



## **AL MAHDI MADRASAH**

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## CLASS 9 - LESSON 1

### SAUM (1)

#### THE SIGNIFICANCE OF THE MONTH OF RAMADHAN

The Month of Ramadhan is the holiest month in the Islamic calendar and begins with all its social, moral and spiritual blessing. The following quotation from a Du'a 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, month of prayers, month of returning to You (Tawbah) and 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 thousand 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 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.

The Holy Prophet (S) has said, "Everything has its own spring season, and the spring of Qur'an is the Month of Ramadhan."

In Me'raj, the Prophet (S) asked Allah what the gift of fasting was; and Allah replied:

"Fasting leads to wisdom, and wisdom enables you to understand My signs and ways; that will raise you to the stage of certitude. And when a person has reached the level of certitude, he or she cares not whether the days pass in plenty or scarcity". (Bihar-ul-Anwar V 77)

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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-e-Kamilah)*

Our Holy Prophet (S) 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, lust and speech, he shall pass cleansed from 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!" (Furoo' Al-Kafi Vol.4)

#### **THE IMPORTANCE OF THE MONTH OF RAMADHAN**

1. The month of Ramadhan is the holiest month in the Islamic Calendar.
2. The Holy Qur'an was revealed to the Prophet Mohammed (S) during this Holy month.
3. Allah forgives us if we ask for forgiveness.
4. Repentance from sins is also accepted by Allah.
5. In this month is the Night of Qadr, which is better than a thousand months.
6. Dua's are easily accepted.

## **CLASS 9 - LESSON 2**

### **SAUM (2)**

#### **REASONS FOR FASTING**

1. Islam has made fasting obligatory for all men and women who have attained the age of Bulugh.
2. To kill our low instincts and to help us acknowledge that we have a will power which enables us to abstain from certain things which if done will invalidate the fast. As a result it helps us to strengthen our will power against those things which are Haraam and cause us to commit Gunah if we do them.
3. Brings about Unity amongst you and those living near you, in that while you are fasting you are aware that there are others close by who are also fasting and in the same way when you have Iftar there are others doing the same. It creates a feeling of brotherhood.
4. As you feel hungry you begin to realise how the people who are poor and cannot afford food suffer daily in their lives and as a result of your fasting you may feel that you should do something for them. However, sadly we tend to forget all about our hunger at the time of Iftar when we eat a lot to make up for fasting; for this we have been advised by our Holy Prophet (S) to eat only enough to kill the hunger and not more.

#### **WAJIB FASTS**

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

#### **SUNNAT FASTS**

1. On all days of Rajab and Shaban or on as many as is 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 (21 March)
4. From the 4th up to the 9th of Shawwal.
5. The 25th and the 29th day of Zilqad.
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 Zilhajj.
8. The 18th of Zilhajj - Eid-e-Ghadeer.
9. The 24th of Zilhajj - Eid-e-Mubahela.œ
10. The 1st, 3rd and 7th day of Muharram.
11. The 17th of Rabiul Awwal - Birthday of our Holy Prophet (S).
12. The 15th of Jamadiul Awwal.
13. The 27th of Rajab - the appointment of the Holy Prophet (S) to the prophetic mission (Bi'that).

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.
2. Eid-ul-Hajj.
3. A fast kept despite illness.

### **MAKRUH FAST**

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

### **CONDITIONS OF FASTING**

1. Sanity.
2. Islam: Should be a Muslim and follow Islamic laws.
3. For women - they must remain free from Haiz and Nifas for the whole day.
4. Not being in danger of illness by fasting.
5. Not being a traveller.

Saum is an act of worship; its main purpose is to abstain from forbidden things so as to earn "the pleasure of Allah by obeying Him."

The most important thing is the **Niyyat** (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.

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

Fasting begins with the setting in of the time for Subh prayers. This time is called SUBHE SADIQ or FAJR.

Fasting ends at MAGHRIB which occurs a few minutes after sunset.

## **CLASS 9 - LESSON 3**

### **SAUM (3)**

#### **THINGS WHICH INVALIDATE (BATIL) THE FAST IF DONE ON PURPOSE**

1. Eating and drinking.
2. Ascribing false things to Allah, Prophet (S) or with 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 Ghusls that are Wajib upon you before Azan of Fajr prayers.
6. Vomiting.
7. Sexual relations.
8. Doing any such thing by which semen comes out.

\* To intentionally remain in a state of impurity caused by Janabat, Haidh or Nifas up to Subhe Sadiq of a month of Ramadhan fast or its Qaza.

#### **THINGS TO AVOID WHEN FASTING**

1. Eyedrops 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 tooth brush 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 2 categories:

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- a. Those who will not fast and have no Qaza to give;
  - b. Those will give Qaza 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 Qaza later.
  2. Those elderly people who find it very difficult to fast are also exempted; but they have to pay a redemption (**Fidyah**) of ONE MUDD (i.e. 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.
  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 place of each fast, and will give Qaza if the illness is later remedied.
  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 place of the fasts and will give Qaza later.
  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 place of each fast she has missed out and will give Qaza later.
  6. A lady in her period will not fast. In fact, she is forbidden to fast while in her periods. She will give Qaza later.

## CLASS 9 - LESSON 4

### SAUM (4)

#### KAFFARA

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

Anyone who leaves out a fast purposely has to give Qaza as well as **Kaffara**. The Kaffara for each 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 2 months as Kaffara, 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 will 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 Kaffara at the beginning of Zilhajj as on the 10th of Zilhajj - Eid-ul-Hajj - it is Haraam to fast. A list of days when it is Haraam to fast is given in the notes.

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

If a person breaks his fast by a Haraam acts like:

- (i) drinking alcohol, etc; OR
- (ii) Attributing lies to Allah, His Prophet (S) and Masoomeen (A);

he or she will have to give **ALL** 3 Kaffara together.

