


FIQH SYLLABUS FOR CLASS 11

| <u>Lesson</u> | <u>Topic</u> | <u>Date Completed</u> |
|---------------|--|-----------------------|
| | NOTES GUIDANCE | [] |
| | LESSON 1 - VOLUNTARY AND OBLIGATORY TAXES IN ISLAM | [] |
| | LESSON 2 - KHUMS (1) | [] |
| | LESSON 3 - KHUMS (2) | [] |
| | LESSON 4 - ZAKAAT (1) | [] |
| | LESSON 5 - ZAKAAT (2) | [] |
| | LESSON 6 - TIJARAH | [] |
| | LESSON 7 - INTEREST AND USURY | [] |
| | LESSON 8 - NIKAH (1) | [] |
| | LESSON 9 - NIKAH (2) | [] |
| | LESSON 10 - NIKAH (3) | [] |
| | LESSON 11 - NADHR, 'AHD & QASAM | [] |
| | LESSON 12 - HALAAL AND HARAAM FOOD AND DRINKS (1) | [] |
| | LESSON 13 - HALAAL AND HARAAM FOOD AND DRINKS (2) | [] |
| | LESSON 14 - HALAAL AND HARAAM FOOD AND DRINKS (3) | [] |
| | LESSON 15a - KEEPING A BEARD – BOYS | [] |
| | LESSON 15b - THE IMPORTANCE OF HIJAB – GIRLS | [] |
| | LESSON 16 - AN INTRODUCTION TO AQAID – TAWHEED | [] |
| | LESSON 17 - AN INTRODUCTION TO AQAID – ADALAH | [] |
| | LESSON 18 - AN INTRODUCTION TO AQAID – NABUWWAH | [] |
| | LESSON 19 - AN INTRODUCTION TO AQAID – IMAMAH | [] |
| | LESSON 20 - AN INTRODUCTION TO AQAID – QIYAMAH | [] |

Notes Guidance

As you read through the notes, you will see different symbols. These are there to help you with your studying. The symbols that you will come across are:

 - This is the book symbol. There will be a number next to it. The number will be the Masail Rule number from the Risala. This will help you find the masail in your risala

E.g.

 546 – this talks of makruh actions performed for a dying person.

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

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

LESSON 1: VOLUNTARY AND OBLIGATORY TAXES IN ISLAM

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

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

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

To bring about this equality in the economic condition of the people, Islam has introduced various methods. An important method is the transferring of the excess wealth from the fortunate sector of the society to its less fortunate members.

This is done on two different levels: on an individual level and on a collective level.

1. Individual Level

Islam encourages Muslims to be mindful of the plight of others by prescribing charity. In Arabic, this is known as Sadaqah and Infaq. There are many verses in the Holy Qur'an which command the Muslims to help others voluntarily. There are more verses dealing with voluntary charity than the obligatory dues. Every one is morally obliged to help others according to his or her own means and resources.

There are several levels described in the Holy Qur'an:

First level of charity:

They ask you (O Muhammad) as to what they should spend (in way of charity).
Say, "Whatever can be spared (from your wealth after your own expenses)."
(al Baqarah, 2:219)

Second level of charity:

(The pious are those who)...spend (in charity) from whatever We have given to them.
(al Baqarah 2:3)

Third level of charity:

(The pious people are those) who spend (in charity) when rich or poor...
(Ali Imran 3:134)

In all these levels, one must remember to follow the path of moderation, and the Holy Qur'an says,

Let not your hand be shackled to your neck (out of greed), nor outspread it completely open -- otherwise you will sit down blamed and destitute (poor).
(Bani Israil, 17:29)

2. *On a Collective Level*

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

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

LESSON 2: KHUMS

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

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

Allah says in the Holy Qur'an:

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

The History Of Khums

Khums is one of those things introduced by Abdul Muttalib, the grandfather of our Holy Prophet (S) and continued in Islam.

Acting upon a command of Allah given to him in a dream when he discovered the well of ZamZam, he found in it many valuable things which were buried in it by the progeny of Prophet Ismail (A) when they feared their enemies would usurp the valuables.

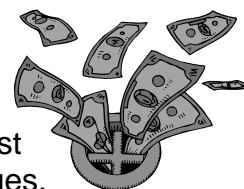
When Abdul Muttalib found this buried treasure he took out one fifth (Khums) in the way of Allah and kept the rest. This became a custom in his family and after the Hijrat of Prophet Muhammad (S), this same system was incorporated in Islam.

Khums Has To Be Paid On The Following 7 Things

According to the Ahadith of our Imams (A), the items which are eligible for Khums are seven:

1. *Net Savings:* 📖 **1761 – 1806**

From business or any income source. It applies to a Baligh person who has surplus of lawful (according to Shariat) income and has net savings after the necessary expenditures on maintenance of his family. He or she must pay 20% on the net savings. This saving could be from wages, salary, profits, gifts, prizes, etc.



2. *Lawful Wealth Mixed With Unlawful Wealth:* 📖 **1822 – 1827**

If lawful wealth gets mixed with unlawful wealth; and if the exact amount cannot be distinguished, or if the quantity cannot be determined or the true owner cannot be found then it is Ehtiyaate Wajib to take out Khums out of it, with a general intention i.e. a payment of Khums or Mazalim then it will become legal wealth. Mazalim means to pay charity as a penalty for valuables obtained in an unlawful way and when one is not able to reimburse the owner, either because he does not know the owner or because it is impossible to do that.

3. **Buried Treasure:** 📖 1815 – 1821

You pay Khums on buried treasure if the property found is in the form of silver or gold. If the treasure found is neither gold nor silver than it is obligatory on the basis of precaution to pay Khums.



4. **Minerals:** 📖1807



After having paid the expenses of mining the minerals out, if the value of the minerals exceeds 70 gms of gold, then Khums will have to be paid on the remaining amount.

5. **Precious Stones Obtained From Sea By Diving:** 📖 1828 - 1836

It is Ehtiyaate Wajib to pay Khums on such valuables even if it is of a small amount



6. **War Booty:** 📖 1837 – 1841



It is Ehtiyaate Wajib to take out Khums on booty (spoils of war) obtained from the war against non Muslims, with the permission of the Imam (A), even in his Ghaibah

7. **Land Purchased:** 📖1842

If land is purchased by a Non Muslim (Kafir e Zimmi) from a Muslim, the Muslim will pay Khums (i.e. 20% of the value received by him for the land).



LESSON 3: KHUMS

Khums is Wajib on seven items as discussed in the last lesson; but we will discuss Khums on only two items:

1. The net savings, and
2. Lawful wealth which is mixed with some illegitimate wealth.

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

1. Khums on Net Savings

After the allowable expenses are deducted from the income, what remains at the end of the year or on the annual date set for payment, will be the net savings. You will deduct 20% of this saving as Khums.

All new items that have not been used (even once) by the end of your Khums year must be counted as your savings.

The deductible household expenses include:

| | |
|--------------------|--------------------|
| Food | Transportation |
| Drink | Furniture |
| Accommodation | Marriage expenses |
| Medical expenses | Haj |
| Payment of Sadaqah | Ziyarat |
| Gifts | Donations |
| Paying debts | Legal penalties |
| Wages of servants | Insurance premiums |

The amount deducted from your salary for mandatory provident fund or for mandatory pension plan, income tax, etc

2. Khums when lawful wealth is mixed with some illegitimate wealth



It is Wajib to pay Khums from a wealth which is mixed with some illegitimate wealth. By "illegitimate" we mean anything that has been acquired by the means not permitted in the Shariah, for example, usury, gambling or liquor business.



By "mixed" we mean that the owner is unable to distinguish the amount or the items which have come to his possession by lawful and legitimate means from those which he has acquired by unlawful means.

If a person cannot distinguish the amount, the item and the owner of the wealth acquired by unlawful means from the legitimate wealth, then the only way to make his existing properties lawful is to pay Khums from the entire wealth.

If a person knows the amount or the item possessed by unlawful means but does not know the owner or owners, then he must give that amount or item to the needy as charity (Sadaqah) on behalf of the unknown owner.

