



## **AL MAHDI MADRASAH**

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**Fiqh**

**Al Mahdi Madrasah**

**Notes Adapted from Shia Ithna-asheri Madressa of London Shia Ithna'asheri**

## **CLASS 8 - LESSON 1**

### **SALAATE JAMAAT (CONGREGATIONAL PRAYER)**

#### **a) WORLDLY AND SPIRITUAL BENEFITS**

Salaate Jamaat means praying in congregation (gathering). There is a great reward when Salaat is offered in Jamaat. 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:**

In this Salaat all have one Niyyat, one language and identical actions. All kneel together, all go to Sajdah together. This teaches us the lesson that we, as Muslims, should be united at all times.

#### **3. LOVE AND CO-OPERATION:**

People meet with one another in the Jamaat Salaat. They know the hardships and worries of one another and try to help each other. New things are known there. Mutual love develops. Circle of friendship is widened. We get an opportunity to perfect our life in the light of others experiences.

#### **4. DISCIPLINE:**

While offering Salaat in Jamaat we stand in rows, follow the Imam of Jamaat and practice obedience to Allah. This forces discipline in us which is the essential feature of a community's life.

## 5. PRESTIGE OF ISLAM:

Our Mosques remain thriving - due to Salaat in Jamaat. it enhances the prestige of Muslims, and the Unity of Muslims affects greatly the enemies.

## 6. LIMITLESS REWARD:

Allah has put a big reward for Jamaat Salaat. Our Holy Prophet (S) and our Imams (A) have laid great emphasis on Jamaat Salaat. Therefore we should offer Jamaat Salaat as often as possible.

If 2 people present in Jamaat, each Raka'at = 150 prayers  
If 3 people present in Jamaat, each Raka'at = 600 prayers  
If 4 people present in Jamaat, each Raka'at = 1,200 prayers  
If 5 people present in Jamaat, each Raka'at = 2,400 prayers  
If 6 people present in Jamaat, each Raka'at = 4,800 prayers  
If 7 people present in Jamaat, each Raka'at = 9,600 prayers  
If 8 people present in Jamaat, each Raka'at = 19,200 prayers  
If 9 people present in Jamaat, each Raka'at = 36,400 prayers  
If 10 people present in Jamaat, each Raka'at = 72,800 prayers

The above need not be memorised ! It is simply there to show you the importance of Jamaat and the difference between praying alone and in Jamaat. However, you should know that if there are more than 10 people in Jamaat, then nobody can estimate its limitless reward except Allah.

## SOME TERMS

**IMAM** : means one who leads the prayers.

**MAMUM** : one who prays behind an Imam.

**FURADA** : (To pray) Alone.

## **CLASS 8 - LESSON 2**

### **SALAATE JAMAAT (2)**

#### **b) IMPORTANCE OF JAMAAT SALAAT**

This can be understood from the following facts:

1. As explained above that the reward is unlimited.
2. It is better to wait for a few moments and join Jamaat Salaat than to pray alone on actual time. (Awwal-e-wakt)
3. If one completes his Furada Wajib prayer and finds that Jamaat Salaat has started, he can join Jamaat Salaat and pray that same Salaat again, thus he get more Thawaab (reward).
4. If a father & mother order their son to pray Jamaat Salaat, and by disobeying the order, he is afraid of upsetting them, then it is Wajib upon the son to pray with Jamaat.
5. Those who do not know proper pronunciation or recitation should pray with Jamaat to learn proper recitation.
6. According to certain Ulema one cannot pray Furada while Salaat-e-Jamaat is in progress.
7. If one does not consider a particular Imam as "Aadil" and he is already inside the mosque, then he should either pray Wajib Furada between Adhan and Ikamah or wait until Jamaat Salaat is finished, as a mark of respect.
8. Increase of Rukn either intentionally or unintentionally make prayer invalid, but in congregational prayer such increase is allowed due to significance of Jamaat Salaat (Details later on).

### **c) HOW TO JOIN JAMAAT SALAAT.**

1. In the 1st and 2nd Raka'at of Jamaat Salaat it is better to join while the Imam is reciting the first or second Sura or join in Ruku'.
2. In the 3rd and 4th Raka'at of Jamaat Salaat it is better to join when Imam goes to Ruku'. If you join in Qiyam, when the Imam is reciting Tasbihate Arba'a (silently) then you should at least recite Sura Al-hamd and if you cannot complete recitation of Sura Al-hamd and the Imam rises from Ruku' then you have to change your Niyyat to Furada prayer and complete the Salaat as Furada.
3. If you enter inside the mosque, but you do not know which Raka'at of Jamaat is being recited, you should wait till Imam goes into Ruku'.
4. On entering the mosque you come to know that it is the last Sajdah of the last Raka'at, and you want to join Jamaat Salaat to get Jamaat Thawaab, you should do Niyyat, Takbiratul Eham and join Imam in Sajdah and when Imam completes Tashahud and Salaam, you should rise for your 1st Raka'at and recite 1st and 2nd 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 of knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Raka'at.
5. Mamumeen praying behind Imam should recite all Zikr except The recitation of the first and second Sura in the 1<sup>st</sup> and 2<sup>nd</sup> Raka'at.
6. It is necessary for you to recite silently all the recitations that are Wajib or Sunnat to follow Imam and not to recite before Imam, especially intentionally, as this will make your Salaat Batil.

### **d) CONDITIONS OF JAMAAT SALAAT**

1. In first line immediately after Imam, it is Sunnat if aged or learned people join.
2. Travellers who pray Qasr Salaat and all those suffering from gas trouble should not join in the first line.