## **RULES REGARDING QAZA 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 Qaza is required. If however, a person wakes up for a second time during the night and still does not perform ghusl then not only is Qaza required but Kaffara has to be given as well.
2. If a person does something that breaks the fast when he is not sure of the timing and later finds that the time for Fajr had set in, or if he breaks his fast thinking it is already time to do so and finds out later that it wasn't, Qaza 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, Qaza fast has to be kept.
4. If a person breaks the fast due to unavoidable reasons then Qaza 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.
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 Qaza for all those he missed out when he wasn't a Muslim.
7. If a person breaks his fast on account of compulsion, e.g if he has to break his fast because there may be a danger to his life from other unbelievers around him, then he has to fast Qaza 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 Qaza for those fasts after that Ramadhan but before the next Ramadhan. If however, he does not manage to complete the Qaza fasts before the next year, then he has to give one MUDD (3/4 kg) of foodstuff, (i.e. wheat, barley, etc), to a poor person for each fast missed out. After that those Qaza fasts can be kept at any time throughout the person's life.
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 Qaza fasts on their behalf.
10. A person who is fasting a Qaza fast for the month of Ramadhan can break his fast before Zohr.
11. If a person is fasting Qaza for someone who is dead, it is better not to break the fast after Zohr.
12. After the death of a person, his eldest son should keep his Qaza 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 Qaza for that fast. However, if the father was hired to fast Qaza for another person and he did not observe them, it is not Wajib for the eldest son to offer them.
14. If the illness of a person continues for a few years, he should, after being cured, observe the Qaza fasts for the past year and give one MUDD of foodstuffs to a poor person, per fast for the previous years.

## **CLASS 9 - LESSON 5**

### **SAUM (5)**

#### **RULES TO FOLLOW WHEN TRAVELLING**

1. Travelling means having reached outside the boundaries of the city, town or village, on your way to a journey which should not be of less than 28 miles. On a day one has the intention of travelling, 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 travelled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 rakaats, and you will not fast. You will give Qaza later.
3. The people whose job is that of travelling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are travelling, and their prayer will not be Qasr, either.
4. To travel for the sole purpose of not fasting is allowed, but it is better if you do not do that.
5. If you travel from the place where you live AFTER the time of ZOHR, you will complete the fast. However, if you travel BEFORE the time of ZOHR, you will not fast.
6. The day you arrive back from your trip, if you reach the boundary of your hometown BEFORE the time of ZOHR, 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 ZOHR you will not fast and give Qaza after Ramadhan.

7. If a person makes a vow for a Sunnat 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 Sunnat fast, he can fast while journeying; the same applies to a person who makes a vow to keep a Sunnat fast on a particular day regardless of whether he is going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day then he cannot fast if he is going to travel.

8. A traveller can observe a Sunnat fast in Medina on three days if his main purpose is for praying for the fulfilment 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 traveller 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.

## **MOON SIGHTING**

### **THE NEW MOON - A 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 realise 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 :

1. If a person sights the moon himself.
2. If a person confirms he has sighted the moon, and his words assure or satisfy another person as well as everything else assuring or satisfying him.
3. If two just (Adil) persons say that they have sighted the moon, the first date of the month will not be proved if they differ about the particulars (i.e. particular details as to how it was sighted).
4. If 30 days pass from the 1st of the moon of Shaaban whereby the 1st of Ramadhan is proved and if 30 days pass from the 1st of Ramadhan whereby the 1st of Shawaal is proved.

If the moon is high up in the sky or sets late, it is not proof of the fact that it appeared the previous night. However, if the moon is seen before noon, that day will be treated as the 1st of the month (i.e. it will be assumed that the new moon appeared the previous night). Similarly if there is a halo (crown of light) around it, it goes to show that the new moon appeared the previous night.

## CLASS 9 - LESSON 6

### SALAAT-E-QASR (1)

#### HOW THE 17 RAKAATS ARE REDUCED:

There are 17 Rakaats in the Daily Wajib prayers; where FAJR has 2, ZOHR has 4, ASR has 4, MAGHRIB has 3 AND ISHA has 4. However when **travelling** a person will offer only 11 Rakaats instead of 17. Thus FAJR remains 2, MAGHRIB remains 3 AND ZOHR, ASR & ISHA all become 2.

IT IS RECOMMENDED THAT A TRAVELLER SHOULD SAY THIRTY (30) TIMES AFTER EVERY PRAYERS: "Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar". TO RECITE DUA AFTER ZOHR, ASR AND ISHA SALAAT IS HIGHLY RECOMMENDED; AND TO RECITE THE ABOVE SIXTY (60) TIMES RATHER THAN THIRTY (30) AFTER THESE THREE PRAYERS.

#### CONDITIONS TO BE FULFILLED : (1)

For Salaat-e-Qasr to apply, a traveller must fulfil all the following seven conditions:

1. The travelling distance should not be less 28 miles.
2. The traveller should be out of the boundary of the town or city - **HADDE TARAKH-KHUS**.
3. Before starting the journey, there must be a firm intention (Niyyat) of travelling 28 miles or more.
4. The journey should not be Haraam or for a Haraam purpose.
5. The intention (Niyyat) to stay must be for less than 10 days.
6. The destination should not be to a place which the traveller has made his hometown - **WATAN**
7. The travelling is NOT the normal journey which a person does on account of work.

#### CONDITIONS TO BE FULFILLED : (2)

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, he should shorten his prayers. Therefore, if his outward journey is 12 miles, and his return is 16 miles, or vice versa, he should offer shortened prayers, i.e. all 4 rakaat prayers reduced to 2 rakaats.
- b: If an 'Adil 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 than he will pray Salaat in full.
- d: If the person travelling believes he has covered a distance of 28 miles in his journey, he will pray Qasr, but, however, if he later finds that he was wrong, he will offer full Salaat, and if the time has lapsed, he will pray Salaat in full with the Niyat of Qaza.
- e: In the same way, if a person believes he has not covered 28 miles and prays Salaat in full and later finds that he was wrong, he will pray Qasr Salaat.
- f: If there 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 Salaat while the person who takes the shorter road will pray Salaat in full.
- g: If the journey is such that the person passes his hometown on the way before travelling 28 miles that 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 is he has passed

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Hadde Tarakh-khus or not, Salaat 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 Salaat should be offered.

3. BEFORE STARTING THE JOURNEY, THERE MUST BE A FIRM INTENTION (NIYYAT) 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 Salaat 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 thing, or is chasing a thief, etc, he has to pray Salaat in full. However, on his return journey, if he is going to travel a distance of 28 miles then he will pray Qasr Salaat.
- c: The intention had to be FIRM. The person who is travelling should not change his intention whilst travelling 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 Salaat.

