

FIQH- CLASS 8

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FIQH SECTION

Terminology & Vocabulary

Faqih:	An Islamic jurisprudent, an expert in Islamic Laws (Pl. – <i>Fuqaha</i>)
Taqleed:	To follow a Mujtahid’s rulings in performing one’s religious duties
Fatwa:	Ruling of a Mujtahid regarding any issue of Ibadah such as Salah, Saum, etc.
Kufr:	Disbelief
Baligh:	Attained the age of responsibility and puberty
Wudhu:	Islamic ritual ablution usually before the Salah
Tayammum:	A kind of “dry purification” done with clean soil in lieu of the wudhu or the ghusl
Khutbah:	A speech, an oration, a sermon.
Mamumeen:	People following a leader (Imam) while praying salah
Musalli:	One who performs Salah regularly and diligently
Furada:	Salah recited by a person individually, not in congregation
Ihtiyat:	Precaution
Batil:	Invalid
Istisqa:	A prayer recited for rain (especially during drought)
Eidain:	Plural of Eid; The two festivals of <i>Eid al Adh-ha</i> and <i>Eid ul Fitr</i>
Eid ul Adh-ha:	The festival on the 10 th day of Dhul Hijjah
Eid ul Fitr:	The festival on the 1 st day of Shawwal
Unmindful:	Careless, Forgetful, Unaware

Understanding Some Important Terms

What is FIQH?

Fiqh literally means ‘knowledge’ and in Islamic Terminology it refers to the ‘Science of Islamic Laws’.

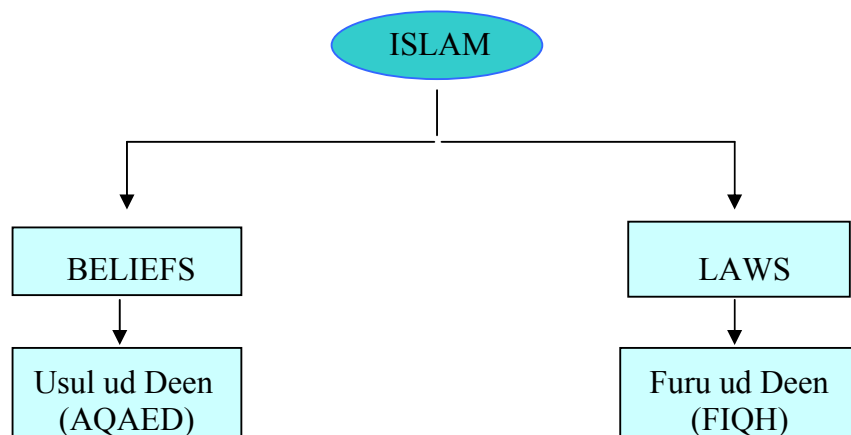
These Laws are sent to us by Allah (SWT) through the Prophets and the Holy Books revealed to them.

These laws must be performed physically i.e. they are PRACTICAL. To simplify them further, they have been categorized as “Branches of Islam” or “Furu ud Deen”.

→ Furu ud Deen are many, but basically only 10 are taught.

Since these are the Laws of Allah (SWT), one is not allowed to do as one wishes, instead he/she has to follow a particular system, which requires expertise.

The person who is an expert in verifying and explaining these laws is called **Faqih**. Another name for a Faqih is **Mujtahid**.



In order to perform the duties of Furu ud Deen, a Muslim must adopt any of the following ways.

1. To *become* a **Mujtahid**.
2. To *follow* a **Mujtahid**.
3. To follow on **Ihtiyaat**.

Hence:

1. To become a Mujtahid, a Shia Muslim has to study various sciences and requires several years of intense studying. This is not obtained except by one who tries his utmost.

Not every Shia can reach the stage of Mujtahid, so the majority of Shia mostly follow the second option.

2. Following a Mujtahid is known as **TAQLEED**.

3. The third option will be explained at a later stage.

What is TAQLEED?

As explained above, Islam has a set of rules which:

- a Muslim must perform – **Wajibaat** (obligatory acts)
- a Muslim must not perform – **Haraam** (forbidden acts)

Before a Muslim can follow this set of rules, he has to know them. But not all of us are so knowledgeable, so we take help from those who are experts in this field that is the **Mujtahideen** or **Fuqaha**.

→ Just as not all of us can become doctors, thus when we fall sick we have to go to a doctor for treatment.

A Mujtahid or a Faqih, who is an expert in the field of religious knowledge, uses The Qur'an and Ahadith of Aimmah (A) to explain the deeper meaning of the rules set down by Allah (SWT) for all Muslims to follow.

Therefore, the act of following these (simplified) rules explained by a Faqih is referred to as **Taqleed**; and the person who does Taqleed is called a **Muqallid**.

In summary,

TAQLEED: Is to practice and follow the Islamic Laws according to the rulings of the Mujtahid or Faqih.

MUQALLID: A person who does Taqleed.

MUJTAHID or FAQIH: A person who is an expert in the matter of Islamic Laws.

Qualities of a *Mujtahid* or a *Faqih*

Becoming an expert in Fiqh and other Islamic sciences is not sufficient for qualification as a *Mujtahid* whom the Shia can follow. He must be:

1. Baligh – Adult and Mature
2. Aaqil – Sane and Wise
3. Male
4. Aadil
5. Ithna Ashari
6. Alive at the time of beginning of the Taqleed
7. *Mujtahid* – Having reached the stage of *Ijtihad*
8. Legitimate birth
9. A’alam
10. Having a good memory
11. Not involved in worldly affairs so as to hinder scholarly pursuits

A’alam means the one who is most learned of all, that is, a *Mujtahid* with better capacity for understanding religious matters compared to his contemporary *Mujtahideen*.

Aadil is a Muslim who does not commit major sins even ‘unintentionally’ and if he commits small sins (not intentionally) he repents at once.

Our Present *Mujtahid* is

→ A point to note is that only an *Aadil* person can:

- Lead prayers
- Be accepted as a ‘reliable witness’
- Be appointed as a QADHI

When does one start doing Taqleed?

**ALL OBLIGATORY ACTIONS BECOME WAJIB (compulsory)
UPON GIRLS AND BOYS ONCE THEY BECOME BALIGH.**

It is immediately necessary, once a Shia boy or a girl becomes baligh to do the *Niyyah* (intention) of Taqleed.

It must not necessarily be uttered, but one can make the *Niyyah* (intention) in one’s mind that he/she is commencing the Taqleed of the *Mujtahid* of that time. (In other words, that he/she is becoming the *Muqallid* of the specified *Mujtahid* or *Faqih*).

Buloogh

→ In present times, for boys, the age for becoming Baligh is around 12/13 years or more, maximum being 15 years. There are certain signs that a boy will notice in himself when he becomes Baligh.

→ A girl becomes Balighah upon completion of her 9th lunar year (according to Islamic Calendar). It is also Wajib on her to wear Hijab in front of Na-Mahram, even when 'Mumayyaz'.

→ A girl / boy younger than 9 / 15 or less, who can distinguish good from bad is known as "Mumayyaz". It becomes Wajib upon her/ him to act upon the rules of the Shariah at that younger age.

Activity

1. What is Taqleed?
2. Who is a Mujtahid?
3. Name the qualities of a Mujtahid.
4. Define the word Buloogh?
5. Write the age and the year in which our present Mujtahid was born.
6. Who was his teacher?
7. Where does he reside? Do we have access to him? How?
8. Write 5 names of the immediate past mujtahideen, and 5 other names of present mujtahideen.

Importance of Salah

Allah, the Exalted, says:

“Salah is a timed ordinance for the believers.”

(An-Nisa, 3:103)

As-Salah (prayer) is a daily worship, fixed in its time, and rakah [units], during which a Muslim stands before Allah, the Glorified, five times, everyday, admitting His Oneness, worshipping Him, invoking His help, forgiveness and guidance.

Therefore, Salah is a means of purifying the soul from sins and disobedience, reforming behavior, and teaching man to do good and avoid evil deeds.

The Messenger of Allah (S) described Salah to be like the water, which purifies the man of the najasat and filth; by saying:

“If there is a river running at the foot of one’s house, and one uses it to wash one’s body five times a day, would there remain any dirt on his body?”

They said, ‘No.’ He said, “So Salah is like a running river. When you perform a Salah, your sins, which you might have committed between this Salah and the one before, would be washed off.”

When a person performs his Salah, standing before Allah, the Glorified, reciting Sura al Hamd in praise of Allah, glorifying Him, asking Him for guidance and righteousness, renouncing those who had gone astray and those who have incurred upon themselves the wrath of Allah; he is actually educating himself and making himself accustomed to righteousness, loving good and staying away from evil and evil doers.

Therefore, Allah, the Exalted says:

“Recite that which has been revealed to you of the Book and keep up the Salah, as indeed, the Salah keeps (one) away from indecency and evil, and certainly the remembrance of Allah is [even] greater, and Allah knows what you do.”

(Al Ankabut, 29:45)

Thus, Salah enjoins upon us to do the right and forbids us from doing the wrong. It teaches us to love Allah, and wish good for the people.

When the *musalli* raises his hands in invocation, for example, during the Salah, and says: **“O our Lord, forgive me, my parents and the believers, on the day of judgment”**, he actually, invokes goodness for himself, his parents, and his fellow believers.