**Fiqh**

**Al Mahdi Madrasah**

**Notes Adapted from Shia Ithna-asheri Madressa of London Shia Ithna'asheri**

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 still space in the front line.
4. Only Wajib Salaat whether Ada or Qaza. Sunnat Salaat except Salaat-e-Edain and Salaat-e-Istisqa cannot be prayed in Jamaat.
5. When Takbiratul Ehram is recited by Imam, it is better that people standing in the second and other lines say Takbir after people in the first line have said.
6. If adult females want to join Jamaat Salaat, they should stand behind male mamumeen and if there is a curtain between the male and female it is allowed.
7. The only differences between having a male Imam and a female Imam are:
  - a. A male Imam can have female followers; whereas as 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 Jamaat Salaat.
8. Conditions for Imam of Jamaat are as follows:
  - a. Baligh (must have reached the age of responsibility and puberty)
  - b. Able to recite correctly (also correct Makhraj)
  - c. Mu'min - Shia Ithna Asheri
  - d. Aaqil (Sane)
  - e. Of legitimate birth
  - f. Aadil (Just) - One who has not been seen committing Gunahe Kabirah; and whose outward behaviour and conduct appears to be in conformity with Shariah.

( You will be provided with the booklet on Namaz-e-Jamaat. Keep it in a safe place and use it with these notes for revision ).

## CLASS 8 - LESSON 3

### NAJASAT

**NAJIS:** Those things which are considered unclean by Shariat.

They are unclean by themselves and make other things unclean by contact. A thing becomes Najis (unclean) by contact with Najasat; but only if either one or both the things are wet or moist. Thus a dry Najasat does not make another dry thing Najis.

Najasat are of two kinds depending on the method used for making oneself Paak.

a. **Hadath:** Those Najasats which require Niyyat (intention) for cleaning, like those things after which Wudhu or Ghusl becomes necessary.

Hadath is in itself of two kinds:- Big and Small

i. Hadath - (Big) - these require Ghusl for being clean.

ii. Hadath - (Small) - these require Wudhu for being clean e.g. sleep.

b. **Khabath :-** These Najasats which do not require Niyyat for cleaning are described below.

### THERE ARE 10 SUCH NAJASAT; NAMELY:

- |               |           |
|---------------|-----------|
| 1. Urine      | 2. Stool  |
| 3. Blood      | 4. Semen  |
| 5. Dead Body* | 6. Dog    |
| 7. Pig        | 8. Kafir  |
| 9. Liquor     | 10. Fuqqa |

\* Note that a dead body requires Ghusl for cleaning and therefore Niyyat is necessary before washing the dead body.

**Urine and Stool:** This is Najis of those living things whose blood comes out with a gush and whose meat is Haraam for eating. However, animals whose meat is Halaal become Haraam when they eat refuse. Therefore, their urine and stool becomes Najis. Thus for example; when a cow forms a habit of eating refuse of human beings, its urine and stool become Najis.

This means that if you want to find out whether a particular animal's urine and/or stool is Najis or not, you must ask these two questions :

- 1) Does that animal's come out with a gush (surge, rush in force) ?
- 2) Is that animal's meat Haraam ?

If the answer to **BOTH** these questions is **YES**, then and only then will that particular animal's urine and/or stool be Najis.

**Blood:** This is Najis of those living things whose blood comes out with a gush, when slaughtered, whether their meat is Halaal or Haraam.

**Dead Body:** This is Najis of those beings whose blood comes out with a gush. However, the dead body is Paak of those animals which are Halaal and are slaughtered according to Shariat . The dead body of a Muslim after being washed in accordance with the Shariat, becomes Paak. Those parts of the body which have no life in them during the lifetime, like hair, nails, bones, teeth, etc. are not Najis.

**Dog and Pig:** those living on land are Najis, to the extent that their hair, nails, bones, teeth and sweat are also unclean.

**Kafir:** A Kafir is a person who does not believe in God or the Day of Judgement. A Mushrik is a person who believes that God has one or more partners, therefore, like a person who is a Kafir he is also considered to be Najis. "Ahle Kitab' who deny the Prophethood of Prophet Muhammed Mustafa (S) are also Najis. All these kind of peoples' whole body is Najis including the hair, nails, teeth and sweat .

**Liquor:** This is liquid intoxicant and is Najis.

**Fuqqa:** This is mild beer and is also Najis.

## **CLASS 8 - LESSON 4**

## **A BRIEF INTRODUCTION TO GHUSL (DETAILS TO CONTINUE IN CLASS 9)**

**Ghusl** is an Arabic word meaning "to have a bath in order to wash the body". The Islamic Shariah has made Ghusl WAJIB on some occasions and SUNNAT on others. In the cases of Sunnat Ghusl there are lots of Thawab. The method of performing Ghusl is set by Shariah and cannot be performed in any other way except the one prescribed.

**TYPES OF GHUSL:** As mentioned above, Ghusls can be Wajib or Sunnat.

There are **SEVEN (7) WAJIB GHUSLS** amongst them the following: Ghusl-e-Mayyit, Ghusl-e-Masse Mayyit and Ghusls of Nazr, Qasm and Ahd.

The Sunnat Ghusls are many. The most important one is GHUSL-E-JUM'A. This Ghusl has been highly recommended by Ma'sumeen (A). One other Sunnat Ghusl is Ghusl performed on Eid day.

### **CONDITIONS OF GHUSL:**

- a. The water of Ghusl must be Tahir, Mutlaq and Mubah.
- b. The place where Ghusl is performed must be Mubah, likewise if utensils (such as buckets) are used during the Ghusl, they must be Mubah and should not be made of Silver or Gold.
- c. Before starting your Ghusl, your body must be Tahir (clean) of any Najasat (such as blood of Haidh, Semen, etc.)
- d. Ghusl should be performed with the intention of QURBATAN ILALLAH, i.e. to seek nearness of Allah and to obey His order.
- e. Ghusl must be performed by yourself and not with anyone's help, except in the event of illness.
- f. Using water for Ghusl should not be harmful to health.

**Fiqh**

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**Notes Adapted from Shia Ithna-asheri Madressa of London Shia Ithna'asheri**

- g. Oily substances, dirt or anything which may obstruct the water from reaching the skin, must be removed. Thus hair oil, nail polish, lipstick, etc. must be removed completely before performing Ghusl.

## **HOW TO PERFORM GHUSL:**

There are **two** methods.

### **1. GHUSLE TARTIBI**

This is Ghusl in stages and sequence. Firstly, the whole head running down to the neck must be washed. Then the rest of the body can be washed OR this can be washed in 2 stages. Firstly the right half, including your private parts completely, and then the left half, again, washing your private parts completely.