## CLASS 9 - LESSON 7

### SALAAT-E-QASR (2)

#### CONDITIONS TO BE FULFILLED : (2- cont'd)

#### 4. THE JOURNEY SHOULD NOT BE HARAAM OR FOR A HARAAM PURPOSE.

a: The journey is counted as being for a Haraam purpose, if one travels to perform an act which is forbidden in Islamic Shariat. E.g. if someone travels for stealing, for attending a music party, etc. In such events one has to offer full Salaat. The same rule applies when the journey itself is Haraam, like when a child travels despite refusal from parents. However, if such a journey is Wajib, e.g. going for Hajj, then Qasr Salaat is prayed.

b: A journey which is not Wajib and incurs difficulties for parents, is Haraam, and thus Salaat has to be offered in full for such a journey.

c: If a person does not travel for a Haraam purpose nor is his journey Haraam, he will offer Qasr Salaat even if he commits sins on the journey like drinking wine, backbiting, etc.

#### 5. THE INTENTION (NIYYAT) TO STAY MUST BE FOR LESS THAN 10 DAYS.

a: If a person intends to stay for 10 days in a place, or thinks he will probably stay for 10 days he should pray Salaat in full.

b: The stay of 10 days means staying minimum from:

(i) sunrise of first day to sunset of tenth day OR

(ii) Zohr of first day to Zohr of eleventh day.

c: A person who has not made firm intention of staying for 10 days in a place, e.g. he will stay if he gets a good house, then he should pray Salaat in full.

d: If a travel intends to stay for less than 10 days in a place, and unexpectedly he has to stay for more than 10 days, E.g. is he does not get the confirmation for leaving from the travel agents, then he can continue praying Qasr for as long as he is uncertain. However, after thirty (30) days stay, he must pray Salaat in full even if he is sure he will be leaving in a day.

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6. THE DESTINATION SHOULD NOT BE A PLACE WHICH THE TRAVELLER HAS MADE HIS HOMETOWN - WATAN

- a: The place which a person chooses for his living, the place where he intends to spend his life, is his WATAN, i.e. hometown. Whether he was born there or not, whether it is his parents' hometown or not, does not matter when determining the WATAN.
- b: If a person decides to make a certain place his temporary hometown, where he would stay for a short time and then go another place, that place does not become his WATAN.
- c: If a person makes two places his hometowns, E.g. if he stays in one place for six months and then another place for the next six months, then both places are his WATAN. In fact, even if there are more than two places, they can all be his WATANS.
- d: If a person goes for less than 10 days to a place which was his WATAN sometime back, he should pray Qasr Salaat even if he has not yet made another place his WATAN.

7. THE TRAVELLING IS NOT THE NORMAL JOURNEY WHICH A PERSON DOES ON ACCOUNT OF WORK.

- a: The travellers work should not be such that he has to travel all the time. E.g. a driver, people working on ships, trains, planes, etc. These people have to offer Salaat in full. In the same way, if a person has to travel very far for his work, either daily or very often, he will pray Salaat in full.
- b: The travel should not be for people like nomads who are always wandering from place to place in search of water and good grazing ground. They stop when they find a suitable place and after a few days proceed to another place. Such people have to pray Salaat in full.
- c: When people like drivers, pilots, ship captains and even nomads, make journeys that have nothing to do with their work, then they will pray Qasr Salaat if all other conditions are applicable. E.g. if they travel for Hajj or Ziarat. In the same way, a person who drives a truck to make deliveries from London to Birmingham daily and happens to go to Peterborough for a holiday for two days, he will pray Qasr Salaat.

## **OPTIONS IN HOLY PLACES:**

A traveller is given an option of praying Qasr or FullSalaat in the following places:

1. Masjidul Haraam (Kaaba) and in the whole town of Mecca. (House of God.)
2. Masjide Nabavi and the whole city of Medina. (Mosque of Prophet Muhammad (S.A.W.W.)).
3. Masjide Kufa
4. Haram of Imam Hussain (A.S.) where he is buried.

## CLASS 9 - LESSON 8

### SALAAT-E-QASR (3)

#### OTHER MATTERS REGARDING SALAAT-E-QASR

1. If a person knows he has to offer Qasr prayers and offers prayers in full, in a place other than those mentioned above, his Salaat is Batil. If however he forgets that he has to pray Qasr and prays full then realises later, he will pray Nmaaz again unless he realised after Salaat became Qaza.
2. If a traveller did not know he had to pray Qasr Salaat and offered Salaat in full, then his Salaat is fine.
3. If a person knows he has to offer Qasr Salaat but he does not know all the conditions that need to be fulfilled and offers Salaat in full as a result; he will have to pray Salaat again if he finds out that he has fulfilled the conditions, before Salaat becomes Qaza. If he does not offer Salaat again, he still has to pay Qaza Salaat later on. If however, he did not find out about the conditions until after Salaat became Qaza, then he does not have to offer Salaat again.
4. If before the time of Salaat becomes Qaza, a traveller, who has not prayed, reaches his hometown, or a place where he intends to stay for at least 10 days, he should offer Salaat in full.
5. If a person who is not a traveller does not pray as soon as the time of Salaat sets in, and then travels, he will offer Qasr Salaat during his journey.
6. If the Zohr, Asr or Isha Salaat of a traveller becomes Qaza and he has not offered Salaat yet, he will pray his Qaza Salaat in the shortened form even if he is not travelling anymore.
7. If a person who is not a traveller does not offer Zohr, Asr or Isha prayers in time, he will offer them in full even if he is a traveller at the time when he prays his Qaza.

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Notes Adapted from Shia Ithna-asheri Madressa of London



## CLASS 9 - LESSON 9

### TAYAMMUM (1)

#### WHEN TO PERFORM TAYAMMUM

1. IF THERE IS NO WATER TO DO WUDHU OR GHUSL:
  - a. You have to try your best to look for water around where you live.
  - b. If there is still quite a bit of time before Salaat becomes Qaza and you know of a place where you can get water, then you cannot do Tayammum; however, if you are not sure if there will be water available at another place then you can perform Tayammum.
  - c. If you think you will not find any water and pray with Tayammum and later find water before Salaat becomes Qaza then you have to perform Wudhu with the water you have found a pray again.
  