The Salah purifies the heart from arrogance and pride. When a Muslim, as a sign of his submission to Allah (SWT), bows down in ruku saying: '*Sub-hana Rabbiyal 'Adhimi wa bihamdih*' and prostrates in sujud saying '*Sub-hana Rabbiyal 'Ala wa bihamdih*' he is actually announcing his submission to Allah's Greatness.

He is admitting man's weakness before his Creator, renouncing pride and arrogance. He feels himself equal to his brothers, because he submits and prostrates to Allah (SWT) as they submit and prostrate to Him, and stands with them in a single row for the Salah.

As-Siddiqah, Fatimah Zahra (A), the daughter of the Holy Messenger (S) had explained this point by saying: "*He made the Salah [a means of] doing away with arrogance*".

- Salah reforms the individual as well as the society.
- The love of goodness grows and develops in both.
- The hatred towards evil, injustice, pride and arrogance gets implanted.
- It attaches people to Allah (SWT), so that they remember Him, do not forget His Names and His Oneness, and obey Him by performing all acts of worship as explained in Qur'an and taught by the Prophet (S).
- It teaches us to deny the tyrants and reject the wrongdoers.

→ The *musalli* feels all the above when he recites *Sura al Hamd* in his Salah:

**In the name of Allah, the Beneficent, the Merciful
Praise belongs to Allah, the Lord of the worlds, the Beneficent, the Merciful,
Master of the Day of Judgment.
You (Alone) we worship, and You (Alone) we ask for help.
Guide us to the right path, the path of those whom You have favored,
not (the path) of those upon whom Your wrath is brought down,
nor of those who have gone astray.**

Similarly, the Messenger of Allah (S) explains the significance of the Salah, and renounces those who do not perform it, saying:

The one who belittles his Salah will not get my intercession

In another narration, Allah, His Messenger and the believers renounce the one who neglects Salah. The hadith says:

Do not neglect Salat deliberately, because the one, who purposely neglects it, will be renounced by the religion of Islam.

Therefore, the Holy Qur'an warns us:

So, woe to the musalleen who are unmindful of their Salah ...

Al Ma'un, 4-5

It also warns those who neglect their Salah, of the punishment in Hell, and of the reason for their entering it.

What has brought you into Hell?

They said: we are not among the musalleen

Al Muddathir, 42-43

The Holy Messenger (S) said:

Between Kufr [disbelief] and Iman [belief] is nothing but the negligence of Salah

Hence, the importance of Salah, and its greatness in Islam, is that it represents the identity of the Muslim, distinguishing him from the disbeliever.

Do you Remember?

Muqaddamat-us-Salah are the preliminary actions to be performed and ensured before Salah.

Recall these actions from the Fiqh lessons you had last year.

→ Salat can never be missed whatever the case may be. Sometimes there are circumstances when parts of the body required for wudhu get injured. However, this is not an excuse, and the important duty of Salah must be performed.

Wudhu Al Jabirah

- **What is Jabirah?**

Accidents may happen to a person, causing a wound or a fracture to the parts of his body used in wudhu, and the person is required to cover the injured part with a plaster, a bandage, a splint, or then apply medicine. This covering is called the jabirah.

Jabirah therefore, according to Islamic laws means the material or the medicine used for bandaging wounds or a fracture etc. on those parts of a person's body which are related to Wudhu.

Wudhu al Jabirah means the wudhu **on** the bandage or splint, which has been fixed on those parts of a person's body, which are related to wudhu.

- **When to do Wudhu al Jabirah?**

You would perform wudhu al jabirah when:

- The Jabirah cannot be removed and does not completely cover any one of the relevant parts of Wudhu
- If there is a splint for keeping a fractured limb in a proper position, provided the splint does not completely cover any one of the relevant parts of Wudhu.
- Water is harmful to the wound.
- When there is an un-bandaged wound.

In Summary:

Bandage on a cut or broken skin + Does not completely cover the Relevant Part of wudhu	Splint on a fractured limb + Does not completely cover the Relevant Part of wudhu
<ul style="list-style-type: none"> - When water is harmful to the wound - When there is an un-bandaged wound - When there is an un-bandaged fracture 	

- **How to perform Wudhu al Jabirah?**

→ **For the unaffected areas, Wudhu will be performed as usual.**

→ **For the affected areas:**

- ✓ If the water is not harmful, then you will pour enough water for it to go through the Jabirah 📖 335
- ✓ If the water is harmful you will place a Pak piece of cloth over the wound and pass a wet hand over that area 📖 332
- ✓ Also, if the Jabirah is Najis, you will place a Pak piece of cloth over the Jabirah then pass a wet hand over that area.

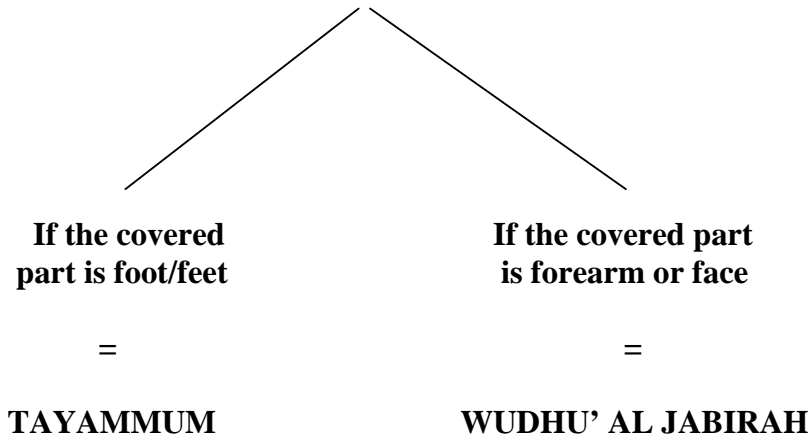
Further explanation follows:

1. If you can remove the jabirah and perform the wudhu, you should do so.
2. If you cannot remove the jabirah, but can immerse the limb in water without incurring any harm, you should perform wudhu in this way.
3. If you cannot follow the above two methods, you should wash the parts, which can be washed, and, when it comes to the jabirah, pass your hands on it. If there is a najasah on the jabirah such as blood, that could not be removed, then cover the najasah with a piece of cloth and wipe it with your hand.
4. If the jabirah is on the foot and completely covering it all, the wudhu is to be replaced with Tayammum.
5. If the jabirah is on the face or the hand, covering it, both wudhu al jabirah and Tayammum should be performed one after the other.
6. If the wudhu parts are infected with a disease that caused swelling, or allergy, and one has to wrap them in bandages which are **not to be removed**, nor to be **immersed in water**, then rubbing them would not suffice, and one has to perform Tayammum.

Question:

How should the wudhu be done if the bandage or the splint **completely covers any relevant part of wudhu?**

If the bandage or splint completely covers ant relevant part of wudhu



Note:

If the jabirah has covered unusually more space than the size of the wound and it is difficult to remove it, then one should perform Tayammum 📖 **341**.

If a person cannot decide whether he should perform Tayammum or wudhu al jabirah, the obligatory precaution is that he should perform both 📖 **349**.

The prayers offered with wudhu al jabirah are valid 📖 **350**.

