

FIQH SYLLABUS - CLASS 7

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LESSON 1: 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 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.

"The prayer is what differentiates Mo'meen from Unbeliever. Whoever leaves it and claims to have belief, his own actions belie him and will be a witness against him."

"Remind yourselves that every action from you must be from the mediator of Salaat."

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 oasis 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 Adhaan 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 trove, then we must be prepared to put some effort into our actions.

NOTE:

It is highly recommended that one should recite Tasbih 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."

The Holy Qur'an also speaks of Salaat, saying:

"And Woe! To the praying one who are unmindful of their prayers, who do good to be seen and withhold the necessities of life."

(Suratul Ma'un: V 4 – 6)

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

We should avoid indulging in vices such as jealousy, backbiting, pride and usurping the rights of others in any way. 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 2: 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 Wudhu 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 Eisha 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**

EXERCISE 2 - MUNAFIYAT OF SALAAT:

Salmaan was expecting an important phone call but could not delay offering his prayers any more as it was about to become Qadha. However, the phone rang while he was praying and as he did not want to miss the message, he moved his hand slightly towards the phone and pressed the record button. Someone had told him once that as long as the body and head were faced towards Qiblah, he could move his hands and so he did not offer his Namaaz again. Was his decision correct and was the information given to him valid? Explain your answer

Sajida was praying Namaaz but her thoughts were about the job she had lost. Feeling depressed as she prayed she suddenly started to cry. Did this action invalidate her Namaaz? Explain your answer.

Just as Zahra was about to complete her Salaam, she remembered that although she had changed her clothes which had become najis when her daughter urinated on her, she had forgotten to make her legs Pak. Does she have to offer her Salaat again? Explain your answer.

Murtaza was in Sajdah when his daughter climbed on to his back. To alert his wife, he recited the Dhikr of Sajdah loudly but she didn't hear him – so he lifted his hand onto his back and moved his daughter off his back. Did this action make his Salaat Batil. Explain your answer.

LESSON 3: 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

1st 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 Niyyat 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'**

EXERCISE 3 - PRAYING WHEN TRAVELLING:


You are travelling by aeroplane and you want to say your prayers. How will you do it? Explain your answer.

You are travelling and you want to say your prayers. Your clothes and body are najis [since you went to the toilet and there was no water]. There is no way of cleaning them and the time of prayers is becoming Qadha.


LESSON 4: 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 Salaat washes his/her hands, mouth, etc. five times a day. This practice kills his/her weariness.
4. Allah bestows upon the one who prays Salaat blessings of knowledge, faith and wealth.
5. Allah is pleased with the one who prays Salaat 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. Salaat is going to help us in the Hereafter. The angels pray for our forgiveness and help us; praying Salaat 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**

EXERCISE 4 - MISCELLANEOUS MASAILS:

Your friend has a habit of making his Subh Salaat Qadha since he believes the Subh prayers are of 2 Rakaats only and therefore not very important. What is your advise to him?

Namaaz becomes Qadha at 6:30 p.m. Your friend suggests that the two of you should watch your favourite programme on the television and pray at around 6:15 p.m. since there is no real hurry and plenty of time until Qadha. What will your response be to that suggestion?

You had just done Wudhu and were going to pray when your baby sister started to cry and your mum asked you to bring her down from her cot. When you lifted her, she was wet and so your arms and hands became najis. What should you do now? Explain your answer.

LESSON 5: 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.

EXERCISE 5 – PLACE OF PRAYER

Section 1: FILL IN THE BLANKS

Salaat is not allowed in a _____ (somebody else's) place without permission.

The place of _____ must be Tahir. _____ and _____ places may be non-Tahir, provided there is no possibility of the Najasat extending to the body or the clothes of the person who is praying.

For _____ it is better that they pray at _____ than the Masjid.

If a man and a woman are praying in the same space, it is better that there be a _____ or a _____ between them.

It is _____ (Wajib/Sunnat/Makruh/Haraam) to pray in a salty place (e.g. beaches).

Our Holy Prophet (S) has said that _____ will complain before Allah if nobody comes to pray here.

Section 2: Are the following statements TRUE or FALSE? (Write T or F next to the sentence)

You are allowed to pray on a busy road during rush hour. ____

The place of a prayer should not be unstable. ____

If a man and a woman are praying in the same room, the man must stand and pray behind the woman. ____

The place where the forehead is put in Sajdah should be more than four finger lower or higher than the place where toes and knees are put. ____

You get equal Thawaab whether you pray in Masjid-e-Kufa or Baitul Muqaddas. ____

EXERCISE 5 – PLACE OF PRAYER [CONT.....]