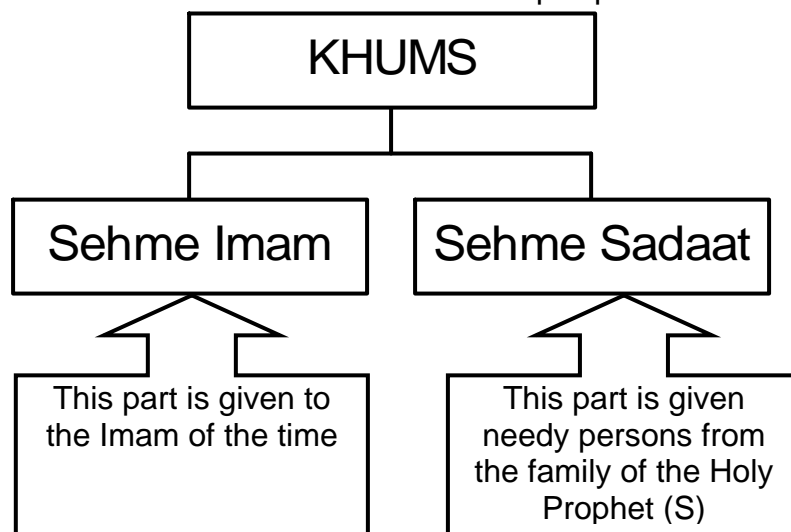
However, before giving that amount or item as Sadaqah, it is Ehtiyate Wajib to ask the permission of the Mujtahid.

Items On Which Khums Is Exempted 📖 1763

1. There is no Khums on the amount of one's Dowry (Mahr) i.e. the wealth which the husband agrees to pay his wife at the time of Marriage, and she can demand it at any time.
2. Khums is not liable on Inheritance. It is Ehtiyate Wajib that when one inherits from the least anticipated person, e.g. a very remote relative from whom one does not expect to inherit, Khums should be paid if any amount remains at the end of the year.

Distribution Of Khums 📖 1843

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



At present in the Ghaibat of the Imam (A) this part of the Khums has to be given to most learned and trustworthy Mujtahid. He is Mujtahid whose taqlid we do. With his permission we use this money for other purposes, like building Mosques, Madressas, etc.

An Example on How to Calculate Khums

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

| | |
|-----------------------------------|-------|
| Travelling costs to and from work | £ 100 |
| Household Expenses | £ 300 |
| Mortgage | £ 800 |
| Insurance [Car &Home] | £ 200 |

He has a saving account which has £5 000.

Question:

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

Solution:

| | |
|---|--------|
| Salary he gets in hand after National Insurance, Tax deduction and pension plan is: | £2 500 |
| Total expenses for the month: | £1 400 |
| Savings: | £5 000 |
| Savings after deducting all expenses: | £1 100 |
| Total Khums due on: | £6 100 |
| Khums to be paid £6 100 @20% | £1 220 |
| Sehme Sadaat | £610 |
| Sehme Imam | £610 |

Question:

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

Solution:

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

| | |
|---|--------|
| Salary he gets in hand after National Insurance, Tax deduction and pension plan is: | £2 500 |
| Total expenses for the month: | £1 400 |
| Savings: | £1 000 |
| Savings after deducting all expenses: | £1 100 |
| Total Khums due on: | £2 100 |
| Khums to be paid £2 100 @20% | £420 |
| Sehme Sadaat | £210 |
| Sehme Imam | £210 |

EXERCISE 1, 2 & 3 - VOLUNTARY AND OBLIGATORY TAXES; KHUMS

SECTION 1

Write a verse from the Holy Qur'an that talks about giving Sadaqa and another verse that speaks about Khums.

NB: Try and write verses that are not already in your Manual.

SECTION 2

Explain in your own words, the relationship of the following to Khums:

a. Net Savings

b. Buried Treasure

c. Land purchased

d. Lawful wealth mixed with unlawful wealth

e. War Booty

SECTION 3

Answer the following and also write the relevant Masail Number

Muhammad gave away a piece of land he had as Waqf to his sons. His sons decided to make use of the land by growing vegetables and fruits and selling these to acquire some sort of income. Will they have to pay Khums and on what?

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

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

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

Sabira purchased dry foodstuff in bulk for home use. At the end of the year, some of it had remained unused. Will she pay Khums and if so, how will she calculate it?

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

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

When Zakiyabai went to Karachi, she wanted to distribute her Khums money. As she could only distribute her Sehme Sadaat portion to the Sayyids there, was it necessary for her to ensure that the Sayyids she gave her money to were Shia Ithna'asheri?

Ali donated money to his local Madressa. However, he told the headmaster that he was giving money from which Khums had not yet been paid. Does the headmaster have to pay Khums from the donation or is it Ali's responsibility to pay the Khums?

LESSON 4: ZAKAAT

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

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

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

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

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

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

Zakaat-e-Maal

It is Wajib on the following things:  1861



Wheat



Barley



Dates



Grapes



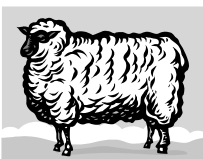
Gold & Silver
Coins



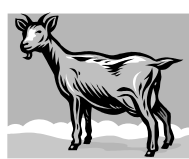
Camels



Cows



Sheep



Goats

Distribution Of Zakat

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

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

Therefore Zakaat-e-Maal can be given to: 📖 1933

1. Fukara: Those who cannot pay their and their families' expenses for the whole year.
2. Masakeen: Those whose state is worse than Fukara.
3. Hamil: One who has been appointed by Imam (A) or Mujtahid-e-A'alam to collect Zakaat.
4. Rikaab: Helping in freeing a slave.
5. Those non-Muslims who come to Islam by taking Zakaat or have been helpful to Muslims in war.
6. Debtors who are unable to pay their debts.
7. Fi Sabeelillah: In the way of Allah to build Mosques, Madressas, Roads, Bridges, etc.
8. Ibnus Sabeel: Poor travellers, who are stranded far away from home.

LESSON 5: ZAKAAT

Zakaat-e-Fitra 📖 1999 – 2021

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

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

| | |
|---------|--|
| Boarder | It is the responsibility of the boarder to pay the Fitra and not the Head of the Family. |
|---------|--|

| | Receives Wages ONLY | Receives Wages & Food |
|---------|----------------------------|------------------------|
| Servant | Fitra paid by the servant | Fitra paid by employer |

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

Fitra Can Be Given On The Following



Wheat



Milk



Dates



Grapes



Or the Value of the above in Money

Other Relevant Conditions for Fitra

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

Fitra Can Be Given To 📖 2022 – 2031

1. Anyone who qualifies for Zakaat-e-Maal.
2. Any Shia Ithna Asheri who is poor; but preference has been given to:
 - a. Needy blood relations;
 - b. Needy neighbours;
 - c. Needy scholars.

It is Wajib to give Fitra to the needy in your hometown first. It is not necessary to tell that the money given to the needy is of Fitra.

Note:

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

How Much Should Be Given

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

EXERCISE 4 & 5 - ZAKAT

SECTION 1

What is the difference between Zakat-e-Maal and Zakat-e-Fitra. Is there any difference in the amount paid out as Zakat-e-Maal and the amount paid out as Zakat-e-Fitra?

Does Fitra have to be paid in grains or can the equivalent be paid in money?

Explain the following in your own words:

Masakeen

Fi Sabeelillah

Fukara

Ibnus Sabeel

SECTION 2

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

2. Akber bought some dates and grapes from Hussein. During his talks with Hussein, he felt that Hussein had not paid Zakat on them, but was not sure. What will he do?

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

4. Abbas's [a landowner] income was less than his expenses in 2004. Will he have to sell his land to pay Zakat? Explain your answer.