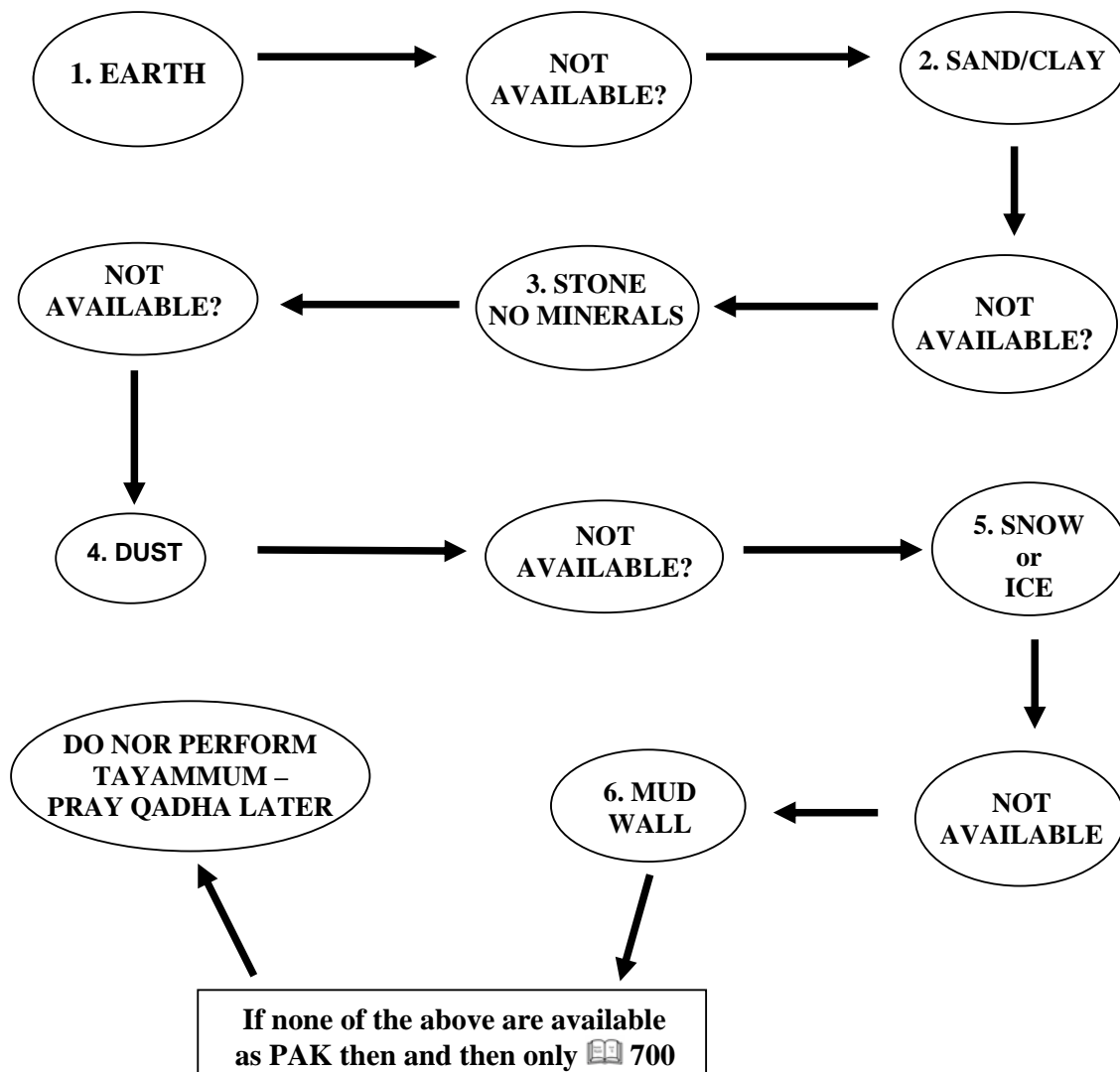
Tayammum

We perform tayammum when: 📖 655 – 691

- There is no water available
- It is not possible to get water, due to illness, weakness, or fear
- The water is harmful to one's health
- Using the water available will mean others will have to go without it
- Water is only enough to make the body or clothes Pak
- There isn't enough time to perform Wudhu or Ghusl
- The only water available is Ghasbi

Things on which Tayammum can be done

Tayammum can be done on: 📖 692 – 700



699. 📖 Performing *tayammum* on a mud wall is valid, but the recommended precaution is that if dry earth or clay is available, *tayammum* should not be performed on wet earth or mud.

700. 📖 The thing on which a person performs *tayammum* should be Pak and, **if he has no Pak thing** on which *tayammum* would be correct, it is **not obligatory** for him to offer prayers. He should, however, **give its Qadha**, though it is better that he should pray within the prescribed time.

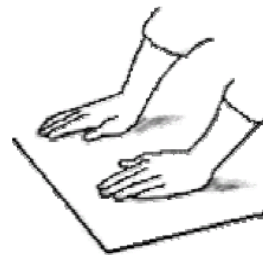
→ The thing on which Tayammum is performed

- Must be **PAK** 📖 **700**
- Must not be **GHASBI** or **USURPED** 📖 **702**

Method Of Performing Tayammum

1. Niyah [I am performing Tayammum (give reason) *Wajib qurbatan ilallah*]

2. Strike both your palms on the thing that you are doing tayammum on, e.g. Earth

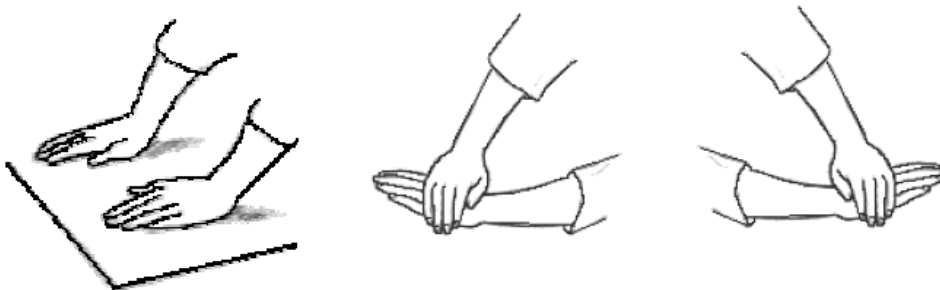


3. Place both your palms where your hair starts to grow, and pull them down to the tip of your nose.

4. Wipe the entire part of the back of the right hand with the palm of the left hand and repeat the same with the right hand over the left.



→ It is mustahab to strike the hands on the earth again and wipe the back of the hands again 📖 709



Note:

Unless you are performing *two* tayammums together, one instead of a ghusl and the other instead of wudhu, there is no need to specify what the tayammum is for. 📖

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Types of Salah

1. Salat ul Jama'ah – Congregational Prayer

Definition:

Salat ul Jama'ah means praying in congregation (gathering). There is a great reward when Salah is offered in Jama'at. It gives us both worldly and spiritual benefits.

These are listed below:

1. Islamic Equality:

In the congregation, rich and poor, high and low, all stand shoulder to shoulder. It is the best scene of mankind's equality.

2. Unity:

All those gathered have one niyyah, one language and identical actions – all kneel at the same time, go to sajdah together, recite qunoot together, etc. This teaches us a lesson that as Muslims we should be united at all times.

3. Love and Cooperation:

People meet with one another during salah of Jama'ah. They know the hardships and worries of their fellow Muslims and try to help each other. New things are learnt there, mutual love develops, circle of friendship is widened, we get the opportunity to perfect our life in the light of others experiences.

4. Discipline:

While offering Salat ul Jama'ah we stand in rows, follow the Imam of Jama'ah and practice obedience to the command. This enforces discipline in us, which is the essential feature of community's life.

5. Prestige of Islam:

Our mosque remains thriving – due to Salat ul Jama'ah. It enhances the prestige of Muslims, and the unity of Muslims greatly affects the enemies of Muslims!

6. Limitless Reward

Allah (SWT) has placed a very big reward for Salat ul Jama'ah. Our Holy Prophet (S) and our Aimmah (A) have laid great emphasis on this Salah. Therefore, we should try to offer Salat ul Jama'ah as often as possible.

Rewards

- If 2 people are present in Jama'ah, each rakah = 150 prayers.
- If 3 people are present in Jama'ah, each rakah = 600 prayers.
- If 4 people are present in Jama'ah, each rakah = 1200 prayers.

As the number of persons increase, the rewards keep on doubling, up to the 10th person. After the 11th person, only Allah (SWT) knows how much worth is each rakah.

Therefore use this opportunity and do not miss Salat ul Jama'ah.

Some basic information on Salat ul Jama'ah:

- a) The Person who leads Salah of Jama'ah is called an IMAM
- b) Those person/s following the Imam are called MAMUM / MAMUMEEN
- c) Salah of Jama'ah can be commenced with 2 people
- d) It is mustahab to be present in Salah of Jama'ah for all five daily prayers, especially those who live in the neighborhood of the mosque.

The Holy Prophet (S) has said that prayers by a person in congregation (Jama'ah) are better than prayers performed individually for 40 years in his own home.

Conditions of Salat ul Jama'ah

1. In the first line after the Imam, it is Sunnah if aged or learned people join.

(In the first line immediately after Imam, it is mustahab, if aged; learned and pious persons occupy the first row. 📖 **1491**)

2. Travelers who pray Qasr Salah and all those suffering from gas problems should not join in the first line.

3. You should stand close to each other, shoulder to shoulder in line. It is makruh to start or join in a new line when there is a space in the front line.

4. Only wajib salah whether Ada or Qadha, can be prayed in Jama'at. Sunnah salah, except Salah of Eidain and Istisqa, cannot be prayed in Jama'at.

5. When Takbiratul Ihram is recited by the Imam, it is better that the people standing in the second and other lines say Takbir after people in the first line have said it.
6. If adult females want to join Salat ul Jama'at, they should stand behind the male Mamumeen, and this is allowed only if there is a curtain between the male and the female.
7. The only difference between having a male Imam and a female Imam are:
 - a) A male Imam can have female followers: whereas a female Imam cannot have male followers.
 - b) A male Imam has followers standing behind him while he stands alone; whereas a female Imam will have her followers standing next to her to form the first line of Jama'at.

Importance of Salat-ul-Jama'ah

The following are a few examples of the importance of offering the congregational prayers. *For a full listing please refer to 'Islamic Laws' (Page 262)*

1. It is **25 times** better than the prayers offered alone. 📖 **1409**
2. If a parent orders the son to offer Jama'at prayers, (with love or otherwise) as a recommended precaution, he should obey. 📖 **1415**
3. When congregation prayers are being offered, it is Mustahab for a person, who has already offered his prayers alone, to repeat the prayers in congregation. 📖 **1412**
4. It is not permissible to absent oneself from the congregational prayers intentionally, and it is not proper to abandon congregational prayers without a justifiable excuse. 📖 **1410**
5. When an Imam is leading a congregation for the daily prayers; one can follow him for any of the daily prayers. 📖 **1417**

The following are a few examples of the conditions of offering the congregational prayers. *For a full listing of conditions, please refer to 'Islamic Laws' (page 270 - 275).*

Conditions for the Imam of Jama'at are as follows:

1. The Imam of the congregation prayers should be: 📖 **1462**

- * Baligh (must have attained the age of responsibility and puberty)
- * Aadil (just)
- * Of legitimate birth
- * Sane (Aaqil)
- * Recite Correctly (including the Makharij)
- * Mo'min – Shia Ithna Ashari

2. If the Imam and the followers are both women, the obligatory precaution is that all of them should stand in line, and the Imam should not stand in front of others. 📖 **1490**



3. In the first line immediately after Imam, it is Mustahab, if aged; learned and pious persons occupy the first row. 📖 **1491**

4. It is Mustahab that the rows of the congregation are properly arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder. 📖 **1492**

5. It is necessary for the follower that, besides what is recited in the prayers, he should perform all acts like Ruku and Sajda with the Imam or **a little after him**, and if he performs them **before** the Imam, or **after a considerable delay**, intentionally, his congregational prayers becomes **void**.

