

FIQH SYLLABUS – CLASS 9B

<u>Lesson</u>	<u>Topic</u>
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LESSON 1:	TRANSLATION OF ADHAN AND IQAMAH
LESSON 2:	ADHAN AND IQAMAH COMPARED
LESSON 3 - 4:	TRANSLATION OF SALAAT
LESSON 5:	INTRODUCTION TO SALAATUL JAMAAT
LESSON 6:	SALAATE JAMAAT – CONGREGATIONAL PRAYER
LESSON 7:	HOW TO JOIN SALAAT-E-JAMAAT
LESSON 8:	SALAAT-E-JUM'A - FRIDAY PRAYER
LESSON 9:	METHOD OF PRAYING SALAAT-E-JUM'A
LESSON 10:	TAYAMMUM
LESSON 11:	GHUSL
LESSON 12:	TAQLID
LESSON 13:	GENERAL DISCUSSION REGARDING TAQLID
LESSON 14:	MUTAHHIRAAT INTRODUCTION & EXPLANATION OF WATER
LESSON 15:	MUTAHHIRAAT: EARTH, SUN, ISTIHALA & INQILAB
LESSON 16:	MUTAHHIRAAT: INTIQAL, ISLAM & TABA'IYAT
LESSON 17:	MUTAHHIRAAT: ZAWAL-E-AIN, GHAIBAT-E-MUSLIM, ISTIBRA & REMAINING BLOOD FROM SLAUGHTER
LESSON 18:	NAJASAT
LESSON 19:	DETAILS ON NAJASAT 1
LESSON 20:	DETAILS ON NAJASAT 2
LESSON 21:	INTRODUCTION TO JABIRA
LESSON 22:	PRACTICAL APPLICATION OF JABIRA
LESSON 23:	SIFAATE SUBUTIYA
LESSON 24:	SIFAATE SALBIYYAH
LESSON 25:	CONTEMPORARY ISSUES

LESSON 1: TRANSLATION OF ADHAN AND IQAMAH

Adhan - The Call to Salaat

Allah is the Greatest	4 times	اللَّهُ أَكْبَرُ
I bear witness there is no god but Allah.	2 times	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
I bear witness Muhammad is the messenger of Allah	2 times	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
I bear witness Ali is the beloved of Allah.	2 times	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ
Hasten to prayer	2 times	حَيِّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيِّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيِّ عَلَى خَيْرِ الْعَمَلِ
Allah is the Greatest	2 times	اللَّهُ أَكْبَرُ
There is no god but Allah	2 times	لَا إِلَهَ إِلَّا اللَّهُ

IQAMAH – The Recitation Just Before Salaat

Allah is the Greatest	2 times	اللَّهُ أَكْبَرُ
I bear witness there is no god but Allah	2 times	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
I bear witness Muhammad is the messenger of Allah	2 times	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
I bear witness Ali is the beloved of Allah	2 times	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ
Hasten to prayer	2 times	حَيِّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيِّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيِّ عَلَى خَيْرِ الْعَمَلِ
Indeed the prayer has begun	2 times	قَدْ قَامَتِ الصَّلَاةُ
Allah is the Greatest	2 times	اللَّهُ أَكْبَرُ
There is no god but Allah	1 times	لَا إِلَهَ إِلَّا اللَّهُ

LESSON 2: ADHAN AND IQAMAH COMPARED

ADHAN - call for Salaat	IQAMAH-call to start Salaat
X4 اللَّهُ أَكْبَرُ X2 Allah is the greatest	اللَّهُ أَكْبَرُ
X2 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ X2 I bear witness there is no God but Allah	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
X2 أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ X2 I bear witness Muhammad is the messenger of Allah	أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ
X2 أَشْهَدُ أَنَّ عَلِيَّ وَليُّ اللَّهِ X2 I bear witness Ali is the beloved of Allah	أَشْهَدُ أَنَّ عَلِيَّ وَليُّ اللَّهِ
X2 حَيَّ عَلَى الصَّلَاةِ X2 Hasten to prayer	حَيَّ عَلَى الصَّلَاةِ
X2 حَيَّ عَلَى الْفَلَاحِ X2 Hasten to success	حَيَّ عَلَى الْفَلَاحِ
X2 حَيَّ عَلَى خَيْرِ الْعَمَلِ X2 Hasten to the best deed	حَيَّ عَلَى خَيْرِ الْعَمَلِ
Not to be recited in Adhan X2 Indeed the Salaat has begun	قَدْ قَامَتِ الصَّلَاةُ
X2 اللَّهُ أَكْبَرُ X2 Allah is the greatest	اللَّهُ أَكْبَرُ
X2 لَا إِلَهَ إِلَّا اللَّهُ X1 There is no god but Allah	لَا إِلَهَ إِلَّا اللَّهُ

LESSON 3 - 4: TRANSLATION OF SALAAT

Translation	Action	Dhikr
I am offering ____ prayers, __ rakaats, For the pleasure of Allah	Niyat	I AM OFFERING ____ PRAYERS, __ RAKAATS, قُرْبَةً إِلَى اللَّهِ
Allah is the greatest	Qiyam	اللَّهُ أَكْبَرُ
In the Name of Allah, the most Compassionate, the Merciful All praises belong to Allah the Cherisher, the Sustainer, Developer and Perfector of the worlds, the most Compassionate, the Merciful Master of the Day of Judgement. Thee only do we Worship, and Thee alone do we ask for help Keep us along the straight path, the path of those whom Thou has blessed Not of those whom Thou art angry, nor of those who go astray.	Qiraat Suratul Hamd & Suratul Ikhlas	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ
In the Name of Allah, the most Compassionate, the Merciful Say He is God, the One, the Unique. God the Changeless, the Independent. He begets not, Nor is He Begotten. And there is no one equal to Him.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ اللَّهُ أَكْبَرُ
Allah is the greatest	Qiyam	اللَّهُ أَكْبَرُ
Glory Be To My High Sustainer And I Praise Him – O Allah Send You Blessings On Muhammad And His Progeny	Ruku	سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
God listens to one who praises Him Allah is Great	Qiyam	سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُ أَكْبَرُ
Glory to God Free from all defects is my All-Highest Lord, and with His praise I adore Him - O Allah Send You	1 st Sajdah	سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Translation	Action	Dhikr
Blessings On Muhammad And His Progeny		
Allah is Great I ask Allah, my Lord, to cover up my sins and unto him I turn repentant Allah is Great	Juloos	اللَّهُ أَكْبَرُ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ اللَّهُ أَكْبَرُ
As per 1 st Sajdah (See above)	2 nd Sajdah	As per 1 st Sajdah (See above)
Due to the Vigour given by Allah, and because of the vitality from Him I rise and stand	Dhikr when rising for next rakaat	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ
Second Rakaat		
Recitation of Suratul Hamd & Suratul Ikhlas	Qiraat	See above
O our Lord! Bestow upon us good in this world And good in the Hereafter, and protect us from the torment of the Fire. Allah is Great	Qunoot	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَاعِدَابِ النَّارِ اللَّهُ أَكْبَرُ
Ruku & Sajdahs to follow as per above		
I bear witness that there is no God except Allah He is One, without any partner And I bear witness that Muhammad is His slave and Messenger O our God, bless Muhammad and the Progeny of Muhammad.	Tashahud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Due to the Vigour given by Allah, and because of the vitality from Him I rise and stand	Dhikr when rising for next rakaat	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

Third Rakaat		
Translation	Action	Dhikr
Glory to God, all praise belong to God, and there is no God but Allah and God is Great	Qiraat	سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
Ruku & Sajdahs to follow as per above		
I bear witness that there is no God except Allah He is One, without any partner And I bear witness that Muhammad is His slave and Messenger O our God, bless Muhammad and the Progeny of Muhammad.	Tashahud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Peace be unto thee, O Apostle and the mercy of God and His bounties Peace be unto us and unto the virtuous servants of God Peace be unto ye all, and the mercy of God and his bounties. God is Great. There is no God but Allah O our God, bless Muhammad, and the Progeny of Muhammad.	Salaam	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

LESSON 5: INTRODUCTION TO SALAAT-UL-JAMAAT

Definition: Salaat-ul-Jamaat means prayers that are offered in gathering (i.e. more than two people).

Benefits

Praying in congregation provides us with rewards both in this world and the hereafter; some of which are listed and illustrated below:

Love & Co-operation



Unity & Prestige of Islam

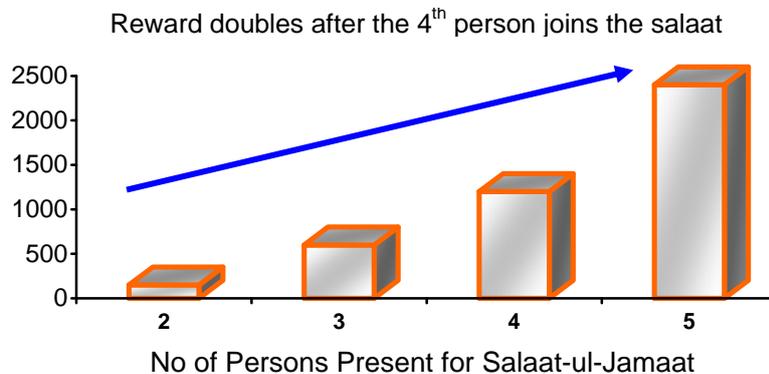
Discipline / Islamic Equality



Unlimited Reward

Allah has put a very big reward for Salaat-ul-Jamaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Salaat-ul-Jamaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

Rewards



After the 11th person joins, only Allah knows the reward we get

LESSON 6: SALAAT-UL-JAMAAT – CONGREGATIONAL PRAYER

Importance of Salaat-ul-Jamaat

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

1. 25 times better than the prayers offered alone. 📖 1409
2. It is not permissible to absent oneself from nor abandon congregational prayers intentionally. 📖 1410
3. When Salaat-ul-Jamaat is being offered, it is Mustahab for a person who has already offered his prayers alone, to repeat the prayers in congregation. 📖 1412

Conditions of Salaat-ul-Jamaat

The following are a few examples of the conditions of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 263 - 275).

- 📖 1416 – As a precaution, Mustahab prayers cannot be offered in congregation in any situation except:
 - Istisqa prayers (invoked for rain); or
 - Prayers which were obligatory during the presence of Ma'soom Imam (A.S) but became Mustahab during his occultation like Eid ul Fitr and Eid ul Azha
- 📖 1462 – The Imam of the congregation prayers should be: Baligh, adil, of legitimate birth, Sane and be able to recite the Salaat correctly



Mustahab Acts

1. Learned and pious persons occupy the first row. 📖 1491
2. Rows of the congregation are properly arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder. 📖 1492

LESSON 7: HOW TO JOIN SALAAT-UL-JAMAAT

Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 st Rakaat, better to join in:	☑	☑			
Imam in 2 nd Rakaat better to join in:	☑	☑			
Imam in 3 rd \ 4 th Rakaat, better to join in:		☑			
Imam in 3 rd \ 4 th Rakaat (Qiyam):	Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyat to furada.				
If you do not know which Rakaat it is always join in:		☑			
You enter the Mosque it is the last Sajdah, you perform your Niyat and Takbiratul Ehram and then go into:			☑	During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakaat when Imam completes Salam.	
Extra note:		Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakaat.			

EXERCISE – SALAAT-UL-JAMAAT

1. You join in Qiyam when the Jamaat is in the 3rd Rakaat. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Suratul Hamd. What should you do in this situation?

2. You join when the Imam is in Ruku' and are not sure whether you reached the Ruku' of the Imam or not. What should you do in this situation?

3. With road construction going on, Fatema decided to offer her salaah before leaving for the mosque, as she knew that she might not arrive in time for Salaah-e-Jamaat. However, when she arrived at Stanmore, the program had been delayed due to the absence of Mukhi Saheb and Salaah-e-Jamaat was about to start. What will she do?

4. You arrive at the mosque when the Imam is reciting the last Tashahud and you wish to earn the Thawaab of Salaah-e-Jamaat. What can you do?

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

	DHOHR	MAGHRIB
a) Suratul Hamd		
b) Bismillahir-Rahmanir-Rahim		
c) Qunoot		
d) Tasbihat-e-Arba'		
e) Dhikr of Ruku'		
f) Dhikr of Sajdah		
g) Tashahud & Salaam		

LESSON 8: SALAAT-UL-JUM'A - FRIDAY PRAYER

Definition – Jum'a prayers (weekly congregational prayers) are prayed every Friday throughout the year and are referred to as Friday prayers

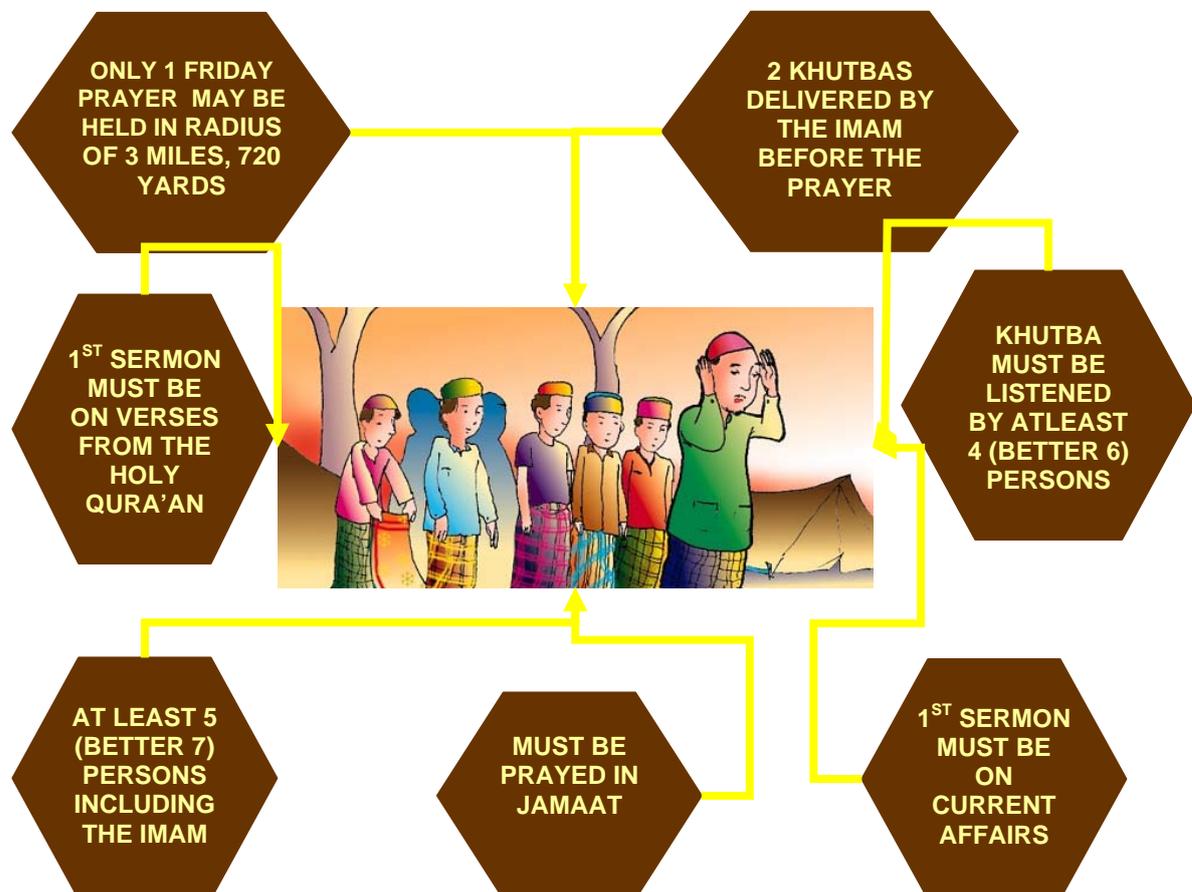
Benefits – Jum'a prayer has to be prayed in Jamaat, therefore all the benefits of praying in congregation apply.

Importance – Suratul Jum'a, Surah No. 62, Verse 9 says,
'O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know'

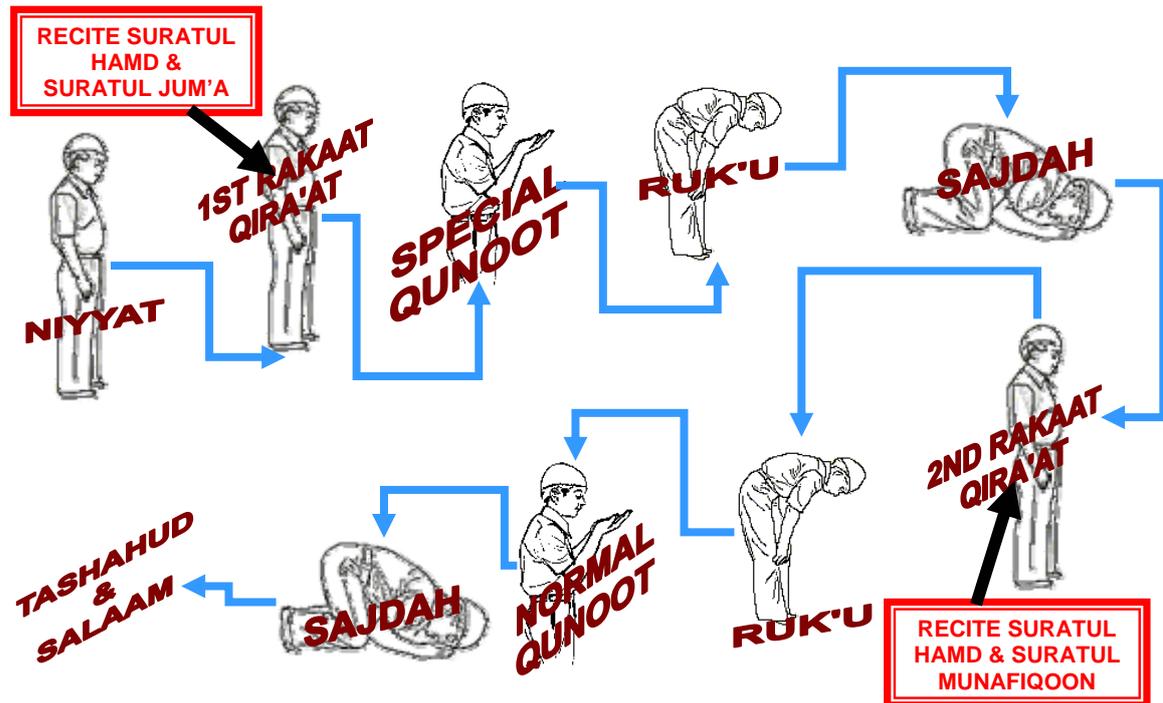
Wajib-e-Ayni & Wajib-e-Takhyiri (Relating to Salaat-ul-Jum'a)

Prayers to be performed on Friday					
Imam	Term	Definition	Zohr	Jum'a	Asr
Present	Wajib-E-Ayni	Obligatory act	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Absent	Wajib-E-Takhyiri	Choice of alternatives (Choose between two or more wajibats, but s/he cannot leave both)	You can choose between these two – but cannot leave out both.		<input checked="" type="checkbox"/>

Conditions for Salaat-ul-Jum'a:



LESSON 9: METHOD OF PRAYING SALAAT-UL-JUM'A



EXERCISE – SALAAT-UL-JUM’A

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. 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.

1. _____ 2. _____
3. _____ 4. _____
5. _____ 6. _____

2. What is the name of one special Ziyaarat recited on Friday (normally after the Friday prayers)?

3. 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).

4. What is the name of a special bath (Ghusl) done on a Friday? Is this bath Wajib or Sunnat?

5. 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).

1. _____
2. _____
3. _____

6. Read the translation of Suratul Jum'a (Surah no. 62 in the Holy Qur'an). Find and write down the translations of 3 Ayaats about Salaatul Jum'a from this Surah.

1. _____

2. _____

3. _____

7. 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?

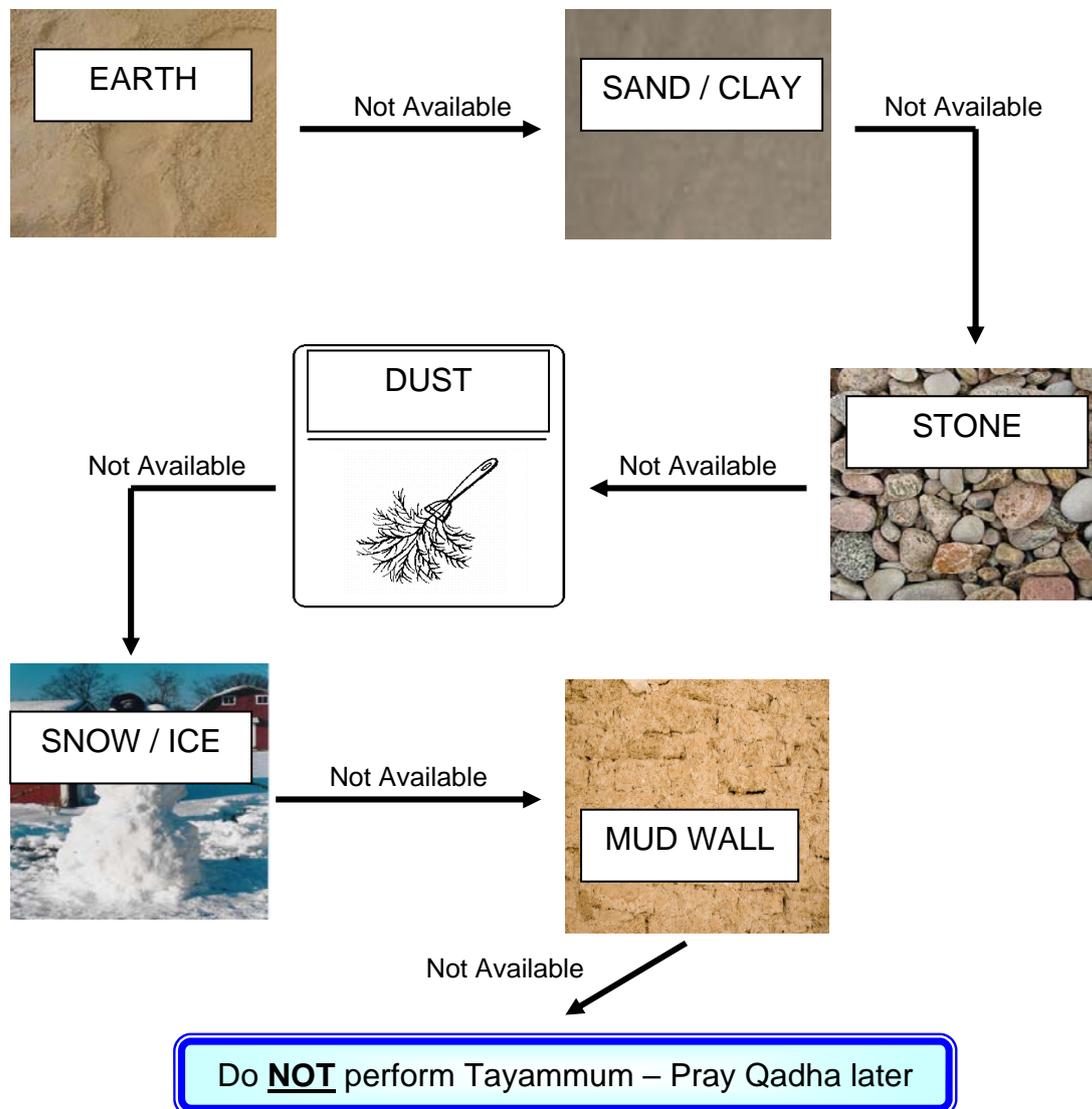
8. What are the advantages and benefits of this prayer?

LESSON 10: TAYAMMUM

We perform Tayammum when 📖 655 - 691

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

Tayammum can be done on 📖 692 – 700



The Things On Which Tayammum Is Performed

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

LESSON 10: METHOD OF PERFORMING TAYAMMUM

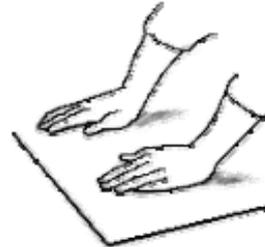
📖708

1. Niyyat



I am performing
Tayammum (give
reason) Wajib
Qurbatan ilallah

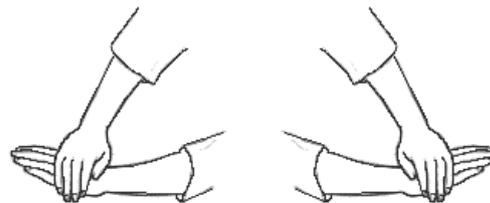
2. Strike both your palms on the
thing that you are doing
Tayammum on e.g. Earth



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



4. Wipe The Entire Part Of The
Back Of The Right Hand With
The Palm Of The Left Hand And
Repeat The Same With The
Right Hand Over The Left



Mustahab Act:

To strike the hands on the earth again and wipe the back of the Hands again

📖 709



📖 713 – Unless you are performing 2 Tayammum together,
one instead of a Ghusl and the other instead of Wudhu,
there is no need to specify what the Tayammum is for

EXERCISE - TAYAMMUM

Mohamed and his family went on a camping holiday. It was quite a dry area and they didn't think they would be able to find water for Wudhu. So they offered their prayers with Tayammum. Later on in the day, they did find water and noticed that it was not Qadha yet. What do you think they should do?

Cold water made Zainab's grandmother's hands hurt and her skin would tighten up and hurt a lot. Can her grandmother perform Tayammum?

Their plane had crashed and there was still no sign of the rescue men whom they had been able to contact via the radio. There was very little water and if it were used for Wudhu, there wouldn't be enough to last until the rescue men got there. What do you think they should do?

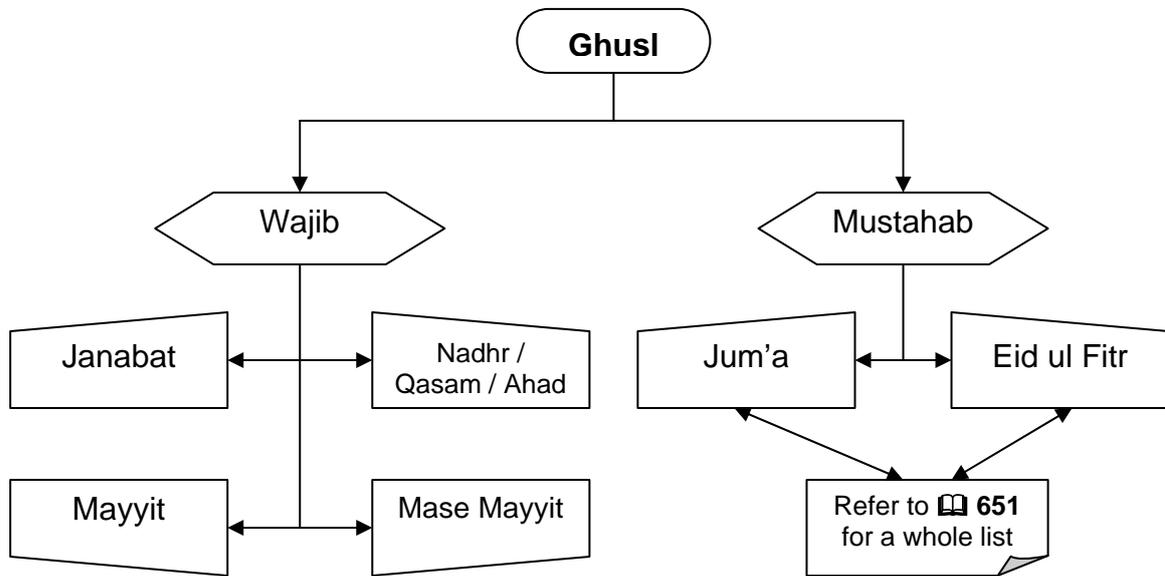
The shirt I was wearing had a bloodstain on it. I had enough water to either make my shirt Pak or perform Wudhu. At the same time, I do not have anything on which to do Tayammum. I am totally confused. Would you please advise me?

Hasnain's palm had had to be stitched and bandaged when he hurt himself. How will he perform Tayammum?

Bapa was not able to do Tayammum, so he asked Abbas, his son to help him. Can Abbas help him and if so, how will he do that?

LESSON 11: GHUSL – GENERAL MASAILS

It means to have a bath in order to wash the body.



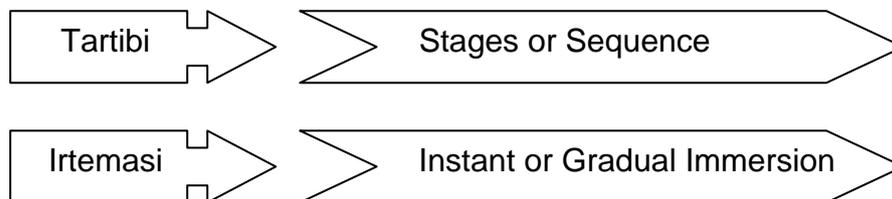
Conditions Of Ghusl

- Water must be Pak, pure (Mutlaq) and taken with permission (Mubah) **📖 378**
- Place where Ghusl is performed must be Mubah **📖 386**
- Niyyat should be of Qurbatan ilallah **📖 386**
- It must be performed without help **📖 386**
- All obstructions must be removed **📖 386**

Remember: There Is No Need: **📖 386**

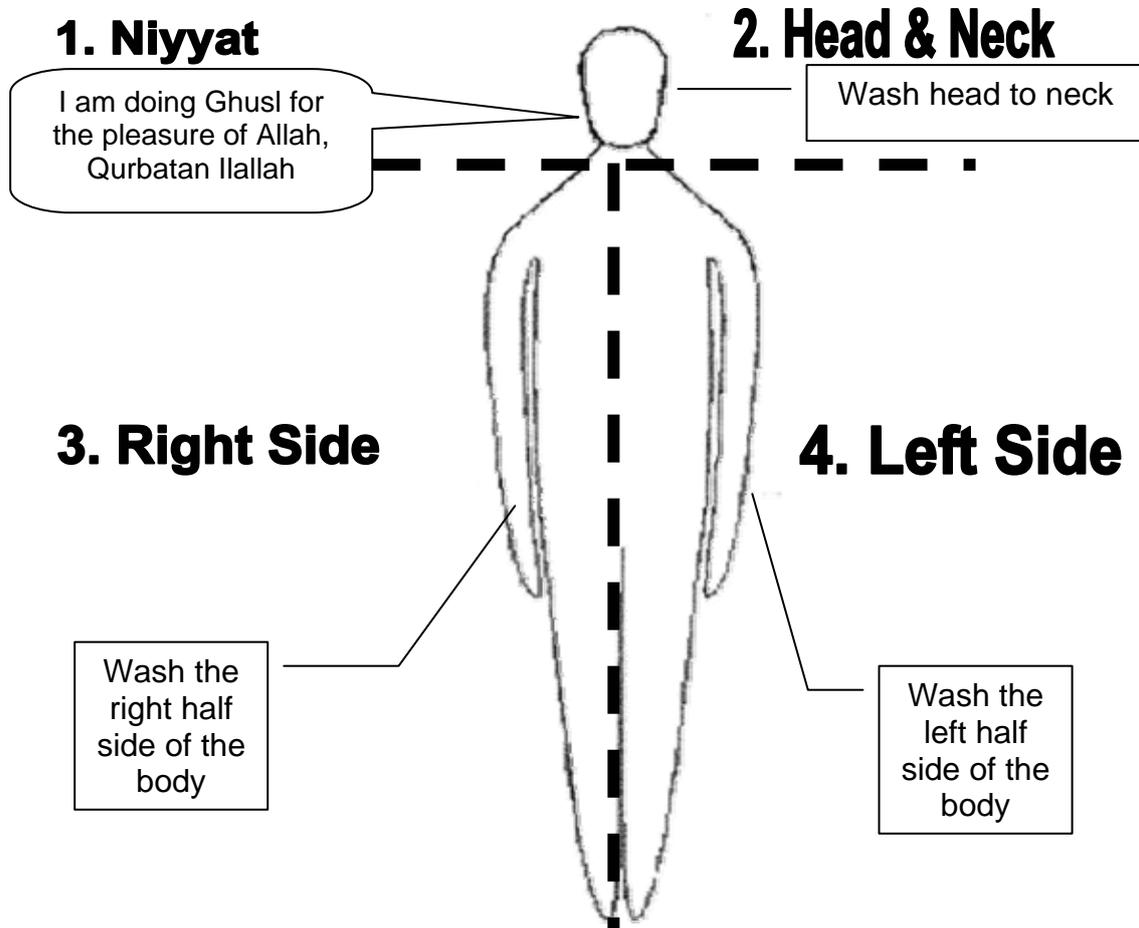
- To make the body Pak before starting Ghusl
- For the body to be washed downwards from the head
- For Tartib – delay between different actions of Ghusl is allowed

Methods of Ghusl **📖 366**



LESSON 11: HOW TO PERFORM GHUSL

Ghusl-e-Tartibi = Ghusl in Stages & Sequence. 📖 367



Ghusl-e-Tartibi can also be performed by washing the whole body together after washing the head and neck

Ghusl-e-Irtemasi = Instant or Gradual immersion. 📖 373

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

If however, you wish to perform the Ghusl-e-Irtemasi gradually, then it is necessary that:

- The whole body out of the water before starting the Ghusl.
- Then you submerge your body gradually into the water with the intention of Ghusl. 📖 374



When Performing Ghusl-e-Irtemasi In One Go, You Must Ensure That The Water Reaches All Parts Of The Body At One Time.

