

## Excellence of Salat-‘Alan-Nabi

Amir-ul-Mu`minin Sayyiduna Ali-ul-Murtada كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ has stated: When you pass any Masjid, recite Salat upon the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fazl-us-Salat-‘Alan-Nabi*, pp. 70, *Hadis* 80)

## Important information about Sadaqah Fitr and Zakah

There are two types of Sadaqah: (1) Nafil (2) Wajib

### 1. Nafil Sadaqah

There is no condition for Nafil Sadaqah, such as a fixed amount of money, a preset time frame etc.

### 2. Wajib Sadaqah

The amount and time frame of Wajib Sadaqah such as Zakah, Fitrah are preset by Shari’ah. Whether the Sadaqah is Nafil or Wajib it brings countless benefits and blessings in the worldly life as well as in the afterlife. Apparently, it seems that Sadaqah reduces the wealth of the Sadaqah-giving person, but in fact it increases wealth as is stated in Hadis. Sadaqah Fitr and Zakah are monetary worships that are Wajib for us. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered Muslims to give Sadaqah Fitr in the year when the fast of Ramadan were declared Fard prior to Zakah being Fard. To pay Sadaqah Fitr is mandatory for every such Muslim man and woman who possesses 7.5 Tolas of gold or 52.5 Tolas of silver or the money or goods equivalent to 52.5 Tolas of silver. All of these things must be exclusive of bare necessities. (Note that one Tola is equivalent to 11.664 grams.) Sadaqah Fitr is given to the poor and Masakin so that they can also celebrate Eid. Furthermore, Sadaqah Fitr is also a means of purity of fast from useless and indecent talking.

Out of five, Zakah is the third pillar of Islam. The literal meaning of Zakah is to purify something or to promote its growth. Therefore, the act of paying Zakah is the best means of purity of wealth with increase in it. In terms of Shari’ah, Zakah implies making a Muslim Faqir owner of the Shari’ah-fixed part of one’s wealth, for the pleasure of Allah عَزَّ وَجَلَّ. The Muslim Faqir must neither be a Hashmi [i.e. a descendant of the Holy Prophet], nor an emancipated slave of any Hashmi. The Zakah-paying person must not also obtain any benefit from paid Zakah. The primary aim of Zakah is to help the poor and to provide the deserving people with essential things, enabling the affluent people to make their contribution to the welfare and well-being of society. Undoubtedly, Zakah is the best means of eradicating poverty. If all the rich people pay their full Zakah, then the issue of poverty will be eliminated. Remember! As the circulation of blood is essential throughout the body, or else, the body part unsupplied with blood will be paralyzed, becoming a burden and trouble for the whole body; the distribution of the amount of Zakah and Fitrah among all deserving people is also similarly essential, or else, this will compound the problems of the distressed people besides having negative impacts on society.

It should also be kept in mind that Zakah is not like ordinary charity. If someone pays ordinary charity, it’s fine; if not, it does not matter; but this is not the case with Zakah. According to the Holy Quran and Ahadis, it is Fard to pay Zakah, a monetary worship. This is the right of the poor which must be fulfilled without hurting their self-respect. The significance of Zakah can also be realized by the fact that Zakah has been mentioned in the Holy Quran more or less 82 times with Salah, an important act of worship. When the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed Sayyiduna Mu’az Bin Jabal as the governor of Yemen, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the following piece of advice besides others at the time of his departure: “Tell them that Allah عَزَّ وَجَلَّ has made Zakah mandatory on their wealth which will be taken from the rich and given to the poor.” (*Tirmizi, Kitab-uz-Zakah*, vol. 2, pp. 126, *Hadis* 625)