2. IF YOU ARE UNABLE TO GET WATER DUE TO OLD AGE OR WEAKNESS, OR FEAR OF A THIEF OR BEAST, OR BECAUSE YOU DO NOT HAVE THE MEANS TO DRAW WATER OUT OF A WELL:
  - a. If bucket, string and other similar things are needed for getting water, and you have to buy it, then you will provided it does not lead you into a state where you are then without any money to obtain necessities.
  - b. If you are obliged to obtain a loan so as to be able to obtain water, then you should take the loan; provided you can pay the loan back. If you do not think you will be able to pay back a loan then it is not wajib to do so.
  - c. If it is possible to dig a well, it should be done.
  - d. If someone gives you water without any obligation than you should accept it.

3. IF THERE IS WATER, BUT YOU FEEL THAT IF YOU DO WUDHU OR GHUSL, THE WATER MAY FINISH AND AS A RESULT OTHER PEOPLE OR ANIMALS COULD DIE OF THIRST:
  - a. If the shortage of water due to performing Wudhu or ghusl may result in your own illness or death, or of the people you are in charge of; or of others whether human beings or animals, then Tayammum can be performed. If however, anyone or more of the conditions are absent then Tayammum can be performed.
  
4. IF THERE IS WATER ONLY ENOUGH TO CLEAN PARTS OF THE BODY OR CLOTH WHICH ARE NAJIS:
  - a. Here you should on the basis of precaution do ghusl or wash your clothes and offer your prayers after doing Tayammum. However, if you do not have anything on which to perform Tayammum, then you should use the water for Wudhu and pray with the Najasat on your body or clothes.
  
5. IF THERE IS NOT ENOUGH TIME TO DO GHUSL OR WUDHU:
  - a. If you intentionally delays offering prayers as a result of which there is not enough time to perform Ghusl or Wudhu then you commit a sin, but the prayer offered after performing Tayammum is valid; however, it is Ehtiyate Wajib to re-offer that prayer.
  - b. If you are doubtful whether time will be left for prayers if you do Wudhu or Ghusl, then you should perform Tayammum.
  - c. If you do not do Wudhu due to shortage of time and find that for the later prayers you have not got water to perform Wudhu then you will do Tayammum again even if the one before has not broken.
  - d. If you find that by performing Wudhu or Ghusl you will only be able to do the wajibat of Salaat then you should do that required Wudhu or Ghusl and not do the Sunnat acts of Salaat.

6. IF YOU FEEL YOUR LIFE WILL BE IN DANGER OR YOU WILL SUFFER FROM SOME ILLNESS OR MAKE AN EXISTING ILLNESS WORSE:
- a. Tayammum should be performed unless warm water can be used instead.
  - b. It is not necessary for you to be certain that water is harmful for you, even if you feels that there is a probability that it could harm you, Tayammum can be performed.
  - c. Tayammum can be performed if you have eye sores and water can be harmful for them.
  - d. If you perform Tayammum because you thinks water is harmful for you and then later find out that it is not, then; if you have not prayed as yet, you have to perform Wudhu, if you have prayed but the Salaat has not become Qaza, then it is Ehtiyate Wajib to do Wudhu and pray again, if however Salaat has become Qaza, then Salaat does not have to be performed again.
7. IF YOU GET WATER THAT IS GHASBI:
- a. If either water received or its container is Ghasbi or usurped then you have to do Tayammum rather than use that water for Wudhu or Ghusl.

## CLASS 9 - LESSON 10

### TAYAMMUM (2)

#### TAYAMMUM CAN BE DONE ON THE FOLLOWING:

a. EARTH:

If earth is available it is Ehtiyate Wajib that Tayammum should be performed on it and not anything else.

b. SAND OR CLAY:

If there is no earth then either sand or a lump of clay can be used.

c. STONE:

If earth, sand or a lump of clay is not available then a stone can be used. You cannot perform Tayammum on minerals; E.g. Agate (Aqiq).

d. DUST OR WET EARTH:

If earth, sand, clay or stone is not available then dust which may have settled on a carpet or dress can be used.

If dust cannot be found then Tayammum can be performed on wet earth.

e. SNOW OR ICE:

If snow or ice is available, try and melt it and perform the required Wudhu or Ghusl. If it is not possible to melt the snow or ice and perform Tayammum then Tayammum can be performed on the snow or ice.

f. EARTHEN WALL:

If there is a wall made of earth then it is Ehtiyate Wajib that Tayammum be performed on it rather than on wet earth or clay.

The thing on which Tayammum is performed should be pure; it should not be usurped or from a place that is usurped, it should not be ghasbi or performed on a place that is ghasbi; if the above conditions are not fulfilled then Tayammum is void.

The thing on which Tayammum is performed should if possible stick to the hands when struck, and after striking the hands, when the hands are shaken the thing used may fall off.

If none of the above are available, it is Ehtiyate Wajib to pray without Tayammum; and Wajib to pray that Salaat again when either water or something to perform Tayammum on, is available.

## **HOW TO DO TAYAMMUM**

1. Niyyat. "I am doing Tayammum (give reason why) Wajib Qurbatan ilallah.
2. Strike both your palms on the thing Tayammum is allowed. E.g. Earth.
3. Put both your palms where your hair starts growing pull it down to the tip of your nose.
4. Wipe the entire part of the back of your right hand with your left palm.
5. Wipe the entire part of the back of your left hand with your right palm.

It is Ehtiyate Mustahabi to perform Tayammum in the following way:

1. Niyyat
2. Strike both hands on the earth
3. Wipe the face from the forehead to the tip of the nose
4. Wipe the back of the hands, right first then left
5. Strike hands on the earth again
6. Wipe back of hands again

## **OTHER RULES REGARDING TAYAMMUM**

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1. At the time of doing Niyyat you have to specify whether you are doing Tayammum instead of Wudhu or Ghusl.
2. While doing Tayammum anything that will cause obstruction, like rings, should be removed.
3. If you have a wound on the forehead or the back of your hands and it has a bandage on it that cannot be removed, then Tayammum can be performed on the bandage.
4. If you have a bandage on the palm of your hands and it cannot be removed, then strike your hand on the thing being used for Tayammum with the bandaged hand and wipe as usual.
5. If you cannot perform Tayammum on your own you can ask for help. The person helping you should make you perform Tayammum with your own hands, if this is not possible, he can use his own hands.
6. Those things which make Wudhu or Ghusl Batil, also make Tayammum Batil.