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

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

LESSON 6: TIJARAH (TRADE)

Islam encourages Business

The Holy Prophet (SAW) has said:

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

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

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

Etiquette Of Doing Business

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

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

There are 4 mustahabats to follow while in business transaction:

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

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

Six Types Of Trades Are Haraam:

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

Types Of Trade Which Are Makruh Are

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

LESSON 7: INTEREST AND USURY

The basic element of Interest is the exchange of one commodity for the same commodity with an increase in payment. The Islamic law strictly prohibits Usury (the practice of lending money at a rate of Interest). The practice of Usury is equal to acting with hostility against Allah and the Holy Prophet (S). The Holy Quran says:

"O Believers, have fear of Allah and forego what is still due to you from usury, if you are (true) believers; but if you do not do so, be warned of war against you by Allah and His Messenger" (al-Baqarah, 2:278)

Our 8th Imam, Imam Ali ar-Ridha (A) has said:

"Usury is unlawful, for Allah, the Almighty has forbidden it because it brings ruin and leads to the wastage of the property of the people. Everybody becomes interested in making easy profit and gives up the practice of advancing Interest-free loans, though it is an act of virtue to help the needy and to lend them money without Interest. In any case, Usury leads to corruption, injustice, violation of the rights of others and the wastage of property."

Evil Results Of Usury

The above Hadith clearly mentions the evil results of Usury. Other common effects of Usury are:

1. **Exploitation and destruction of the poor in a society**

In most cases a person borrows money because his needs are greater than his earnings. By taking a loan on Interest, his debt becomes more than he actually needed. Furthermore, his needs begin to continue rising in more proportion than his earnings; thus widening the gap between income and expenditure. On top of the widening gap if he had to pay Interest then his position would worsen to an extent where most of his income would be used up in repaying the Interest and would not be paying the loan off yet.

2. **Strengthening the rich society**

With Usury, the rich get richer; as a result the rich society takes control over both the production and consumption of commodities. They control the prices of almost all items, even those grown and produced overseas. Two extremes of the rich and the poor, the well-fed and the starving, the powerful and the powerless; are created in the society. Sadly however, these same rich society then misuses its power and influence to rule over the peoples' properties, honour and lives in any way they wish and desire. Because of their financial power, the rich become arrogant, an attitude totally denounced by Islam.

3. Discouragement towards helping a fellow Muslim

Because of the temptation of receiving Interest in the extra money lying in the banks, one may be discouraged in advancing an Interest-free loan to a fellow Muslim who is needy, in spite of the fact that Allah has promised abundant reward for lending Interest-free loan money and has regarded this act better than giving the charity.

4. Creation of unemployment

Due to Interest incentive, many individuals keep their money in the high Interest earning banks instead of investing in the business or industries which create employment. Even if the banks invest the money of savers, they would do it in those areas that benefit them, taking no consideration of the benefit of the poor section of the society.

5. Inflation

Due to high Interest rates on the borrowing of loans, the production cost rises resulting into high prices of commodities. Furthermore, since the rich continues getting richer, he can afford to bid higher prices of goods especially those items whose availability is scarce.

Taking Interest From Kafir

According to fatwas of Ayatullah Seestani, a Muslim cannot take Interest from Kafir-e-Zimmi (those kafirs who are under the protection of Islamic state).

It is Ehtiyate Wajib not to take Interest from all other Kafirs who are known as Kafir-e-Harbi.

However, in case the Kafirs in both the above cases, agree to pay the Interest on their own free will, then the amount may be accepted not as Interest but with other intentions.

LESSON 8: NIKAH (1) (Marriage)

An Introduction

Nature has so arranged that man and woman are attracted towards each other. This natural attraction binds them together and leads them to live a common life and form a family. This natural tendency like any other instinct, should be guided to the right direction so that it may be utilised in the service of humanity. This instinct develops into a sort of deep spiritual and sentimental, social and economic relationship. This is what we call Matrimony.

In the wake of keen desire to establish matrimony between themselves, man and woman enter into contract known as Marriage. A contract has great importance in human life, for it unites two people in different ways. It lays the foundation of the life of human and deeply influences its body, life and thought and future actions. That is why a marriage contract is regarded as a sacred by various nations and enough attention has been paid in different legal systems to the questions connected with it.

Importance of Marriage - An Islamic Point of View

Islam has also attached great importance to the question of marriage in its social system. In the Holy Qur'an and the sayings of the 14 Ma'sumeen (A) we find that marriage has been greatly encouraged.

The Holy Prophet (S) says ,

" No institution of Islam is liked by Allah more than that of a Marriage."

Basic Object of Marriage

1. Securing comfortable atmosphere for husband and wife, with regard to this the Holy Qur'an says:

"One of His signs is that He created for you spouses of your own species, so that you may find comfort with them, and He put mutual love and affection in your hearts. Surely in this there are lessons for the thinking people." (ar-Room, 30:21)

2. Man has got a protective role whereas the woman an emotional role.
3. Man and woman have an instinct to administer and rule. Thus, when they marry, the house gives them the role of administration and therefore both are brought in a family system so that they can rule and administer; and if house organisation is good and successful, tomorrow ruling a nation will be successful. Thus, Islam gives them an opportunity to administer.
4. A girl since young age has got an instinct of motherhood and therefore when she is young will often pretend to be a mummy. A woman feels satisfied when she is a mother. Islam fulfils her desires of becoming a mother.
5. Producing a new generation and bringing up healthy, faithful and virtuous children. In regard to this the Holy Qur'an says:

".... He has given you partners from among yourselves, and similarly made the cattle and also males and females. This is how He multiplies you. Nothing can be compared to Him...." (ash-Shura, 42 : 11)

The Holy Prophet (S) has said:

"Marry each other and produce new offspring so that your numbers may increase."

Generally if there is no attraction between man and woman, both will be forced to carry out the duties, bring children, etc. It is due to natural love that the mother brings up her children and father to take care of them. So we see that what begins as a sexual relationship is in fact far above mere sexual enjoyment - it is a means to bring up a good and pure society; build up a small unit in the society - one good family plus another good family build up a good society. If these families are not good, naturally the society formed is also not good.

LESSON 9: NIKAH (2)

Selection of a Spouse

In the last lesson, we learnt that it will take two good individuals to raise their offspring in a good environment and raise them as good practising Muslims. And therefore the selection of the 'right person' is very important. Often it takes quite a while to enquire about a spouse, his/her family background, etc. but it is, most of the time, an important process which results in a successful Marriage. So this 'homework' is essential.

Orders regarding Marriage

In Islamic Law TWO kinds of marriage are permissible by which a woman becomes lawful for a man. These are :

1. Permanent Marriage ('Aqd ad-da'im')

No time-limit is mentioned and it is forever unless terminated by divorce. Aqd means contract. A contract is made between a man and a woman to become life-partners and to fulfil all the responsibilities and enjoy those rights which the sharia has laid down for them.

2. Fixed-time Marriage ('Mut'a')

The length and period of the marriage is specified e.g. a day, a month, a year or more.

Important Laws

1. In a marriage, be it permanent or temporary, a contract (or a marriage formula) must be read. This marriage formula is called Seegha. Therefore, simply for the man and woman to be willing is NOT enough and the Aqd (contract) must be recited by the man and woman themselves, or by someone appointed by them (their Wakeel' or agent) to recite it for them.
2. In order to recite the Aqd (contract) of permanent or temporary marriage, one person can become Wakeel of both the parties (and a man can become the Wakeel of the woman and also recite the Aqd himself), but it is Ehtiyate Wajib for two people to recite the contract, if possible.

Aqd means contract. In permanent marriage, a solemn contract is made between a man and a woman to become life-partners and to fulfil all the responsibilities and enjoy those rights which the Shariah has laid down for them. There are preconditions for the validity of the contract:

1. It must not take place during the Ihram period of the hajj.
2. The man and woman must give their free permission to marry each other, and the marriage is invalid if their permission is obtained under compulsion. If it is known that a woman is satisfied with the marriage (even though she does not openly state her satisfaction) the marriage contract is still valid. If the marriage is performed without the permission of the woman or the man (very unlikely in this day and age), but later that permission is given by the individuals concerned, the contract is valid.