### **2. GHUSLE IRTEMASI**

This is done by washing the whole body at the same time. This, therefore, can only be done submerging the whole body into the water by diving into a river, sea or swimming pool or any container which is Kur.

## **CLASS 8 - LESSON 5**

### **TOILET ETIQUETTE**

#### **Rules Regarding Use of Toilet**

1. The place where one sits to urinate or relieve bowels must be such as to hide ones private parts.
2. Enter the toilet with the left foot first and also lean on left foot while sitting in toilet.
3. It is Haraam to urinate or relieve bowels in the following places:
  - (i) in the property of another person without the permission of the owner
  - (ii) in a place which is exclusive for a certain group - for a person who is not from that group
  - (iii) on the grave of Muslims and in all sacred places e.g. Mosque, Imamwada, etc.
4. It is Haraam to face Qiblah or to keep the Qiblah on the back while urinating / relieving bowels.
5. After urinating wash twice (better x 3)
6. After relieving bowels, clean with water or the area can be cleaned with clean (Tahir) and dry paper. Three pieces must be used. It is better to wash with water after relieving bowels although paper and water can be used together.
7. It is Haraam to use sacred things in cleaning the body after relieving bowels: e.g. Khake Shifa, paper having the names of Allah, Ma'sumeen (A).
8. It is Makruh to talk while in the toilet.

9. It is forbidden to urinate in following places and under certain conditions:
- a) While standing (in fact there are severe punishments after death due to this particular act)
  - b) At a place where urine splashes on the person
  - c) In water
  - d) In the hole of the animals
  - e) On the roads
  - f) Near the walls of the Masjids
  - g) In the surrounding of the houses
  - h) Under fruit-bearing trees
  - i) At places where people are inconvenienced

## CLASS 8 - LESSON 6

### MUTAHHIRAAT (1)

**Mutahhiraat** are the 12 things which make Najis things Paak.

They are:

- |                |  |
|----------------|--|
| 1. Water       | 2. Earth                               |
| 3. Sun         | 4. Istihala                            |
| 5. Inqilab     | 6. Intiqal                             |
| 7. Islam       | 8. Taba'iyat                           |
| 9. Zawal-e-ain | 10. Ghaibat-e-Muslim                   |
| 11. Istibra    | 12. Remaining blood after slaughtering |

#### 1. WATER:

Water is of two types:

##### **PURE WATER - (MUTLAQ):**

Is that water which has not changed in colour, taste or smell. Mutlaq water can make Najis things Paak.

##### **MIXED WATER - (MUDHAF):**

This type of water cannot make Najis things Paak. Muzaf water becomes Najis when it comes into contact with Najis things.

##### **The following are MUTLAQ:**

1. Rain water
2. Running water (includes tap water)
3. Well water
4. Still water more than Kur (**Abe Kathir**)
5. Still water less than Kur (**Abe Kaleel**)

**KUR = 384 LITRES (Volume = 27" x 27" x 27")**  
**i.e. Min Volume = 27 inches each side**

Water which is less than Kur becomes unclean when it comes into contact with Najaasat.

### CLEANING USING WATER

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<b>Najis thing required to be cleaned.</b>	<b>No. of times with Abe Kathir</b>	<b>No. of times with Abe Kaleel</b>
Cloth made Najis by urine.	once (better twice)	twice (better thrice).
Cloth - Najasat other than urine	once	twice
Body made Najis by urine.	once	twice
Body - Najasat other than urine.	once	once
Utensils e.g. pot.	once	thrice
Utensil licked by pig or if a rat dies in pot.	seven	seven
Utensil made Najis by liquor.	thrice	thrice

Utensils licked by dog or if saliva falls from its mouth      Rub thoroughly with wet clean earth. Wash away earth then wash twice.

Apart from being Tahir and Mutlaq, the water must not become Mudhaf (i.e. by coming into contact) at the time of making Najis things Paak. Also, when cleaning with water, it is necessary that first all of the Najasat is washed away from the Najis thing. Clothes should be squeezed after every washing.

## **CLASS 8 - LESSON 7**

### **MUTAHHIRAAT (2)**

#### **2. EARTH:**

When the sole of the shoe or feet becomes Najis by coming into contact with a Najasat at the time of walking, it can be made Paak by walking on some dry and clean earth until the Najasat comes off.

#### **3. SUN:**

This makes clean those things which can not be moved e.g. a wall, tree, earth, door, window etc. When the Najasat on such things is removed, and the place where the Najasat was is wet, the wall etc. becomes Paak by the direct rays of the sun.

#### **4. ISTIHALA (Chemical Change):**

This is when a Najis thing changes to the extent that its original form changes, then it will become Paak. For example, a Najis stick burnt turns to ashes or a dead dog changes into earth.

#### **5. INQUILAB:**

This is similar to Istihala but when in the above, the shape and form change, in Inquilab, it is the properties that change. For example when wine turns into vinegar (due to evaporation of 2/3 of its contents)

#### **6. INTIKAL:**

It means to change place. When a Najasat is put into contact with a Paak thing, the Najasat also becomes Paak. For example, when a mosquito sucks the blood of a human being, after a gap of time, when the blood becomes the mosquito's blood, it becomes clean.

#### **7. ISLAM:**

When a non-Muslim believes in the oneness of Allah and the Prophethood of Muhammad (S), then s\he becomes Paak.

## **8. TABA'IYAT:**

This means when a Najis thing becomes clean on account of another thing being cleansed. i.e. When A becomes clean, B, C & D will become clean automatically. Here are some examples :

- a) When a Kafir becomes a Muslim (ISLAM see above), his minor Na-Baaligh children become clean automatically.
- b) If a well becomes Najis and the water is taken out until it becomes clean, then the wall of the well, the bucket and the rope will become clean automatically.
- c) While washing Najis things, our hands become unclean; but when that thing becomes clean, our hands become clean automatically.
- d) If a wine becomes vinegar and thus becomes clean (INQUILAB see above), the pot in which it was, will become clean also.
- e) Wood-plank or cement/stone slabs upon which a dead body of a Muslim is washed, as well as the piece of cloth used to cover his private parts, also the hands of the person washing that body, become clean when the Ghusl-e-Mayyit is completed.

