

Masaḥ 'alal Khuffayn

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Conditions for the Khuff

In order to do masah upon a khuff, the following conditions must be met:

-  1. The khuff must be worn after washing the feet in wuḍū' before wuḍū' is broken again.
-  2. The khuff must cover the feet up to (and including) the ankles.
-  3. If the socks are not leather, they should be strong enough that a person can walk wearing them for three miles without being torn apart.
-  4. Each khuff must be free from any tear that is of a size equal to three of the smallest toe.
-  5. The khuff must be waterproof. Water must not be able to seep through.
-  6. The khuff should remain in position (covering the foreleg) without being tied.
-  7. The material of the khuff should not be transparent (see through).

Different Types of Khuff

It is permissible to perform masaḥ over full leather socks and those socks which are not leather but have all the conditions needed for masaḥ to be correct.

It is permissible to do masaḥ over mujalladayn (leather on top and bottom of the socks). It is also permissible to do masaḥ over muna'alayn (leather only on the bottom and thick on top).

With regards to non-leather socks that do not have any of the qualities of the modern range of waterproof socks, they must meet the requirements of thickness in order for masaḥ to be valid.

It is impermissible to perform masaḥ on non-leather thin socks like the cotton and nylon socks we commonly wear.



Important Points to Remember about Masah

- The time for masah begins when the wuḍū' breaks. For example: Zayd performs wuḍū' at 6pm thereafter puts on the khuffayn. He then breaks his wuḍū' at 7pm. His time shall begin at 7pm when he broke his wuḍū'. Therefore the maximum time he can keep his khuffayn on is until 7pm the next day if he is a **muqīm**.
- The duration of masah for a **muqīm** is 24 hours.
- The duration of masah for a **musāfir** is 72 hours.
- It is farḍ to make masah equal to the area of three fingers on each leather sock.
- The method of masah on the khuff is to draw the fingers on the upper surface of the khuff, starting from the toes and ending the masah at the foreleg (just above the ankle).
- The masah should be done once on each sock.

Muqīm: Someone who is in his hometown, or someone who plans to stay at a place for 15 days or more.

Musāfir: Someone who is travelling more than 54 miles or plans to stay less than 15 days at the destination.



Nawāqid of Masaḥ

Nawāqid of Masaḥ

1. By doing an action which breaks wuḍū', one will have to perform wuḍū' again and make masaḥ over the khuff.

2. Removal of the khuff will cancel the masaḥ. One will have to wash their feet again as long as wuḍū' has not been broken.

3. The expiry of the time permitted for masaḥ. One will have to wash their feet again as long as wuḍū' has not been broken.



Masaḥ on Wounds

Even when a person is wounded, he still has to perform ṣalāh. Islām has given us ways to perform wuḍū' and ghusl despite being injured.

If a wound can be washed without any harm by removing the bandage or plaster, then a person must wash the wound and perform wuḍū' or ghusl as normal. If the wound cannot be washed but can be wiped without any harm then one should wipe the wound.

However, if a wound cannot be washed or wiped thoroughly due to the problem increasing or it is not possible to remove the cast, bandage or plaster, then one should do masaḥ over the wound, cast, bandage or plaster and complete wuḍū' normally.

Wājib acts in Ṣalāh

Wājib actions are those actions which must be done in ṣalāh. If a person misses any of these actions, ṣalāh will be incomplete.

The wājib actions can be divided into four categories:

2

Wājibāt for the whole of ṣalāh

5

Wājibāt of qirā'ah

5

Wājibāt from qawmah to salām

2

Wājibāt only for specific ṣalāh

Wājib acts in Ṣalāh

2 wājibāt for the whole of ṣalāh

- To perform every action in order.
- To perform every action calmly.

5 wājibāt of qirā'ah

- To recite sūrah al-Fātiḥah.
- To recite sūrah al-Fātiḥah before any other sūrah.
- To recite a sūrah or at least one long āyah or three short āyāt in the first two rak'āt of farḍ ṣalāh.
- To recite a sūrah or at least one long āyah or three short āyāt in all rak'āt of wājib, sunnah and nafl ṣalāh.
- For the imām, to recite aloud in Fajr, Jumu'ah, Tarāwīḥ, Witr in Ramaḍān, 'īd ṣalāh and the first two rak'āt of Maghrib and 'Ishā'. To recite quietly in Zuhr, 'Aṣr, the last rak'ah of Maghrib and the last two rak'āt of 'Ishā' ṣalāh.

