Qadha Ibaadah Tracker



SPIRITUAL LIGHT
PUBLICATIONS

Introduction

We have been sent in this world to worship Allāh سُبْحَانَهُوَتَعَالَى. He has created us, sustains us and bestows us every moment with millions of favours. So, it is only right that we worship Him as He wants. In this worship is only our benefit. Allāh سُبْحَانَهُوَتَعَالَى does not benefit in the least. If in our negligence, we have missed acts of worship in the past, it is necessary for us to fulfil them before leaving this world. Just as one owes somebody money, he will only be absolved of his duty once he repays him. Similarly, we owe Allāh سُبْحَانَهُوَتَعَالَى these acts of worship. Therefore, we should ensure we fulfil our debts to Him. Until we do not fulfil our duties to Allāh سُبْحَانَهُوَتَعَالَى, our link and connection with Allāh will always be disrupted and not allow us to progress. This book has been prepared to facilitate in fulfilling these great duties and eventually make our bond with Allāh سُبْحَانَهُوَتَعَالَى strong.

The Way Forward

Once a person realizes his error by allowing his duties to Allāh to become Qaḍā', he should make a resolution not to allow it to happen again. Together with making up for them, one should ensure that he performs his five daily Ṣalāhs regularly. If a person, for example, feels lazy to go for the Fajr Ṣalāh, he should take upon himself the responsibility of picking up a friend or two to make it easier. In the like manner, a person should think up of ways that will assist him in carrying out all aspects of his Dīn punctually. Secondly, a person should try to establish *Taʿlīm reading* at home, preferably from the book, *Faḍā'il-e-Aʿmāl* of Hazrat Mawlānā Muḥammad Zakariyyā رَحِمَهُ ٱللَّهُ. Other books such as *Faḍā'il-e-*

Ṣadaqāt, Sīratul Muṣtafā, etc., could also be read. Thirdly, if a person made such a mistake in his life, he should encourage his children from young to perform their Ṣalāhs and fulfil their duties to Allāh سُبْحَانَهُ وَتَعَالَى so that they do not make the same error. Fourthly, in order to stay focused, a person should make sure he stays with good company, sits with righteous individuals who are always worried about their Ākhirah, goes out in Tablīgh Jamāʿah, sits in Iʿtikāf etc.

Method of Performing Qadhā' Ṣalāhs

Once a person reaches puberty (becomes *Bāligh*), either physically or by age, it is compulsory for him to perform the Farḍ and Wājib Ṣalāhs, viz. 2 Rakaʿāts of Fajr, 4 of Ẓuhr, 4 of ʿĀṣr, 3 of Maghrib, 4 of ʿIshā and 3 of Witr (for a Ḥanafī). Thus, a total of 6 Ṣalāhs per day will be performed which equals to 180 Ṣalāhs per month and 2160 Ṣalāhs per year. There is no Qaḍā' for missed Sunnah and Nafl Ṣalāhs.

Note: If a person was a traveller (*Musāfir*), instead of 4 Rakaʿāts for Ẓuhr, ʿAṣr and ʿIshā', one will perform 2 Rakaʿāts.

Calculating your Missed Ṣalāhs

Firstly, you will need to calculate approximately how many Ṣalāhs you have missed from the age of puberty.

If one does not know the exact type and number of missed Ṣalāhs, one should apply one's mind and make an honest estimation of the missed Farḍ and Witr Ṣalāhs. It is advisable to make an overestimate to be sure. One does not need to know the exact dates of the missed Ṣalāhs.

Step 1: Any Farḍ or Wājib Ṣalāh that may have been missed after attaining puberty needs to be performed. It is noteworthy that a boy may become *Bāligh* either by having a wet dream or by reaching the age of pubescence, which is 14 years and 7 months (this is 15 Islamic years). In the case of a girl, the onset of menstruation (provided that she is at least 9 Islamic years old) will indicate that she has become *Bāligh*. If she does not experience menstruation, then as in the case of a boy, she will be deemed to be *Bāligh* at the age of 15 Islamic years. If someone is uncertain about when he/she became *Bāligh* naturally (meaning by a wet dream/menstruation), then try to remember any clues that might give an idea. For example: you remember that you had just began your Ḥifẓ, then that will indicate that you must have been about 12 years old when you became *Bāligh*.