## **9. ZAWAL-E-AIN :**

If there is any Najasat on the body of an animal, it will become clean if it is rubbed out. There is no need to wash it. Likewise if there is any blood in the mouth or on the nose and it is removed, that part becomes clean.

## **10. GHAIBAT-E-MUSLIM:**

If there is a Muslim, who is a strict follower of Shariat, and any of his clothes etc. becomes Najis; and he goes out of your sight long enough for him to be able to have cleansed himself, and he comes back and you see him wearing the same clothes again, you must believe that he has cleaned that cloth.

### **11. ISTIBRA:**

Halaal animals like cow, goat & chicken become Najis when they eat refuse of man. These animals can be made Paak by firstly keeping them away from Najis food and the feeding them with Paak food for a set number of days.

For a cow it is 20 days, for a goat or sheep it is 10 days and for a chicken it is 3 days

### **12. REMAINING OF BLOOD AFTER SLAUGHTER:**

When a Halaal animal is slaughtered according to the shariat, and when its blood flows out in normal quantities the remaining blood in the body is Tahir.

## CLASS 8 - LESSON 8

### SALAAT-E-JUM'A - FRIDAY PRAYER

In the presence of Imam (A) or his specially appointed authority, Friday Prayer is Wajib-e-Ayni in place of Zuhr. Zuhr is not recited on such occasions.

In the Ghaibat of Imam (A) when there is no one specially appointed by Imam (A) to lead this prayer, Friday prayer and Zuhr become Wajib-e-Takhyiri.

Allah says in Sura-e-Jumu'a :

*"O you who believe ! When the call is made for the prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know."  
(al Jumu'a, 62:9)*

**Wajib-e-Takhyiri** means that a man has an option to choose between the two Wajibs, but he cannot leave both. For example, in the 3rd and 4th Raka'ats of the Daily Prayers, a man has to recite either "Tasbihat-e-Arbaa" or Sura Al-Hamd. He has to choose anyone of these two alternatives, but cannot leave both. Thus these two things (Al-Hamd and Tasbihat-e-Arbaa) are Wajib-e-Takhyiri in these two particular Raka'ats.

#### **There are certain conditions for Friday prayer :**

1. Friday prayer must be prayed in Jamaat.
2. There must be at least 5 (better 7) persons including the Imam.
3. Only one Friday prayer may be prayed in a radius of 3 miles 720 yards. If two prayers are held within this distance, the later will be NULL and VOID.
4. There must be two sermons (khutba) delivered by the Imam before the prayer and attentively listened by at least 4 (better 6) persons. The first sermon normally consists of current affairs especially those issues affecting Muslims. The second consists of common Suras or verses from the Holy Qur'an.

5. As explained earlier, it is not Wajib to hold Friday prayers specially. Instead, Zuhr may be prayed. But if Friday prayer is held by an Aadil Imam, then it is **Ehtiyate Wajib** to participate in that prayer.

**Ehtiyate Wajib** : If a Mujtahid has made a particular Masail Ehtiyate Wajib, it means that according to him it is Wajib BUT he allows you to get a second opinion from the next most A'alam (learned) Mujtahid for that Masail. If you do follow the opinion of the next most learned Mujtahid, then you will consider that fatwa to be Wajib and also act on it.

(Details on Taqlid to be covered in Class 9)

## **METHOD OF PRAYING :**

Friday prayer is TWO Raka'ats : In the first Raka'at it is Sunnat for the Imam to recite Sura Jum'a after Al-Hamd and in the second Raka'at Sura Munafiqoon after Sura Al-Hamd.

## **QUNOOTS**

TWO Qunoots are Sunnat in this prayer. In the first Raka'at before Ruku', in the second Raka'at after rising from Ruku'. There is a special Qunoot for Friday :

*"Allahumma Inna Abidam min Ibadikas Saleheena Qamu bikitabika wa Sunnati Nabiyyeka Fajzehim Anna khairal-jaza."  
(O Allah, verily, some servants from among Thy pious servants stood firm with Thy Book and the traditions of Thy Prophet; Thou reward them with the best reward from us).*

## **CLASS 8 - LESSON 9**

### **SALAATE EIDAIN - EID PRAYERS**

The Muslims observe two big festivals each year. One is Eid-ul-Fitr (1 Shawwal) and the other is Eid-ul-Hajj (10 Dhillhajj). These two are the days of great festivity. Eid-ul-Fitr is observed at the end of the Holy month of Ramadhan. Fasting creates the feelings of faith, spirituality, patience, contentment and sacrifice. The festivity of Muslims is NOT dancing or singing songs. We submit ourselves to Allah offering Eid prayer for those religious, spiritual and moral benefits which we gathered during the Holy month of Ramadhan.

Eid-ul-Adha is observed on the day when Prophet Ibrahim (A.S.) intended to sacrifice his son Ismail in obedience to Allah's command. The Holy Qur'an has narrated the whole episode, which is the greatest example of self-sacrifice. The festival of Adha is in remembrance of this sacrifice. It reminds us that all our possessions, everything we have, including our lives and those near and dear to us, should be sacrificed in the way of Allah, if necessary. Again we offer this special prayer - Eid prayer.

Eid prayer is Sunnat, not Wajib, in these days when our Imam (A) is hidden from us.

### **METHOD OF PRAYING**

The Niyyat should be done that I am praying two Raka'ats of Eid-ul-Fitr / Adha Sunnat Qurbatan Ilallah.

In the first Raka'at, after Sura Al-Hamd, Sura A'ala (Sura no. 87) is recited, then hands are raised for Qunoot. In the first Raka'at this special Qunoot (SEE BELOW) is recited five times along with Takbirs (Allahu Akbar). Then after Ruku' and Sajdah, the second Raka'at begins.

In the second Raka'at Sura Shams (Sura no.91) is recited after Al-Hamd. In this Sura, Allah has directed man to keep himself pure and to protect himself from sins. After the recitation of this Sura, the Qunoot is again recited but now only four times. Thereafter Ruku', Sajdah, Tashahhud & Salaam are done in the usual way.