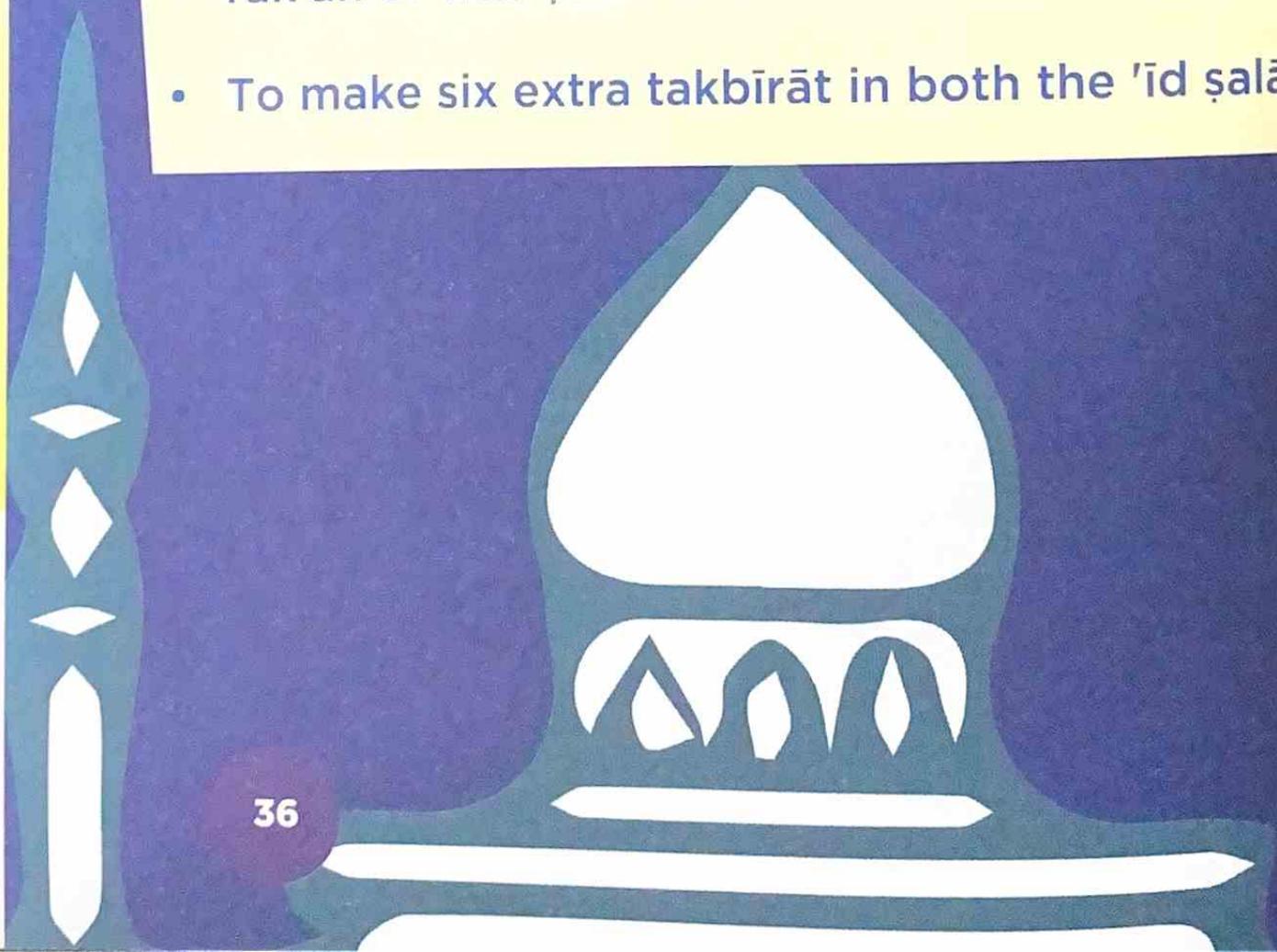
Wājib acts in Ṣalāh

5 wājibāt from qawmah to salām

- To stand in qawmah (the position after rukū').
- To sit in jalsah (the position between two sajdahs).
- To recite tashahhud in the two qa'dahs.
- To sit in Qa'dah Ūlā.
- To end the ṣalāh with salām.

