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# Fiqh- Grade 7

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## CLASS 7 - LESSON 1

### THE MUNAFIYAT OF SALAAT

#### 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

1. Any thing that is wrong in one of the necessary conditions of Salaat; **E.g.** you realise that your clothes are not Tahir (Pak).
2. All those things that make the Wudhoo Batil, **E.g.** sleeping, passing wind, etc.
3. Folding the arms intentionally just as some other Muslims do during their Salaat.
4. To say Ameen after Suratul Hamd.
5. Turning away from the direction of Qiblah.
6. Speaking intentionally.
7. Laughing.
8. Crying intentionally for a worldly thing.
9. Anything that gives the impression that you are not praying; **E.g. clapping hands or jumping.**
10. Eating or drinking.
11. Doubt in first 2 Rakaats of Dhohr, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any Wajib-e-Rukn part of Salaat.

**MUNAFIYAT MEANS THE THINGS WHICH  
CAN MAKE YOUR SALAAT BATIL**

## Some Munafiyat Explained

### Anything That Makes Wudhu Batil

📖1136 – 1138

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

### Turning Away From The Qiblah

📖1140

- If it happened **intentionally** then the **Salaat is Batil** under all circumstances.
- If it happened **by mistake** and you **remember it after the time of Salaat** had ended, then there is **no Qadha**.

### Speaking Intentionally

📖1141 – 1159

- This makes Salaat Batil if you intentionally utter even a single word consisting of a single letter.
- Clearing one's throat will not make Salaat Batil.
- If someone says Salaamun Alaykum then the person praying should reply with the same phrase use 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 harm the Salaat.

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

## CLASS 7 - LESSON 2

### PRAYING WHEN TRAVELLING

It is a great sin (Gunahe Kabira) to make one's Wajib prayers Qadha. Even a dying person, who is conscious, has to offer Salaat in whichever way possible.

A person while on a journey, whether by aeroplane, automobile or train has to offer Wajib prayers if s/he thinks that before s/he reaches his/her destination it will become Qadha.

#### These Are The Steps To Follow

**1<sup>st</sup>** perform Wudhu; if this is not possible, do Tayammum instead.

- **Next** you have to find out the position of Qiblah with the help of a compass or by asking someone who may know.
- **Then** you should make your Niyat and recite Takbiratul Ihram facing Qiblah.

**You need not change the direction you are praying in afterwards if the automobile, train or aeroplane changes direction.**

#### How To Pray When Travelling

- If you can, then pray in a standing position.
- If you cant stand and pray, then sit down and pray.
- If this is not possible, then the Ruku, Sajdah and all other actions should be done with the movement of the eyelids.

#### REMEMBER

- The body and clothes for Salaat should be Tahir. If any of these become Najis while on a journey and if it is possible to change the clothes or make the body Tahir, it should be done.
- If it is not possible to change the clothes or to make the body Tahir, you should still pray, BUT Qadha of the prayer would have to be offered later.

**WAJIB PRAYERS ARE SUCH AN IMPORTANT IBADAT THAT THEY CANNOT BE LEFT OUT UNDER ANY CIRCUMSTANCES.**


**FURTHER DETAILS AVAILABLE IN  
'A CODE OF PRACTICE FOR MUSLIMS IN THE WEST'**

## CLASS 7 – LESSON 3


## MISCELLANEOUS MASAIL

### Daimul Hadath





When someone has a problem of urinating, winding out of gas, etc, every now and then.


**If a person suffers from incontinence, i.e. s/he suffers from an illness due to which their urine comes out, drop after drop, or they cannot control their faeces, they should act as follows:  313**

- If they are sure that they can offer their prayers, after performing Wudhu, at any time within the time prescribed for prayers, they should offer the prayers within that time.
- In case they can control their urine or faeces only for so much time within which they can perform Wajib actions relating to prayers, then they should perform only the Wajib parts.

