

تسهيل الفقه

TAS-HEELUL
FIQH

7

Tasheel-ul-Fiqh Level 7

First Impression 2012

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION TO *FIQH*

Allaah ﷻ has commanded us to worship and obey Him. He sent Nabee Muhammad ﷺ to teach us how to obey and worship Him. We cannot worship Allaah ﷻ according to our own understanding. Rather, our worship has to be in accordance to the laws of Allaah ﷻ and the Sunnah of Nabee ﷺ. The rules and regulations which outline the correct method of worship and obedience are termed as “Fiqh”. The manner of purifying ourselves, performing Salaah, observing fast, performing Haj, discharging Zakaah, performing Nikaah, etc. is explained to us through the subject of Fiqh. We acquire a clear understanding of Deen through the study of Fiqh. Nabee Muhammad ﷺ said:

“Whenever Allaah ﷻ desires good for a person, he grants him a deep understanding of deen. I only distribute (knowledge) whilst Allaah ﷻ bestows (it to me).”

The great and famous Imaams have extracted the rules and regulations of Fiqh from the Quraan and Ahadeeth. Imaam Aboo Haneefah, Imaam Shaafi’ee, Imaam Maalik and Imaam Ahmad bin Hambal (May Allaah’s mercy be upon them) are some of the great Imaams. After a deep study of the Shariah, they have compiled books on Fiqh, making it easy for us to follow the Deen.

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Masah of Khuffain

Khuffain:

Singular: Khuf

Dual: Khuffain

Definition: Leather socks which cover the feet up to and including the ankles.

Masah on Khuffain:

Definition: To pass wet fingers over the leather socks.

The Status: It is sunnah for males and females to make masah on khuffain.

The Conditions for Masah on the Khuf to be Valid

1. The khuf should be non-porous, in that water should not seep through it.
2. It should be durable, in that one is able to walk up to three (3) shari miles with it (without wearing a shoe), and it does not tear / break. Three shari miles is equivalent to approximately 5.4km.
3. The khuf should slip off the foot while walking, but it should remain on the foot without the need to fasten it onto the foot.
4. It should not be see-through, in that the skin of one's foot is visible.

Keywords

khuf | khuffain | masah

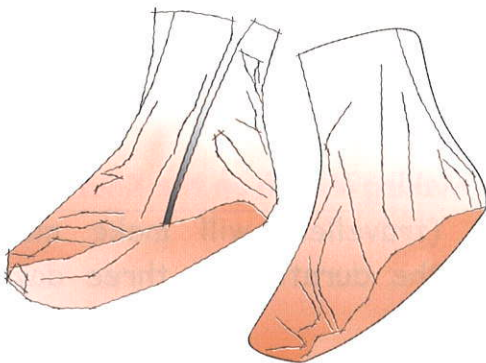


The Faraaidh Acts in Masah of Khuffain

1. The masah has to be made on the upper section of the khuf, and not on the sole of the khuf.
2. To pass wet fingers of the hand from the toes towards the ankles.

The Sunnah Actions of Masah on Khuffain

1. To use the fingers.
2. The fingers should be spread while making the masah.



3. To start masah from the toes drawing the fingers towards the ankles. One should not begin from above the ankles going downwards towards the toes.



4. To make masah of both khuffain simultaneously.
5. To use the right hand for the right foot and the left hand for the left foot.
6. To use the inner part of the fingers and not the outer part of the fingers (i.e. the knuckles), for masah.

The Method of Masah of Khuffain

1. Wet the fingers of both hands with taahir (clean) water.
2. Thereafter place the wet fingers on the khuf and pass them from the toes towards the ankle (and also the area above it) thus forming wet lines on the khuffain.

The Duration of Making Masah on the Khuffain

1. A musaafir (traveller) will make masah on the khuffain for the duration of three days and three nights.
2. A muqem (non musaafir) will make masah on the khuffain for only one day and one night.
3. The period for which masah is allowed will begin from the time his wudhu breaks and not from the time he puts on the khuffain.



4. If a muqeeem (non musaafir) becomes a musaafir before the expiry of one day and one night, then he too will complete the duration set out for a musaafir, i.e. three days and three nights.
5. If a musaafir becomes a muqeeem then he will only be allowed to make masah for one day and one night on condition that one day and one night has not yet lapsed.

Actions that will Nullify the Masah on Khuffain

1. All those acts that break wudhu will nullify the masah on the khuffain.
2. When the period of masah expires; i.e. one day and one night for a muqeeem and three days and three nights for a musaafir.
3. If the khuf slips off, or opens up or tears to the extent of more than three times the size of the small toe.

Masah will not be Correct on the Following:

1. Masah on khuffain made from wood, steel, glass, etc.
2. Masah, made from wool or cotton, unless they fulfill the conditions mentioned previously.

3. Masah on a turban instead of making masah on the head.
4. Masah on hand gloves.
5. Masah on a burka.

Masah on Bandage / Plaster

The making of masah (passing wet hands) on a bandage / plaster will be permissible whilst making wudhu or ghusl, and if one is unable to wash any limb due to a wound or injury, and the bandage / plaster cannot be easily removed, or the use of water will aggravate or delay the healing process.





The Rules of Masah on Bandages

1. If making masah on the wound is harmful or not possible, then masah can be done on the bandage or plaster.
2. To make masah over the area which is not affected but is covered by the bandage will be correct.
3. There is no fixed time limit for this type of masah.
4. If the bandage falls off it will not break the masah, provided the wound is not cured.
5. If the bandage is replaced a fresh masah must be made on it.
6. If a nail falls off or a portion breaks off and some medicine is applied to the injured portion, then masah may be made on it.
7. If some skin is affected due to sickness or is burnt, and the use of water will aggravate or delay the healing process, then making masah thereon will be permissible.
8. If however making masah thereon is harmful, then the affected area could be omitted.
9. There is no necessity of making niyyah (intention) in the case of making masah on a bandage or khuffain.



Worksheet

Answer True or False. If false provide the correct answer.

1. The khuf should at least cover the foot up to and including the ankle

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2. The khuf need not prevent be water from seeping through.

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3. Masah on khuffain is valid if there are openings greater than three fingers in size.

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4. One should be able to walk freely for a distance of at least 3 shari miles with the khuffain.

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5. It is not permissible to make wudhu on khuffain that are so big that they slip off the feet.

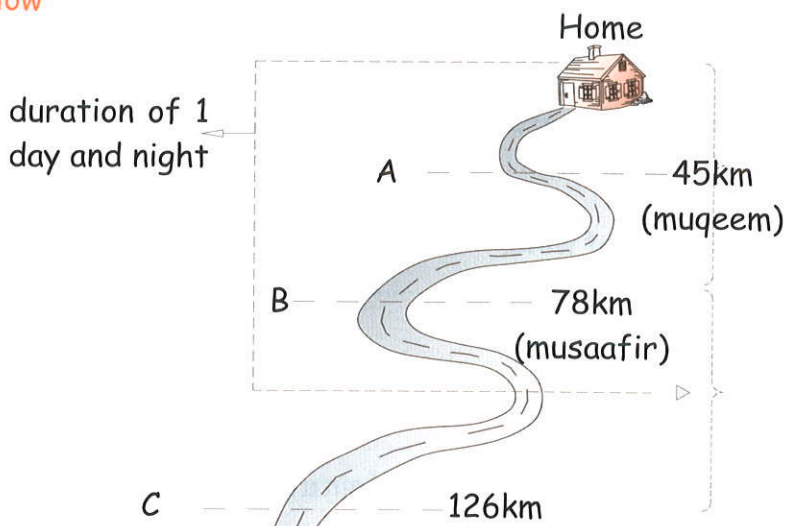
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Determine whether the following are **fardh**, **sunnah** or the **mufsidaat** (those factors that nullify) of masah on khuffain.

1. To use the fingers.
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2. To pass wet fingers from the toes towards the ankles.
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3. The passing of wind.
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4. A khuf slips off.
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5. To make masah of both khuffain at the same time.
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6. The period of masah expires.
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7. To make masah on the upper section of the khuf.
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8. To spread the fingers during masah.
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9. To use the right hand for the right foot and the left hand for the left foot.
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Briefly describe the method of masah on khuffain. Study the diagram below and answer the questions that follow



1. At point B, the duration of masah is day/s and night/s.
2. At point C, the duration of masah is day/s and night/s.
3. At point A, the duration of masah is day/s and night/s.
4. If one makes masah at point A but thereafter proceeds so that he passes B but not D, the duration of his masah will be day/s and night/s.



Answer the following questions:

1. If you wore a sock made from plastic or cotton (people commonly make on cotton today), would the same rules of khuffain apply? Please provide a reason for your answer.

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2. You walk in khuffain for 2 shari miles and on reaching your destination you notice your khuf has a hole that developed while travelling. On reaching your destination is your wudhu valid or invalid and explain why?

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3. Why does one make masah of khuffain and which act of wudhu does this replace?

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4. You are wearing khuffain, they reach up to your ankles and do not fall off if the fastenings are left untied. When the fastening is untied, your ankle is left open at the side of the opening. Is it still permissible to make masah of khuffain?

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5. There is a hole in the khuf and it is larger than three small toes but on the upper side of the khuf.

a. Is it permissible to make masah on the khuf?

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b. What are the conditions of making masah of the khuf?

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c. Who is exempt from these conditions and why?

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6. Think back to the time of the Rasoolullah ﷺ. Why was the khuf practical and how did it assist in that time?

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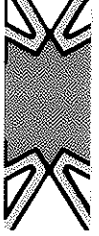
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7. How many fardh acts of masah on khuffain are there? List these acts:

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8. Is it necessary to make masah on the bottom part of the khuf? Why?

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9. List the sunnah acts of making masah on khuffain?

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10. Do you think it is practical and useful to wear khuffain in today's time and age? State why:

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11. A musaafir makes masah on khuffain at Fajr time on Monday, he keeps his wudhu until Zhuhr and breaks his wudhu after Zhuhr prayer. Until which day and time is it permissible to continue making masah of the khuffain?

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12. Ibraaheem has made masah on khuffain two hours ago when he learns that a relative has taken ill. He needs to travel for two days to reach his destination. Until when will he be allowed to continue making masah of khuffain?

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13. Ahmed plans to travel for five days. He makes niyyah and makes masah of khuffain on Sunday with the intention of a musaafir. He travels for one day when there is an emergency at home which forces him to return from his trip. Is he still allowed to continue making masah on khuffain, or not? Explain your answer.

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14. Zakariyya has made masah on khuffain and has gone to sleep. When he wakes up the next morning does he have to make wudhu? If yes, must he make masah over khuffain or remove it?

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Masah on bandages:

1. Define masah:

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2. Lugmaan has cut his finger with a knife. The bleeding has stopped but the wound still hurts. Ismaaeel has broken his leg and the doctor has placed a cast around his leg. They both need to make wudhu.

What rules should Lugmaan follow and what rules should Ismaaeel follow, and why?

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3. Uthmaan has a plaster on his finger. He opens up the plaster and water flows over the wound, while only half the plaster has been removed. He then closes the wound after washing. Is the wudhu valid and explain why?

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4. A boy has an injury where a large cotton bandage has been placed over his arm. He needs to make wudhu. What rules should he follow? Explain how he would do this and why?

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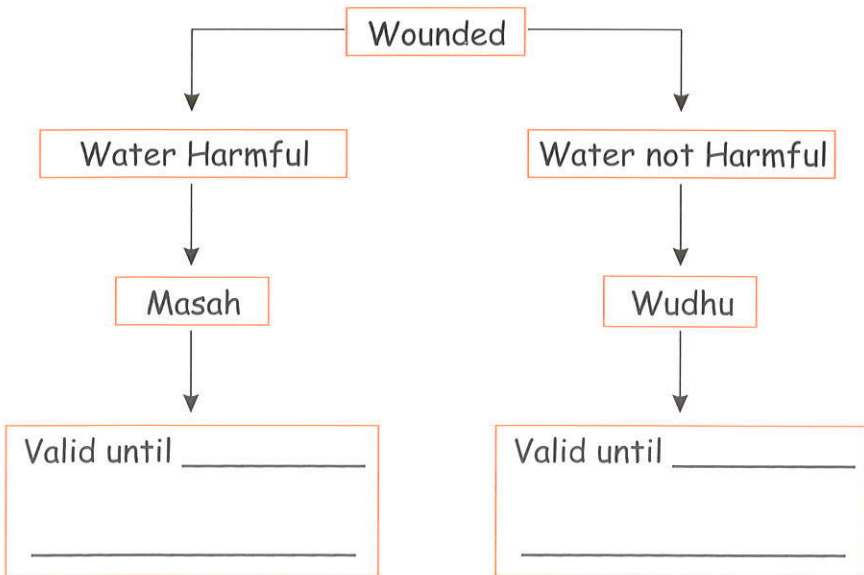
5. What is the time period that one should follow if making masah over a bandage or plaster? What happens if the bandage falls off before one has broken wudhu?

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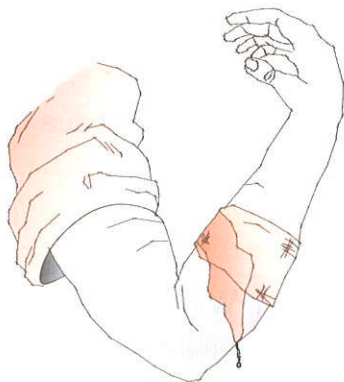
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6. What rules apply to skin injured due to sickness or burn?