2 wājibāt only for specific ṣalāh

- To do an extra takbīr after the sūrah in the third rak'ah of witr ṣalāh and to recite du'ā' qunūt after it.
- To make six extra takbīrāt in both the 'īd ṣalāh.



Sajdah as-Sahw

(Prostration due to a mistake)

We should try our best to concentrate in ṣalāh and not make mistakes. If a farḍ action is missed, ṣalāh must be repeated. If we miss a wājib action in ṣalāh or delay a rukn (position in ṣalāh), we must make up for it by doing Sajdah as-Sahw before completing ṣalāh.

Sajdah as-Sahw are extra sajdahs to cover the mistake.

How to perform Sajdah as-Sahw:

Perform the whole ṣalāh as usual.

When sitting in the last rak'ah and after reciting tashahhud, make one salām to your right.

Thereafter, make two sajdahs reciting the tasbiḥ of sajdah.

After the two sajdahs, complete the ṣalāh as you usually do by reciting tashahhud, durūd and du'ā'.

Finally, make two salām as normal.

Şawm



Fasting in the month of Ramaḍān is one of the five pillars of Islām.

The Beloved Prophet **صلى الله عليه وسلم** said,

"Whoever fasts during Ramaḍān out of sincere faith and hoping to attain rewards, then all his past sins will be forgiven." (Şaḥīḥ al-Bukhārī).

There are different types of fasts.

Farḍ - fasting each day for the whole month of Ramaḍān every year.

Mustaḥabb - all other fasts besides the farḍ and sunnah hold some reward. For example, 9th of Dhul Ḥijjah and the 13th, 14th & 15th of every Islamic month.

Sunnah - Those fasts which our Beloved Messenger Muḥammad **صلى الله عليه وسلم** kept and encouraged others to keep. Some examples: 10th of Muḥarram combined with either the 9th or 11th.

Ḥarām - Five days of the year: 'Īd al-Fiṭr, 'Īd al-Aḍḥā and the three days after 'Īd al-Aḍḥā (11, 12 & 13th of Dhul Ḥijjah).

Breaking of the Fast

"Whoever breaks the fast during Ramaḍān without any reason or illness, fasting for a lifetime will not make up for that." (Tirmidhī) This ḥadīth shows that the reward of a fast for a single day in Ramaḍān cannot be gained outside of this blessed month.



Actions that break the fast are of two types:

Actions that break the fast but only make qaḍā' necessary.

'Qaḍā'' means to repeat or do again.

Qaḍā' is to keep one fast in place of the broken or missed fast.

Actions that break the fast making qaḍā' and kaffārah necessary.

Kaffārah is a penalty to make up for the fast that was broken.

Kaffārah is to keep 60 fasts one after another.

If one cannot fast 60 fasts continuously, then there are three alternatives:

To feed sixty poor people two full meals

OR

To feed one poor person two meals a day for sixty days

OR

To give sixty poor people 1.662kg of wheat, flour, fine flour or its value in cash.

Şawm

Actions that break the fast but only make qaḍā' wājib

Vomiting a mouthful intentionally or swallowing vomit.

To eat and drink after ṣubḥ ṣādiq or to break the fast before sunset and then realise one's fault.

Breaking the fast due to a genuine reason, like illness.

To intentionally swallow something people don't eat.

To ACCIDENTALLY eat or drink something.

Inhaling substances into the nostrils.

Actions that make kaffārah and qaḍā' necessary:

To carry out those actions which break the fast intentionally, eg. to eat or drink intentionally without a valid reason.

What is the difference between forgetful and accidental? Let's look at it through an example: Ahmad knew he was fasting, whilst gargling accidentally the water went down his throat: this will break the fast.

Zayd totally forgot he was fasting and ate a chocolate. His fast will not break. As soon as he remembers he should stop, if he doesn't his fast will break.

**Actions
that do not
break the
fast:**

Water entering ears.

Eating or drinking, forgetting that one is fasting.

Using siwāk.

Applying 'itr.

Vomiting unintentionally or less than a mouthful intentionally.

Swallowing one's saliva.

Taking an injection.

Using eye drops.