## **CLASS 9 - LESSON 11**

### **SALAAT-E-AYAAT**

#### **ITS CAUSES:**

Salaat-e-Ayaat is WAJIB when any of the following occur:

1. Solar and Lunar Eclipse:  
Even if the sun or the moon are eclipsed only partially and it does not create fear in any person.
2. Earthquake:  
Even if no one becomes afraid of it.
3. Any natural disaster which is likely to create fear in people.  
Example: Cyclones, devastating storms, etc. In those events where fear is taken as a condition in the prayer, the criteria would be the kind of fear that could be found in **□MOST** of the people. Thus, an event that does not cause fear or only causes it in few people will NOT be considered as a cause for the prayer to become Wajib.

The offering of Salaat-e-Ayaat becomes Wajib only on the people who live in the town where a natural disaster occurs. It is NOT Wajib for people who live in nearby towns. Example: If an earthquake occurs in Birmingham, it is not Wajib for us here in London to pray Salaat-e-Ayaat.

#### **ITS TIME:**

During a Solar or Lunar eclipse 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 their Salaat during this time, he should recite it whenever possible BUT with the Niyat of Qaza.

A person who doesn't know there was an eclipse until after it was over will offer the prayer with the Niyat of Qaza if it was a complete eclipse, however, if he finds out that it was just a partial eclipse then it is not Wajib to offer Salaat-e-Ayaat.

In other natural causes it must be prayed soon after the disaster is over. However, if a person does not pray immediately he is committing Gunah; but he still has to offer this prayer but unlike the case for the eclipses he will not pray with the Niyyat of Ada or Qaza.

## **ITS METHOD**

NUMBER OF RAKAATS - 2 (WAJIB)  
NUMBER OF RUKUUS - 10 (WAJIB)  
NUMBER OF QUNOOTS - 5 (SUNNAT)

After NIYYAT and TAKBIRATUL EHRAM, you should recite SURAH AL-HAMD and then any other Sura; then go to RUKUU. Your one RUKUU is complete. After rising from RUKUU, you recite SURAH AL-HAMD and one Sura and go to RUKUU again. Your second Rukuu is complete. Likewise, you should do FIVE RUKUU. After rising from the fifth Rukuu, say SAME ALLAHU LEMAN HAMIDAH and go to Sajdah. Complete 2 Sajdahs as usual and rise for the second Rakaat. Recite the second Rakaat in the same way as you did the first.

### **NOTE:**

It is SUNNAT to recite QUNOOT before every 2nd RUKUU. For this purpose, count all TEN RUKUU together. Thus you will recite QUNOOT before 2ND AND 4TH RUKUU (IN THE 1ST RAKAAT); and before 6TH, 8TH AND 10TH RUKUU (IN THE 2ND RAKAAT).

### **Short Method:**

You are also allowed to pray this Salaat following a shorter method:

After Takbiratul Ehram, you recite Sura Al-Hamd and only part of another Sura; then go to the first Rukuu. After rising, recite the next part of the Sura and go to the 2nd Rukuu. Rise again, and recite the third part of the Sura and go to the 3rd Rukuu. Likewise do the same before 4th and 5th Rukuu, finishing the Sura before 5th Rukuu.

For example, Sura Qul-Hu- Wallah is 5 ayats. You may recite:

Bismillahir-Rahmanir-Rahim before 1st Rukuu;  
Qul-Hu-Wallahu-Ahad before 2nd Rukuu;  
Alla-Hus-Samad before 3rd Rukuu;  
Lam-Yalid-Walam-Yulad before 4th Rukuu; and  
Lam-Yakul-Lahu-Kufuwan-Ahad before 5th Rukuu.

Thus you would have only recited one Al-Hamd and only one complete Sura in one Rakaat. You may recite one Rakaat using the short method and the other Rakaat using the long method.

Likewise do 5 Rukuu in the second Rakaat, and perform 2 Sajdahs, recite Tashahud and Salaam as usual. Your prayer is complete.

**REFER TO THE TABLES PROVIDED** (The sequence of Qunoots, etc. will make more sense from them)

## **CLASS 9 - LESSON 12**

### **SHAKIYAAT-E-SALAAT (1)**

Even though Muslims try to pray their Salaat with the utmost care and concentration, sometimes we doubt about how a certain part of the Salaat was prayed. There is every chance that we made an error in our prayers. If anybody should have doubts about their Salaat, they should think for a moment about their doubt and try to shake it off. If this fails, then they should act according to the rules set down.

There are 23 cases of doubts (Shakiyaat) that may arise during Salaat. The laws of Shariat are set down for each one of them.

### **DOUBTS TO BE IGNORED**

There are 6 cases of doubts that can be ignored. Salaat does not become Batil (is accepted) in the event of these doubts.

1. Doubt after the Salaat has been finished.
2. Doubt after the event has been performed. e.g. To cast a doubt in Sajdah as to whether you have knelt.
3. Doubt after the time has passed. e.g. At the time of Maghrib, to doubt as to whether you have prayed Asr.
4. If a person has a doubt in Salaat more than once about the number of Rakaats he has prayed then he should ignore his doubt.
5. Doubt either on the part of one who leads the prayer (the IMAM) or on the part of the follower. In this case if the question arises as to who should be treated as extra sure, the leader or the follower, the person in doubt should follow the one who is sure.
6. Doubt during a Sunnat prayer.

## **DOUBTS THAT MAKE SALAAT BATIL**

There are 8 kinds of doubt that make Salaat Batil. Salaat has to be offered again.

1. Doubt about the number of Rakaats in a 2 Rakaat Salaat like Subh or if you are praying Qasr Salaat for Zohr, Asr and Isha.
2. Doubt about the number of Rakaats in a 3 Rakaat Salaat i.e. Maghrib.
3. Doubt in a 4 Rakaat Salaat as to whether it was the 1st, 2nd or 3rd Rakaat.
4. Doubt in a 4 Rakaat Salaat before the 2nd Sajdah as to whether it was the 2nd or 3rd Rakaat.
5. Doubt during a 4 Rakaat Salaat as to whether it was the 2nd, 5th or higher Rakaat.
6. Doubt during a 4 Rakaat Salaat as to whether it was the 2nd, 6th or higher Rakaat.
7. Doubt during a 4 Rakaat Salaat as to whether it was the 3rd, 6th or higher Rakaat.
8. To forget in a 4 Rakaat Salaat, the number of Rakaats already prayed.