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So the Du'a for Qunoot is recited for a total of nine times in this prayer.

## **QUNOOT**

The Du'a-e-Qunoot is as follows :

"Allahumma ahlal Kibriyae wal azamah wa ahlal jude wal jabaroot, wa ahlal afwe warrahmah, wa ahlattaqwa wal maghfirah; asaloka behaqqe haazal yaumil lazi ja'altahu lil Muslimeena 'eedan, wa le Muhammadin Sallalloho alaihe wa Aalehi zukhran wa karamatan wa sharafan wa mazeeda; an tusalleya 'ala Mohammadin wa Aale Mohammadin, wa an Tudkhelani fi kulle khairin adkhalta fihe Mohammadan wa Aala Mohammadin, wa an Tukhrijani - min kulle soo-in Akhrajta minho Mohammadan wa Aala Mohammadin, Salawaatoka 'alaihe wa 'alaihim ajma'een. Allahumma, inni as'aloka khaira ma sa-a-lakabehi ibadokassalehoon; wa a'oozobeka mimmasta'zaminho 'ibadokalmukhlasoon."

## **CLASS 8 - LESSON 10**

### **SIFATE SUBUTIYA**

The positive attributes which are befitting Allah are called **SIFATE SUBUTIYYAH**. They are many in number, but only eight are usually listed. They are:

#### **1. QADEEM:**

This means that Allah is Eternal i.e. He has neither a beginning nor an end.

#### **2. QAADIR:**

It means that Allah is Omnipotent, i.e. He has power over everything, and every affair.

#### **3. AALIM:**

It means that Allah is Omniscient i.e. He knows everything. Nothing remains a secret from Him.

#### **4. HAI:**

It means that Allah is Alive and will remain alive forever.

#### **5. MUREED:**

This means that Allah has His own discretion in all affairs. He does not do anything under compulsion.

#### **6. MUDRIK:**

It means that Allah sees and hears everything though He has neither eyes nor ears.

#### **7. MUTAKALLIM:**

It means that Allah is the Master of the word, i.e. He can create speech in anything as He did in the tree for Prophet Musa (A) and in the 'Curtain of Light' for the Holy Prophet (S).

#### **8. SADIQ:**

This means that Allah is true in His word and promises.

### **SIFATE SALBIYA**

Fiqh

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These are the negative attributes that cannot be found in Allah. They are many but like Sifate Subutiyyah only eight are listed generally. They are:

**1. SHAREEK:**

The word 'Shareek' means colleague or partner. Allah has neither a colleague nor a partner.

**2. MURAKKAB:**

This means Compound or Mixed. Allah is not made of anything. He cannot be divided even in the imagination.

**3. MAKAAAN:**

It means Place. Allah is not at a fixed place as He has no BODY. He is everywhere.

**4. HULOOL:**

It means Entering. Nothing can enter Allah nor does he enter anything or anybody. Like the Christians believe that Jesus was reborn in God's spirit.

**5. MAHALE HAWADIS:**

This means Subject to change. Allah cannot change.

**6. MAR-I:**

It means visible. Allah is not visible. He has not been seen nor will He ever be seen, because he has no BODY.

**7. IHTIYAJ:**

It means dependence or need. Allah does not depend on anybody nor does he need anything.

**8. SIFATE ZAID:**

This means added qualification. The attributes of Allah are not separate from His Being. For example we say that Allah is Aalim that does not mean that His knowledge is separate from His Existence. There has never been a time when Allah had less knowledge.

## CLASS 8 - LESSON 11

### MASAILS OF JABIRA

What is **Jabira**?

The dressing which is tied on a wound or a broken bone or cream which is applied on a wound is called JABIRA.

Jabira in Islamic laws means the material or the medicine used for bandaging wounds, etc.

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

When to do Wudhu al-Jabirah?

#### **WUDHU AL-JABIRAH CAN ONLY BE DONE IN THE FOLLOWING TWO CASES:**

1. If the bandage is on a wound in which the skin is cut or torn, provided the bandage does not completely cover any one of the relevant parts of Wudhu.
2. 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.

#### **Wudhu al-Jabira**

Bandage  
on a cut or torn skin  
+  
does not completely cover  
relevant part of Wudhu

Splint  
on a fractured limb  
+  
does not completely cover any any  
relevant part of Wudhu

#### **Question:**

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

If the bandage/splint completely covers any relevant part of Wudhu

If the covered part is  
foot or feet  
then  
Tayammum

If the covered part is  
fore-arm or face  
then  
Wudhu al-Jabira

If it is possible to wash the wound by taking off the bandage, then the person has to perform Wudhu as normally. If it is not possible to take off the bandage, then wiping the hand over the bandage completely will suffice.

### **QUESTION :**

How should the Wudhu be done when the bandage has been fixed only for pain or swelling?

If the bandage is only for pain or swelling, then the person should do the Wudhu normally if possible, otherwise Tayammum can be done.

### **JABIRA - WHEN TO DO TAYAMMUM AND WHEN TO DO WUDHU:**

1. If there is an open wound or when the bone is broken on any also include parts of Wudhu (means those parts which are washed during Wudhu, these also include parts on which "Masah" is done i.e. head and feet) and if water is not harmful to it, then Wudhu must be performed as usual.
2. If there is an open wound or a bone is broken, on the hands, and if the water is harmful to it, then the remaining part should be washed according to Wudhu from top to bottom. It is better to pass a wet hand (like doing Masah) in the wound, if it is not harmful. Then tie a piece of Paak cloth on top of the wound and again pass the wet hand over the cloth.
3. If there is an open wound or a broken bone on the front part of the head or the feet, and it is impossible to perform Masah, then it is necessary to do Tayammum first, and then perform Wudhu. A piece of Paak cloth should cover the wound and Masah should be done on the cloth.

