

# OVERVIEW

## MOTHER LANGUAGE DAY

March 1st was proclaimed as the Mother Language Day by the United Nations in which it called upon all nations worldwide to celebrate their own mother language by raising the public awareness about the language as being a cultural, religious, and civilisational heritage for all humanity and for generations to come.

March's issue will shed light on the characteristics of the Arabic Language, its status and challenges it is facing. Friday sermons delivered by preachers and imams skilled in oration offer us a fabulous opportunity to listen to the eloquent nature of the Arabic language. They also bring into focus the language of the Holy Quran and motivate the young people to learn it with passion and dedication.

Manar al Islam magazine will devote essays discussing some important aspects, ranging from Islamic Jurisprudence, Fatwa, and Muslim jurists biographies, and to some of the social, medical and human features. The magazine is keen on promoting the significance of culture, thought and literature among its readers.

Enjoy your reading.

**Manar Al Islam**



Monthly Islamic  
& Cultural Magazine

General Authority for Islamic Affairs & Endowments  
(GAIAE)

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**Photographer**

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The United Arab Emirates  
All correspondence to be addressed to:  
Editor-in-Chief

P.O.Box 2922 Abu Dhabi. U.A.E  
Tel. +971 2 6143 666 - Fax: +971 2 6212484  
manarislam@gmail.com



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Dear Reader: This magazine contains verses from the Holy Qur'an and the Hadith of the Prophet (PBUH). It is therefore necessary you treat it with utmost respect.

## GAIAE ORGANIZES A WORKSHOP FOR BRANCH DIRECTORS IN AL AIN

As part of its strategic plan laid out by the Cabinet and in a bid to expedite action and boost productivity and practicality, the General Authority of Islamic Affairs and Endowments (GAIAE) conducted a workshop for the GAIAE's branch directors and departments' directors held, in line with its routine to conduct such training workshops across the UAE.

The workshop was held at Al Ain Conference room and chaired by HE Dr. Mohamed Matar Al Kaabi, the GAIAE's Director General, with all the Authority's executive and branch directors in attendance.

Dr Farouk Hamada, the Religious Advisor at Crown Prince Court of Abu Dhabi, delivered a speech on the importance of teamwork spirit as a source of strength in achieving tasks and solving problems with honesty, wisdom and dedication.

At the opening of the workshop, Dr. Mohamed Al Kaabi extended profound thanks and appreciation to H.H Sheikh Khalifa bin Zayed Al Nahyan, the UAE President, may Allah protect him, HH Sheikh Mohamed bin Rashid Al Maktoum, Vice-President, Prime Minister, and Ruler of Dubai, Their Highnesses, Rulers of the Emirates and his trustworthy Crown Prince for their special care and follow-up of the GAIAE's projects and achievements in a way that would boost the development process within the GAIAE.

Dr. Mohamed Al Kaabi further reviewed the agenda key points with the directors and discussed their views and received their feedbacks. He was also briefed on the core business conducted by the Holy Qur'an memorization centres in terms of the infrastructure in addition to issues related to learning needs and financial matters. He then urged the branch directors to

closely follow the activities performed by those centres and submit a brief monthly report of each Emirate. To this end, directors should pay on-ground visits to those centres as well as mosques on highways and Waqf (endowment) properties.

As the highways are considered the gateway to the country and connection between all Emirates, the GAIAE gives a special care for establishing further mosques on highways and setting up women prayer rooms for their fundamental role in reflecting the country's civilisational aspects. For this reason, they were given a top priority and thorough study during the workshop.

Into this respect, the participants in the workshop emphasized setting up ladies prayer rooms in old mosques to be in conformity with new mosques as per as-built drawings. They also focused on following the maintenance works of mosques in northern emirates in coordination with other concerned bodies and they also highlighted several points about the maintenance companies failing to meet terms and conditions of the binding contract concluded with GAIAE which thinks not of further cooperation with some of them in the future.

Dr. Mohamed Al Kaabi pointed out the necessity of further cooperation with the Mosques Department so as to upgrade the software that it is currently updating data of each mosque in terms of its area, assets, needs, regular maintenance and monthly reports.