Ma'zoor

Definition: A Ma'zoor is a person, who due to some ailment is unable to keep his wudhu, e.g. due to bleeding or (flowing of) pus, breaking of wind, dripping of urine or a running stomach etc.



The Rules of Ma'zoor

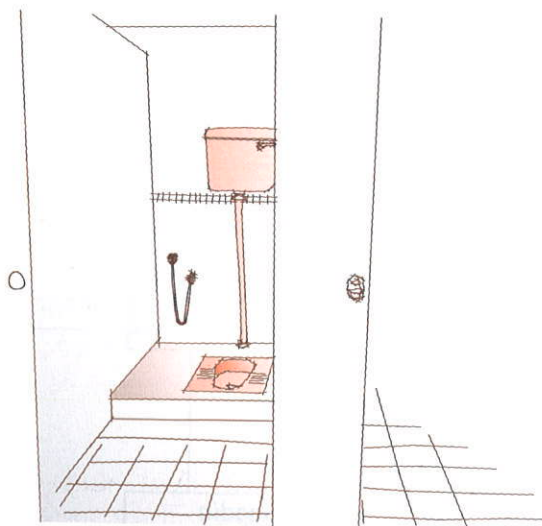
A person who is unable to keep his wudhu **for one full salaah period** due to any ailment, will be considered a ma'zoor, and will do the following:

1. Wudhu will be made when each salaah time sets in and the wudhu will terminate when the time of that salaah lapses.
2. The wudhu will not break for reasons which render one a ma'zoor (i.e. the original ailment which renders one incapable of maintaining wudhu).
3. However, any other factors that nullify wudhu, e.g. passing stool or wind etc, will break the wudhu.

Keywords

ma'zoor

4. A person will become a ma'zoor only when the ailment or excuse remains for one full salaah period and the person is unable to perform wudhu and salaah and thereafter continues at least once in every other subsequent salaah time.
5. A person will be regarded as a ma'zoor for as long as that ailment remains, even if it occurs only once during the onset and end of any salaah period.
6. A person will no longer be regarded as a ma'zoor if the ailment is not prevalent at least once between the onset and the end of a particular salaah period.



Down

1. Wudhu will be made at the of each salaah time.
5. The wudhu will break due to the reason one has become a ma'zoor.
6. Wudhu when the time of salaah terminates.
8. A person will be regarded as a ma'zoor for as long as the excuse remains, even if it occurs only during the beginning and end of any salaah period.

Across

2. A person becomes a ma'zoor only when the excuse remains for full salaah period during which he is unable to perform wudhu and salaah
3. The other actions that nullify wudhu (see 4)
4. Will the wudhu of a ma'zoor.
7. A person will no longer be regarded as a if the excuse is not prevalent at least once during the beginning and end of a salaah period.



Answer the following questions:

1. When will a person be considered a ma'zoor?
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2. What rules pertaining to wudhu should a ma'zoor follow and for how long?
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3. A ma'zoor makes wudhu to read Asar Salaah just as the salaah time comes to an end. He then reads Maghrib Salaah with the same wudhu. Is this permissible? Explain why?
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4. A ma'zoor makes wudhu as Fajr enters. Is it permissible for him to read Quraan after Fajr Salaah? Until when can he read Quraan and when should he renew his wudhu?
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Istinja

Are you one who stands and urinates? If you are, know that the punishment of the grave is a reality!

Muslim Male Rest Room Etiquette.

There is no good thing, major or minor, that our Islaamic Shariah has not commanded us to do or pointed the way to it, and there is no bad thing, major or minor, that it has not warned us against or forbidden. It is perfect and complete in all aspects, a fact which has often greatly astonished non-Muslims and even earned their admiration.

During the time of Nabee ﷺ, one of the mushrikeen (polytheists) said to Sayyidina Salmaan al-Farsi ؓ in a mocking tone, that:

"Your Prophet has taught you everything, even how to defecate!"

Salmaan ؓ did not view this as an insult, but rather proudly replied:

"Yes, he forbade us to face the Qiblah when urinating or defecating..."

(Reported by al-Tirmizee, no. 16; also reported in Saheeh Muslim and elsewhere).

The Shariah includes a number of rules and manners to be followed when answering the call of nature, including the



following:

1. Not to face the Qiblah (direction of prayer, i.e. the Ka'bah which was built in Makkah by Ibraaheem عليه السلام as commanded by Allaah ﷻ) when urinating or defecating. This is out of respect for the Qiblah and for the symbols and rituals of Allaah. Nabee ﷺ said:

"When any one of you sits down to answer the call of nature, he should not face the Qiblah or turn his back towards it." (Muslim, 389).

2. A person should not touch his private part with the right hand when urinating, because the Rasoolullah ﷺ said:

"When any one of you urinates, you should not touch / hold the private part with the right hand or clean it with the right hand; and (when drinking), you should not breathe into the vessel." (Bukhaaree, 150).

3. A person should not remove najaasah (impurity) with the right hand. The left hand should be used for this purpose, because of the hadeeth quoted above and also because Nabee ﷺ said:

"When any one of you wipes, you should not use the right hand." (Bukhaaree, 5199).

(I seek Your forgiveness. All praise is due to Allaah who has removed from me filth and impurity, and granted me relief.)"

8. A person should be careful in removing all impurities after answering the call of nature because Nabee ﷺ warned against being careless in cleaning oneself after urinating:

"Most of the punishment of the grave will be because of urine." (Ibn Maajah, 342; see also Saheeh al-Jaami', 1202).

Ibn 'Abbaas ؓ reported that the Messenger of Allaah ﷺ passed by two graves, and said:

"They are being punished, but they are not being punished for any major sin. One of them was not careful (i.e. did not keep himself clean) about his urine, and the other used to carry tales." (Bukhaaree, 5592).

9. A person should not urinate by the roadside or in places where people seek shade, because this is offensive to them. Abu Hurairah ؓ reported that Nabee ﷺ said:

"Fear the two things that bring curses."



They asked,

"What are the two things that bring curses, O Messenger of Allaah?"

Nabee ﷺ said:

"When a person relieves himself in the road where people walk or in the place where they seek shade."
(Abu Dawud, 23; see also Saheeh al-Jaami', 110).

10. One should not greet a person who is answering the call of nature, or return a greeting whilst one is answering the call of nature, out of respect to Allaah ﷻ by not mentioning His name in a dirty place.

The majority of scholars say that it is makrooh (disliked) to speak in the restroom unnecessarily.

These are some of the rules and manners prescribed by the Shariah of Islaam in this matter which is repeated many times a day by every person. If the Shariah has paid such attention to the minute details of such a mundane matter, what do you think it has to say about more important issues? Do you know of any other religion or system in the world that has brought laws as comprehensive as these? This is enough, by Allaah ﷻ, to prove its perfection and beauty, and the necessity of following it. We ask Allaah ﷻ to guide us and give us all strength to follow the teachings of our Shariah. May Allaah ﷻ bless our Prophet Muhammad ﷺ and may we learn from his perfect lifestyle.



Questions:

1. A Muslim man is drawing up the plans for his new home that will be built. He is now designing the bathroom. In which way should he design it in order to follow the sunnah of the blessed Prophet ﷺ?

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2. Explain how one should remove najaasah after relieving oneself. Discuss which hands should be used when urinating and when removing najaasah and wiping?

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3. You know of someone who usually stands and urinates. How would you advise him to change this habit? What should he do instead and what are the benefits of this?

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4. Discuss briefly how important modesty is and what steps should be taken in order to ensure that we cover our awrah even when going to the toilet.

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5. How would you explain to your little brother the importance of ensuring that we have properly removed all impurities?

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6. Regarding the need to relieve oneself, what are two things that bring curse of people as described to us by Nabee ﷺ?

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7. Imagine that your little brother is speaking to you while you are relieving yourself. What should you do in this case? If someone greets you, should you reply to their greeting?

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8. A group of adults are travelling quite a distance by car. On the way, in the middle of nowhere, one person realises that he has an urgent need to use the toilet. There are no rest room facilities nearby and the person fears that if he cannot relieve himself he will not be able to keep it in. What advice do you have for the Musafirs. What should they do and what precautions should they take?

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9. Why do you think that we should not stand and urinate?

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10. Muhammad works in a very classy upmarket office building. Unfortunately they have only facilitated for standing urinals in the men's rest rooms. What should Muhammad do?

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Wudhu

Miscellaneous Masaail Concerning Wudhu

1. To wash the outer hair of a thick beard.
2. To wash the skin of the face if the beard is so thin that the skin thereunder is visible.
3. To move a tight ring so that water reaches the area under the ring.
4. To remove the dirt under the finger nail e.g. flour, paint, etc.
5. To remove all such things from the body which prevent water reaching the skin e.g. fat, oil, paint, nail polish, tippex, glue, etc.
6. Where the moustache or eyebrows are thick, it is only necessary to wash the skin thereunder if it is visible. (i.e. making sure water reaches the skin under these areas). Otherwise it is not necessary.
7. If a person's beard has not grown yet, then washing the chin is necessary.
8. To make certain that not one strand of hair is left dry on the limbs that are compulsory to wash.
9. To wash the area between the cheeks and earlobes.



10. If the amount of blood or pus is such that it does not flow, but it soils the clothing; the clothes will not be najis (impure) neither will wudhu break.
11. If one spits, and notices blood in the saliva and the blood is more than the saliva, the wudhu will break. However, if while brushing the teeth or biting something, stains of blood become visible, but it is not present in the saliva then wudhu will not break.
12. If blood is visible at the mouth of a wound and if it has the ability to flow, then wudhu is nullified immaterial if one wipes it off or not.
13. If blood or matter remains within the confines of the wound or sore, wudhu will not be nullified. Wudhu will only break if the impurity flows out of the wound or sore.
14. If clots of blood come out of the nose while blowing it, wudhu is not nullified. Wudhu will break only if the blood is in a fluid state.
15. A pimple within the eye discharging fluid will break wudhu if the fluid flows out of the eye.
16. The blood appearing on a toothpick will not nullify wudhu if the effect of the blood is not noticeable in the saliva.

17. Fluid flowing from a painful ear will nullify wudhu even if there is no sore or pimple in the ear.
18. Water that flows from the eyes as a result of painful eyes will nullify wudhu.
19. If males fall asleep in the position of sajdah, but do not topple over, wudhu is not broken. However, if females fall asleep in the position of sajdah, wudhu will break.
20. A doubt will not nullify wudhu. One remembers that wudhu was made, but cannot remember if the wudhu was broken. In such a case of doubt, the wudhu will be considered valid.
21. While making wudhu one doubts whether a certain part was washed. In this case, the particular part should be washed. However, if such doubt occurs after completion of wudhu, it will then be regarded that the wudhu is complete. No notice of the doubt should then be taken into consideration.
22. If after performing wudhu one remembers well that a certain part was not washed, or that masah of the head was not made, then the omitted act should be completed. There is no need to repeat the whole wudhu.



23. It is not permissible to touch without wudhu a tray, plate, etc., on which a verse of the Quraan is engraved or written.
24. It is preferable (Mustahab) to make wudhu for each salaah even though one may be in the state of wudhu. Taking a fresh wudhu is recommended only if at least two rakaats salaah have been performed with the previous wudhu. As a result, if after wudhu has been made one did not perform any salaah or any form of ibaadah, it will not be permissible to make a fresh wudhu before that wudhu has been either broken or at least two rakaats of salaah have been performed.
25. One will be in the state of wudhu if at least the Faraaidh of wudhu have been fulfilled even if all the sunnah and mustahab factors have been omitted. However, the sunnah and mustahab factors should not be omitted without a valid reason.
26. If one was drenched in the rain and the Faraaidh of wudhu were fulfilled in the rain water, the wudhu will be valid even if one had no intention of making wudhu.
27. If the four parts (fardh parts) of the body have been washed, e.g. by swimming or taking a bath, the wudhu will be valid even if one had no intention of wudhu.

28. There is no need for wudhu after a ghusl (bath) has been taken.
29. While making wudhu, it is Makrooh to strike the water forcefully against the face, causing it to splash.
30. While making wudhu the eyes should not be closed tightly preventing water from moistening the eyelashes or blocking the entry of water into the eye-sockets. To do so is Makrooh Tahreemi. If even one eyelash remains dry or water has not reached the area around the eye-well, the wudhu will not be valid.
31. The mouth should not be closed tightly while making wudhu. To do so is Makrooh Tahreemi. If any part of the lips remains dry, the wudhu will not be valid.
32. If any substance which does not allow water to seep through, e.g. gum, paint, tippex, nail-polish, (a substance usually applied by women on their finger-nails), etc., sticks to any part of the body which has to be compulsorily washed during wudhu, the wudhu will not be valid as long as the substance is not removed and the portion thereunder washed. If however after wudhu one realises that some gum is on the finger-nail (for example), then the wudhu will be valid only if the gum is removed and the nail washed. There is no need to renew the entire wudhu.