**Fiqh**

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4. If there is dressing or bandage tied on a wound, and there is no harm in putting water on the wound, then the dressing or the bandage must be removed and Wudhu performed normally.
5. When it is not possible for the Jabira to be removed from the wound, but the Jabira and wound are Paak, and it is possible for the water to reach the wound without being harmful to the wound, then do Wudhu in such a way that the water reaches the wound.
6. When the Jabira is not easily removable and if the wound of Jabira is Najis, then before doing Wudhu, these should be made Paak. But in case, it is impossible or even harmful to make Paak the wound or Jabira then Tayammum should be performed.
7. If there is a bandage covering the whole face and a hand or both the hands, then Tayammum should be done and Wudhu should also be done on the Jabira.
8. Cloth of prayer must not be made from the skin of Haraam animals or silk (for men only). But there is no harm if the Jabira is made from these items.
9. If there is Jabira on the palms or the fingers, and if a wet hand is passed on it during Wudhu then the Masah of the head and feet should be done with the same wetness of the bandaged hand. On any Wudhu part, if there is anything other than medicine, which is not easily removable, say paint, then Tayammum should be performed.
10. Like in Wudhu the rules of Jabira equally apply to Ghusl. Under such circumstances, only Ghusl-e-Tartibi is permitted. (i.e. Ghusl-e-Irtimasi cannot be done).

11. In case there is a wound on any part of the body and Ghusl is due, then one may choose between doing Tayammum or Ghusl, following the Masails of Jabira.
12. When a person is not sure whether he/she is required to perform Wudhu or tayammum, then both Wudhu and Tayammum must be done.

## **CLASS 8 - LESSON 12**

### **ISLAMIC TERMINOLOGY**

#### **1. JAHRIYA AND IKHFATIYA**

The rules of **Jahriya** and **Ikhfatiya** apply to the Daily 17 Raka'ats of Salaat.

##### **FOR MEN:**

Fajr, Maghrib and Isha are Salaat that are Jahriya, in that these prayers have to be recited loud enough for someone present in the room to be able to hear it; Tasbihate 'Arba, however, has to be recited softly.

Zuhr and Asr prayers come under the Ikhfatiya rule in that the Qira'at or Tabihate 'Arba cannot be recited loudly, however the rest of the Zikr can.

##### **FOR WOMEN:**

Fajr, Maghrib and Isha are Salaat that are Jahriya, in that these prayers can be recited loudly except for Tasbihate 'Arba.

The Ikhfatiya rule which apply to Zuhr and Asr Salaat state that the prayers cannot be recited loudly at all.

#### **2. WAJIB-E-AYNI**

This is a Wajibat which is obligatory for every individual. An example of this kind of Wajibat is Salaat.

#### **3. WAJIB-E-FAWRI**

This is a Wajibat which becomes obligatory as a result of performing another Wajibat. An example of this is when you decide to go for Haj, before you can become a Mustat'i you have to make sure that you have paid out Khums which is also a Wajibat.

#### **4. WAJIB-E-TAKHYIRI**

This is translated as Optional Wajib. Example, in the 3rd & 4th Raka'at of the daily prayers, a man has to recite either 'Tasbihat-e-Arbaa' or Sura Al-Hamd. He has to choose out of the two but cannot leave both. So Al-Hamd and 'Tasbihat-e-Arbaa' are Wajib-e-Takhyiri in these Raka'ats.

#### **5. WAJIB-E-KIFAI**

This is defined as a Wajibat which is obligatory upon all present until one person fulfils it. An example of this is when one person enters a room and says "Salamun Alaikum", to reply is obligatory upon everyone in that room until one person replies "Alaikum Salaam". Another example: when a person dies, it is Wajib on everyone to give it Ghusl (wash the dead body), Kafan (cloth the dead body), pray Salaat-e-Mayyit and bury it. If one person carries out all these, it is no longer Wajib on the rest of the community. So giving Ghusl, Kafan, etc. to the dead body are all Wajib, or better to be precise, Wajib-e-Kifai.

## **CLASS 8 - LESSON 13**

### **AHKAMUL ISTIBRA**

What is **Istibra**?

Istibra is a recommended act which is performed by men after urinating. It is done to ensure that no more urine is left in the urinary organ.

Remember that urine is Najis and if you do not clean yourself properly, your clothes and body can become Najis and A'maals including Salaat will not be accepted in the state of Najasat. Remember that Islam is the only Religion which has made Salaat Wajib 3 times a day (5 prayers). Soon you will need to pray again so keep yourselves clean at all times.

The method of performing Istibra is as follows :

- 1) If after the passing of urine the anus also becomes impure it should be purified first. Thereafter the portion from the anus up to the root of the urinary organ should be pressed thrice with the middle finger of the left hand.
- 2) Thereafter the thumb should be placed above the urinary organ and the finger next to the thumb should be placed below it and it should be pressed thrice up to the point of circumcision.
- 3) Finally, the front portion (fore part) of the organ should be given three jerks.

And then the part concerned must be cleaned twice (Wajib), (better thrice) with water.

Here is the advantage of doing Istibra:

If Istibra is performed and a liquid comes out at a later stage, and if one does not know whether that liquid is urine or not, then you are still Paak and your state of cleanliness (Taharat) is not broken. This is because Istibra was performed after urinating.

If Istibra had not been performed, then you would have to assume that that liquid was indeed urine and you would have to clean yourself.

**Fiqh**

**Al Mahdi Madrasah**

**Notes Adapted from Shia Ithna-asheri Madressa of London Shia Ithna'asheri**

## Exercise 1

1. Match the Benefits of Jamaat on the left with their correct explanations on the right.

<b>Benefits</b>	<b>Explanations</b>
a. Islamic Equality	An example of this is if there are more than 10 people in the Jamaat, there is limitless Thawaab
b. Unity	Obedience practised by going by standing in rows, going to Ruku', Sajdah, etc. only after Imam
c. Love and co-operation	Our Masjids remain busy and thriving
d. Discipline	One Niyyat, one language and identical actions
e. Prestige of Islam	Rich & poor, high & low, all stand shoulder to shoulder
f. Limitless reward	People meet 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. JAMAAT ( )	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

**Fiqh**

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e. BAALIGH ( ) 5. The person who leads the prayer

**Exercise 2**

1. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Zuhr and Maghrib. Put 'Q' or 'L' for your answer :

**ZUHR**

**MAGHRIB**

- a) Sura-e-Hamd
- b) Bismillahir-Rahmanir-Rahim
- c) Qunoot
- d) Tasbihat-e-Arbaa
- e) Zikr of Rukoo
- f) Zikr of Sajdah
- g) Tashahhud & Salaam
- h) The second Sura after Al-Hamd

2. What would you do in the following cases :

- a) You enter inside the Mosque intending to pray Zuhr Prayers, but you do not know which Raka'at of Jamaat is being recited and the Jamaat is in Qiyam?
- b) You join in Qiyam when the Jamaat is in the 3rd Raka'at. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Sura-e- Al Hamd?
- c) You want to join the Imam in Ruku' but are afraid that the Imam may rise before you can join?