→ However, if he converts his niyyah to Furada, his prayers will be in order. 📖 **1479**

How to Join Salah of Jama'ah

SCENARIOS	WHERE TO JOIN IN CONGREGATIONAL PRAYERS				
	Qiyam	Ruku	Sajda	Tashahud	Salaam
Imam in 1 st Rakah, better to join in:	✓	✓			
Imam in 2 nd Rakah, better to join in:	✓	✓			
Imam in 3 rd / 4 th Rakah, better to join in:		✓			
Imam in 3 rd / 4 th Rakah (Qiyam):	Join and recite Sura Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku, you have to change your Niyyah to Furada.				
If you do not know which Rakah it is always join in:		✓			
You enter the Mosque, it is the last Sajda; You perform your Niyyah and Takbiratul Ihram and then go into:			✓	<p>By joining, you are being rewarded the merit of Jama'at.</p> <p>During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakah when Imam completes Salaam.</p>	
<u>Extra note:</u>		<p>Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakah.</p>			

How to Join Salah of Jama'ah:

1. In the 1st and 2nd rakah of Jama'ah, it is better to join while the Imam is reciting the first or second Sura, or join in the ruku.
2. If you join in Qiyam, when the Imam is reciting Tasbihat al Arba'a (silently) then you should at least recite Sura al Hamd, and if you cannot complete it, then you have to change your niyyah to Furada and complete the salah as Furada.
3. And if you enter the mosque, but you do not know which rakah of Jama'at is being recited, you should wait till the Imam goes into ruku.
4. On entering the mosque, you come to know that it is the last sajdah of the last rakah, and you want to join Salah of Jama'ah to get the rewards, then you should do Niyyah, Takbiratul Ihram and join the Imam in sajdah and when Imam completes Tashahud and Salaam, you should raise for your 1st rakah and recite first and second Sura.
 - a) In such a case you should raise your knees from the ground and place both palms on the ground until Imam finishes salaam.
 - b) Raising the knees from the ground is also to be followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th rakah.
5. Mamumeen praying behind the Imam should recite all dhikr except the recitation of the first and second Sura in the 1st and 2nd rakah.
6. It is necessary for you to recite silently ALL the dhikr that are wajib or sunnah following the Imam and not to recite BEFORE the Imam. It is very important that you should not go ahead of the Imam in action and if you do go ahead intentionally in action, then your salah is BATIL.

2. Salat ul Jumu'ah - Friday Prayers

Allah (SWT) says in Sura Jumu'ah:

**“Oh you who believe!
When the call is made for the prayer on Friday,
then hasten to the remembrance of Allah and leave of trading:
that is better for you, if you know.”**

Al Jumu'ah, 62:9

A Friday prayer, in the absence of the Imam is Wajib al Takhyiri.

Wajib al Takhyiri means optional wajibaat. You can either join Salah of Jumu'ah or pray Dhuhr salah – you have a choice. You can pray either one, but not leave out both or pray both.

Another example is that in the 3rd and 4th rakah of our daily prayers it is optional to either recite Tasbihat al Arba'a or Sura al Hamd. You can choose to recite either one. This means that the recitations are Wajib al Takhyiri.

When the 12th Imam Zamana (AF) reappears, Salah of Jumu'ah will be Wajib al Ayni (wajib to recite) in place of Dhuhr salah.

Conditions for Friday Prayer:

1. Friday prayer must be prayed in Jama'ah (congregation).
2. There must be at least 5 (better 7) persons including the Imam.
3. The time for Dhuhr prayers should have set in. If at any time, the time of Dhuhr has passed (i.e. you have been delayed) Salat ul Jumu'ah cannot be recited. Then you shall be required to recite Dhuhr.
4. Only a single Friday prayer may be held within a radius of 3 miles, 720 yards. If two prayers are held within this distance, the later one will be NULL and VOID.
5. There must be two sermons (Khutbah) delivered by the Imam before the prayer, and the Khutbah must be listened to by at least 4 (better 6) people.
 - The **first** sermon normally consists of current affairs especially those issues affecting Muslims.
 - The **second** consists of common Sura or verses from the Holy Qur'an.

6. As explained earlier it is not wajib to hold Friday prayers. Instead, Dhuhr may be prayed. But if an Aadil Imam holds Friday prayers, then it is *Ihtiyaat Wajib* to participate in that prayer.

→ **IHTIYAAT WAJIB:**

If a Mujtahid has made a particular masail (ruling) as Ihtiyaat Wajib, it means that according to him it is WAJIB, but he allows you to get second opinion from the next most A'alam (learned) Mujtahid for that particular masail.

If you do not follow the opinion of the next most learned Mujtahid, then you will consider that fatwa to be wajib and therefore also act upon it.

Method of Performing Salat ul Jumu'ah

The 1st sermon which is a general topic concerning current affairs can be in any language, to be understood by all.

The Sura and/or verses recited in the 2nd sermon must be read in Arabic.

The sermons have to be delivered by the Imam while standing. There must be a break between the two sermons, by way of sitting down.

Salah of Jumu'ah consists of two rakah with two qunoot: -

In the 1st rakah: After Sura al Hamd, Sura al Jumu'ah is recited.

In the 2nd rakah: After Sura al Hamd, Sura al Munafiqun is recited.










Qunoot is performed in the 1st rakah BEFORE ruku, and again in the 2nd rakah, but AFTER ruku.

There is special Qunoot for Friday prayer and part of its translation is:

O Allah!

*Some servants from among Your pious servants stood firm with Your Book
and with the traditions of Your Prophet (S);
You reward them with the best reward among us.*

Method of Performing Friday Prayer

Niyat	I am praying 2 Rakaats Salaate Juma Wajib / Sunnat Qurbatan ilallah	
1 st Rakaat Qira'at		Sunnat for the Imam to recite Suratul Jum'a after Al-hamd
Qunoot		There is a special Qunoot
Ruku		
Sajdah		
2 nd Rakaat Qira'at		Recite Suratul Munafiqoon after Suratul Hamd
Ruku		
Qunoot		Recite the normal Qunoot (that is usually recited in the daily prayers)
Sajdah		
Tashahud & Salam		

Activity**EXERCISE I**

1. Match the benefits of Salah of Jama'ah on the left with their correct explanations on the right.

<u>BENEFITS</u>	<u>EXPLANATIONS</u>
a) Islamic Equality	1) An example of this is if there are more than 10 people in the Jama'ah, there is limitless merit.
b) Unity	2) Obedience practiced by standing in rows, going to ruku, sajda, etc. only after the Imam.
c) Love and Cooperation	3) Our masjid remain busy and thriving.
d) Discipline	4) One niyyah, one language and identical actions.
e) Prestige of Islam	5) Rich and poor, high and low, all stand shoulder to shoulder.
f) Limitless Reward	6) People meet with each other, mutual love develops and circle of friendship is widened.

2. Match the word on the left with its correct meaning on the right.

- | | | |
|--------------|-----|---|
| a) Mamum | () | 1. One who has reached the age of responsibility. |
| b) Jama'ah | () | 2. The person who prays behind an Imam. |
| c) Pesh Imam | () | 3. Congregation or gathering |
| d) Imam | () | 4. The person who prays directly behind an Imam. |
| e) Baligh | () | 5. The person who leads the prayer. |

EXERCISE II

1. Which of the following will the Imam Recite Quietly (Q); Recite loudly (L), in the Salah of Jama'at of Dhuhr and Maghrib? Put Q or L for your answer.

	Dhuhr	Maghrib
a) Sura al Hamd	()	()
b) Bismillahir rahmanir rahim	()	()
c) Qunoot	()	()
d) Tasbihat al Arba'a	()	()
e) Dhikr of Ruku	()	()
f) Dhikr of Sajda	()	()
g) Tashahud and Salaam	()	()
h) The 2 nd sura after Sura al Hamd	()	()

2. What would you do in the following cases when:

- You enter inside the mosque intending to pray Dhuhr, but you do not know which rakah of Jama'at is being recited as the Jama'at is in Qiyam?
- You join in Qiyam when the Jama'at is in the 3rd rakah. The Imam goes to ruku and rises from ruku and you still have not completed the recitation of Sura al Hamd?
- You want to join the Imam but you are afraid that the Imam may rise before you can join?

EXERCISE III

1. You join the Maghrib Jama'at while they are in the Qiyam of their 2nd rakah (and therefore it is going to be your 1st rakah).

Briefly list down the similarities and differences in actions and recitations.