3. A woman who is marrying for the first time can marry of her own accord, but a woman who is a virgin must, as an Obligatory Precaution (Ehtiyate-Wajib), obtain permission of her father or paternal grandfather.
4. The man must give, or promise to give, an amount of money to the wife as a Dowry (Mahr). The Mahr is the Wajib wedding-gift which the bridegroom undertakes to give the bride. It is a token of friendship, a mark of honour for the woman, and security for her. It becomes the property of the wife and she has full rights to dispose of it as she likes. Anything with a value can be given as a Mahr, and there is no specified amount. It should not be so high as to be beyond the financial status of the husband; it may be given at, or immediately after, the marriage, or at any time later on; it may be paid in one or several instalments.

The Holy Qur'an says:

"..... The men shall have benefit of what they earn and the women shall have the benefit of what they (men) earn." (an-Nisa, 4:430)

If the preconditions above are satisfied, we can look at the actual recitations and the conditions that go with it.

Conditions of the Marriage Contract (Aqd)

1. That it is recited in valid Arabic, and if the man and woman themselves cannot recite the correct Arabic, then, assuming it is possible, it is Ehtiyate-Wajib to appoint for themselves as Wakeel who can recite the Arabic properly. And if this also is not possible, they can recite the contract themselves other than in Arabic, but words must be recited that convey the meaning of the Arabic.
2. That whoever recites the contract has the correct intention. Naturally, if the man and woman recite themselves then the words of the contract will vary compared to if recited by Wakeels (This should become clear later)
3. The person reciting the contract is adult and sane.
4. If the contract is recited other than by the man and woman themselves, i.e. if a Wakeel represents one or both parties, then the names of the man and woman are specified.
5. That the man and woman approve (agree) to the marriage.

Contracting a Permanent Marriage

The permanent marriage ('aqd ad da'im) consists of the recital of the formula (Seegha) which contains the consent of the bride and the acceptance of the bridegroom. For the marriage to be valid the mere consent of the two parties is not enough, the marriage contract must be performed. The conditions stated in the previous page are relevant here too.

One who is reciting the 'aqd formula should be sane, adult & practising Muslim. The reciter should have the solemn intention of reciting it for the marriage, and the bride and bridegroom must be specified. There may be a representative for each of the bride and groom, or one person can recite the formula as the representative of both bride and bridegroom, and the representative can be either male or female, but it is recommended that the 'aqd formula should be performed by two righteous persons, one representing the bride and the other the bridegroom.

You will now be provided with the actual recitations (loose sheets - please obtain from teacher). There is a difference in the recitations depending on whether the Permanent Marriage is being performed with two representatives or with no representatives. Please go through it thoroughly and bear the two different situations in mind. A Khutba, which is normally recited before the marriage formula, is also provided.

LESSON 10: NIKAH (3)

Fixed-term Marriage (Mut'a)

In this type of marriage, a fixed period for the marriage is specified. There is no specific time-limit for this type of marriage. A validly contracted Mut'a need not include sexual gratification; indeed a woman can make it a condition of the contract that no sexual relationship of any type will take place. Mut'a is often contracted when the object is to establish a Mahram relationship.

Note :

Although the recitation for this type of marriage is not given, it is suffice to say that it is different from the recitation of a Permanent marriage.

Those whom it is Forbidden to Marry (Mahram)

In Islam it is forbidden to marry very near blood or foster relations, near blood relations of one's spouse, and those who become forbidden as a punishment for unlawful sexual relations.

Mahram for a Male

Mother, Grandmothers, Daughter, Granddaughters, Sister, Nieces, Paternal and Maternal aunts (Fui and Masi), Wife's mother, Son's wife, Father's wife, Wife's grandmothers.

Mahram for a Female

Father, Grandfathers, Son, Grandsons, Brother, Nephews, Paternal and Maternal uncles (Chacha and Mama), Husband's father, Daughter's husband, Mother's husband, Husband's grandfathers.

The difference between Mahram and Na-Mahram must be clearly understood. From this you will see that cousins of the opposite sex are Na-Mahram!

Laws of Looking at the Opposite Sex

It is Haraam for men to look at the bodies of Na-mahram women and girls (even those who are not yet nine years old but who understand good and bad). And the same applies to looking at their hair, whether looking for pleasure or not. Looking at their hands and faces for pleasure is Haraam. Even without the intention of pleasure, to look fully without necessity is forbidden.

For women to look at the bodies of Na-mahram men is also Haraam. Women must cover their bodies and hair from non-mahram men and the obligatory precaution (Ehtiyate Wajib) is that they even cover themselves from boys who are not yet mature but who understand the difference between good and bad.

LESSON 11: NADHR, 'AHD & QASAM

NADHR – VOW

A vow means making it wajib upon yourself to do something which is Mustahab or staying away from something which is Makrooh, for the sake of or for the pleasure of Allah (s.w.t.).

A vow is a promise you make to Allah to do some good act or stop doing a bad act for the pleasure of Allah.

Examples of Nadhr

1. If I pass my exams, I will pray 2 Rakaat Namaaz for the pleasure of Allah.
2. If my sister gets well, I will fast one day for the pleasure of Allah.

When making a vow, Niyat has to be made, although it does not have to be in Arabic.

A person can make a vow only for an act which they can perform themselves e.g. it's not appropriate to make a vow that if you pass your exams, you will go to Kerbala on foot.

A person who makes a Nadhr to fast on a particular day and does not do so intentionally will have to pay a Kaffara. However, one is allowed to travel on that day and it is NOT even Wajib for one to make an intention of staying for 10 days. If a person travels, is ill or in the case of a woman, is in the state of Haidh, there is only the Qadha to repay and no Kaffara.

A Nadhr is Batil if a person makes a vow to do something which is Haraam or Makrooh or stop doing something which is Wajib or Mustahab e.g. if I pass my exams, I will sleep the whole day for a week – waking only to pray and eat. This is not right as sleeping too much is Makruh.

Kaffara – Penalty for not fulfilling a Nadhr

1. Feed 10 poor;
2. Clothe 10 poor
3. Free a slave
4. And if unable to perform any of these acts, fast for 3 consecutive days.

‘AHD – COVENANT

A covenant means making a promise to Allah (s.w.t.) that you will perform a good act when your lawful need is fulfilled.

When one makes a covenant with Allah (s.w.t.), it is necessary to fulfil that covenant.

Even when a person makes a covenant without having any wish that one will perform a good act, the performing of that act becomes wajib on one.

When making a covenant, Niyyat is necessary but it does not have to be in Arabic, however any one of the names of Allah (s.w.t.) must be used in the Niyyat.

Kaffara – Penalty for not fulfilling an ‘Ahd

1. Feed 60 poor;
2. Fast consecutively for 2 months, or
3. Free a slave

QASAM – OATH

An oath is similar to a vow in that you promise to perform a good act or stop doing a bad act. The only difference is that for an oath to be valid, it must be sworn by one of the mighty names of Allah (s.w.t.) e.g. Allah, Khaliq, Raaziq, etc.

- An oath must be uttered in words, however a dumb person can do it by making a sign.
- A person can make an oath only for an act which one can perform oneself.
- If a father forbids his son/daughter or a husband forbids his wife to take an oath, then the oath is Batil.
- The person who makes a vow, covenant or oath must be
 - Baligh
 - Sane
 - Make it of his/her own free will
 - Have a set intention.

Kaffara – Penalty for not fulfilling a Nadhr

1. Feed 10 poor;
2. Clothe 10 poor
3. Free a slave
4. And if unable to perform any of these acts, fast for 3 consecutive days.