33. If removal of the ointment from a sore or wound is harmful, then it will not be necessary to remove it. Water may merely be passed over it. If pouring water over the affected part is also harmful, then merely make Masah of the affected part. If even Masah will be harmful, then the affected part should be omitted.
34. If the wound or sore is bandaged and one will experience difficulty in opening and tying the bandage for masah purposes, or masah on the affected part will be harmful, then masah should be made over the bandage. If this difficulty does not exist, then it will be necessary to open the bandage, plaster, etc., and make masah on the affected part.
35. It is best to make masah over the whole of the upper surface of the bandage, etc. It is waajib to make masah on more than half the bandage, plaster, etc. If only half or less than half the bandage was covered by the masah, the wudhu will not be valid.
36. If after making masah the bandage, plaster, etc., comes loose and one realises that the affected part has healed, then the masah made will not be valid. It will now be necessary to wash the particular part. It is not necessary to renew the entire wudhu.

Worksheet

The words have been separated and placed in boxes A and B. Match them by reading the clues given below then perform a word search. There are 18 words to be found.

A	B
1. flo_____	a. _____rimi
2. sal_____	b. _____ible
3. ti_____	c. _____in
4. wud_____	d. _____tening
5. tah_____	e. _____wed
6. saj_____	f. _____hu
7. na_____	g. _____paak
8. wa_____	h. _____iva
9. do_____	i. _____ght
10. wu_____	j. _____nger
11. vis_____	k. _____dhu
12. sk_____	l. _____ubt
13. fi_____	m. _____ts
14. st_____	n. _____raan
15. qu_____	o. _____dah
16. clo_____	p. _____ter
17. mois_____	q. _____rand



Clues

1. The mouth should not be closed tightly while making wudhu. To do so is Makrooh threes. If any part of the lips remains dry, the wudhu will not be valid.
2. To remove all such things from the body which prevent water reaching the skin e.g. fat, oil, paint, nail polish etc.
3. To wash the skin of the face if the beard is thin to that extent by which the skin thereunder is visible.
4. If males fall asleep in the position of sajda but does not topple over, wudhu is not broken. However, if females fall asleep in the position of sajda, wudhu will break.
5. While making wudhu the eyes should not be closed tightly thus preventing water from moisture the eye-lashes or blocking the entry of water into the area around the eye-wells.
6. If the amount of blood or pus is such that it does not flow, but it soils the clothing, the clothes will not be naas.
7. There is no need for whirl after ghusl has been taken.



8. If when spitting, the blood is more than the^{scatwad}....., the wudhu will break. While brushing the teeth or biting something, stains of blood is visible, but it is not present in the^{scatwad}..... then wudhu will not break.
9. It is not permissible to touch without wudhu a tray, plate, etc., on which a verse of the^{Qur'an}..... is engraved or written.
10. To move a^{finger}..... ring so that water wets the area under the ring.
11. If blood is visible at the mouth of a wound and one wipes it off, but if one did not wipe it, it would have^{finger}..... then wudhu is nullified.
12. If^{clots}..... of blood come out of the nose while blowing it, wudhu is not nullified. Wudhu will break only if the blood is in a fluid state.
13. To remove the dirt under the^{finger}..... nail e.g. flour, paint etc. is necessary.
14. Where the moustache or eyebrows are thick to wash the^{skin}..... thereunder, if it is visible. Otherwise it is not necessary.



15. To make certain that not even one^{strand} of hair is left dry.
16. A^{drop} will not nullify wudhu.
17. If after wudhu one remembers well that a certain part was not washed or masah of the head was not made, then the omitted act should be rendered. There is no need to repeat the whole^{wudhu}

q	u	r	a	a	n	t	s	n	f	e	f	t	k	i	g	n	h	n
d	c	b	z	a	q	t	k	h	l	l	j	j	z	u	k	o	g	a
x	n	y	b	m	r	p	i	o	o	s	l	w	u	d	h	u	f	p
q	w	o	v	a	o	r	n	w	x	k	t	h	g	i	t	f	a	a
w	g	v	n	w	l	i	e	b	e	z	e	w	h	g	j	f	e	a
u	u	d	i	n	s	d	s	a	l	i	v	a	h	a	i	w	i	k
d	f	t	m	s	c	l	o	t	s	h	m	t	x	j	d	k	x	b
h	o	t	v	v	i	z	x	x	e	p	d	e	c	h	q	j	d	r
u	s	e	d	o	u	b	t	n	r	n	q	r	l	i	v	j	a	m
a	z	w	y	u	u	o	l	d	u	t	i	s	h	a	d	j	a	s
r	x	p	a	g	t	y	d	e	c	z	p	n	f	k	a	l	b	n
t	a	h	r	i	m	i	b	f	s	f	i	n	g	e	r	c	m	o



4 four

Read the following scenarios and answer the questions that follow:

1. Maryam made wudhu and after completion of her wudhu Maryam noticed that she had some tippex on her finger nail. Is Maryam's wudhu valid? If not, then what would she need to do in order to ensure that her wudhu is valid?

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2. A person takes a bath and all parts of his body were washed. He does not make wudhu but proceeds to perform salaah. Is this acceptable? Please provide a reason for your answer:

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3. Ismaaeel made wudhu at 11'o clock in the morning. He did not perform any salaah or other ibaadah with this wudhu. At the time of Zhuhr Salaah he decides to make a fresh wudhu, even though he knows that he still has wudhu. Would it be advisable for Ismaaeel to make a fresh wudhu? Please explain this and also state what Ismaaeel would need to do if he wants to make a fresh wudhu.

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4. Muhammad and Yaseen were both making wudhu. When Muhammad spat, he noticed blood in his saliva. The blood was more than his saliva. Yaseen also noticed blood, in his saliva, but it was only one or two drops of blood. Whose wudhu would be regarded as broken? Please explain this.

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5. Ayesha injured her arm and due to this she had a plaster put on the wound. Removing the plaster will be harmful to her. Using the Masaail of wudhu that you have learnt, please explain to Ayesha what she would have to do in order to ensure that her wudhu is valid.

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6. Imraan and Fatima are brother and sister. Imraan felt very tired while reading salaah. He fell asleep while in the position of sajdah, but did not topple over. does he have to make wudhu again when he wakes in order to complete his salaah? If a similar incident happens to Fatima, is the ruling the same or not?

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7. After completion of wudhu Bilaal doubts whether he washed a certain part or not. He does not know what he should do in this situation. Help Bilaal by advising him on this matter.

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Multiple choice questions:

Circle the correct answer in the statements below:

1. If clots of blood come out of the nose while blowing it:
 - a. Wudhu is nullified.
 - b. Wudhu is not nullified.
 - c. The nose will have to be washed again.

2. If a man has a thick beard he will have to:
 - a. Wash the outer hair of the beard in wudhu.
 - b. Wash the skin underneath the beard in wudhu.
 - c. He doesn't have to wash the beard at all.

3. A pimple in the eye discharging fluid:
 - a. Will break wudhu whether it flows out of the eye or stays in the eye.
 - b. Won't break wudhu at all.
 - c. Will break wudhu if the fluid flows out of the eye.



4. Fluid flowing from a painful ear will:
 - a. Nullify wudhu if there is a sore or pimple in the ear.
 - b. Will nullify wudhu even if there is no sore or pimple in the ear.
 - c. Will not nullify wudhu.
5. If one remembers that wudhu was made but can't remember if wudhu was broken:
 - a. The wudhu will be considered valid.
 - b. The wudhu will be considered invalid.
 - c. Only the Faraaidh of wudhu will need to be made.
6. If water has not entered the area around the eye-well:
 - a. The wudhu will still be valid.
 - b. The wudhu will not be valid.
 - c. The wudhu will be valid as long as water touched the outer eyes.
7. If the mouth is closed tightly while making wudhu:
 - a. The wudhu will be valid and this is not a problem
 - b. This is Makrooh Tahreemi.
 - c. This is acceptable as all the parts of the lips do not have to be wet.

Ghusl

Important Masaail in Ghusl

1. To wash the inside of the navel.
2. To wet the roots of the hair.
3. To wash the skin under the beard, moustache and eyebrows.
4. To wash the skin that is not circumcised.
5. To wash under the armpits.
6. To wash behind the knees.
7. To wash under the feet.

Masaail Pertaining to Ghusl.

1. It is improper to face the qiblah while engaged in ghusl.
2. It is improper to talk while making ghusl.
3. Make haste in covering the body. One should not delay in wearing one's clothes after completion of the ghusl. The shariah emphasises this so much, that if the feet have as yet not been washed, then one should first don one's garments and thereafter wash the feet.



4. It is not proper to recite any duaa, kalimah, etc., during ghusl.
5. If even a single hair remains dry in ghusl, the ghusl will not be valid.
 - N.B. Today, new hairstyles and the usage of hair gel has become common. Care should therefore be taken that not a single hair remains dry in ghusl.
6. If after ghusl, one recalls that a certain part has not been washed, then that part should now be washed. It is not necessary to repeat the entire ghusl. However, if the unwashed part is not washed, the ghusl is not valid. It is not sufficient to merely rub the moist hand over the unwashed part. Water has to flow over it.
7. If due to some sickness or ailment it is harmful to apply water to the head, it will be permissible to leave the head dry and to wash the rest of the body. However, upon being cured of the ailment it is waajib to wash the head. There is no need to renew the ghusl.
8. Rings, etc., should be removed during ghusl to enable the water to reach the parts covered by these objects.
9. If some flour, gum, etc., has hardened on the fingernails or elsewhere, ghusl will not be valid if these substances were not removed. The same applies to nail-polish as it

also prevents water from reaching the parts covered by it. It is essential to remove these and pass water over the parts which were covered. If after ghusl it is realised that some gum, etc., was stuck to the nails, etc., then remove the substance and wash the affected part. It is not necessary to renew the ghusl. If this was realised only after having performed salaah, then after removing the substance and washing the part, repeat the salaah.

10. It is not necessary to remove the ointment from a cut or wound during ghusl. If it is not harmful to the wound, then pour water over the wound.
11. Any food-particle stuck in between the teeth must be removed; otherwise the ghusl will not be valid since the space between the teeth will remain dry.
12. After ghusl, wudhu should not be made again since the ghusl is sufficient.
13. Nowadays it is considered fashionable for women to keep long finger-nails. Dirt accumulates under such long nails and obstructs the moistening of the parts covered by the dirt. Besides, such long nails and dirt-accumulation being contrary to Islaamic hygiene and Tahaarat rules, wudhu and ghusl will not be valid if the dirt is of a non-porous nature (i.e. does not permit water to seep through).



Worksheet

Fill in the correct word in the space provided

not	hair	improper	dry	poured	qiblah	wudhu
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1. It is improper to face the while engaged in ghusl.
2. After ghusl, should not be repeated since the ghusl is sufficient.
3. Wudhu and ghusl are valid if any part of the body that is compulsory to wash is covered with non-porous materials.
4. Any food particle stuck between teeth should be removed during ghusl, otherwise ghusl is not valid since the space remains
5. It is to talk while making ghusl.
6. A cut or wound to which ointment is applied: water should be over it since it is not necessary to remove the ointment.
7. If even a single remains dry, ghusl is not valid.



Answer the following questions:

1. While performing ghusl, the hair has a hair fastening. Upon completion of ghusl, one realises that even though the hair fastening is wet, the hair beneath the fastening has still remained dry. Since the hair fastening has in fact been wet, is the ghusl valid? Explain why?

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2. If one performs ghusl and then reads salaah, and after performing salaah, notices some paint at the bottom of ones feet, is the ghusl valid? Is the salaah valid? What actions, if any, should be taken upon noticing the paint?

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3. It is not permissible to face the Qiblah while performing ghusl. If one is in a situation where the shower is built in a way which will indeed mean that one would face Qiblah while making ghusl, what can you do to remedy the situation and ensure that you are not facing Qiblah?

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4. If one has applied a non-porous ointment to a wound and one is now in need to perform ghusl, what are the rulings that should be followed regarding this wound?

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Buloogh - Puberty

When a boy or girl becomes baaligh (matures), the laws of Shariah and Islaam become applicable to them. Maturity or puberty will be confirmed when a person either reaches a certain age or experiences a distinct sign of maturity.

Definitions

- Haidh:** The blood which flows from the womb of matured women.
- Ihtilaam:** The emission of a thick fluid-like substance, usually accompanied by a dream while a person is sleeping.

Females

When a girl reaches the age of nine, she should be on the lookout for certain events which would be a clear indication that she had reached maturity. If she experiences haidh (menses), ihtilaam or falls pregnant, she should understand that she has become baaligh. If none of these events occur, the girl will automatically become baaligh at the age of fifteen.

There are other signs which indicate that a girl is close to becoming baaligh (mature). For example, if significant hair growth under the arms and in the pubic region occur; or her breast expands, etc. it will be understood that a girl is close to maturity.

The Period of Haidh

Minimum: 3 days

Maximum: 10 days



Keywords

bulough | ihtilaam | haidh | janaabat

Women in Haidh or Janaabat are not Allowed to:

1. Read salaah.
2. Touch or read the Holy Quraan.
3. Fast (keep saum).
4. Enter the masjid.
5. Perform Tawaaf of the Holy Kaabah.
6. Engage in intercourse.

Actions that can be done while in the State of Haidh

1. Reading tasbeeh, thikr.
2. Making duaa.

To purify herself from haidh and janaabat, a female has to perform ghusl.