The left hand column shows you what the Imam will be doing / reciting and the right hand column what you should be doing / reciting.

IMAM'S 2ND Rakah	Your 1st Rakah
Reciting Sura al Hamd and Ikhlas	_____
Qunoot	_____
Ruku	_____
Sajda	_____
Tashahud	_____
Stand up for 3 rd Rakah	_____
IMAM'S 3RD Rakah	Your 2nd Rakah
Reciting Tasbihat al Arba'a	_____
Ruku	_____
Sajda	_____
Tashahud	_____
Salaam	_____

2. If the Jama'ah is in the following positions, can you join them? *'YES' or 'NO'*

- a) Qunoot
- b) Qiyam after ruku
- c) Between the two sajda
- d) Qiyam of the 1st rakah

EXERCISE IV

Fill in the blanks in the following:-

1. The person who leads Jama'ah in prayers is called _____ and the one who follows behind is called _____.
2. Some qualities necessary in the person who leads Jama'at prayers are _____, _____ and _____.
3. It is _____ to start new line in Jama'ah when the one in front is incomplete.
4. It is important that the _____ in Jama'ah are straight and _____ is maintained.
5. Saying Salah in Jama'at brings about _____ and _____ amongst Muslims and makes a person _____.
6. The first Takbir in Salah is called _____ while the recitation in the 3rd and 4th rakah is called _____.
7. _____ means praying salah alone while praying in _____ constitutes a Jama'at.
8. A hadith of the Prophet (S) says, "There is no salah for a neighbor of _____ except in Jama'at.

3. Salat ul Eidain – Eid Prayers

Each year, the Muslims observe two important days with major festivity. These are:

- 1st Shawwal - EID UL FITR
- 10th Dhul Hijjah - EID UL HAJJ (Adh-ha)

Eid ul Fitr is celebrated at the end of the holy month of Ramadan. Fasting creates the feeling of faith, spirituality, patience, contentment and sacrifice.

The festivity of Muslims is not singing and dancing. Instead, we submit ourselves to Allah (SWT) offering EID prayers for those religious, spiritual, and moral benefits we gathered during the holy month of Ramadan.

Eid ul Adh-ha is observed on the day when Prophet Ibrahim intended to sacrifice his son, Ismail, in obedience to Allah's (SWT) command.

The Holy Qur'an has narrated the entire episode, which is the greatest example for sacrifice. The festival of ADH-HA is in remembrance of this sacrifice.

It reminds us that all our possessions, everything we have, including our lives and of those near and dear to us, should be sacrificed in the way of Allah (SWT) necessary. Again on this day, we offer this special prayer – Salat ul Eid.

Eid prayer is Mustahab, during the time when Imam is in occultation.

Method of Praying

The Salah of Eid consists of 2 rakah, with a total of 11 Takbir and 9 Qunoot.

Niyah: *'I am praying two rakah of Eid ul Fitr / Adh-ha, Qurbatan illallah'*










In the 1st rakah, after Sura al Hamd, Sura A'ala (87) is recited. Hands are then raised for Qunoot. In the 1st rakah a special Qunoot is recited five times along with Takbir.

In the 2nd rakah, Sura ash Shams (91) is recited after Sura al Hamd. In Sura ash Shams, Allah (SWT) has directed man to keep himself pure and to protect himself from sins. After the recitation of this sura, Qunoot is recited 4 times.

Thereafter, Ruku, Sajda, Tashahud and Salaam are done in the usual manner.

We notice that the Dua for Qunoot is recited for a total of 9 times in Salat ul Eid.

Method of Praying Salat ul Eid

Niyat	I am praying 2 Rakaats of Eid-ul-Fitr\Adha Sunnat Qubatan ilallah	
1 st Rakaat Qira'at		Suratul Hamd and Suratul A'ala (87)
Qunoot (*5)		Then recite 5 Takbirs and after each Takbir to recite Qunoot. After the 5 th Qunoot you recite a 6 th Takbir (Allahu Akbar) and then perform Ruku and Sajdah Any Dua in Qunoot is fine. For a special Dua see Islamic Laws 📖1529
Ruku & Sajdah		& 
2 nd Rakaat Qira'at		Suratul Hamd and Suratul Shams (91)
Qunoot (*4)		Then recite 4 Takbirs and after each Takbir to recite Qunoot. After the 4 th Qunoot you recite a 5 th Takbir (Allahu Akbar) and then complete the Salaat as usual. Any Dua in Qunoot is fine. For a special Dua see Islamic Laws 📖1529
Ruku		
Sajdah		
Tashahud & Salam		

4. Salat ul Ayat

Salat ul Ayat is **WAJIB** when any of the following occur: 📖 1500

A) Solar and Lunar Eclipse:

- Even if the sun or the moon are eclipsed only partially and it does not create fear in any person.



B) Earthquake

- Even if it does not cause fear.

C) Any natural disaster that is likely to create fear in people.

- E.g.: Cyclones, devastating storms, etc.



The offering of Salat ul Ayat becomes **Wajib** only on the people who live in the town where the natural disaster occurs. 📖 1503

It is **NOT** **Wajib** for people who live in nearby towns.

E.g.: If an earthquake occurs in Arusha, it is not **Wajib** for those in DSM to pray Salat ul Ayat

Timing of Salat ul Ayat

During a Solar or Lunar eclipse 📖 1504

- The prayer can be recited at any time from the beginning of the eclipse till it is completely cleared.

If a person does not recite the Salat during this time, then 📖 1505

- One should recite it whenever possible **BUT** with the Niyah of Qadha.

In other natural disasters, Salat ul Ayat 📖 1507

- Must be prayed soon after the disaster is over.

HOWEVER,

- If a person does not pray immediately s/he is committing a sin; **AND** s/he still has to offer this prayer **BUT**, unlike the case for the eclipses s/he will not pray with the niyyah of Ada or Qadha.

The person who did not know that there was an eclipse until after it was over: 📖 1508

- Will offer the prayer with the niyyah of Qadha if it was a total eclipse,

HOWEVER,

- If it was just a **partial eclipse** then it is **not Wajib** to offer Salat ul Ayat.

Method Of Reciting Salat ul Ayat 📖 1516 – 1524

of RAKAT = 2 (Wajib)
 # of RUKU = 10 (Wajib)
 # of QUNOOT = 5 (Mustahab)

❖ **NIYYAH**

❖ **TAKBIRATUL IHRAM**

- Recite SURA AL HAMD and any other SURAH
- Then go to RUKU. Your 1st RUKU is complete.
- Rising from RUKU, recite SURA AL HAMD and one SURAH
- Go into RUKU again. Your 2nd RUKU is complete.
- Likewise, you should do FIVE RUKU.
- After rising from the 5th RUKU, say *Sami Allahu Liman Hamidah*
- Go to Sajda - Complete the 2 Sajda as usual
- Rise for the 2nd Rakah.
- Recite the 2nd Rakah in the same way as you did the first.

NOTE:

It is Mustahab to recite Qunoot before every 2nd Ruku, but it is enough if Qunoot is recited only before the 10th Ruku. 📖 1521

**Counting all the 10 RUKU together, you will recite Qunoot:
 before the 2nd and 4th Ruku in the 1st Rakah; and
 before the 6th, 8th, and 10th Ruku in the 2nd Rakah.**

5. Salat ul Qasr

How the 17 Rakah Are Reduced:

PRAYER	RAKAATS RECITED DAILY	RAKAATS RECITED BY TRAVELLER
Fajr	2	2
Zohr	4	2
Asr	4	2
Maghrib	3	3
Isha	4	2
Total	17	11

It is recommended that a traveler should say thirty (30) times after every prayer:

"Subhanallahi walhamdu lillahi walaa ilaha illallahu wallahu Akbar"

To recite dua after Dhuhr, Asr and Isha Salat is highly recommended; as well as to recite the above dhikr sixty (60) times rather than thirty (30) after these three prayers.

Conditions to be Fulfilled

For Salat ul Qasr to apply, a traveller must fulfill all the following seven conditions:

1. **Distance:**

The traveling distance should not be less 28 miles.

2. **Town/City Boundary:**

The traveller should be out of the boundary of the town or city referred to as *Hadde Tarakh-Khus*.

3. **Niyah:**

Before starting the journey, there must be a firm intention (Niyah) of traveling 28 miles or more.

4. **Purpose of Journey:**

The journey should not be Haraam or for a Haraam purpose.

5. Length of Stay:

The intention (Niyah) to stay must be for less than 10 days.

6. Destination:

The destination should not be to a place where the traveller has made his hometown – *Watan*.

7. Journey Frequency

The travelling is NOT the normal journey which a person does on account of work.