At the end of the workshop, the participants discussed the issue of vacations of Imams and Muezzins and the best way they could benefit from it to enjoy with their families like other employees do in the UAE.

## AL KAABI MEETS WITH PREACHERS AND IMAMS IN AL AIN

HE Dr. Mohamed Matar Al Kaabi, the GAIAE's Director General, met with Imams, Khatib and Muezzins at Al Ain Conference Room as part of regular meeting held at the level of each emirate. The meeting was attended by the GAIAE's executive directors, branch directors and heads of departments.

It is noteworthy that Al Ain city and the Eastern Region comprise the highest percentage of mosques, and more than 1400 Imams and Khatib. As per the strategic plan approved by the Cabinet, the GAIAE is called to meet with the Imams, Khatib and Muezzins on regular basis at the level of each emirate aiming at discussing means of fostering best performance in all areas of GAIAE competence.

At the outset of the meeting, Dr. Farouk Hamada, the Religious Advisor at the Crown Prince Court of Abu Dhabi, delivered a speech on the importance of religious and ethical aspects, describing as fundamental attributes that Imam, Khatib and Muezzins are required to adopt in their daily lives. He then highlighted the role of the mosque in society as well as that of Imams in preaching to the path of

righteousness as stated most explicitly in the verse: "Guide us to the straight path", the only way of righteousness not separate ways.

Speaking during the meeting, Dr Al Kaabi extended his most sincere wishes of health and success to HH Sheikh Khalifa bin Zayed Al Nahyan, the UAE President, may Allah protect him, HH Sheikh Mohamed bin Rashid Al Maktoum, Vice-President, Prime Minister, and Ruler of Dubai, their Highnesses Members of the Federal Supreme Council, HH General Mohamed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi, Deputy of Supreme Commander of the UAE armed forces for their efforts in providing the country with security, prosperity and development after Allah, the Almighty.

Dr. Al Kaabi conveyed the attendees at the meeting greetings from the GAIAE chairman and his appreciation for their extensive efforts in serving the houses of Allah and promoting the mission of mosques as being places of preaching guidance and disseminating knowledge within community.

"Today we are here to continue together



in promoting the role of mosques in terms of their establishment and mission. Such collaboration would boost the development and excellence process in all aspects of life in the UAE in the present time and in the future. Because Imams and Khatib are the focus of attention, they should set role model for the community members in intellectual, ethical and social honesty. To this end, they need to keen on taking care of mosques and tackling issues of common interest within society”, added Dr Al Kaabi.

“As mosques are landmarks of civilization, faith and guidance, Imams are encouraged to foster this superior culture in society. Such a core objective would not be accomplished if we do not feel any change in the attitude of the worshipper. If the answer is no, then we have to be sure that there is something wrong going on”, he said.

In a positive dialogue, the meeting discussed all administrative issues related to the mosque staff and was followed by the recommendation to the concerned departments to respond to the legal and administrative requests which would promote the employee satisfaction.

Earlier in the morning, HE Dr Al Kaabi accompanied by the GAIAE's executive directors and branch directors met with the GAIAE's office staff in Al Ain and were briefed on the mechanism in dealing with the public and managing mosque and Awqaf (endowments) affairs.

In the same context, Dr Al Kaabi addressed the attendees about the extreme importance of the responsibility on their shoulders. He went on to say that the UAE leadership has spared no efforts in providing the unlimited support. Thus, the employee should have a high sense of responsibility of belonging to this leadership, nation and institution. What has been achieved in three years would not have been possible in ten years without this sense of trust, responsibility and belonging.

He said, “I encourage you to do your utmost in order to foster your achievements, productivity, and to devise creative ideas and suggestions”.

“In fact that these are your Sheikhs, may Allah protect them, and this is your country and institution, so you have to strive to attain a required level of loyalty and devotion”, he concluded.





