

## OBLIGATORY ACTIONS: ṢALĀH & ZAKĀH

### 1.0 Ṣalāh and Zakāh in the Qur'ān.

- 1.1 The words Ṣalāh and Zakāh have been mentioned together in the same Āyah 27 times.
  - 1.1.1 There are further instances where they have been mentioned in the same context but not in a single Āyah.
- 1.2 {Establish Ṣalāh, and pay Zakāh. Whatever good you send forth for yourselves, you will certainly find its reward with Allāh. Surely Allāh is all-Seeing of what you do.} [02:110]
- 1.3 {But if they repent, establish Ṣalāh, and give Zakāh, let them [go] on their way. Indeed, Allāh is Forgiving and Merciful} [09:05]
- 1.4 {Successful indeed are the believers. Those who offer their Ṣalāh with humility. Those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allāh has forbidden). And those who pay the Zakāt} [23:1-4]

### 2.0 Ṣalāh and Zakāh in the Ḥadīth.

- 2.1 The Ḥadīth of Jibrīl: 'Islām is to testify there is no deity worthy of worship except Allāh and Muhammad is His Messenger, to establish Ṣalāh and pay Zakāh...'  
[Muslim]
- 2.2 'Islām is built upon 5 [pillars]: to testify there is no deity worthy of worship except Allāh and Muḥammad is His Messenger, to establish Ṣalāh and pay Zakāh....'  
[Muslim]

### 3.0 Why Ṣalāh and Zakāh are connected.

- 3.1 Ṣalāh is the supporting pillar of the religion, and the fact that Zakāh succeeds it in so many Āyāt shows its importance.
- 3.2 Ṣalāh is the 2<sup>nd</sup> pillar of Islām, and Zakāh is its 3<sup>rd</sup> pillar, thus both are fundamental obligations.

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3.3 Ṣalāh is an act of worship performed for Allāh alone, and it benefits the person performing it. Zakāh is also an act of worship performed for Allāh alone, however it benefits other people.

3.4 Through Ṣalāh and Zakāh, a person shows Iḥsān to the Creator and Iḥsān to creation.

3.5 Happiness and success is attained in fulfilling the rights of the creator, one's own self and other people.

3.6 Ṣalāh is the most important bodily form of worship; Zakāh is the most important monetary form of worship.

3.7 They are not merely obligations, rather they are the first sign of person's obedience and submission to Allāh.

3.8 There are Fard (Obligatory) and Nafil (Recommended/voluntary) forms of both Ṣalāh and Zakāh.

### 4.0 When were they legislated?

4.1 Ṣalāh and Zakāh are not exclusive to this Ummah, in fact they were legislated to the previous prophets.

4.2 {Mention in the Book, Isma'īl. Indeed, he was true to his promise, and he was a messenger and a prophet. He used to enjoin on his people Ṣalāh and zakāh and was to his Lord pleasing} [19:54-55]

4.3 In the legislation of Muḥammad ﷺ, Ṣalāh was legislated in the night of ascension, in the 10<sup>th</sup> year of Prophethood.

4.4 Zakāh was legislated just before the migration from Mecca to Madina, however the details of Zakāh were revealed in Madīnah.

### 5.0 Basic rulings of Salāh.

5.1 Ṣalāh is an act of worship, consisting of specific statements and actions, beginning with Takbīr and ending with Taslīm.

5.2 Its statements entail glorifying His greatness and reciting His Āyāt, and involves supplicating to Him. Its actions

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symbolise complete submission and humility in front of Allāh.

5.3 As soon as a child reaches 7 years old, he/she is trained to pray Ṣalāh, and when he/she reaches 10 years old, they are disciplined upon it.