Step 2: Calculate how long it has been since you were *Bāligh*, so you can determine how many days, months, or years of Qaḍā' Ṣalāh you need to perform. For example, if your age is 17 years and 3 months, and you were *Bāligh* at the age of 13 years and 5 months, then you know that you need to perform 3 years and 10 months of Qaḍā' Ṣalāh.

Step 3: This is when you calculate exactly how many Ṣalāhs you might have missed. Try to remember in an average week how many Ṣalāhs you used to miss. That might tell you roughly how many you missed in a year. For example, if you missed 5 Ẓuhrs a week, that would equal to 260 Ẓuhrs per year (**5** (Ṣalāhs) **x 52** (weeks) **= 260**). Now, after you work out the average number of Qaḍā' per year, then deduct or add any change of pattern in the year, to make your number more accurate. For example, in Ramaḍān you have

performed most of your Ṣalāhs or you may have performed all your Jumuʿah Ṣalāhs in the year (so work it out and deduct them) and you might have had 4 holidays in a year, and you might have not performed any Ṣalāh in them at all (add them on). A Muslim sister should deduct her days of Ḥayḍ (menstruation) or Nifās (post-natal bleeding) because she does not perform Ṣalāh in those days and thus, no Qaḍā' Ṣalāh for those days.

Step 4: Catching up – One easy method of discharging the outstanding Qaḍā' is to perform one Qaḍā' before or after each Ṣalāh, or six Ṣalāhs in one go, daily. For example, before the Fajr Ṣalāh perform two Rakaʿāts of Fajr Qaḍā'. Similarly, before or after Ẓuhr perform the four Rakaʿāts of Ẓuhr Qaḍā' and likewise ʿAṣr, Maghrib and ʿIshā including Witr. This way, a day's Qaḍā' will be performed in a day. If one has missed three years of Ṣalāh, it will take him three years to complete the Qaḍā', and so forth. If someone passes away during this time, he would surely have hope in Allāh's mercy; at least he was in the process of fulfilling the outstanding Qaḍā', unlike those who have no inclination to perform the Qaḍā' and still vainly hope for Allāh's mercy.

When making Qaḍā', one must intend, "From all my Qaḍā's of Ẓuhr, this is the last (or first) Qaḍā'". *It is not necessary to stipulate the date of the Qaḍā'.*

Remember that it is more important to place emphasis on Qaḍā' instead of Nafl. So, if you find yourself reading a lot of Nafl Ṣalāhs and think it is getting too much, then leave your Nafl Ṣalāh and concentrate on your Qaḍā'. The Qaḍā' is obligatory! This booklet will help you maintain your Qaḍā'

Ṣalāh and keep you punctual until you become '*Ṣāḥib at-Tartīb*'.

Who is a 'Ṣāḥib at-Tartīb'?

If person has less than 6 Ṣalāhs (i.e., 5 or less) in his responsibility which have to be made Qaḍā' of, such a person is called '*Ṣāḥib at-Tartīb*'. If you are still not certain how many Ṣalāhs you have missed, contact your local ʿUlamā' who will help you calculate your missed Ṣalāhs.

Note: There are 14 verses in the Qur'ān wherein if a person recites or listens to them, a Sajdah (known as Sajdah Tilāwah) is incumbent. If one does not make the Sajdah immediately, he should do so later.

Qaḍā' of Ṣawm – Fasting

It is important to remember that just as Ṣalāh is *Farḍ* (compulsory) upon a mature, sane Muslim, so too are other obligations. Among these are fasting. If a person did not fast during the entire month of Ramaḍān, or he missed out a few, or a person nullified a fast, these will have to be fulfilled by keeping a Qaḍā'. A woman who does not fast due to her monthly period or due to Nifās (post-natal bleeding) will be required to keep the Qaḍā' of the fasts she missed.

If a person did not fast at all, or a person fasted for some days of Ramaḍān, one will have to count them and keep a Qaḍā' for the number of fasts he missed. If a person does not know the exact number, he should make an honest estimate to determine the number of fasts.