## DR AL KAABI VISITS THE QUR'AN MEMORIZATION CENTRES IN ABU DHABI AND AJMAN

During his visit to the Qur'an memorization Al Bateen Model Centre, Abu Dhabi Centre, the City Centre in Bayn al Jisreen area and Hamdan Centre in Khalifa City 'A', HE Dr. Mohamed Matar Al Kaabi, the GAIAE's Director General hailed the special care that the Qur'an Memorisation Centres receive from H.H. Sheikh Khalifa bin Zayed Al Nahyan, the UAE President, may Allah protect him, HH Sheikh Mohamed bin Rashid Al Maktoum, Vice President, Prime Minister, and Ruler of Dubai, Their Brothers Their Highnesses Rulers of the Emirates, and HH. First Lt. General Mohamed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi, Deputy of the Supreme Commander of the UAE Armed Forces and their constant directives aiming at serving and caring of the Qur'an following the footsteps of the Founder of the UAE, the late Sheikh Zayed bin Sultan Al Nahyan, may Allah have His mercy upon him, who set up the foundation stone of the Qur'an centres in the UAE.

With the relentless support spearheaded by the astute UAE leadership to the GAIAE's projects, Dr Al Kaabi said that the Authority is

seeking to promote the activities achieved by these centres and enlarge the scope of their activities across the UAE. Such move would help increase the number of model centres that adopt modern teaching approach and fulfill its mission towards the community. He further said that the upcoming days will witness the inauguration of a number of centres across the emirates as per its strategic plan as endorsed by the Cabinet.

He was also briefed on the centres' needs and the course study. He further addressed those who are in charge of Qur'an memorisation centres of the importance of devising new ideas and suggestions. This initiative would steer the wheel of development within the centres aiming at polarizing more students of different academic levels and ages. 'The Authority is ready to provide the centres with all their needs', he added.

At the end of the tour, Dr. Al Kaabi commended the organization of the centres which are achieving rapid development due to close follow-up by the centres' administration, highlighting the advanced levels of some centres through their taking part in

the holy Qur'an memorisation competitions either at the international or local levels. It is noteworthy that the holy Qur'an memorisation Centre of Abu Dhabi scored the first place at the International Dubai Award for the Holy Qur'an, which is considered as an incentive for other centres to achieve the same accomplishment.

Dr. Al Kaabi was accompanied during his tour by Mr. Mohamed Obeid Al Mazrouei, the executive director for Islamic Affairs, Rashid Ali Al Mazrouei, the GAIAE's branch director in Abu Dhabi, and Mona Al Ghassani, director of Quran memorisation centres department.



In the regular field tour around the community Qur'an memorization centres of the GAIAE's office in Ajman, Dr. Mohamed Matar Al Kaabi, the GAIAE's Director General, was briefed on the learning process in these centres. During the tour, Dr Al Kaabi commended the relentless support extended by the UAE leadership to the Qur'an memorization centres and the keen follow-up by HH Sheikh Hmid bin Rashid Al Naimi, Member of the Supreme Council, Ruler of Ajman to the Qur'an memorization centres.

In statement during the tour, Dr Mohamed Al Kaabi said that the GAIAE is seeking to captivate people to recite, memorize, and learn the Holy Qur'an. It is to be noted that the GAIAE holds Qur'an learning sessions in mosques totaling two sessions a year. He further said that these sessions aiming at encouraging students, and the elderly to memorize the Qur'an through designating learning sessions in accordance with the needs of the inhabitants. The overall number of students at centres across the UAE has roughly stood at 22.000 students, whilst 7399 have joined the learning sessions in mosques.

In regard to the model Quranic centres, the GAIAE's director General noted that there are nine centres across the UAE, including Itihad Model Centre in the area of Al Jurf, describing as the first model centre in Ajman in which 30 male students and 33 female students study Quranic course in the centre.

This move comes within the framework of the GAIAE's efforts to encourage Emirati students to study the Qur'an and prepare them for graduation.

For his part, Mr. Obeid Hamad Al Zaabi, the GAIAE's office director said that there are 48 centres in Ajman, 38 of which are for males, while 6 are for females and 4 centres for the elderly. The number of students who attend the courses is approximately 948 students.

Mr. Obeid Al Zaabi said that the Ajman's office is in charge of supervising six centres: Al Otroja, Dar Asmae bint Abu Bakr, Nassir Obeid Al Suwaidi, Imam Al Bukhari, Al Arqam bin Abu Al Arqam, and Al Salam Centre. All required permits are issued and renewed in accordance with the e-system of the centres that the GAIAE has finished updating it and is characterized by flexibility and the possibility of being updated and it also provides its users with a variety of search options and comprehensive information about the centres, systems and administration staff.