Males

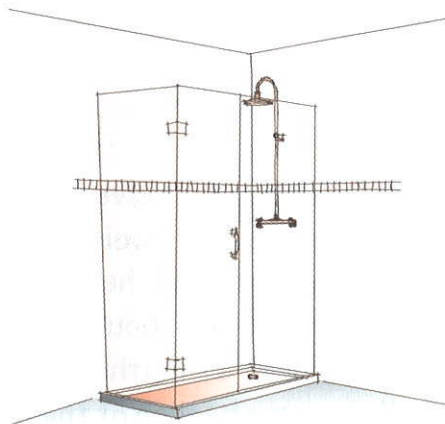
When a boy reaches the age of twelve, he should be on the look-out for certain events which would be a clear indication that he had reached maturity. If he has a wet dream or causes a girl to fall pregnant, he should understand that he has become baaligh (mature). If neither of these occur, the boy will automatically become baaligh at the age of fifteen.

There are certain signs which indicate that a boy is close to becoming baaligh. For example, if significant hair growth under the arms, in the pubic region or on the face occur; or if his voice cracks, etc. it will be understood that a boy is close to maturity.

Actions not Permissible in the State of Janaabat.

1. The performing of salaah.
2. Touching and reading of the Holy Quraan.
3. Performing of Tawaaf of the Holy Kaabah.
4. To enter a masjid.

When one makes ghusl, one becomes purified from the state of janaabat.





Worksheet

Multiple choice questions:

Circle the correct answer in each one below:

1. When one reaches puberty, who should they tell?
 - a. The doctor.
 - b. A parent or respected elder.
 - c. Their friends.

2. What should one do upon reaching puberty?
 - a. Celebrate.
 - b. Make dua to Allaah ﷻ for guidance and protection.
 - c. Nothing.

3. In Islaam reaching buloogh means that one has attained:
 - a. Adulthood.
 - b. The right to tell others what to do.
 - c. Freedom.

4. When one reaches puberty, in the eyes of Allaah ﷻ they are eligible to get married. They should:
 - a. Build a close relationship with their parents or a respected elder/ Islaamic educator, and strive to behave in a manner prescribed by Allaah ﷻ, with humility, respect and haya.
 - b. Start looking for a marriage partner.
 - c. Behave the same as before.

5. When reaching puberty, one might feel overwhelmed or have an influx of emotions. It is very important to:
 - a. Not speak to anyone.
 - b. Rebel against your family.
 - c. Spend time with your parents or elder siblings and speak to them about how you are feeling.
6. Upon reaching puberty it is extremely important to:
 - a. Build a closer relationship with Almighty Allaah ﷻ, read your five daily prayers and dress in the appropriate manner as prescribed by Allaah ﷻ.
 - b. Discover yourself.
 - c. Make rash decisions.
7. Upon attaining buloogh, in the eyes of Allaah ﷻ the individual attaining puberty is:
 - a. Free to make their own choices.
 - b. Now responsible for all their own actions and will be punished for any sins committed.
8. Being an adult means that:
 - a. You should enjoy life.
 - b. You should have fun.
 - c. You should behave maturely and be afraid of Allaah ﷻ and start making choices that are responsible and dutiful to Almighty Allaah ﷻ.



Answer the following questions:

1. The years of adolescence and transformation into adulthood are a very confusing time for teenagers. Medical science has proven that the hormonal influx and transition leave many teenagers confused and difficult to deal with. While dealing with this, many teenagers are confused and feel alone and some feel they are unable to talk and communicate with their parents. What solution do you have to get these support structures and communication channels open?

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2. With the influx and emotions young teenagers are faced with, many turn to the wrong company and drugs, etc. What ways can you suggest to get this youth at an uneasy age to play a more meaningful and influential role in society?

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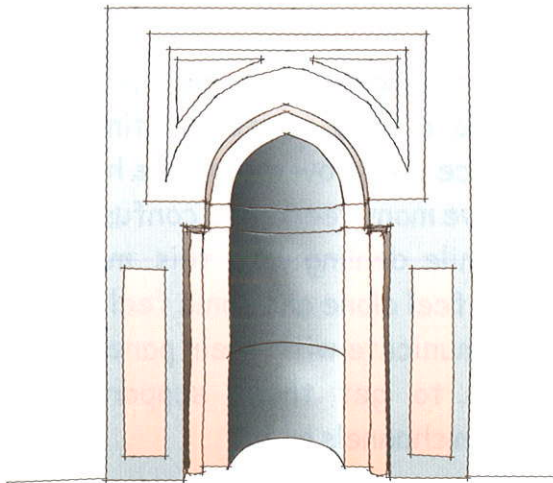
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Imaamat



Conditions of Imaamat

One should be:

1. A Muslim.
2. Matured.
3. Sane.
4. A male.
5. Free from any ailments e.g. bleeding, intermittent urine droplets (i.e. one should not be a ma'zoor).
6. Able to recite the Holy Quraan.
7. Able to recite the Quraan correctly (i.e. in respect of tajweed and pronunciation). One should not have a speech impediment e.g. stuttering, etc.

Keywords

masbooq



The Person Most Eligible to be an Imaam.

1. The Imaam who is chosen by the trustees of the .masjid, or by the musallis themselves, Thereafter, the following will apply and is listed according to the most eligible to the least eligible.
2. The ruler of the Islaamic state. If the Sultaan is not present, then the most learned person amongst the congregation i.e. an Aalim.
3. If there are many Aalims in the congregation, then the Aalim who is able to recite the Quraan in the most correct manner should be the Imaam.
4. If there are no Aalims present, then the person who is most pious in the congregation should lead the salaah.

The Imaamat of the Following Persons is Makrooh

1. A slave.
2. A blind person.
3. An ignorant villager.
4. A faasiq (open sinner).
5. An innovator in Deen.



Conditions for Following the Imaam in Salaah

1. The intention of the Muqtadi (follower) should be that he is following the Imaam, and his tahreemah should preferably coincide with the Tahreemah of the Imaam.
2. The salaah of female Muqtadis following the Imaam will only be valid only if the Imaam makes the niyyah of leading them.
3. The Imaam should be in front of the Muqtadis by at least one foot length.
4. It is incorrect to make a masbooq the Imaam by following him after the completion of the Imaam's salaah.
5. The female should not stand between the Imaam and other male Muqtadis. She should stand behind the entire male congregation.
6. Between the Imaam and the Muqtadis there should not be such a wide space eg. river, road or wall which would cause confusion between the Imaam and the Muqtadis.
7. The Imaam should not be on a high plane or stage whilst the muqtadis (followers) are on foot.



Some Rules of Following the Imaam

1. If the Imaam performs the salaam before the Muqtadi can complete the Tashahhud, then the muqtadi should first complete the Tashahhud before making the salaam.
2. If the Imaam raised his head before the Muqtadi can complete reciting 3 Tasbeehs while in rukoo or sajdah, the Muqtadi should follow the Imaam.
3. If the Imaam stands up before the final Qaidah, in error, the Muqtadi should wait for him.
4. It is makrooh for the Muqtadi to make salaam after the Imaam's Tashahhud and before the Imaam's salaam.

Permissible excuses for missing salaah with Jamaat

1. Heavy and incessant rain, especially where flooding takes place.
2. Severe cold, where a person is ill-equipped to sufficiently insulate himself against such cold.
3. Extreme fear, where a person fears loss of life or serious injury.
4. Severe darkness, where a person does not have any means of illuminating his route to the masjid.
5. Prisoners or those who are in captivity.

6. A person who is blind, and does not have someone to assist him to go to the masjid.
7. A person who is paralysed or bedridden.
8. Disability due to the loss of hand or leg, and there is nobody to assist him in going to the masjid.
9. Severe illness, where joining salaah in congregation would either delay recovery or further aggravate the illness.
10. Persons that are crippled.
11. Extreme muddy conditions.
12. Old age.
13. Learning or listening to a lesson on Deen.
14. The arrival of food when one is extremely hungry, and where not partaking in the meal will totally divert a person's concentration in salaah.
15. When one intends to embark on a journey.
16. When attending to an extremely ill person, and there is nobody to relieve him for the short while.
17. When gale-force winds blow at night (not during the day).



Worksheet

1. Answer True or False.

The Imaam:

a. should be able to recite the Quraan correctly

.....

b. should be a female

.....

c. need not be free of excuses (i.e. ma'zoor)

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d. should be sane

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e. need not be of mature age

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f. should be a Muslim

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2. List the sequence of those most rightful to be an Imaam.

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7 seven

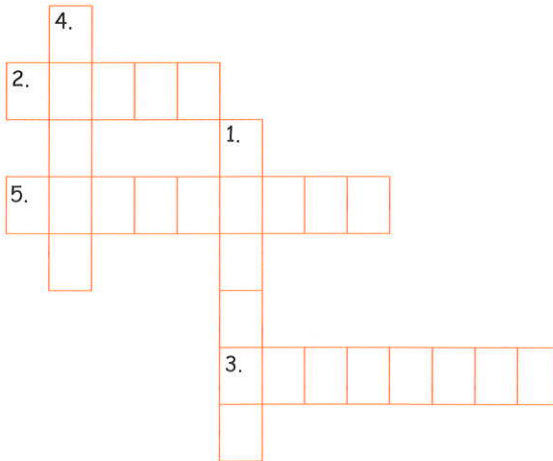
3. The imaamat of the following is makrooh (fill them in the puzzle below)

Down

1. A fa___i__.
4. A b____d person.

Across

2. A s__a____.
3. An I___o__a____ villager.
5. An I___o____r of deen.





Rules: Answer the following:

1. It is permissible for the muqtadi to make salaam after the Imaam's tashahhud but before the Imaam's salaam.

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2. If the Imaam raises his head before the muqtadi can complete the 3 tasbeehs of rukoo or sajdah, what should the muqtadi do?

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3. If the Imaam stands up before the final qaidah, in error, what should the muqtadi do?

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4. When the Imaam performs the salaam before the muqtadi can complete the tashahhud, what should the muqtadi do?

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Find the underlined words relating to the excuses for missing salaah with Jamaat.

1. Rain
2. Lesson of Deen
3. Severe cold
4. Arrival of food when very hungry
5. Fear
6. When intending to start a journey
7. Darkness
8. Attending to a sick person
9. Prisoners jailed or in captivity
10. Strong winds at night (not during the day)
11. Blindness
12. Sickness
13. Paralysis
14. Crippled
15. Loss of hand or leg
16. Mud



c	a	t	s	b	z	d	s	y	m	u	d	f	p	c	n	i	a	r
r	s	a	s	s	e	t	a	d	d	i	b	c	r	x	g	q	l	f
i	m	p	e	e	d	z	e	r	q	v	o	w	e	h	o	j	s	k
p	n	g	n	r	h	u	s	d	k	s	e	p	n	i	b	s	k	c
p	v	l	k	t	p	r	i	s	o	n	e	r	s	j	e	n	x	y
l	r	y	c	s	k	q	o	y	u	j	e	s	a	n	q	r	r	e
e	t	o	i	l	c	x	k	t	q	c	l	s	d	v	s	i	g	n
d	u	m	s	j	r	a	e	f	o	o	d	n	s	n	j	w	o	r
v	y	b	q	x	w	z	f	l	s	p	i	w	m	z	i	p	n	u
a	e	u	v	a	d	o	d	s	k	l	g	i	m	h	k	w	q	o
p	a	r	a	l	y	s	i	s	b	h	l	b	n	f	j	e	m	j



Answer the following questions:

1. In your opinion, why is it important for a Muslim community to have an Imaam of a masjid? What role does this person play?

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2. Islaam encourages the performance of Salaah in jamaat. Apart from the fact that this is a practice of Sunnah and the act is greatly rewarded by Allaah ﷻ, what other practical benefits can you think of if one performs salaah in Jamaat?

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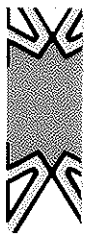
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3. Looking at your personal environment in school and at home, what role do you see the leaders and Imaams of Masaajid, community leaders etc. playing in that specific environment?

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4. There are certain conditions which are permissible excuses allowing one to miss salaah in Jamaat. Evaluating these excuses, what can you deduce about Islaam as a practical religion and our relationship with Almighty Allaah ﷻ?

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Salaah

Some Rules Regarding the Conditions of Salaah

1. It is not permissible to offer salaah with a very thin, flimsy or lacy scarf, through which a person's body can be seen.
2. If a quarter of a woman's calf, thigh or arms are exposed while offering salaah and it remains exposed to the extent that she can read SubhanAllaah three times, then her salaah will be void and she will have to repeat it. But if she covers that part the moment it becomes exposed, then her salaah will be valid.
3. If a person has only one piece of cloth and has the choice of either covering himself or spreading it on the floor and offering salaah on it, in this case he should cover himself with it and offer salaah on the impure place, if no clean place can be found.
4. If a person is travelling and has so little water that if he had to wash off the impurity he will not have sufficient water for wudhu or if he had to make wudhu first, he will not have sufficient water to wash off the impurity, then he should utilise the water to wash off the impurity, and for his wudhu he should make tayammum.
5. It is a pre-requisite for the Muqtadi to make the intention of following the Imaam.