EXERCISE - GHUSL

Shaahid was washing the left side of his body when he realised that he had not washed his face. What will he do?

Zahid was performing Ghusl-e-Juma and was washing his right side, when he realised that he had not washed his head. What advise would you give him on how to complete his Ghusl?

Hasnain passed wind while performing Ghusl. What will he do, keeping in mind that it was a Wajib Ghusl and he was to offer his prayers afterwards?

Describe briefly how you would perform:

Ghusl-e-Tartibi:

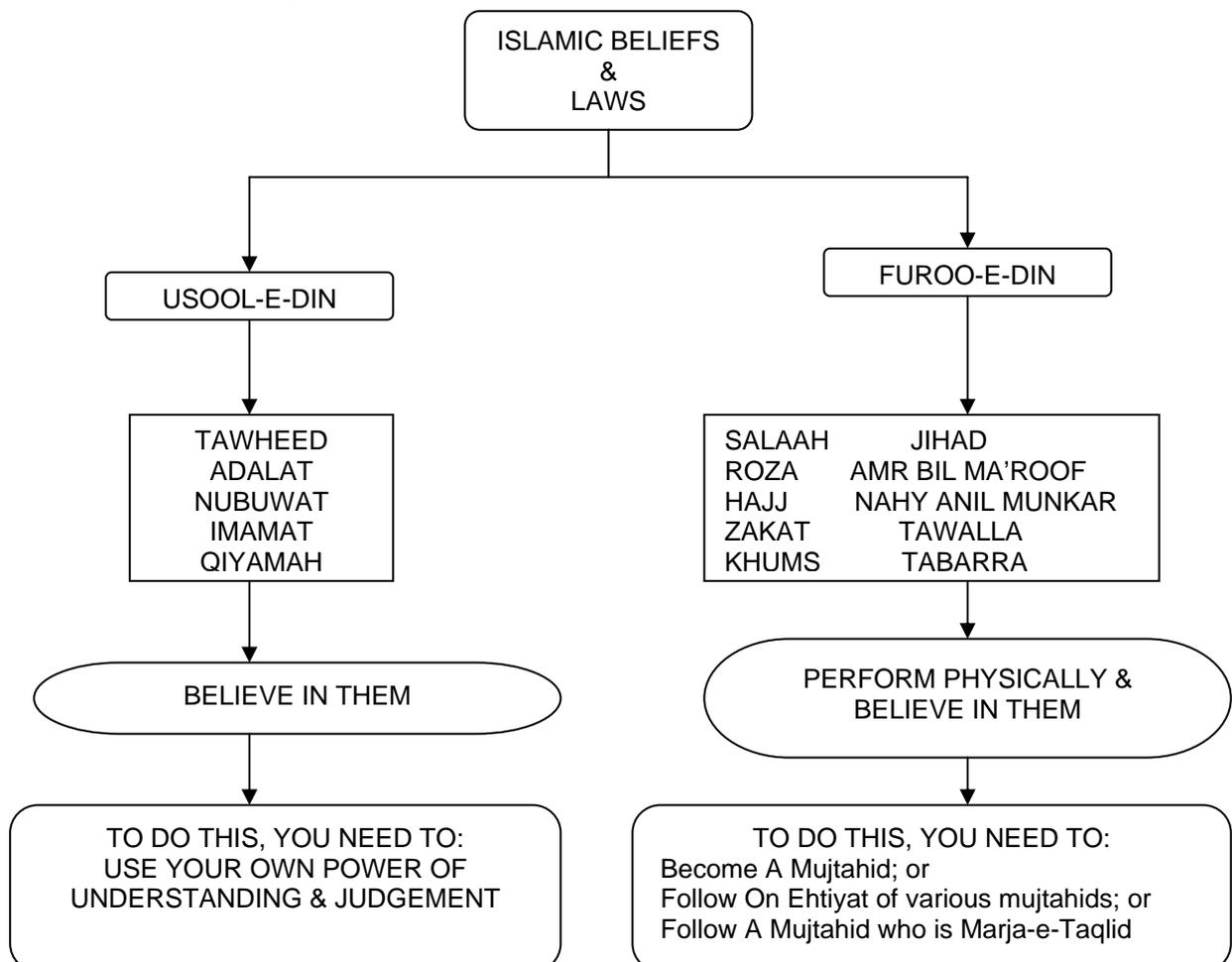
Ghusl-e-Irtimasi:

LESSON 12: TAQLID

TAQLID

- TAQLID means obeying Islamic Laws according to the ruling of a Mujtahid.
- Mujtahid is an expert in the ruling of Islamic Laws.
- Muqallid is a person who does TAQLID
- Marja' is more knowledgeable than various other Mujtahids and usually has a book on Islamic Jurisprudence (Fiqh) in print, e.g. "Islamic Laws" by Ayatullah Khui and Ayatulla Seestani.
- Muqallid is a person who does TAQLID.
- When doing Taqlid, there are 4 ways of obtaining the judgements of the Marja'a. They are:
 - * Hearing direct from the Mujtahid
 - * Judgement quoted by two people
 - * From a satisfactory source
 - * From a book presented by the Mujtahid

Every male and female has to follow (Wajib) rules regarding Furoo-e-din (Branches of Religion)



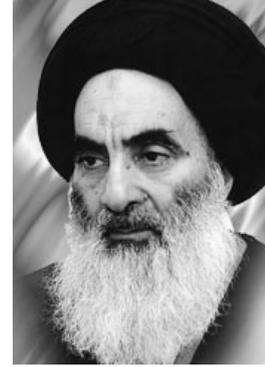
MARJA'E

Qualities Of A Mujtahid Or Marj'a

1. Baligh
2. Aqil (Sane)
3. Ithna-asheri
4. Adil (Just)
5. Alive
6. Mujtahid
7. A'alam (Most Knowledgeable)
8. Legitimate
9. Good memory
10. Male

Present Marja'e

Name: Ayatullah As-Seyyid Ali Al-Hussaini As-Seestani
Birthday: 9 Rabiul Awwal 1349 A.H
Place of Birth: Mashhad, Iran
Home at present: Najaf, Iraq
Father: Sayyid Mohammad Baqir



Sources used by Mujtahids to give Fatwa are:

1. Quran
2. Sunnah
3. Ijma (Consensus)
4. Aql (Reasoning)

📖 11 – It is obligatory for a follower to learn the masails which are of daily importance

LESSON 13: GENERAL DISCUSSION REGARDING TAQLID

Notes to keep in mind when referring to Fatawa (Rulings)

1. **EHTIYATE WUJUBI:**

If a Mujtahid gives a ruling, which is Ehtiyate Wujubi, then you may either act upon it or turn towards the teachings for that fatwa only to the next most A'alam living Marja e.g. If Ayatullah Seestani has made a particular fatwa Ehtiyate Wajib, then you may follow him and consider that fatwa to be Wajib, OR, get a second opinion from the next most A'alam Mujtahid (like Ayatullah Khamenei) on that Fatwa only. If you follow the same Mujtahid, then you will consider the ruling as Wajib.

2. **EHTIYATE MUSTAHABI:**

Where a Mujtahid has given a ruling of Ehtiyate Mustahabi, one has option of performing or not performing the action.

Below Are Some Questions Regarding TAQLID

1. ***Why do we do TAQLID for Furoo-e-din and not Usool-e-din?***

Roots of religion cannot be followed blindly or by inheritance. One should have belief in these facts through understanding and reasoning but without any compulsion. Furoo-e-din are the laws directly given to us by Allah through his Messenger Prophet Muhammad (S) and the Holy Qur'an and one needs to follow them and since they are the laws of Allah, one is not allowed to do as one wishes.

2. ***Is it necessary to utter the Niyat?***

No, it isn't necessary to utter one's Niyat, however, it has to be done with one's Mujtahid in mind. Upon becoming Baligh, one must do TAQLID immediately.

3. ***What happens to my A'maal if I do Niyat for TAQLID late?***

This depends on the Mujtahid A'lam, if he says it's fine then your A'maal are accepted otherwise your A'maal are BATIL and Qaza has to be paid. Agha Khui and Agha Gulpayghani used to say that A'maals are accepted; and that only repentance (Istighfar) is necessary.

4. ***As Qur'an is one of the sources of guidance, how does it manage to meet the changes in our needs?***

Our Holy Prophet (S) has said:

"..... The Qur'an has a beautiful exterior and a very deep interior. It has no final limit. After every apparent limit comes another limit. Its wonders have no end and its freshness does not fade".

Imam Ja'far as Sadiq (A) has said:

"The Qur'an has not been revealed for a fixed period, or for a particular nation. The Qur'an is for all ages and for all the human beings. Hence it is ever fresh and new for the people.

Apart from the Qur'an, the Mujtahids use Hadith. Ilmul Hadith is the study of narration of a Hadith, different sources of a Ahadith, whether or not the narrators are reliable, trustworthy or false.

There are a few differences in Fatawa of Mujtahideed and this is, briefly, due to:

- 1) Difference in understanding the interpretation (tafseer) of Qur'an.
- 2) Difference in understanding the context Hadith.
- 3) Difference in judging the chain of narrators.
- 4) Difference in understanding Usul-ul-Fiqh.

In Islamic History, since Ghaibat-e-Kubra began, many Marja's have passed through the chain and played important part by contributing to the study of Fiqh (Islamic Jurisprudence) and general Islamic Studies. We must make an effort to study the life histories of these great figures including that of our present Marj'a.

ALWAYS DO TAQLID AND REMEMBER....

A person who performs his religious duties without acting on the Fatawa of a Mujtahid who fulfils all the requisite conditions, he is guilty of carelessness in religious matters and is answerable before Allah.

EXERCISE – TAQLID:

1. In what ways can one obtain a verdict from a Mujtahid?

2. Shabbir acted according to the fatwa of Ayatullah Khui who died. Later, he followed the living Mujtahid but then changed his mind. Can he follow Ayatullah Khui again?

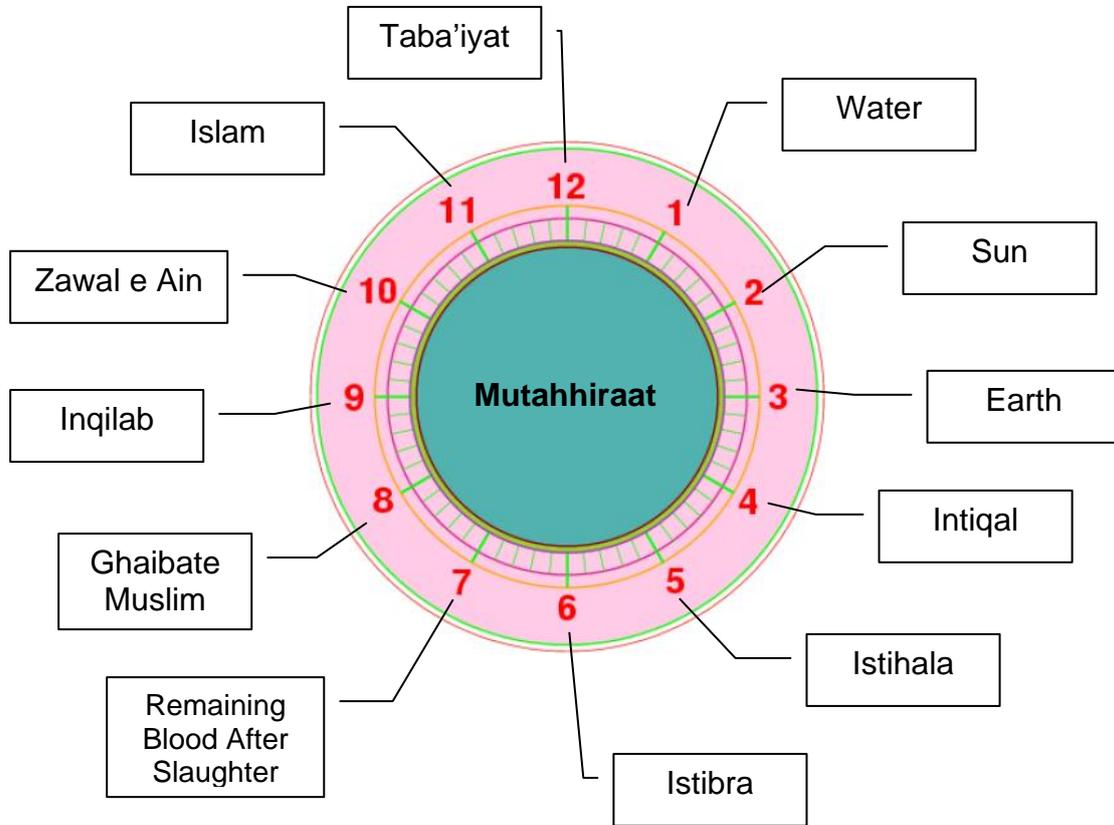
3. If a najis vessel is washed once with kurr water, it becomes Pak, although as a precautionary measure, it should be washed three times. This is one of the fatwa's of Ayatullah Seestani. Can you, as the follower, just wash the vessel with kurr water once and leave it at that?

4. Are your actions valid without the taqlid of a Mujtahid?

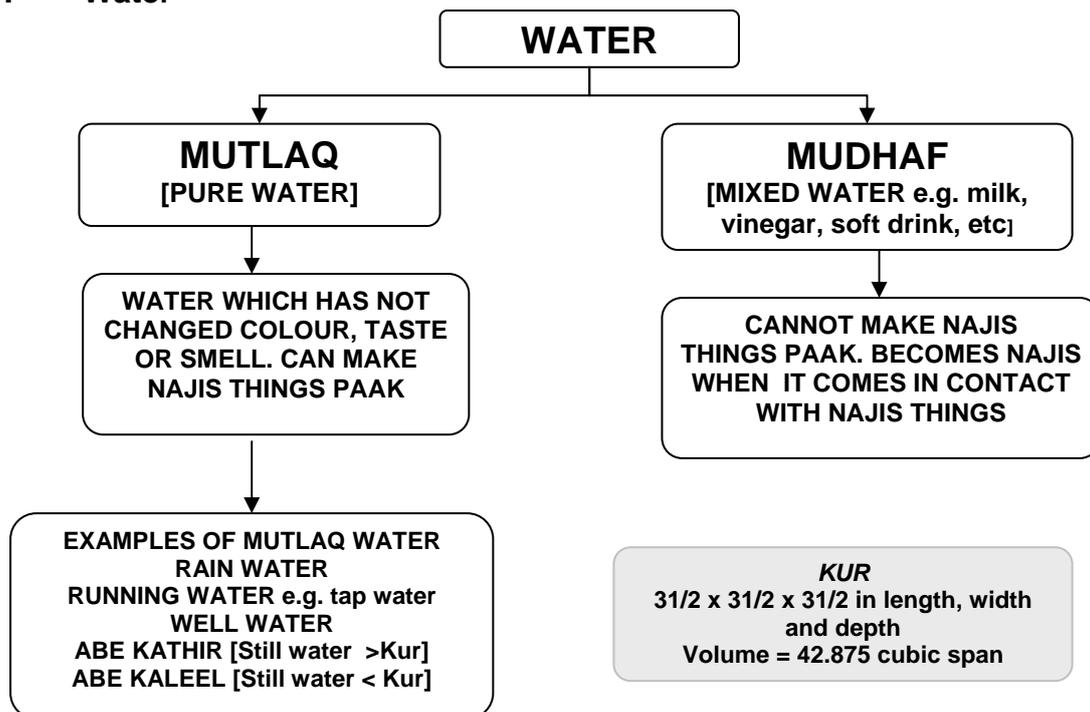
5. Can you act according to what is written in the Mujtahid's book, even though you suspect that the verdict might have changed?

LESSON 14: MUTAHHIRAAT INTRODUCTION & EXPLANATION OF WATER

Mutahhiraat are those things that make Najis things Pak. 📖149



1. Water



Water Makes Najis Things Pak If:  150

- It is Pure and not mixed
- It is Pak itself
- It does not become Mudhaf (mixed) when a Najis thing is being washed
- No small particles remain after washing the Najis thing

**Water that is less than Kur becomes najis
When it comes into contact with Najasaat  26**

Examples of cleaning najasat with water

**TOES HAVE
BECOME NAJIS
WITH BLOOD**

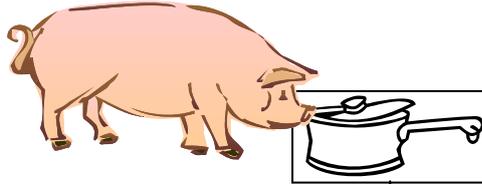


CLEAN THEM....

**ONCE WITH
ABE KATHIR**

**ONCE WITH
ABE KALEEL**

POT LICKED BY PIG



**7 TIMES WITH
ABE KALEEL**

**7 TIMES WITH
ABE KATHIR**

LESSON 15: MUTAHHIRAAT: EARTH, SUN, ISTIHALA & INQILAB

2. Earth 184

The earth makes the soles of our feet and shoes Pak if:

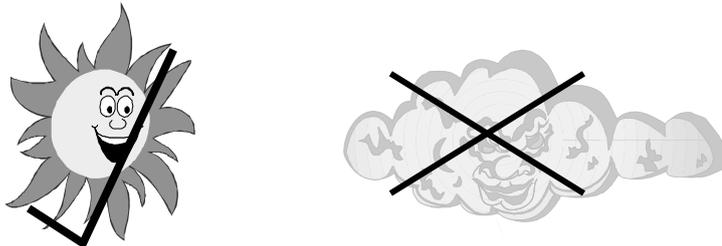
- The earth is Pak
- The earth is dry
- The Najasaat has stuck from the earth
- The thing that has stuck on the sole of the foot or shoe is cleared e.g. dog pooh



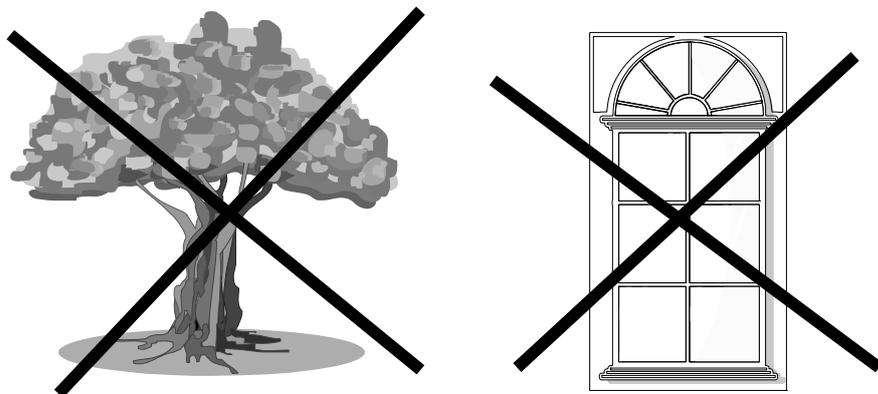
3. Sun 192

The Sun makes the earth, buildings and walls Pak if:

- The Najis area is sufficiently wet
- Any Najasaat is stuck it is removed first
- There is no obstruction between the Najis area and the Sun
- Only the Sun makes it dry and that it's not too windy
- The whole Najis area becomes dry in one go.



NB - The Sun DOES NOT make the trees, grass, windows or doors PAK.  193



4. Istihala

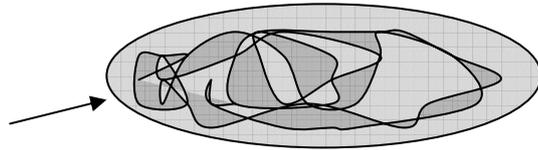
It literally means **TRANSFORMATION**

If a Najis thing changes in such a way that it cannot be called what it originally was it becomes Pak. 📖 196

E.g. If Najis wood is burnt and is reduced to ashes, then the ashes are Pak



Najis wood burning



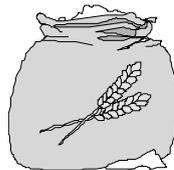
Pak ashes

NB

However, if the change is not such that it cannot be associated to the original Najis thing, then it doesn't become Pak. e.g. If Najis wheat is ground into flour or used to bake bread it doesn't become Pak.



Najis



Najis



Najis

5. Inqilab

It literally means **CHANGE**

Any Liquor which becomes vinegar by itself, or by mixing it with vinegar or salt, becomes Pak. 📖 199

Najis wine



Pak Vinegar

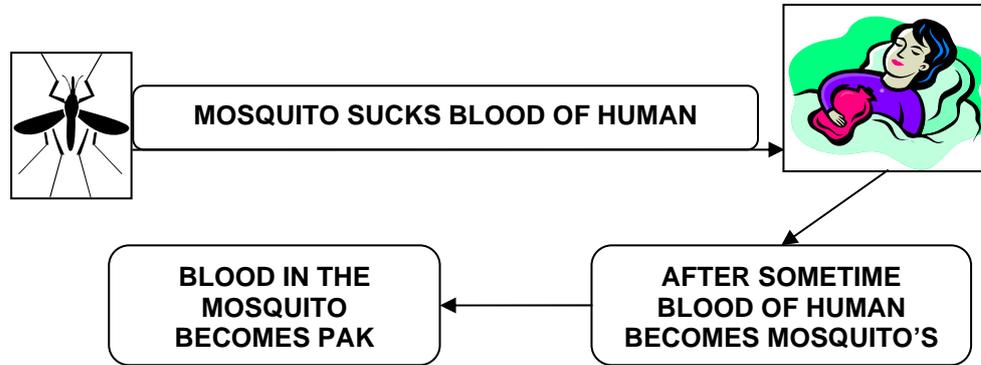
LESSON 16: MUTAHHIRAAT: INTIQAL, ISLAM & TABA'İYAT

6. Intiqal

It literally means **TRANSFER OR CHANGE OF PLACE**

If an insect that is bloodless sucks the blood of human being, after a short period of time when this blood becomes part of the insect's body, it is Pak.

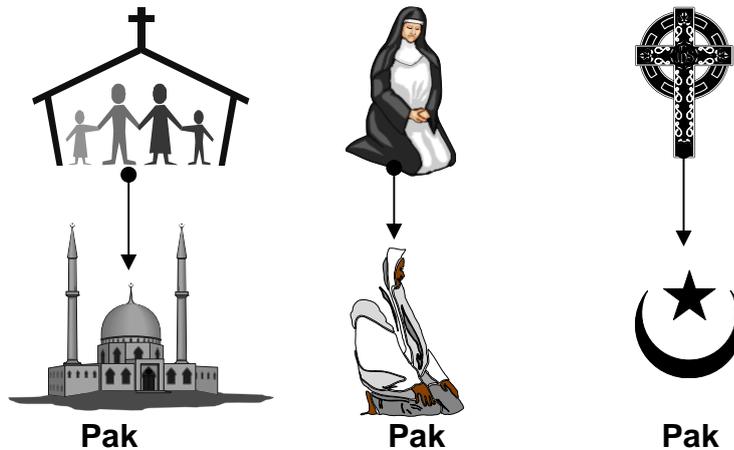
📖 210



7. Islam

When a Non-Muslim believes in the Oneness of God and the Prophethood of Muhammad (s.a.w.), in whatever language, s/he becomes a Muslim and is Pak.

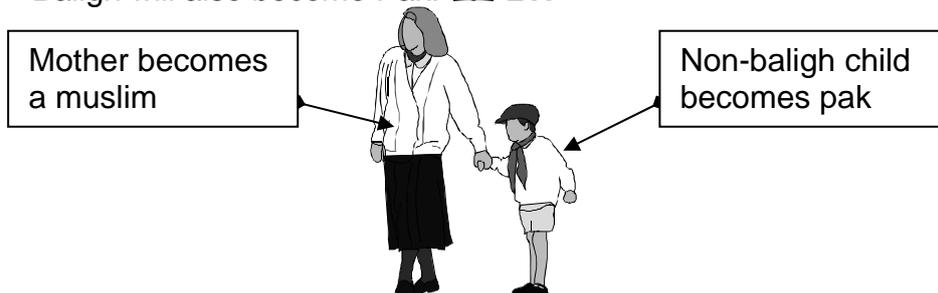
📖 212



8. Taba'iyat

This is when a Najis thing becomes Pak as a result of another thing becoming Pak. 📖 215

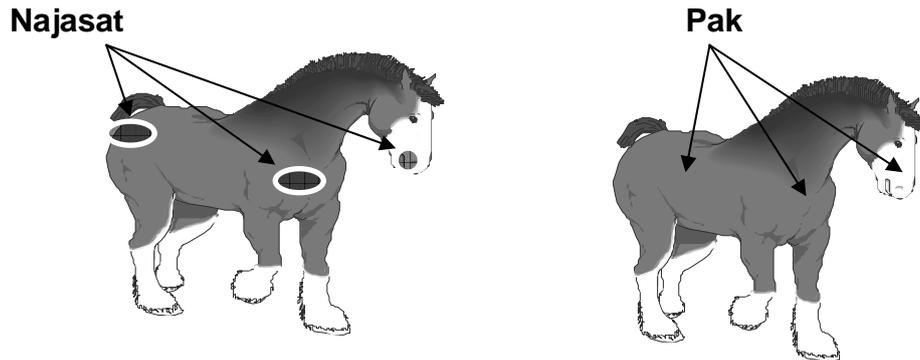
E.g. When a Kafir becomes a Muslim, his or her children who are not yet Baligh will also become Pak. 📖 217



LESSON 17: MUTAHHIRAAAT: ZAWAL-E-AIN, GHAIBAT-E-MUSLIM, ISTIBRA & REMAINING BLOOD FROM SLAUGHTER

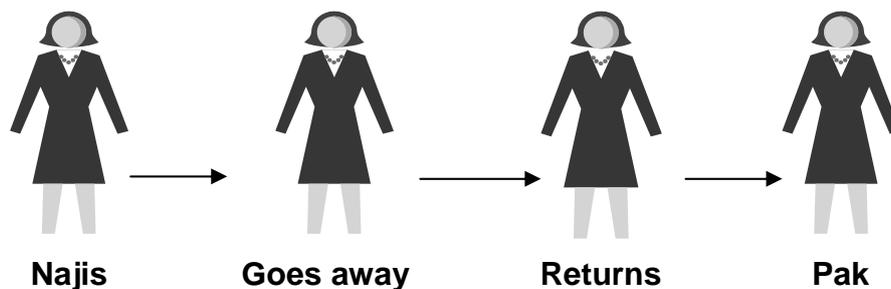
9. Zawal-e-Ain

This is the removal of Najis-ul-Ayn. That is, if there is a Najasat on the body of an animal, like blood, for example, it becomes Pak when the Najasat is rubbed off or just disappears. 📖 222



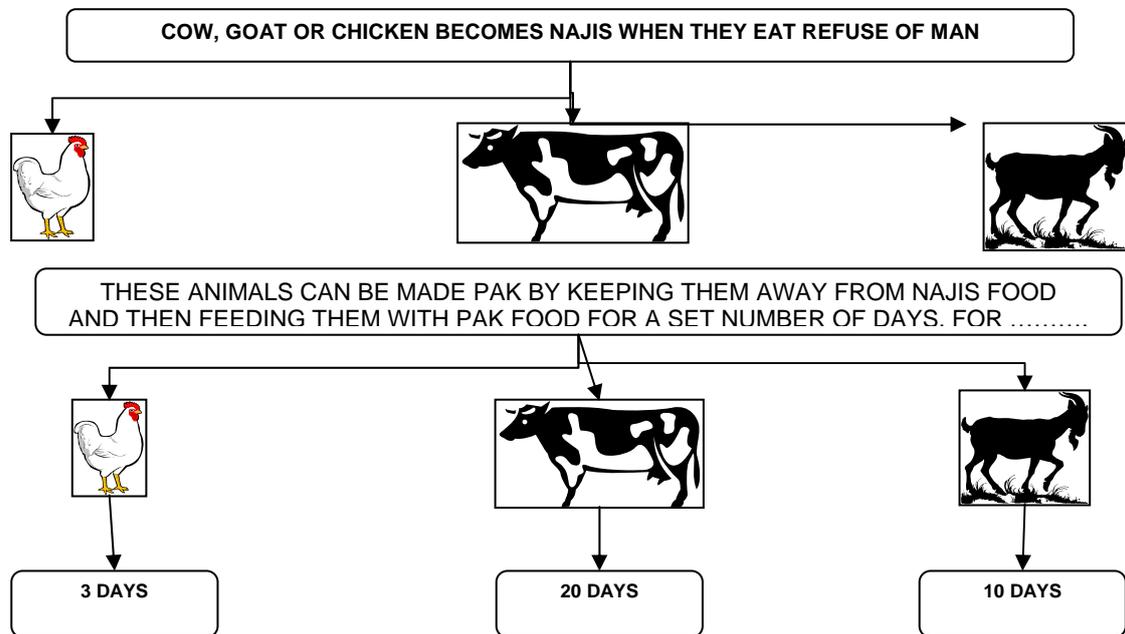
10. Ghaibat-e-Muslim

When the body, clothes, household utensils, etc, that have been in the possession of a Muslim, who is a strict follower of the Shariah, become Najis and thereafter, the Muslim disappears, the Najis thing can be considered Pak, if you believe that s/he must have washed them. 📖 227



11. Istibra

Istibra Means Halaal Animals Become Najis When They Eat Refuse Of Man



12. Remaining blood from Slaughter

When a halaal animal is Slaughtered according to Shariat, and when its blood flows out in normal quantities, the remaining blood in the body is tahir

EXERCISE - MUTAHHIRAAT

Having finished eating, Sajjad noticed that blood was coming out from his gums and coming in contact with the food stuck between his teeth. Is the food Najis? Explain.

Sarah was an unbeliever who embraced Islam. Will her children become Pak or not? Explain.

Abbas urinated in his bed and his mother put the wet mattress out in the sun so that it could become Pak as it dried. Is she right? Explain your answer.

Shabbir got a job washing dishes at a restaurant. Although it was a Halal restaurant and didn't sell alcohol, they allowed their customers to bring their own. How should Shabbir wash the glasses to ensure that they are Pak?

Mujtaba had washed away blood that had been on his shirt and made it Pak with water. However, there was still a trace of the colour of blood. Is his shirt Pak or Najis? Explain.

Muhammad was walking home from school when he accidentally stepped on some dog poo. How can he make the soles of his shoes Pak without washing them?