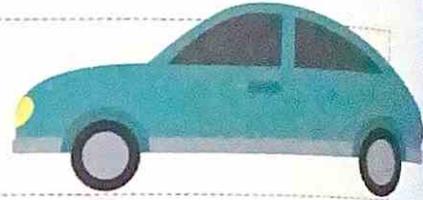
Şawm

People excused from fasting:

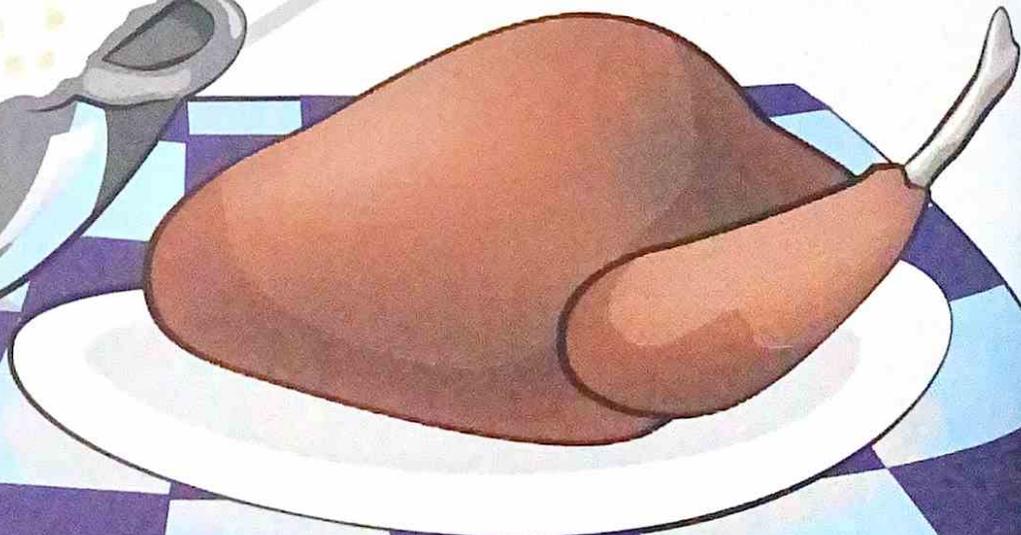
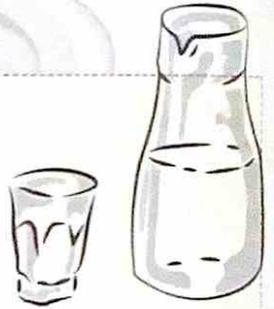
- An ill person whose illness will increase if he fasts will give fidyah. (See next page)



- A musāfir (traveller) will make qaḍā'.



- Someone who fears that they will die out of hunger or thirst will also make qaḍā'.



Şawm (Fidyah)

Fidyah (compensation)

A person who cannot fast due to a serious illness and there is no hope of getting better, will give fidyah.

As long as a person's condition remains such that they cannot fast, they will keep giving fidyah for each fast.

If there is ever an improvement to such a degree that they can fast, they will have to make qaḍā' of all the previous missed fasts.

A person cannot give fidyah for missing a fast due to a short-term illness. They must make qaḍā' as soon as they are able to.

The value of fidyah for a fast is the same as that of Şadaqah al-Fiṭr (1.662 kg).



Tarāwīḥ Ṣalāh

Tarāwīḥ is an emphasised sunnah and an extra ṣalāh which Allāh **سبحانه وتعالى** has blessed us with for the month of Ramaḍān.

- There are twenty rak'āt of Tarāwīḥ.

- Ibn 'Abbās **رضي الله عنه** narrated that the Prophet **صلى الله عليه وسلم** used to pray twenty rak'āt followed by Witr in the month of Ramaḍān. (Muṣannaf ibn Abī Shaybah)

- 'Umar **رضي الله عنه** made everybody perform 20 rak'āt in a jamā'ah with Ubay ibn Ka'b **رضي الله عنه** being the imām. (al-Bayhaqī)

- Imām Shāf'ī **رحمه الله** said that he found people in Makkah offering twenty rak'āt. (Tirmidhī)

Tarāwīḥ Ṣalāḥ

Tarāwīḥ should be performed in two units. After every four rak'āt, it is Mustahabb to have a short break.

A person should first perform 'Ishā' before Tarāwīḥ. Tarāwīḥ cannot be performed before 'Ishā'.