### Exercise 3

1. You join the Maghrib Jamaat while they are in the Qiyam of their 2nd Raka'at (and it is going to be your first Raka'at). Briefly, list down the similarities and differences in the actions and recitations. The left hand column shows you what the Imam will be doing/reciting and the right what you will be doing/reciting:

IMAM's 2nd

YOUR 1st

Reciting Al-Hamd,  
Qunoot  
Ruku'  
Sajdahs  
Tashahhud  
Stand up for 3rd Raka'at

IMAM's 3rd

YOUR 2nd

Reciting Tasbihat-e-Arbaa  
Ruku'

Sajdahs  
Tashahhud  
Salaam

2. If the Jamaat is in the following positions, can you join them? Answer 'YES' or 'NO' for each one :

- a) Qunoot
- b) Quiyam after Rukoo
- c) Between the 2 Sajdahs
- d) Quiyam of 1st Raka'at
- e) Salaam
- f) Last Sajdah of the last Raka'at
- f) Tashahhud

3. Which of the following Prayers can be recited in Jamaat ?

Circle the correct answers

a) Wahshatb) Subh c) Eidain d) Jummah

e) Zuhr f) Shab g) Maghrib

h) Salaate Mayyit i) Asr j) Istisqa (prayer for rain)

4. You want to lead the Jamaat for Zuhr prayers.

a) You must be \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, Baaligh and also be able to recite Salaat correctly.

b) Can you pray behind an Imam who is a Sunni Muslim ? 'YES' or 'NO' ? \_\_\_\_\_. Now explain your answer :

## Exercise 4

**ANSWER ALL QUESTIONS BY CHOOSING THE CORRECT ANSWER AND WRITING THE APPROPRIATE LETTER IN THE SPACES PROVIDED**

1. Hadath (Big) requires the following to become Paak :
  - a) Niyyat + Wudhoo
  - b) Niyyat + Ghusl
  - c) Wudhoo + Ghusl
  
2. Urine & Stool of those living things is Najis whose :
  - a) blood comes out with a gush and whose meat is Halaal for eating
  - b) blood comes out with a gush
  - c) blood comes out with a gush and whose meat is Haraam for eating
  
3. Which of the following requires Niyyat to be made Paak :
  - a) liquor
  - b) dead body
  - c) blood
  
4. The meat of a pig is Haraam and Najis. However, its hair, nails, bones, and teeth are all Paak. This statement is:
  - a) false
  - b) true
  - c) neither true or false
  
5. A Najis thing makes other things Najis by contact if, and only if:
  - a) one or both things are moist & wet
  - b) one or both things are dry
  - c) none of the above

6. Which of the following is the odd one out
- a) dog
  - b) pig
  - c) cow
7. The blood of one of the following is not Najis:
- a) snake
  - b) man
  - b) sheep
8. Those things that are considered unclean by Shariah are:
- a) Paak
  - b) Najis
  - c) Tahir
9. Najasat are of two types depending on:
- a) whether the source of Najasat is human or animal
  - b) the method used for making oneself Paak from that Najasat
  - c) whether the source of Najasat is a living thing or a non-living thing
10. A dead body is Najis (many hours after death) and before it is given Ghusl-e-Mayyit. However, which of the following parts of the dead body will remain Paak regardless of whether Ghusl-e-Mayyit has been given or not :
- a) hair & nails
  - b) teeth & bones
  - c) all of the above

## Exercise 6

**ANSWER ALL QUESTIONS BY CHOOSING THE CORRECT ANSWER AND WRITING THE APPROPRIATE LETTER IN THE SPACES PROVIDED**

1. Which of the following Ghusls are not Wajib :
  - a) Jumu'a
  - b) Janabat
  - c) Nazr, Qasm & Ahd
  
2. The number of Wajib Ghusls are :
  - a) 5
  - b) 3
  - c) 7
  
3. The water of Ghusl must be :
  - a) Tahir, Mutlaq & Mubah
  - b) Tahir, Mutlaq & Ghasbi
  - c) Tahir, Mutlaq & Muzaf
  
4. Ghusl-e-Irtimasi is done :
  - a) in stages & sequence
  - b) by washing the whole body at the same time
  - c) by having a normal shower
  
5. Whilst in the toilet it is :
  - a) Makruh to talk
  - b) Haraam to face Qiblah
  - c) both of the above are correct

## Exercise 7

1. Is the blood of the following PAAK or NAJIS ? WHY ?
  - a) man
  - b) snake
  - c) goat
2. Your hands are wet and you shake hands with a Kafir, does your hand become Najis ? WHY ?