6. If a person knows in his heart that he is performing Zhuhr but when he utters his intention, he mistakenly says he is performing Asar Salaah, his salaah in this instance will be valid.
7. If a person knows in his heart that he is performing four rakaats, but mistakenly says six or three rakaats instead of four rakaats, then too the salaah will be valid.
8. A person who offers Zhuhr Salaah and upon its completion he realizes that the Zhuhr time has already expired and Asar time has already set in, then he will not have to make qadhaa of that salaah. The salaah which he had already offered will be considered to be a qadhaa salaah.
9. If a person is at such a place that he does not know in which direction the qiblah is, nor is there anyone whom he could ask, then he should think (ponder) over this matter. Whichever direction his heart is inclined to, he should turn in that direction. If however he offers his salaah without pondering, then his salaah will not be valid. However, if in the case when he did not think before beginning his salaah, he later learns that the direction in which he had offered his salaah was the correct direction, then his salaah will be valid.



Miscellaneous Rules of Salaah

1. A person did not make salaam on completion of his salaah, but instead started to speak to someone or got up and went away or did something else which would normally break salaah, he will not be absolved of his fardh, and would thus have to repeat his salaah. If he does not do so, he will be sinful.
2. If a person deliberately recites a surah before Surah Faatihah, he will have to repeat his salaah. If he did this unintentionally then he should make sajdatuṣ saḥw, and there will be no need to repeat the salaah.
3. If after reciting Surah Faatihah, only two verses are recited, but they are such that they equal three short aayaat in length, the salaah will be valid.
4. To place only the nose on the ground in sajdah without placing the forehead will render the salaah invalid.
5. If after rukoo, one does not stand erect in qowmah but only partially lifts the head, then salaah must be repeated.
6. If a person makes sajdah on something made out of straw, cotton wool or foam, he should press his head down firmly in such a way that he cannot press it any further. If he does



not press it down firmly, but merely places his head lightly on the ground, then the sajdah will not be valid.

The Salaah of Females (Women)

The salaah of a female is similar to that of a male, apart from a few variations in certain Shariah directives which are outlined below. Females should study these Shariah directives carefully and perform their salaah accordingly: -

1. At the time of takbeer-at-tahreema, the female should lift her hands up to the shoulders, in such a manner that it is in line with the shoulders.
2. At the time of Takbeer-e-Tahreema, she should keep her hands underneath her burqa, robe, etc.
3. After having said the Tahreema, she should now place her hands on the chest.
4. The manner of doing this is that the palm of the right hand should rest on the back of the left hand.
5. The fingers of each hand should be kept naturally, i.e. together touching each other.
6. When going into rukoo, she should bend sufficiently enough to let her fingers reach the knees. The knees should not be grasped with fingers spread.

7. The hands should be placed on the knees with the fingers of each hand pressed closely together.
8. Both arms should be pressed firmly together against the side of the body.
9. In rukoo the ankles should be joined so as to touch each other.
10. The knees should be drawn close together to each other, so that no gap remains between them.
11. The sajdah should be performed in such a manner that the knees are first placed on the ground.
12. Thereafter, the hands should be placed on the ground in a way that they will finally rest in line with the ears.
13. The fingers should be pressed firmly together.
14. She should place her head between her two hands.
15. While in Sajdah, both the nose and the forehead should touch the ground.
16. The fingers and the toes should all be made to face the Qiblah.
17. The feet should be kept in their natural position but pointing outward towards the right.



18. While in Sajdah, her body should be kept contracted so that the stomach is pressed firmly against the sides of the body.
19. Her elbows should be placed flat on the ground.
20. After the second sajdah of the second rakaat, she should sit in qadah in such a way that her buttocks rest on the ground.
21. The right thigh should rest on the left thigh.
22. Both feet should be pointing outward towards the right.
23. Both the hands should be placed on the thighs with the fingers joined to one another. The tips of the fingers should be close to the knees but not holding them or hanging over them.
24. Like the males, the females should also, when reaching the Kalimah-ash-Shahaadah in Tashahhud, close her tiny finger and the fingers adjoining it (this is called Aqd) and at the same time, form a circle with the thumb and middle finger and raise the index finger when reading the words LAA ILAAHA (this sign is to indicate the oneness of Allaah ﷻ). Then the finger should be gently lowered when uttering ILLALLAAHU . However the rest of the fingers should be kept in the same position for the duration of the entire qadah.



8 eight

Worksheet

Match Column A with Column B

Column A						Column B	
1.	If after rukoo, one does not stand in qowmah, but only lifts the head, then salaah must be ...					a.	nullified
2.	It is a pre-requisite for the muqtadi to make the intention of following the ...					b.	valid
3.	If a person knows in his heart that he is performing Zhuhr but when he utters his intention, he mistakenly says Asar Salaah, in this instance his salaah will be ...					c.	sajdah sahw
4.	To place only the _____ on the ground in sajdah without placing the forehead will make the salaah invalid ...					d.	repeated
5.	If at the time of salaam, a person does not do so but instead ...					e.	three
6.	If a quarter of a woman's calf, thigh or arms are exposed while offering salaah, then salaah will break if it remains open for the time in which ... SubhanAllaah could be read.					f.	Imaam
7.	If a person recite a surah before Surah Faatihah unintentionally he should make ...					g.	nose
1	2	3	4	5	6	7	



Answer the Following Questions:

1. You and your friend are reading salaah. You notice that the scarf she is wearing is very thin and you can see her hair. What do you say to her?
.....
.....
2. What is the ruling pertaining to the exposure of a quarter of the calf, thigh or arm by a lady during salaah?
.....
.....
3. Is it more important to cover your body during salaah or to cover the ground if a person only has one piece of cloth, and the ground on which he is performing salaah is impure?
.....
.....
4. Is it more important to make sure that you are clean from impurity or to make wudhu, when one only has enough water to do either one of the two?
.....
.....
5. Zaahid has read Zhuhr Salaah, only to realize that it was already time to read Asar. He is unsure whether he should

offer qadhaa or not. What would you say to him?

.....

.....

6. Sameeha has made a verbal intention to read Asar Salaah, but she knows she is actually reading Zhuhr Salaah. Does she have to re-read her salaah? Give reasons for your answer.

.....

.....

7. Wafayra has made the verbal intention to read 6 rakaats instead of four. She realizes her mistake while she is reading salaah. Does she have to re-read her salaah? Give reasons for your answer.

.....

.....

8. Ibraaheem is reading salaah in Jamaat and has forgotten to make intention of following the Imaam. Is his salaah valid? Give reasons for your answer.

.....

.....

.....

9. Nabeelah and her family went to the Drakensberg and forgot to take a compass with them. They are confused



about which direction is Qiblah. What advice concerning the direction and salaah would you give her?

.....

.....

.....

10. While your mum was reading salaah, little Yusuf was troubling the cat. Your mum shouted at him for hurting the cat and did not make sajdah-sahw on completing her salaah. Is your mum's salaah valid? Give reasons for your answer.

.....

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.....

11. Yunus has made a mistake and read Surah Faatihah after the surah he chose to read. Does he have to re-read his salaah? Give reasons.

.....

.....

State whether your salaah is valid or invalid in the following scenarios. Give reasons for your answers.

1. Only two aayaat were read after Surah Faatihah, however it was two long aayah that were equivalent to three short verses.

.....

.....

8 eight

2. When making sajdah only your nose touched the ground and not your forehead.

.....

.....

3. After making rukoo, you did not stand in qowmah but only lifted up your head slightly.

.....

.....

4. While making sajdah on the soft sponge carpet you did not place your head firmly down, but rather lightly.

.....

.....

Read the statements below about the salaah of a woman and choose a word that tells us at which position in salaah it will occur.

Qadah

Rukoo

Qiyaam

Takbeer - e -
tahreemah

After Takbeer -
e - tahreemah

Sajda



1. Lift your hands up to your shoulder ensuring that it is in line with your shoulders.
.....
2. The palm of the right hand is placed over and rests on the left hand.
.....
3. The hands should be placed on the chest.
.....
4. The fingers should just reach the knees.
.....
5. Hands should be placed on the knees with the fingers on each hand pressed closely together.
.....
6. The head is placed between the hands.
.....
7. The hands will go on the ground so that it is in line with the ears.
.....
8. Your hands should be kept underneath your veil or robe.
.....



8 eight

9. The nose and forehead will touch the ground.
.....
10. The fingers and toes will face qiblah.
.....
11. Ankles should be joined so as to touch each other.
.....
12. Knees should be closed together with no space between them.
.....
13. The knees should be placed on the ground first.
.....
14. Feet are kept normal, but pointing towards the right.
.....
15. The fingers, when placed on the ground will be firmly together.
.....
16. The body is kept contracted and stomach is pressed firmly against the sides of the body.
.....



17. The elbows are placed flat on the ground.
.....
18. The fingers are closed together and placed close to the knees, not hanging over or holding them.
.....
19. Both arms should be place firmly together against the side of the body.
.....
20. The fingers are placed next to each other and form a circle with the thumb and middle finger and raise the index finger when reaching the words LAA ILAAHA then dropped when saying ILLALLAAH, the finger will remain that way until the end of Salaah.
.....
21. The fingers are kept firmly closed next to each other.
.....
22. The buttock is resting on the ground.
.....
23. The right thigh rests on the left thigh.
.....

Saum

Virtues

Sayyidina Suhail ؓ narrates from Rasoolullah ﷺ:

Jannat has eight doors. The name of one of them is 'Raiyaan' and only the fasting person will enter Jannat through it. (Bukhaari, Muslim)

Sayyidina Aboo Saeed ؓ reports from Rasoolullah ﷺ:

Whoever keeps a single fast in the path of Allaah ﷻ, Allaah ﷻ will place Jahannam a distance of 70 years away from him.

In a hadeethul Qudsee (those words conveyed to us by Nabee ﷺ from Allaah ﷻ) directly:

The Saum is for me and I am its reward.

In another Hadeethul Qudsee, Allaah ﷻ mentions:

Fasting is a shield by which the believer protects himself from Jahannam (Hell-fire).

Virtues Of Ramadhaan

1. Rasoolullah ﷺ said

The thawaab of every virtue increases from 10 to 70 fold. Allaah ﷻ says 'Fasting is an exception to this rule. Fasting is solely for me. I will give its reward Myself. The servant has left his desires and eating for Me'.

Keywords

rooyah | hilaal



There are two joys for the fasting person, one at the time of iftaar and the other will be at the time when he will meet his Rabb.

The smell of the fasting person's mouth is better than the smell of musk in the sight of Allaah ﷻ.

Fasting is a shield against sin and Jahannam.

When fasting do not speak about evil things or make noise. If anyone swears or wants to fight, the fasting person should say that he is fasting and is not prepared to fight, quarrel or answer to the swearing."

[Bukhaari and Muslim, from Sayyidina Aboo Hurairah ؓ]

2. Rasoolullah ﷺ said,

In the first night of Ramadaan, Shaytaan and the rebellious Jinn are chained, the doors of Jahannam are closed and the doors of Jannat are open until the end of Ramadhaan. A caller from Allaah ﷻ proclaims 'O seekers of good, go forth and O seekers of evil stop.' Allaah ﷻ frees many from Jahannam and this happens every night." (Tirmizee, Bukhaari, Muslim)



Sighting of the Moon

Muslims are encouraged to search for the moon at the end of each Islaamic month. Nabee ﷺ taught us a duaa to be read on sighting the new hilaal (moon). The lunar Islaamic months have 29 or 30 days. Seeing the crescent moon is called **Rooyah** of the Hilaal. Many laws in shariah and important events are connected to the sighting (Rooyah) of the Hilaal (moon), e.g.

- Beginning of the Islaamic year.
- Shabe Baraat (15th Shabaan).
- Fasting in Ramadhaan.
- Laylatul Qadr.
- Giving Zakaat.
- Eed-ul-Fitr.
- Hajj.
- Udhiyah (Eed-ul-Adhaa).

The hadeeth teaches us:

Fast on seeing the moon (for Ramadhaan) and end (the fasting month) by sighting the (new) moon.

The Rooyah (sighting) must be done by means of the naked eye. It will be incorrect to determine the new month by mere mathematical calculations from the information given of the birth of the new moon e.g.

Birth of new moon:	6:10 p.m. on Monday
Sunset on Tuesday:	7:10 p.m.
Age at sunset on Tuesday:	25 Hours



Based on this information, to conclude mathematically that the new month will begin on Tuesday night because of the age of the moon, would be incorrect.

If due to overcast climatic conditions (e.g. cloudy skies), the rooyah does not occur on the 29th then 30 days will be calculated (taken into account) for that month. The Islaamic lunar months does not have 28 or 31 days.

Rasoolullah ﷺ said:

Observe fast upon the sighting of the moon and terminate the fasting at its sighting. Then if (conditions) become cloudy over you, complete the number of (the days of) Shabaan thirty (days). (Saheeh-ul-Bukhaari)

The Rules of Sighting the Moon

1. If the moon of Ramadhaan is not visible due to clouds or there is a lot of dust in the sky obscuring visibility, and one pious, Allaah-fearing person gives Shahaadah (testimony) that he has sighted the moon then his testimony will confirm the new moon for Ramadhaan irrespective if that person is male or female.
2. If due to a cloudy sky, the moon for Shawwaal (Eed-ul-Fitr) is not visible, and one pious, Allaah-fearing person (male or female) gives Shahaadah (testimony) that he /



keep it in intervals).