Those not paying Zakah assume that their wealth will be reduced if they pay Zakah. They are under the impression that they will derive peace and comfort from their wealth living a luxurious and lavish lifestyle and satisfying their every whim. In fact, all of these things are nothing but a trick of Nafs and Satan that has entrapped many of the rich. Such people should ponder over the fact that their entire wealth is a divinely-bestowed favor. If they keep this in mind, they will find it easy to pay Zakah wholeheartedly besides reaping all of its benefits and blessings described in the Holy Quran and Ahadis; such as, perfection of faith, acquisition of divine mercy and help, piety, righteousness, path to success, a demonstration of Islamic brotherhood, reward of pleasing a Muslim, purity of wealth, getting rid of bad characteristics, blessing and protection of wealth and prayers of the poor for the Zakah-paying person etc. If someone does not pay Zakah after it has become Wajib for him, he will face loss in the world and in the Hereafter. One of the biggest losses of the hereafter is that such a person will suffer great torment. Secondly, the wealth he had saved parsimoniously instead of paying Zakah will be heated in the hellfire and the forehead, back and sides of that person will be branded with it, as described in the Holy Quran. Furthermore, that wealth will become the shackles of his neck. **الْأَمَانُ وَالْحَفِيفُ**

As for the worldly punishment, such people face financial loss day by day and ultimately lose all of their wealth. According to a Hadis, not paying Zakah is the main cause of every financial loss on land and in sea. Furthermore, this also causes drought, depriving people of rain.

### Method of offering Eid Salah (Hanafi)

First make the following intention: 'I intend to offer two Rak'at Salah of Eid-ul-Fitr (or Eid-ul-Adha) with six additional Takbirat, for the sake of Allah **عَزَّوَجَلَّ**, following this Imam.' Having made the intention, raise the hands up to the ears, utter **اللَّهُ أَكْبَرُ** and then fold the hands below the navel and recite the Sana. Then raise your hands to your ears, utter **اللَّهُ أَكْبَرُ** and leave them at the sides; then raise the hands to the ears again, utter **اللَّهُ أَكْبَرُ** and leave them at the sides; then raise the hands to the ears once again, utter **اللَّهُ أَكْبَرُ** and fold them. In short, the hands will be folded after the first and fourth Takbir, whereas they will be left at the sides after the second and third Takbir. In other words, the hands will be folded when something is to be recited in Qiyam after Takbir, while they will be left at the sides when nothing is to be recited. Then, the Imam will recite Ta'awwuz and Tasmiyah in a low voice, and Surah Al-Fatihah and another Surah aloud. Thereafter, he will perform Ruku'. In the second Rak'at, the Imam will first recite Surah Al-Fatihah and another Surah aloud. *(Derived from Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 3, pp. 66)*

After the recitation, utter three Takbirat raising the hands to the ears each time and leaving them at the sides. Then, perform Ruku' by uttering the fourth Takbir without raising the hands, and complete the rest of the Salah as per the usual method. To stand silent between every two Takbirat for as long as **سُبْحَانَ اللَّهِ** can be uttered thrice is necessary.' *(Bahār-e-Shari'at, vol. 1, pp. 781; Durr-e-Mukhtār, vol. 3, pp. 60)*

### What to do if somebody misses a part of Eid Jama'at?

If someone joins the Jama'at in the first Rak'at after the Imam has uttered the Takbirat, he should utter the three Takbirat (other than the Takbir-e-Tahrimah) instantly even if the Imam has commenced recitation. Utter only three Takbirat even though the Imam has uttered more than three Takbirat. If the Imam bends for Ruku' before you utter Takbirat, then don't utter them in a standing posture. Instead, perform Ruku' with the Imam and utter the Takbirat in the Ruku'. However, if the Imam is in Ruku' and there is a strong likelihood that you can utter the Takbirat and join the Imam in Ruku', then utter them whilst you are standing and perform Ruku'. Otherwise, bend for Ruku' uttering **اللَّهُ أَكْبَرُ** and then utter the Takbirat in Ruku'. If the Imam raises his head from Ruku' before you finish the Takbirat in Ruku' then do not utter the remaining Takbirat; they are no longer required.