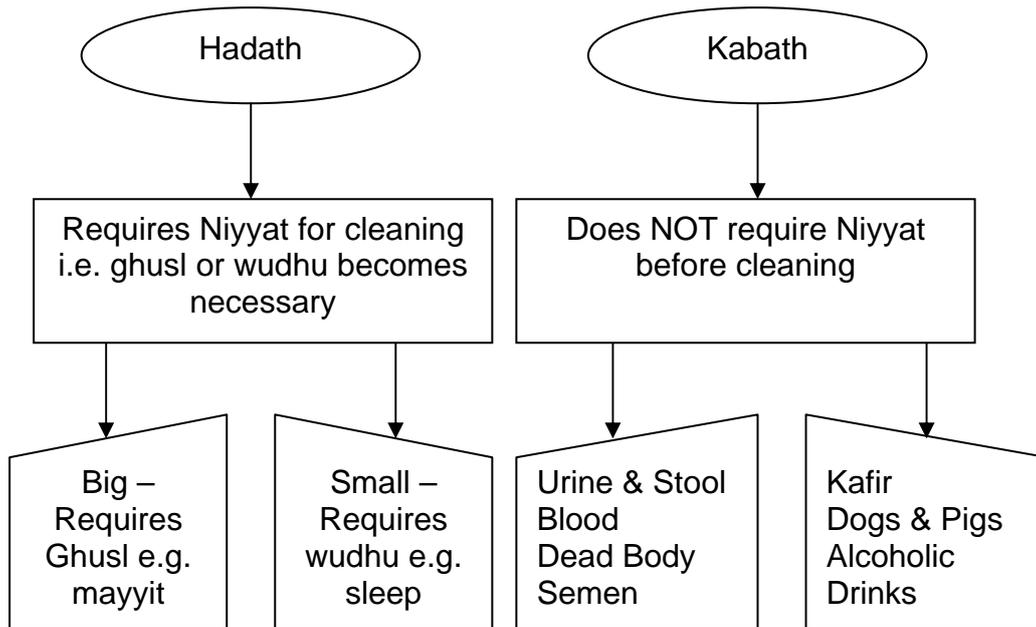
LESSON 18: NAJASAT

Those things that are considered unclean by Shariah.

Najasat Facts 126

- They are unclean by themselves and make others things unclean by contact.
- To make others things unclean, either one thing must be moist or wet.

Kinds of Najasat



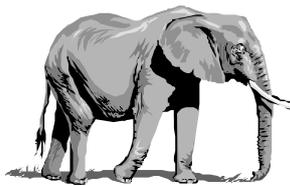
LESSON 19: DETAILS ON NAJASAT 1

1. Urine & Stool 85

The Urine and Stool of animals whose meat is Haraam and whose blood comes out with a gush is NAJIS.

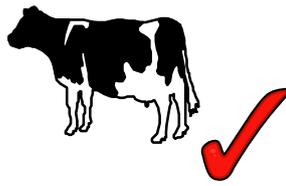
However, the Urine and Stool of any animals who do not both these requirements, is PAK.

E.g.1: An elephant



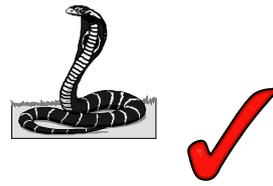
Meat is Haraam
+
Blood gushes?
Urine and Stool
NAJIS

E.g. 2: A cow



Meat is HALAAL
+
Blood gushes
Urine and Stool
PAK

E.g. 3: A snake



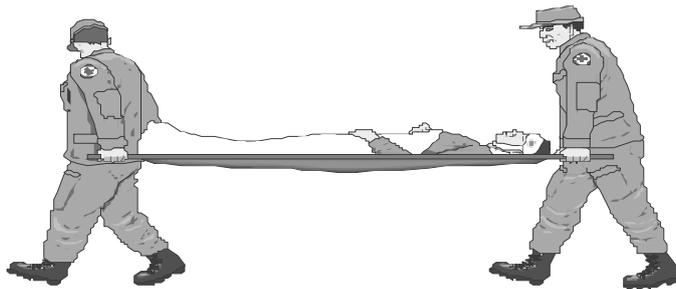
Meat is Haraam
+
Blood DOESN'T gush
Urine and Stool
PAK

2. Semen 88

The semen of human beings, and of every animal whose blood comes out with a gush, when its jugular vein is cut, is Najis.

3. Dead Bodies 89

All living things whose blood gushes out are NAJIS when they die.

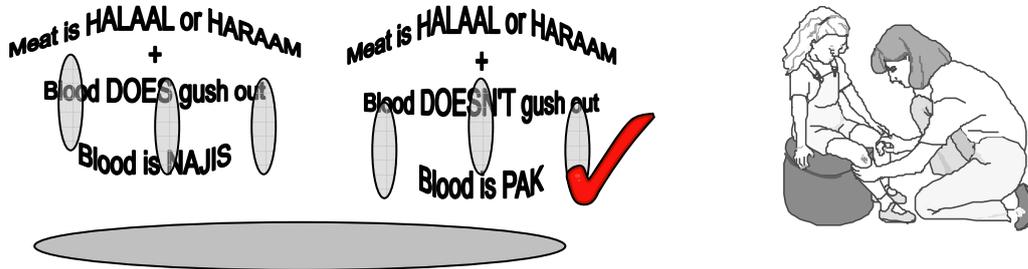


The dead body of a Muslim becomes **PAK** after being given Ghusl according to the Islamic Shariah.

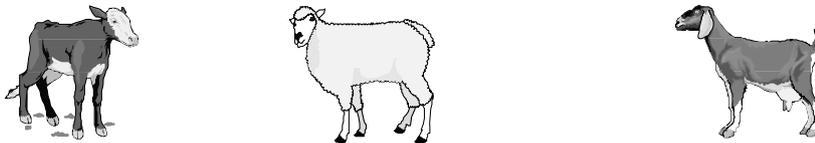
LESSON 20: DETAILS ON NAJASAT 2

4. Blood 97

This is NAJIS of all living things whose blood comes out with a gush, regardless of whether their meat is Halaal or Haraam.



However, the remaining blood of animals whose meat is HALAAL is PAK, if they have been slaughtered according to the Islamic Shariah.  98



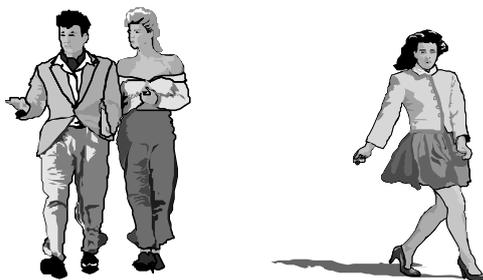
5. Dogs And Pigs 106

All dogs and pigs living on land are NAJIS, to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



6. Kafirs 106 & 107

A Kafir is a person who does not believe in God or the Day of Judgement – they are NAJIS to the extent that their hair, nails, teeth, bones and sweat are also NAJIS.



7. Alcoholic Drinks 112

All kinds of alcoholic drinks are NAJIS, whether it a liquid intoxicant or a mild beer.



EXERCISE - NAJASAT

Aaliya went to the dentist and had one tooth removed. Although there was quite a bit of cotton wool, she could still taste some blood in her mouth. Should she keep spitting it out or can she just swallow it? Why?

Haider was having his breakfast of eggs, and waffles when he noticed that the egg yolk had a bit of blood in it. Will he be able to eat his egg?

Salmaan was cooking at University for the first time. As he cut the potatoes to put in a pan of boiling water, he cut his finger and a drop of blood fell into the pan. As it was boiling water, he added his potatoes and let them cook and then he ate it. Did he make the right decision? Explain.

Aamina's little brother's nappy leaked and the carpet had become Najis. At that moment her friend arrived to play with her and her clothes were wet as it was raining outside. Will Aamina have to tell her of the Najasat on the carpet? Explain.

LESSON 21: JABIRA – INTRODUCTION & PRACTICAL APPLICATION

JABIRA - The material or the medicine used for bandaging wounds.



Wudhu Al-Jabira: Wudhu on the bandage or a splint, which has been fixed on those parts of a person's body, which are related to Wudhu

Ghusl Al-Jabira: Ghusl you have to perform on a bandage or splint, which has been fixed on any part of your body.

You would perform wudhu al-jabira when:

- The Jabira cannot be removed
- Water is harmful to the wound
- When there is an un-bandaged wound
- When there is an un-bandaged fracture

How Would You Perform Wudhu Al-Jabira

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

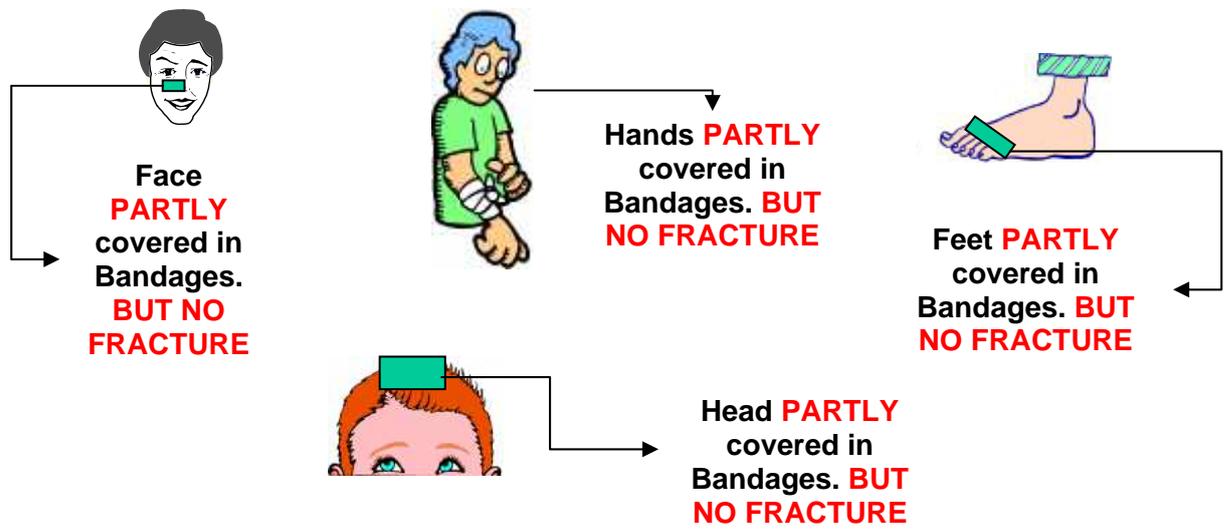
For the affected areas:

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

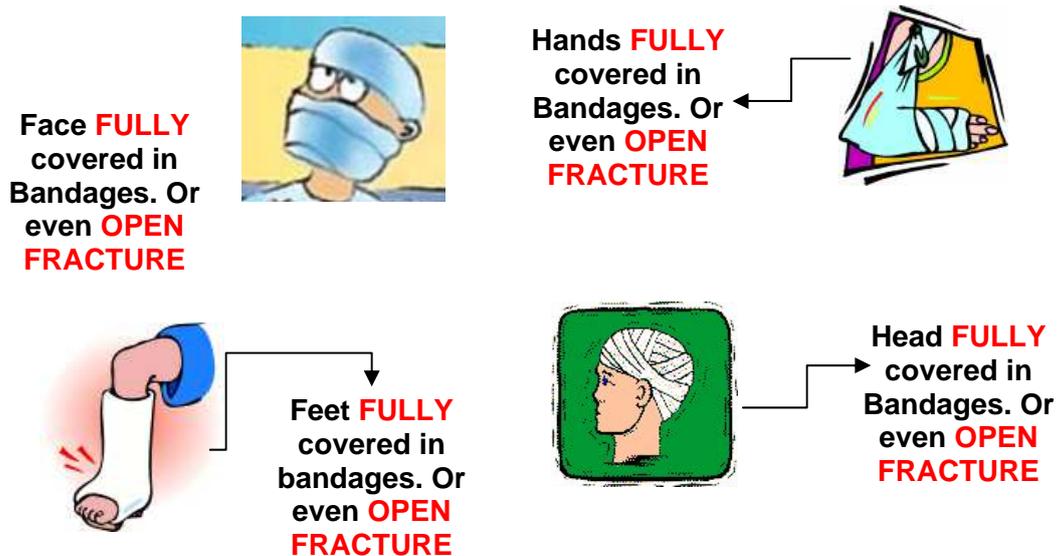
When any part of Wudhu is partly covered with a Jabira but there isn't a fracture – you will perform Wudhu Al-Jabira
📖 **331**

LESSON 22: PRACTICAL APPLICATION OF JABIRA

When To Do Wudhu Al-Jabira



When To Do Wudhu Al-Jabira and Tayammum



EXERCISE - MASAILS OF JABIRA

Mujtaba went to play cricket on Sunday and unfortunately got hit by the ball and broke his nose. After operating on it the doctor put a bandage on it, which he said could not be removed for at least 2 weeks. How will he do Wudhu for Salaat?

Masoom was doing his Fiqh exam and as he tried to white out a mistake in their essay, he accidentally spilt all the white out on his hands. By the time he got home, it had dried on his hands and would not wash off. As at the time he had nothing else he could use to remove it, how will he do Wudhu for his Salaat?

Husain had a bandage on his broken ankle and he could not remember his Jabira Masails, nor could he get hold of his Fiqh teacher to ask him and was not sure whether he could just perform the Ghusl or if he would have to perform Tayammum as well. What should he have done under the circumstances?

Javad had an eye disease and his doctor had asked him to keep his eyes closed so that his medicine would work a lot quicker. What will he do for Salaat?

There was no wound or fracture on my hand, but when I used water, my skin would become tight and hurt. What will I do?

LESSON 23: SIFAATE SUBUTIYA

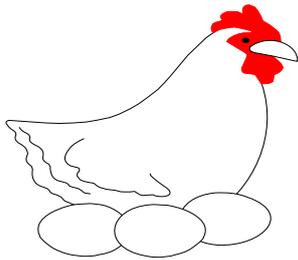
SIFAATE SUBUTIYA = The positive attributes which are befitting Allah.

Some of the Positive Attributes of Allah

QADEEM = Allah is Eternal. He has neither a beginning nor an end.

Unlike us, there was a time we weren't there, then we were born and one day we will die.

E.g. Egg – Chicken - Hen



It wasn't there



It was born



It will die

Allah has no beginning because there has never been a time when He was not there, so He wasn't born and He has no end because there will never be a time when He will not be there.

QAADIR = Allah is Omnipotent. He has power over everything, and everyone

E.g. If we are afraid of something or someone, we should pray to Allah for help and not turn to Super heroes like Superman or Superwoman who aren't real.



Allah made everything and has power over everything and everyone.

There is no one and nothing stronger than Him, He is the strongest.

That is why we should only ask Allah for help because only He can really help us.

AALIM = Allah is Omniscient i.e. He knows everything.

Nothing can be kept a secret from Allah.

He knows what you shout, what you whisper, even what you think and do not say out loud.

He knows when you are good and when you are bad.

He knows if you are telling the truth and when you are lying.

He knows when you are happy and when you are sad.

He knows when you need help and He helps you.

He knows everything.



HAI = Allah is Alive and will remain alive forever.

**Without Allah, nothing can survive in this world.
Allah looks after everything and everyone.
He makes sure everything works properly.
When we die, we will return to Allah**

MUREED = Allah has His own discretion in all affairs. He does not do anything under compulsion.

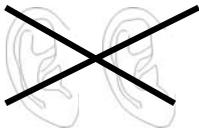
Allah made everything and everything belongs to Him. He can do whatever He likes without having to ask anyone.

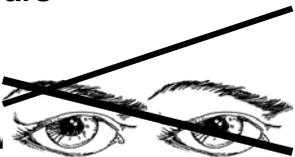
E.g. if a toy belongs to a child, s/he does not need to ask anyone's permission to play with it. But, if it belongs to someone else, then s/he has to get permission.

Allah made everything. So, He does whatever He wants..

Whatever Allah does is always good. He never does anything evil.

MUDRIK = Allah sees and hears everything although He has neither eyes nor ears.

 Allah has no eyes or ears

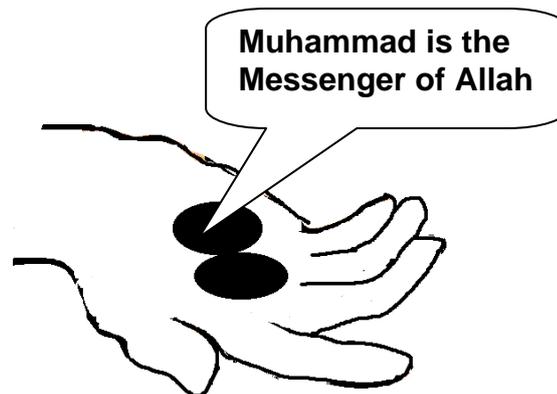
HOWEVER, 

**There is nowhere that you can hide w
see you.**

**There is nothing that you can say which Allah cannot
hear, even if you whisper it ever so softly.**

MUTAKALLIM = Allah is the Master of the word.

He can create speech in anything as He did in with the pebbles, when the people asked Prophet Muhammad (s.a.w.) to prove that he was a Prophet. .



SADIQ = Allah is truthful.

Allah never lies

AND

He always keeps His Promises

LESSON 24: SIFAATE SALBIYYAH

SIFAATE SABIYYAH = the negative attributes that cannot be found in Allah.

Some of the Negative Attributes of Allah

SHAREEK = colleague or partner.

Allah has neither a colleague nor a partner.
We recite in Suratul Ikhlas that there is only One God
He is totally independent
He has no parents or children
A person who believes that Allah has a partner is called a Mushrik



MURAKKAB = Compound or Mixed

Allah is not made of anything.

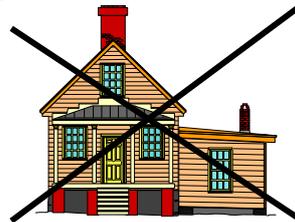
He cannot be divided even in the imagination.

MAKAAN = Place

Allah is not at a fixed place.

He has no BODY.

He is EVERYWHERE.



HULOOL = Entering

Nothing can enter Allah nor does He enter anything or anybody.

E.g. It is wrong, what the Christians believe about Jesus being reborn in God's spirit.

MAHALE HAWADIS = Subject to change

**Allah never changes
He is everywhere
He has no BODY
He has no need to change.
He is Perfect
being reborn in God's spirit.**

MAR-I = Visible

**Allah is not visible.
He has not been seen NOR
will He ever be seen because He has no BODY.**

IHTIYAJ = dependence or need

**Allah does not depend on anybody
He does not need anything
We recite in Suratul Ikhlas that there is only One
God AND
He is totally INDEPENDENT – (SAMAD)**

SIFATE ZAID = Added qualification

**The attributes of Allah are not separate from His Being.
E.g. When we say that Allah is Aalim, it does not mean that
His knowledge is separate from His Existence.
There has never been a time when Allah had less knowledge.**

EXERCISE 23-24: SIFAATE SUBUTTIYA AND SIFAATE SALBIYYAH

Match the meanings with the appropriate attribute

1	Qadeem		A	Allah is not at a fixed place, as He has no BODY. He is everywhere
2	Qadir		B	Nothing can enter Allah nor does he enter anything or anybody
3	Aalim		C	Allah does not depend on anybody nor does he need anything.
4	Hai		D	Allah has neither a colleague nor a partner.
5	Mureed		E	He has not been seen nor will He ever be seen, because he has no BODY.
6	Mudrik		F	The attributes of Allah are not separate from His Being.
7	Mutakallim		G	This means Subject to change. Allah cannot change.
8	Sadiq		H	Allah is not made of anything. He cannot be divided even in the imagination.
9	Shareek		I	He has power over everything, and every affair
10	Murakkab		J	He knows everything. Nothing remains a secret from Him.
11	Makaan		K	He has neither a beginning nor an end.
12	Hulool		L	This means that Allah is true in His word and promises.
13	Mahale Hawadis		M	It means that Allah is the Master of the word, i.e. He can create speech in anything
14	Mar-l		N	It means that Allah is Alive and will remain alive forever.
15	Ihtiyaj		O	It means that Allah sees and hears everything though He has neither eyes nor ears.
16	Sifate Zaid		P	He does not do anything under compulsion.

LESSON 25: CONTEMPORARY ISSUES:

Question: If a dog licks my body or clothes, how should I purify it?

Answer: It is sufficient to wash it once. However, if the water is little, it is necessary to rid it of the water by wringing

Question: Is it permissible to keep a dog? If not, why?

Answer: It is permissible to keep a guard dog but it is Najis.

Question: What is the fatwa regarding the use of perfumes on which it is "alcoholic"? Are these kinds of perfumes Najis and is it permissible to use them?

Answer: Such perfumes are clean and it is permissible to use them.

Question: What is the ruling concerning the alcohol found in some dental products like mouthwash and others?

Answer: It is clean.

Question: What is your opinion on Muslims eating in non-Muslim or even Muslim owned and operated restaurants which serve Halal food however also serve alcoholic drinks? If the alcohol is not being consumed at our table, does this change the ruling?

Answer: If alcohol is not consumed at your table, there would be no objection and you can eat Halal food in that restaurant. Yes, if going to such a restaurant is considered bad for the reputation of a Muslim, it is not permissible to eat in there

Question: In the West, there are many public laundry places in which Muslims and non-Muslims wash their clothes. Is it permissible for us to pray in the clothes washed in such facilities, especially when we have no knowledge whether or not the washing machines are connected to the kurr water² at some stages of the washing, and whether or not it purifies the clothes in the process of washing?

Answer: There is no problem in praying in those clothes that were pure before washing them [in such facilities] as long as you are not aware that they have become impure. [In other words, what goes in the public washing machine as pure comes out as pure unless you are sure that it has become impure.]

Question: The people residing in Europe are of different faiths, nationalities and religions; and when we buy moist or wet food items, the shopkeeper may touch it with his hands. Since we do not know his religion, can we consider that food as pure?

Answer: As long as it is not known that the hands of the shopkeeper were Najis, the food is to be considered Tahir

Question: What about the leather products made in a European country, if we are unaware of the source of that leather? It is said that some European countries import cheap leather from Muslim countries and then use it for manufacturing various products. Can we consider such leather pure? Are we allowed to say Salaat in them? Can such a weak probability [about it originating from a Muslim country] be given any credence?

Answer: If the probability of the leather originating from a zabiha (an animal slaughtered Islamically) source is so weak that people would not normally give any credence (for example, the probability of 2%), it is to be considered impure and this cannot be used in Salaat. But if the probability is not so weak, it can be considered pure and using it in Salaat would be permissible

Question: What is the limit separating lawful from unlawful music? If the criterion is its being labelled entertainment or amusement then this is not clear according to convention because there are differences of opinion on that.

Answer: The separating limit is its being of suitable quality for the gatherings of amusement and of immorality

Question: What is the ruling on so-called music in present customary usage?

Answer: It is of two kinds. One of them suits the places of amusement and entertainment and thus listening to it is prohibited. The other one is other than this and therefore is not prohibited

Question: Some types of music are broadcast before the recitation of the noble Quran or the Adhan, before the religious program begins or during. Is it permissible to listen to it? Also Musical interludes and music that precedes announcement of the news?

Answer: The great majority of them are of the second type and thus are lawful

Question: Is it permissible to listen to religious songs?

Follow up: You mean religious phrases that are composed with musical tunes that are common amongst the people of amusement and entertainment?

Response: Yes.

Answer: It is prohibited to listen to them. The same ruling applies to all phrases that are not for pleasure and amusement ó such as supplication or dhikr ó but composed with these musical tunes

Question: Classical music is believed to soothe excited nerves, and is also prescribed at times for treatment of some psychological ailments. Is it permissible for me to listen to it?

Answer: Yes, it is permissible to listen to music which is not suited for the gatherings of amusement and entertainment

Question: Music with pictures that is associated with television films, popular serial programs, the aim of which is to raise the degree of excitement of the viewers in accordance with the atmosphere of the film. For example, if the exhibited scene is frightening, then this music helps in prompting fear and its effect on the viewers.

Answer: The great majority of them are of the lawful type

Question: The buying and selling of flutes, musical recordings and the like, from among the instruments of pleasure and amusement, is prohibited. However, there are instruments made for children's amusement. Is it permissible to buy and sell them?

Answer: It is permissible as long as they are not classified among the instruments of forbidden pleasure and amusement

Question: What is the ruling on saying assalaamu [alaikum] (Islamic salutation, meaning peace be with you) to the People of the Book or unbelievers? Also, is it permissible to send them seasonal greetings, such as on Christmas?

Answer: There is no harm in initiating the salutation, albeit Makrooh (undesirable act) except out of necessity, under whose remit comes urf. Responding to their salutation should be by uttering [the word] alaik (with you). There is no harm in greeting them on their occasions

Question: Are shaking of hands with girls allowed?

Answer: A Muslim man is not allowed to shake hands with a woman without a barrier, such as gloves, unless refraining from shaking hands will put him in a considerable harm or unbearable difficulty. In the latter case, he is allowed to shake hands to the extent of necessity only

Question: There are two mosques in one city and Friday prayer is held in both of them? Given that they are very close to each other, is the prayer valid?

Answer: If the distance between the two mosques is one Farsakh (5/5km approximately) or more, the prayers are in order

Question: Does performing Friday (jumu'ah) prayer compensate for noon (zuhr) prayer or not? Is Friday prayer superior to the noon prayer?

Answer: Performing Friday prayer in such a way that all appropriate conditions are fulfilled, according to the shari'ah, is superior to performing noon (prayer). If the mukallaf performs it (Friday prayer) as such, then it (Friday prayer) replaces it (zuhr)

Question: Is Friday prayer obligatory?

Answer: It is wajib-e takhyeri, meaning it is obligatory but optional at the same time; that is, if a person says Friday prayer, he does not have to say Noon

Question: Are the Sikhs considered to be among the followers of the past revealed religions like the Jews and the Christians?

Answer: They are not counted among the People of the (Revealed) Books (the Ahlul Kitab).

Question: Are the Bhuddhists among the Ahlul Kitab?

Answer: They are not from them

Question: The floor of most houses in the West is covered with carpet which is glued to the floor in such a way that it is difficult to lift it off. How can such a carpet be rendered pure (Tahir), if it becomes impure with urine or blood? The water used to purify in both the cases could be qalil or kathir. Please explain the ruling in both cases.

Answer: If it is possible to wipe the water off the carpet by using a piece of cloth or a vacuum cleaner, it can be purified with qalil water, provided that the water is wiped off the carpet, in the process. Conversely, it must be purified by kathir water [i.e., by using a hose pipe connected to the tap].

Question: Can the clothes washed with liquid detergent in laundry facilities owned by a non-Muslim be considered Tahir while knowing that Muslims as well as non-Muslims wash their clothes there?

Answer: If you do not know that the clothes have come into contact with a source of Najasah, you can consider them Tahir (pure).

Question: If blood is seen in the yolk or the white part of the egg, does it make the egg impure and Haraam for us? Is there a solution for it?

Answer: The clot of blood inside the egg is pure, but it is Haraam [for consumption]. Therefore, the egg can be eaten by removing the blood from it, provided it not very minute and been absorbed in it. [In the latter case, is not removable, then the egg becomes Haraam.]

Question: The people residing in Europe are of different faiths, nationalities and religions; and when we buy moist or wet food items, the shopkeeper may touch it with his hands. Since we do not know his religion, can we consider that food as pure?

Answer: As long as it is not known that the hands of the shopkeeper were Najis, the food is to be considered Tahir.

FIQH SYLLABUS – CLASS 10B

Lesson Topic

LESSON 1:	PREPARATION FOR SALAAT
LESSON 2:	THE MUNAFIYAT OF SALAAT
LESSON 3:	SALAAT – E – QASR
LESSON 4:	SALAAT – E – QASR – WORKED EXAMPLES
LESSON 5:	SHAKIYAAT-E-SALAAT – CASES OF DOUBTS
LESSON 6:	SHAKIYAAT-E-SALAAT – CASES OF DOUBTS
LESSON 7:	SHAKIYAAT-E-SALAAT – SALAAT-E-EHTIYAT
LESSON 7:	SHAKIYAAT-E-SALAAT – SAJDAH-E-SAHV
LESSON 8:	SALAAT – E – AYAAT
LESSON 8:	METHOD OF RECITING SALAAT – E – AYAAT
LESSON 9:	SALAATE EIDAIN - EID PRAYERS
LESSON 10:	METHOD OF RECITING SALAATE EIDAIN - EID PRAYERS
LESSON 11:	EHKAME MAYYIT - INTRODUCTION & SAKARAAT
LESSON 12:	EHKAME MAYYIT – JUST AFTER DEATH
LESSON 13-14:	EHKAME MAYYIT – GHUSL
LESSON 15:	EHKAME MAYYIT – HUNOOT
LESSON 16:	EHKAME MAYYIT – KAFAN
LESSON 17:	EHKAME MAYYIT – SALAATE MAYYIT
LESSON18:	EHKAME MAYYIT - VISITING THE GRAVEYARD (ZIYARATE QUBOOR) & SALAATE WAHSHAT
LESSON 19-23:	AQAID – LESSONS WILL BE COVERED BY ABBAS JAFFER AND HANDOUTS WILL BE GIVEN
LESSON 24-25:	CONTEMPORARY ISSUES

LESSON 1: PREPARATION FOR SALAAT

Before you start your Salaat you must prepare yourself. This is known as **MUQADDAMATUS-SALAAT**.

There is a checklist to remember this. It goes QWIPTC (pronounced kweepts) and stands for:

Q	=	QIBLAH
W	=	WUDHOO
I	=	INTENTION (Niyyat)
P	=	PLACE
T	=	TIME
C	=	CLOTHES

Before starting the Salaat, we must prepare ourselves in the following manner

Q

Quibla - We must know in which direction to face



W

Wudhoo must be performed



I

Intention (Niyyat)



P

Place of prayer must be Pak



T

We must know the right time of salaah



C

Our clothes must be tahir [clean]



LESSON 2: THE MUNAFIYAT OF SALAAT

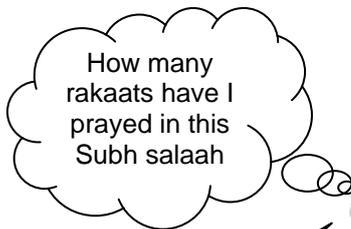
Munafiyat of Salaat are things that invalidate Salaat

There are **12 things** that can make your Salaat Batil (invalid). If any of these things happen, you will have to offer your prayers again.

Things That Invalidate Salaat

📖 1135 – 1164

DOUBTS IN FIRST 2 RAKAATS OR FAJR OR MAGHRIB SALAAT



SPEAKING INTENTIONALLY

ADDING OR LEAVING OUT WAJIBE RUKN OF SALAAT

SAY AMEEN AFTER SURATUL HAMD



EATING OR DRINKING



LAUGHING

QWIPTC

MUQADDAMATUS SALAAT NOT FULFILLED



ACTIONS THAT SHOW U R NOT PRAYING



THINGS THAT MAKE WUDHU BATIL



CRYING FOR WORLDLY THINGS



TURNING AWAY FROM QIBLAH



FOLDING ARMS INTENTIONALLY

Some Munafiyat Explained

Anything That Makes Wudhu Batil

📖1136 – 1138

It makes no difference whether it happened intentionally or by mistake.

Actions that make wudhu batil are:

- Going to the toilet; whether to pass urine or faeces.
- Passing wind from the rear. (stomach wind)
- Sleeping.
- Becoming unconscious.

Turning Away From The Qiblah

📖1140

Happens **intentionally** – **Salaat is Batil**

Happens **by mistake** and you **remember it after the time of Salaat** – **no Qadha**.

Speaking Intentionally

📖1141 – 1159

Intentionally utter a word – Salaat Batil

Clearing one's throat – does **NOT** make Salaat Batil.

If someone says Salaamun Alaykum then the person praying should reply with the same phrase and say Salaamun Alaykum

Laughing Intentionally

📖1160

Even if you feel like laughing but control yourself forcefully until your face turns red, you have to pray again.

That Which Can't Be Called Salaat

📖1161 – 1162

Any act that changes the form of Salaat, regardless of whether it was done intentionally or by mistake.

Moving the arms or even indicating something to someone with your hands will not make the Salaat batil (invalid).

**SALAAT SHOULD BE PERFORMED WITH
PRESENCE OF MIND AND HEART**

LESSON 3: SALAAT – E – QASR

A traveller has to reduce the Rakaats in Zuhr, Asr and Isha prayers, that is, he should perform two Rak'ats instead of four, subject to the seven conditions mentioned below.