It is Mustahabb to perform Witr after performing Tarāwīḥ.

If he missed any units because of coming late, he should perform them after the Witr Ṣalāḥ.

If a person missed his 'Ishā' Ṣalāḥ and found the jamā'ah in the masjid in Tarāwīḥ, he should first perform 'Ishā' and then join the Tarāwīḥ.

It is an emphasised Sunnah to recite the entire Qur'ān in Tarāwīḥ Ṣalāḥ.

"Bismillāhir Raḥmānir Raḥīm" should be recited loudly for any one surah as "Bismillāh" is an āyah of the Qur'ān in itself.

It is a Sunnah to perform Tarāwīḥ throughout the entire month even if the Qur'ān is completed early.

Aḥādīth

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَفْضَلُ الصَّدَاقَةِ أَنْ تُشْبِعَ كَبِدًا جَائِعًا

إِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى

خَالِقِ النَّاسِ بِخُلُقٍ حَسَنِ

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

الْمَرْءُ مَعَ مَنْ أَحَبَّ

الْمُؤْمِنُ مَأْفُوفٌ

إِذَا أَمَانَةٌ إِلَى مَنْ اعْتَمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ

مَفَاتِيحُ الْجَنَّةِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

Feeding Others

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صلى الله عليه وسلم said:

أَفْضَلُ الصَّدَقَةِ أَنْ تُشْبِعَ كَبِدًا جَائِعًا

"The most virtuous charity is feeding a hungry creature."
(Bayhaqī)

Charity in Arabic is known as ṣadaqah. In another ḥadīth Rasūlullāh صلى الله عليه وسلم said, "Hasten towards giving ṣadaqah for calamities cannot come to a person who gives ṣadaqah." Here Rasūlullāh صلى الله عليه وسلم is telling us that to feed the hungry is the best type of ṣadaqah a person can do.

The word 'creature' includes all those that are alive, which means that even if you feed a hungry animal you will get this reward. Feeding anyone is a great deed in itself, but when someone is in need of food, at such a time it will be more rewarding.

We should always try our best to help those who are in need, even if it may be little. We don't know which of our actions is liked by Allāh سبحانه وتعالى the most.



No to Racism

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صلى الله عليه وسلم said:

إِنَّكَ لَسْتَ بِخَيْرٍ مِّنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى

"You are neither better than a red person or a black person unless you surpass him in piety."
(Aḥmad)

Every single person is part of the Creation of Allāh سبحانه وتعالى, and they are all equal in the eyes of Allāh سبحانه وتعالى, regardless of colour or race. We must never think we are better than anyone just because they look different to us. The only thing that can make a person better than another is good actions.

In another ḥadīth Rasūlullāh صلى الله عليه وسلم said, "Allāh سبحانه وتعالى does not look at your forms or your bodies, but He looks at your heart and your actions." (Ṣaḥīḥ Muslim) This means if our actions are good then truly we are beautiful.

Look at the Ṣaḥāba's lives: they never treated anyone differently because of their colour or race. The first mu'adhin (caller to prayer) was Bilāl رضي الله عنه, a dark-skinned person from Abyssinia.

Good Character

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صلى الله عليه وسلم said:

خَالِقِ النَّاسَ بِخُلُقٍ حَسَنِ

"Deal with people with good manners."
(Tirmidhī)

Rasūlullāh صلى الله عليه وسلم had the best manners and he encouraged us, his followers, to observe good manners. Muslim manners are different in two ways, as they are not just for the elite or upper class. All Muslims, whether they be rich or poor, black or white, must show good manners. Secondly these manners do not change with time.

Manners are learnt through observing other people.

Examples of good manners are:

Knocking before entering a place; not looking into someone's house without permission; eating what is in front of us; moving something harmful away from the road; helping someone in need; making space for a person arriving late at a gathering, etc.

See if you can think of different manners we can show each other.

Thanking Others

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صلى الله عليه وسلم said:

مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ

"One who is not grateful to people is not grateful to Allāh."

(Tirmidhī)

In this ḥadīth, Rasūlullāh صلى الله عليه وسلم is telling us the importance of being thankful. Always thank someone who shows good to you even if it may be something small. Thanking people is also a way of thanking Allāh سبحانه وتعالى. Some people take things but never show gratitude or thank the person who gave something to them, whilst others take a little and thank in abundance.