Section 3: Out of the following list of important mosques, arrange them in the order so that praying in a mosque where you get the most Thawaab goes in No. 1) and the mosques where you get the least Thawaab goes in No. 4)

Masjidun Nabi	1)	[most Thawaab]
Masjid-e-Kufa	2)	
Our Local Masjid	3)	
Masjid-ul-Haraam	4)	

Name the five places where praying is Makruh

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

LESSON 6: 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.

EXERCISE 6 - CLOTHES OF PRAYER

1. Match the following words word the left with their correct meaning on the right. The clothes of prayers must be:

Tahir	Lawfully killed animal according to Islamic Shariah
Mubah	Clean
Zabiha	Lawfully acquired

2. Your friend Abbas has come to visit you for the first time. It is time for prayers and he starts praying in one corner of your sitting room. He prays with his tie and chain, which are made of silk and gold. And he is also wearing a leather belt with a label 'Made in Pakistan' written on it. Is his Salaat Batil? Give three reasons.

1. _____
2. _____
3. _____

3. What would have happened if in the above example, the person visiting your house was your cousin Sabira (also wearing the gold chain, school silk tie and the leather belt!)? Would her Salaat be Batil? Why?

4. Is the leather belt Zabiha (from a lawfully slaughtered animal)? Explain your answer.

5. Define the following terms:

Ghasbi: _____

Najis: _____

Haraam: _____

6. Whilst Fatema was praying, her wound on her hand began to bleed. The blood did not reach another part of her body. Is her salaah sahih?

LESSON 7: 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 the 1st of Dec:

Timings for 1 st Dec are:				
Fajr	Sunrise	Dhohr	Sunset	Maghrib
6:18 a.m.	7:45 a.m.	11:56 a.m.	3:57 p.m.	4:07 p.m.

- a. **Subh** (Fajr Prayers)
Beginning from Subhe Sadiq and ending at sunrise.
On 1st Dec Subhe Sadiq is at 6:18 a.m.
Sunrise is at 7:45 a.m. when Salaat becomes Qadha.
- b. **Dhohr** (Midday Prayer)
Beginning from exact noon and ending when four Rakaats time remain to sunset.
On 1st Dec Dhohr Salaat time starts at 11:56 a.m. and ends at 3:53 p.m.
- c. **Asr** (Afternoon Prayer)
Beginning after completing of four Rakaats time from exact noon and ending at sunset.
On 1st Dec Asr Salaat time starts at 12:00 noon and ends at 3:57 p.m.
- d. **Maghrib** (Evening Prayer)
Beginning after sunset, ending when four Rakaats time remains to exact midnight.
On 1st Dec Maghrib time starts at 4:07 p.m. and ends at 11:52 p.m.
- e. **Eisha** (Night Prayer)
Beginning after the completion of 3 Rakaats time from sunset and ending at exact midnight. **Exact midnight is 12 hours after exact noon.**
On 1st Dec Eisha time begins at 4:10 p.m. and ends at midnight which on this day is 11:56 p.m.

EXERCISE 7 - TIMES OF PRAYER

What does the time of Fazilat mean?

When does a Prayer become Qadha, and what do you have to do when it has become Qadha?

In the space below, draw five clock faces. On each of the clocks, mark Subh-Sadiq, sunrise, noontime, sunset and midnight.

Then, use each clock for each Salaat to show the Fazilat time and the time it becomes Qadha for today, the _____

LESSON 8: 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

LESSON 9: 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

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

1. If you see the moon yourself.
2. If a number of people confirm to have sighted the moon and their words assure or satisfy you. Similarly, every other thing which assures or satisfies you about the moon having being sighted.
3. If two just (Adil) people say that they have sighted the moon at night. The first day of the month will not be established if they differ about the details of the new moon. This difference can be either explicit or even implied. E.g. when a group of people go out in search of a new moon and none but two Adils claim to have seen the new moon, though, among those who did not see, there were other Adils equally capable and knowledgeable, then the testimony by the first two Adils will not prove the advent of a new month.
4. If 30 days pass from the first of Sha'ban , the 1st of Mahe Ramadhan will be established, and if 30 days pass from the 1st of Mahe Ramadhan then the 1st of Shawwal will be established.

The 1st day of any month will not be proved by the verdict of a Mujtahid and it is better to observe precaution. 📖 1740

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

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

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

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

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

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

EXERCISE 10 - MOON SIGHTING:

Today, Saturday, was the 30th night of Ramadhan and Aaliya had been to the mosque and there had been no news that the moon had been sighted. Will she fast tomorrow, on Sunday? Explain your answer.

Imran got an email saying that it was Eid tomorrow. However, she did not know who had sent it? Will she be able celebrate Eid tomorrow? Explain your answer.