Explanation of the Above Conditions

1. The travelling distance should not be less than 28 miles total.

a: If the total of outward journey and return journey is 28 miles, even if the single journey each way does not equal 14 miles, one should shorten his prayers. Therefore, if the outward journey is 12 miles, and the return is 16 miles, or vice versa, one should offer shortened prayers, i.e. all 4 rakah prayers reduced to 2 rakats.

b: If an Aadil or reliable person tells a traveller that the distance covered in his journey equals 28 miles, he should shorten his prayers, if he feels satisfied.

c: If a person is not sure if the distance is 28 miles then he will pray Salat in full.

d: If the person travelling believes he has covered a distance of 28 miles in his journey, he will pray Qasr, however, if he later finds out that he was wrong, he will offer full Salat, and if the time has lapsed, he will pray Salat in full with the Niyah of Qadha.

e: In the same way, if a person believes he has not covered 28 miles and prays Salat in full and later finds that he was wrong, he will pray Salt ul Qasr.

f: If there are 2 roads leading to one place, and one covers 28 miles while the other doesn't, then the person who takes the that road which covers 28 miles will pray Qasr Salat, while the person who takes the shorter road will pray Salat in full.

g: If the journey is such that the person passes his hometown on the way before travelling 28 miles then the counting of the travelling distance will be from the place he last passes his hometown.

h: The travelling distance is to be counted, starting from the point one crosses *Hadde Tarakh-Khus*.

2. The traveller should be out of the boundary of the town or city - Hadde Tarakh-Khus.

a: HADDE TARAKH-KHUS is the name given to that place where the boundary of the town or city ends. It can be determined by one of the following ways:

(i) The place where the fort of a town or city is built.

(ii) The place where the council has placed a Sign Board indicating the beginning or ending of the town or city.

b: If the traveller is not sure if he has passed Hadde Tarakh-Khus or not, Salat has to be offered in full; in the same way, if he is not sure if he has entered Hadde Tarakh-Khus on his journey back, Qasr Salat should be offered.

3. Before starting the journey, there must be a firm intention (niyyah) of travelling 28 miles or more.

a: If a person goes to a place which is less than 28 miles, say 10 miles, and then decides to go a further 18 miles, i.e. making 28 miles; he has to pray Salat in full because he did not have the intention to travel 28 miles in the first place.

b: If a person does not know how far he is going to travel, e.g. if he is in search of a lost item, or is chasing a thief etc., he has to pray Salat in full. However, on his return journey, if he is going to travel a distance of 28 miles then he will pray Qasr Salat.

c: The intention has to be FIRM. The person who is travelling should not change his intention whilst traveling nor should he become doubtful of continuing his journey; if he does, he has to start counting the distance from the place where he made his intention again, and then if he travels 28 miles, he will pray Qasr Salat

Situations:

Explain your answer.

- a) If you are not sure whether you have passed the boundary during your journey (on your way out of this town), how will you then offer your Salat?
- b) A frequent traveller, Kassim, is traveling to Mwanza and on the same day he decides to stop at Point X for a short break and realizes it is time for Dhuhr. He knows he has to pray Qasr in Mwanza but should he pray Full or Qasr at Point X?
- c) What is the penalty for choosing a longer route to a place and pray Qasr Salat, when a shorter route is available which does not cover 28 miles?
- d) Captain Hussein is a Pilot and therefore tends to travel to different parts of the world. How should he offer his Salat when in different parts of the world?
- e) As a traveller, I missed my Dhuhr and Asr prayers during my journey back home. When I reached home it was already Maghrib time. How should I offer my Dhuhr and Asr prayers?
- f) Yusuf was a businessman living in the city. One day he decided to go and buy a few **bottles of wine** for his shop from a nearby town, where he had decided to stay for 2 weeks. The distance between the city and the town is 13 miles.

From the above information, give 3 reasons as to why he should not pray Qasr Salat while he stays in that town.

- g) Define the term *WATAN*. Where would my 28 miles begin when I travel from my home and am on my way to stay for 2 days in a town which is also my Watan?

Islamic Terminology

JAHRIYA AND IKHFATIYA

These rules apply to the Daily 17 rakah of salah:

JAHRIYA: To recite the Dhikr in Salah loudly

IKHFATIYA: To recite the Dhikr in Salah softly

Fajr, Maghrib and Isha

1. It is WAJIB for a man to recite Sura al Hamd and the 2nd Sura in these Salah, LOUDLY. 📖 1001
2. A woman can recite Sura al Hamd and the 2nd Sura, in these Salah, loudly OR silently. 📖 1003

→ **However,**

3. It is WAJIB for men and women to recite Tasbihat al Arba'a, silently. 📖 1016

Dhuhr and Asr

It is WAJIB for men and women to recite Sura al Hamd and the 2nd Sura, in these Salah, SILENTLY. 📖 1001

If a person intentionally prays loudly when s/he should be praying softly, or vice versa, Salat is BATIL

TYPES OF WAJIBAAT

1. WAJIB ul AYNI

This is a wajibaat (compulsory act) which is obligatory for each and every individual. An example of this kind is the daily prayers.

2. WAJIB ul FAWRI

This is a wajibaat, which becomes obligatory as a result of performing another wajibaat.

Example: When you decide to go for Hajj, before you can become a Mustat'ee (one who is able to perform hajj) you have to make sure that you have paid out Khums, which is also a Wajibaat.

3. WAJIB ul TAKHYIRI

This is translated as Optional wajibaat.

Example: In the 3rd and 4th rakah of the daily prayers, a person has to recite **either** Tasbihat al Arba'a **or** Sura al Hamd. S/he has to choose out of the two but **cannot leave out both or do both.**

Therefore Sura al Hamd and Tasbihat al Arba'a are Wajib ul Takhyiri in these Rakah.

4. WAJIB ul KIFAI

A wajibaat which is obligatory upon all present until one person fulfils it.

Examples:

- When a person enters a room and says '*Salamun Alaykum*', to reply is obligatory upon everyone in that room until one person replies '*Alaykum Salaam*'.
- When a person dies, it is wajib upon everyone to give it Ghusl, Kafan pray Salat ul Mayyit and bury it. If one person carries out all these, it is no longer wajib on the rest of the community. However if **no one performs, all have sinned.** Therefore, giving ghusl, kafan, etc. is Wajib ul Kifai.

Taarikus Salah

A person who ignores prayers and who does not pray is called a Taarikus Salah.

A Taarikus Salah is worse than the heaviest (greatest) sinner. A hadith of the Holy Prophet (S) says:

Inna Taarikus Salah la yajidu rihul jannah

This means:

A Taarikus Salah will not even be able to get the fragrance of Paradise

Whosoever considers salah unimportant and takes it lightly, Allah (SWT) shall involve him in numerous calamities. Some of them include:

- He shall remove barakah (blessings) from his life and rizk (sustenance).
- His Dua shall not be accepted.
- He shall die thirsty.
- He shall die hungry.
- Allah (SWT) shall appoint an angel in the grave to give him continuous punishment.
- On the Day of Judgment, he shall be dealt with very strictly, at the time of giving account of his deeds.
- Allah (SWT) shall not bestow His mercy upon the person on the Day of Judgment.

ACTIVITY

The topic of SAUM is covered in detail in class seven. Thus, hereunder there are exercises, which will help to recall last year's knowledge.

Exercise 1

1. There are many important events that took place during the Holy Month of Ramadhan. Match the EVENTS on the left with their correct Islamic dates on the right.

EVENTS	RAMADHAN DATES
Battle of Badr	21
Death of Bibi Khadija	19
Laylatul Qadr nights	15
Death of Imam Ali (A)	10
Birth of Imam Hassan (A)	17
Imam gets injured in the mosque of Kufa	19, 21, 23

2. Another name for fasting is _____. One must make the _____ (*Qurbatan Ilallah*) of fasting either at the start of the Holy Month of Ramadhan or on the eve of each day.

3. Fasting begins at the time of _____ and ends at _____.
If the fast start at 6.00 am, the approximate time of Imsak is _____ am.

4. List five reasons for fasting.

Exercise 2

1. What are the meanings of WAJIB, SUNNAT, MAKRUH and HARAAM?
2. State whether the following fasts (on dates below) are Wajib (W), Sunnah (S), Makruh (M) or Haraam (H)? Also write down the occasion next to your answer.

	W, S, M or H	and	OCCASION
a) 1 Shawwal	___	and	_____
b) 21 March	___	and	_____
c) 27 Rajab	___	and	_____
d) 10 Muharram	___	and	_____
e) 27 Rajab	___	and	_____
f) 15 Shaban	___	and	_____
g) 10 Dhul Hijjah	___	and	_____
h) 24 Dhul Hijjah	___	and	_____
i) 18 Dhul Hijjah	___	and	_____
j) 10 Ramadhan	___	and	_____

Exercise 3

1. Explain the result (whether the fast is Batil or not) for the following actions during a fast and give reasons for your answers:
 - a) A person gets into water up to his chest intentionally
 - b) Forgetting that he was fasting, Ali drank water
 - c) You use a toothbrush for brushing
 - d) You keep your dentist's appointment knowing fully well that he is going to remove a tooth which will cause bleeding
 - e) Due to sudden ill health, you vomit

- f) You swim in the month of Ramadhan, submerging your head at times but avoiding water entering your nose or mouth
- g) You participate in PE at school knowing fully well that it will make you physically weak
- h) You enter the kitchen where the smell of freshly cooked food will make you feel better
- i) You help a drowning person by diving into a swimming pool
- j) You smoke
- k) Your non-Muslim friend wants to fast just to see what it feels like

Exercise 4

1. Briefly describe the solution to the following situations:

i. Muhammad's grandfather is 80 years of age and finds it extremely difficult to fast in Ramadhan.

ii. Ali was suffering from a severe kidney infection and hence missed 10 fasts in Ramadhan.