If a person broke the fast intentionally by either eating, drinking, or engaging in sexual relations, then together with keeping a Qaḍā' for breaking those fasts, one will have to keep a Kaffārah too. Kaffārah means a person will have to fast sixty days consecutively without missing out one day in between. If a person broke few fasts fast in one of the above-mentioned ways in *one* Ramaḍān, he would only have to keep *one* Kaffārah. If it took place in two different Ramaḍān's, a separate Kaffārah for each Ramaḍān will have to be kept. Bear in mind that together with the Kaffārah, the Qaḍā' of the fast itself which was broken will also have to be kept.

If a person broke his fast mistakenly, only a Qaḍā' will have to be kept and not a Kaffārah.

One may refer to one's local ʿAlim to find out in which instances a Kaffārah together with the Qaḍā' is binding and when only a Qaḍā' is necessary. The details are left out here for the sake of brevity.

Note: If a person started any optional (Nafl/Sunnah) Ṣalāh or fast and nullified it before completing it, it is now necessary to make up for it by doing a Qaḍā' of it.

Qaḍā' of Zakāt and Ṣadaqah al-Fiṭr

A person should find out when Zakāt become compulsory upon him and calculate for how many years he did not pay his Zakāt. Accordingly, he should then estimate the amount he has to pay. If a person cannot pay the full amount at once, he should pay it in instalments until the amount is paid in full. The table in this booklet will help in keeping track of

how much was paid and the balance. The same applies to Ṣadaqah al-Fiṭr which is payable for the fasts of Ramaḍān.

Zakāt is necessary upon a person who possesses 612.36 grams of silver or 87.479 grams of gold or currency/business stock that equals the value of this amount of gold or silver, and this wealth remains in his possession for a complete lunar year or at least he was in possession of it in the beginning and at the end of the lunar year.

Ṣadaqah al-Fiṭr is incumbent upon a person who owns the *Niṣāb* of Zakāt or a person upon whom Zakāt is not necessary but has wealth equal to the *Niṣāb* of Zakāt over and above his basic necessities on the day of ʿĪd.

Refer to your local ʿĀlim for the details regarding Zakāh and Ṣadaqah al-Fiṭr.

Qaḍā' of Uḍḥiyah/Qurbānī

If Uḍḥiyah/Qurbānī was incumbent upon a person and he did not slaughter within the three days of Uḍḥiyah, he should give the value of a sheep or goat in charity. Therefore, if a person did not fulfil his duty of Uḍḥiyah for few years, he should calculate it and pay the value accordingly. If a person is unable to pay the amount at once, he should pay it in instalments until the full amount is paid.

Uḍḥiyah is incumbent upon a person who owns the *Niṣāb* of Zakāt or a person upon whom Zakāt is not necessary but has wealth equal to the *Niṣāb* of Zakāt over and above his basic necessities.

Ḥajj

If Ḥajj is Farḍ upon a person and due to some valid excuse did not perform Ḥajj, it is important that he makes a bequest in his Will that Ḥajj should be performed on his behalf.

An Islamic Will

Writing and preparing an Islamic Will is undoubtedly particularly important, especially in non-Muslim countries, ensuring that upon death, one's wealth and assets are distributed according to Sharīʿah. The reason being is that, failing to leave a valid written Will can result in the law of the land deciding on how your estate is to be distributed, which obviously will not be in accordance with Sharīʿah.

Therefore, it is essential that all Muslims leave a valid written Will. Those who have, yet not made a Will should hasten and prepare a Will. Writing a Will is not only for old people, rather all those who have reached puberty should quickly get their Will prepared, for there is no guarantee of when one will die.

Contact your local ʿĀlim to help you fill in your Islamic Will. (Scan the QR code on the back cover of this booklet to download an Islamic Will)

Ḥuqūq al-ʿIbād – Rights of Man

The above-mentioned rights were rights owed to Allāh سُبْحَانَهُ وَتَعَالَىٰ. Together with fulfilling the rights of Allāh سُبْحَانَهُ وَتَعَالَىٰ, it is of utmost importance at the same time to fulfil the rights of man. If these are not fulfilled in this worldly life, one will have to pay back on the day of Qiyāmah by means of

one's good deeds. If the good deeds are exhausted, the evil deeds of others whom he owes rights will be loaded into his account. May Allāh protect us. Therefore, if a person has a debt, he should make sure to pay off the debt as soon as possible. Besides debts, one should refrain from backbiting, slandering, gossiping, regarding others as inferior etc. If a person was involved in any of these actions, one should repent and ask that person for forgiveness as well.