3. Fill in the Table below : P = Paak N = Najis C = Cold  
W = Warm

Timing	Dead Body (P or N)	You touch it (P or N)	Dead Body (C or W)
a) Dead Body immediately after death	_____	_____	_____
b) Dead Body many hours after death (Ghusl-e-Mayyit not given)	_____	_____	_____
c) Dead body many hours after death (Ghusl-e-Mayyit already given)	_____	_____	_____

4. If you touch the dead body in 1b (above), Ghusl-e- \_\_\_\_\_ will becomes Wajib on you.
5. How will you clean yourself after urinating in the toilet ? Boys must also include the method of performing Istibra.
6. What is the main advantage of performing Istibra ? (Boys only)

## Exercises 8 & 9

Fiqh

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Notes Adapted from Shia Ithna-asheri Madressa of London Shia Ithna'asheri

**ANSWER ALL QUESTIONS BY CHOOSING THE CORRECT ANSWER AND WRITING THE APPROPRIATE LETTER IN THE SPACES PROVIDED**

1. Which of the following is MUTLAQ water:
  - a) running water
  - b) well water
  - c) rain water
  - d) all of the above (a,b,c are correct)
  
2. For a container to be Kur, each of its side (length, width and height) should be at least:
  - a) 9 inches
  - b) 27 inches
  - c) 30 inches
  - d) All above are incorrect
  
3. Your body has been made Najis by urine. In order to make it Paak, you will wash it at least :
  - a) once with Abe Kathir or twice with Abe Kaleel
  - b) twice with Abe Kathir or once with Abe Kaleel
  - c) once with Abe Kathir and twice with Abe Kaleel
  - d) three times with either Abe Kathir or Abe Kaleel
  
4. Water which has changed in colour, taste or smell is :
  - a) Mutlaq
  - b) Paak
  - c) Mudhaf
  - d) Najis

5. Which of the following things (which have become Najis) will NOT become Paak by the direct rays of the sun :
- tree
  - earth
  - clothes hanging on a washing line
  - wall
6. An example of the process of Inquilab is :
- a Najis stick burning into ashes
  - wine evaporating into vinegar
  - a dog changing into earth
  - a dog changing into salt as a result of dying in a salt mine
7. The main difference between Istihala and Inquilab is :
- in Istihala the shape and form change, in Inquilab it is the properties that change
  - in Inquilab the shape and form changes, in Istihala it is the properties that change
  - in Istihala a Najis object is involved while in Inquilab a Najis living being is involved (e.g. animal)
  - there is no difference at all
8. When a mosquito sucks your blood and you kill it (thereby ending up with blood on your hands), that blood is Paak provided :
- you are in Africa
  - there was a gap of time, when the blood becomes mosquito's blood
  - there is a risk that you will suffer from diseases from its bite
  - the quantity of blood is little
9. A non-Muslim becomes a Muslim when he :
- starts praying 5 times daily
  - believes in oneness of Allah and Prophethood

**Fiqh**

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- c) recites Kalema with conviction (certainty)
- d) both b & c above are correct

10. When a non-Muslim becomes a Muslim, which of the following will also become Muslim automatically :

- a) his Baaligh children
- b) his parents
- c) his Na-Baaligh children
- d) his brothers and sisters

11. If a well becomes Najis and the water is taken out until it becomes clean, then the wall of the well, the bucket and the rope will become clean automatically. This is an example of :

- a) Zawal-e-Ain
- b) Istibra
- c) Tabaiyat
- d) Istihala

12. If there is any blood inside the mouth or on the nose, they (mouth & nose) will become clean by :

- a) washing it twice with water
- b) washing it three times with water
- c) washing it once only with water
- d) by simply removing the blood. There is no need to wash it.

13. If a utensil has been made Najis by liquor, you will wash it the following number of times by either Abe Kaleel or Abe Kathir :

- a) thrice
- b) twice
- c) once
- d) as many times as you wish

14. A Halaal animal is slaughtered according to Shariah and its blood flows out in normal quantities. The remaining blood in its body is :

**Fiqh**

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a) Tahir b) Najis c) Kur d) Haraam

15. You see a Muslim's clothes becoming Najis. Later, you see him wearing the same clothes again and praying Salaat with the same clothes. You can assume that he has cleaned the clothes provided :

- a) he is a strict follower of Shariat
- b) he was out of your sight long enough for him to be able to have cleansed himself
- c) both a & b above are correct
- d) you see him cleaning his clothes

## Exercise 10

Our Holy Prophet Muhammad (S) has said that Friday is the chief of the days of the week, and any good on that day has manifold rewards - Prayers are readily accepted on this day. Friday is a very special day for us Muslims and the blessings which can be earned on this day are a great many. Allah has specially blessed Mecca as superior to all the places of the world, Ramadhan superior to all the months of the year and Friday superior to all the days of the week.

- 1.a) On this day, 6 out of the 14 Ma'sumeen (as) were born. Write down the names of these Ma'sumeens born on this auspicious day.
- b) What is the name of one special Ziyaarat recited on Friday (normally after the Friday prayers) ? Why do we recite this Ziyaarat on Friday ? (Clue : we as Shia Muslims are awaiting a special event which will take place on a Friday).
- c) What is the name of a special bath (Ghusl) done on a Friday? Is this bath Wajib or Sunnat ?
- d) In many Muslim countries, this day is treated just like an Eid day. Name at least 3 things that we do on Eid day, which should also be done on a Friday (Note : we might be doing these things at other times, but they are highly recommended for Fridays and Eid days).
- e) The following are the 10 different names for Friday. Match the Friday names on the left with their correct meanings on the right.
- |                |  |
|----------------|--|
| Yaumul Maulood | The Day of Piety                             |
| Yaumul Fazl    | The Day of the Acceptance of Prayer          |
| Yaumul Barkat  | The Day of Honour                            |
| Yaumul Rahmat  | The Day of Endeavour                         |
| Yaumul Ijabut  | The Day of the Birth of the Holy Prophet (S) |
| Yaumul Eid     | The Day of Abundance                         |
| Yaumul Ithq    | The Day of Grace                             |
| Yaumul Ghuzwa  | The Day of Blessings                         |
| Yaumul Karamat | The Day of Mercy                             |
| Yaumul Mazeed  | The Day of Festival                          |

Clue : try to find the meaning of the underlined words, which will give you the correct answer on the right !

**Fiqh**

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## **Exercise 11**

- a) Read the translation of Sura-e-Jumu'a (Sura no. 62 in the Holy Qur'an). Find and write down the translations of 3 Ayaats about Salaate Jumu'a from this Sura.
- b) One of the conditions of Friday prayer is that only one Friday prayer may be prayed in a radius of 3 miles 720 yards (about 3 1/2) miles. Why is it necessary to have this ruling ?
- c) What are the advantages and benefits of this prayer ?
- d) How is this prayer (which can only be prayed in Jamaat) different from any other Jamaat prayer ? Give at least 3 reasons.
- e) What is the method of praying this Salaat ?