This initiative comes within the framework of the GAIAE's commitment to upgrading the centres services by achieving the excellence as per its strategic plan.

Dr Al Kaabi was accompanied on his tour with Mr. Mohamed Obeid Al Mazrouei, executive director for Islamic affairs, Mr. Khalid Al Niyadi, executive director for Waqf affairs, Mr. Hamad Al Moala, executive director for support services and Mr. Obeid Al Zaabi, the GAIAE's branch director in Ajman.



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## PROPHET MOHAMED (PBUH) LOVE FOR AL-MADINA (MEDINA)

■ **If the Messenger of Allah Mohamed had loved Mecca and was the most endearing place to him, so why did he choose to stay in Medina after the conquest of Mecca till he passed away and buried in Medina?**

■ After prophet Mohamed migrated to Medina, he prayed his Lord to grant him love of Medina as much as his love of Mecca or even more. Allah, the Almighty, responded his dua (supplication). On the authority of Moslem, Aisha, the Mother of the Faithful (may Allah be pleased with her) said: When we arrived at Medina, there was a rampant epidemic in the city. The prophet's companions, namely Abu Bakr and Bilal complained to the prophet of the intolerable situation, and then prophet Mohamed invoked his Lord and said: "Oh Allah! Provide us with the love of Medina as much as you provided us with the love of Mecca". In his comment of the book 'Al Mowataa', the Scholar Al Zarkani said: Prophet's dua was responded by Allah, the Most High. Afterwards, Prophet's love for Medina was at the peak and Medina became much dearer to him than Mecca as some scholars said and that he would move his mount with joy at the sight of Medina.

Allah's prophets would love to be buried in the place where they passed away. The Apostle of Allah Mohamed (pbuh) was buried in Medina which was the dearest place to his heart. On the authority of Tirmidhi, Aisha (may Allah be pleased with her) said: When the Prophet Mohamed passed away, his companions were in disagreement where he had to be buried. Then Abu Bakr said: I heard the prophet Mohamed (pbuh) saying a Hadith I did not forget: "Allah did not make one of His Prophets die except in a place in which he desire to be buried". And Allah knows best.

## USING ANTIPERSPIRANT DURING THE IHRAM

■ **I performed Umra (minor pilgrimage to Mecca) and while I was in the state of Ihram I wore antiperspirant, is this permissible?**

■ Please note that antiperspirant is most likely to have a scent of perfume or lotion substance.

It is not permissible for the muhram (a person in the state of ihram) to wear a perfumed antiperspirant after entering into the state of Ihram. Thus, if the pilgrim wears a perfumed antiperspirant, he has to pay fidya (ransom) either for an acceptable excuse or not. If, however, it is used for an acceptable excuse the muhram does not commit ithm (wrongdoing).

If you wore a perfumed deodorant after you entered into the state of Ihram and before all the acts of Umra were complete you have to pay fidya including one of the following ways of payments: feeding six poor persons, fasting for three days or slaughtering one year old sheep. And Allah knows best.

**In summary: After prophet Mohamed migrated to Medina, he asked his Lord to grant him love of Medina as much as his love of Mecca or even more. The Almighty Allah responded his dua (supplication).**

**In summary: Antiperspirant is most likely to have a scent of perfume or lotion substance. Thus it is not permissible for the muhram to wear a perfumed antiperspirant either for an acceptable excuse or not.**

**In Summary: The Sunna of circumcision is not required to be performed if a boy was born circumcised.**

**In summary: Etiquettes of reciting the Qur'an are as follows: performing ritual purity of body, wearing clean clothing, and having a tidy place. Then, seeking refuge in Allah from the evil tricks of Shaitan (Satan) and saying Basmala (in the name of Allah the Gracious, the Merciful), facing the direction of Salat (prayer), reciting it in the best way through abiding by Tajweed and Tarteel rules, pondering over its meanings, and having sincere intention for Allah, the Most High when reciting the Qur'an.**

## A BOY BORN CIRCUMCISED

■ **I gave a birth to a baby boy and doctor told me that my son was born circumcised, so what is the ruling in such a case?**

■ Giving birth to a circumcised baby boy is a normal case amongst some of them. With regard to the Islamic Fiqh (Islamic Jurisprudence), if a boy was born fully circumcised the Sunna of circumcision is not required to be performed. It was said it is mustahab (commendable) to pass the razor over the place of skin (called foreskin) without cutting it off just to follow the Sunna. Similarly it is also commendable to pass the razor over the head of muhrim (a person in the state of ihram) who is hairless while coming out of the state of Ihram. And Allah knows best.