When we thank someone we should say "Jazākallāhu khayrā" which means "May Allāh سبحانه وتعالى reward you with goodness." It does not cost anything to say Jazākallāhu khayrā or to thank someone, but the person whom it is said to feels happy and Allāh سبحانه وتعالى loves it when we make another person happy. Subḥānallāh, what a beautiful way of life Islām is.

Friends

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صلى الله عليه وسلم said:

الْمَرْءُ مَعَ مَنْ أَحَبَّ

"A person will be with whom he loves."
(Ṣaḥīḥ al-Bukhārī)

We all know that a person stays with only those people they like. In this ḥadīth, we are learning that the company we keep in this world will be the same company we will have in the Ākhirah. If the person with whom we are staying and spending our time does not fear Allāh سبحانه وتعالى and does not repent, then his abode may be Jahannam. May Allāh protect us all.

Friendship is very important, as a person usually begins to follow their friends. That is why we must always try to stay with good friends: those who remind us to pray our ṣalāh. If we keep good company then - In shā Allāh - we will be with such people in Jannah. Allāh سبحانه وتعالى mentions in the Qur'ān about the person who has been sent to Jahannam because of his friendship:

"The day when the wrongdoer shall bite his hand, he will say: 'O, if only I had taken the path with the Messenger. Woe to me, if only I had not made that person my friend. He led me astray from the reminder after it had reached me...'" (Qur'ān 25:27-29)

Kindness

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

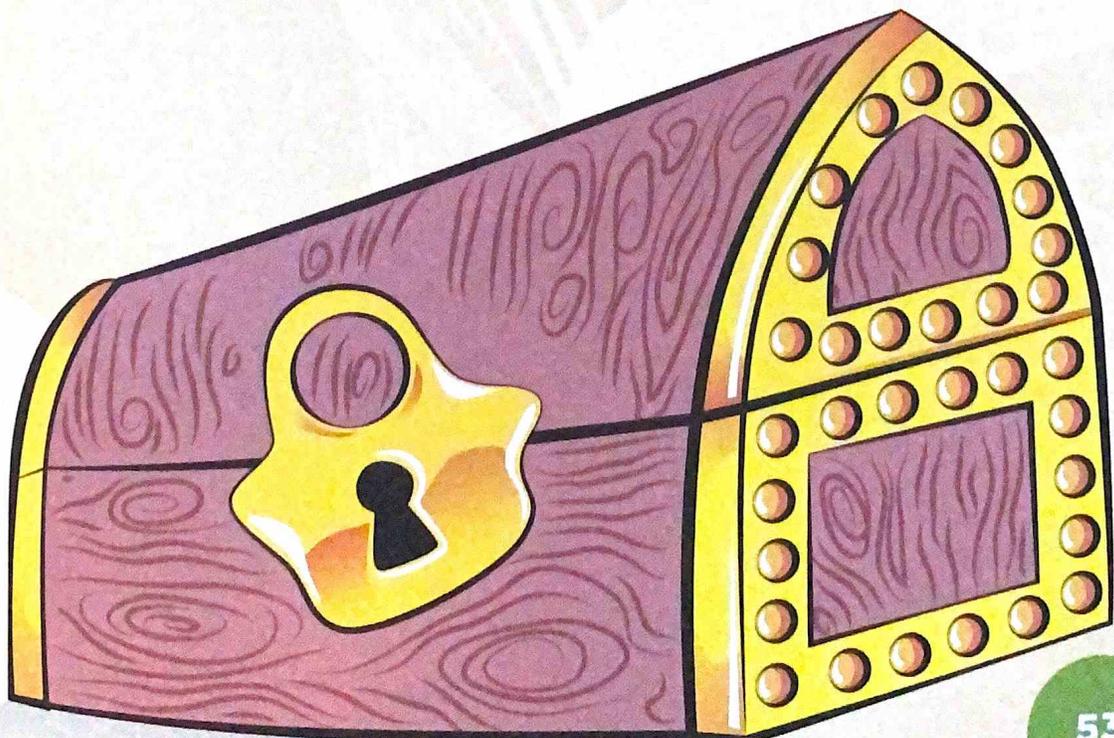
Rasūlullāh صلى الله عليه وسلم said:

الْمُؤْمِنُ مَالْفُ

"A believer is a treasure of love."
(Bayhaqī)

A Muslim is full of love: wherever they go they are kind, caring, and loving. Just like a treasure box has so much wealth inside it, similarly a Muslim has so much love to give. Love is an act of kindness, to be merciful to Allāh سبحانه وتعالى's Creation, not to be stern and hard-hearted.