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

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				

Wajib Fasts

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.

LESSON 11:

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.

LESSON 12: 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**

LESSON 13: 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 10th 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.

LESSON 14: 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.

LESSON 15: 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 DHOHR, you will complete the fast. However, if you travel BEFORE the time of DHOHR, 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 DHOHR, 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 DHOHR 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.

EXERCISES 10 – 15 – SAUM: VARIOUS MASAILS OF FASTING:

There was a construction company just outside Sabiha’s house and although she noticed that a lot of dust was being blown about she did not take care and avoid the dust while she was fasting and the dust reached her throat. Is her fast valid? Explain your answer.

Study the following cases and write down the answers. Also include the Masail number from the Risala. The answers must be as detailed as possible.

Luqman lives with his wife **Raihana**, his mother **Sakina** and his two children **Aamina** and **Hassan**

Luqman

His job involves him travelling at least 3 times a week. He does not fast during the whole month of Ramadhan.

- a) Is he considered a musafir [traveller] for the purpose of travelling?
- b) If he is not, does he have to keep Qadha or pay Kaffarra.

Raihana

She is pregnant, she doesn't want to miss any fasts as she feels it will make her baby Islamic. The Doctor says she should not fast as it may be harmful for her and her baby but she insists on doing so.

- a) Are Raihana's fasts still valid?
- b) If she were to stop fasting, could she give her Qadha later?

Sakina

She is quite elderly. She has asthma and she is able to fast but has to use her inhaler sometimes.

- a) Are her fasts still valid?
- b) Is there a certain age after which fasting is no longer Wajib.

Aamina

She is 11 years old. She cannot revise very well when she fasts and since she has her 11+ exams on 7th Ramadhan, she does not start fasting until the 8th Ramadhan.

- a) Is this a valid reason for not fasting?
- b) Can she pay Qadha or does she have to pay Kafarra.

Hassan

He is 16 years old and he had to miss a few fasts because he had the flu. He wanted to start repaying his fasts as soon as he could, so he fasted on Eid Day.

- a) Is his fast valid?
- b) Which other days in the year would it be Haraam to fast?

Kulsum was in Madinah and wanted to observe Mustahab fasts. Can she do that? Explain.

Zaynali observed a Mustahab fast without the permission of his father. When his father found out during the day, he was not happy about it and prohibited him from fasting. What should Zaynali do?

Muhammad's grandfather, who is 80 years old, finds it extremely difficult to fast. What can he do?

When Mustafa's father passed away, Mustafa as the eldest son had to observe the fasts and pray the Namaaz his father had left out. He found out that his father had not fasted a Nadhr fast. What will Mustafa do?

Thinking that it was not yet Fajr time, Sajida had a glass of milk. She later found out that Fajr time had already set in when she had her milk. Will she give Kaffara or Qadha fast?

Will an unbeliever who has just become a Muslim have to fast all those fasts that he did not fast during the time when he was an unbeliever?

Mohsin was not sure whether it was the last day of Ramadhan or the 1st day of Shawwal and ate a biscuit intentionally. He later found out that it was the 1st of Shawwal. Is it obligatory for him to give Kafarra? Explain your answer.

LESSON 16: AMRBIL MA'ROOF AND NAHI ANIL MUNKAR:

The seventh and eighth 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)

Another verse says:

And that there should be among you a group who call mankind unto virtue and enjoin what is good and forbid wrong; and they are those who shall be successful. (Ali Imran 3:104)

Another verse:

You are the best group that has been brought forth for mankind; you enjoin goodness and forbid evil, and you believe in Allah. (Ali Imran 3:110)

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)
- Resent it in your heart and that is sign of weakness in faith, but the least a person should be able to do.

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 enjoying 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 children Islam



It is Wajib to enjoy 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.

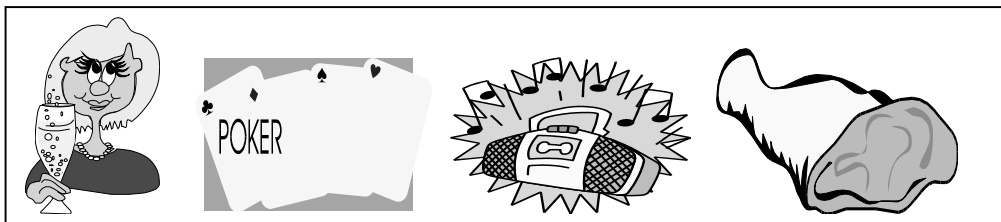
NAHI ANIL MUNKAR

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

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.