One should make Duʿā' to Allāh سُبْحَانَهُوَتَعَالَى to forgive him for any shortcomings he has shown from his side to fellow human beings and ask Allāh سُبْحَانَهُوَتَعَالَى to keep them happy so that they do not take him to task on the day of Qiyāmah.

Note: A person will be responsible and questioned even regarding those animals that are in his care.

Two Inspiring Incidents

Hereunder are two inspiring incidents to give us some encouragement. Others have strengthened their bond with Allāh سُبْحَانَهُوَتَعَالَى by fulfilling His duties. Is it not time that I do the same?

Incident One:

Muftī Ebrāhīm Salejee (*Dāmat Barakātuh)* narrates regarding a wealthy friend of his who came to him for his self-reformation. Muftī Ṣāḥib informed him that he needed to give him a purgative to shake him up a bit. He said to him: the reason for your coming is your self-reformation; therefore, consider this as if it were your final day. What level of preparation would you make? He replied: I want to settle all the rights of Allāh سُبْحَانَهُوَتَعَالَى and the rights of people

because I want to enter Jannah directly. Muftī Ṣāḥib advised him to take a week to reflect on fulfilling his obligations to Allāh and others, including any injustices like theft or deceit, even if it requires taking time off work for contemplation. In this period, work out all your Qaḍā' Ṣalāhs from the time you became Bāligh up till today. After one year, he returned and said, "Muftī Ṣāḥib, I have completed all my Ṣalāhs. On certain days, I would perform up to sixty missed Ṣalāhs in just one day". After resolving all his issues, Muftī Ṣāḥib inquired, "How do you feel now?" He responded: "during the initial week, I felt uneasy, with doubts about my sincerity persistently troubling me. However, after that, the amount of relief and happiness I experienced was as though I was in Jannah, and no amount of wealth can give that happiness". Muftī Ṣāḥib then said, "This is because you have rectified your relationship with Allāh. Allāh will surely rain you with His mercy." [This incident was mentioned by Muftī Ṣaḥib in Madrasah Taʿlīm ad-Dīn Bukhārī Khatm Jalsah, 2022]

Incident Two:

A youngster narrates: I was a young boy whom Allāh سُبْحَانَهُ وَتَعَالَىٰ had blessed with loving, caring and kind parents who left no stone unturned in making sure I always receive the best in this world as well as the Ākhirah. They always kept a keen eye over me as to whom I would befriend and were forever eager to see me amongst the friends of Allāh.

Not long before reaching the age of maturity, my beloved father had built up a well-established business. It was (unfortunately) around this time that I got into the habit of

missing my Ṣalāhs, often lying to my parents regarding it to cover up.

It had been three years after reaching the age of maturity. During this period, I would seldom perform any Ṣalāh and rarely ever set foot in the Masjid. I reached a point where I would only perform the Jumuʿah Ṣalāh (the Friday prayer). My life sank to a spiritual rock-bottom and my heart was fully enveloped in darkness, totally disinclined from anything and everything good.

Suddenly everything changed. My home, the only place of contentment my heart had, had become a toxic environment. I started to look at my family with hatred and bitterness whom I would view with eyes of love and affection before. My parents would constantly argue, and my father's business began incurring losses. To put it in blunt words, life felt like 'hell on earth.' I dreaded being at home and always looked for excuses to stay away.

I found myself desperately searching for a solution and Alḥamdulillāh, through Allāh's infinite mercy, I ended up in such an environment where I had no option but to perform Ṣalāh. Eventually with my punctuality increasing, my problems began dwindling and started fading away. I personally witnessed that with the performance of each Ṣalāh, my father's business began to finally get on to solid grounds and with the performance of my Qaḍā' Ṣalāhs, the incurred debts were also being fulfilled.