If you join the Jama'at after the Imam has performed the Ruku' then do not utter the Takbirat, utter them when you offer the remaining part of your Salah (after the Imam performs Salam). Do not raise your hands when uttering the missed Takbirat in Ruku.'

If you join the Jama'at in the second Rak'at, then don't utter the missed Takbirat of the first Rak'at now; instead, utter them when performing the remaining part of your Salah. Likewise, if you succeed in uttering the Takbirat of the second Rak'at with the Imam, it's all right, otherwise, the same ruling as mentioned above with regard to the first Rak'at will apply. (*Bahār-e-Shari'at*, vol. 1, pp. 782; *Durr-e-Mukhtār*, vol. 3, pp. 64; *Ālamgiri* vol. 1, pp. 151)

## How to calculate Zakah?

First, determine the lunar date on which Zakah will become Wājib. Lunar/Islamic date for Zakah to become Wājib is \_\_\_\_\_

As per market value, determine [and write in the below-given chart] the value of all assets which one owns on the date set above, and on which Zakah will be calculated. Necessary assets on whose value, Zakah is to be calculated are given in the chart.

Value of assets on which Zakah has to be calculated		Amount	Amount to be deducted from amount of Zakah	Amount
<b>1. Gold</b>	Gold (Jewellery)		Debt, if any	
<b>2. Silver</b>	Silver (Jewellery)		Due instalments on house, shop, things.	
<b>3. Currency</b>	Local and foreign currency with current rates.		Remaining payable amount of committee <sup>1</sup> (provided that one has already got the total amount of the committee).	
	Money deposited in banks (excluding interest).		Utility bills such as the bills of gas, electricity etc. provided that one has got the bills before the Zakah year is complete.	
	Prize Bonds		Amount to be paid to dealers or investors.	
	Money deposited in provident fund.		Salaries of employees.	
	Money deposited in committee and commission.		Unpaid Zakah of the previous year.	
<b>4. Merchandise</b>	Raw materials in factory etc.			
	Manufactured goods in factory/shop etc.			
	Plots, houses or flats for trading.			
Business partnership assets on which Zakah is to be calculated.				
<b>The amount of total wealth of Zakah</b>		<b>500000</b>	<b>Deducted amount</b>	<b>300000</b>

Amount on which Zakah has to be calculated

200000

**Zakah-computing formula:** Total amount to be divided by 40

200000 / 40

Zakah payable

5000

<sup>1</sup> In the subcontinent, the word 'committee' is also used in the sense of an agreement among a fixed number of individuals, called committee members, who all pay an equal amount of money each month, and the total amount deposited by all members is given to only one member each month either by a lucky draw or one by one in a predetermined order. This continues until all members get their full money back.