- If one Mudd of FIDYAH costs 2000/-. What will Ali's FIDYAH bill add up to?
- Will he also have to give Qadha for the fasts he has missed, or is FIDYAH sufficient?

2.

a) You missed out one fast during the Ramadhan of year 1428 A.H. because of serious illness. You repay this fast in Safar 1429 A.H. Do you pay FIDYAH as well as keep a Qadha fast? Explain your answer.

b) What happens if in the above case, you repay your Qadha fast in Shawwal 1429 A.H.? Do you then pay FIDYAH?

c) A person has to pay a KAFFARAH of 60 fasts. He is planning to start fasting on the 1st of Dhul Hijjah. What would you advise him?

(Clue: Eid ul Adh-ha is on 10th of Dhul Hijjah)

d) It is the month of Ramadhan and you decide to travel tomorrow to New York. Your flight is going to leave at 9 AM in the morning and you wake up at 8 AM and have your breakfast. Are you going to be punished by Allah (SWT) for eating?

- If your answer is 'YES' explain WHY and HOW you are going to repay for this act?
- If your answer is 'NO', EXPLAIN your answer.

3. For the following actions committed during a fast of Ramadhan, say whether you have to pay ONE kaffarah or all THREE kaffarah:

- a) Drinking water
- b) Drinking alcohol
- c) Attributing lies to Allah (SWT), His Prophet (S) or Masumeen (A)

Exercise 5

What would you recommend in the following circumstances?

1. A person falls ill in Ramadhan and dies before the end of that particular Ramadhan, is it Wajib for his eldest son to fast Qadha for his dead father?
2. A person who suffered for 20 years from a disease (which prevented him from fasting), suddenly gets cured. What should he do regarding the Qadha fasts of the last 20 years?
3. An unbeliever becomes a Muslim and is not sure whether he has to keep the fasts of all those years during which he was an unbeliever.
4. You break your fast thinking that Iftar time had set in, but later realize that it had not. Is Qadha Wajib upon you?
5. Your brother who is 9 is fasting. In school, his teacher forces him to break his fast for no valid reason. Is Qadha Wajib upon him?

Significance of Fasting

The Month of Ramadhan is the holiest month in the Islamic calendar and begins with immense social, moral and spiritual blessing. The following quotation from a Dua points out some of these blessings:

- **"O Allah this is the month of Ramadhan in which You sent the Qur'an as a guide for people and as a clear sign to differentiate between right and wrong;**
- **and it is the month of fasting, the month of prayers,**
- **the month of returning to You (Tawbah),**
- **and the month of repentance;**
- **It is the month of forgiveness and mercy,**
- **the month in which is the 'Night of Qadr' which is better than a 1000 months;**
- **O Allah, bless Mohammed and his progeny, and keep me free for Your worship and for reciting the Book."**

It appears from the above sentences that amongst the blessings of this month are the:

- Qur'an,
- the 'Night of Qadr',
- the repentance from sins and mutual understanding and forgiveness.

According to Islamic belief, every action, whether good or bad, carries more weight in this month. Thus, charity is a virtue at all times, but is **more virtuous in this month**; and injustice is an evil at all times, **but is more evil in this month**. Reciting the Qur'an is a commendable deed the whole year round, but during the month of Ramadhan it **assumes a far greater significance**.

Everything has its own spring season, the spring of Qur'an is the month of Ramadan.

Holy Prophet (S)

During Mi'raj, the Holy Prophet (S) asked Allah (SWT) what the gift of fasting was; and Allah (SWT) replied:

"Fasting leads to wisdom, and wisdom leads you to understand My signs and ways; that will raise you to the stage of certitude.

And when a person has reached to the level of certitude, he or she cares not whether the days pass in plenty or scarcity."

~ Bihar – ul – Anwar, v.77

And as the month of Ramadhan entered, Imam Zainul Abideen (A) would pray:

O Allah, help us fast in this month, by preventing our limbs from doing anything that displeases You, and by engaging them in acts which gain your pleasure...

... So that we may not lend our ears to things futile, and our eyes may not see that which leads to forgetting You.

Our hands may not commit that You have prohibited, and our feet may not advance towards the forbidden..."

~ Saheefa Kamilah

Our Holy Prophet (S) once told Jabir bin Abdillah:

O Jabir, this is holy Ramadhan, whoever fasts in it during the day, and stands to remember Allah during the night, controls his hunger and speech, he shall be forgiven his sins the way the holy month passes.

Jabir said: O Messenger of Allah, what a beautiful advice this is!

The Holy Prophet (S) answered: **And how important the conditions!**

~ Furu Al-Kafi Vol. 4

Reasons for Fasting

1. Fasting is Wajib
2. It helps us to strengthen our will power against those things that are Haraam and make us commit sins if we do them.
3. Brings about Unity among us and those living near us.
4. As we feel hungry we begin to realize how the people who are poor and cannot afford food suffer daily in their lives, and as a result of our fasting we may feel that we should do something for them

The Holy Prophet (S) has advised that we should eat enough to kill the hunger and not more.

Moon Sighting

The New Moon

Definition: The New Moon phase is defined to be the moment when the moon is almost directly between the Earth and the Sun.

At this moment the moon's dark surface faces the Earth. The New Moon is therefore completely invisible. The date and time of this invisible New Moon is commonly found in almanacs, newspapers and calendars.

The Islamic month begins with the visible First Crescent and not with the invisible New Moon. The first Crescent is usually sighted in the western sky just after sunset on the first or second evening after the New Moon phase. The sighting depends on the age of the crescent, the time difference between sunset and moonset and the angular distance between the sun and the moon.

We should not confuse the New Moon with the visible thin crescent. We should realize that a crescent following a lunar month of 30 days will look larger and stay longer than the crescent following a month of 29 days.

The First Date of the Month is Proved in the Following Way

The 1st day of a month is established in the following four ways: 📖 1734

1. If you see the moon yourself.
2. If a number of people confirm to have sighted the moon and their words assure or satisfy you. Similarly, any other thing which assures or satisfies you about the moon having being sighted can be followed.
3. If two just (Aadil) people say that they have sighted the moon at night. The first day of the month will not be established if they differ about the details of the new moon. This difference can be either explicit or even implied.

E.g. when a group of people go out in search of a new moon and none but two Aadils claim to have seen the new moon, though, among those who did not see, there were other Aadils equally capable and knowledgeable, then the testimony by the first two Aadils will not prove the advent of a new month.

4. If 30 days pass from the 1st of Shaban, the 1st of Ramadhan will be established, and if 30 days pass from the 1st of Ramadhan then the 1st of Shawwal will be established.

→ The first day of any month will not be proved by the verdict of a Mujtahid and it is better to observe precaution. 📖1740

→ The first day of a month will not be proved by the prediction made by astronomers. However, if a person derives full satisfaction and certitude from their findings, s/he should act accordingly. 📖 1741

→ If the moon is high up in the sky, or sets late, it is not an indication that the previous night was the first night of the month. Similarly, if there is a halo round it, it is not a proof that the new moon appeared in the previous night. 📖1742

→ If the first day of the month of Ramadhan is not proved for a person and s/he does not observe fast, and if it is proved later that the preceding night was in fact the night of Ramadhan, s/he should observe Qadha of that day. 📖 1743

→ If the first day of a month is proved in a city, it is also proved in other cities if they are united in their **horizon**. And the meaning of having a common horizon in this matter is that if new moon was sighted in a city, there would be a distinct possibility of sighting it in the other cities, if there were no impediments, like clouds, etc. 📖 1744

→ The first day of a month is not proved by a telegram except when one is sure that the telegram is based on the testimony of two Aadils, or on a source which is reliable in the eyes of Shariah. 📖1745

→ If a person does not know whether it is the last day of Ramadhan or the first of Shawwal, s/he should observe fast on that day, and if s/he comes to know during the day that it is the first of Shawwal, s/he should break the fast. 📖1746

Types of Fasts

Wajib Fasts



1. Fasts during the month of Ramadhan.
2. Qadha fast for the month of Ramadhan.
3. Fast becoming wajib on the account of kaffarah.
4. Qadha fasts of a dead person becoming wajib on the eldest son.
5. Fasts becoming Qadha due to Nadhr, Qasam and Ahad.
6. Fast is broken or left out intentionally.

Sunnah Fasts

1. On all days of Rajab and Shaban, or on as many as it possible to fast, even if it is only one day.
2. On 13th, 14th and 15th of every lunar month.
3. The day of Nawroz (21st March).
4. From the 4th up to the 9th of Shawwal.
5. The 25th and 29th of Dhul Qadah.
6. The first and last Thursday of every month AND the first Wednesday after the 10th of every month.
7. From the 1st day to the 9th day of the month of Dhul Hijjah.
8. The 18th of Dhul Hijjah – Eid al Ghadeer.
9. The 24th of Dhul Hijjah – Eid al Mubahila.
10. The 1st, 3rd and 7th day of Muharram.
11. The 17th of Rabi Awwal – Birthday of the Holy Prophet (S)
12. The 15th of Jamaadi Awwal.
13. The 27th of Rajab – the appointment of the Holy Prophet (S) to the prophetic mission.

→ Fasting is mustahab on all the days of the year except on those days on which it is Haraam to observe fast. Some are mentioned below.