LESSON 12: HALAAL AND HARAAM FOOD AND DRINKS

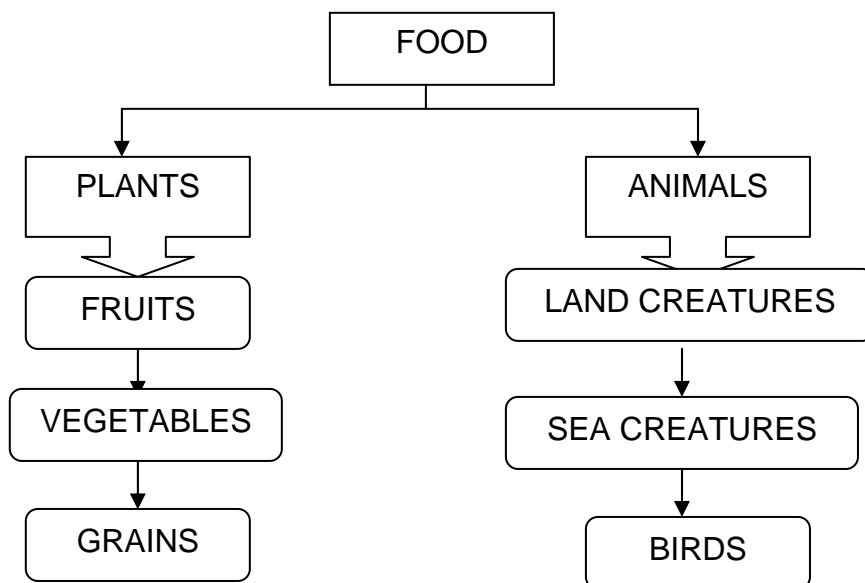
Allah says in the Holy Qur'an:

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

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

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

Food Groups



Plants, fruits, vegetables and grains



All these can be eaten as long as they are not harmful to human beings. This means that they must not contain poisonous or narcotic substances.

Living creatures

These can be divided into three:

- a) Sea Creatures - Those that live in the sea.
- b) Land Creatures - Those that live on the land.
- c) Birds.

a) Sea creatures.

For fish to be Halaal

- ❖ It must have scales.
- ❖ It must be removed alive from the water. It does not matter who has done the fishing or what method has been used to catch the fish.

| Halaal | Haraam |
|---------------------------------------|---------------------------------|
| All fish that meet the above criteria | Whales; Shark; Lobsters & Crabs |
| Prawns & Shrimps | |

b) Land creatures.

This term covers all animals that live on the face of the earth. Allah has permitted the eating of some and forbidden others. The first five verses of Suratu Ma'idah (Sura no. 5) give a summary of the commands regarding what is permitted to eat.

| Animal | Halaal | Haraam | Makruh |
|------------------------------------|---|--------------------------------|---------------------|
| Domestic – have hoof/cloven hoof | Camel, cow, goat, sheep | Pig | Donkey, mule, horse |
| Wild – not kept in enclosures | Mountain sheep, wild cow, donkey, gazelle, deer | | |
| Animals with canine teeth or fangs | | Dog, rabbit, elephants, monkey | |
| Reptiles | | All reptiles are haraam | |
| Insects | Locusts | Fleas, lice | |

LESSON 13: HALAAL AND HARAAM FOOD AND DRINKS



c) Birds.

Birds that comply with the following two conditions can be eaten.

1. The body is covered with feathers.
2. They are not classed as birds of prey (possessing talons).

There are two other principles by which one can distinguish between birds which are permitted and those that are not.

1. birds that glide rather than flap their wings are HARAAM
2. Birds must have:
 - ❖ Craw – where grain collects in the throat
 - ❖ Gizzard – part of the stomach
 - ❖ Projection – fork like extension on the bird's foot that acts like a talon.

| Halaal | Haraam |
|---|---|
| Chicken Turkey Pigeons Ostrich Peacock | Eagles Hawks Vultures Crows Rooks Ravens |
|   | |
| Other animals which fly but are not classified as birds such as bats, bees and other flying insects are Haraam. | |

Important

In cases where one is in danger of dying through starvation, anything, including forbidden things, can be consumed to save life. However, this must be done as a last resort and only the absolute minimum must be eaten.

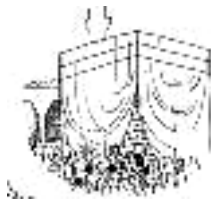
Slaughtering according to Shariah.

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

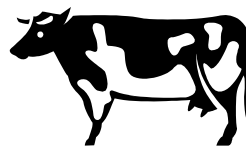
The correct method of slaughtering involves the simultaneous cutting of the gullet, windpipe, carotid artery and jugular vein of the animal with a sharp knife.

The conditions for the slaughtering are as below:

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



Face Quibla



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



Bismillahir Rahmanir Rahim

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

LESSON 14: HALAAL AND HARAAM FOODS AND DRINKS

Gelatine

Gelatine is an animal protein substance having gel-forming properties and is used primarily in food products such as sweets and cheese. It is derived from collagen, a protein found in animal skin and bone.

The following is the rule given in 'A Code of Practice for Muslims in the West':

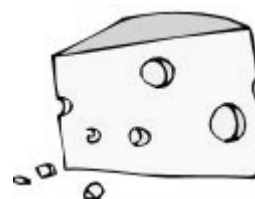
Question 178: Gelatine is used in a number of drinks and food items in the West. We do not know that gelatine has been extracted from a vegetable or an animal source; and that if it is from an animal, is it from its bones or from the tissues around the bones; neither do we know if the animal was one that is halāl for us or harām. Are we allowed to eat such gelatine?

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

Of course, if a chemical change occurs in the original ingredients during the process of manufacturing the gelatine, there is no problem at all in eating it. Similarly, even if one has doubt whether the animal was slaughtered Islamically or not, still there is no problem in adding the gelatine [made from that animal] to the food in such a minute amount that it is completely absorbed in it.

Cheese

This extraction from a cow and sheep is known as 'Rennet' whereas the extraction from pigs is known as 'Pepsin'



Rennet or Rennin is Pak. Rennin is an enzyme usually obtained from the stomach of young calves in a brine extract called rennet. It is mainly used for curdling milk to transform it into cheese and it is found only in the stomachs of cud-chewing animals such as cow, goat, sheep, camel, deer, etc.

Question: *Label on a certain cheese says it contains Rennet. Can I eat this product?*

Answer: Yes, you are allowed to consume it.

Question: *Label on a certain cheeses says it contains Pepsin? Can I eat this product?*

Answer: No, you cannot as pepsin is derived from pigs.

Question: *Label says 'Rennet and/or Pepsin'. Can I purchase this item?*

Answer: Where there is ambiguity, Shariah says that in case of doubt it can be considered Pak.

Question: *Label says 'Rennet and Pepsin'. Can I purchase this item?*

Answer: No you cannot purchase this item.

Alcohol

Allah says in the Holy Qur'an:

"They ask you about wine and gambling. Say: in both these there is great sin and also (some) profit for men; but their sin is greater than their profit..."
(al Baqarah, 2:219)

"The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer."
(al Ma'idah, 5: 90)

Imam Ali ar-Ridha (A) says:

"Allah has prohibited liquor on account of the evils resulting from it and because it renders reason and intellect of no effect and destroys 'Haya' - modesty and sense of shame."

The following sayings are by Imam Ja'far as-Sadiq (A) and also repeated by other Imams (A):

"Do not associate with drunkards because as and when calamity befalls upon them, it will also engulf their associates (friends)"

"One who sits at a dining place at which others drink liquor is cursed (by Allah)"

In modern society alcohol is the most dangerous legal drug. Under its influence, man is not only a danger to himself, but to those around him also. While it is accepted universally that excess alcohol is harmful, it is thought that in moderate amounts it can be beneficial. Islam totally forbids the consumption of alcohol in any amount. It also forbids Muslims from any involvement in its production, distribution or sale.

The greatest gift of Allah to humans is their ability to reason. This distinguishes us from all other creatures. Without our ability to reason, we become no different from the animals. It is because alcohol destroys this faculty of reason that it is Haraam.

Imam Ja'far as-Sadiq (A) says:

"Alcohol is the root of all evils and sins. A person who drinks alcohol loses his sanity. At that time, he does not know Allah, does not fear committing any sin, respects the rights of no one and does not desist from committing evil openly. The spirit of piety and faith departs from him and only the impure and vicious spirit, which is far off from the Mercy of Allah, remains in his body. Allah, His angels, His prophets and the true believers curse such a man, and his daily prayers are not accepted for forty days. On the Day of Judgement his face will be dark, his tongue will come out of his mouth and saliva will fall on his chest and he will desperately complain of thirst."