5.4 There are five obligatory prayers: Fajr, Ḍuhr, ‘Asr, Maghrib and ‘Ishā.

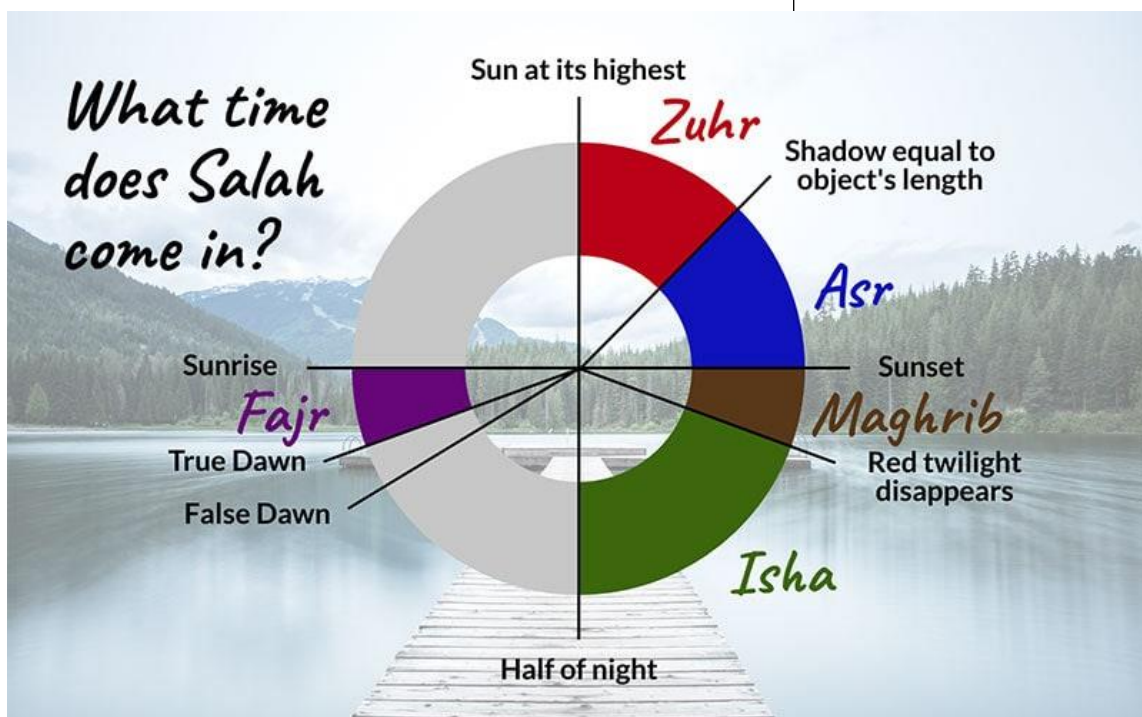
5.4.1 Fajr: It consists of 2 Rak’ah as an obligation, in addition to 2 encouraged Rak’ah before it.

5.4.2 Ḍuhr: It consists of 4 Rak’ah as an obligation, in addition to 4 Rak’ah before and 2 Rak’ah after – which are encouraged.

5.4.3 ‘Asr: It consists of 4 Rak’ah as an obligation.

5.4.4 Maghrib: It consists of 3 Rak’ah as an obligation, in addition to 2 encouraged Rak’ah after it.

5.4.5 ‘Isha: It consists of 4 Rakah as an obligation, with 2 encouraged Rak’ah after it.



Times of each Ṣalāh. [credit: www.Ṣalāhcoolness.com]

6.0 The Ṣalāh has: conditions, pillars, obligations, recommended actions, disliked actions and invalidators which have been detailed in the books of Fiqh.

## 7.0 Combining Ṣalāh.

7.1 In certain situations, Ṣuḥr and 'Asr can be combined in one of the two times, and Maghrib and 'Ishā can also be combined.

7.2 A person can combine the above prayers in the following situations:

- 7.2.1 Whilst travelling: from the time a person leaves the outskirts of their area to the time he/she return.
- 7.2.2 During rain or severe weather: when a person is offering Ṣalāh in the Maṣjid.
- 7.2.3 Due to illness: if there is difficulty in praying each Ṣalāh in its appointed time.
- 7.2.4 Any other difficulty: On rare occasions in which there may be a difficulty for a person to perform Ṣalāh in each time, it is permitted to combine them. This may be due to an exam or surgery for example. Importantly, this should not be continuous, rather odd occasions of difficulty.

## 8.0 Basic rulings of Zakāh.

- 1.1 It is an obligation upon wealth - a fixed amount collected from certain types of surplus wealth, distributed to certain groups of people.
- 1.2 Unlike Ṣalāh, Zakāh is an obligation upon wealth, not upon the person. There is no minimum age for it to be taken, rather it is the amount of surplus wealth which is considered.
- 1.3 The Prophet ﷺ said, '...if they accept the obligation of Ṣalāh, inform them that Allāh has obligated upon them charity (Zakāh), it is taken from the rich and distributed to the poor.' [Al-Bukhari & Muslim]
- 1.4 In terms of wealth, 2.5% is taken annually from a person's surplus wealth (savings).
- 1.5 It is taken on the net balance after basic necessities, amenities, family expenses etc... are calculated.

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1.6 It is only an obligation if a person's wealth is equivalent to the monetary value of 85 grams of gold or more, and a whole year has passed on this amount.

1.7 It is distributed to 8 groups of people:

1.7.1 The poor: Those without any means of livelihood or possessions.

1.7.2 The needy: Those who have some means to a livelihood, and may own some possessions however it is insufficient to meet their basic necessities.

1.7.3 The administrators of Zakāh: Those who have been tasked by the Muslim government to collect and/or distribute Zakāh.

1.7.4 Non-Muslims who are close to accepting Islam, or who have recently accepted Islam.

1.7.5 For the emancipation of slaves.

1.7.6 Those who are overcome by debt.

1.7.7 For Muslim soldiers or those engaging in Jihad.

1.7.8 The travellers who are stranded and cut off from income.

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