

Ilm Essentials

Salāh Lesson 15

Takbīr at-Tashrīq

Takbīr at-Tashrīq

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- Wājib for every person upon whom the daily prayers are mandatory
 - ▣ To recite the takbīr once immediately after every fard prayer (including jumuah)
 - Without a break of anything contrary to the prayer
- Beginning with Fajr on the 9th of Dhul-Hijjah (Day of Arafah)
 - ▣ Continuing through Asr on the 13th of Dhul-Hijjah
 - Total of 23 times
- Mustahabb to recite it after the eid prayer

Takbīr at-Tashrīq

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- The takbīr is wājib regardless of whether the prayer is offered alone or in jamā'ah
 - ▣ For both men and women
 - And both travelers and residents
- There is an opinion that the takbīrs are not wājib upon travelers
 - ▣ Nor upon women
 - Can be used for past omissions

Takbīr at-Tashrīq

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- Wājib for men to recite aloud
 - ▣ Women will recite softly
- The follower should not wait for the imām to recite the takbīr
 - ▣ Everyone should recite immediately once they have finished the prayer
- The latecomer must recite it once he has completed his prayer
- Permissible to recite it more than once
 - ▣ Without considering it to be a specific sunnah

Takbīr at-Tashrīq

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اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ الْحَمْدُ

- No narrations about what takbīr the Prophet (sallallahu alaihi wa sallam) recited
 - ▣ The above is narrated from Alī and Ibn Masūd

Udhiyah / Qurbāni

Background and History

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- Udhiyah is an Arabic word meaning “blood sacrifice”
 - ▣ Qurbāni is an Urdu/Persian word derived from the Arabic word “Qurbān” which literally means an act performed to seek Allah’s pleasure
 - Used for the sacrifice of an animal slaughtered for the sake of Allah
- The qurbāni commemorates the sacrifice offered by Prophet Ibrāhīm
 - ▣ Despite the origin being the “sunnah of Ibrāhīm”
 - The qurbāni itself is wājib

Narrations Regarding Qurbāni

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- “So turn in prayer toward your Lord and sacrifice” (Quran 108:2)
- “There is nothing more beloved to Allah during the Days of Sacrifice than causing the blood to flow from the sacrificial animals
 - ▣ The animal shall come on the Day of Judgment with its horns, hair and hooves (to be weighed)
 - The sacrifice is accepted by Allah before the blood reaches the ground. Therefore sacrifice with an open and happy heart” (Tirmidhī)

Ruling of Qurbāni

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- Qurbāni is wājib upon every “well-off,” sane, mature resident
 - ▣ Male and female
- Qurbāni is wājib upon each family member who meets the criteria above
 - ▣ A “single” qurbāni does not suffice for the entire family
- Becomes obligatory with the entering of Fajr on the 10th of Dhul-Hijjah
 - ▣ So if one passed away during the night
 - It would not be wājib upon them

Preferred Method of Qurbāni

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- Preferred method is to perform it yourself and then watch the blood flow
 - ▣ Provided you can slaughter properly
 - Next would be to have it done in your presence so that you can watch the blood flow
- Permissible to have another arrange for your qurbāni, but only with your permission
 - ▣ However, a man can give on behalf of those in his household without their explicit permission
 - Still best to take their permission

Regulations Regarding Qurbāni

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- Time begins from after you have offered your eid prayer
 - ▣ Ends just before sunset on the 12th of Dhul-Hijjah
- Qurbāni is wājib, not necessarily the use of the meat
 - ▣ So even if the meat goes to waste
 - The wājib is fulfilled
- During the 3 days of qurbāni, only the slaughter of an animal will fulfill the obligation
 - ▣ You cannot simply give the value of the animal in sadaqah

Regulations Regarding Qurbāni

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- Permissible to have your qurbāni performed overseas
 - ▣ They will perform it based on their local timings
 - With the caveat that Fajr has already entered upon the person in his own locality
 - So if Eid is a day early in Pakistan, they must wait to sacrifice on your behalf until Fajr time enters in your city
 - ▣ Another opinion says it is solely based on their local timings
- There is no qadā “qurbāni”
 - ▣ If you missed a qurbāni from the past, sadaqah should be given equivalent to the price of a goat or sheep
 - To those able to receive zakāh
- While it is not wājib on children
 - ▣ Recommended for a wealthy man to perform it on their behalf

Conditions for the Sacrificial Animal

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- Camel must be at least 5 years
- Cow, ox or buffalo must be at least 2 years
- Goat and sheep must be at least 1 year
- One goat or sheep suffices for a single person's qurbāni
 - ▣ For all the other animals, each suffices for seven people's qurbāni

Distributing the Meat

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- You may use the meat or skin as you please
 - ▣ Sunnah is to eat of the meat yourself and give a portion in charity
 - Some recommend 1/3
 - ▣ Neither the meat nor skin should be sold or given as part of the wages to the slaughterer
- If you sold either, you must give the equivalent value in sadaqah to those able to receive zakāh

Prayer When Sick

Prayer When Sick

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- If you cannot stand in the prayer
 - ▣ Or it is difficult or painful to stand
 - ▣ Or it will aggravate your condition or delay recovery
 - Based upon reasonable certainty
 - Past experience
 - An obvious situation
 - Skilled Muslim physician
 - ▣ You will perform the prayer sitting on the ground
 - Performing rukū by bending your head and back
 - And sajdah as usual on the ground
 - Or to the best of your ability

Prayer When Sick

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- If you cannot perform rukū or sajdah on the ground
 - ▣ You can sit in a chair, or on the ground, and perform both by indicating using head motions
 - You will not bow at the hips or move other parts of the body
 - ▣ Your sajdah must be lower than your rukū
 - Otherwise the sajdah will not occur
 - You will not raise up anything to his head
 - As this is contrary to the humility of sajdah
 - ▣ Not necessary that your head touch anything for sajdah in this case

Prayer When Sick

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- If you cannot perform sajdah on the ground
 - ▣ But you can stand for qiyām and perform rukū
 - Not necessary that you stand
 - ▣ You will perform the prayer sitting, indicating with your head for rukū and sajdah
 - You have the option of standing as well
- If you started the prayer healthy, but become afflicted during the prayer
 - ▣ You will complete the prayer in whatever way is possible for you

Missed Prayers

Missed Prayers of the Deceased

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- Obligation of making up missed prayers continues even after death
 - ▣ You should indicate in your will the number of missed prayers (and fasts) due
 - Every effort should be made to complete these during your lifetime
- After death, someone may fulfill this obligation, on your behalf, by giving a fidyah
 - ▣ Fidyah is the amount given for sadaqah al-fitr
 - Must be given to one who can receive zakāh
 - ▣ Not correct to compensate for them by praying (or fasting) on that person's behalf

Missed Prayers of the Deceased

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- Each prayer requires a single fidyah
 - ▣ Including the witr prayer
- You may bequeath up to $1/3$ of your wealth to go toward past prayers/fasts

Recommended Method

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- Spend time making a reasonable estimate of how many prayers you need to make up
 - ▣ With every current prayer
 - Make up one of the missed prayers
 - ▣ Can also start by making up missed Fajr prayers first
 - Since those will be easier
- Permissible/recommended to leave the sunnah ghayr muakkadah and nafl prayers
 - ▣ And perform qadā in their place
- Should not leave the muakkadah prayers
 - ▣ Also should not leave the muakkadah aspects within the prayer

Questions and Discussion

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