** 320: If they recover from this illness, there is no need for them to offer Qadha of those prayers that were offered during the period of illness.**

### Qadha Prayers

- A person who does not offer his/her Wajib prayers in time should offer Qadha prayers, even if s/he was asleep or unconscious during the entire time prescribed for the prayers.  1379
- A person, who has Qadha prayers to offer, should not be careless about offering them even though it is not obligatory to offer them immediately.  1381
- A person, who has Qadha prayers to offer, can still pray Mustahab Salaat.  1382
- It is not necessary to maintain order in the offering of the Qadha prayers except in the case for of which order has been prescribed. **E.g.:** If you have missed both Dhohr and Asr prayers, it is obvious that while offering Qadha, you will offer the Dhohr Qadha first.  1384

**As long as a person is alive, no other person can offer Qadha on his/her behalf, even if they are unable to offer them.  1396**

### Punishment & Disadvantages Of:

1. Delaying the wajib prayers,

2. Making them qadha, or,
3. Leaving them out completely.

**Salaat in Arabic stands for the mode of worship prescribed in Islam. By worship, we mean "Submission to Allah."**

Allah is Great! Nothing else, matters. Allah is calling you. Leave aside, your worldly affairs, forget everything else. **DO NOT MISS THIS GOLDEN OPPORTUNITY.** Go and pray in the presence of Allah. He is Great. Our, problems, worries, our difficulties will all be solved if we ask Allah for a solution. Not only that, our joy, our success, our achievements do not really matter. Let us look forward to communicate with Him. Only His love and care can bring prosperity in this world and in the life Hereafter.

If you pray Salaat first (on time) and do everything else later, you will feel completely satisfied. TRY IT !

**The 17 Rakaats in total take only about 30 mins to pray. With Ta'qibat it takes about 45 mins per day. Is that asking for so much? Remember, there are 24 hours in a day.**

One day, while the Holy Prophet (S) was present in Masjid Nabavi, a man entered and offered the prayers hastily and did not perform the Ruku and Sajdah properly.

The Holy Prophet (S) said , **"If this man continues to offer the prayers in the same way and dies, he will not die on my religion (Islam)."**

Hence, we **SHOULD NOT** offer Salaat hurriedly. While offering prayers, we should remember Allah constantly and offer them humbly.

While performing prayers, one should repent for one's sins.

A person who considers prayers to be something ordinary and unimportant is just like one who does not offer them at all.



The Holy Prophet (S) has said that:

**A person who does not attach any importance to prayers and considers it to be something unimportant deserves to be tortured in the Hereafter (e.g., in the grave, Hell).**

Allah has said in the Holy Qur'an that:

“Those who avoid offering prayers are likely to be doing Kufr. He who refuses to offer Salaat has denied the existence of Allah and is only a Muslim by name.”

**He Is Deserving Of The Most Severe Punishment From Allah.**

### **Importance of Punctuality in Prayers**

1. By regular offering of prayer at its fixed timings, the spirit of punctuality is developed.
2. Prayer keeps a person neat and clean, his/her body tidy and his/her heart pure.
3. The person who prays salaah washes his/her hands, mouth, etc. five times a day. This practice kills his/her weariness.
4. Allah bestows upon the one who prays salaah blessings of knowledge, faith and wealth.
5. Allah is pleased with the one who prays salaah and so are the Prophet(S) and the Imams (A).
6. Prayer exalts the human soul, restrains it from impure things, produces peace of mind, removes the future difficulties and solves our problems.
7. The Holy Prophet (S) has said Prayer is the Mercy of the Believer.
8. Salaah is going to help us in the Hereafter. The angels pray for our forgiveness and help us; praying Salaah in this world will serve the purpose of a lamp or light in the grave.

**Every Good Deed Of A Person Will Be Accepted By Allah If His Prayer Is Accepted By Allah. If One's Salaat Is Rejected, Every Good Deed Of His Will Be Rejected Also.**



## Conclusion

Now that you have learnt Salaat, I hope you are praying on time as well as correctly. But for one moment, stop and think;

Are you praying because:-

a) You fear Allah?

**If YES, then this is a prayer of slaves.**

b) You hope to be rewarded?