EXERCISE 16 – AMR BIL MA’ROOF & NAHI ANIL MUNKAR

1. What is the difference between Amr-bil-Ma’roof and Nahi-anil-Munkar?

2. Name two conditions of Amr-bil-Ma’roof.

3. Name two stages of Nahi-anil-Munkar.

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

1. Sabiha goes to school and sees her Muslim friend listening to music. She tells her friend it is Haraam. _____
2. 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.

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

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

LESSON 17: TAWALLA

Tawalla is the ninth branch of the Furu-e-din. It is an Arabic derivative from the root Wa-La-Aa. The word has many meanings. Some of them are friend, companion, benefactor, authority, Lord, etc.

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:

Verily your guardian is Allah and His messenger (Muhammad), And those who believe and establish the prayer, And give charity (alms) while they are (in Ruku`) bowing down. (Al Maidah, 5:55)

When we say **عَلِيٌّ وَوَلِيُّ اللَّهِ** (Ali is the Wali of Allah) in our Adhaan, it is based on this verse.

In this verse we are given the order of authorities to accept their commands and instructions. It begins with Allah - His command overrides that of all others, be they that of our parents, our elders, our teachers, our doctors, etc.

His command is represented on this earth by the Holy Prophet (S). Thus, during the time of the Holy Prophet (S), his command was final. Nobody can argue with what he ordains for it is from Divinity and hence from Allah.

But in the absence of the Holy Prophet (S), the verse refers to believers who establish prayers and give out to the needy during Ruku`. This reference, accepted unanimously by all sects, is to Imam `Ali (A).

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.

Despite such clarity in the Holy Qur'an, one may wonder why the majority do not believe in the appointment of Imam `Ali (A) as the true successor of the Holy Prophet (S).

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.”

Many Sunni scholars have interpreted the term Mawla as meaning ‘friend’ rather than “a person of authority”. However, the Holy Prophet (S), to prevent any confusion, clearly asked all those around him:

“Do I not have more authority over you than you have over yourselves?”

The `Arabic words he used here were “am I not **Awla** to you than you are to yourselves?” **Awla** is yet another derivative of WA-LA-AA and carries the same meaning of friendship and mastership. However, the Holy Prophet (S) very skilfully avoided the use of Mawla which could be misinterpreted as friend and instead used the verb that means authority and not friendship.

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)

Wali is someone we accept as the authority, the master and hence we take our commands from him. People tend to do things that could not have been commands from Allah.

Sometimes it could be contrary to Allah’s pleasure and hence be the commands of Iblis. If we succumb ourselves to Iblis’s commands, then we are actually accepting him as our Wali.

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.

Hence if our Imam (A) was to reappear 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 (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." (The Imam (AS) used a word derived from WA-LA-AA). 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).

For Muslims, the Ahlul Bayt (AS) 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 (AS) but to be loyal to them and to accept to follow their examples.

LESSON 18: TABARRA

Tabarra means to disassociate oneself from, to wash one's hands of. It also means innocence (from guilt) of doing something.

In Islam, Tabarra is the tenth 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)***

Similarly, the people of Prophet Hud (A) rejected his message and actually accused him of having been bewitched by their own gods! The Holy Qur'an says: ***We say nothing but this, that some of our gods have smitten you with evil. He (Hud) said, "Verily, I call Allah to witness, and you also bear witness that I disassociate myself from what you worship besides Allah (Hud, 11:54)***

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)

Based on this verse, anybody who harms or tortures any member of the family of the Holy Prophet (S) has in turn annoyed the Holy Prophet (S) and therefore is cursed by Allah. Why, therefore, should we not curse him? This would therefore

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.

include all the Umayyad and Abbasid rulers who left no stone unturned in tormenting the progeny of the Holy Prophet (S).

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.**

EXERCISE 17 – TAWALLA & TABARRA:

Fill in the blanks with the following words.

Accept	Loyal	Follow	Ninth	Love
Direction	Guidance	Islam	Ahlul Bayt A)	

Tawalla is the _____ Pillar of _____. It means to _____ and _____ the teachings of the _____.

Tawalla in the Holy Qur'an has been translated as, "a _____ towards which Muslims are to look for _____."

Tawalla expects us not only to love the Ahlul Bayt (A) but to be _____ to them and to _____ to follow their examples.

Fill in the blanks with the following words.

Friends	Enemies	Evil	Keeping	Cruel
Forbidden	Servants	Wrongful	Tenth	Staying away

Tabarra is the _____ Pillar of Islam. It means _____ ourselves clear of those who are _____ and _____ against all righteous _____ of Allah.

By _____ from them we are keeping ourselves from their _____ actions.

Allah, in the Holy Qur'an has clearly _____ making _____ with those who are _____ of Allah and of the Muslims.