In conclusion, the spark of my once despicable habit lit the flames of uncountable hardships and tests and brought an entire household to their knees. It is my humble plea and a

concerned, crying, and heartfelt request to one and all not to fall into the same trap as I did and perform all Ṣalāhs with Jamāʿah. [This incident was mentioned to me by a good friend who is still in contact with this youngster]

Conclusion

The big figures that you may work out should not break your courage. Rather, Shayṭān is going to work on your mind harder now, to take you away from this great step that you would be taking towards getting closer to Allāh سُبْحَانَهُوَتَعَالَىٰ and completing your obligatory duty.

Lastly, make lots of Duʿā' to Allāh Ta'ala to make it easy for you, for He alone solves all matters. Also, it is very important that you make Tawbah (repentance) for allowing your Ṣalāh, Ṣawm, Zakāh, etc., to become Qaḍā'. Just performing your Qaḍā' is not sufficient for forgiveness. Tawbah (repentance) is also essential.

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May Allāh سُبْحَانَهُوَتَعَالَىٰ accept this humble effort, make it a means of bringing the entire Ummah on practicing on complete Dīn and a means of our salvation in the Hereafter. Āmīn.

Note: This booklet was checked and approved by the Dārul Iftā' of Madrasah Arabia Islamia, Dārul Ulūm Azaadville.

10 Rajab 1446 | 10 January 2025

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Estimation of Duties

This booklet will allow you to keep track of one year of missed Ṣalāhs, 5 years of missed fasts and other duties to be paid. Make a note of the total amount of each of your duties owed in the first column and the balance in the second column. In this way, one will be able to keep track of his progress and will be an encouragement too, *In Shā' Allāh.*

Fajr:		
Ẓuhr		
ʿĀṣr:		
Maghrib:		
ʿIshā':		
Witr:		

Estimation of Qaḍā' Fasts:

Qaḍā' Fasts:		

Estimation of Zakāt & Ṣadaqah al-Fiṭr:

Zakāt:		
Ṣadaqah al-Fiṭr:		

Estimation of Uḍḥiyah/Qurbānī:

Uḍḥiyah:		

Debts Owed:

Debts amount:		

Date of estimation: _____

Qaḍā’ Ṣalāh Chart 1

Month: _____ Year: _____						
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Qaḍā’ Ṣalāh Chart 2

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Qaḍā’ Ṣalāh Chart 3

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Qaḍā’ Ṣalāh Chart 4

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Qaḍā’ Ṣalāh Chart 5

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Qaḍā’ Ṣalāh Chart 6

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Qaḍā’ Ṣalāh Chart 7

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Qaḍā’ Ṣalāh Chart 8

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Qaḍā’ Ṣalāh Chart 9

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Qaḍā’ Ṣalāh Chart 10

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Qaḍā’ Ṣalāh Chart 11

Month: _____ Year: _____						
Date	Fajr	Zuhr	Asr	Maghrib	Isha	Witr
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Qaḍā’ Ṣalāh Chart 12

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Qaḍā' of Ramaḍān Fasts

Month: Ramaḍān			Year/s: _____		
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Qaḍā’ of Zakāt and Ṣadaqah al-Fiṭr

Calculate when Zakāt and Ṣadaqah al-Fiṭr became compulsory upon you and pay for those years in which they were not fulfilled.

Year in which Zakāt became compulsory:	
Number of years of Zakāt to be paid for:	
Amount of Zakāt money to be paid for:	R

Date	Amount Paid	Balance

Year in which Ṣadaqah al-Fiṭr became compulsory:	
Number of years of Ṣadaqah al-Fiṭr to be paid	
Amount of Ṣadaqah al-Fiṭr money to be paid	R

Date	Amount Paid	Balance

Qaḍā' of Uḍḥiyah/Qurbānī

Year in which Uḍḥiyah/Qurbānī became compulsory:	
Number of years of Uḍḥiyah/Qurbānī to be paid	
Amount of Uḍḥiyah/Qurbānī money to be paid	R

Date	Amount Paid	Balance

Debts Owed

Debts amount to be paid	R

Date	Amount Paid	Balance



About The Book

We have been sent in this world to worship Allāh Ta'ala. If in our negligence, we have missed acts of worship in the past which we owe to Allah Ta'ala and rights we owe to His servants, it is necessary for us to fulfil them before leaving this world. This book has been prepared to facilitate in fulfilling these great duties and eventually make our bond with Allāh Ta'ala strong.

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