Haraam Fasts

1. Eid ul Fitr.  1748
2. Eid ul Adh-ha.  1748
3. A fast kept despite illness.
4. A wife fasting a mustahab fast against the wishes, or without the permission of her husband.

Makruh Fasts

It is Makruh to fast on the 10th of Muharram (Day of Ashura).

Conditions of Fasting

1. Sanity.
2. Islam: should be a Muslim and follow Islamic laws.
3. Remain free from Haiz and Nifas the whole day.
4. Not being in danger of illness by fasting.
5. Not being a traveler.

Saum is an act of worship; its main purpose is to abstain from forbidden things so as to earn the pleasure of Allah (SWT) by obeying Him. The most important thing is the NIYYAH (intention). There is no need to utter it. However one must have in mind why one is fasting; that is, one must have in mind: ‘*Qurbatan Ilallah*’, for the pleasure of Allah (SWT). 📖 1559

Niyyah can be made for the whole month on the eve of the first of Ramadhan or individually on the eve of each day. If you chose to do Niyyah for the whole month together, then if you miss a fast for any reason in between, you will be required to do Niyyah again.

Fasting begins with the setting in of the time for Fajr prayers. This time is called SUBH SADIQ / FAJR. Fasting ends at MAGHRIB, which occurs a few minutes after sunset.

Things that Invalidate (Batil) the Fast if Done on Purpose

1. Eating and drinking.
2. Ascribing false things to Allah (SWT), Prophet (S) or to the successors of the Holy Prophet (S).
3. Making dust reach one’s throat.
4. Immersing one’s head completely in water.
5. Not fulfilling ghusl that are wajib upon you before Adhan of Fajr prayers.
6. Vomiting
7. To insert a liquid into the anus (enema with liquid) even if in an emergency. But usage of suppository is allowed.
8. Sexual relations.
9. Doing any such thing by which semen is discharged.
10. To intentionally remain in a state of impurity caused by Janabah, Haiz, and Nifas, up to Fajr (Subh Sadiq) of a month of Ramadhan fast or its Qadha.

Things to Avoid When Fasting

1. Eye drops or Surma, etc whose taste or smell can be felt in the throat.
2. Actions, which would make you physically weak.
3. Keeping a wet cloth on the body for the sake of cooling.
4. Snuff and fragrance from sweet plants and flowers.
5. Tooth extraction or any other action, which will cause you to bleed.
6. A wet toothbrush for brushing.
7. Putting water or using any kind of mouthwash unnecessarily.

The above 7 things do not break your fast if you do them but it is better if you do not do them.

Those People Exempted From Fasting

They are of two categories:

- ❖ Those who will not fast and will have no Qadha to give.
- ❖ Those who will give Qadha later, when the Holy month of Ramadhan is over.

1. Men and women who are not capable of fasting because of advanced old age are totally exempted. They do not have to give Qadha later. 📖 **1734**
2. Those elderly people who find it very difficult to fast are also exempted; but they have to pay redemption (FIDYAH) of ONE MUDD (i.e. $\frac{3}{4}$ kg) of food in lieu of each fast, to the poor and needy. It is recommended that preference be given to wheat or barley. 📖 **1734**
3. A person, who, due to certain illness, is unable to sustain and endure thirst, is exempted. However, in view of the sanctity of the holy month, he or she should not drink water to quench the thirst fully. Such a person will pay FIDYAH in lieu of each fast, and will give Qadha if the illness is later remedied. 📖 **1736**
4. A mother in the advanced stage of pregnancy will not fast if fasting is harmful to herself or the baby. She will give FIDYAH in lieu of each fast and will give Qadha later. 📖 **1737**
5. A mother who is nursing her child is exempted if she fears that fasting might reduce the supply of milk for the child. She will give FIDYAH in lieu of each fast she has missed out and will give Qadha later. 📖 **1738**
6. A lady in her periods will not fast. In fact, she is forbidden to fast while in her periods. She will give Qadha later.

Kaffarah

It is a great sin to eat or drink during the days of Holy Ramadhan, or deliberately commit acts, which will break a fast without justifiable reason.

Anyone who leaves a fast purposely has to give Qadha as well as KAFFARAH. The kaffarah for one fast is:

Either: (i) to free a slave.
 or: (ii) to fast for 60 days.
 or: (iii) to feed 60 poor.

If you choose to fast for two months as kaffarah, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time.

However, you can not begin fasting your 31 days when you know there will be a day in between when it is Haraam to fast.

E.g. You will not begin fasting your kaffarah at the beginning of Dhul Hijjah as on the 10th of Dhul Hijjah (*Eid ul Adh-ha*), it is haraam to fast. 📖 1671

If however you choose to feed 60 poor, you have to give away food or grain, which would be enough for a whole meal. This can be in the form of wheat, barley or loaves. 📖 1669

If a person breaks his fast through a Haraam act like:

- (i) Drinking alcohol, etc; OR
- (ii) Attributing lies to Allah (SWT), His Prophet (S) and Masumeen (A);

→ He or she will have to give **ALL 3 KAFFARAH** together.

Rules Regarding Qadha Fasts

1. When Ghusl becomes wajib and a person fails to do it before Adhan for Fajr prayers after having woken up once only, then just Qadha is required. If however, a person wakes up for a second time during time during the night and still does not perform Ghusl then not only is Qadha required but kaffarah has to be given as well.
2. If a person does something that breaks a fast when he not sure of the timing and later finds that the time for Fajr has set in, or if he breaks his fast thinking it is already time to do so and finds out later that it wasn't, Qadha has to be kept for that fast.

3. If a person puts water in the mouth to feel cool or without any reason and the water is then swallowed by mistake, Qadha fast has to be kept.
4. If a person breaks the fast due to unavoidable reasons then Qadha fast has to be kept.
5. If a person who was insane becomes sane, he is not required to fast those, which he missed when he was insane. 📖 1703
6. When an unbeliever becomes a Muslim, he does not have to fast those that he missed out when he was an unbeliever. However, if a Muslim changes his faith to accept another and then later becomes a Muslim again, he has to give Qadha for all those he missed out when he wasn't a Muslim. 📖 1704
7. If a person breaks his fast on account of compulsion, e.g. if he has to break his fast because there may be danger to his life from other unbelievers around him, then he has to fast Qadha for the fasts missed.
8. If a person leaves out a fast for any reason that is valid, e.g. becoming ill during the month of Ramadhan, then he has to fast Qadha for those fasts after that Ramadhan but before the next Ramadhan. If however, he does not manage to complete the Qadha fasts before the next year, then he has to give one MUDD ($\frac{3}{4}$ kg) of foodstuff, (i.e. wheat, barley etc.) to a poor person for each fast missed out. After that these Qadha fasts can be kept at any time throughout the person's life. 📖 1718
9. If a person does not fast during Ramadhan due to illness or any other valid reason, and dies before the end of Ramadhan, it is not necessary to give Qadha fast on their behalf. 📖 1711
10. A person who is fasting a Qadha fast for the month of Ramadhan can break his fast before Dhuhr.
11. If a person is fasting Qadha for someone who is dead; it is better not to break the fast before Dhuhr.
12. After the death of a person, his eldest son should keep his Qadha fasts.
13. If a father has not kept a wajib fast other than that of the month of Ramadhan, e.g. a fast that became wajib on account of a vow, the eldest son should keep Qadha for that fast. However, if the father was hired to fast Qadha for another person and he did not observe them, it is not wajib for the eldest son to perform them. 📖 1722
14. If the illness of a person continues for a few years, after being cured he should, observe the Qadha fasts for the past year and give one MUDD of foodstuff to a poor person, per fast for the previous years.

Rules of Fasting to be Followed When Traveling

1. Traveling means having reached outside the boundaries of the city, town or village, during journey, which should not be of less than 28 miles. On the day one has the intention of traveling; one will not break the fast while still at home or in the city. The fast will be broken once you cross the boundary of your hometown.
2. At any place where you pray Qasr, you will not fast. If you have traveled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 rakah, and you will not fast. You will give Qadha later.
3. The people whose job involves traveling, such as pilots, cabin crew, drivers, etc. and the one who undertakes a journey for a sinful purpose, must all fast even while they are traveling.
4. To travel for the sole purpose of not fasting is allowed, and it is better if you do not do that.
5. If you travel from your watan AFTER the time of Dhuhr, you will complete the fast. However if you travel BEFORE the time of DHUHR, you will not fast.
6. On the day you arrive back from your trip, if you reach the boundary of your hometown BEFORE the time of DHUHR, and you have not done anything that will break your fast, then you must fast on that day.

However, if you reach the boundary of your hometown AFTER the time of DHUHR you will not fast and give Qadha after Ramadhan.

7. If a person makes a vow for a sunnah fast on a particular day and he finds that he has to travel on that day, then, because he had specified the day he was going to keep the sunnah fast; he can fast while journeying.

The same applies to a person who makes a vow to keep a sunnah fast but does not specify the day, then he cannot fast if he is going to travel.

8. A traveler can observe a sunnah fast in Madina on three days if his main purpose is for praying for the fulfillment of his needs, and it is better that those three days are Wednesday, Thursday and Friday.
9. If a person does not know that a traveler cannot fast and finds out during the fast, his fast becomes batil; however, if he does not find out about it until sunset, his fast is valid.