## ETIQUETTES OF RECITING THE NOBLE QUR'AN

■ **What are the etiquettes of reciting the holy Qur'an?**

■ It is very significant for the reader of the holy Qur'an to observe the following etiquettes in order to be granted multiplied reward, including ritual purity of body, clean clothing, and place and sincere intention for Allah the Almighty. Among others are facing the direction of prayer (qibla), brushing the mouth with siwak (wooden tooth stick) and observing submissiveness during the recitation.

At the beginning of recitation, you should seek refuge in Allah from the accursed Shaitan (Satan) by saying Isti'adha (i.e., to say: I take refuge in Allah, the Almighty, from the evil tricks of Shaitan) as Allah says in the Holy Book: "When you commence reciting the Qur'an, seek protection from Allah against the accursed Satan" (Al Nahl: 98). The reader should also say Basmala (i.e., to say: In the name of Allah, the Most Gracious, the Most Merciful) at the beginning of each Sura (Chapter) except for Sura of Tauba (Repentance). After saying basmala the reader should recite the Qur'an using Tajweed and Tarteel rules which means you need to recite it slowly without haste, distinctly pronouncing each word from the right place of articulation. Allah, the Most high, says: "And recite the Qur'an with measured recitation" (Al Muzzammil: 4).

The eminent scholar Imam Al Nawawi (may Allah have mercy upon him) said in this regard that it is mustahab (commendable) for the reader outside the Salat (prayer) to face direction of qibla. And Allah knows best.

## DELAYING SALAT (PRAYER) DUE TO WORK

■ **I work at Etisalat Company and sometimes I can't perform Salat on time because my work forces me to stay constantly on phone and my manager also asks me to delay Salat until the break or till my workmate replaces me to receive phone calls. Is it permissible to delay Salat bearing**

**in mind that I urged my manager to ask my workmate to replace me at the time of Salat, but she refused and said work is also an act of worship?**

■ Salat is a firm connection between the servant and His lord. It is also the key to achieve tranquility and happiness in life. It should be then performed on due time and should not be delayed until the next Salat. As for your question, the employee is required only to pray the obligatory Salat and s/he could perform it in few minutes after Adhan (call to Salat) or in the middle of time or before the next Salat. Furthermore Salat takes you only few minutes to perform it compared with time spent in eating, and drinking. Allah says in the Qur'an: "Verily, As-salat (the prayer) is enjoined upon the believers at stated times" (Nisaa':103).

It is important that both workers and employees should observe the time they spend in the workplace and do not waste it in doing Wudoo (ablution) and performing Salat in an excessive way. The Almighty Allah says in His Holy Book: "And seek help in patience and Salat and truly, it is extremely heavy and hard except for Al khashi'un ( the true believers in Allah- those who obey Allah with full submission, fear much from His punishment and believe in His promise (Paradise), and in His warnings)"(Al Baqara:45). And Allah knows best.

#### **ZAKAT (OBLIGATORY CHARITY) DUE ON JEWELS DEDICATED TO GIVE IN AS DOWRY**

■ **My brother purchased some gold in order to save some money for dowry and marriage expenses, but he did not accumulate the required sum of money. Yet, once he saves some money he buys gold but he still does not propose to any girl. What is the Islamic ruling upon the gold he accumulated for marriage? Is this gold liable to Zakat or not? If yes, what is the nisab (minimum amount of property liable to payment of Zakat yearly) by the AED?**