**If YES, then this is a prayer of the traders.**

c) It is due to Him and He alone deserves to be prayed to and to be served?

**If YES, then it is the BEST of all prayers.**

AND REMEMBER, Imam Ali (A) has said:

“If he who offers prayers comes to know how much Grace of Allah is bestowed upon him during the prayers, **he would never lift his head from Sajdah.**”

**SALAAT REMOVES THE DARKNESS OF THE HEART THROUGH  
THE LIGHT OF PRAYERS**

## CLASS 7 - LESSON 4

### SALAAT - PLACE OF PRAYER

#### Revision - Necessary Masails

1. Salaat is not allowed in a Ghasbi (somebody else's) place without his/her permission.
2. The place of Sajdah must be Tahir.
3. It is not allowed to pray in a place where the prayer cannot be completed properly, or where there is danger to one's life, for example, on a busy road during rush hour.
4. The place of prayer should not be unstable, like sand on the beach.
5. There should be enough space to stand properly and to perform Ruku and Sajdah properly.
6. Women should stand behind men while praying.

#### MASJID

It is stressed that the Salaat should be performed in a Masjid (mosque).

Masjids in order of preference are:

1. **Masjidul-Haraam** (around Ka'aba) - A prayer offered here is equal to **100,000 prayers** anywhere else.
2. **Masjidun-Nabi** (Madina) - A prayer offered here is equal to **10,000 prayers** offered anywhere else.
3. **Masjidul-Kufa and Baitul-Muqaddas** - A prayer offered here is equal to **1,000 prayers** elsewhere.

**For, women, their home is better than the Masjid.**

Our Holy Prophet (S) has said that:

“A Masjid will complain before Allah if it is neglected and nobody comes to pray there.”

#### Places Where Praying Is Makruh (Better To Avoid Them)

- ❖ Facing a human person.
- ❖ On a road or street, provided that offering of prayers at these places does not cause inconvenience to others. If it is a source of inconvenience, and discomfort to them, it is Haraam to obstruct their way.
- ❖ Facing the picture or models of living creatures, unless it is covered.
- ❖ At a place where there is a picture, even if it may not be placed in front of the person who offers prayers.

## **CLASS 7 - LESSON 5**

### **SALAAT - CLOTHES OF PRAYER**

There are certain rules laid down concerning the clothes when saying prayers. They are:

1. The clothes must be Tahir (clean).
2. The cloth or clothes must not be Ghasbi.
3. It should not be a part of a dead animal.
4. For men only: They should not wear anything made of gold - pure or mixed.
5. For men only : They are not allowed to wear pure silk.

#### **Other Rules**

1. If a person did not know that his/her body or clothes were Najis, and came to know after the Salaat, the Salaat is correct.
2. If s/he knew that his/her body or clothes were Najis, and forgot and prayed in that cloth, s/he would have to pray again, if the time is still there, or pray Qadha if there is no time.
3. When there is no other cloth except Ghasbi or silk [for men], and one is obliged to wear it, owing to cold or because there are other people around, he may pray in it.  
The same rule applies if there is no cloth other than Ghasbi or Najis he should pray wearing that same cloth and the Salaat will be correct.

#### **Najasats Forgiven In Salaat**

- a) The blood which comes out of a wound or tumour, providing it is difficult to clean it or, at least change the bandage once a day. But if that blood reaches another part of the body which is far from the tumour or wound, it must be cleaned.
- b) The blood on the cloth or body of the person who is praying salaah, which is less than the tip of the fore-finger.

## CLASS 7 - LESSON 6

### SALAAT - TIMES OF PRAYER

#### The Time of Prayer for the Daily Prayers

The following is explained better by using the timings of Salaat, sunrise and sunset for 1<sup>st</sup> Dec 2001.

#### Timings for 1<sup>st</sup> Dec 2001 were:

Fajr	Sunrise	Zuhr	Sunset	Maghrib
6:18 a.m.	7:45 a.m.	11:56 a.m.	15:57 p.m.	16:07 p.m.

