al-Bukhari]

[257] And also: ***“The heirs should fast on behalf of those who died owing fasts”*** [Agreed Upon]

[258] The Prophet (ﷺ) was asked about superogatory fasting on the day of 'Arafah and he replied: ***“It is an expiation for (the sins) of the past year and the coming year.”***

[259] He (s) was also asked about superogatory fasting on the day of 'Ashura', and he replied: ***"It is an expiation for (the sins of) the past year."***

[260] He (s) was also asked about superogatory fasting on Mondays and he replied: ***"That was the day I was born, and the day I was commissioned with Prophethood, and day I first received revelation."*** [Muslim]

[261] The Prophet (ﷺ): ***"Whoever fasts the month of Ramadhan and then follows up with six fasts in the month of Shawwal, it is as if he fasts perpetually."*** [Muslim]

[262] Abu Dharr (may Allah be pleased with him) said: ***"The Prophet (ﷺ) commanded us to fast three days of every month: the thirteenth, fourteenth and fifteenth."*** [An-Nasa'i, At-Tirmithi]

[263] Also, he (s) forbade fasting on two days: ***"The day of ('Eed) al-Fitr and the day of Nahr (i.e., 'Eed al-Adh'ha)."*** [Agreed Upon]

[264] He (s) said: ***"The days of Tashriq (in Hajj) are days of eating, drinking and remembering Allah the Glorious."*** [Muslim]

[265] He (s) also said: ***"None of you should fast on a Friday unless he intends to also fast the day before it or the day after it."*** [Agreed Upon]

[266] He (s) also said: ***"All the past sins are forgiven for whoever fasts Ramadhan faithfully and with the hope of reward. All the past sins are forgiven for whoever stands in prayer on the Night of Decree faithfully and with the hope of reward."*** [Agreed Upon]

[267] *The Prophet (ﷺ) performed I'tikaf (seclusion in the mosque) for the last ten days of Ramadhan until Allah took his soul, and his wives continued the practice after him. [Agreed Upon]*

[268] The Prophet (ﷺ) said: ***“One should not undertake a religious journey except to three mosques: al-Masjid al-haram (in Makkah), this mosque of mine (in al-Madinah), and the Farthest Mosque (in Jerusalem).”*** [Agreed Upon]