■ Jewelry that a man devotes to give it to a woman in marriage is a subject of further illustration among scholars. The jewels that a man accumulates to give them in to his wife in marriage if used for ornament shall not be liable to payment of Zakat. If, however, he accumulates pieces of jewels for marriage and he has not married yet and the year has completed, such jewelry shall be liable to the payment of Zakat. The eminent Muslim Scholar, Sheikh Khalil (may Allah have His mercy upon him) said: There are certain jewels are due to Zakat, including(a jewelry dedicated for a particular purpose such as buying a house, so on, or dedicated to give it to a wife as dowry, or prepared for trade). In his comment of Sheikh Khalil's illustration, the scholar Al Kharshi (may Allah have His mercy upon him) further said (Zakat shall be due on jewelry if a man devoted it to give it in to a woman for marriage). The amount of nisab shall be

**In summary: Salat is linked at a fixed time and it should not be delayed till the next Salat. The worker or the employee could either perform it immediately after Adhan (call to prayer), in the middle of time or before the next Salat. In addition, Salat takes only few minutes to offer it.**

**In summary: The jewels that a man accumulates to give them in to his wife in marriage and if used for ornament shall not be liable to payment of Zakat. If, however, he accumulates pieces of jewels for marriage and he has not married yet and the year has completed, such jewelry shall be liable to the payment of Zakat. Nisab is determined in 85 grams of pure gold or its equivalent in the AED.**

**In summary: The chapter of Al Jathiya took this name because the Almighty Allah mentions in his book that nations would walk to the land of Gathering crouching.**

**In summary: The best method to determine the last third of the night at any time and in any place is to know the time of sunset and the time of fajr (dawn) and then divide the time between the sunset and the break of dawn by three. If the two thirds of the night elapse, then the last third of the night begins.**

**In summary: It is permissible to pray in a room filled with pictures and on this carpet as long as the rulings and conditions of Salat are complied with. If, however, they distract the worshipper from observing submissiveness they are considered to be markuha (disliked).**

determined in 85 grams of pure gold or its equivalent in the emirati dirham. If you want to know the amount of nisab in the AED you should ask about the equivalent of 85 grams of pure gold in the Emirati Dirham. And Allah knows best.

### THE NAME OF THE CHAPTER AL JATHIYA (CROUCHING)

- **Why did Surat (chapter) of Al Jathiya take this name?**
  - The chapter of Al Jathiya took this name because the Almighty Allah mentions in his holy Book that nations would crouch on the Day of Judgment: "And you will see every nation kneeling (from fear). Every nation will be called to its record (and old). Today you will be recompensed for what you used to do" (Al Jathiya: 28).

The eminent Scholar Ibn Kathir (may Allah have mercy upon his soul) said in his tafseer (comment) of the verse: 'Mujahid, Kaab Al Ahbar and Hassan Al Basri said it means every nation would walk to the land of Gathering kneeling. And Allah knows best.

### THE LAST THIRD OF THE NIGHT

- **What time does the last third of the night start and finish, knowing that I often wake up thirty minutes before Adhan (call to Salat) of Fajr Salat (dawn prayer), is this time considered a part of the last third of the night?**

- The last third of the night differs according to time and location of the country. It is therefore difficult to determine which time it starts and finishes due to change of seasons of the year. Yet, the best way of determining the last third of the night at any time and in any place is to know the time of sunset and the time of Fajr (the time of the day when there is a light in the horizon before sunrise) and then divide the time between the sunset and the break of dawn by three. If the result is twelve hours, then the last third of the night begins at the beginning of the ninth hour and continues until the break of dawn and so on. Whoever wakes up half an hour before Adhan of Fajr, s/he catches up with the last third of the night. And Allah knows best.

### PERFORMING SALAT (PRAYER) IN A ROOM FULL OF PICTURES

- **Is it permissible to perform salat in a room filled with pictures of kids' games and so is the carpet?**

- It is permissible to pray in this room and on this carpet as long as the rulings and conditions of salat are abided by. Yet, if the room distracts you from performing your Salat you should then change either the room or the carpet.

In his comment on a Hadith narrated by Sahih Al Bukhari, the Scholar Ibn Batal Al Maliki said: 'looking at things while performing

Salat does not ruin the validity of Salat as long as it does not spoil Rukoo' (bowing) and Sujud (prostration) even though it is makruh (disliked) to look at things that might divert the worshipper from performing his salat in submissiveness '. And Allah knows best.