- b. Mondays and Thursdays.
- c. The first eight days of Dhul Hijjah.
- d. To fast every alternate day which is called Saum-ad-Dawood.

7. Makrooh Tahreemi

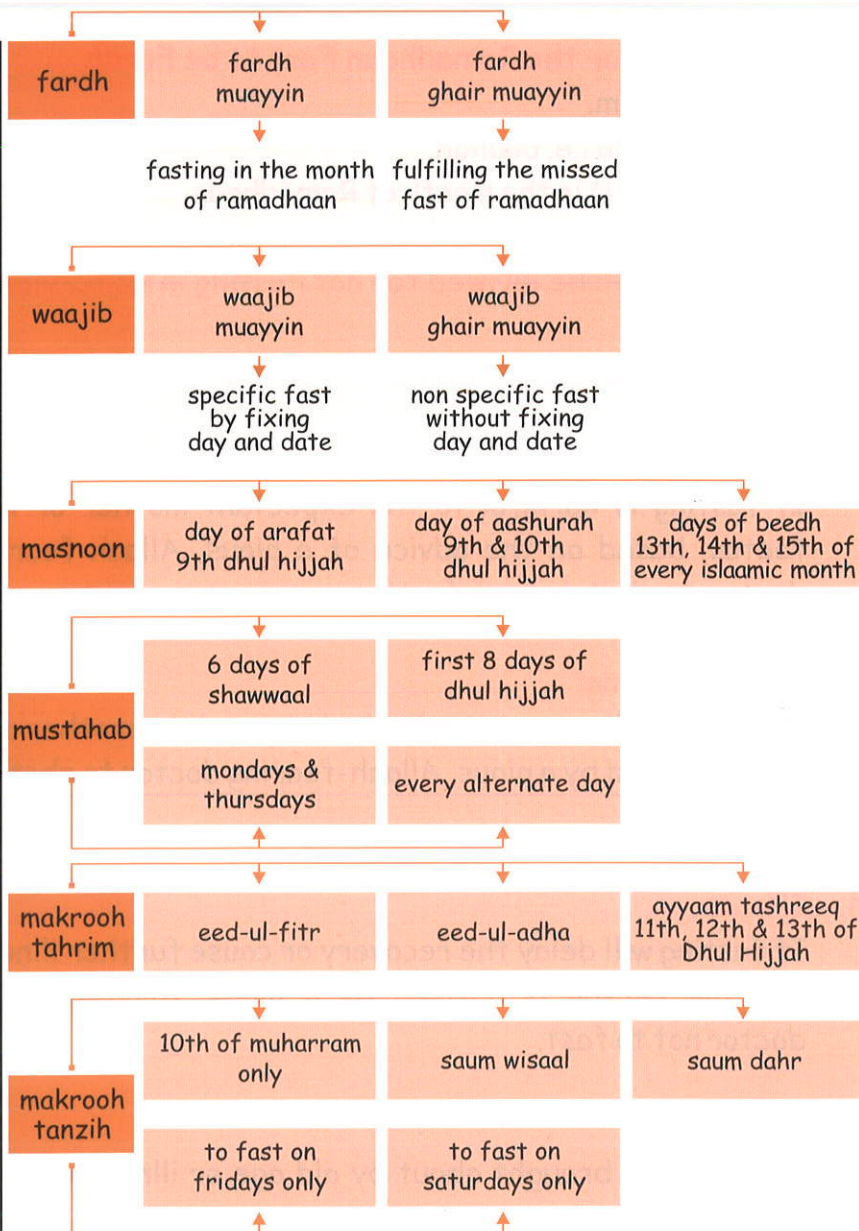
- a. Fasting on the day of Eed-ul-Fitr and Eed-ul-Adha.
- b. Fasting on the days of Tashreeq 11th, 12th, 13th of Dhul Hijjah.

8. Makrooh Tanzihi

- a. To fast only on the 10th of Muharram without combining it with the 9th or 11th.
- b. Saum Wisaal: Not to make iftaar and to continue fasting at night after the day's fast.
- c. Saum Dahar: To fast day after day without a break in between.
- d. To fast on Fridays only.
- e. To fast on Saturdays only.

Keywords

saumdahar | makrooh tahreemee | makrooh tanzih | saumwisaal



The Conditions for the Ramadhan Fast to be Fardh

1. To be a Muslim.
2. To be matured i.e. baaligh.
3. To know that it is the month of Ramadhan.

Excuses which will be allowed for not Fasting in Ramadhan

1. Travelling:

If one travels the distance of +/- 80km.

2. Pregnancy:

If fasting is harmful to the expectant mother or her foetus, based on the advice of a pious, Allaah-fearing doctor, to abstain from fasting.

3. Breast Feeding:

If fasting will cause harm to the baby and the mother and she is advised by a pious, Allaah-fearing doctor to abstain from fasting.

4. Illness:

If fasting will delay the recovery or cause further illness and the person is advised by a pious, Allaah-fearing doctor not to fast.

5. Weakness:

If weakness brought about by old age or illness will not allow one to fast.



6. **Fear:**

If a person is forced not to fast, due to fear that he may be injured or lose his life.

7. **Jihaad:**

If while fighting in the path of Allaah ﷻ and if by fasting one may become weak.

8. **Hunger or Thirst:**

Such hunger or thirst which is unbearable and brings about the fear of death.

9. **Insane:**

If a person becomes insane or faints such that he is unable to fast.

10. **Haiz or Nifaas:**

A woman in the state of haiz or nifaas.

The rule in all of the above cases is qadhaa will be kept after Ramadhaan, when the circumstances for not keeping fast are no longer present.

Niyyah (intention) for Saum

1. Intention is made in the heart.

2. If a person without making an intention stays away from food and drink the entire day, it will not be regarded as a fast because no niyyah was made.

3. To verbally utter the intention is not obligatory but it is mustahab to do so.
4. Each fast in Ramadhaan requires an intention and one intention for the whole month will be incorrect. Getting up for sehri will imply that one intends to fast, and will therefore satisfy the requirement of an intention.
5. Times for Niyyah:
 - a. Waajib Muayyin (specific vows) fasts, mustahab fasts and nafl fast - intentions could be made before Subh Saadiq up to just before half the day has lapsed (i.e. the time from Subh Saadiq to sunset.)
 - b. Ramadhaan Qadhaa fasts, Waajib Ghair Muayyin fasts (nonspecific vows), fasting for kaffarah, qadhaa of nafl fasts,- intention could be made any time from the preceding sunset to before Subh Saadiq on the day of the fast. A niyyah made after Subh Saadiq will not be valid.





Worksheet

1. Mention one virtue of Saum and another concerning Ramadhaan?

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.....

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2. Mention the two categories of people that will establish the validity of the sighting of the moon for Eed-ul-Fitr?

.....

.....

Read the scenarios and answer the questions which follow.

1. A person wants to know when to begin fasting for the month of Ramadhaan. He checks his Islaamic calendar which has been worked out according to mathematical calculations. He begins to fast according to the date on the calendar. Is this completely correct? Please provide a reason for your answer:

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2. On the 29th day of Shabaan conditions in a certain place became very cloudy and the new moon for Ramadhan could not be sighted. The Islaamic calendar shows only 29 days for the month of Shabaan. Should the people begin the fast of Ramadhan the next day or should they wait for one more day before beginning the fast? Please provide a reason for your answer:

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3. In a certain town the moon of Ramadhan is not visible due to a lot of dust in the sky. One pious female gives testimony that she has sighted the moon. Will this testimony be valid to establish the new moon for the month of Ramadhan? Please provide a reason for your answer:

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4. In another town the sky is cloudy and the moon for Shawwaal is not visible. One pious male gives testimony that he has sighted the moon. Will his testimony be acceptable? Please provide a reason for your answer:

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5. In a certain place the skies are clear and a large group of people give testimony that they have sighted the moon for the month of Ramadhaan. Will this testimony be acceptable? Please provide a reason for your answer.

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Answer the following questions:

1. Define Saum:

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.....

.....



9 nine

2. Fill in the correct category for the statements below:

- | | |
|------------------|------------------------|
| • Fardh Muayyin | • Fardh Ghayr Muayyin |
| • Waajib Muayyin | • Waajib Ghayr Muayyin |
| • Masnoon | • Makrooh-e-Tahreemee |
| • Mustahab | • Makrooh-e-Tanzihi |

a. To make iftaar and to fast at night after the day's fast.

.....

b. The keeping of kaffarah fast.

.....

c. To fast in the month of Ramadhaan.

.....

d. The fasting on the day of Aashura

.....

e. Fasting on the day of Eed-ul-Fitr.

.....

f. Making a vow to fast on a specific day and date.

.....

g. To fast on Fridays only.

.....



- h. The keeping of nafl qadhaa fast which was broken.
.....
- i. Keeping the missed fast of Ramadhaan.
.....
- j. The day of Arafah.
.....
- k. Fasting on Mondays and Thursdays.
.....
- l. To make a non-specific vow without fixing day and month.
.....

Use the clues below to fill in the puzzle:

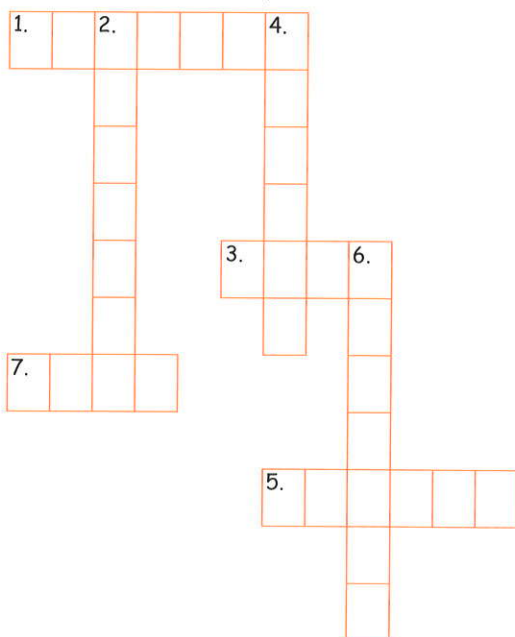
Across:

1. The name of 1 of the 8 doors of Jannat through which only the fasting person will enter.
3. Fasting in Islaam is called ____.
5. The sighting of the crescent moon is called _____ of the hilaal.
7. The smell of the fasting person's mouth is better than the smell of ____.



Down:

2. One reason that a person will be excused from fasting in the month of Ramadhaan.
4. Intention made for fast is called _____.
6. The type of fast that the Day of Arafat is.



Answer the following questions

1. What conditions are necessary for the Ramadhaan fast to be fardh / waajib?

.....

.....



2. Name 5 instances when it will be allowed not to fast.

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3. Answer True or False

a. To make one intention for the whole Ramadhaan is sufficient

.....

b. To utter the intention verbally is mustahab

.....

c. For waajib muayyin fasts, the time for niyyah is before subh saadiq up to just before half the day has lapsed

.....

d. Niyyah for Ramadhaan qadhaa can be made after subh saadiq

.....

e. For qadhaa of nafl fasts, the intention may be made anytime from sunset to subh saadiq

.....



f. Intention is made in the heart

.....

g. Staying without food and drink for the entire day without an intention, will be regarded as a fast

.....

Read the scenarios below and answer the questions that follow:

1. A woman is pregnant and she is in very good health. Her non-Muslim doctor believes that fasting in Ramadhan is harmful. The doctor advises her not to keep the fast in Ramadhan. Will it be acceptable for the woman to accept her doctor's advice and miss the fast of Ramadhan? Please provide a reason for your answer:

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.....
.....
.....

2. A person faints on the first day of Ramadhan and as a result he is unable to keep fast. Will he be excused from fasting? Please provide a reason for your answer:

.....
.....
.....
.....



3. A person has a serious illness and his doctor, who is a pious Muslim, advises him to skip the fast of Ramadhaan because this will increase his illness. Will it be acceptable for him to take his doctor's advice and miss the fast? Please provide a reason.:

.....

.....

.....

4. A woman is in the state of Haiz and she misses 7 days of fasting in the month of Ramadhaan. After Ramadhaan she does not keep any fasts as qadhaa because she believes that the fasting month is over. Is this acceptable? Please provide a reason.

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.....

5. A man is living in extreme poverty and is malnourished. There are days when he has nothing at all to eat. The man fears that fasting in the month of Ramadhaan will bring about his death. Will this man be allowed to miss the fast in Ramadhaan? Please provide a reason for your answer:

.....

.....

.....

Sehri / Suhur

Sehri / Suhur: Refers to a meal which a Muslim partakes of before Subh Saadiq (Early Dawn).

Virtues of Suhur:

Rasoolullah ﷺ said:

Make Suhur because there is barakah in the making of Suhur.

Rasoolullah ﷺ has said:

Verily Allaah Ta'ala and His Malaaiakah send Mercy upon those who eat Sehri.

Time: The best time of Sehri is just before Subh Saadiq.

The Status: It is sunnah.

The Benefits of Sehri:

1. The meal provides strength for the day.
2. It gives one an opportunity to perform Tahajjud Salaah.
3. It gives one an opportunity to make duaa.
4. It enables one to perform Fajr Salaah on time.
5. It helps in removing bad temper which results due to hunger.