- a. **Subh** (Fajr Prayers)  
Beginning from Subhe Sadiq and ending at sunrise.  
On 1<sup>st</sup> Dec Subhe Sadiq is at 6:18 a.m.  
Sunrise is at 7:45 a.m. when salaat becomes qadha.
- b. **Zuhr** (Midday Prayer)  
Beginning from exact noon and ending when four Rakaats time remain to sunset.  
On 1<sup>st</sup> Dec Zuhr Salaat time starts at 11:56 a.m. and ends at 15:53 p.m.
- c. **Asr** (Afternoon Prayer)  
Beginning after completing of four Rakaats time from noon and ending at sunset.  
On 1<sup>st</sup> Dec Asr Salaat time starts at 12:00 noon and ends at 15:57 p.m.
- d. **Maghrib** (Evening Prayer)  
Beginning after sunset, ending when four Rakaats time remains to exact midnight.  
On 1<sup>st</sup> Dec Maghrib time starts at 16:07 p.m. and ends at 23:52 p.m.
- e. **Isha** (Night Prayer)  
Beginning after completion of 3 Rakaats time from sunset and ending at exact midnight. **Exact midnight is 12 hours after exact noon.**  
On 1<sup>st</sup> Dec Isha time begins at 16:10 p.m. and ends at midnight which on this day is 23:56 p.m.

## CLASS 7 - LESSON 7

### SAUM - SIGNIFICANCE OF FASTING

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

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

It appears from the above sentences that amongst the blessings of this month are Qur'an, the 'Night of Qadr', the repentance from sins and mutual understanding and forgiveness.

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

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

*"O Allah, help us fast in this month, by preventing our limbs from doing anything that displeases You, and by engaging them in acts which gain your pleasure.....so that we may not lend our ears to things futile and our eyes may not see that which leads to forgetting You. Our hands may not commit that You have prohibited, and our feet may not advance towards the forbidden....."*  
(Saheefa-e-Kamilah)

Our Holy Prophet (S) told Jabir bin Abdillah:

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

Jabir said:

*"O Messenger of Allah, what a beautiful advice this is!"*

The Holy Prophet (S) answered:

*"And how important the conditions!" (Furoo' Al-Kafi Vol.4)*

### **The Importance of the Month of Ramadhan**

1. The month of Ramadhan is the holiest month in the Islamic Calendar.
2. The complete Holy Qur'an was revealed to Prophet Muhammad (S) during this Holy month.
3. Allah forgives us if we ask for forgiveness.
4. In this month is the night of Qadr, which is better than a thousand months.
5. Duas are easily accepted.

### **Reasons For Fasting**

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

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

## **CLASS 7 - LESSON 8**

### **MOON SIGHTING**

#### **The New Moon - A Definition**

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

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

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

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

#### **The First Date of the Month Is Proved In the Following Way**

1. If a person sights the moon himself.
2. If a person confirms he has sighted the moon, and his words assure or satisfy another person as well as everything else assuring or satisfying him.
3. If two just (Adil) persons say that they have sighted the moon, the first date of the month will not be proved if they differ about the particulars (i.e. particular details as to how it was sighted).
4. If 30 days pass from the 1<sup>st</sup> of the moon of Shaaban whereby the 1<sup>st</sup> of Ramadhan is proved and if 30 days pass from the 1<sup>st</sup> of Ramadhan whereby the 1<sup>st</sup> of Shawaal is proved.
5. If the moon is high up in the sky or sets late, it is not proof of the fact that it appeared the previous night. However, if the moon is seen before noon, that day will be treated as the 1<sup>st</sup> of the month (i.e. it will be assumed that the new moon appeared the previous night).

Similarly if there is a halo (crown of light) around it, it goes to show that the new moon appeared the previous night.