### WHISPERING OF SHAITAN (SATAN) DURING THE PRAYER

■ **I lost the ability to concentrate or being in a state of submissiveness during Salat (prayer), then Shaitan started to whisper to me that Salat without submissiveness is of no benefit. What should I do in this case?**

■ We advise you not to care about the devilish whispers of Satan and his constant enticement that there is no benefit from offering Salat (the prayer).

First and foremost the main benefit from performing Salat is that it achieves complete submission to Allah's command and is considered a firm connection between Allah, the Most High and His servant. Furthermore, it is the light that leads the Muslim to perform all deeds of righteousness. Narrated by Abi Malik al Asha'ri (may Allah be pleased with him) that Prophet Mohamed (pbuh) said: 'Salat (the prayer) is a light'. It, moreover, purifies the heart from all deeds of vice and wickedness as Allah the Almighty says in the Noble Qur'an: "And perform Salat (the prayer) prevents from Al-Fahsha' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism and every kind of evil wicked deed)" (Al Ankaboot:45).

It is prescribed for the worshipper-man or woman- to approach the prayer with humility towards Allah in order to be granted the multiplied reward. The lesser degree of submissiveness is to be conscious of what you are reciting or what you are hearing from the Imam's recitation. It is commendable that you seek refuge from Allah against the devilish whispers of Satan, remain steadfast on your Salat and think not of Satan's whispers. And Allah knows best.

### RELEASE OF A DEBTOR FROM LIABILITIES WITH THE INTENTION OF ZAKAT

■ **My sister's husband died four years ago and she has two boys and two girls who are still minors. She took out a loan from me of 12.000 EGP so as to fix a minibus from which she and her four children earn their livelihood but she is still unable to pay me the money back. Is it permissible for me to pay her debt off wholly or partially from my Zakat (obligatory charity) and tell her I waive the debt due on her so as not to embarrass her? And is it also permissible to offer Zakat for one person or for eight persons (eight categories on which Zakat has to be spent) as prescribed by the holy Qur'an in the Chapter of Tauba (Repentance) (9:60)?**

**In summary: we advise you not to care about Satan's whispers, but to take refuge Allah's protection from the accursed Satan and say I believe in Allah and His Messenger whenever Satan's whispers happen to you during the prayer.**

**In summary: You had better give your sister from your Zakat if she is poor but waiving your debt due on her with the intention of paying Zakat is not permissible. You could also offer your Zakat to one due person what would suffice him for one year and you are not required to pay the obligatory charity to the eight categories on which Zakat has to be spent.**

■ It is not permissible to count a debt that is due on a poor person as Zakat and that one who pays Zakat can only pay the poor off the debt wholly or partially. The eminent scholar Al Hattab (may Allah have mercy upon him) said in his book 'Mawahid Al Jaleel' as mentioned by imam Malik (may Allah have His mercy upon him) in his book titled 'Al Mudawwana': 'Whoever owes a debt upon a poor person it is not permissible to count it as Zakat'. In other words, he may say I waive the debt due on you from my Zakat. In this respect, the Muslim jurists said that if a poor person cannot pay the debt off it is considered as if it does not exist. If the debt is counted as Zakat does not relieve him from the obligation of paying Zakat. If, however, one who pays Zakat waives his debt with the intention of paying Zakat it is not considered a release of the debtor from her liabilities. We recommend you to give your sister from your Zakat if she is poor so that she could pay the debt off and spend the rest. But it is not permissible to release her from paying off the debt with the intention of paying Zakat. You can also offer Zakat to one person which would fulfill his/her needs for one year, and you are not required to give it to the eight categories on which Zakat has to be spent as prescribed by the Qur'an. And Allah knows best.