7 Conditions To Be Fulfilled For Salaat-E-Qasr To Apply

1. TOTAL Travelling Distance covered is 28 miles or more
2. Town/City Boundary – HADDE TARAKH-KHUS - The traveller should be out of the boundary of the town or city.
3. Niyyat - Before starting the journey, there must be a firm intention (Niyyat) of travelling 28 miles or more.
4. Purpose of Journey - The journey should not be for a Haraam purpose.
5. Length of Stay - The intention (Niyyat) to stay must be for less than 10 days.
6. Destination - The destination should not be to a place which the traveller has made his/her hometown – WATAN.
7. Journey Frequency - The travelling is NOT the normal journey which a person does on account of work.

How The 17 Rakaats Are Reduced

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

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

"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".

To recite dua after - Zuhr, Asr and Isha Salaat is highly recommended; and to recite the above sixty (60) times rather than thirty (30) after these three prayers.

LESSON 4: SALAAT – E – QASR – WORKED EXAMPLES

London

Below is a map of the City of London. The M25 is London's boundary i.e. **HADDE TARAKHUS**.



Examples of towns or major airports outside M25:

Gatwick Airport

Stansted Airport

Luton

Stevenage

Now, let's apply these rules to everyday life by studying the lives of different people leaving in London.

Case 1 - Fatema

She lives in Harrow but is currently studying law at the University of Luton. She stays at University as this saves her commuting everyday but comes home during the weekend and holidays.

Travelling Distance	She travels a total of 40 miles on average from her home
Town/City Boundary	She is outside the city of London. She travels 16 miles one way from M25.
Niyyat	She has made a niyyat to go to University of Luton
Purpose of Journey	She is going to study – Halaal
Length of Stay	She is to stay there for 4 years to finish her course
Destination – WATAN	University will be her temporary home
Journey Frequency	As and when required
Decision	She will pray full Salaat
Reason	She is going to stay there for 4 years

Case 2 – Jawad

He and his friends have come to Manchester to attend a majlisat their friend's place

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25 i.e. boundary of London
Niyyat	To attend majlis at friend's place
Purpose of Journey	HALAAL – Parents aware of journey and journey is to listen to majlis
Length of Stay	1 day
Destination – WATAN	Not their home
Journey Frequency	Once for that day
Decision	They will pray Qasr Salaat
Reason	Their journey is for a Halaal purpose

Case 3 - Haider

He has just moved with his family to Birmingham from London. He moved because both his sons are studying at the University in Birmingham. He, however comes to work here in London.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25
Niyyat	He has made niyyat to make homes in both cities
Purpose of Journey	Moved so that he can accommodate his sons – HALAAL
Length of Stay	<u>Indefinite</u>
Destination – WATAN	He has made both cities his home
Journey Frequency	Everyday
Decision	He will pray full Salaat
Reason	He has made both towns his home town and will also be staying in Birmingham indefinitely.

Case 4 - Amena

She is a police woman and will be attending a training course at a Police Station in Stevenage.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside London
Niyyat	Amena knows that she will travel to Stevenage that day
Purpose of Journey	To attend a course– HALAAL
Length of Stay	She is going there for the day
Destination – WATAN	Destination is not her home town as Amena will commute to work everyday
Journey Frequency	One off
Decision	She will pray Qasr Salaat
Reason	This is a one off visit to Stevenage

EXERCISE - SALAAT – E – QASR

A new amusement park together with a hotel had opened up outside the city of London, where Ali and Muhammad lived. Their parents decided to go there during the half term holiday for a few days. In their excitement, they were not sure if they had travelled more than 28 miles. What should they do?

Captain Hussein is a pilot and therefore tends to travel different parts of the world. How should he offer his salaah when in different parts of the world?

Muhammad and his non-Muslim school friends went to Paris for a week and as a dare on the first night he drank a glass of beer. As he was feeling guilty for having done something Haraam, he offered his Namaaz in full. Was this a correct decision?

Sajida and her family moved to Peterborough for good from London. By chance, they had to come to London for her cousin's wedding. How will they offer their prayers in London?

LESSON 5: SHAKIYAAT-E-SALAAT – CASES OF DOUBTS

Even though we try to pray our 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:

6 of them can be Ignored 📖1176
 8 of them make Salaat Batil 📖1174
 9 of them can be Corrected 📖 1208

Six Doubts That Can Be Ignored 📖1176

Doubt has occurred after completion of Salaat



Did I do my 2nd sajdah?? Oh! No! 1

الله أكبر [X3]

Doubt has occurred after the time has passed



Did I perform my Asr prayers???

"I am praying 3 rakaats for Salaatul Maghrib, Wajib Qurbatan Ilallah" [To seek the pleasure of Allah]

Doubt has occurred after the event has been performed



Did I do Ruku???

Doubt has occurred more than once about the number of rakaats prayed



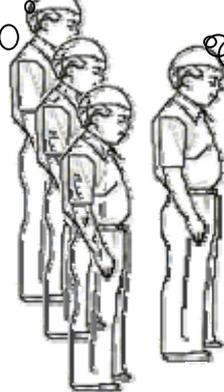
Hm!! Last rakaat I had the same doubt. This rakaat again! I don't know how many rakaats I have prayed!!

Doubt has occurred in a Mustahab Salaat



Even in Mustahab Salaat, I am having doubts!!

Doubt by Imam or the follower



Don't know what I have prayed!!

Person in doubt should follow the one who is sure

Eight Doubts That Make Salaat Batil 📖1174



Doubt about number of rakaats in a 2-Rakaat Salaat

How many rakaats have I prayed in this Fajr Salaat



Doubt about number of rakaats in a 3-Rakaat Salaat

How many rakaats have I prayed in this Maghrib Salaat



Doubt in a 4-Rakaat about the number of rakaats already prayed

How many rakaats have I prayed

Doubt in a 4-Rakaat salaat before the 2nd Sajdah



Am about to do my 2nd sajdah but am wondering if this is my 2nd or 3rd rakaat??



Doubt in a 4-Rakaat salaat whether it was 2nd, 5th or higher rakaat

Is this my 2nd, 5th or 6th rakaat??



Doubt in a 4-Rakaat salaat whether it was 2nd, 6th or higher rakaat

Is this my 2nd, 6th or 7th rakaat??



Doubt in a 4-Rakaat salaat whether it was 3rd, 6th or higher rakaat

Is this my 3rd, 6th or 7th rakaat??



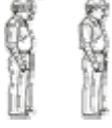
Doubt in a 4-Rakaat salaat whether it was 1st, 2nd or 3rd rakaat

Is this my 1st, 2nd or 3rd rakaat??

LESSON 6: SHAKIYAAT-E-SALAAT – CASES OF DOUBTS

Nine Doubts That Can Be Correct 1208

You can correct the following doubts without having to pray again if the doubt occurs in a 4 rakaat Salaat. The correction is made by praying Salaat-e-Ehtiyat and/or Sajda-e-Sahv which will be explained later,

WHEN	DOUBT WHETHER	DECISION	CORRECTION
After 2 nd Sajdah of 2 nd Rakaat	2 nd or 3 rd Rakaat	Take it as 3 rd	
After 2 nd Sajdah of 2 nd Rakaat	2 nd or 4 th Rakaat	Take it as 4 th	
After 2 nd Sajdah of 2 nd Rakaat	2 nd , 3 rd or 4 th Rakaat	Take it as 4 th	 AND 
After 2 nd Sajdah of 2 nd Rakaat	4 th or 5 th Rakaat	Take it as 4 th	
After 2 nd Sajdah of 2 nd Rakaat	3 rd or 4 th Rakaat	Take it as 4 th	 OR 
Qiyam before Ruku	4 th or 5 th Rakaat	Sit down at once AND Finish Salaat	 OR  & Recommended Precaution
Qiyam before Ruku	3 rd or 5 th Rakaat	Sit down at once AND Finish Salaat	 AND  Recommended Precaution
Qiyam before Ruku	3 rd , 4 th or 5 th Rakaat	Sit down at once AND Finish Salaat	 &  & Recommended Precaution
Qiyam before Ruku	5 th or 6 th Rakaat	Sit down at once AND Finish Salaat	 +  Recommended Precaution



&



: Salaat-e-Ehtiyat (standing/sitting)



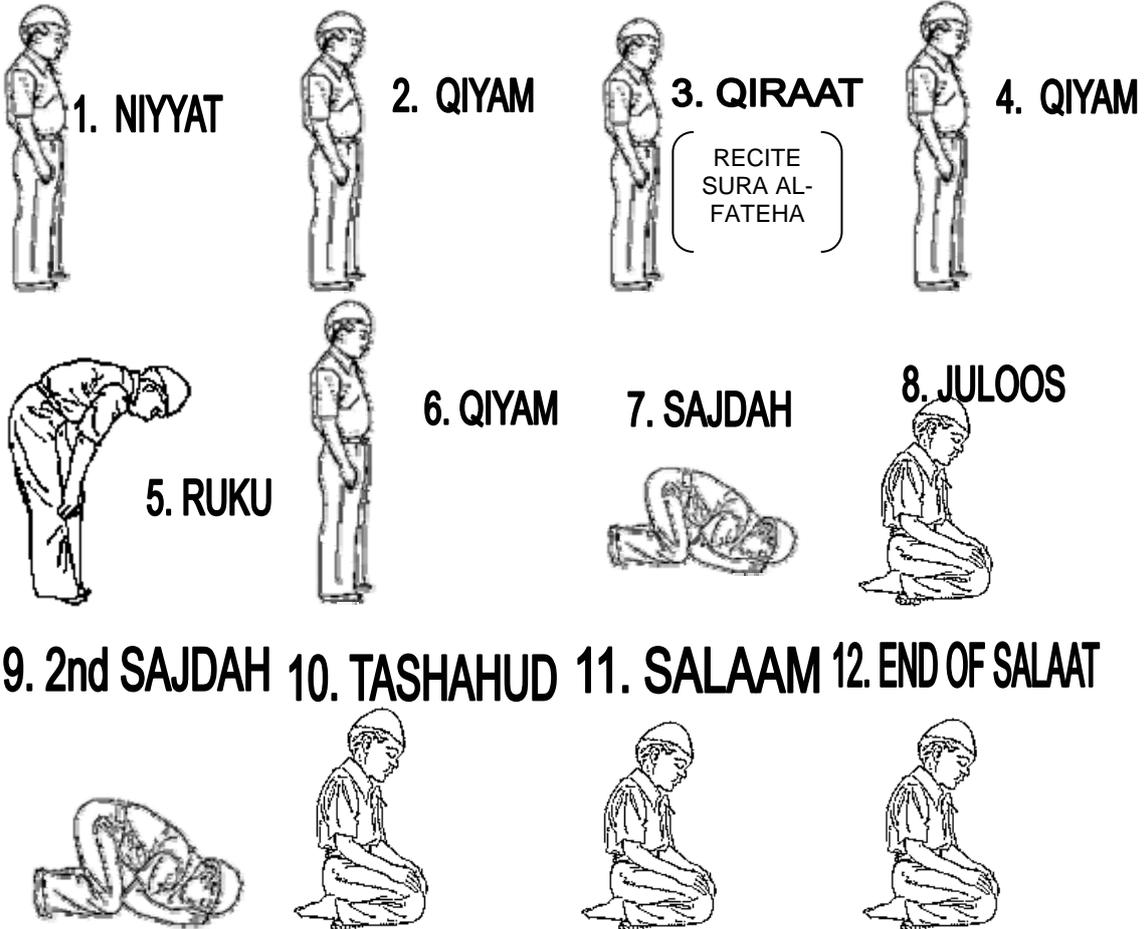
- Sajdah-e-Sahv

LESSON 7: SHAKIYAAT-E-SALAAT – SALAAT-E-EHTIYAT

Salaat-e-Ehtiyat 1224

After finishing Salaat without looking away from Qiblah or doing anything that makes Salaat batil (invalid), you remain seated or stand up depending on what is required.

Method of Salat-e-Ehtiyat



If you have to recite 2 Rakaat then you should stand up for the 2nd Rakaat after Sajdah.

Salaat-e-Ehtiyat 1225

- Does not have a 2nd Surah or Qunoot
- Should be offered silently

LESSON 7: SHAKIYAAT-E-SALAAT – SAJDAH-E-SAHV

Sajdah-e-Sahv becomes Wajib, when ﴿ 1245

- You talk by mistake in Salaat
- You recite Salaam at the wrong place, by mistake
- You forget Tashahud.
- You added or left out by mistake any such thing, which is not Rukn.

﴿1253 - One Sajdah or Tashahud forgotten:
Remember BEFORE Ruku of next Rakaat → return and perform it
Remember AFTER Salaat → Offer 2 Sajdah-e-Sahv as a recommended precaution.

Method of Performing Sajdah-e-Sahv

Soon after finishing Salaat:

1. NIYYAT



"I am doing Sajdah-e-Sahv in lieu of Tashahud (or Salaam or Sajdah or Qiyam, etc; as the case may be Wajib Qurbatan ilallah".

2. SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

3. JULOOS



Do NOT say anything

4. 2nd SAJDAH



"Bismillahi Wa Billahi Assalaamu Alaika Aiyuhan-Nabiyyu Wa Rahmatullahi Wa Barakatuh".

5. TASHAHUD



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

6. SALAAM



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
اللَّهُ أَكْبَرُ

LESSON 8: SALAAT – E – AYAAT

Salaat-e-Ayaat is WAJIB when any of the following occur 📖 1500

Solar (Sun) Eclipse



Lunar (Moon) Eclipse



Earthquake



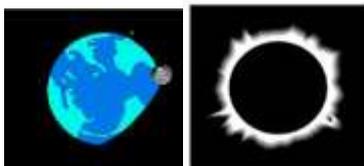
Natural Disaster



The offering of Salaat-e-Ayaat becomes Wajib only on the people who live in the town where a natural disaster occurs. 📖 1503

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

Timing Of Salaat-e-Ayaat 📖 1504, 1505, 1507 & 1508



This relates to those NOT KNOWING that there was an eclipse **until after the event**

PRAYED ANYTIME FROM THE BEGINNING OF THE ECLIPSE TILL IT CLEARS COMPLETELY

DID NOT PRAY

NOT WAJIB TO PRAY IF PARTIAL ECLIPSE

DID NOT PRAY

SHOULD BE PRAYED WITH QADHA NIYYAT IF TOTAL ECLIPSE

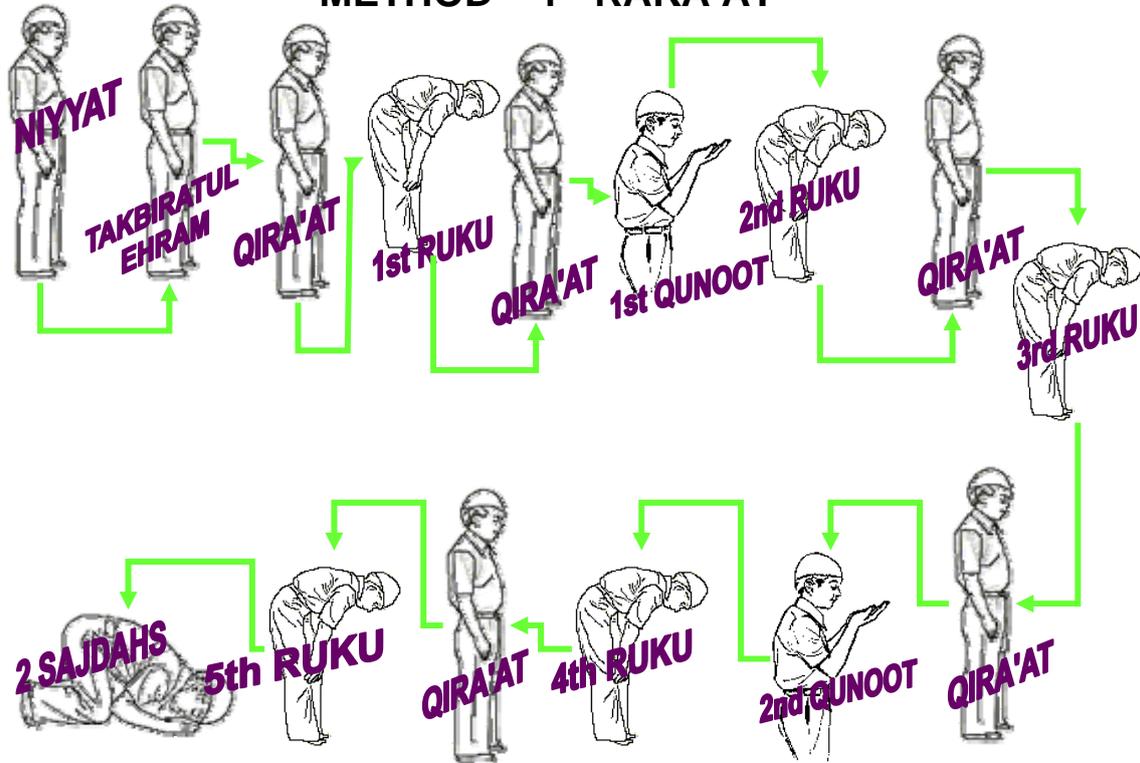


PRAYED AS SOON AS THE DISASTER IS OVER

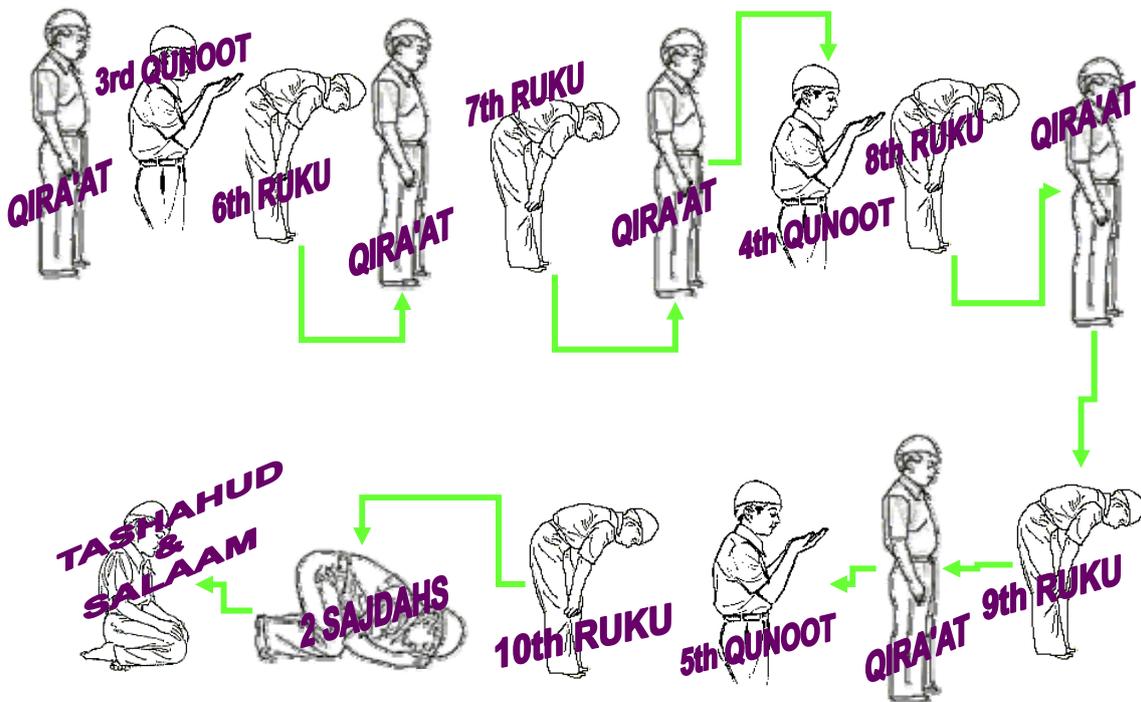
LESSON 8: METHOD OF RECITING SALAAAT – E – AYAAT

📖 1516 – 1524

METHOD – 1st RAKA'AT



METHOD – 2nd RAKA'AT



Total: No. OF RAKAAT - 2 (Wajib)
 No. OF RUKU - 10 (Wajib)
 No. OF QUNOOT - 5 (Mustahab)

EXERCISE - SALAAT – E – AYAAT

Anwer had just arrived from school. He had to offer his Zohr an Asr namaaz, as well as Salaat-e-Ayaat but there wasn't enough time to offer all of them. What will he offer first?

There wasn't enough time after reciting the first rakaat of Salaat-e-Ayaat, so Qawsar recited in the second rakaat, after Surah Al Hamd, Surah Ikhlas in five parts. Is this right?

Murtaza was offering his daily prayers on time, when he realised that by the time he finished his prayers; time for Salaat-e-Ayaat would have finished. What will he do?

Mehdi's friends at school were talking about a moon eclipse that had happened at night, but Mehdi had not heard of it from his mum nor seen any news on it and so he put it down to his friends once again trying to pull a prank on him. But when he got home, his mum did confirm that there had been a moon eclipse in the early hours of the morning but it was not a total eclipse. Will Mehdi offer Salaat-e-Ayaat? Why?

LESSON 9: SALAATE EIDAIN - EID PRAYERS

Salaat-e-Eidain = Prayers offered on Eid

Two big festivals are observed each year:

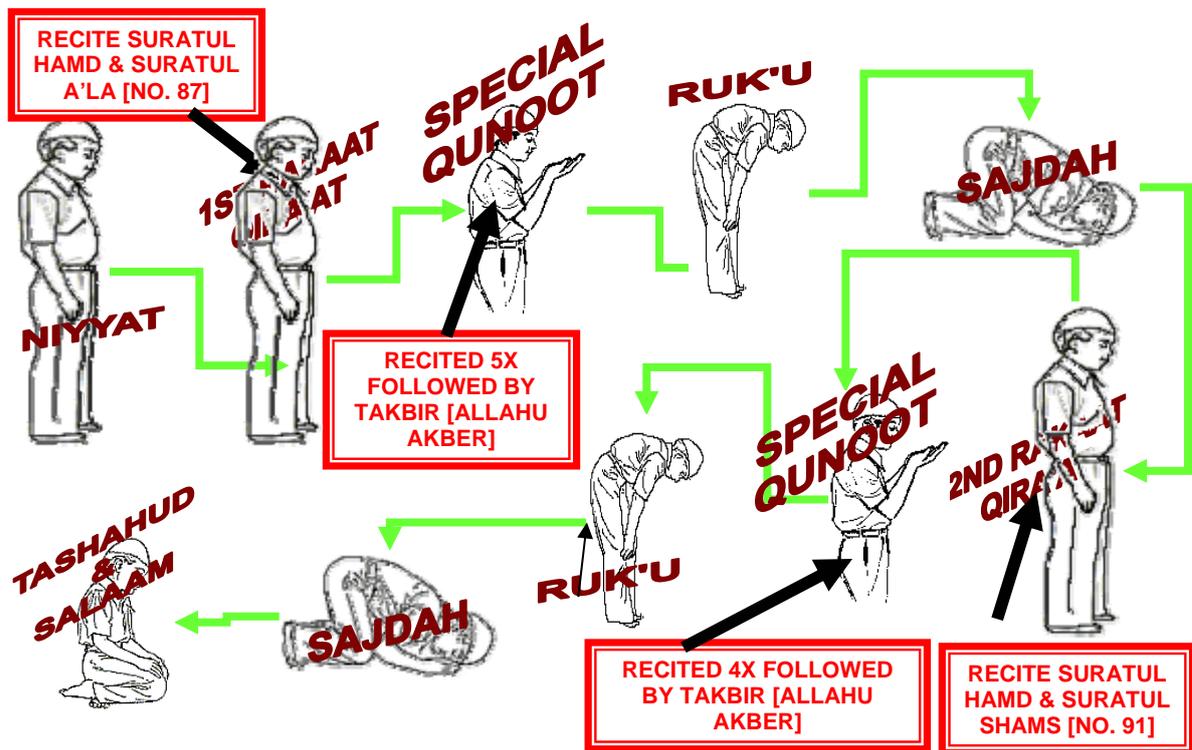
- Eid-ul-Fitr – 1 Shawwal
Eid-ul-Fitr is celebrated at the end of the Holy month of Ramadhan. -
- Eid-ul-Hajj – 10 Dhulhijjah
Eid-ul-Adha or Eid-ul-Hajj is observed on the day when Prophet Ibrahim (A.S.) intended to sacrifice his son Isma'il in obedience to Allah's command.

The festivity on these occasions is NOT dancing or singing songs. We submit ourselves to Allah offering Eid prayer for those religious, spiritual and moral benefits gathered and reminding ourselves of 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.

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

For further guidelines on Salaat-e-Eidain, refer to Islamic Laws 📖1525 – 1541

LESSON 10: METHOD OF RECITING SALAATE EIDAIN - EID PRAYERS



Translation of Dua recited in Qunoot

<p><i>In the name of Allah, the Beneficent, the Merciful.</i></p> <p>O Allah: the Possessor of Greatness and Magnificence, the Possessor of Generosity and Power, the Possessor of Pardon and Mercy, and the Possessor of Piety and Forgiveness. I beseech You for the sake of this day which You have appointed as a festival for Muslims, and for Muhammad (Allah's blessing be on him and his family) a treasure, an honour, a distinction, and an increase in bounties. Bless Muhammad and the family of Muhammad, and grant me of every good which You have granted Muhammad and his family. Remove from me every evil which You have kept away from Muhammad and his family, Your blessings be on him and on all of them. O Allah, I ask You the good that Your virtuous servants have asked You for, and I seek refuge in You from what your sincere servants have sought refuge from.</p>	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ اَللّٰهُمَّ اَهْلَ الْكِبْرِيَاةِ وَ الْعَظَمَةِ وَ اَهْلَ الْجُودِ وَ الْبِحْرُوٰتِ وَ اَهْلَ الْغَفْوِ وَ الرَّحْمَةِ وَ اَهْلَ الْقُوٰى وَ الْمَغْفِرَةِ اَسْتَلْتُ بِحَقِّ هٰذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِيْنَ عِيْدًا ، وَ لِمُحَمَّدٍ صَلَّ اللهُ عَلَيْهِ وَ اٰلِهِ ، ذَخْرًا وَ شَرَفًا وَ كَرَامَةً وَ تَوْفِيقًا اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ اَنْ تُدْخِلَنِيْ فِيْ كُلِّ خَيْرٍ اَدْخَلْتَ فِيْهِ مُحَمَّدًا وَ اٰلِ مُحَمَّدٍ وَ اَنْ تُخْرِجَنِيْ مِنْ كُلِّ سُوءٍ اَخْرَجْتَ مِنْهُ مُحَمَّدًا وَ اٰلِ مُحَمَّدٍ صَلِّوْا عَلٰى عَلِيٍّ وَ عَلِيٍّ اَجْمَعِيْنَ . اَللّٰهُمَّ اِنِّيْ اَسْتَلْتُكَ خَيْرَ مَا سَأَلْتَ بِهِ عِبَادُكَ الصّٰلِحُوْنَ ، وَ اَسْتَعِيْذُ بِمَا اسْتَعَاذَ بِهَا رَبُّنَا مِنَ الْمُخْلِصُوْنَ</p>
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LESSON 11: EHKAME MAYYIT - INTRODUCTION & SAKARAAT

Notes Guidance

The following words have been used extensively in the notes; therefore, their definitions have been given below.

1. **Wajib:** Obligatory on every Baligh person.
2. **Wajib-e-Kifai:** Obligatory on everyone who is Baligh, but if one person does it, then the others are freed from the responsibility.
3. **Ehtiyat-e-Wajib:** An obligatory precaution.
Forbidden to all Muslims.
4. **Haraam:** Recommended to perform.
5. **Mustahab:** Not recommended to perform (undesirable, disliked by Allah).
6. **Makrooh:**

One thing that a human being forgets despite being reminded repeatedly is death. Allah (S) has said in the Holy Qur'an:

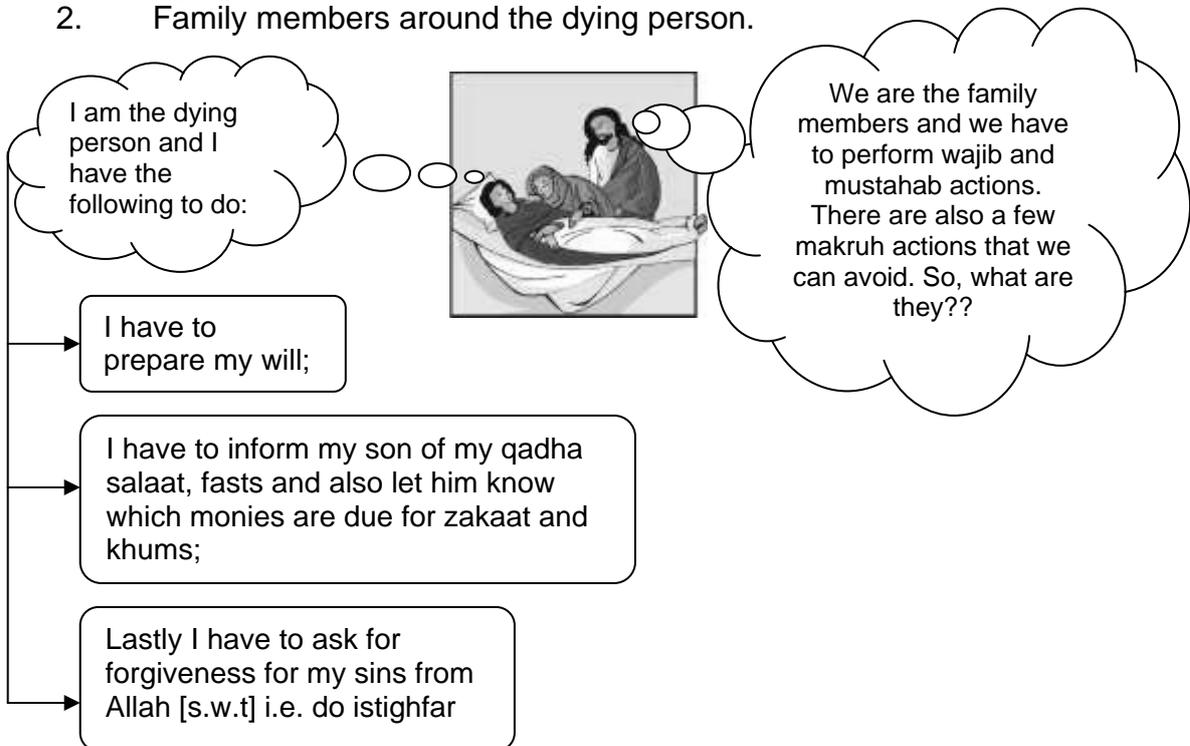
"Every soul shall taste death" (Ali Imran, 3:185)

"Wherever you will be, death will overtake you, even if you are in [strong and] lofty towers." (An-Nisa, 4:78)

SAKARAAT OR EHTEZAAR – Just Before Death

This is the time just before death. At this time there are two persons involved:

1. Dying person;
2. Family members around the dying person.

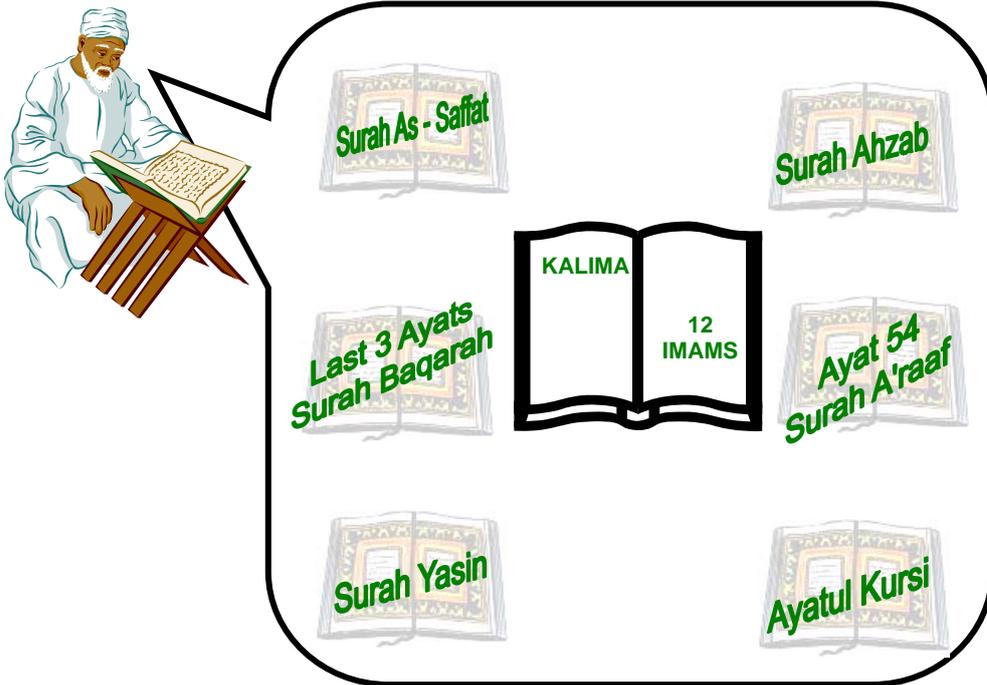


Wajib Action - 📖 539

It is Wajib to lay a dying person on their back with the face and soles of feet facing Qiblah, if possible.