To eat at a table where alcohol is being served is Haraam.

Guidelines To Eating At Restaurants

Restaurant Owner

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

With regards to vegetable products, the method of preparation has to be checked. For instance, when buying chips, one has to ask the owner whether

the oil used for frying is vegetable oil and whether meat products are fried in the same oil.

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

Eating Manners

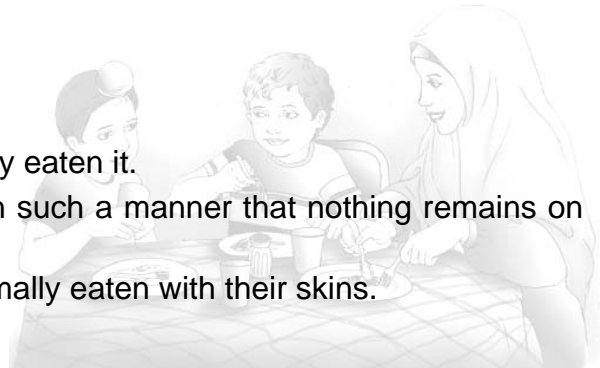
There are certain acts that are encouraged when taking a meal

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



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

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



EXERCISE 12, 13 & 14 - HALAL AND HARAM FOOD AND DRINKS

SECTION 1

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

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

3. Suhail was working on a farm as part of his Job Experience week. He observed as a lamb was being delivered, one morning. However, the lamb was born dead. Rather than letting the farmer throw it away, thinking it would be asraaf, Suhail offered to take it home for his mother to cook. Was this okay?

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

SECTION 2

1. When slaughtering an animal, it is important that the 4 main arteries of its neck are cut completely. Name these 4 arteries.

2. Must the person slaughtering the animal be a Muslim? _____

3. Is it enough for the person slaughtering the animals to say just Bismillah or must the whole Kalima be recited?

4. Laila wanted to go and slaughter her own sheep when she went for Hajj but was told that only men could slaughter animals. Is this correct?

5. When Hassan went to have his sheep slaughtered on Eid Day during his Hajj, he saw that the animals were not all kept facing Qiblah, is this okay?

6. Zeenat joined a cookery class and for her next practical session she had to take cheese as one of the ingredients. Which cheese can she use?

7. Abida saw some cheese biscuits at the Supermarket, but when she read the list of ingredients, she saw that one of the ingredients was rennet. Can she buy these biscuits?

8. Batul received perfume as a gift from her pen pal in Holland on her birthday. It was perfume specially made there. Can Batul use this perfume as it contains a small percentage of alcohol in it? Give a reason for your answer.

SECTION 3

Write Whether The Following Are; Haram, Halal, Makruh Or Mustahab

To over eat. _____

To collect and eat bits of food left on the dining cloth. _____

To skin an animal before it dies. _____

To eat ostrich meat. _____

To slaughter an animal that was bred and brought up by you. _____

To eat fish that does not have scales. _____

To give an animal water before slaughtering it. _____

To eat earth or sand. _____

To eat at a table where people are drinking alcohol. _____

To scrape off meat from the bone in such a way that nothing remains on it.

LESSON 15a: BOYS - KEEPING A BEARD

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

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

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

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

Article of Islamic Acts (Khui)

The Fatwa of our present Mujtahid, Ayatullah al Uzama Syed Ali al-Husaini Seestani, is similar on this issue.

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



LESSON 15b: GIRLS - IMPORTANCE OF HIJAB

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

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

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

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

In another verse Allah says:

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

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

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

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

LESSON 16: AN INTRODUCTION TO AQAID – TAWHEED

Aqid means our basic beliefs as Muslims. It is sometimes called Usule Deen (Roots of religion).

We have to ponder over and understand our Aqid at individual levels. Although you will hear and read about what the beliefs should be, until you accept them yourself, you will not have faith (Iman), although you may be a Muslim. That is why there is no Taqlid in matters of Aqid. Once you accept the Usule Deen, you may then do Taqlid of a Mujtahid in matters of Furue Deen. At that point the rules of Shariah will be easier to understand and obey. Just like a tree, if the roots are strong, the branches will be strong also.

Our Aqid as Shia Ithna'Asheris are five; **Tawheed, Adalat, Nabuwwah, Imamah and Qiyamah**. In the next few lectures, we will attempt very briefly to discuss these beliefs.

TAWHEED - BELIEF IN THE UNITY OF ALLAH

BELIEF IN A ONE GOD

Tawheed refers to the belief in One Unique God. Suratul Ikhlas teaches us that there is One God, Who is Self-reliant, He was not born and did not have offspring, and there is no being like Him.

The first step to understanding Tawheed is to accept that God exists. There are many proofs to ponder over - we will discuss only a few.

Evidence in Creation

The perfect harmony of creation around us points to the existence of a Creator. Can such beautiful, original and perfect creations, from single-celled amoeba to the complex brain of man, have evolved by chance?

One day, the Prophet (S) and some of his companions were going out. On the way they saw an old woman working at a spinning-wheel and heard her praising Allah for His bounties.

The Prophet (S) went up to her and enquired about her health.

Then he said to her:

"Your faith in Allah is good to see. Would you tell me what made you believe in Allah ?"

On hearing this, the woman stopped working on the spinning-wheel, thought for a while and then replied:

"O Prophet of Allah ! You see this spinning-wheel. As long as I don't move it, it can't spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it. One who must be controlling every detail. That can only be Allah, who is the Creator and the Master of Everything ! "

The Prophet (S) was very pleased with the old woman's reply. He told his companions:

"Just see how this old lady has come to know about Allah in such a fine and simple way. Your faith in Allah should also be firm like hers."

Imam Ali (A) has said,

"The footprints of a camel and the dung of a donkey give a clue that the camel and donkey have passed, despite the fact that you cannot see them - then what of all creation?"

Imam's (A) example shows that the existence of the Creator cannot be denied just because we do not see Him - His creations point to His existence.

Evidence in Man's own Instinct

Belief in God is a natural instinct. An atheist asked Imam Ja'far as-Sadiq (A) to convince him about the existence of God.

The man was a sailor, so Imam (A) asked him,
"Have you ever been caught in a fierce storm in the middle of the sea with your sails torn away while you try desperately to keep afloat?"

The answer was "Yes".

Then Imam (A) asked, "and perhaps even that the boat went down leaving you exhausted and helpless in the mercy of the raging waves?"

The answer was again "Yes".

Then the Imam (A) asked. "Was not there in all that black despair a glimmer of hope in your heart that some power could still help you?"

When he agreed, Imam (A) said, "That power is God."

The atheist was intelligent and recognised the truth.

Evidence from Logic

Everything occurs due to a cause - there is cause and effect. Bertrand Russell once said that he would believe in God, if only he understood who had caused God to come into existence.

Although the discussion about this is a bit complicated, part of it is simplified here. We believe that the existence of an ultimate Cause is necessary, otherwise if we imagine a being that created God, we can ask who created that being?

We can see that this argument is endless. However, what we cannot deny is the effect of that ultimate Cause, which is the abundant glory of creation we see around us. It therefore follows that there has to be a Cause that has not been an effect of anything else and that Ultimate Cause is Allah.

Once we accept that God exists, we have to try to understand the nature of His existence.

a. He is One

Imam Ja'far as-Sadiq (A) once argued about this saying that there could only be one because: If there were two, one would be stronger, the other weaker - therefore the weaker one could not be God, who is the Most Powerful. If both were equal, what was the need for the second one?

A man once said to Imam Ali ar-Ridha (A) that he believed there were two gods. Imam (A) said that as to the existence of the first one, he agreed with the man, but the burden was on the man to prove the existence of the second god!

b. His Attributes

All perfect attributes belong to Him alone. He is the Most Powerful, the Most Knowledgeable, the Most Wise, the Most Merciful, and the Most Honourable.

Allah says in the Holy Qur'an:

"And Allah's are the best names, so call on Him by them....(al Araf, 7:180)

LESSON 17: AN INTRODUCTION TO AQAID – ADALAH

Adalah literally means Justice or Equity, that is to keep everything in its proper place. The opposite of this word is Dhulm (to put a thing in a wrong place).