## **CLASS 9 - LESSON 13**

### **SHAKIYAAT-E-SALAAT (2)**

#### **SAHEEH SHAKIYAAT - (DOUBTS THAT REQUIRE REMEDIAL PROCEDURES)**

There are 9 cases of doubt where if a correction is made your Salaat is not Batil and you do not have to pray the Salaat again.

1. Doubt during a 4 Rakaat Salaat after the 2nd Sajdah whether it was the 2nd or the 3rd Rakaat. In this case, it should be taken as the 3rd Rakaat and the Salaat should be finished after offering the 4th Rakaat. Then 1 Rakaat of Salaat-e-Ehtiyat should be prayed standing.
2. Doubt after the 2nd Sajdah whether it was the 2nd or 4th Rakaat. In such a case it should be taken as the 4th Rakaat and 2 Rakaats of Salaat-e-Ehtiyat should be prayed standing.
3. Doubt after the 2nd Sajdah whether it was the 2nd, 3rd or 4<sup>th</sup> Rakaat. In this case consider it as the 4th Rakaat and 2 Rakaats of Salaat-e-Ehtiyat should be prayed standing and then another 2 Rakaats should be prayed sitting.
4. Doubt after 2nd Sajdah whether it was 4th or 5th Rakaat. In such a case, take it as the 4th Rakaat and finish the Salaat immediately. Then 2 Sajdah-e-sahv should be offered.
5. Doubt, after 2nd Sajdah whether it was 3rd or 4th Rakaat. In such a case the Salaat should be finished taking it as the 4th Rakaat and Salaat-e-Ehtiyat 1 Rakaat by standing OR 2 Rakaats by sitting should be offered.
6. Doubt while in Quiyam as to whether it is the 4th or 5th Rakaat. In such a case, sit down at once and finish Salaat. Thereafter Salaat-e-Ehtiyat 1 Rakaat standing OR 2 Rakaat by sitting should be offered & 2 Sajdah-e-sahv.

7. Doubt while in Quiyam, i.e. before Rukuu as to whether it was 3rd or 5th Rakaat. In such a case, sit down at once and finish Salaat. Thereafter offer 2 Rakaat Salaat-e-Ehtiyat by standing & 2 Sajdah-e-sahv.
8. Doubt while in Quiyam as to whether it was 3rd, 4th or 5th Rakaat. In such a case, sit down at once and finish Salaat. Then offer 2 Rakaat Salaat-e-Ehtiyat by standing AND 2 Rakaat by sitting & 2 Sajdah-e-sahv.
9. Doubt while in Quiyam, as to whether it was 5th or 6th Rakaat. In such a case, finish Salaat at once and 2 Sajdah-e-sahv should be done twice - i.e. 4 Sajdah-e-sahv altogether.

**(SEE TABLES PROVIDED)**

## **CLASS 9 - LESSON 14**

### **SHAKIYAAT-E-SALAAT (3)**

#### **PRAYER OF EHTIYAT AND SAJDAH-E-SAHV.**

##### **SALAAT-E-EHTIYAT**

After finishing Salaat without looking away from Quibla or doing anything that makes Salaat batil, you remain seated or stand up depending on what is required, do Niyat in the following way:

"I am praying Salaat-e-Ehtiyat 1 (or 2) Rakaat(s) Wajib Qurbatan ilallah." then do Takbiratul Eham. Recite only Surae Alhamd in whisper. Go to Rukuu then do Sajdah; recite Tashahud and Salaam. Your Salaat is complete.

If you have to recite 2 Rakaat then you should stand up for the second Rakaat after Sajdah. Recite Surae Alhamd only and finish Salaat in the usual way.

##### **SAJDAH-E-SAHV**

###### **Sajdah-e-Sahv becomes wajib when:**

1. You talk by mistake in Salaat.
2. You leave one Sajdah out by mistake.
3. You forget Tashahud.
4. You recited Salaam by mistake at the wrong place.
5. You added or left out by mistake any such thing which is not Rukn.
6. In a 4 Rakaat Salaat you have a doubt after the 2nd Sajdah as to whether it is the 4th or 5th Rakaat.

## **HOW TO DO SAJDAH-E-SAHV**

Soon after finishing, Niyat should be done as follows:

"I am doing Sajdah-e-Sahv in lieu of Tashahud (or Salaam or Sajdah or Quiyam, etc; as the case may be) Wajib Qurbatan Ilallah". Then Sajdah should be done. Once in Sajdah you have to say once:

"BISMILLAHI WA BILLAHI ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAHI WA BARAKATUH". Then rise from Sajdah and sit, but don't recite anything. Then go to Sajdah again and recite:

"BISMILLAHI WA BILLAHI ASSALAAMU ALAIKA AIYUHAN-NABIYYU WA RAHMATULLAHI WA BARAKATUH", as you did in the first Sajdah, then rise from Sajdah and recite Tashahud and Salaam.

If you have forgotten Tashahud or one Sajdah in the Salaat, it is Wajib to do Qaza at once after Salaat; then do Sajdah-e-sahv.

If after the prayer, but before the Qaza of Sajdah or Tashahud, any actions are done which invalidate Salaat, then it is necessary to do Qaza and Sajdah-e-sahv and then repeat the prayer.

## CLASS 9 - LESSON 15

### GHUSL

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

### TYPES OF GHUSL:

There are **SEVEN (7) WAJIB GHUSLS:**

1. JANABAT
2. MASE MAYYIT
3. MAYYIT
4. NAZR, QASAM OR AHAD
5. ISTIHADHA
6. HAIZ
7. NIFAS

The first 4 are common to both men and women. The last 3 however, are for Women ONLY.