Mustahab Actions - 📖 545



Makrooh Actions - 📖 546 [Avoid these actions]

DO NOT LEAVE DYING PERSON ALONE



DO NOT PLACE ANYTHING HEAVY ON THE STOMACH OR LAY HANDS ON THE BODY



DO NOT CRY OR TALK TOO MUCH



LESSON 12: EHKAME MAYYIT – JUST AFTER DEATH

Just After Death 📖 548

WAJIBE KIFAI ACTIONS	EHTIYATE WAJIB ACTIONS
<p>Ghusl</p> 	 <p>Ask permission from Guardian</p>
<p>Kafan</p> 	
<p>Salaat-e-Mayyit</p> 	
<p>Burial</p> 	

Mustahab Actions - 📖 547

<p>Close Eyes</p> 	<p>Close Lips & Mouth</p> 	<p>Sufficient Light</p> 
<p>Straighten Arms & Legs</p> 	<p>Cover body with sheet</p> 	<p>Inform Mu'mineen to take part in burial</p> 

Makrooh Actions - 📖 546 [Avoid these actions]

DO NOT LEAVE DYING PERSON ALONE



DO NOT DELAY RITUALS BEFORE BURIAL



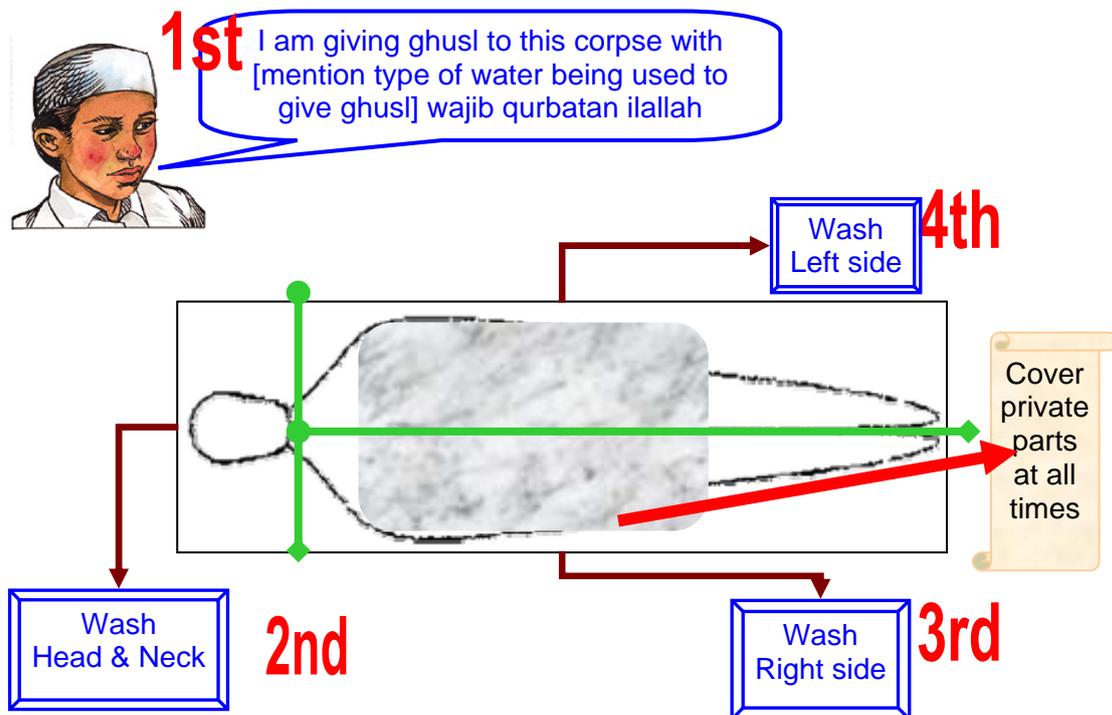
LESSON 13-14: EHKAME MAYYIT – GHUSL

GHUSL - 📖 556, 📖 571

It is Wajib-e-Kifai to give Ghusl or ritual baths to the body of every dead Muslim, irrespective of the person's sect or creed i.e. it does not matter if the dead person is Shia or Sunni, nor whether the person is Khoja or non-Khoja.

1 st Ghusl: Aabe - Sidr	2 nd Ghusl: Aabe - Kaafur	3 rd Ghusl: Aabe - Khalis
 + 	 + 	
Pure Water + Berry Leaves	Pure Water + Camphor	Pure Water

HOW TO PERFORM GHUSL OF A DEAD BODY



Points to Note:

Three Ghusls should be given one after the other.

Niyat (intention) should be performed before starting to give Ghusl by all participants (even those who help with the water)

Rules for Ghusl - In depth masails on water, berry leaves, camphor and the persons administering Ghusl are available in the Risala at:

Water 📖 557, 📖 574

Berry Leaves & Camphor 📖 560, 📖 559

Qualities of a Person Administering Ghusl 📖 561

MUSTAHAB RULES FOR GHUSL

Wudhoo may be given to the dead body

Ghusl should be given in a covered place or in a house

The dead body should be dried after ghusl

The person giving ghusl should wash their own arms up to the elbows before every ghusl

The soles of the dead body should face Qiblah

At least 2 people should be engaged for giving ghusl

All participants should recite Du'a & ask for forgiveness throughout the ghusl

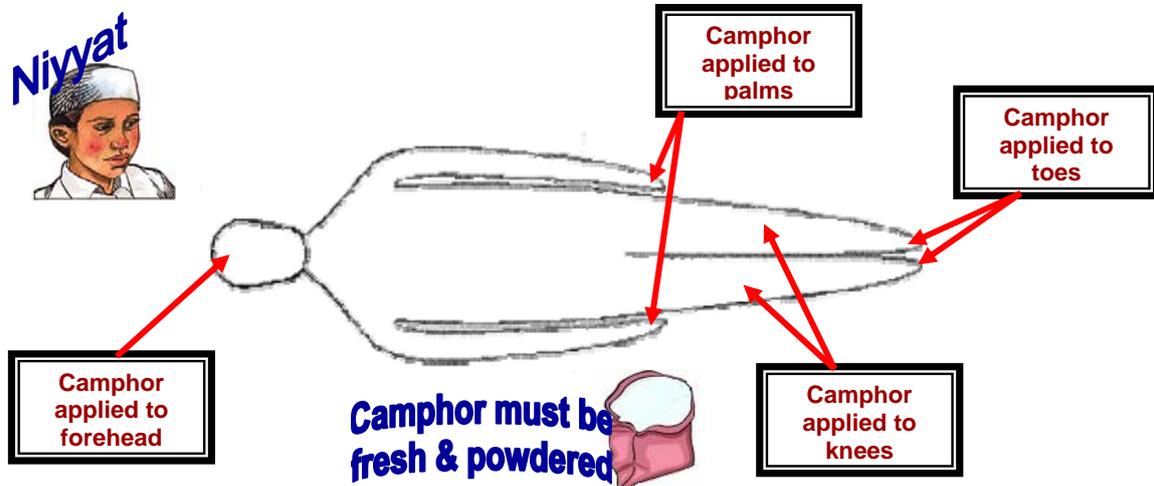
Relevant Rules During Ghusl

Various other masails in relation to Ghusl from the Risala are:

📖 532, 📖 562, 📖 563, 📖 565, 📖 566, 📖 567,
📖 570, 📖 572, 📖 573, 📖 574, 📖 575

LESSON 15: EHKAME MAYYIT – HUNOOT

Hunoot means to rub some camphor on those seven parts of the body which are placed on the ground during prostration (sajdah) in Salaat i.e. forehead, palms, knees and toes. **Wajib Action** 📖 591



EHTIYATE WAJIB 📖 592, 📖 596

Perfume should NOT be applied



Camphor should be applied to forehead first

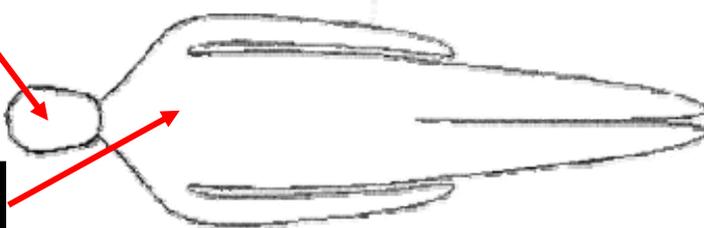
Mustahab Actions - 📖591, 📖 597

Camphor applied to nose

Camphor

+ TURBAH

Camphor applied to chest



Other Relevant Rules 📖598, 📖594, 📖595

LESSON 16: EHKAME MAYYIT – KAFAN

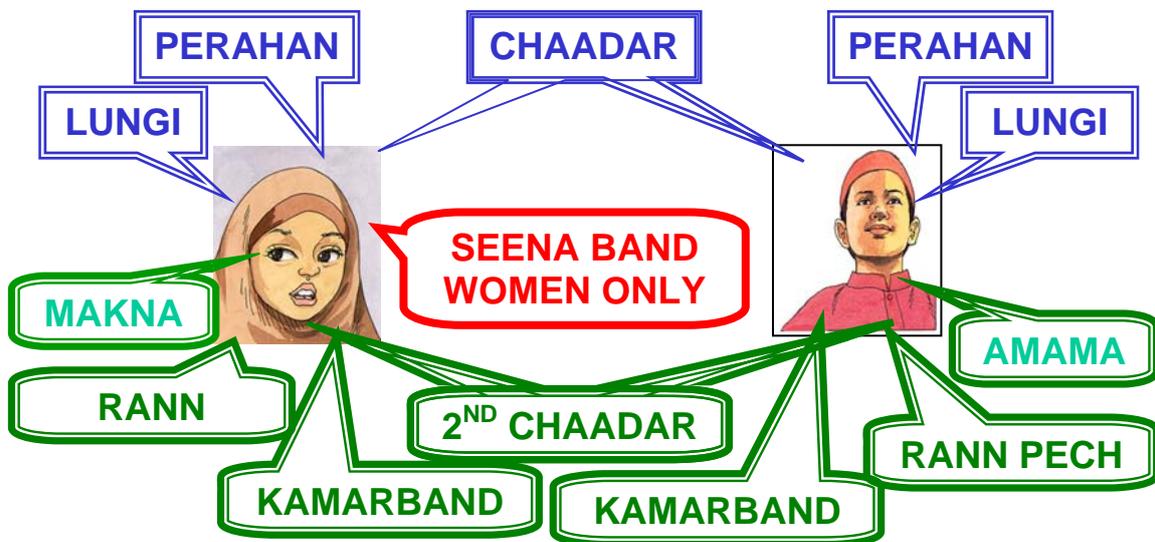
Kafan (shrouding) must be done after the Ghusl is over

The minimum (Wajib) Kafan consists of three pieces of cloth, however it is Mustahab to use:

- 7 pieces in the case of males; and
- 8 in the case of females

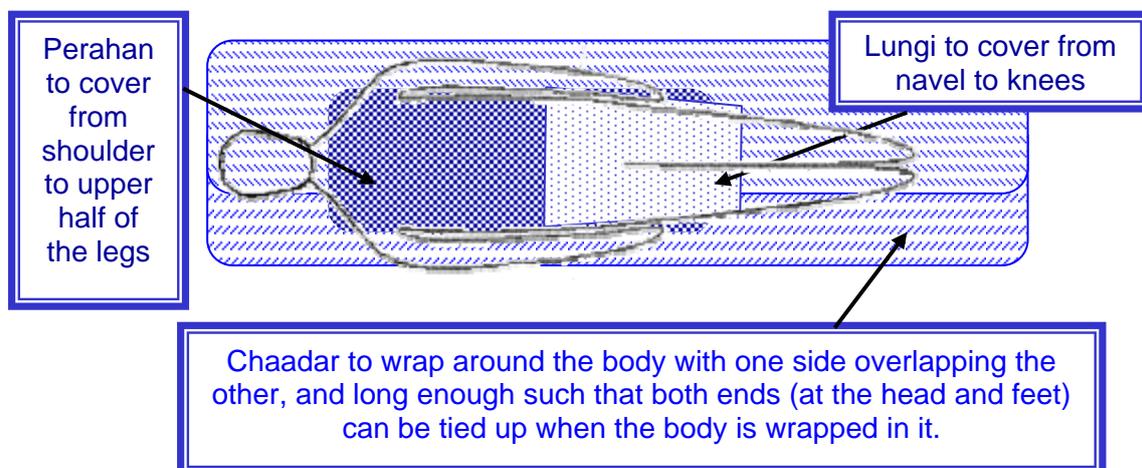
It is Mustahab to use white cotton cloth

If possible, the cloth should **NOT** be cut with a metal instrument



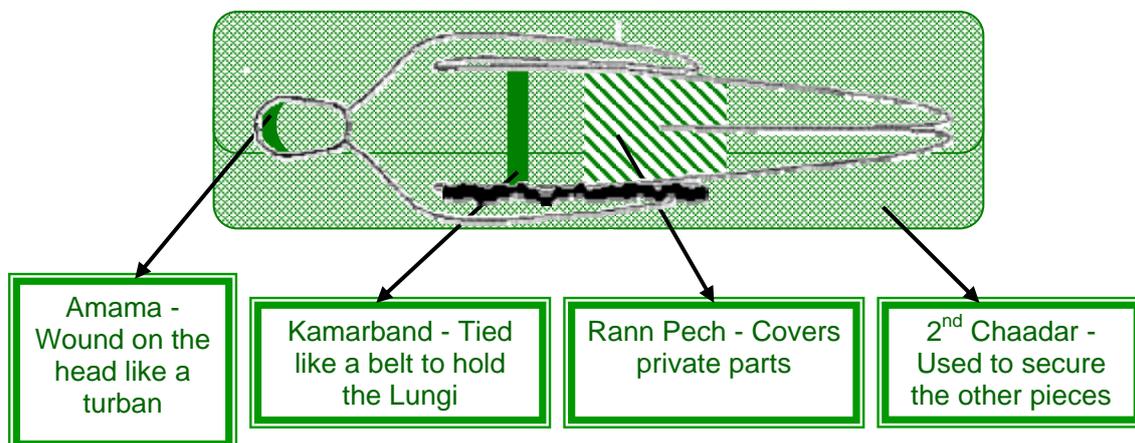
Wajib Parts of the Kafan 📖 576 – 590

1. **LUNGI - APPROXIMATE SIZE IS 60" X 54" (150CMS X 135CMS)**
2. **PERAHAN - APPROXIMATE SIZE IS 36" X 110" (90CMS X 275CMS)**
3. **CHAADAR - APPROXIMATE SIZE IS 60" X 90" (150CMS X 225CMS)**



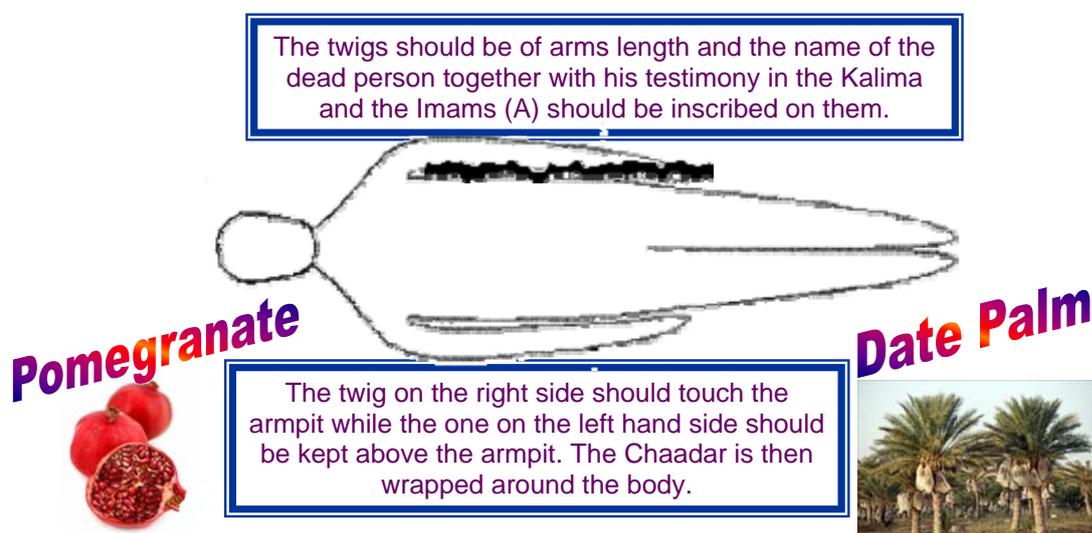
Mustahab Parts of the Kafan - Four pieces for men

1. AMAMA – APPROXIMATE SIZE IS 6" X 108" (15CMS X 270CMS)
2. KAMARBAND – BELT SIZE
3. RANN PECH – APPROXIMATE SIZE IS 16" X 108" (40CMS X 270CMS)
4. 2nd CHAADAR – APPROXIMATE SIZE IS 60" X 90" (150CMS X 225CMS)



Jareeda 📖 599

Jareeda are fresh twigs (without leaves) cut from a tree. This is a Mustahab action, which has been highly recommended.



Other Relevant Rules to the Kafan

📖 581

📖 582

📖 584

📖 588

📖 590

LESSON 17: EHKAME MAYYIT – SALAATE MAYYIT

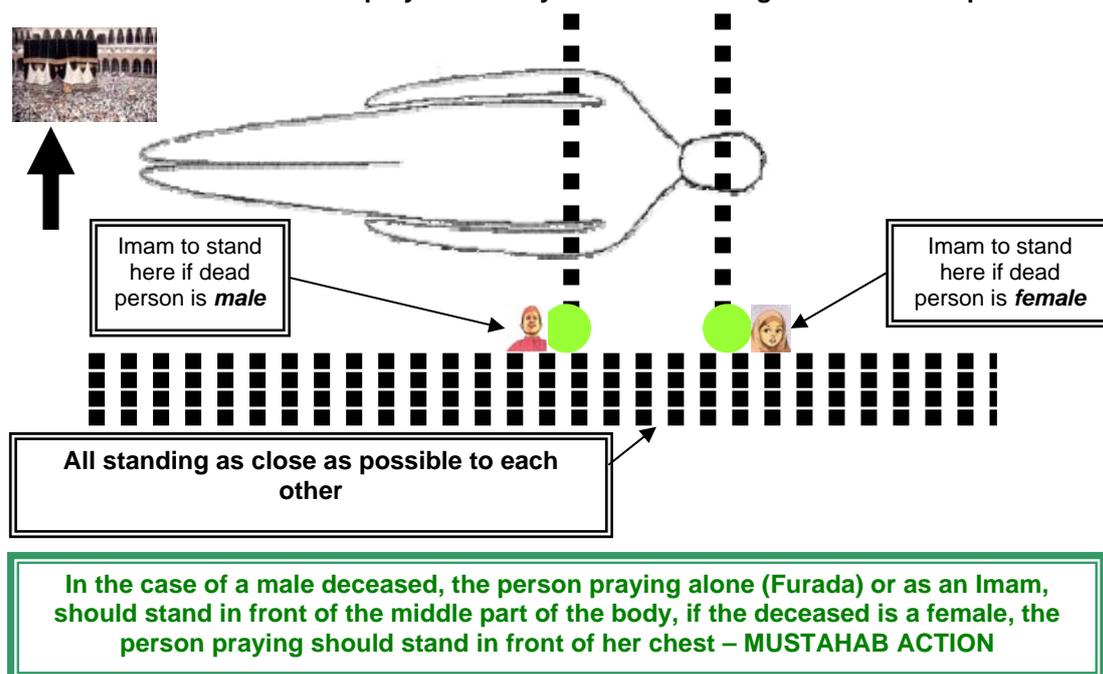
After Ghusl and Kafan, it is Wajib to pray Salaate Mayyit for a dead Muslim who is six years or older. For a child younger than six years it is Mustahab to pray the Salaat. It is greatly rewardable (Thawaab) to join this prayer. 📖 600

Relevant Rules regarding Salaate Mayyit 📖 603

1. Taharat of the body or dress is **NOT** necessary.
2. Ghusl, Wudhu or Tayammum is **NOT** Wajib.
3. Salaate Mayyit must be prayed facing Qiblah with the **NIYYAT OF JAMAAT**.
4. The Takbirs must be said in a **CONSECUTIVE ORDER WITHOUT AN INTERVAL** which may distort the form of the prayer (Tarteeb).
5. In congregation of Salaate Mayyit, **EVERYONE HAS TO RECITE THE WHOLE PRAYER**

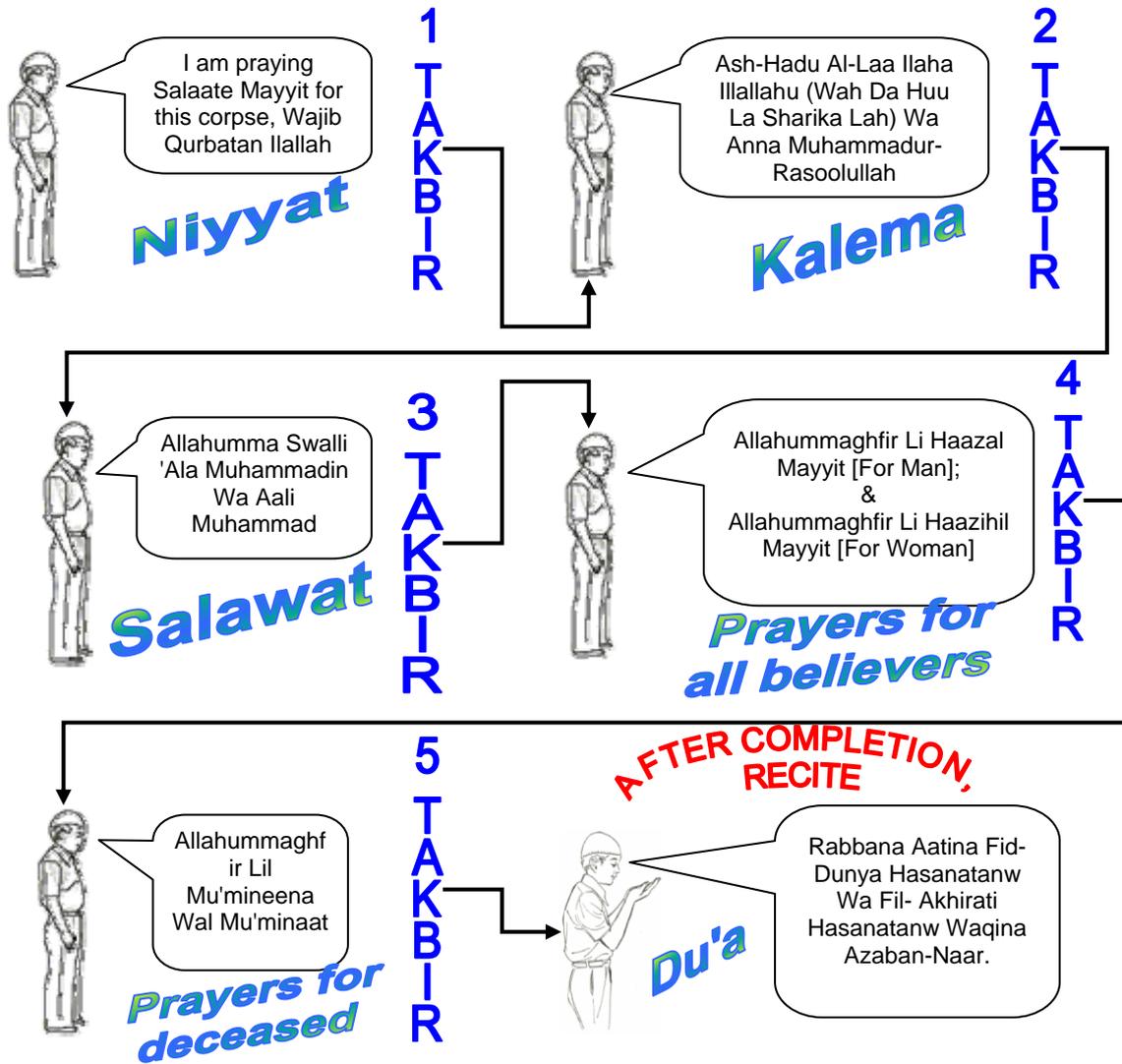
Position Of All Individual During Salaat-e-Mayyit

The body should be placed so that the **HEAD OF THE BODY IS ON THE RIGHT HAND SIDE** of those who offer the prayer and they must be standing close to the corpse.



Mustahab Actions for Salaat-e-Mayyit – Refer to 📖 618 in the Risala

Method of Praying Salaate Mayyit 📖 615



LESSON 18: EHKAME MAYYIT - AAKHERI VIDA (LAST FAREWELL) & BURIAL

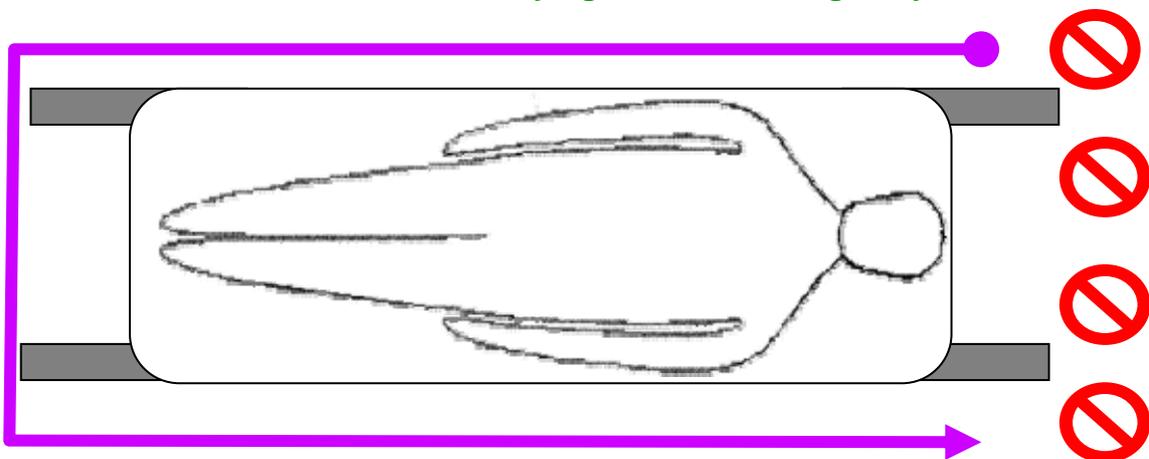
It is Wajib-e-Kifai to bury the dead body of a Muslim. Before the face of the dead person is finally covered up by the Kafan and tied up, the nearest relatives are called to have a last glimpse of the face.

At this time, it is essential to bear in mind that only MAHRAM (those people who were not allowed to marry that person by Islamic Sharia) should come forward to see the face.

Carrying Of The Dead Body (Janaza)

Mustahab Actions

It is Mustahab for 4 people to place the four corners of the Janaza on their shoulders while carrying it towards the graveyard.



It is also Mustahab to start bearing the Janaza from the side where the right hand shoulder of the corpse lies, and to continue in an anti-clockwise direction. The bearers should not move across the front of the Janaza or underneath it.

Burial - Wajib Actions - 📖 620

The body must be buried in a way that no smell would spread and no beast can take it out.

📖 621

It is not allowed to bury a Muslim in a non-Muslim graveyard and vice-versa.

📖 622

📖 627



Place body on this shoulder and face the body towards Qiblah

QIBLAH



Mustahab Actions 📖 635

The depth of the grave should be equal to the height of a person of a medium size.

BURIAL FOR MALE

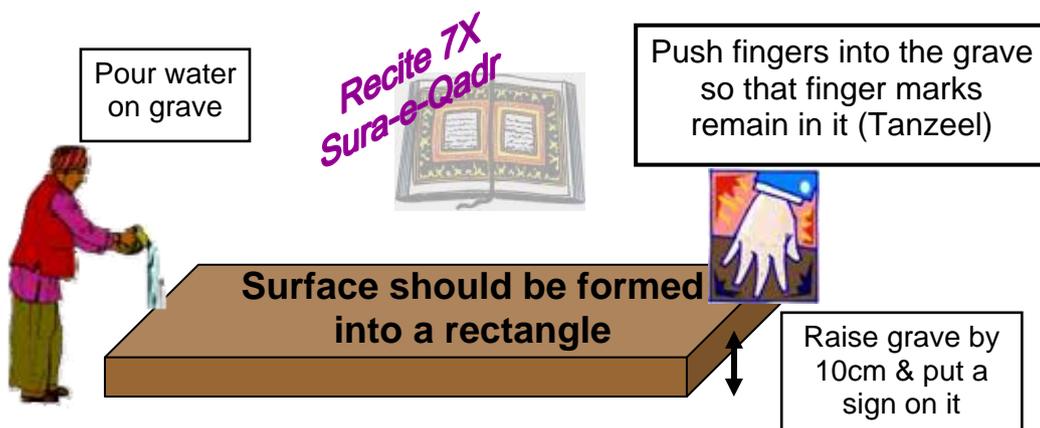
The body should be placed on the ground some feet away from the grave. The Janaza should then be raised and placed on the ground again. } X3

.....each time bringing it closer to the grave before finally resting it in the grave.



When the body is placed in the grave:
 The ties of the shroud should be opened
 The right cheek should be placed on the ground
 The head should be placed on a pillow made from some earth.
 Talqeen should be recited.

With the exception of the relatives of the deceased, others present should pour the soil into the grave with the back of their hands and say:
“INNA LILLAHI WA INNA ILAIHI RAJI'OON” (We are from God and to Him we will return)



After the people leave the grave, one of the deceased's relatives (Waaris) or one who is authorized by the guardian of the deceased should read Talqeen again on the grave.

LESSON 18: EHKAME MAYYIT - VISITING THE GRAVEYARD (ZIYARATE QUBOOR) & SALAATE WAHSHAT

Those who are alive should not forget their dead relatives, but should offer alms (Sadaqah), and perform good deeds on their behalf for the Thawaab of their souls (Rooh). Children whose parents disowned them (Aaq) may regain the pleasure of their parents in this way.

The souls of the dead are pleased when their graves are visited.