6. To partake of sehri is to oppose the fasting of the Jews.

Virtuous acts while fasting:

1. To get up for sehri.
2. Perform Tahajjud Salaah.
3. Engage in duaa.
4. To recite Quraan abundantly.
5. To perform Salaatul Ishraaq.
6. Making thikr.
7. To fast with the eyes, ears, tongue, hands as well (i.e. to safeguard these parts from sin e.g. not to backbite).
8. To help the poor and needy.
9. To make duaa before Iftaar, make iftaar without delay and to break the fast with water and dates
10. To feed a fasting person.
11. To perform Awwaabeen salaah.

12. To read the full twenty rakaats of the Taraweeh Salaah.
13. To spend part of the night in Ibaadah.

Faraaidh Acts in Fasting

To abstain from the following from Subh Saadiq to Sunset:

1. Eating.
2. Drinking.
3. Cohabitation.

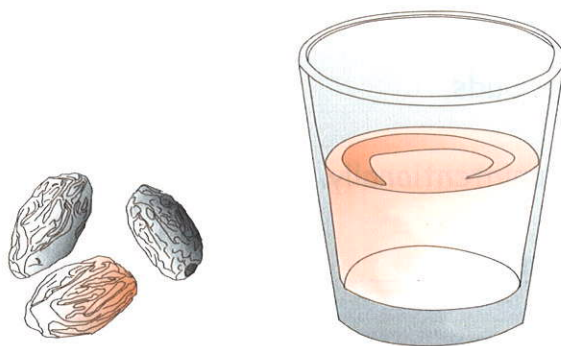
Sunan of Fast

1. To avoid all sinful acts in Saum e.g. telling lies, backbiting, slander etc.
2. To eat sehri.
3. To increase ibaadah in Ramadhaan more than in any other month.
4. To stay awake during the nights of Ramadhaan for ibaadah.
5. To sit for I'tikaaf during the last ten days and nights of Ramadhaan.



Mustahab Acts in Saum

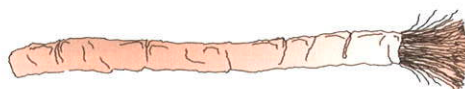
1. To hasten in making iftaar after sunset.
2. To delay in eating sehri until just a little before subh saadiq.
3. To break the fast with dates or water.



Actions that do not Invalidate Saum

1. To eat, drink or cohabit forgetfully.
2. To apply oil on the hair or body.
3. To put surma (kuhl) in the eyes.
4. The cupping of blood.

5. To backbite.
6. Dirt, dust or smoke going down the throat.
7. To swallow a fly or a mosquito.
8. To be in the state of janaabat while fasting.
9. To swim, even though water enters the ears.
10. To use ear buds.
11. To vomit unintentionally.
12. To use miswaak.



13. To use itr.
14. To swallow saliva.
15. To take an injection for medical purposes, provided it is not a strength stimulating injection e.g. vitamins.
16. To gargle the mouth and clean the nose by entering water in the nose.

Keywords

cupping | suhur



17. To bath in order to keep cool.

18. Having a wet dream.

Makrooh Acts in Saum

1. To unnecessarily taste the food when cooking. If a woman has a very ill-tempered husband who gets angry if the food does not have the correct taste, then it is permitted for her to taste without swallowing it.
2. If a woman has to taste the food it must not be done in front of others. This could lead to others having bad thoughts about her i.e. she is not fasting in the month of Ramadhān.
3. To collect saliva in the mouth and then swallowing it trying to quench one's thirst.
4. To do all those actions which will lead to weakness, e.g. playing sports, cupping of blood etc.
5. To complain of thirst and hunger.
6. To chew or put something in the mouth, e.g. stone, rubber, plastic, etc.
7. To unnecessarily gargle the mouth.

Worksheet

1. Define Sehri and mention its status.

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2. Describe the best type of fast.

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3. What are some of the benefits of sehri?

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4. If a woman has a very strict husband who gets angry if the food does not have the correct taste, what can she do about tasting the food while fasting?

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Unscramble the following words to find some virtuous acts while fasting:

HREIS _ _ _ _ _

DJAHUJTA _ _ _ _ _

UDA _ _ _

UQARNA _ _ _ _ _

KIRZ _ _ _ _

ERAHEWAT _ _ _ _ _

Identify the faraaidh, sunan, mustahab and makroohaat acts in Saum. Place the corresponding letters in the correct box.

- a. To increase ibaadah in Ramadhaan more than any other month.
- b. To complain of thirst and hunger.
- c. Abstention from drinking.
- d. To break the fast with water and dates.
- e. To eat sehri.

- f. To unnecessarily gargle the mouth.
- g. To delay sehri until just a little before subh saadiq.
- h. To abstain from drinking.
- i. To perform I'tikaaf during the last ten days of Ramadhaan.
- j. To avoid all sinful acts.
- k. To unnecessarily taste something when cooking.

Faraaidh	Sunan	Mustahab	Makroohaat

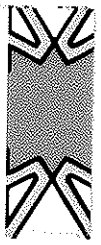
In each of the following scenarios, state whether the person's fast is valid or invalid. Please provide a reason.

1. While fasting a person feels very thirsty and drinks a glass of water.

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2. Someone backbites excessively while fasting.

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3. A person takes an injection of vitamins to strengthen himself while fasting.

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4. While fasting a person takes a bath, then applies oil to the hair and body.

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5. A person is feeling hungry and purposely vomits.

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6. A person's ear is itching and he uses an ear bud while fasting.

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Qadhaa Saum

Hadeeth:

Sayyidina Aboo Hurairah رضي الله عنه reports that Rasoolullah ﷺ said:

Whosoever eats during one day of Ramadhan, without a valid excuse (acceptable in shariah), shall never be able to recoup that day even by fasting for the rest of his life. (Tirmizee, Aboo Dawood).

Qadhaa Saum: To keep a saum (fast) in place of one that was missed or broken:

- a. due to shar'i reasons.
- b. due to actions that nullify the fast.

1. Shar'i reasons for fast becoming qadhaa:

(See previous detailed explanation for excuses for not keeping fast in Ramadhan)

- a. Travelling.
- b. Illness.
- c. Weakness.
- d. Breast feeding.
- e. Pregnancy.
- f. Fear.

Keywords

qadhaa | suppository



- g. Jihaad.
- h. Severe hunger or thirst.
- i. Haiz or nifaas.

2. Actions that break the fast for which qadhaa becomes waajib

1. Anything that enters into the stomach will break the fast e.g.

a. Water mistakenly going down the throat while gargling, while a person remembers that he is fasting. Drops of water entering the mouth and swallowing it e.g. rain water, tears, sweat etc.

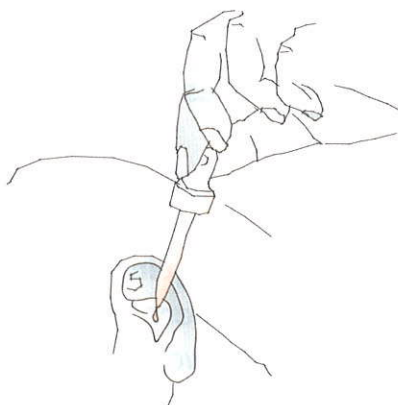
b. To swallow some food lodged between the teeth without removing it from the mouth. The size of the food should be that of a chick pea or bigger or to swallow something edible.

c. Returning vomit down the throat.

d. Swallowing blood emerging from bleeding gums and the saliva is more reddish in colour.

2. Vomiting a mouthful intentionally.

3. Inhaling nose drops or snuff.
4. Pouring oil or ear drops in the ear.



5. To break the fast before **sunset** and to eat sehri after subh saadiq.
6. To insert a suppository.

Some Rules for the Qadhaa Fast.

1. One should not delay in keeping the qadhaa fast.
2. Keeping qadhaa fast consecutively is not a condition.
3. If one breaks a sunnah or mustahab fast, only qadhaa is waajib, not kaffarah.



Worksheet

1. When does the necessity of qadhaa saum arise?

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2. Explain the rules for the qadhaa fast:

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3. What is the hadeeth regarding the person who eats during one day of Ramadhaan without a valid excuse?

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Unscramble the following words which reflect the shar'i reasons for qadah:

a. daihaj

b. snleils

c. safina



Kaffarah

Kaffarah: The penalty for intentionally breaking a Ramadhāan fast.

Kaffarah is a penalty therefore one should do that which is most difficult upon oneself. It is necessary to act in the above sequence. Only when it is impossible to do the first option may one proceed to the next option.

The kaffarah is as follows:

1. To free a slave.
2. To fast for sixty days continuously without a break (if one fast is missed between the count of sixty then one has to begin again).
3. To feed two meals to sixty persons.
4. To feed one person two meals daily for sixty days.
5. To give the equivalent of two meals in cash.
One meal is equal to one sadaqatul fitr which is 1,66kg of wheat or wheat flour or 3,266kg of barley.
E.g. If 1,66kg of wheat or wheat flour costs R6.00, then one may give R6.00
If 3,266kg of barley costs R3.50, then one may give R3.50.



Actions that break the fast and make qadhaa and kaffarah compulsory

1. If any sane mature person after intending to fast does the following intentionally:
 - a. Eating food, taking medicine, etc.



- b. Drinking water, juice, etc.
 - c. Cohabitation.

If any of the above actions are done then one has to keep 60 fast for kaffarah and one fast for Qadhaa.

Fidya: Those persons who are very ill and have no hope of recovery or the persons are very old and weak and do not have strength to fast then such persons will give fidya for every fast not kept.

Amount: Fidya for every fast not kept is one Sadaqatul Fitr which is 1,66kg of wheat or wheat flour, or 3,266kg barley or the value of the above in cash.

To whom should fidya be given

To those who are eligible to receive Zakaat.

Worksheet

1. ^x What is kaffarah?

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2. ^s List the kaffarah in sequence.

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3. ^y When does qadhaa and kaffarah become compulsory?

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4. ^x What does fidya mean?

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5. ^v Fidya may be given to...

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.....

6. ^v Tick off the correct option regarding the mass of fidya to be given

barley	
1.66kg	3.266kg
<input type="checkbox"/>	<input type="checkbox"/>

wheat / wheat flour	
1.66kg	3.266kg
<input type="checkbox"/>	<input type="checkbox"/>

7. A person needs to pay kaffarah for breaking a fast in Ramadhaan. He fasts for 58 days continuously. On the 59th day he does not fast. How many days should he still fast in order to complete the kaffarah? Please provide a reason for your answer:

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8. A person chooses to feed people in order to complete the conditions of kaffarah. He does not know how many people to feed and how many meals a day to feed the people. He also needs to know what he should do if he decides to give money instead of food. Please assist this person using the rules of kaffarah that you have learnt.

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9. A person was fasting in the month of Ramadhaan. While fasting he got a headache and decided to break his fast in order to take a pain killer. Does this person have to pay kaffarah? If he does, how many days of fast should he keep for kaffarah and how many days of qadhaa fast must he keep?

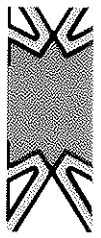
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10. A very old and weak person is unable to fast in the month of Ramadhaan. He is advised by someone that he needs to pay kaffarah. Is this correct? If not, please give the correct ruling which applies to this person.

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11. A person wants to pay fidya in cash. He decides to give the money to a non-Muslim man who works for him. Is this acceptable? Please provide a reason for your answer.

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I'tikaaf

I'tikaaf: To enter the Masjid with the intention of staying inside the Masjid for a period of time.

A Mu'takif: The person who makes I'tikaaf.

Virtues Of I'tikaaf

Rasoolullah ﷺ said

Whosoever performs I'tikaaf for one day seeking the pleasure Allaah Taala, Allaah Taala will place between him and the fire of Jahannam three trenches, the distance of which will exceed the distance between the heavens and the skies. (Hakim)

Rasoolullah ﷺ said,

The I'tikaaf of the last ten days of Ramadhaan is equivalent to two Hajj and two Umrah.

Ibn Abbaas ؓ relates that Rasoolullah ﷺ said that

The person performing I'tikaaf remains free from sins and he is given the same reward as for those who do righteous deeds (in spite of not having done those deeds), as a result of having been secluded in the Masjid.



There are Three Types of I'tikaaf:

Wajib:

I'tikaaf becomes Wajib

- a. By breaking a Sunnah I'tikaaf.
- b. By making a vow, e.g. one says, "O Allaah! If the plane lands safely I will sit in I'tikaaf for three days." If the vow is fulfilled then it becomes Wajib to sit for I'tikaaf for three days.

The conditions of Wajib I'tikaaf are:

- a. To fast, i.e. a person has to be in the state of fasting while sitting in this i'tikaaf.
- b. Duration: It must not be less than one day and one night.

Sunnah:

The last ten days and nights of Ramadhaan.

The status of this type of I'tikaaf is Sunnatul Muakkadah 'alal kifayah, which means if no person sits for I'tikaaf in that masjid then the whole community will be sinful and if some members sit then the whole community will be absolved of this duty.

Mustahab /Nafl:

It could be made whenever one enters the Masjid, even though it be for a short while only.