#### **RENEWING WUDOO (ABLUTION) FOR ONE SUFFERS FROM INCESSANT DISCHARGES EXCEPT FOR HARDSHIP**

■ **I suffer from incessant discharges due to a surgery I had to get rid of piles (hemorrhoids). I try to not let discharges reach my underwear. I was told that I have to perform ablution for each Salat (prayer) and so does while reciting the Qur'an and I find difficulty to do so particularly during my working time. Shall I have permission?**

**In summary: if discharges coming out as a blood and not mixed with defecation do not invalidate ablution even if they are mixed with defecation and happen in many occasions or very often during the prayer it is like the case of incontinence of urine.**

■ You do not have to perform ablution for each prayer unless your ablution is invalidated by any other reason except for incessant discharges due to piles. If the matter is repeated and the blood discharges come out and not mixed with defecation your ablution is valid. If discharges come out with defecation and happen to you in many occasions or very often in your Salat (prayer), then in this case, the ruling that applies you is the same ruling of the one who has incontinence of urine (or wind) and then your not obliged to repeat the ablution. Yet it is mustahab (commendable) to perform ablution for each prayer if there is no hardship for you to do so. The eminent scholar (may Allah have mercy upon him) said in his book titled Al Fawakih Al Dawani 'The Ripe Fruits' (everything that comes out from the anterior and posterior private parts, such as incontinence of urine or the like even for a short of time it does not invalidate ablution, but it is commendable to perform ablution if it lasts for either a long or a short period of time except for hardship'.

There is no blame upon you to perform Salat (prayer) or read the Qur'an with your first Wudoo unless your ablution is invalidated by one of acts that nullify ablution. And Allah knows best.

## THE WORSHIPPER WANTS TO CATCH UP WITH IMAM IN PRAYER

■ I entered a mosque to perform Salat al jamaa' (the prayer in congregation) I found the imam in his last sitting to salute. Shall I pray with the Imam or wait for him till he salutes, then I pray on my own or in congregation with other people who also came late to mosque?

■ Whoever makes sure that he cannot catch up with the Imam in the last Rakaa' (a set of actions which begins with recitation and ends with prostration. It consists of one bowing and two prostrations with a sitting in between) and wants to perform salat with a group of worshippers in congregation it is better for him to wait and perform salat with them in order to be granted the complete reward of the congregational prayer. It is makruh (disliked) to repeat the prayer in congregation twice in one mosque except for a mosque that witnesses continuous prayers in community. In his footnote, the eminent scholar Al Kharshi said: The prayer in congregation is fully rewarded according to an authentic hadith of Prophet Mohamed (Allah's blessings and peace be upon him): 'Prayer in congregation is superior to a prayer performed individually by twenty seven degrees'. The meaning of the hadith is that Salat cannot be rewarded unless the worshipper catches up with one full rakaa', as Prophet Mohamed (pbuh) said: 'Whoever catches a rakaa' of the prayer he has caught the whole prayer'. In other words, he is blessed with the great merit of congregational prayer. And Allah knows best.

## PUNISHMENT OF NEGLECTING SALAT AL-JUMU'A (FRIDAY PRAYER)

■ What is the ruling upon neglecting to perform the Friday prayer lazily and heedlessly?

■ It is haram (unlawful) to abandon the Friday Salat without an excuse upon he who is legally eligible to perform it, as the Almighty Allah says in the holy Qur'an: "O you who have believed, when (the adhan) is called for the prayer on the day of Jumu'ah (Friday), proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew" (Al-Jumu'a: 9).

Prophet Mohamed (may Allah bless him and grant him peace) said in an authentic hadith narrated by Moslem: "People should stop neglecting the Friday prayers, otherwise Allah will certainly seal their hearts and they will be among the heedless". In another hadith narrated by Imam Ahmed in his Musnad on the authority of Abi Al Jaad Al Damri that the Messenger of Allah Mohamed (pbuh) said: "Whoever leaves the Friday prayer three times without an excuse, a seal will be set on his heart". The punishment upon one who neglects the Friday prayer heedlessly is that Allah will seal his heart and hinder him from doing deeds of righteousness. And Allah knows best.

**In summary: Whoever is sure that he cannot perform Rakaa' (the last unit of prayer) with the imam and wants to perform the congregational prayer with a group of worshippers it is recommendable to wait and pray with them so as to be granted the full reward.**

**In summary: Whoever neglects the Friday prayer without an excuse is sinful and his heart will be sealed as a punishment from the Almighty Allah.**