The Sunnat Ghushls are many. The most important one is GHUSL-E-JUM'A. This Ghushl has been highly recommended by Masoomeen (A). Others are Ghushl on Eid-ul-Fitr and Eid-ul-Adha

### CONDITIONS OF GHUSL:

- i. The water of Ghushl must be Tahir, Mutlaq and Mubah.
- ii. The place where Ghushl is performed must be Mubah, likewise if utensils (such as buckets) are used during the Ghushl, they must be Mubah and should not be made of Silver or Gold.
- iii. Before starting your Ghushl, your body must be Tahir (clean) of any Najasat (such as blood of Haiz, Semen, etc.)
- iv. Ghushl should be performed with the intention of QURBATAN ILALLAH, i.e. to seek nearness of Allah and to obey His order.

- v. Ghusl must be performed by yourself and not with anyone's help, except in the event of illness.
- vi. Using water for Ghusl should not be harmful to health.
- vii. 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. **GHUSL-E-TARTIBI** - i.e. 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. **GHUSL-E-IRTEMASI** - i.e. Immersion.

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

## **WAJIB GHUSL:**

Every adult and healthy girl has periodical discharge of blood. Before every prayer, a woman has to purify herself from such discharge. Females have THREE (3) types of discharge of blood, namely: HAIDH, ISTIHADHA and NIFAS. The purification required for Haiz and Istihadha is GHUSL.

Nifas is the bleeding after childbirth. There is no minimum time for Nifas, but the maximum number of days for which it can appear is TEN (10) days.

## **HAIDH:**

This means "menstruation" generally known as "period".

1. Any blood seen before the completion of 9 years or after 50 years of age is not Haidh. That blood is called Istihadha.
2. The duration for Haidh is the discharge of blood for more than 3 days and only upto 10 days. Blood which comes for less than 3 days or after 10 days, is called Istihadha.
3. There are detailed rules concerning women which are based on whether in condition of Haidh, does she have a regular date and/or number of days or not; and whether she is having her period for the first time, or whether she has forgotten her date and/or number of days. This is all explained below.

## **ZATUL ADAD:**

This is the term given to a lady gets her period for a fixed number of days every month.

## **ZATUL WAKT:**

This refers to a lady who starts her period on the same date every month. E.g. the 5th of every month.

## **ZATUL WAKT WAL ADAD:**

This refers to a lady who starts her period on the same date and has them for a fixed number of days every month.

## **MUBTADEAH:**

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This is the name given to a lady who has just started her period.

**MUZTAREBAH:**

This the name given to a lady whose date or number of days of her period is not yet fixed.

**NASEYAH:**

This is the name given to a lady who has forgotten either the date of when her periods start or the number of days she has her period for.

**NASEYATUL WAKT:**

This is the term given to a lady who has forgotten the date she normally starts her period.

**NASEYATUL ADAD:**

This refers to a lady who has forgotten the number of days she gets her period for.

**NASEYATUL WAKT WAL ADAD:**

This refers to a lady who has forgotten both the date she starts as well as the number of days she has her period for.

**ISTIHADHA:**

This is the blood which is neither Haidh nor Nifas. It is divided into THREE (3) categories.

1. **ISTIHADHA QALILAH:** (Minor Istihadha) This is when the blood does not penetrate the cotton pad used for protection. There is no ghusl for this category of Istihadha, but the lady must do Wudhu for every prayer. She is not allowed to pray two prayers with one Wudhu. E.g. even if she prays Asr immediately after Zohr Salaat, she still has to do Wudhu again for Asr Salaat.

2. **ISTIHADHA MUTAWASSITA:** (Medium Istihadha). This is when the blood penetrates the cotton pad but does not exceed it. For this type of Istihadha the woman should do one Wudhu for every Salaat and one Ghusl daily. E.g. if she had seen this Istihadha before Zohr, then she should do Ghusl before Zohr prayer and should pray Zohr prayer with that Ghusl and one Wudhu as mentioned earlier. The rest of the prayers upto the morning prayers of the next day should be prayed with one Wudhu each.
  
3. **ISTIHADHA KATHIRAH:** (Major Istihadha) This is when the blood exceeds the cotton pad after soaking it. For this the lady has to separate Wudhu for each Salaat, and 3 Ghushls daily. One for morning, one for Zohr and Asr together and one for Maghrib and Isha together.

Note:

1. In all cases it is emphasised that she should change the cotton pad before every Wudhu.
2. If she is unable for any reason to do Ghusl or Wudhu, she should do Tayammum in place of that Ghusl or Wudhu.
3. If a woman has observed the rules mentioned above, she should consider herself Tahir.

### **THINGS WHICH ARE HARAAM IN HAIDH AND NIFAS:**

1. Reciting even a single ayat from those Suras in which there are wajib sajdahs.
2. Touching the writing of Quran or the names of Allah, Prophets, or Imams in any script.
3. Entering any Mosque. If necessary you may pass the mosque without stopping. But as far as Masjidun Nabawi and Masjidul Haraam are concerned, even passing through them is not allowed.
4. Putting anything into a mosque even from outside; and entering a mosque to take out anything.

### **THINGS WHICH ARE MAKROOH IN HAIDH AND NIFAS:**

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1. Reciting more than seven ayats from Quran.
2. Touching a Quran.
3. Taking Quran or carrying it from one place to another even without touching it.

A woman in Haidh or Nifas is exempted from both praying and fasting. She does not have to pray qaza for the Salaat left in this state, however, she has to repay the fast she misses.

## 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	
Lailatul Qadr nights	15	
Death of Imam Ali (AS)	10	
Birth of Imam Hassan (AS)	19, 21, 23	Imam
gets injured in the mosque of Kufa	17	

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. Fasting begins at the time of \_\_\_\_\_ and ends at \_\_\_\_\_. If the fast starts at 6.00 am, the approximate time of Imsak is \_\_\_\_\_ am.
3. List down five reasons for fasting.

## Exercise 2

1. What are the meanings of WAJIB, SUNNAT, MAKRUH and HARAAM ?
2. Are the following fasts (kept on dates below) Wajib (W), Sunnat (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 Zilhajj    \_\_\_ and \_\_\_\_\_
- h) 24 Zilhajj    \_\_\_ and \_\_\_\_\_
- i) 18 Zilhajj    \_\_\_ and \_\_\_\_\_
- j) 10 Ramadhan \_\_\_ and \_\_\_\_\_

### Exercise 3

1. Explain the result (whether the fast is Batil or not) of the following actions on 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 do 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 does it feel 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.

One Mudd of FIDYAH costs 2 pounds.