## CLASS 7 - LESSON 9

### SAUM - THE DIFFERENT FASTS AND THEIR CONDITIONS

#### Wajib Fasts

1. Fast during the month of Ramadhan. 📖 1559
2. Qadha fast for the month of Ramadhan. 📖 1572
3. Fast becoming wajib on account of Kaffara. 📖 1667
4. When a father dies, it is wajib on the eldest son to fast his Qadha fasts. 📖1721
5. Fast broken or left out intentionally. 📖 1667

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

#### Haraam Fasts

1. Eid-ul-Fitr. 📖 1748
2. Eid-ul-Hajj. 📖 1748
3. A fast kept despite illness.

#### Makruh Fast 📖 1756

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

#### Sunnat Fasts 📖 1757

It is Sunnat to fast everyday, however certain days are strongly recommended.

1. On all days of Rajab and Shaban or on as many as is possible to fast, even if it is only one day.
2. On 13<sup>th</sup>, 14<sup>th</sup> and 15<sup>th</sup> of every Lunar month.
3. The day of Nawroz (21<sup>st</sup> March)
4. From the 4<sup>th</sup> up to the 9<sup>th</sup> of Shawwal.
5. The 25<sup>th</sup> and the 29<sup>th</sup> day of Zilqad.
6. The first and last Thursday of every month AND the 1<sup>st</sup> Wednesday after the 10<sup>th</sup> of every month.
7. From the 1<sup>st</sup> day to the 9<sup>th</sup> day of the month of Zilhajj.
8. The 18<sup>th</sup> of Zilhajj - Eid-e-Ghadeer.
9. The 24<sup>th</sup> of Zilhajj - Eid-e-Mubahela.
10. The 1<sup>st</sup>, 3<sup>rd</sup> and 7<sup>th</sup> day of Muharram.
11. The 17<sup>th</sup> of Rabiul Awwal - Birthday of our Holy Prophet (S).
12. The 15<sup>th</sup> of Jamadiul Awwal.
13. The 27<sup>th</sup> of Rajab - the appointment of the Holy Prophet (S) to the prophetic mission (Bi'that).



## Calendar shows all the Sunnat Fasts of a Year

Muharram						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Safar						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Rabiul Awwal						
M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

Rabiul Akher						
M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Jamadil Awwal						
M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Jamadil Akher						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Rajab						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Sha'baan						
M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

Ramadhan						
M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Shawwaal						
M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Zilqad						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Zilhajj						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

## Conditions of Fasting

1. Sanity.
2. Islam: Should be a Muslim and follow Islamic laws.
3. Not being in danger of illness by fasting.
4. Not being a traveller.

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

The most important thing is the **Niyyat** (Intention). There is no need to utter it. However one must have in mind why one is fasting; that is one must have in mind: "Qurbatan Ilallah"; for the pleasure of Allah. 📖 **1559**

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

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

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

## **CLASS 7 - LESSON 10**

### **SAUM - THINGS THAT MAKE FAST BATIL OR ARE MAKRUH**

#### **Things That Invalidate (Batil) the Fast If Done On Purpose 📖 1581**

1. Eating and drinking.
2. Saying false things about Allah, Prophet (S) or the successors of the Holy Prophet (S).
3. Making dust reach one's throat.
4. Vomiting intentionally

#### **Things that are Makruh when Fasting 📖 1666**

1. Using eye drops or Surma, etc if its taste or smell can be felt in the throat.
2. Actions which would make you physically weak e.g. donating blood.
3. Inhaling snuff and smelling fragrance from herbs and flowers.
4. Tooth extraction or any other action which will cause you to bleed.
5. A wet tooth brush for brushing.
6. Putting water or using any kind of mouthwash unnecessarily.






The above 6 things do not break your fast if you do them but it is better if you do not do them.

## CLASS 7 - LESSON 11

### SAUM – PEOPLE EXEMPTED FROM FASTING

They are of 2 categories:

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

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

## CLASS 7 - LESSON 12

### SAUM - KAFFARA

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

Anyone who leaves out a fast purposely has to give Qadha as well as **Kaffara**. 📖 **1667**

The Kaffara for each fast is:

either: (i) to free a slave.

or : (ii) to fast for 60 days.

or : (iii) to feed 60 poor to their fill or give 1 mudd\* to each poor person i.e.