The Companions are ideal role models for us to follow. They were always looking for ways to be kind to others.



Trust

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صلى الله عليه وسلم said:

أَدِّ الْأَمَانَةَ إِلَى مَنِ اعْتَمَنَكَ وَلَا تَخُنْ مَنْ خَانَكَ

"Hand over the trust to the one who entrusts you, and do not betray the one who betrays you."

(Abū Dāwūd)

Trust is like a paper, once crunched up it can never be the same again. Trust will be one of the first things that will be taken away from people before the Day of Judgement. Rasūlullāh صلى الله عليه وسلم was so trustworthy that he was given the title of Al-Amīn (the Trustworthy). This title was given to him even before he became a prophet.

The people of Makkah would leave their valuable items with him knowing that he would keep them safe. After he became a messenger, many people became his enemies, but did he breach the trust he was given? Did he keep their valuable items for himself? Did they stop trusting him? No, absolutely not. Our Beloved Messenger صلى الله عليه وسلم kept them all safe. When he migrated to Madīnah Munawwarah he made sure all the items were returned to their rightful owners.

"Indeed there is a beautiful example for you in the Messenger of Allāh." (Qur'ān 33:21)

Keys to Paradise

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh **صلى الله عليه وسلم** said:

مَفَاتِيحُ الْجَنَّةِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

"The keys to Paradise are to testify that there is no god but Allāh."

(Aḥmad)

We cannot enter a locked door without a key. Rasūlullāh **صلى الله عليه وسلم** told us that the key to Jannah is to testify that there is no god but Allāh **سبحانه وتعالى**. If we hold onto this statement by listening to and obeying Allāh **سبحانه وتعالى**, we will have gardens under which rivers flow, palaces made out of pearls, and pleasures beyond our imagination. Allāh **سبحانه وتعالى** has made it so easy for us. May Allāh **سبحانه وتعالى** make us of those who live and die with this kalimah.

Dhikr

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صلى الله عليه وسلم said:

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

"The example of the one who remembers his Lord and the one who does not, is like the example of the living and the dead." (Ṣaḥīḥ al-Bukhārī)

Allāh سبحانه وتعالى has said: "Remember Me and I will remember you." (Qur'ān 2:152) Subḥānallāh, what a great privilege: the Lord of the Worlds remembers His servants. If we were told, "a king said your name in his royal palace," we would tell everyone. Allāh سبحانه وتعالى is the King of all kings. If He remembers us, we will be in His protection, so we should always remember Him.

Just like the physical body needs food, without food it becomes weak, feeble, and then dies. Similarly the spiritual body has needs and its food and nourishment is the dhikr of Allāh سبحانه وتعالى. Without that it becomes weak and a person begins to feel sad and upset. If we look in the world today, everyone is searching for this peace. Allāh سبحانه وتعالى has kept this peace only in His remembrance.

"Verily through the remembrance of Allāh سبحانه وتعالى the hearts find contentment." (Qur'ān 13:28)

We can have all the money and riches of this world but if we don't have peace then what use is it?

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh **صلى الله عليه وسلم** said:

مَنْ لَمْ يَسْأَلِ اللَّهَ يَغْضَبْ عَلَيْهِ

"Allāh is angry with the person who does not ask Him for anything."

(Tirmidhī)

If we ask our best friend for something once, they will give it to us. If we ask them again, they might give it to us again, but if we keep asking them, they will soon get irritated, refuse, and maybe rebuke us. Allāh **سبحانه وتعالى** is totally different: He wants us to ask Him; he loves it and rewards us when we ask Him.

We need to take advantage of this and make a habit in our lives to always ask Him for our needs, even if it may be something small, for Allāh **سبحانه وتعالى**'s treasures have no limit.

Allāh **سبحانه وتعالى** says, "To Allāh **سبحانه وتعالى** belongs the treasures of the Heavens and the Earth." He is the owner of everything, so let us raise our hands every day and cry to him for our needs and we shall see His help and mercy coming down for us.