Frequently people think that Justice of Allah is the same meaning as the justice we expect in courts of law etc. And if a problem befalls a man, he says Allah has been unjust to him. Allah says in the Holy Qur'an:

"Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice..." (Ali Imran, 3:18)
"And Allah does not wish injustice to mankind" (Ali Imran, 3:170)

It is our belief that because a certain work is good that Allah commands us to do it and because the other action is evil, He orders us not to do it. On the other hand our Sunni brothers believe that there is nothing like good and evil but whatever Allah commands becomes good and whatever Allah forbids becomes evil.

It is a fundamental attribute of Allah that he can do no wrong or evil. All His actions are in accordance with Adalah and injustice can never be found in his actions as it is below His dignity.

The following story will make you understand better how Allah is 'Adil (Just)

In a town lived a doctor, a baker and a robber. In the morning, they all prayed to Allah to increase His blessings to them.

That day, the robber was planning to rob the baker. Instead he fell ill and had to go to the doctor. The baker did not make much money at all that day, because it rained and all his customers stayed at home.

Now let us study this story.

The robber fell ill - so it seems that he was treated unfairly by Allah.

The doctor got an extra patient (the robber!) so it seems he was treated fairly by Allah.

The baker lost business due to the rain so it seems he was treated unfairly by Allah.

So was Allah Just to all of them?

We see that fairness and unfairness does not describe Adaalat fully. To understand it we must realise that Allah keeps a balance between the needs of all His creatures.

Now let us study the story again

The doctor did get blessings from Allah because he got an extra patient.

The robber did get blessings from Allah because his illness saved him from the sin of stealing.

The baker did get blessings from Allah because even though he did not do much business, he was not robbed.

So we see that Adaalat means that Allah keeps a balance between the needs of all His creatures.

Any person who commits injustice does so because of one of the following reasons:-

1. He does not know that it is wrong. (but Allah is All-Knowledge).
2. He needs something which cannot be obtained without wrong actions. (but Allah has no need).
3. He is forced by someone else to commit that wrong. (But Allah is All-Powerful and nobody can compel Him to do anything).

Thus logically Allah cannot be unjust

Lutf

It is a common belief that if a person can do some good to another person without any harm coming to himself or any other person, and he does not do it, it would be against virtue. Therefore, if Allah can do anything beneficial to His creatures and supposing He does not do it, it will be against the virtue of Allah. 'Lutf' is that action on the part of Allah which would help His creatures in His obedience and assist their moral correction.

The Shia ithna-asheri faith believes 'Lutf' (Grace) is morally incumbent on Allah (necessary quality). On the other hand Sunnis believe that just like 'Adalah' is not necessary for Allah, 'Lutf' is not incumbent on Allah. A common example given by them is, if Allah sends good and pious persons to hell and Shaitan to heaven, it is quite right. We know that Allah created us to acquire virtue but how are we to know what is virtue and what is evil? Can we rely on our intellect and instinct to tell us what is right and what is wrong?

The sending of Shariah (rules and Islamic laws) and sending the Prophets and Imams to guide us as well as appointing a Day of Judgement are the examples of 'Lutf' by Allah.

Tests and Difficulties

Allah has established a system of tests so that we may see how we stand up to these and understand the judgement of Allah on us. Tests will be held for all persons, believers and non-believers.

There are 2 main categories of tests.

First is the everyday test of rules of Shariah and articles of faith. To pass this test man has to sincerely believe in the true religion and obey its rules faithfully.

The second type of test is the harder one, and that is by suffering. This includes test by fear, hunger, loss of wealth and lives. Also accidents, floods, earthquakes, fire, robbery, famine and disease are all the things that have considerable effect on our lives. We are tested to see how we react to them. Does our faith remain unshaken? Were we patient and faced these with fortitude and courage? Our eternal happiness depends upon these tests.

Do we have free will?

Our belief is that man acts of his own accord and Allah has not pre-arranged all man's actions, although what everyone will do is in His knowledge. If we were not free, there would be no purpose to the creation of hell and heaven.

There are some actions or aspects of life which are not in our control and on the other hand we are given control and power over other actions by Allah. A question arises in our minds. 'At what point are we free?'

Replying to this Imam Musa al-Kazim (A) said, "A man acquires that ability when 4 conditions are fulfilled:

1. When there is nothing to hinder his plans.
2. When there is nothing to hinder his health.
3. Faculties (needed for that work) are up to the required standard.
4. Allah provides him the occasion for that work.

When all these conditions are fulfilled a man acts according to his own free will. In summary, we believe that Allah has given us the choice of actions after having guided us and he will act with us perfectly justly depending on our actions.

LESSON 18: AN INTRODUCTION TO AQAID – NABUWWAH

Nabuwwah is the belief in the Prophets (A) sent down by Allah to guide mankind to the right path. There were 124000 Prophets (A) and the last of them was our Holy Prophet (S). The message and mission of every Prophet (A) was the same.

The Holy Qur'an says:

"And indeed We raised in every nation an apostle preaching, 'Worship Allah and avoid every kind of idol'.."
(an Nahl, 16:36)

If Allah had just created man but not made provision to guide him, then they would not have been able to worship Him in the correct manner, nor would they know what was expected from them.

Allah chose men at various times to convey His message to the people. These were Prophets (A), and they received revelation from Allah through His angels and through dreams. Since they were also human, they could then go and guide their communities and be role models for them.

Our belief is that all the Prophets (A) were Ma'sum (free from sin and error) and that this was a Divine protection for them. We believe in all the Prophets (A) of Allah and respect all of them.

The Holy Qur'an says:

"Say: We believe in Allah and in that which has been sent down to us, and in that which was sent down to Ibrahim and Isma'il and Ishaq and Ya'qub and the tribes, and in that which was given to Musa and Isa and in that which was given to the Prophets from their Lord. We make no distinction between any of them, and to Him do we submit."
(al Baqarah, 2:136)

The other essential quality of the Prophets (A) apart from being Ma'sum was that they could display miracles to support their claim to prophethood. By Allah's permission, they did things which the people were unable to do. The miracles that Allah gave them were designed to have the greatest impact on the people.

What is Mu'jizah?

Mu'jizah means that which disables or that which people are not able to do. In Islamic terminology, Mu'jizah means such an act which people are unable to do and Allah (s.w.t.) shows it in the hands of Prophets and Imams, to prove Prophethood of the particular Prophets and Imam of the Imams.

Such Mu'jizah may appear:

- before or after the birth of the Prophet or Imam concerned.
- during his childhood.
- after his attaining maturity.
- before declaration of his Nabuwat or Imamat.
- after declaration or just at the time of it.
- in his life time or after his death.
- either on his body or on something which is connected to him like his clothing.

It does not matter whether that Mu'jizah appears to be his own or by the Action of Allah (s.w.t.).

In all the above conditions, the action which proves the truth of the claim of Nabuwat or Imamat is called Mu'jizah.

The Prophets were given miracles as their credentials. Miracles are performances which are not impossible but are actions which cannot be done without apparatus, medicine or practice, BUT the Prophets and Imams performed them without any practice or machinery.

Amongst the Prophets who performed miracles are:

Prophet Musa (a.s.): his staff changed into a serpent, when he put his hand under his armpit it gave out a light and he spoke directly to Allah (s.w.t.). Tawrat was revealed to him.

Allah (s.w.t.) says in the Holy Qur'an:

"..... We sent Musa with our miracles to Firaun and his people, but they too rejected our miracles..... I have brought my miracles from your Lord...." (7:103-105)

"So he cast down his staff and lo! It suddenly became an obvious serpent and he drew forth his hand, and lo! It appeared white to the onlookers." (26:32-33)

Prophet Ibrahim (a.s.): When Namrud had him thrown into the fire, he did not get burnt.

Allah (s.w.t.) says in the Holy Qur'an:

"They said: 'Burn him to ashes if you want to help your god'. We said to the fire: 'Be cool and peaceful with Ibrahim."