## 96 Departments of Dawat-e-Islami's services for religion

1. Majlis Madanī In'āmāt (2) Majlis Madanī Qāfilāhs (3) Majlis Berūn-e-Mulk (4) Madanī Training Centres
5. Majlis weekly Ijtimā' (6) Majlis Tarbiyyatī Ijtimā'āt abroad (7) Congregational I'tikāf (in Ramadan for 10 and 30-days)
8. Majlis Hajj & 'Umrah (9) Majlis Madanī Muẓakarāh (10) Jāmi'a-tul-Madīnah (for boys)
11. Jāmi'a-tul-Madīnah (for girls) (12) Madrasa-tul-Madīnah (for boys) (13) Madrasa-tul-Madīnah (with specific timings)
14. Madrasa-tul-Madīnah courses (15) Madrasa-tul-Madīnah (for girls) (16) Madrasa-tul-Madīnah (for adults)
17. Madrasa-tul-Madīnah Online (18) Dār-ul-Madīnah (for boys) (19) Dār-ul-Madīnah (for girls)
20. Dār-ul-Madīnah (school) (21) Dār-ul-Iftā Ahl-e-Sunnat (22) Al-Madīnah library
23. Takhaṣṣuṣ-fil-Fiqh (24) Majlis-e-'Ilāj (25) Majlis-e-Tawqīt (26) Majlis for Performance Forms & Madanī Pearls
27. Different courses (Madanī In'āmāt & Madanī Qāfilāh course, Qufl-e-Madīnah course, Madanī Tarbiyyatī course etc.)
28. Al-Madīna-tul-'Ilmiyyah (29) Majlis-e-Tarājim (30) Maktaba-tul-Madīnah (31) Maktaba-tul-Madīnah's stalls
32. Madanī Channel (33) Majlis I.T (34) Majlis Movie Relay (35) Majlis Shu'ba-e-Ta'lim
36. Majlis Courses for Shu'ba-e-Ta'lim (37) Majlis for special Islamic brothers (38) Majlis for reform of prisoners
39. Majlis for Traders (40) Majlis for lawyers and judges (41) Transport Majlis (42) Majlis for Doctors
43. Majlis for Homeopathic Doctors (44) Majlis Veterinary Doctors (45) Hakim Majlis (46) Majlis for reform of sportsmen
47. Majlis 'Ushr and villages (48) Majlis Rābiṭah (49) Majlis Rābiṭah bil-'Ulamā Wal-Mashāikh
50. Majlis Mazārāt (shrines) (51) Majlis for Media & Publication (52) Majlis for Butchers (53) Majlis Khuddām-ul-Masājid
54. Majlis Āimmaḥ Masājid (55) Majlis Maktūbāt-o-Ta'wizāt-e-'Atṭariyyah (56) Majlis Ṣaḥrā-e-Madīnah
57. Majlis for booklets distribution (58) Majlis for well-wishing of Muslims (help of earthquake and flood victims etc.)
59. Majlis for Human Resources (60) Majlis Imāmat Course (61) Langer-e-Razawiyah (62) Majlis Māliyāt (finance)
63. Majlis assets (64) Majlis Ijārah (65) Security Majlis (66) Majlis Faizān-e-Madīnah (Madanī Marākiz)
67. Construction Majlis (68) Majlis for keeping Performance-record (69) Majlis Madanī Donation Box
70. Majlis Madanī Parables (71) Majlis Faizān-e-Murshid (72) Majlis for Ghusl and Shrouding
73. Majlis Ijtimā'-e-Ẓikr-o-Na'at (74) Majlis Course for newly-reverted Muslims (75) Majlis Taftīsh Qirā'at-o-Masāil
76. Madrasa-tul-Madīnah (for boys with accommodation facility)
77. Online Courses ('Ulūm-e-Islāmiyyah course, new Muslim course, Farḍ 'Ulūm course)
78. Majlis for skins of sacrificed animals (79) Majlis Taḥqīqāt-e-Shar'iyyah (80) Majlis for reform of singers

## Departments of Islamic sisters

81. Global Majlis-e-Mushāwarat (82) Majlis Madanī Work for Islamic sisters
83. Majlis Faizān-e-Murshid (84) Majlis Shu'ba-e-Ta'lim (85) Majlis for special Islamic sisters (86) Majlis Madanī In'āmāt
87. Madrasa-tul-Madīnah (for adult Islamic sisters) (88) Majlis Courses (89) Security Majlis (90) Majlis Rābiṭah
91. Madanī Training Centre (92) Majlis Madrasa-tul-Madīnah Online (93) Majlis Ta'wizāt-e-'Atṭariyyah
94. Majlis-e-'Ilāj (95) Majlis for Protection of Sacred Papers (96) Majlis for Waqf Amlak

## Bank account numbers for the deposit of donations

### For Zakah and Sadaqat-e-Wajibah

**A/C No:** 0388514411000260

**Title:** Dawateislami

**Bank:** MCB Bank

Cloth Market Branch (0063) Karachi

### For donations and Sadaqat-e-Nafilah

**A/C No:** 0388841531000263

**Title:** Dawateislami

**Bank:** MCB Bank

Cloth Market Branch (0063) Karachi