It is Mustahab for males to visit the graves to recite Fatiha on:

1. Mondays and Saturdays; and
2. Thursdays and Fridays at the time of 'Asr.

While entering the graveyard it is Mustahab to recite the following Du'a:

“BISMILLAHIR RAHMAANIR RAHIM
ASSALAMU 'ALA AHLI LAA ILAHA ILLALLAHU MIN AHLI LAA ILAHA
ILLALLAH.
YAA AHLI LAA ILAHA ILLALLAHU KAYFA WAJADTUM QAWLA LAA ILAHA
ILLALLAH MIN LAA ILAHA ILLALLAH?
YAA LAA ILAHA ILLALLAHU, BIHAQQI LAA ILAHA ILLALLAHU, IGHFIR
LIMAN QAALA LAA ILAHA ILLALLAH.
WAHSHURNA FI ZUMRATI MAN QAALA LAA ILAHA ILLALLAH,
MUHAMMADUR RASOOLULLAH, ALIYYUN WALIYULLAH, WASIYYU
RASOOLULLAH”

The meaning of this prayer is:

“In the Name of Allah, The Most Kind, The Most Merciful.
Greetings on you O those who have faith in "Laa Ilaha Illallah" (i.e. There is no
God but Allah) from those who have faith in "Laa Ilaha Illallah".
O you who have faith in "Laa Ilaha Illallah", how did you find the promise of "Laa
Ilaha Illallah" from "Laa Ilaha Illallah" (i.e. from Allah)?
O You except Whom there is none worth worshipping, for the sake of "Laa Ilaha
Illallah", forgive him who said "Laa Ilaha Illallah".
Include us also amongst those who said "Laa Ilaha Illallah, Muhammadur
Rasoolullah, Aliyyun Waliyullah, Wasiyyu Rasoolullah."

SALAATE WAHSHAT

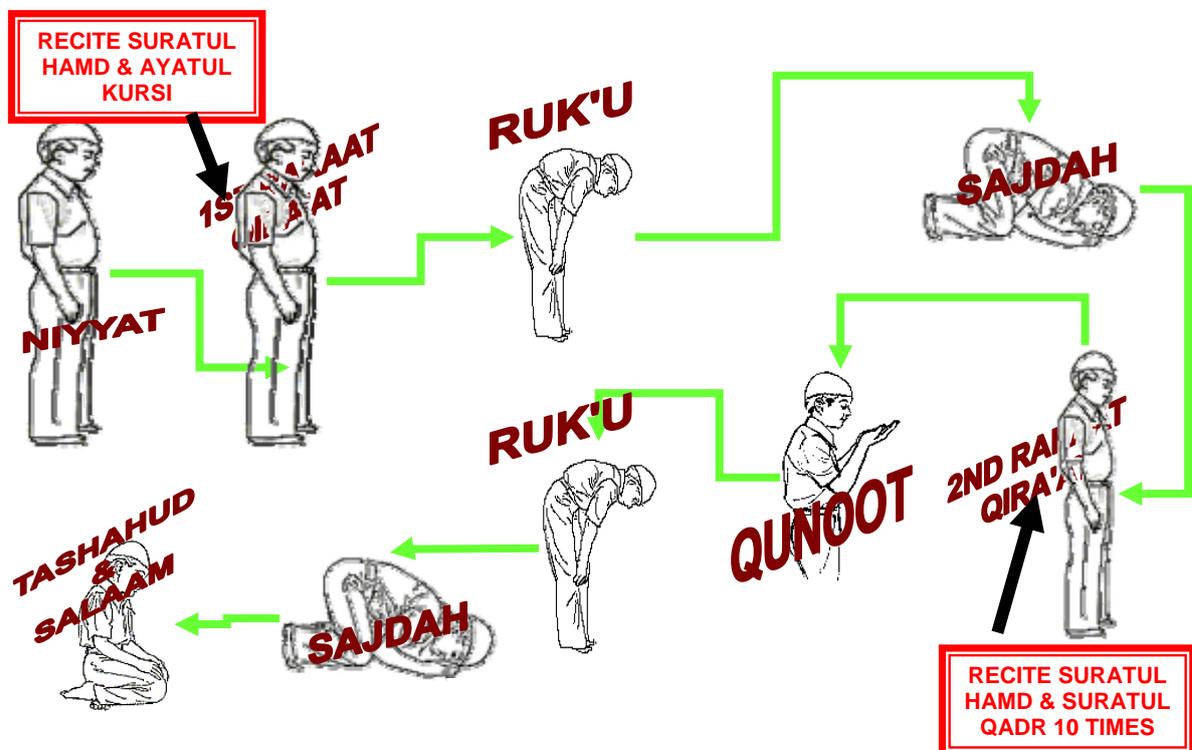
The Holy Prophet (S) has said that:

"A dead person does not bear greater hardships in the grave at any time than the first night."

He has therefore advised that we should give Sadaqah in the name of the dead person to induce Allah's mercy. In addition we should also pray 2 Raka'ats Salaate Wahshat with the intention of pleasing Allah and seeking forgiveness for the deceased.

Wahshat means loneliness and anxiety. This prayer can be said any time during the first part of the night of the burial, but it is better to recite it at the beginning of the night after Isha Salaat.

Method of Reciting Salaat-e-Wahshat



After the prayer is finished, Salawaat should be said followed by Dua to Allah to send the reward of the prayer to the grave of the deceased.

EXERCISE – EHKAME MAYYIT

1. About ten minutes later, Zahra's grandmother died and she was alone. Quoting from the Risala, make a list of what she should have done, what she could have done, what she shouldn't have done and what should have been avoided.

2. It was on Friday that Zainab went to give Ghusl to a Mayyit when she realised that they had run out of Berry leaves and that it would not be possible to get more until after the long weekend. What can she use as an alternative to give Ghusl?

3. The only material available for Kafan was quite thin, but Sabira used it anyway as she said that by the time all 3 pieces have been used, it would be fine. Is this allowed in Shariah?

4. When Marzia moved to London, she attended Namaaz-e-Mayyit for the first time and as she knew the rules of Namaaz-e-Jamaat, she joined in. although she did the actions of Takbir, she remained silent during the recitation of the Dhikr. Was this correct? If not what should she have done?

5. Sarah, died while she was only two months pregnant. While she was a non-Muslim, her husband was a Muslim. In what way will her body be placed in the grave?

LESSON 24-25: CONTEMPORARY ISSUES:

Question: What is your ruling on an autopsy of a deceased Muslim?

Answer: It is not permissible to perform autopsy on the body of a dead Muslim for the sake of education and other purposes. It is only permissible, if the life of another Muslim depends on it—even if it is sometime in the future

Question: In certain cases, some governmental agencies demand that autopsy be performed on the body of the deceased to establish the cause of death.

When is it permissible to agree to their demand and when is it not?

Answer: No heir of a deceased Muslim is allowed to give consent for autopsy to be carried out on the body of the deceased for the purpose mentioned above and other similar purposes; and it is necessary for him to prevent the autopsy if possible. Of course, if another important factor at play that of equal or more importance than this basic rule, it is permissible

Question: In some non-Muslim countries, the corpse is placed in a coffin and then buried in the grave. What is our duty in such a situation?

Answer: There is no problem in placing the corpse in a coffin when burying him in the ground. However, the religious requirements of burial must be fulfilled; and one of those requirements is that the corpse be placed on its right side with the face towards the Qiblah.

Question: When there is no heir for a deceased Muslim person in the foreign land, who should take charge of his burial?

Answer: If it is not possible to contact his heir and ask his consent in handling the burial procedures, the requirement of consent is lifted and it becomes obligatory, on basis of Wajib-e-Kifa'i, on the Muslims to handle the burial.

Question: Is it permissible to shave the two sides of the face and leave the hair on the chin?

Answer: Shaving the beard is Haraam based on obligatory precaution, and this includes the hair that grows on the sides of the face. However, there is no problem in shaving the hair that grows on the cheeks.

Question: What is the ruling on playing chess by using the customary pieces? Is the ruling any different in the case where the game is played by computer which employs symbols and shapes instead of the customary pieces?

Answer: Playing it (chess) is absolutely forbidden even without placing a bet. And there is no difference in this, whether it is (played) with customary pieces or by computer

Question: Are shaking of hands with girls allowed?

Answer: A Muslim man is not allowed to shake hands with a woman without a barrier, such as gloves, unless refraining from shaking hands will put him in a considerable harm or unbearable difficulty. In the latter case, he is allowed to shake hands to the extent of necessity only

Question: Is it Haraam for me to go to a gym (a training center for body builders) where women and men both can sign up for training there? It is nearly impossible to find a gym that is only restricted for men. How should I act?

Answer: It is not allowed

Question: What is the Islamic opinion to swimming in unisex environments such as the beach, swimming pools, and other areas?

Answer: It is not permissible

Question: Is a Muslim permitted to go to mixed swimming pools [men and women] without a suspicious motive, especially when they (women) remove the dress of modesty from themselves and would not desist if asked to do so?

Answer: Although looking without a suspicious motive and lust at those who are scantily dressed and would not desist if asked to do so is permissible, presence in these places of moral depravity is absolutely not permissible based on precaution

Question: How can we say our obligatory prayers in an aircraft, especially if we do not know the direction of the Qiblah taking into consideration the instability of the floor [because the plane is in motion]?

Answer: As for the Qiblah, it is possible to identify its direction by asking the captain or the airhostesses because their answers usually carry validity and are a source of assurance. One should therefore act accordingly. As for the stability of the floor where Salaat is to be performed, that condition will be waived when it is not possible to achieve it. However, other conditions of prayers should, wherever possible, be observed. Under no circumstance should the prayer be delayed beyond its appropriate time span

Question: How should we say our Salaat in trains? Is it necessary to do prostration (Sajda) on something or is it not necessary, in that would bending of the neck be sufficient?

Answer: It is obligatory to say Salaat in the usual way where possible. So, one should face the Qiblah in all stages of the Salaat; if not, at least while saying the opening Takbir. Otherwise the condition of facing the Qiblah will be dropped. Similarly, if it is possible to do the bowing (Ruku') and prostration (Sajdah) normally (e.g., in the aisle of the bus or the train), those parts of Salaat should be done normally. But if it is not possible, then one should try to bow normally for Ruku' and Sajdah [for example, from a sitting position on the seat or the berth of the train]. For Sajdah, one has to put the forehead on an item on which Sajdah is valid, even if by lifting that item to the forehead. If bowing normally is not possible, one should just indicate by bending the neck [halfway for Ruku and fully for Sajdah]

Question: A student, worker or employee studies or works in an area situated at more than 22 km from his city. He goes daily to his workplace and returns to his city, and there is a possibility that this will continue for a year or more. What is the ruling in this case with respect to his prayers and fasts (siyam)?

Answer: He should offer complete (tamm) prayers and observe the fasts

Question: A mukallaf offers morning prayer in his city and then travels in a westerly direction. He arrives in a city in which the dawn has not yet appeared and then emerges. Or, he offers noon prayer in his city and then travels by air, arriving in a city where the sun has not begun to go down (noon), and only later begins its descent. Or, he offers the evening prayer in it (city), then travels to a city where the sun has not yet set, and then sets. Is he obliged to repeat the prayer in all these hypothetical situations?

Answer: There are two perspectives. It is a better precaution (to repeat the prayer), although apparently it is not (obligatory to repeat it)

FIQH SYLLABUS FOR CLASS 11B

<u>Lesson</u>	<u>Topic</u>
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LESSON 1:	TRANSLATION OF ADHAN AND IQAMAH
LESSON 2 - 3:	TRANSLATION OF SALAAT
LESSON 4:	SALAAT-UL-JAMAAT
LESSON 5:	NAFILA
LESSON 6:	PHILOSOPHY OF SALAAT
LESSON 7:	REVISION OF WAJIBAAT OF SALAAT
LESSON 8:	REVISION OF RUKN AND GHAYR RUKN
LESSON 9:	VOLUNTARY AND OBLIGATORY TAXES IN ISLAM
LESSON 10:	KHUMS
LESSON 11:	ZAKAAT
LESSON 12:	TIJARAH (TRADE)
LESSON 13:	NADHR, 'AHD & QASAM
LESSON 14:	HALAAL AND HARAAM FOOD AND DRINKS
LESSON 15:	HALAAL AND HARAAM FOOD AND DRINKS
LESSON 16a:	KEEPING A BEARD
LESSON 16b:	IMPORTANCE OF HIJAB
LESSON 17-18:	AMRBIL MA'ROOF AND NAHI ANIL MUNKAR
LESSON 19:	TAWALLA AND TABARRA
LESSON 20-23:	AQAID LESSON WILL BE COVERED BY ABBAS JAFFER AND HANDOUTS WILL BE GIVEN
LESSON 24-25:	CONTEMPORARY ISSUES

LESSON 1: TRANSLATION OF ADHAN AND IQAMAH

Adhan - The Call to Salaat

Allah is the Greatest	4 times	اللَّهُ أَكْبَرُ
I bear witness there is no god but Allah.	2 times	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
I bear witness Muhammad is the messenger of Allah	2 times	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
I bear witness Ali is the beloved of Allah.	2 times	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ
Hasten to prayer	2 times	حَيِّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيِّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيِّ عَلَى خَيْرِ الْعَمَلِ
Allah is the Greatest	2 times	اللَّهُ أَكْبَرُ
There is no god but Allah	2 times	لَا إِلَهَ إِلَّا اللَّهُ

IQAMAH – The Recitation Just Before Salaat

Allah is the Greatest	2 times	اللَّهُ أَكْبَرُ
I bear witness there is no god but Allah	2 times	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
I bear witness Muhammad is the messenger of Allah	2 times	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
I bear witness Ali is the beloved of Allah	2 times	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ
Hasten to prayer	2 times	حَيِّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيِّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيِّ عَلَى خَيْرِ الْعَمَلِ
Indeed the prayer has begun	2 times	قَدْ قَامَتِ الصَّلَاةُ
Allah is the Greatest	2 times	اللَّهُ أَكْبَرُ
There is no god but Allah	1 times	لَا إِلَهَ إِلَّا اللَّهُ

LESSON 2 - 3: TRANSLATION OF SALAAT

Translation	Action	Dhikr
I am offering ____ prayers, __ rakaats, For the pleasure of Allah	Niyyat	I AM OFFERING ____ PRAYERS, __ RAKAATS, قُرْبَةً إِلَى اللَّهِ
Allah is the greatest	Qiyam	اللَّهُ أَكْبَرُ
In the Name of Allah, the most Compassionate, the Merciful All praises belong to Allah the Cherisher, the Sustainer, Developer and Perfector of the worlds, the most Compassionate, the Merciful Master of the Day of Judgement. Thee only do we Worship, and Thee alone do we ask for help Keep us along the straight path, the path of those whom Thou has blessed Not of those whom Thou art angry, nor of those who go astray.	Qiraat Suratul Hamd & Suratul Ikhlas	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ
In the Name of Allah, the most Compassionate, the Merciful Say He is God, the One, the Unique. God the Changeless, the Independent. He begets not, Nor is He Begotten. And there is no one equal to Him.		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ اللَّهُ أَكْبَرُ
Allah is the greatest	Qiyam	اللَّهُ أَكْبَرُ
Glory Be To My High Sustainer And I Praise Him – O Allah Send You Blessings On Muhammad And His Progeny	Ruku	سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
God listens to one who praises Him Allah is Great	Qiyam	سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ اللَّهُ أَكْبَرُ
Glory to God Free from all defects is my All-Highest Lord, and with His praise I adore Him - O Allah Send You	1 st Sajdah	سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Translation	Action	Dhikr
Blessings On Muhammad And His Progeny		
Allah is Great I ask Allah, my Lord, to cover up my sins and unto him I turn repentant Allah is Great	Juloos	اللَّهُ أَكْبَرُ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ اللَّهُ أَكْبَرُ
As per 1 st Sajdah (See above)	2 nd Sajdah	As per 1 st Sajdah (See above)
Due to the Vigour given by Allah, and because of the vitality from Him I rise and stand	Dhikr when rising for next rakaat	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَفْعُدُ
Second Rakaat		
Recitation of Suratul Hamd & Suratul Ikhlas	Qiraat	See above
O our Lord! Bestow upon us good in this world And good in the Hereafter, and protect us from the torment of the Fire. Allah is Great	Qunoot	رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَاعِدَابِ النَّارِ اللَّهُ أَكْبَرُ
Ruku & Sajdahs to follow as per above		
I bear witness that there is no God except Allah He is One, without any partner And I bear witness that Muhammad is His slave and Messenger O our God, bless Muhammad and the Progeny of Muhammad.	Tashahud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Due to the Vigour given by Allah, and because of the vitality from Him I rise and stand	Dhikr when rising for next rakaat	بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَفْعُدُ

Third Rakaat		
Translation	Action	Dhikr
Glory to God, all praise belong to God, and there is no God but Allah and God is Great	Qiraat	سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
Ruku & Sajdahs to follow as per above		
I bear witness that there is no God except Allah He is One, without any partner And I bear witness that Muhammad is His slave and Messenger O our God, bless Muhammad and the Progeny of Muhammad.	Tashahud	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
Peace be unto thee, O Apostle and the mercy of God and His bounties Peace be unto us and unto the virtuous servants of God Peace be unto ye all, and the mercy of God and his bounties. God is Great. There is no God but Allah O our God, bless Muhammad, and the Progeny of Muhammad.	Salaam	السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

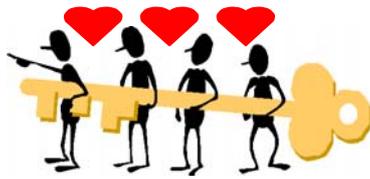
LESSON 4: SALAAT-UL-JAMAAT

Definition: Salaat-ul-Jamaat means prayers that are offered in gathering (i.e. more than two people).

Benefits

Praying in congregation provides us with rewards both in this world and the hereafter; some of which are listed and illustrated below:

Love & Co-operation



Unity & Prestige of Islam

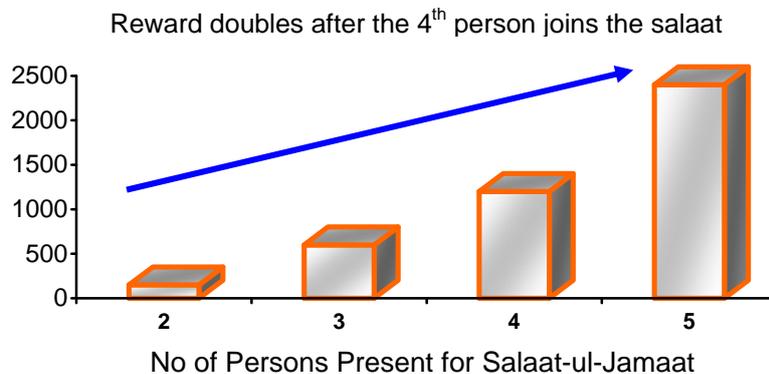
Discipline / Islamic Equality



Unlimited Reward

Allah has put a very big reward for Salaat-ul-Jamaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Salaat-ul-Jamaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

Rewards



After the 11th person joins, only Allah knows the reward we get

Importance of Salaat-ul-Jamaat

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

1. 25 times better than the prayers offered alone. 📖 1409
2. It is not permissible to absent oneself from nor abandon congregational prayers intentionally. 📖 1410
3. When Salaat-ul-Jamaat is being offered, it is Mustahab for a person who has already offered his prayers alone, to repeat the prayers in congregation. 📖 1412

Conditions of Salaat-ul-Jamaat

The following are a few examples of the conditions of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 263 - 275).

- 📖 1416 – As a precaution, Mustahab prayers cannot be offered in congregation in any situation except:
 - Istisqa prayers (invoked for rain); or
 - Prayers which were obligatory during the presence of Ma'soom Imam (A.S) but became Mustahab during his occultation like Eid ul Fitr and Eid ul Azha
- 📖 1462 – The Imam of the congregation prayers should be: Baligh, adil, of legitimate birth, Sane and be able to recite the Salaat correctly



Mustahab Acts

1. Learned and pious persons occupy the first row. 📖 1491
2. Rows of the congregation are properly arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder. 📖 1492

HOW TO JOIN SALAAAT-UL-JAMAAT

Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 st Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 nd Rakaat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat (Qiyam):	Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyyat to furada.				
If you do not know which Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyyat and Takbiratul Ehram and then go into:			<input checked="" type="checkbox"/>	During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakaat when Imam completes Salam.	
Extra note:		Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakaat.			

Exercise

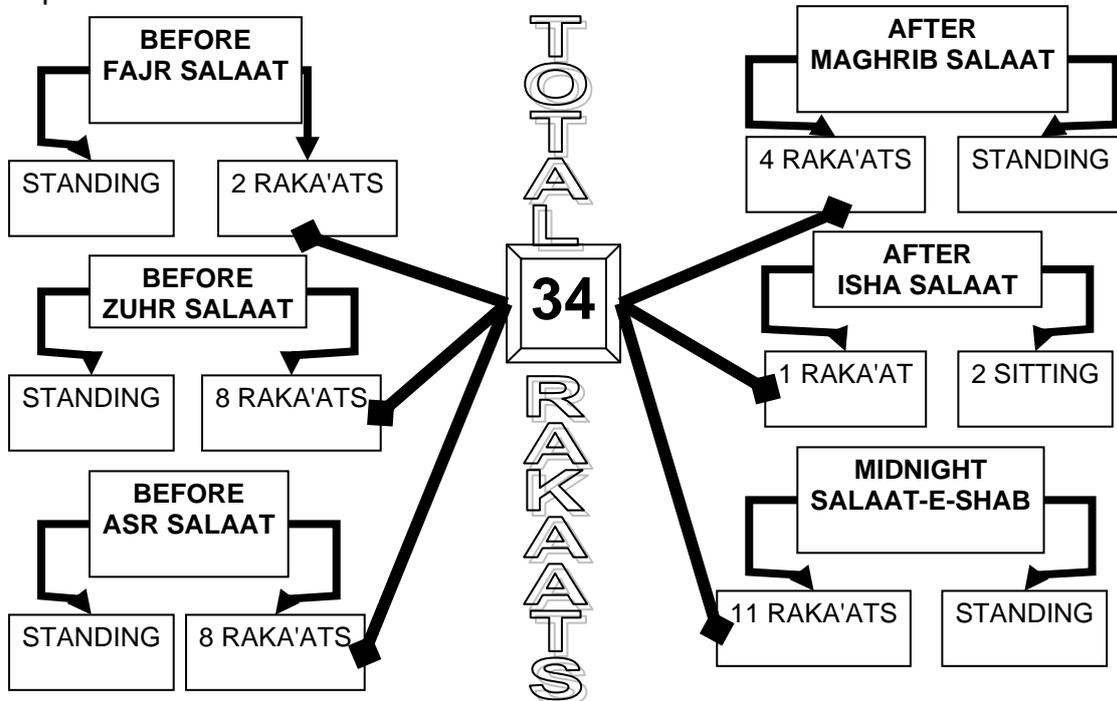
1. You arrive at the mosque when the Imam is reciting the last Tashahud and you wish to earn the Thawaab of Salaat-e-Jamaat. What can you do?

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

	DHOHR	MAGRIB
a) Suratul Hamd		
b) Bismillahir-Rahmanir-Rahim		
c) Qunoot		
d) Tasbihat-e-Arba'		
e) Dhikr of Ruku'		
f) Dhikr of Sajdah		
g) Tashahud & Salaam		

LESSON 5: NAFILA

These are Mustahab prayers, which have been recommended for Muslims and have much merit. There are 34 Raka'ats in total. How they are divided is explained below:

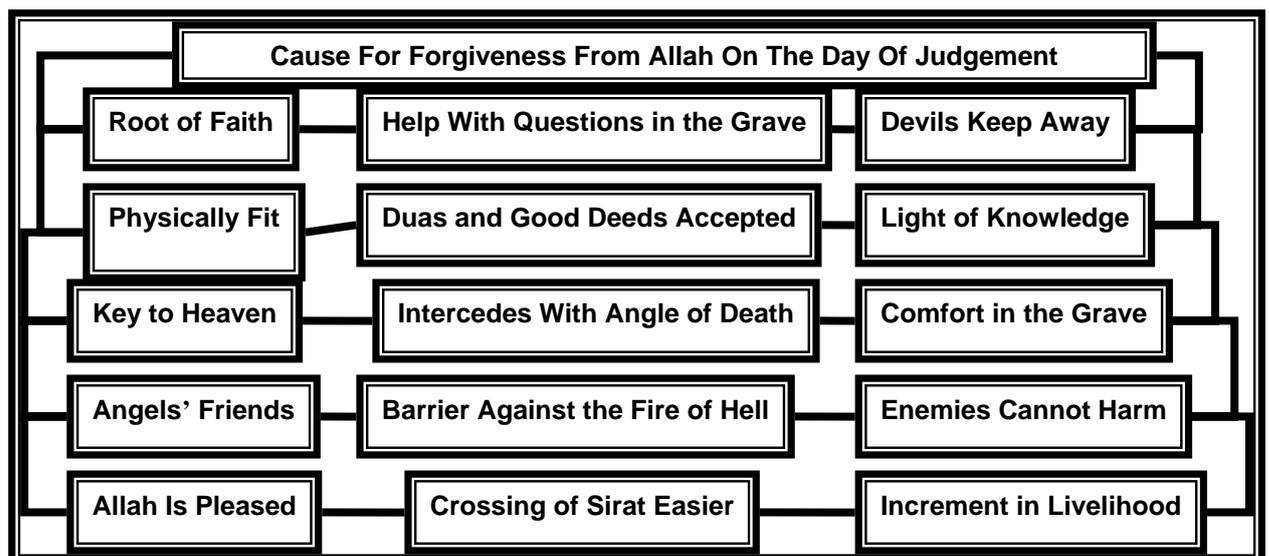


More than 2 Raka'ats have to be offered in sets of 2 Raka'ats. The method of praying is the same as Salaat-e-Fajr.

SALAAT-E-SHAB

The most important and highly recommended prayer amongst the Mustahab prayers is Salaat-e-Shab. Another name for Salaat e Shab is Salaat-e-Tahajjud.

BENEFITS OF SALAAT-E-SHAB

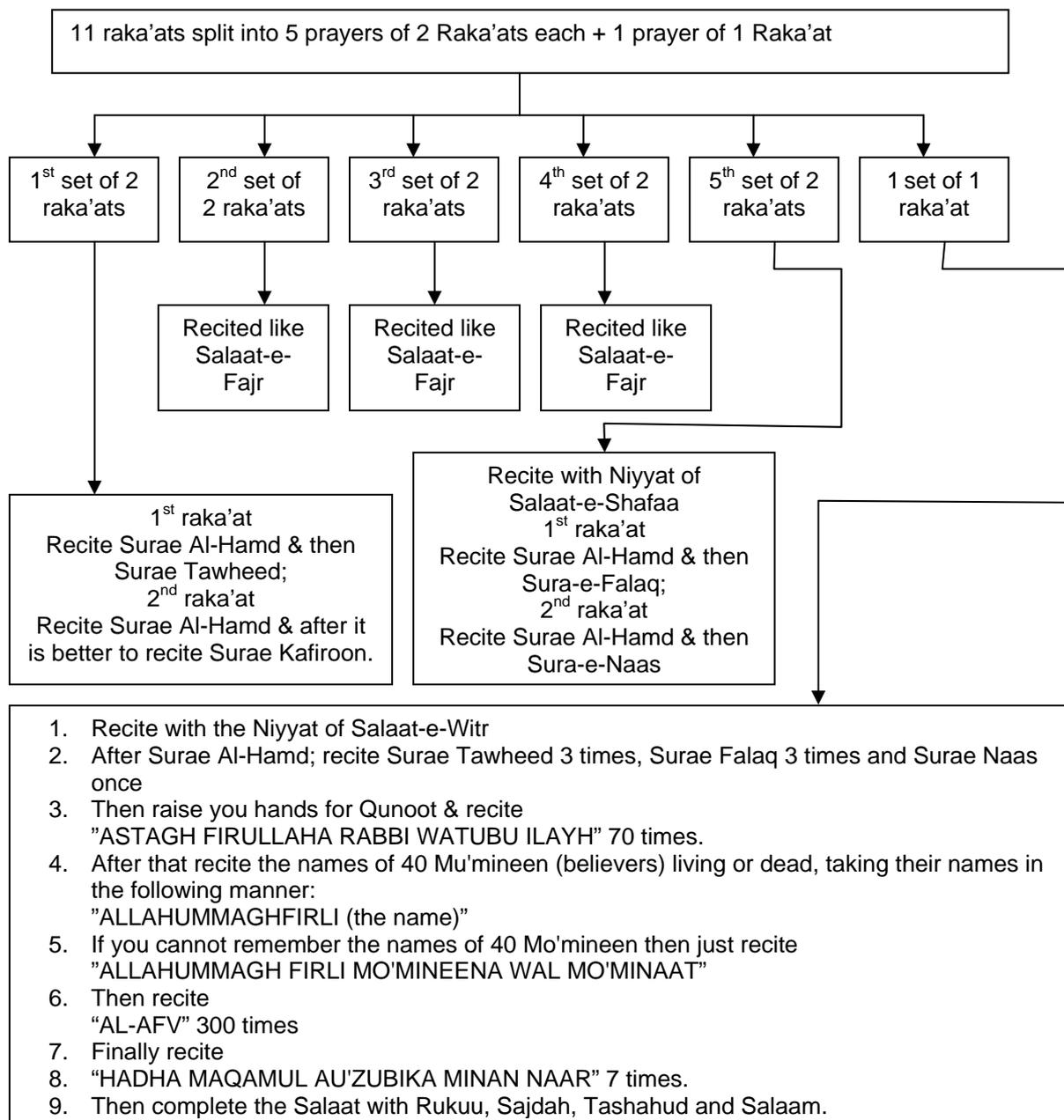


TIME FOR PRAYING SALAAT-E-SHAB - Anytime after midnight and before Subhe Sadiq.

Best time - last hours of the night and just before dawn, so that one can pray Salaat e Fajr once it is Subhe Sadiq.

Method Of Praying Salaat-e-Shab

It consists of 11 Raka'ats. Five prayers of 2 Raka'ats each and one prayer of 1 Raka'at.



After finishing the above, pray 2 Raka'ats with the Niyyat of Nawafil-e-Subh by which time it will probably be time for Fajr Salaat, if not, then recite some Dua's until the time of Salaat-e-Fajr.

LESSON 6: PHILOSOPHY OF SALAAT

The most important act of Ibadat (Worship) in Islam is Salaat (Prayer). It is an expression of total submission to Allah (S.W.T.) and a means of communication between the Creator and His servants.

Imam Ali ibn Abi Taalib (AS) has said about your prayer:

"Know that every action you do will depend on you Salaat."

From this we know for a fact that if our Salaat is accepted then all other actions are also accepted and if our Salaat is rejected then so are our other deeds.

Salaat greatly affects the lives of those who perform it. It keeps the soul of a person free from idolatry and when carried out sincerely, it also helps to cure moral diseases such as infidelity, hypocrisy, pride, dishonesty etc.

- By praying at the specified times, a person learns to be both disciplined and punctual.
- It gives a purpose to the lives of people and has a stabilizing effect. In times of stress, Salaat provides a place of peace where a person can forget all worries and cares and rest his weary head on the doorstep of Allah (S.W.T.).
- The Holy Prophet (S) used to say to Bilal, who was the Mu'adhin of the Muslims, "Comfort me, O Bilal!" meaning that he should recite the Adhan and call out for prayer.



Salaat is a source of piety and perfection. Through its performance a person can discover the hidden secrets of his soul and its amazing relationship with Allah (S.W.T.).

All those acts that surround it or are related to it also fall under its special influence. For this reason we shall look at the things connected to and performed within Salaat and study the philosophy behind each. This will help us better appreciate why we perform it in the manner we do.

The Spirit of Salaat:

Salaat, through its words, movements, prostrations, bows and supplications, provides a person with a means of rebuilding his personality afresh.

Properly performed with understanding of the recitations and the philosophies involved, it is a spiritual journey of sorts - a Me'raj (Heavenly Ascension) for the Believer. On the other hand, prayer performed as a ritual and with no concentration is like a dead body without a spirit.



As we attempt to understand and focus on our Salaat, it may help to choose a place that is simple, quiet and private when praying to avoid any distractions.

Salaat is not a sport or a play that we can perform it as we wish in a hurried manner.

Discipline is of the utmost importance. Remember, if we wish to fully exploit this treasure, then we must be prepared to put some effort into our actions.

NOTE:

It is highly recommended that one should recite Tasbeeh of Hadhrat Fatema al-Zahra (a.s.) after the completion of every Salaat.



Carelessness in Prayer:

Salaat as we have mentioned time and again is the central pivot of all worship in Islam. It must be prayed and there is no excuse for not performing it.