(21:68-69)

Prophet Ismail (a.s.): When he was left with his mother in Mecca and she was desperately looking for water for him, a stream of water, known to us today as Zam Zam, appeared at his feet. Also when in a dream Allah (s.w.t.) asked Prophet Ibrahim (a.s.) to sacrifice his son, Prophet Ismail (a.s.) agreed and an animal was slaughtered instead.

Prophet Dawood (a.s.): he could bend iron with his bare hands and he could shape it in any way he liked. Zabur was revealed to him.

Allah (s.w.t.) says in the Holy Qur'an:

"..... and softened iron for him..." (34:10)

Prophet Sulaiman (a.s.): he could speak the language of the birds and ants.

Allah (s.w.t.) says in the Holy Qur'an:

"..... people, we have been taught the language of the birds.."

(27:16)

Prophet Isa (a.s.): he was born without a father to Bibi Maryam (a.s.). Injil was revealed to him. He could raise the dead to life again under the command and will of Allah (s.w.t.), he could restore the eyesight of the blind and cure lepers.

Prophet Muhammad (s.a.w.w.): he rose to the Heavens on Me'raj, how he left the house when it had been surrounded by the disbelievers of the tribe of Quraish and the spider's web outside the cave of Thaur with the bird's nest inside whilst the Holy Prophet (s.a.w.) was inside, he has very many miracles but his greatest LIVING MIRACLE is the HOLY QUR'AN.

LESSON 19: AN INTRODUCTION TO AQAID – IMAMAH

Imamah is the belief in the 12 Holy Imams (A) who were the inheritors of the Holy Prophet (S) and who were his Caliphs (successors).

These are:

1. Imam Ali (S)
2. Imam Hassan (S)
3. Imam Hussein (S)
4. Imam Zainul Abideen (S)
5. Imam Mohammed Baqir (S)
6. Imam Jaffer Sadiq (S)
7. Imam Muse Kadhim (S)
8. Imam Ali Reza (S)
9. Imam Mohammed Taqi (S)
10. Imam Aliyun Naqi (S)
11. Imam Hassan Askari (S)
12. Imam Muhammad Mehdi Sahebuzzamaan(S)

Why do we need Imams?

To answer this, let us study this story.

One day a man made a very clever machine. Many people found the machine useful and used it all the time.

Before he died, the man taught his student how to fix the machine if it ever got spoilt. After his death, whenever the people had any questions about their machines, they would go to the student, and he would always answer their questions.

Answer to 'Why do we need Imams?'

Although the Prophet (S) had brought all the laws of Islam, after his death there needed to be someone who could answer the peoples' questions. These were the Imams(A), who were chosen by Allah to carry on with the Prophet's (S) work.

We believe that the Imams (A) are divinely appointed starting from the appointment of Imam Ali (A) at Ghadire Khum on the command of Allah. The order that Imam Ali (A) was appointed the guardian of the nation is in the verse of Wilayat.

Abu Dhar recounts,

"Once, I was saying my prayers in the company of the Holy Prophet (S) when a beggar came to the mosque asking for some alms. Nobody gave him anything. Ali (A) was in the state of Ruku' and he pointed out his ring to the beggar, who approached him and removed the ring from his finger."

At this time the following verse was revealed:

"Verily your guardian (Wali) 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 Aliyyun Waliyullah (Ali is the Wali of Allah) in our Adhan, it is based on this verse.

Although the Holy Prophet (S) had left the Holy Qur'an, there was a need for someone to continue to explain it and guide the people in their daily affairs. This is the role and the office to which the Imams (A) were appointed.

Just as the Prophets (A) were Ma'sum, so the Imams (A) of his Ahlul Bayt were also Ma'sum, and protected from any error by Allah Himself. The famous verse of Tathir is:

"Verily, Allah wishes to drive away all evils from you, O Ahlul Bayt, and cleanse you thoroughly." (al Ahzab, 33:33)

Some Muslims argue that even though Imam Ali (A) had a high status in the eyes of Allah and His Prophet (S), nevertheless, he was not the first Caliph, but the fourth. They quote from the Holy Qur'an that the Caliph in power must be obeyed and respected:

"O you who believe! Obey Allah, and obey the Messenger and those of you who are in authority (Ulul Amr); ..." (an Nisa, 4:59)

This verse says that we should obey those in authority. The Shia ask,

"Yes, but who are these 'Ulul Amr'?" The answer can be found in Qur'an if we look for the verses where Allah has talked about the ones we should not obey:

"So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever." (ad Dahr, 76:24)

The same word for "obey" has been used in both verses, therefore the "Ulul Amr" must not be a sinner or a disbeliever - he must be Ma'sum. Now from the verse of Tathir, we know that the only person after the Holy Prophet (S) who fitted the description of being Ma'sum and deserving of being "Ulul Amr" was Imam Ali (A).

LESSON 20: AN INTRODUCTION TO AQAID – QIYAMAH

Qiyamah is the belief in a Day of Judgement when every person will account for his actions in this world. On that Day he will be judged fairly and be rewarded for his good deeds and punished for his sins.

On that day people who were oppressed in this world will receive justice and the oppressors who seemed strong in this world will be humbled and punished.

There was a Muslim man who began to drink alcohol. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the mosque? He could not sleep at nights as he worried about everybody finding out about his drinking.

What a strange man! He was more scared of a little boy than of Allah. Allah sees all we do and there will be a day when we will have to account for all we have done. That will be the Day of Judgement.

With death, man's soul separates from his body. The body decomposes, but the soul lives on, starting a new phase in its existence. On the day of Judgement, Allah will raise the dead from their graves, and their bodies will be reformed and they will gather for a reckoning of their actions. Man will be his own witness and his limbs will bear witness to his deeds. Everything he ever did will be replayed in front of him, with not even a little detail missing. People will be terrified awaiting their fate.

The Holy Qur'an describes the scene as follows:

“And when the books (of the deeds of mankind) are spread. And when the heavens are stripped. And when Hell (Jahannam) is set ablaze. And when the garden (Jannat) is brought forward. (Then) every soul will know what it had sent forward.”(at Takweer, 81:10-14)

Our whole life in this world is a preparation for the eternal life that will begin on that frightening day. Allah has shown to us clearly the path that leads to salvation - none of us can say that we were confused about what He wanted us to do. If we choose to obey His commands then eternal bliss awaits us. If we disobey, then eternal torment awaits us. The choice is ours.

LESSONS 16 – 20: AQAID:

SECTION 1: Write ONE word for the kind of people the statements below describe

Tahira makes sure that she always remembers Allah (swt) and does only the things that please Him. He is a _____.

Imran says that of all the Usool-e-din, he only believes in Allah (swt), His Prophets and the Day of Judgement. He is a _____.

Sabrina does not believe in the existence of God and says that she will live her life the way she pleases, as there will not be a Day of Judgement if there is no God. She is a _____.

Natasha says that she believes that God has a partner. She is a _____.

Sakina told everybody she met, that she was a Muslim, but she never prayed, fasted or followed any laws of Islam. She is a _____.

Muhammad believes in all 5 Usool-e-din. He is a _____.

Zahid did not care if people saw him drinking beer with his friends at the Pub. He is a _____.

SECTION 2:

Aqid means our Basic Beliefs. These are the foundation of our Religion and we have to bring faith in them. List these Beliefs.

Which Sura in the Holy Qur'an, do you think best describes the Oneness of God. Write down this Sura in Arabic and its translation.

Explain in your own words the 2 categories of tests we go through in our lives.

1. _____

2. _____

Why don't the Sunnis believe in Adalat?

List any 5 Prophets and the miracles they could perform. Support your information with Ayats from the Holy Qur'an.

1. _____

2. _____

3. _____

4. _____

5. _____

Ayat-e-Tathir is recited in Hadith-e-Kisa, write down:

Which Sura this Ayat appears in. _____

The Ayat number. _____

The Ayat in Arabic

Its translation.

Explain in your own words what you think is the purpose of the Day of Judgement and what you think will happen on that Day.