$\frac{3}{4}$  kg of foodstuff to each of them. 📖 **1669**

\* 1 mudd is equal to  $\frac{3}{4}$ kg foodstuff like wheat, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time. 📖 **1670**

However, you will not begin fasting your 31 days when you know there will be a day in between when it is Haraam to fast; e.g. You will not begin fasting your Kaffara at the beginning of Zilhajj as on the 10<sup>th</sup> of Zilhajj - Eid-ul-Hajj - it is Haraam to fast. 📖 **1671**

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

(i) drinking alcohol, etc; OR 📖 **1674**

(ii) Attributing lies to Allah, His Prophet (S) and Masoomeen (A); 📖 **1675**

s/he will have to give **ALL** 3 Kaffara together.

## CLASS 7 - LESSON 13

### SAUM - Qadha Fasts

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

## CLASS 7 - LESSON 14

### SAUM - FASTING WHEN TRAVELLING

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

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

7. If a person makes a vow for a Sunnat fast on a particular day and s/he finds that s/he has to travel on that day, then, because s/he had specified the day s/he was going to keep the Sunnat fast, s/he can fast while journeying; the same applies to a person who makes a vow to keep a Sunnat fast on a particular day regardless of whether s/he is going to travel on that day or not. However, if a person makes a vow to fast but does not specify the day then s/he cannot fast if s/he is going to travel.
8. A traveller can observe a Sunnat fast in Medina on three days if his/her main purpose is for praying for the fulfilment of his/her needs, and it is better that those three days are Wednesday, Thursday and Friday.
9. If a person does not know that a traveller cannot fast and finds out during the fast, his/her fast becomes Batil; however, if s/he does not find out about it until sunset, his/her fast is valid.

## CLASS 7 - LESSON 15

### AMR BIL MA'ROOF

***"Let there arise out of you a Nation who will invite to goodness and enjoin what is right and forbid what is evil:..."***

***(Ale Imran, 3:104)***

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

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.

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.**

#### **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.



## CLASS 7 - LESSON 16

### NAHI ANIL MUNKAR

*"You are the best community that has been raised up for mankind; You enjoin what is right and forbid what is evil, and you believe in Allah....."*  
(Ale Imran, 3:110)

This is the 8th Pillar of Islam.

It means to forbid those things which are Haraam. We should ask any man 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.

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

1. The mental attitude of the person you are advising.
2. By facial expression of disgust at the deeds of one who does what is forbidden.
3. By words of advise and warning or by angry words.
4. 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.

## CLASS 7 - LESSON 17

### TAWALLA

"Say, If you love Allah, Follow me, Allah will love you and forgive you sins. For Allah is Forgiving and Merciful."

**(Ale Imran, 3:31)**

**Tawalla is the 9th Pillar of Islam.**

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

Tawalla in the Holy Qur'an has been translated as:

***"a direction towards which Muslims are to look for guidance."***

The Holy Qur'an says:

"And everyone has a direction to which he turns, therefore hasten to do good work."(al Baqarah, 2:148)

For Muslims, the Ahlul Bayt (A) make a direction towards which they have to turn themselves for guidance and doing good work.

Just love, however genuine is not acceptable even in the world at large.

In expressing our warm affection to the Country we live in, we are not only pledging our loyalty to it, but rather we are accepting to follow its laws and commandments.

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

## CLASS 7 - LESSON 18

### TABARRA

*"Those who annoy Allah and His Apostle - Allah has cursed them in this world and in the hereafter; and has prepared for them a humiliating punishment."  
(al Ahzab, 33 : 57)*

**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.**

**Tabarra means keeping away from evil-doers.**

Again if we look at the world at large, we will see that individuals as well as States denounce evil and disassociate themselves from evil-doers.

In cases of evils of serious magnitude all civilised States are expected to condemn evil acts. Similarly, every time a Muslim is expected to condemn the evil acts committed in Islamic history and unless they do so fully they will be regarded as supporters of evil-doers.

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