What will Ali's FIDYAH bill add up to ?

Will he also have to give Qaza for the fasts he has missed or is FIDYAH sufficient ?

2.a) You missed out one fast during the Ramadhan of year 1412 A.H. because of serious illness. You repay this fast in Safar 1413 A.H. Do you pay 'FIDYAH' as well in addition to this Qaza fast ? Explain your answer.

b) What happens if in the above case , 2d, you repay your Qaza fast in Shawwal 1413 A.H. ? Do you then pay FIDYAH' ?

c) A person has to pay a 'KAFFARA' of 60 fasts. He is planning to start fasting on the 1st Zilhajj. What would you advise him ?  
(Clue : Eid-ul-Adha is on the 10th of Zilhajj !)

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 for eating ? If your answer is 'YES' say WHY and HOW are you 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 KAFFARA or all THREE KAFFARA :

- a) drinking water
- b) drinking alcohol
- c) attributing lies to Allah, His Prophet (SAW) or Ma'sumeen (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 dor his eldest son to fast Qaza 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 Qaza 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 realise that it had not. Is Qaza 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 Qaza Wajib upon him ?

## Exercise 6

1. Javed had an intention to travel 10 miles to a place which we will call A. At A, he decided to travel more to a place called B. The total journey came to 40 miles.

- a) Should he pray Qasr Salaat or Full Salaat at A ?
- b) Should he pray Qasr Salaat or Full Salaat at B ?

In both cases, briefly explain your answer.

2. Javed visits his brother Murtaza regularly. Murtaza lives 15 miles away from Javed. Due to regular visiting, Javed has found a shorter route while coming back home and saves 2 miles from the whole journey. On this particular occasion, Javed will stay at Murtaza's house for 7 days. Should Javed pray Qasr Salaat or Full Salaat whilst staying at Murtaza's house ? Give reasons for your answer.

3. Some stolen property was being sold at a place 350 miles away. Umar decided to travel there and purchase the property. He stayed there for 2 days. Will he be required to pray Qasr during his stay ? Explain your answer.

4. The Shia Ithna'asheri Madressa football team decided to go to Milton Keynes for a tournament. Their intention was to stay there for a week. Will they be required to pray Qasr ?

However, on their 7th day their coach was cancelled and they had to stay there for 4 more days. Will they pray Full or Qasr Prayers during their 4 extra days ? Explain your answer.

## Exercise 7

Fill in the blanks.

1. Anyone who leaves out a fast on purpose during the month of Ramadhan has to give \_\_\_\_\_ as well as \_\_\_\_\_.
2. At any place where you pray \_\_\_\_\_, you will not fast.
3. The five daily prayers consist of \_\_\_\_ rakaats. However, when one is praying Qasr prayers, the total number of \_\_\_\_\_ rakaats add upto \_\_\_\_\_.
4. Fill in the following table :

No. of Rakaats (Normal)	No. of Rakaats (Qasr)
Subh	
Zuhr	
Asr	
Maghrib	
Isha	

5. \_\_\_\_\_ is the name given to that place where the boundary of the town or city ends
6. A traveller is given an option of praying Qasr or full Salaat in \_\_\_\_\_ or \_\_\_\_\_.
7. The Islamic \_\_\_\_\_ begins with the visible First Crescent of the Moon and \_\_\_\_\_ NOT with the invisible New Moon.
8. Eid-ul-Fitr is celebrated in the month of \_\_\_\_\_ and Eid-ul-Adha is celebrated in the month of \_\_\_\_\_.

## Exercise 8

Below is a rough sketch of a town map.

X represents the boundary of the town.

- a) In the above sketch of a town, the thick boundary (x) is the 'Hadd-e-Tarakh-Khus'. Name one reliable way in which one can identify such a boundary in this day and age.
- b) If you are not sure if you have passed this boundary during your journey (on your way out of this town), how will you then offer your Salaat ?
- c) Abbas, a new resident of Milton Keynes who lives at Point Y (see the above sketch) , decides to travel to London where he plans to stay for the whole day. He does not know the distance between Milton Keynes and London as he has not travelled before. Where should he start calculating his 28 miles, is it from Point X or Point Y in the above sketch ? Explain.
- d) Another frequent traveller, Kassim, also travels to London on the same day and decides to stop at Point Z in the above sketch for a short break and realises it is time for Zuhr. He knows he has to pray Qasr in London but should he pray Full or Qasr at Point Z Explain your answer.
- e) What is the penalty for choosing a longer route to a place and pray Qasr Salaat, when a shorter route is available which does not cover 28 miles ?
- f) Captain Hussein is a Pilot and therefore tends to travel to different parts of the world. How should he offer his Salaat when in different parts of the world ?
- g) As a traveller, I missed my Zuhr & Asr prayers during my journey back home. When I reached home it was already Maghrib time. How should I offer my Zuhr & Asr prayers ?

Fiqh

Al Mahdi Madrasah

Notes Adapted from Shia Ithna-asheri Madressa of London

h) 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 Salaat while he stays in that town.

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

## Exercise 9

a) The following statements show all the actions of Tayammum, however, they are not in the correct order. Read the following statements and then write down the correct sequence in the spaces provided.

1. Strike both hands on the earth for the second time
2. Wipe the face from the forehead to the tip of the nose
3. Niyyat
4. Wipe the back of hands (right first then left) for the second time
5. Strike both hands on the earth
6. Wipe the back of the hands, right first then left

b) List 3 situations during which there may be a need to perform Tayammum :

i)

ii)

iii)

## Exercise 10

1. The following items are those on which you are allowed to perform Tayammum. Put them in the correct order of preference :

- Snow or ice
- Stone
- Earthen wall
- Earth
- Dust or wet earth
- Sand or clay

2. Fill in the blanks

- a) At the time of doing Tayammum, you must specify whether you are doing Tayammun instead of \_\_\_\_\_ or \_\_\_\_\_
- b) If you cannot do Tayammum on your own, you can ask for \_\_\_\_\_.
- c) While doing Tayammum, anything that will cause obstruction, such as \_\_\_\_\_, must be removed.
- d) Those things that make \_\_\_\_\_ or \_\_\_\_\_ Batil, also make Tayammum Batil.
- e) The thing on which Tayammum should be performed should be \_\_\_\_\_ and \_\_\_\_\_.