In fact, even if a person is too sick to pray standing up, it is recommended he sit and pray and if this is not possible, he should sleep with his right side facing Qiblah and perform his Salaat with his head and eyes. All this shows us how important Salaat to Allah (S.W.T.).

According to the Holy Prophet (S)

"Allah (S.W.T.) takes away all the blessings from a person who does not pray or is careless of his/her Salaat. S/he will die in a very bad state, be tortured in Barzakh and face extreme hardship during the Day of Judgement."

In another hadith he says:

"Whosoever takes his/her Salaat lightly, s/he will not be from my Ummah."

A Muslim must constantly try to improve the quality of his/her Salaat.

We should avoid praying Salaat when sleepy or tired and instead wait a little until our minds are fresh enough to concentrate full on what we are saying and doing.

In conclusion let us ponder on the Salaat of our Ma'soomeen (AS) and how they used to prepare themselves for meeting their Lord.

Imam Ali (AS) would turn pale whilst performing Wudhu and used to say, **"It is time for me to give back the Divine trust to the Almighty (S.W.T.)"**

LESSON 7: REVISION OF WAJIBAAT OF SALAAT

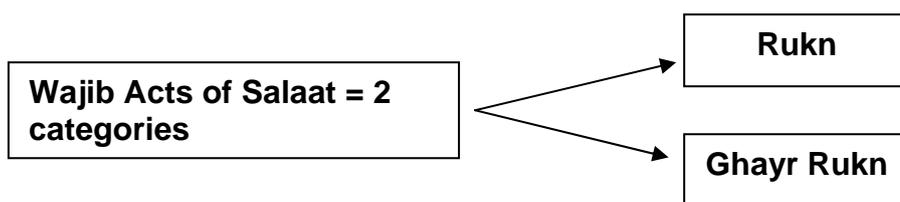
Out of the many different parts of Salaat, there are **11 Wajib** actions, which must be performed for it to be correct. 📖 951

These are:

1. **NIYYAT:**
Intention to perform a particular Salaat, "Qurbatan ilallah".
2. **TAKBIRATUL EHRAM:**
The first "Allahu Akbar" in Salaat.
3. **QIYAM:**
Standing position for recitation.
4. **QIRA'AT:**
Recitations of Suratul Hamd and another Surah
5. **RUKU':**
Bowing
6. **TWO SAJDAHS:**
Prostration with forehead, knees, palms and big toes touching the ground.
7. **DHIKR:**
Recitations during Ruku and Sajdah
8. **TASHAHUD:**
Recitation while sitting down after the two Sajdah in the 2nd and last Rakaat of Salaat.
9. **SALAAM:**
Recitation of salutation in Salaat before finishing Namaaz
10. **TARTIB:**
Praying in the set Sequence (order)
11. **MUWALAT:**
Praying without any interruption or gap.

SALAAT IS LIKE A BUILDING THAT IS MADE UP OF MANY PARTS. SOME OF THESE PARTS FORM THE FOUNDATION OF THE BUILDING, WHILE OTHERS ARE JUST BUILT UPON THE FOUNDATION. IF THE FOUNDATION GIVES WAY, THEN THE WHOLE BUILDING WILL COLLAPSE.

LESSON 8: REVISION OF RUKN AND GHAYR RUKN



- **Rukn** = those parts of the Salaat, which are its **foundation**. If any of these Wajib parts are left out or added, **on purpose** or **by mistake**, the Salaat becomes Batil. 📖951
- **Ghayr Rukn** = those parts of the Salaat which are not considered as its foundation BUT ARE STILL WAJIB. If any of these actions are left out or added on **purpose** the Salaat becomes Batil. **But they do not make the Salaat Batil if they are left out or added by mistake.**
📖 951

The table below shows which actions of Salaat are **Rukn** and which are **Ghayr Rukn**:

RUKN	GHAYR RUKN
Niyyat	Qira'at
Takbiratul ehram	Dhikr
Qiyam **	Tashahud
Ruku'	Salam
Two sajdahs	Tartib
	Muwalat

****QIYAM** – This includes **QIYAM MUTASIL BEFORE RUKU** which is a short pause while you **stand silently** before you go into Ruku (you can say Allahu Akbar). **WITHOUT THIS PAUSE SALAAT BECOMES BATIL.** 📖 967

THE WAJIB ACTS OF SALAAT ARE 11
5 ARE RUKN & 6 ARE GHAYR RUKN

EXERCISE – REVISION OF RUKN & GHAYR RUKN

1. Write down in your own words, the meanings of Wajib-e-Rukn and Wajib-e-Ghayr Rukn.

2. How many Wajib actions are there in Salaat? List them.

3. When Muntazir came home from school, he was in such a hurry to leave for football practice that when he prayed his Dhohr Salaat, he missed one Sajdah in the last Rakaat. However when he went into Sajdah – e – Shukr after completing his Salaat, he told Allah he was sorry for the mistake and hoped this Sajdah would cover the one missed. Is his Salaat Sahih? Why?

4. In the list below, write which one is Rukni, Ghayr Rukn and which is Mustahab.

Ruku'

Salawat

Muwalat

Dhikr of Sajdah

Tartib

Qiyam

Qiraat

Qunoot

Dhikr of Ruku'

Salaam

Tashahud

Niyyat

LESSON 9: VOLUNTARY AND OBLIGATORY TAXES IN ISLAM

Islam wants to prevent the excessive accumulation of wealth in the hands of a few people so the society may not fall into two classes: one over wealthy, while the other is starving.

The Holy Qur'an gives the reason for taxing wealth by saying,

"...so that it (the wealth) may not circulate among those who are rich among you." (al-Hashr, 59:7)

To bring about this equality in the economic condition of the people, Islam has introduced an important method in the transferring of the excess wealth from the fortunate sector of the society to its less fortunate members. This is done on two different levels: on an individual level and on a collective level.

1. Individual Level

Islam encourages Muslims to be mindful of the plight of others by prescribing charity. In Arabic, this is known as Sadaqah and Infaq.

2. On a Collective Level

The economic equality is guaranteed through the obligatory (Wajib) taxes on the excess wealth of every Muslim. These are taxes like Khums and Zakaat.

In short, Islam aims at eliminating the "need" (Hajat), and elevating the need.

LESSON 10: KHUMS

Khums is the Fifth branch of Furoo-e-Deen and it is Wajib on every Muslim.

Khums, in Islamic terminology means one fifth of certain things which a person acquires as wealth and which must be paid as an Islamic Tax.

Allah says in the Holy Qur'an:

"Know that whatever of a thing you acquire (Ghanimat), a fifth of it is for Allah, for the Messenger, for the near relatives, the orphans, the needy and wayfarer."
(al Anfal 8:41)

20%
Of Your Year's Savings



1/5 Islamic Tax

Khums Has To Be Paid On The Following 7 Things



Net Savings
📖 1761 – 1806



Lawful Wealth Mixed With Unlawful Wealth
📖 1822 – 1827



Buried Treasure
📖 1815 – 1821



Minerals
📖 1807



Precious Stones Obtained From Sea By Diving
📖 1828 - 1836



War Booty
📖 1837 – 1841



Land Purchased
📖 1842

Khums is Wajib on seven items but we will discuss Khums on only one item which is net savings

The other six are not generally relevant to most Muslims, and when needed one can refer to the necessary Masail for them.

Khums on Net Savings

$$\text{INCOME} + \text{NEW ITEMS} - \text{ALLOWABLE EXPENSES} = \text{NET SAVINGS}$$

$$\text{NET SAVINGS} \times 20\% = \text{KHUMS}$$

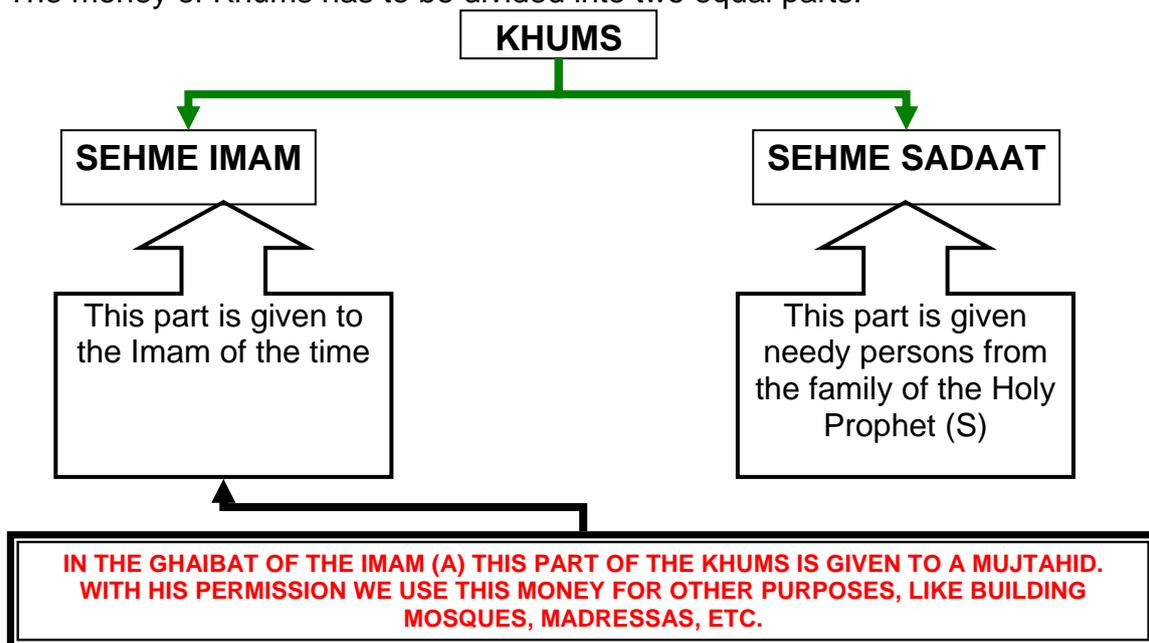
Food	Transportation
Drink	Furniture
Accommodation	Marriage expenses
Medical expenses	Haj
Payment of Sadaqah	Ziyarat
Gifts	Donations
Paying debts	Legal penalties
Wages of servants	Insurance premiums
The amount deducted from your salary for mandatory provident fund or for mandatory pension plan, income tax, etc	

Items On Which Khums Is Exempted 1763

1. There is no Khums on the amount of one's Dowry (Mahr).
2. Khums is not liable on Inheritance. It is Ehtiyate Wajib that when one inherits from the least anticipated person, e.g. a very remote relative from whom one does not expect to inherit, Khums should be paid if any amount remains at the end of the year.

Distribution Of Khums 1843

The money of Khums has to be divided into two equal parts.



An Example on How to Calculate Khums

Example 1:

Mohsin earns £ 2 500 every month. His khums is due mid April. He has the following monthly expenses:

Travelling costs to and from work	£ 100
Household Expenses	£ 300
Mortgage	£ 800
Insurance [Car &Home]	£ 200
He has a saving account which has	£ 5 000

Question:

How much khums will he pay if he has never paid khums before?

Salary he gets in hand after ALL Government deductions:	£2 500
Total expenses for the month:	£1 400
Savings:	£5 000
Savings after deducting all expenses:	£1 100
Total Khums due on:	£6 100
Khums to be paid £6 100 @ 20%	£1 220
Sehme Sadaat	£610
Sehme Imam	£610

Example 2:

Question:

Suppose he has been paying khums every month and khums has already been paid on £4 000 of his savings. Will he have to pay on that again this year? If not, how much will he pay instead?

Solution:

He will not pay on the £4000 he has already paid khums on. His khums for this year will be:

Salary he gets in hand after ALL Government deductions:	£2 500
Total expenses for the month:	£1 400
Savings:	£1 000
Savings after deducting all expenses:	£1 100
Total Khums due on:	£2 100
Khums to be paid £2 100 @ 20%	£420
Sehme Sadaat	£210
Sehme Imam	£210

EXERCISE: KHUMS

Answer the following and also write the relevant Masail Number

After taking out Khums, Fatima inquired in town if there was a deserving Sayyid and was told that there wasn't one and there would not be one in the near future either. How will she dispose of or give away the Sehme Sadaat portion?

Sadiq and his family had a house of their own in which they lived. Having made quite a lot of profit from his business, he decided to buy another house. Will he pay Khums on it at the end of the year?

Jaffer received rent from a property he owned and also had a catering business as well. At the end of 2004, he had incurred a loss in his catering business. How will he calculate his Khums?

Asif had set up his business and now at the end of the year, he has to calculate his Khums. Help him calculate it.

He started his business with	£10 000
Business expenses totalled	£ 1 000
Personal & Family expenses totalled	£ 4 000
Cash he has in hand now	£10 000
Merchandise in hand now	£20 000 worth

LESSON 11: ZAKAAT

In Arabic, the word Zakaat literally means "growth". It also means "purification" as used in the Ayah below:

"Take alms (Sadaqah) from their wealth in order to purify them and cleanse them by it." (at-Tawbah, 9:103)

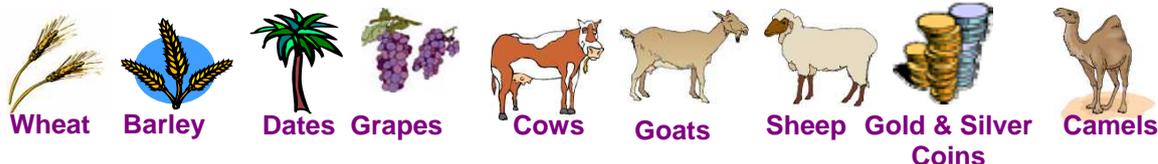
And in many places Allah mentions Zakaat, immediately after prayer, showing its importance:

"And be steadfast in prayer; practice regular charity;..." (al Baqarah : 2:43)

Zakaat is the Fourth Pillar of Islam. It is a Wealth Tax of 2.5%. There are 2 types of Zakaat. They are:

1. Zakaat-e-Maal - Zakaat on possessions.
2. Zakaat-e-Fitra - Zakaat payable on Eid-ul-Fitr.

Zakaat-e-Maal 1861



Distribution Of Zakat

The Holy Qur'an is very clear in its guidance on this. It says:

"Verily, alms (Sadaqaat) are for the poor and the needy, and the people employed to administer (the funds), and those whose hearts are to be won over, and for freeing of slaves, and those who are in debt, and in the way of Allah and for the wayfarer; a duty ordained by Allah. Allah is all-Knowing, all-Wise." (at-Tawbah, 9:60)

Zakaat-e-Maal can be given to: 1933

Fukara	Cannot pay their expenses for the whole year
Masakeen	State worse than Fukara
Hamil	Collector appointed by Imam (A) or Mujtahid-e-A'alam
Rikaab	Helping in freeing a slave
Debtors	Who are unable to pay their debts
Ibnus Sabeel	Poor stranded travellers
Fi Sabeelillah	In the way of Allah
Non-Muslims	Who come to Islam by taking Zakaat / have been helpful to Muslims in war

Zakaat-e-Fitra 1999 – 2021

On the night of Eid-ul-Fitr, Fitra becomes compulsory on the head of the family who is responsible for the maintenance of the family.

	Before Sunset	After Sunset
Muslim Guest Arrival	Host has to pay Fitra	Host does NOT pay Fitra
Kafir Guest Arrival	Host has to pay Fitra	Host does NOT pay Fitra
New born baby	Head of Family to pay Fitra	Mustahab to pay Fitra
Guest Departs	Fitra NOT to be paid	Fitra needs to be paid
Person Dies	Fitra NOT to be paid	Fitra needs to be paid

The head of the family who is responsible for paying Fitra should keep the money separate at night with the intention of paying it later. It is better that the money is given away before Eid prayers, but it can be given after the prayers.

Fitra Can Be Given On The Following



Other Relevant Conditions for Fitra

1. The Fitra per person has to be 3 Kgs in weight or its value in money.
2. The money for Fitra can be given to any Organisation who undertake the responsibility of buying the grain and passing it on to the people who are liable for receiving Zakaat.
3. If you are giving Fitra in the form of grain then you have to ensure that the grain is of good quality and not mixed with dirt.
4. One person cannot give 3 different kinds of grain as Fitra; however, different forms of Fitra can be given by members of the same family.

Fitra Can Be Given To 2022 – 2031

Qualifier of Zakaat-e-Maal

Poor Shia Ithna Asheri



Preference given to: Needy blood relations, neighbours and scholars

It is wajib to give fitra to the needy in your hometown first.

It is not necessary to tell that the money given to the needy is of fitra.

Note:

1. Fitra given by a Sayyid can only be given to a Sayyid.
2. Fitra given by a non-Sayyid can only be given to a non-Sayyid.

How Much Should Be Given

1. It should be enough to pay for one year's expenses.
2. It could be given to buy something for the poor from which they can earn a sure income; like setting up a business or buying a sewing machine.

EXERCISE - ZAKAT

SECTION 1

1. Sajjad's decided to spend the whole month of Ramadhan at her father's house and return back home after Idd-ul-Fitr. However, late in the afternoon on the 30th Ramadhan, she had to return home as her mother-in-law had fallen sick. Who will pay her Fitra? Explain your answer.

2. Amin's dad passed away and when his property was looked at, it was found that he had not paid Zakat, had a large debt and also had not performed Hajj. How will all the above be sorted before giving his heirs their dues?

3. Hasnain was travelling by car back to London from Leeds. On the way, he lost everything due to a highway robbery. He was stranded without money. A passer-by offered him Zakat in the form dates. Hasnain decided to sell them to another passer-by. Goods and money were exchanged. Using the money from the sale, Hasnain was able to reach Leeds safely.

- a. Was Hasnain right in accepting the Zakat? _____
- b. Can Hasnain sell the dates to the passer-by? _____
- c. Some of the money was left over when he arrived in Leeds. What should Hasnain do?

LESSON 12: TIJARAH (TRADE)

Islam encourages Business

The Holy Prophet (SAW) has said:

"There are 70 parts of Ibadat. The best part of it is that of earning in a Halaal way, the best action is to work and earn livelihood by Halaal means. If a person earns by Halaal means then he will get the Thawab equal to the Prophets (A) on the day of Qiyamat."

The Shariah of Islam encourages Trade. There are 10 parts of earning, out of which 9 parts are in business.

However, the Imams (A) always said that a person engaging in trade must know its Masails to avoid falling into sinning.

Etiquette Of Doing Business

The Holy Prophet (S) has said that when doing trade to note the following points:

1. No interest should be transacted (details to follow).
2. No swearing should be done even if one is speaking the truth.
3. Seller should not conceal defect of his own goods.
4. Seller should not falsely praise the quality of ones goods.
5. A buyer should not find fault falsely in goods when buying.

There are 4 mustahabats to follow while in business transaction:

1. Price should be equal to all Muslims.
2. In question of price, one should not be harsh while dealing.
3. Give more and take less in quantitative measurements.
4. To take goods if returned if buyer does not want goods.

It is Wajib for a person to earn enough so that he may be able to feed his wife and children.

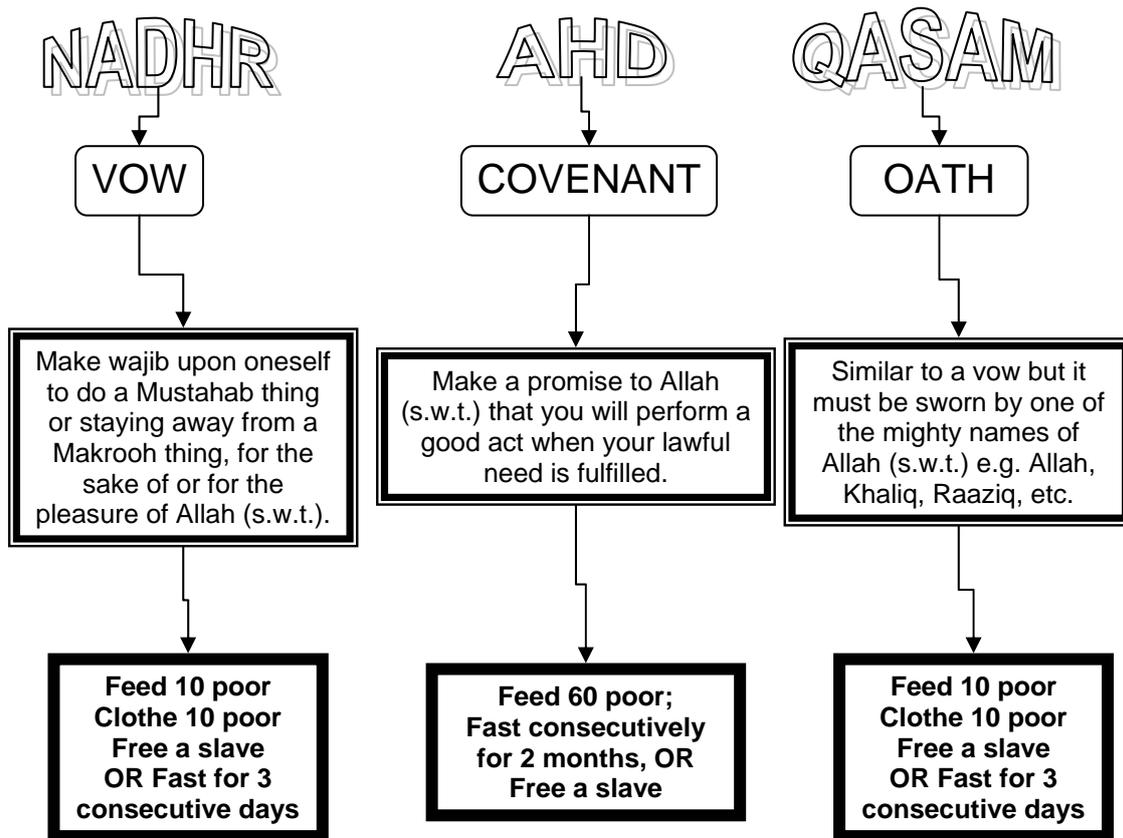
Six Types Of Trades Are Haraam:

1. To buy or sell intoxicating drinks, non-hunting dogs, pigs, dead animals e.g. meat, skins, hides of non-zabiha animals, etc. Other dealings involving Najis items is allowed if a good and logic use of it is being made e.g. fertilisers, etc.
2. To buy or sell wild animals.
3. To buy or sell Ghasbi (usurped) things.
4. To buy or sell goods used for Haraam purposea, e.g. instruments of gambling, etc.
5. To receive or give interest during transactions.
6. To sell adulterated (mixed) goods with full prior knowledge - for example, seeling a bag of flour that contains chalk as well, etc.

Types Of Trade Which Are Makruh Are

1. To sell ones estate or buildings, unless if one is going to buy a new estate (It is recommended in Shariah of Islam that one should live in ones own house).
2. Just slaughtering animals (It is said that in doing so ones mind becomes very hard).
3. Just to sell Kafan (shroud). As a side business it is allowed.
4. To do transaction with people of low morals e.g. thieves, smugglers, etc.
5. To do any business during the time from Dawn to Sunrise. It is the time reserved for the Ibadat of Allah.
6. To sell grains of foods, because if hoarding is committed then the consequences to be faced from Allah are grave so it has been made Makruh.
7. To swear during a transaction even when it is true.

LESSON 13: NADHR, 'AHD & QASAM



LESSON 14: HALAAL AND HARAAM FOOD AND DRINKS

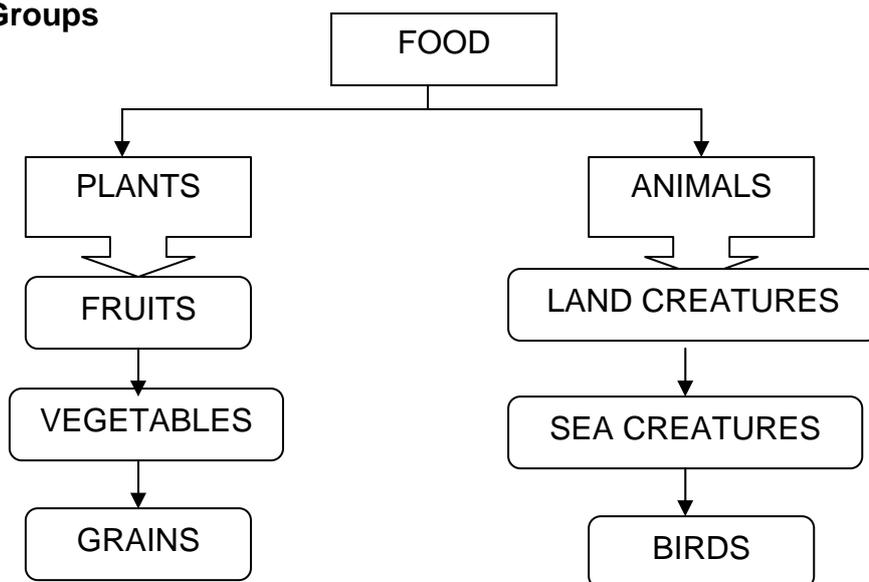
Allah says in the Holy Qur'an:

"O People, eat from the land what is permitted and good and do not follow in the footsteps of Shaitan, for he is an open enemy to you." (al Baqarah, 2:168).

Since food and drink are essential for the survival of humanity, Allah has given clear guidelines on what can and cannot be consumed. In addition we have also been instructed in manners and behaviour of eating. Thus eating and drinking becomes a way by which a Muslim remembers the bounties of Allah and by observing the rules of Shariah, he also shows his commitment to his religion.

Furthermore, Allah has made the habit of eating an important factor in establishing social unity. He has encouraged the sharing of food with each other and stressed the merits of giving food to the poor and needy. This becomes obligatory when certain sins are committed, for which the Kaffara or penalty is to feed poor Muslims. Thus we can see that this subject covers a wide and important area of Islamic Shariah.

Food Groups



List of Foods

Halaal	Haraam
Plants, Fruits, Vegetables, Grains	Whales; Shark; Lobsters & Crabs
Prawns & Shrimps	All reptiles
All fish that have scales and are removed alive from the water	Dog, rabbit, elephants, monkey
Domestic animals that have hoof / cloven hoof e.g. goat, cow, camel, sheep	Donkey, mule, horse
Locusts	Fleas, lice
Birds such as chicken, turkey, ostrich, peacock, pigeons	Birds such as eagle, hawk, vulture, raven, crow

LESSON 15: HALAAL AND HARAAM FOOD AND DRINKS

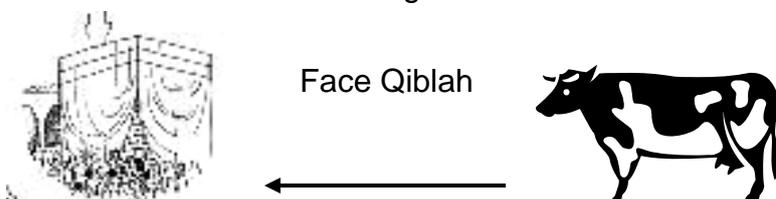
Slaughtering according to Shariah.

All animals and birds that are permissible to eat are nevertheless forbidden to a Muslim unless they have been correctly slaughtered. The laws for hunting differ slightly and can be obtained from books of Islamic Laws of various jurists.

The correct method of slaughtering involves the simultaneous cutting of the gullet, windpipe, carotid artery and jugular vein of the animal with a sharp knife.

The conditions for the slaughtering are as below:

1. The one who carries out the slaughtering must be a Muslim.
2. If possible, the instrument used to slaughter should be made of iron.
3. The creature to be slaughtered must be made to face the Holy Ka'aba.



4. The person performing the slaughter must mention the name of Allah as he slaughters the animal.



Bismillahir Rahmanir Rahim

5. There must be a normal emission of blood from the animal after the slaughter.
6. The animal must show some sign of movement after being slaughtered, especially if there was some doubt whether the animal was alive before being slaughtered.

Guidelines To Eating At Restaurants

Restaurant Owner

1. If it is owned by a Muslim who apparently is mindful of the religion then no further investigation is necessary and all food served is Halaal.
2. If it is owned by a Muslim who appears to be unmindful of the religious laws, for instance he serves or allows alcohol on the premises, then he must be questioned about the source of his meat, the handlers of the food and its contents. You can eat there only if you are certain that it is Halaal.
3. According to Agha Seestani, Christians and Jews can be considered to be Pak, and food prepared by them can be eaten by his Muqalideen.
4. If a restaurant is owned by a non Muslim or ownership is unknown, then the meat cannot be eaten, unless one becomes convinced that it is Halaal and has been cooked by a Muslim, Christian or Jew.

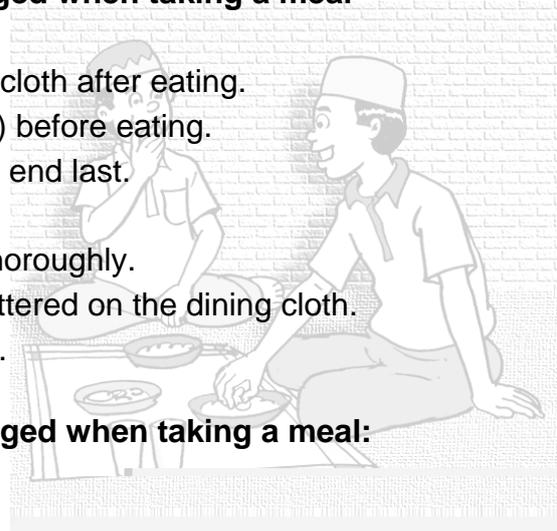
With regards to vegetable products, the method of preparation has to be checked. For instance, when buying chips, one has to ask the owner whether the oil used for frying is vegetable oil and whether meat products are fried in the same oil.

Products that are advertised as suitable for vegetarians or fish based products like cod burgers are Halaal, unless one is sure that the contents include animal products or that they have been handled by people other than Ahle Kitaab i.e. Muslims, Christians and Jews.

Eating Manners

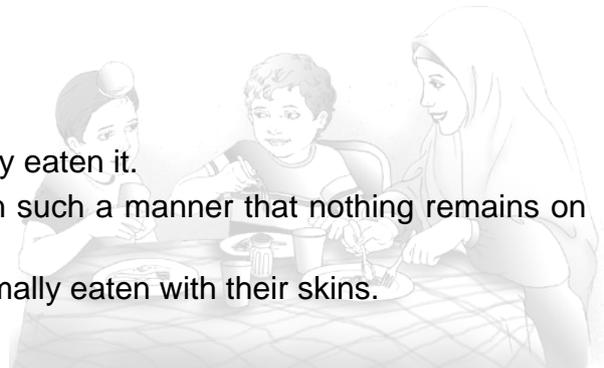
There are certain acts that are encouraged when taking a meal

1. Washing of the hands before eating.
2. Washing hands and drying with a dry cloth after eating.
3. To recite the name of Allah (Bismillah) before eating.
4. The host should begin eating first and end last.
5. To eat with the right hand.
6. To take small bits of food and chew thoroughly.
7. To collect and eat the bits of food scattered on the dining cloth.
8. To take salt before and after the meal.



There are certain acts that are discouraged when taking a meal:

1. To eat when not hungry.
2. To over-eat.
3. To gaze at others while eating.
4. To eat food while it is very hot.
5. To blow on food or drink to cool it.
6. To throw a fruit before one has fully eaten it.
7. To scrape off meat from a bone in such a manner that nothing remains on it.
8. To peel those fruits which are normally eaten with their skins.



EXERCISE - HALAL AND HARAM FOOD AND DRINKS

1. When Javad went fishing, he was very excited when he caught his first fish. Sadly, when he pulled it out of the water, it was dead. Are his hands Najis as he held the fish in his hand as he threw it back into the lake?

2. Pui Li Toi had just converted and was finding certain laws difficult to follow. However, he understood that an animal slaughtered according to the Islamic Shariah is permissible to eat so he slaughtered a snake and ate it. Did he understand it correctly?

3. When Khurshid and Khalil went to Honk Kong as transfer students, they were given live fish for dinner. Could they have eaten it or should they have insisted that it be cooked first?

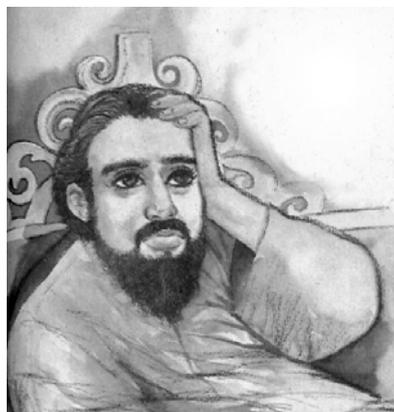
LESSON 16a: KEEPING A BEARD

A beard is considered a feature of beauty and a symbol of manliness. Men should be conscious of, and cultivate, their masculinity, and women should be conscious of, and cultivate, their femininity; no sex should imitate the other, because it means an inferiority complex with respect to the other.

For this reason, it is forbidden to shave the beard, but it is not necessary that the beard should be very long. It is permitted for a man to keep the beard trimmed but not such that people would say he shaved, or he had just neglected to shave, a medium beard is recommended. A moustache should not be allowed to grow too long, it should be clipped so that it does not cover the lips. This may be part of Islam's concern for hygiene and neatness.

A beard distinguishes Muslim men from others. The Prophet commanded Muslims to keep themselves distinct from, and not imitate, other communities.

It is unlawful on the basis of obligatory precaution to shave one's beard, and it is also unlawful to get wages for shaving the beard of another person. However, if a person who does not shave his beard is made a target of ridicule and has to suffer humiliation which is intolerable in the eyes of the wise persons, it is permissible for him to shave his beard. **📖 2920**



[The rest of the lesson to be utilised for discussion with the youth as to the pressures that cause them to disobey the command of keeping the beard]

LESSON 16b: IMPORTANCE OF HIJAB

The importance of Hijab will be briefly discussed in the light of the verses of the Holy Qur'an on the subject. Allah says:

"Say unto the believer men to cast down their gaze and guard their private parts; that is purer for them. Verily Allah is Well-Aware of what you do. And say unto the believing women that they cast down their gaze and guard their private parts; and not to display their adornment (Zeenat) except what becomes apparent of it; and to draw their headcovers (Khumur) over their neck slits (Juyoob); and not to display their "Zeenat" except to their husbands... "
(An Noor, 24:31,32 part)

The verse first informs men of their duty in Hijab and then the women. Some important words in the second verse are:

- Zeenat: This is something we use to beautify ourselves like clothes, ornaments, jewellery, etc.
- Khumur: These are head covers or scarves.
- Juyoob: The neck slit was usually low in Arab dress and the women did not cover their necks. So in this verse they were ordered to cover their exposed necks with the head covers.

In another verse Allah says:

"O Prophet! Say unto your wives and your daughters and the women of the believers that they let down upon themselves a robe (Jilbab); so that they may be distinguished, so that they will not be troubled; Allah is Oft-Forgiving, the Most Merciful." (al Ahzab, 33:59)

Here the word Jilbab refers to a covering that is bigger than a head cover and shorter than a shawl and is designed to cover the head and shoulders. According to the command of Allah, the coverings for women that form their Hijab is Wajib, and disobedience of this command earns Allah's anger.

The entire body of the woman except hands and face should be covered. The overall appearance of the dress is that it must be loose so it does not reveal the form of the woman, and it should not be attractive in a way that it draws the eyes of the people to the wearer.

[Discuss with your teacher the difficulties in wearing the Hijab in our society in England and see if others have had similar problems and share ideas on how to overcome them]

LESSON 17-18: AMRBIL MA'ROOF AND NAHI ANIL MUNKAR:

The 7th and 8th branches of the Furu-e-din are based on Islamic Principles that lead to a better society and improving the conditions of a society.

The literal translation of Amr bil Ma`roof is to “**enjoin others to do good**” and Nahi Anil Munkar is to “**ask others to refrain from doing bad**”.

Perfection in Islam is first achieved by uplifting and protecting oneself from evil. Once that is achieved, a believer moves onto the next stage of faith in which he becomes a useful member of his society and community. Hence, any corrupt elements should be struck off from the roots and not be allowed to grow and form cancer in the society.

The method adopted in Islam to keep a society on its track is by enjoining others to do right and forbidding them to do evil.

Allah says in the Holy Qur'an:

(The believers are) those, if We establish them (let them rule) in the earth, will establish prayers and pay the poor rate (Zakaat), and enjoin good and forbid evil; and unto Allah alone is the return of all affairs. (Haj, 22:41)

The importance of these two branches of religion is also emphasised in many Ahadith.

The Holy Prophet (S) has said that **there will come a time when people will forsake enjoining good and forbidding evil in order to keep people pleased.**

Calamities will then befall the society and then, when the same people pray to Allah, their prayers will not be heard.

When Allah decided to punish the people of Prophet Shu`ayb (A), He said he would punish all 100,000 of them out of which 40,000 were bad and the rest good.

Prophet Shu`ayb (A) asked Him as to what the fault of the good ones was. Allah replied, “They were happy when I was being disobeyed and they did not express their anger when I was angry.”

Thus, it is very important to keep the practice of Amr bil Ma`ruf and Nahy `anil Munkar alive within the society. The procedure is as follows:

When you see a wrong being done or a right not being done, then either:

- Express your objections using all the skills at hand.
- Use force where applicable (as in the case of father-son relationship)

LESSON 17: AMRBIL MA'ROOF:

If a person does not fulfil the obligations laid down by Allah, it is obligatory on us to guide him to the right path provided we have some hope that he will follow the guidance we give him.

It is the 7th Pillar of Islam and it means enjoining the good.

This is a very important branch of Islam.

Everything that has been ordered by Allah has been called Ma'roof, i.e. Good. For example; Salaat, Fasting, Khums, Zakat and establishing Fundamentals of Islam.

Examples of these also include those things that have been recommended by Islam; like:

- feeding
- welcoming guests,
- teaching about Islam,
- good Akhlaq and
- having pleasant characters.



It is Wajib to enjoin a person to do good the first time and Sunnat the second time, then you have fulfilled your duty

Amr bil Ma'roof becomes Wajib under 4 conditions:

1. You know what is good and what is bad.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You know that by giving your advice you will not suffer yourself.

However, when the basic faith of the Muslims is in danger or a belief of Islam is being undermined (e.g. when a country tries to change its peoples belief or encourages drinking and gambling) then it is Wajib upon everyone to enjoin good and advise against what is forbidden; even though by so doing one may come to harm.

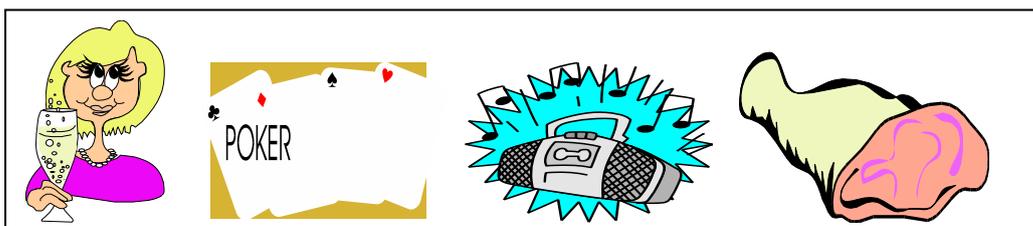
LESSON 18: NAHI ANIL MUNKAR

It is the 8th Pillar of Islam and it means enjoying the good.

It means to forbid those things which are Haraam. We should ask any person doing those things which have been prohibited by Allah, to refrain from doing them, provided of course that we have some hope that they will use that advice.

Munkar means everything that has been forbidden in Islam; like:

- drinking,
- gambling,
- listening to music,
- eating pork, etc.



Like Amr bil Ma'roof, it is Wajib to practice Nahi Anil Munkar the first time and Sunnat the second time, then you have fulfilled your duty

The are 4 stages for discouraging those things which are forbidden in Islam:

1. First look at the mental attitude of the person you are advising.
2. Then by facial expression show your disgust at the deeds of one who does what is forbidden.
3. Then by words of advise and warning or by angry words.
4. Finally when all ways fail, then by use of physical force to stop the evil deed provided no harm comes to him physically - i.e. he should not get hurt.

Those people who practise Amr bil Ma'roof and Nahi Anil Munkar are amongst those who occupy an esteemed position in the Sight of Allah Who groups them amongst His triumphant servants.

EXERCISE: AMR BIL MA'ROOF & NAHI ANIL MUNKAR

What is the difference between Amr-bil-Ma'roof and Nahi-anil-Munkar?

The following are various situations. For each one state whether it is Amr-bil-Ma'ruf or Nahi-anil-Munkar.

Sabiha goes to school and sees her Muslim friend listening to music. She tells her friend it is Haraam. _____

Ali's grandmother's long dress goes above her ankles when she goes into Ruku' so he tells her that she needs to wear something longer.

Akila's sister does not wear Hijab, so Akila tells her that it is Wajib upon her.

Husain does not pray. His friend tells him that he must pray, as it is Wajib on every Muslim. _____

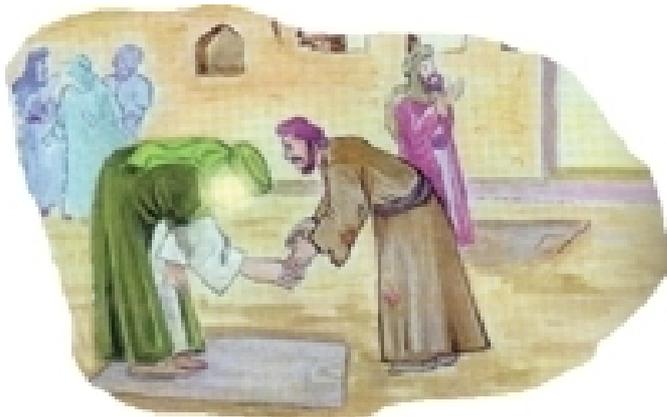
LESSON 19: TAWALLA

Tawalla is the 9th branch of the Furu-e-din.

Tawalla means that we should befriend and accept the authorities of those appointed by Allah and the Holy Prophet (S). Allah says in the Holy Qur'an:

His command is represented on this earth by the Holy Prophet (S). Thus, during

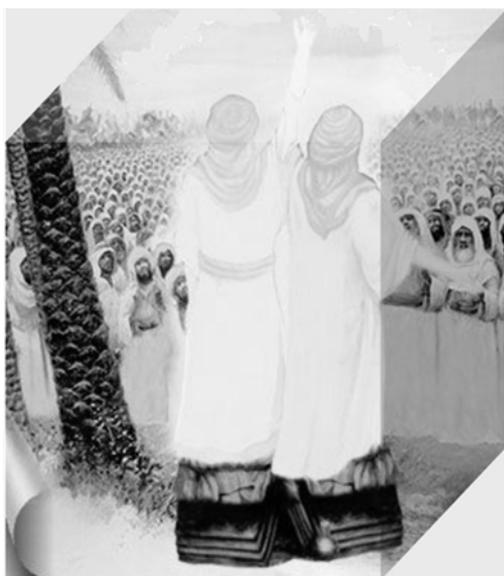
An incident has been recorded in history where a beggar came asking from



people in the mosque. Nobody gave him anything until the Imam (AS), who was busy reciting prayers, pointed to his finger whilst he was in Ruku`, beckoning to the beggar to remove his ring and take it. This act pleased Allah so much that He revealed it to the Holy Prophet (S) immediately.

Hence, in the absence of the Holy Prophet (S), we, the believers in the message of the Holy Prophet (S) were to accept the authority of Imam `Ali (AS) as this verse referred to him. That is why we, the Shi`ites, believe in him as the first and immediate successor to the Holy Prophet (S).

After, Imam `Ali (AS), we believe in 11 other Aimmah (AS) who are all descendants of Imam `Ali (A) and appointed by the Holy Prophet (S) in his life time as reported in various Ahadith both by the Sunnis and the Shi`ites.



The incident of Ghadir in which the Holy Prophet (S) declared to all Muslims present with him, that Imam `Ali (AS) was his successor after him, has been reported by ALL Muslims. The Holy Prophet (S) is reported to have said that:

“Whosoever accepts me as the Mawla, shall take Ali as the Mawla after me.”

When the people replied, “truly, you do have more authority on us than we have over ourselves!”, then the Holy Prophet (S) declared:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

Of whomever I am the Master, (this) `Alí is his Master.

TAWALLA THEREFORE MEANS ACCEPTING THE AUTHORITY OF :

1) ALLAH

Allah is our Master and ultimate benefactor. It is only He who let things harm us or protect us from evil. It is He who either grants us or takes away from us the various favours we may or may have been enjoying in our lives. The believers, accept Allah as their Wali while the Kafirs do not. The Holy Qur'an says:

Allah is the guardian of those who believe. He brings them out of darkness into light. And those who disbelieve, the false gods are their guardians, who take them out of light into darkness; they are the inmates of the fire, they shall abide therein. (Al Baqarah, 2:257)

2) THE HOLY PROPHET (S) AND THE HOLY AIMMAH (AS)

Once again, they have been appointed as having authority over us like Allah has over because they represent Allah on this earth.

SO, if our Imam (A) reappeared today and ask us to do something that we do not understand, we would still have to do it without asking questions.

They have the right to use us even to death just as Allah has the right to do that. The Imam (A) would never do anything that would harm us (not physically) just as Allah would never ask us to do something that would harm us.

It is this belief in submitting to their total authority that is called Tawalla.

A man came to see the 6th Holy Imam (AS) and claimed to be from amongst the Shi'as of Egypt.

To test his true understanding of the word Wali (the love for Ahlul Bayt (A) - as he claimed), the Imam (AS) asked him to go and sit in a lit furnace that was in the vicinity.

The man started trembling and gave the excuse of his family waiting for him. When the Imam (AS) noticed his hesitation, he called the man towards him and made him sit next to him.

After a little while, Harun al Makki, a very close companion of the 6th Holy Imam (AS) arrived and after the formal greetings, the Imam (AS) beckoned to him and said, "Harun, could you please sit in that furnace?" Without asking a question, Harun headed for the furnace and disappeared inside.

The Imam (A) turned to this man from Egypt and said, "These are the type of people who love me." Needless to say Harun remained quite unharmed.

3) Believers (Mo'mineen)

Tawalla also means to befriend those who are of the same faith and are loved by Allah, His Prophet (S) and the Aimmah (AS). Thus we highly respect and love the loyal companions of the Holy Prophet (S) and the Aimmah (AS).

We also make it a general rule to befriend and love those who love the Ahlul Bayt (AS). It is in keeping with this part of Tawalla that we remember all the martyrs of Karbala for their sacrifices for Imam Husain (A).

Tawalla is the 9th Pillar of Islam.

It means to love and follow the teachings of the Ahlul Bayt (AS).

Similarly, Tawalla expects us not only to love Ahlul Bayt (AS) but to be loyal to them and to accept to follow their examples.

LESSON 19: TABARRA

Tabarra means to disassociate oneself from, to wash one's hands of.

In Islam, Tabarra is the 10th branch of Furu-e-din.

Firstly, Allah wants us to disassociate ourselves from Shaitan and anything or anybody that represents Shaitan.

In the Holy Qur'an, one finds many references of this kind of Tabarra by Prophets of all times.



For example, on his way to Baytul Muqaddas, Prophet Ibrahim (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. He introduced himself as a star-worshipper also and then sat down at night to worship with them.

The Holy Qur'an says: ***Then when he (Ibrahim) saw the sun rise all brilliant, he said, "(Is) this my Lord? (After all) this is the greatest." Then, when it set, he said, "O my people! I dissociate myself of what you worship besides Allah. (Al An'am, 6:79)***

The second application of Tabarra is in disassociating ourselves from the enemies of Allah, the Holy Prophet (S) and the Holy Aimmah (AS) from his progeny.

Disassociating is not a feeling that takes place in the heart. Islam wants of us to declare that disassociation and let the world know what our stand is. That is why we do send curses on all the Zaalim (perpetrators of injustice) who hurt the Holy Prophet (S) and particularly his family after his death. The sending of curses (La`nat) is our expression that we are not part of what they did.

Allah says in the Holy Qur'an:

Verily, those who annoy Allah and His messenger (Muhammad), Allah has cursed them in this world and the hereafter, and has prepared for them a painful punishment. (Al Ahzab, 33:57)

Allah, in the Holy Qur'an has **clearly forbidden making friends with those who are enemies of Allah and of the Muslims.**

It is the 10th Pillar of Islam.

It means keeping ourselves clear of those who are cruel and evil against all righteous servants of Allah. By staying away from them we are keeping ourselves from their wrongful actions.

LESSON 24 – 25: CONTEMPORARY ISSUES:

Question: What is your opinion on Muslims eating in non-Muslim or even Muslim owned and operated restaurants which serve Halal food however also serve alcoholic drinks? If the alcohol is not being consumed at our table, does this change the ruling?

Answer: If alcohol is not consumed at your table, there would be no objection and you can eat Halal food in that restaurant. Yes, if going to such a restaurant is considered bad for the reputation of a Muslim, it is not permissible to eat in there

Question: What is your opinion about the beer (Maa al-Sha'eir) which is sold on the market normally with a label that reads "alcohol free".

Answer: The drink that is made from barley and called "Fuqa" in Arabic is definitely forbidden and ritually impure as an obligatory precaution. This drink is not intoxicant normally but it makes one feel tipsy; that is a state of slight drunkenness caused apparently by low percentage of alcohol in the liquid. Therefore, if a drink is produced alcohol free in the first place and it is not called "Fuqa" (beer), there is no problem, or else, it is forbidden even if alcohol is separated from it. God knows best!

Question: The people residing in Europe are of different faiths, nationalities and religions; and when we buy moist or wet food items, the shopkeeper may touch it with his hands. Since we do not know his religion, can we consider that food as pure?

Answer: As long as it is not known that the hands of the shopkeeper were Najis, the food is to be considered Tahir

Question: What about the leather products made in a European country, if we are unaware of the source of that leather? It is said that some European countries import cheap leather from Muslim countries and then use it for manufacturing various products. Can we consider such leather pure? Are we allowed to say Salaat in them? Can such a weak probability [about it originating from a Muslim country] be given any credence?

Answer: If the probability of the leather originating from a zabiha (an animal slaughtered Islamically) source is so weak that people would not normally give any credence (for example, the probability of 2%), it is to be considered impure and this cannot be used in Salaat. But if the probability is not so weak, it can be considered pure and using it in Salaat would be permissible

Question: Is it permissible to shave the two sides of the face and leave the hair on the chin?

Answer: Shaving the beard is Haraam based on obligatory precaution, and this includes the hair that grows on the sides of the face. However, there is no problem in shaving the hair that grows on the cheeks. 11 Boys only

Question: What is the ruling on playing chess by using the customary pieces? Is the ruling any different in the case where the game is played by computer which employs symbols and shapes instead of the customary pieces?

Answer: Playing it (chess) is absolutely forbidden even without placing a bet. And there is no difference in this, whether it is (played) with customary pieces or by computer

Question: What is the limit separating lawful from unlawful music? If the criterion is its being labelled entertainment or amusement then this is not clear according to convention because there are differences of opinion on that.

Answer: The separating limit is its being of suitable quality for the gatherings of amusement and of immorality

Question: What is the ruling on so-called music in present customary usage?

Answer: It is of two kinds. One of them suits the places of amusement and entertainment and thus listening to it is prohibited. The other one is other than this and therefore is not prohibited

Question: Some types of music are broadcast before the recitation of the noble Quran or the Adhan, before the religious program begins or during. Is it permissible to listen to it? Also Musical interludes and music that precedes announcement of the news?

Answer: The great majority of them are of the second type and thus are lawful

Question: Is it permissible to listen to religious songs?

Follow up: You mean religious phrases that are composed with musical tunes that are common amongst the people of amusement and entertainment?

Response: Yes.

Answer: It is prohibited to listen to them. The same ruling applies to all phrases that are not for pleasure and amusement such as supplication or dhikr but composed with these musical tunes

Question: Classical music is believed to soothe excited nerves, and is also prescribed at times for treatment of some psychological ailments. Is it permissible for me to listen to it?

Answer: Yes, it is permissible to listen to music which is not suited for the gatherings of amusement and entertainment

Question: Music with pictures that is associated with television films, popular serial programs, the aim of which is to raise the degree of excitement of the viewers in accordance with the atmosphere of the film. For example, if the exhibited scene is frightening, then this music helps in prompting fear and its effect on the viewers.

Answer: The great majority of them are of the lawful type

Question: The buying and selling of flutes, musical recordings and the like, from among the instruments of pleasure and amusement, is prohibited. However, there are instruments made for children's amusement. Is it permissible to buy and sell them?

Answer: It is permissible as long as they are not classified among the instruments of forbidden pleasure and amusement

Question: Are shaking of hands with girls allowed?

Answer: A Muslim man is not allowed to shake hands with a woman without a barrier, such as gloves, unless refraining from shaking hands will put him in a considerable harm or unbearable difficulty. In the latter case, he is allowed to shake hands to the extent of necessity only

Question: Is it Haraam for me to go to a gym (a training centre for body builders) where women and men both can sign up for training there? It is nearly impossible to find a gym that is only restricted for men. How should I act?

Answer: It is not allowed

Question: What is the Islamic opinion to swimming in unisex environments such as the beach, swimming pools, and other areas?

Answer: It is not permissible

Question: Is a Muslim permitted to go to mixed swimming pools [men and women] without a suspicious motive, especially when they (women) remove the dress of modesty from themselves and would not desist if asked to do so?

Answer: Although looking without a suspicious motive and lust at those who are scantily dressed and would not desist if asked to do so is permissible, presence in these places of moral depravity is absolutely not permissible based on precaution

Question: If wine is served at a table, it is harām for a Muslim to sit at that table. What is meant by “table”? Does this apply to the entire group [that has gone to the restaurant and some are being served alcohol] even if the tables are more than one? Or does it only apply to one table [and not the group], in the sense that if there are two separate tables, it would be permissible to sit [at the table on which alcohol is not being served, even if they are part of the same company]?

Answer: The criterion is one table. However, one should know that the prohibition of sitting at a table on which wine or intoxicant drinks are being served is based on precaution; of course, eating and drinking at that table is harām based on obligatory precaution

Question: Is it permissible to eat from non Ahlul Kitāb people?

Answer: A Muslim is allowed to eat the food prepared by a non-Muslim who is not from Ahlul Kitāb [for example, a Hindu or a Buddhist], provided that he does not know or is not sure that the non-Muslim touched the food with wetness; and provided that he does not know or is not sure that the food consists of what is forbidden to him like intoxicating drinks. As for meat, fat and their extracts, there are specific rules that will come later on

Question: We are unaware of the ingredients of food sold in shops in Western countries: it might be free from those ingredients that are forbidden to us or it might contain them. Are we allowed to eat such items without looking into their ingredients, or inquiring about them? Or is that not allowed to us?

Answer: It is permissible [to eat such food] as long as it is not known that it contains meat, fat, and their derivatives that are forbidden to us

Question: What is the general rule about foods made by Ahl-e Kitab (People of the Books)?

Answer: Since the followers of the past revealed religions (that is, the Jews, the Christians and the Zoroastrians) are ritually pure, many of the problems concerning the status and permissibility of the food are resolved when we live in their midst. It becomes permissible for us as Muslims to eat from their food no matter whether they touched it with their wet hands or not as long as we do not know or are not sure that it consists of what is forbidden to us, like intoxicating drinks. As for meat, fat and their extracts, they are Haraam and cannot be used unless one is sure that they are Halal

Question: Can we eat food cooked by a non Muslim when we do not know whether or not it is clean?

Answer: A Muslim is allowed to eat any food made by a person whose faith and religion is not known to him, no matter whether that person touched it with wetness or did not touch it, provided that he does not know or is not sure that the food consists of what is forbidden to him

Question: On the package of meat that is produced in Muslim countries by non-Muslim companies, it says, "slaughtered according to Islamic laws". Are we allowed to eat that meat? Can we eat that meat, if it comes from Muslim companies in non-Muslim countries? And what is the ruling, if the source is non-Muslim company from a non-Muslim country?

Answer: The writing [on the package] has no value at all. If the producer is a Muslim or it was produced in a place where Muslims are in the majority and it is not known that the producer is a non-Muslim, then it is permissible to eat it. But if the producer is a non-Muslim or it was produced in a place where Muslims are not in the majority and it is not known that the producer is Muslim, then it is not permissible to eat it

Question: Some of the cheese manufactured in non-Muslim countries contain rennet extracted from the calf or other animals. We do not know whether the rennet was taken from the animal that was slaughtered according to Islamic laws; neither do we know that it has transformed into something else. So is it permissible to eat such cheese?

Answer: There is no problem in eating such cheese

Question: Gelatin is used in a number of drinks and food items in the West. We do not know that gelatin has been extracted from a vegetable or an animal source; and that if it is from an animal, is it from its bones or from the tissues around the bones; neither do we know if the animal was one that is halāl for us or harām. Are we allowed to eat such gelatin?

Answer: It is permissible to eat if the doubt is whether it has been extracted from an animal or vegetable. But, if it is known that it was derived from an animal, then it is not permissible to eat without ascertaining that the animal was slaughtered according to sharí'a. This prohibition applies, as a matter of obligatory precaution, even if it was extracted from animal bones.

Of course, if a chemical change occurs in the original ingredients during the process of manufacturing the gelatin, there is no problem at all in eating it. Similarly, even if one has doubt whether the animal was slaughtered Islamically or not, still there is no problem in adding the gelatin [made from that animal] to the food in such a minute amount that it is completely absorbed in it...see further <http://www.islam-laws.com/gelatinandIstehlak.htm>

Question: We are unaware of the ingredients of food sold in shops in Western countries: it might be free from those ingredients that are forbidden to us or it might contain them. Are we allowed to eat such items without looking into their ingredients, or inquiring about them? Or is that not allowed to us?

Answer: It is permissible [to eat such food] as long as it is not known that it contains meat, fat, and their derivatives that are forbidden to us

Question: At times we find the name or picture of fish on the cans and come to know that the fish is a scale fish. So, is it permissible for us to rely on the name or the picture in determining the category of fish, knowing well that a wrong statement of this kind would put the manufacturers in great loss or even more serious [situation] than just a loss?

Answer: If one is satisfied it is the truth, it is permissible to act upon it.

Question: Is it permissible to eat lobster, in all its varieties, by following the pattern of shrimp?

Answer: It is not permissible to eat lobster.

Question: Alcohol is used in the production of many drugs and medications: Is it permissible to take them? Are they considered pure (Tahir)?

Answer: They are pure; and since the alcohol used in them is so minute that it dissolves in them, it is therefore permissible to take them also.

Question: Is it permissible for a Muslim to work in a grocery store that sells alcoholic beverages in one of its corners if his job is only that of a cashier?

Answer: It is permissible to accept the value of (commodities) other than alcoholic beverages, and likewise the value of alcoholic beverages, if both the buyer and seller are non-Muslims.

Question: Is it permissible for a Muslim to be present in gatherings where alcoholic beverages are served?

Answer: Eating and drinking in these gatherings is prohibited. As for mere presence, its prohibition is based on obligatory precaution. There is no objection to it if the aim is to prevent others from reprehensible actions, if one is able to do so

Question: In European schools, there are teachers who do not believe in any religion and reject the idea of God in front of their pupils. Is it permissible for Muslim pupils to remain in such schools, knowing that they can be greatly influenced by their teachers?

Answer: It is not permissible; and the guardian of the child is fully responsible for that.

Question: A person buys a garment for an occasion. After wearing it, he puts it away and a year passes without it being worn a second time. Is Khums obligatory on it? Likewise, (is Khums obligatory) with respect to jewellery temporarily used and then set aside for more than a year without being used?

Answer: If the garment is of the type customarily prepared for similar occasions in the years that follow, then Khums is not obligatory. Otherwise, based on obligatory precaution, Khums applies to it. The same situation applies to jewellery. God knows best.

Question: If one year elapses on bank shares, is it obligatory to pay Khums on them? If it is obligatory, then is it based on the actual value or purchase price?

Answer: It is obligatory to pay Khums on the actual value.

Question: Is it permissible to use the sihm-e Imām (a.s.) without seeking the permission of the marja' if a person can ascertain the need of any kind for its use with which the Imam (a.s.) would be pleased?

Answer: It is not permissible; and one cannot attain the approval of the Imam (a.s.) by using his portion of the Khums without seeking the permission of the most learned marja' —in that it is possible that the marja'’s permission is part of the approval of the Imam (a.s.).

Question: Is it permissible to use the sihm-e Imam (a.s.) in charitable projects while there are tens of thousands of believers who are in need of bread, cloths, etc.?

Answer: In using the sihm-e Imam (a.s.), it is important to consider the principle of priorities. It is a matter of obligatory precaution, the determination of “most important vis-à-vis the more important” should be left to the discretion of the most learned jurist who is well informed about the general situation.

Question: Is it permissible to cheat [in the exams] at public schools in Europe? Is it permissible to cheat [in the exams] at the private Islamic and non-Islamic schools?

Answer: Cheating is not allowed in any of these [schools].

Question: A person knows for sure that one day he will see a harām scene on television or video. Is it then permissible to buy it?

Answer: The reason compels him not to buy.

Question: Is it permissible to give charity to the poor among non-Muslims? Would a person get reward [thawāb from Allāh] for this charity?

Answer: There is no problem in extending charity to [a non-Muslim] who does not show hatred against Islam and Muslims; and one who gives such a charity will be rewarded for this deed.

Question: Is it permissible for male and female pupils /students in elementary and secondary schools to mix when one knows that this mixing will surely lead one day to a forbidden act by the male or the female student, even if that is just [as minor an act as] a forbidden glance?

Answer: It is not permissible under the circumstances described [in the question].

Question: Is it permissible for those who reside in the West to send their muhajjaba daughters to co-ed schools (irrespective of whether or not education is compulsory) while there exist non co-ed schools which obviously are expensive, located faraway or of a low academic standard?

Answer: It is not permissible, [even] if it [just] corrupts their character, let alone if it harms their beliefs and commitment to the faith which is what normally happens!

Question: Is it permissible for a Muslim youth to accompany the girls who study with him in foreign universities for walking together, in vacation tours, etc.?

Answer: It is not permissible, except with surety that he will not commit a forbidden act.

Question: A father asks the friend of his son to monitor his behaviour in order to know his son's character. Is the friend allowed to disclose any information regarding the character of the son to the father that might include things that the son does not want to be known to anyone?

Answer: It is not allowed, except when he is involved in an evil act from which he must be stopped and that stopping him is not possible through anything other than disclosure of his behaviour (which would embarrass and hurt him).

Question: In British government schools and also in other Western countries the students, male as well as females, are taught sex education which includes detailed description of sexual organs with or without model. Is it permissible for a young student to attend classes like this? Is it necessary for the parents to prevent the young child from attending such classes when the child expresses interest in by claiming that it will be useful for him in the future?

Answer: If attending such classes does not entail other Haraam deeds like looking lustfully and, as a result of studying that unit, would result him from deviant behaviour, then there is no problem in it.

Question: Giving a film, to a non-mahram man for developing and printing, that contains pictures of women who observe hijab but are unveiled (in the photos).

Answer: This is permissible if the one who will develop and print the pictures does not know the women pictured in the film, and such pictures are not suggestive or will not cause any attraction.

Question: Is she allowed to have a picture of herself taken without the hijab to place on a passport, for example?

Answer: If she is forced to place the uncovered picture on her passport or other official documents, then it is permissible. But, the one who takes her picture must be her husband or her mahram. However, should the need arise, it is permissible for her to have the picture taken by a non-mahram photographer.

Question: A vast majority of Muslim women who observe hijāb are used to keeping their chins and a small part of the under chin exposed but they cover the neck. Is this permissible for them? And how big an area of the face women can expose? And are the ears included in that?

Answer: The ears are not part of the face, therefore it is obligatory to cover them. As for the part of the chin and the under chin that are seen when putting on the common head scarf, it is to be considered as part of the face.

Question: In the West it is possible to wear coloured contact lenses. Is it permissible for a Muslim woman to wear them for the sake of beautification and then appear in front of non-mahram men?

Answer: If that is considered as an item of cosmetics, it is not allowed.