13 thirteen

Acts Permissible in I'tikaaf

1. Eating and drinking.
2. Sleeping.
3. Having a haircut, by making sure no hair falls on the masjid floor.
4. Talking and discussing matters related to Deen, but abstaining from worldly talk.
5. To change one's clothes.
6. Applying oil and itr on the body.
7. Sewing or washing clothes (washing should be done in a utensil and done in a manner which does not dirty the masjid). Washing of utensils can also be done in the masjid, without soiling the masjid carpets.
8. To make nikaah or enter into any legal transaction. However, the commodity should not be brought into the masjid.
9. It is also permissible to pass wind at the time of necessity.



Preferable Actions to Occupy Oneself with During I'tikaaf:

1. Tilaawat of the Quraan.
2. Tasbeehat.
3. Thikr.
4. All nafl salaahs.
5. Learning and teaching of deen.
6. Listening to lectures and advice of a deeni nature.

Actions which are Makrooh in I'tikaaf

1. To adopt complete silence with the intention of it being ibaadah (worship).
2. To indulge in vain talk.
3. To carry oneself in the masjid in a manner which causes difficulty to musallis.

I'tikaaf For Women

The Place of I'tikaaf

Women should make I'tikaaf in their homes; either

1. in the place where five times daily salaah is made, or
2. in one corner of their bedrooms.



Rules for Female I'tikaaf

1. Married women should take consent from their husbands before commencing with I'tikaaf.
2. To perform I'tikaaf without the consent of one's husband is impermissible.
3. It is necessary that a woman be free from haiz (menstruation) and nifaas (bleeding after childbirth).
4. If while performing I'tikaaf, a woman experiences haiz, she has to abandon her I'tikaaf immediately and make qadhaa of the i'tikaaf at a later stage.
5. The area demarcated for purposes of i'tikaaf may not be left except to fulfill her necessities (e.g. toilet, wudhu etc.).
6. If there is no person to assist her in fulfilling household chores (e.g. cooking), then she may leave the demarcated area to fulfill this duty but should return immediately thereafter without delay.
7. While performing I'tikaaf, it is permissible for a female to knit, sew etc.



Worksheet

1. Define I'tikaaf.

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2. What is one who makes itikaaf called?

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3. When does itikaaf become waajib?

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4. I'tikaaf made during the last ten days of Ramadhaan is

fardh	Sunnatul Muakkadah Alal Kifayah	waajib

5. What is the duration for mustahab itikaaf?

.....

6. Name the best places for itikaaf.

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13 thirteen

7. The Mu'takif may leave the masjid for the following reasons and may also involve in these permissible acts. Search for the underlined words.

Leave for: (circle in blue)

Jumuah, if not performed in the masjid

fardh wudhu

fardh ghusl

fetch food

answer call of nature

Permissible acts (circle in black)

applying oil and itr

sleeping

change one's clothes

make nikaah

talking

Preferable acts (circle in red)

Quraan tilaawat

eating

tasbeehaat

drinking

salaah

washing clothes / utensils

zikr

sewing

learning and teaching deen

having a hair-cut



t	a	j	i	g	h	n	h	q	u	a	p	h	a	i	r	c	u	t
a	f	l	e	o	k	a	f	i	c	h	t	b	r	i	f	o	o	d
s	g	e	d	b	a	t	e	c	b	s	a	l	a	a	h	j	q	s
b	h	a	c	k	d	u	n	v	d	s	a	k	r	r	q	p	t	y
e	y	r	i	d	l	r	c	q	l	u	z	d	m	p	o	r	x	a
e	g	n	m	e	m	e	u	x	w	j	h	w	e	a	t	i	n	g
h	n	i	e	n	w	r	b	f	k	g	l	f	n	y	s	i	n	g
a	o	n	v	a	a	g	y	x	h	u	o	t	p	s	j	k	i	n
a	p	g	s	a	h	b	z	u	t	o	u	s	e	h	t	o	l	c
t	r	q	n	i	w	a	s	h	i	n	g	e	p	q	r	u	x	b
j	o	a	z	r	k	l	y	v	r	w	w	a	s	o	p	e	b	
c	y	b	m	k	e	s	v	k	t	x	l	i	d	i	n	j	g	d
a	n	s	w	e	r	l	i	t	m	h	f	n	l	x	t	k	l	r
n	c	h	p	k	i	z	y	j	w	u	i	g	j	k	i	r	q	i
d	g	i	j	u	m	u	a	h	z	o	h	v	m	v	g	p	s	n
o	n	f	p	l	z	e	g	n	i	k	l	a	t	w	f	u	a	k
g	q	d	t	e	a	c	h	i	n	g	x	r	y	c	w	d	t	i
e	z	x	m	n	q	v	o	s	t	y	r	n	n	u	e	c	a	n
f	a	r	d	h	w	u	d	h	u	z	t	k	b	f	a	g	q	g



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Answer the following questions:

1. A man made intention to sit for I'tikaaf for the last ten days of Ramadhaan. On the third day, he left the Masjid to go buy an Islaamic book to read during I'tikaaf. Is this man's Itikaaf still valid? Please provide a reason for your answer:

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2. A man wants to make nikaah while he is in I'tikaaf. Is this permissible for him to do?

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3. During I'tikaaf a man has made a vow to be completely silent because he sees this as a form of ibaadah. He has also decided to seclude himself far away from the other people who are also performing I'tikaaf. However, he has chosen a part of the Masjid which makes it difficult for other musallis to enter and leave the Masjid. Would this man's actions be advisable? Please provide a reason for your answer:

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4. A man is in I'tikaaf and needs to leave the Masjid to relieve himself because the toilets in the Masjid are occupied. On his way back to the Masjid he meets a friend and they engage in a long conversation about the latest news. His return to the Masjid is thereby delayed. Is this man's Itikaaf still valid? Please provide a reason for your answer:

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5. While in I'tikaaf a man cuts his hair. He then changes his clothes and washes it in the Masjid. Are these acts permissible for him to do?

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Complete the puzzle using the clues below:

Across:

1. The type of I'tikaaf that could be made whenever one enters the Masjid.
3. An action regarding speaking which is makrooh in I'tikaaf.



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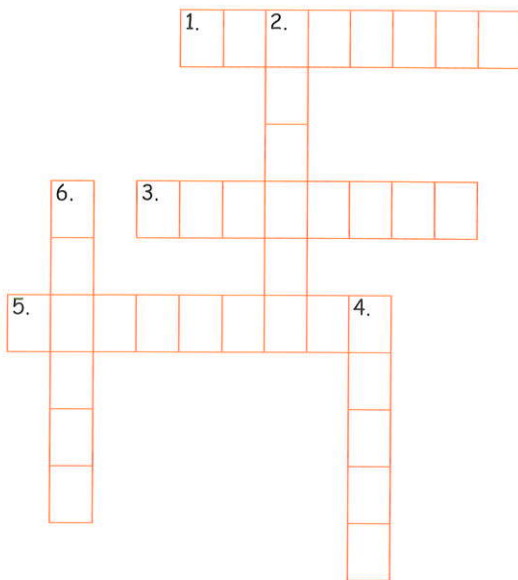
5. A preferable action during I'tikaaf.

Down:

2. The type of I'tikaaf that the last ten days of Ramadhaan is regarded as.

4. The amount of trenches that Allaah ﷻ will place between the person who performs I'tikaaf for one day and the fire of Jahannam.

6. I'tikaaf becomes ____ by breaking a Sunnah I'tikaaf.





Unscramble the following to find some preferable actions during I'tikaaf:

rihtk _____

afln halasa _____

etbathase _____

tawital fo naqaru

I'tikaaf for Women

1. Where can females perform I'tikaaf?

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2. Is it necessary for a married female to obtain consent from anyone for I'tikaaf? If so, who?

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3. Can a female in the state of haiz and nifaas perform I'tikaaf?

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4. If due to shar'ie reasons, a female nullifies her itikaaf, how should she compensate for it?

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5. For what necessities can a female leave her demarcated area?

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Answer the following questions:

1. A woman wants to perform I'tikaaf but she does not know where to do this. Write down how you would explain the place of I'tikaaf for women:

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2. A woman wants to perform I'tikaaf but she does not have anyone to help her with household chores. Will she still be able to perform I'tikaaf? Explain the ruling with regards to this:

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Laylatul Qadr

Virtues of Laylatul Qadr

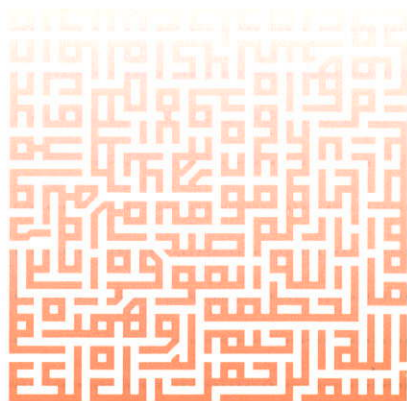
Sayyidina Aboo Hurairah رضي الله عنه reports that Rasoolullah ﷺ said:

Whoever stands in prayer and worship on this night of Power, with complete faith and sincere hope of gaining reward, all his previous sins are forgiven. (Targhib, Bukhaari, Muslim)

Sayyidina Anas رضي الله عنه reports, "Once when Ramadhan commenced the Messenger of Allaah ﷺ said,

A month has verily dawned over you wherein lies a night better than a thousand months. Whoever misses such a night has indeed been deprived of all that is good and none is deprived of it, except he who is really unfortunate. (Targhib, Mishkaat, Ibn Majah)

The Quraan-al-Kareem refers to this night in Surah Qadr, in which the rewards of this auspicious night are mentioned. Allaah ﷻ says this night is better than a thousand months of ibaadah.



Keywords

Layl = night | Qadr = power



This night falls in the month of Ramadhaan. Laylatul Qadr should be searched for on the odd nights during the last ten days of Ramadhaan, i.e. 21st, 23rd, 25th, 27th and 29th.

Activities to be engaged in on this night.

1. Males should not miss salaah with jamaat and females should perform their salaah on time.
2. To spend much of this night in nafl salaah, thikr, duaa and also recitation of the following duaa mentioned in the hadeeth of Nabee-al-Kareem ﷺ

اللَّهُمَّ إِنَّكَ عَفُوٌّ تَحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

Translation:

O Allaah, You are Most Forgiving, You love to forgive, so forgive me.

3. One should try to perform I'tikaaf.
4. Homes which would be deprived of blessings on this night are those wherein pictures of people, animals or other animate objects are displayed, as well as homes which have dogs.



Sadaqatul Fitr

Sadaqatul Fitr is that charity that is given on the day of Eed-ul-Fitr, so that the needy and destitute Muslims may also share in the joy of this day by being able to purchase necessary items for the day.

Virtue

Sayyidina Ibn Abbas رضي الله عنه narrates that Rasoolullah ﷺ made the charity of Fitr compulsory as a purification of fasts from vain talk and vile discourse and also as a means of providing food for the poor. (Aboo Dawood)

It is waajib on:

1. A Muslim who is the owner of nisaab¹; even though it may not have been in his possession for one lunar year, on the day of Eed at the time of subh saadiq.
2. Sadaqatul fitr is given on behalf of oneself and also his/her minor children.

The Amount to be Given:

1,66kg of wheat or wheat flour or
3,266kg of barley or
the cash value of any of the above.

-
1. Nisaab: calculated as the lesser rand value of the following
- | | | | |
|-------------------|------|---|----------------|
| 87,48g of gold | e.g. | = | R2000.00 more |
| 612,36g of silver | | = | R650.00 lesser |
- lesser value R650.00 will be nisaab for the day.



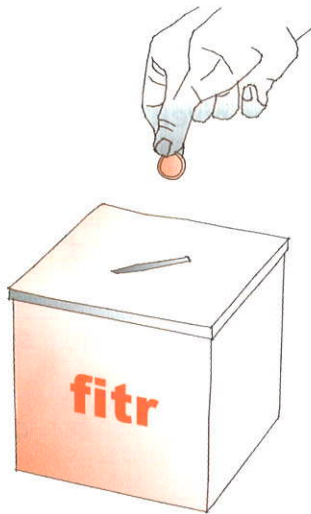
e.g. 1,66kg of wheat / wheat flour is R16.00².

therefore sadaqatul fitr for an individual is R16.00.

(Consult prices at the time of giving this sadaqatul-fitr)

To Whom Should Sadaqatul Fitr be Given?

Sadaqatul fitr should be given to Muslims who are eligible to receive zakaat.



2. Current price for 2012



Worksheet

1. When is sadaqatul fitr given?

.....
.....

2. On whom is it waajib?

.....
.....
.....

3. Tick the correct option and place a cross in the boxes for any incorrect options.

Sadaqatul fitr may be given in:

a. barley ☐ b. lentils ☐

c. wheat ☐ d. rice ☐

e. wheat flour ☐ f. sugar ☐

g. salt ☐ h. cash value of a or b ☐

i. cash value of d or e ☐ j. cash value of a or e ☐

4. To whom can one give sadaqatul fitr?

.....
.....
.....



5. What is the date on which Sadaqatul Fitr should be paid?
.....
6. Muslims must pay Sadaqatul Fitr on the day of Eed. Do you think more or less Muslims will be able to celebrate Eed ul Fitr by virtue of this Sadaqa?
.....
7. If a Muslim is the owner of Nisaab, does he have to pay Sadaqatul Fitr?
.....
8. Who will pay the sadaqatul fitr of minor children?
.....
9. What is the amount that should be given for Sadaqatul Fitr?
.....
.....
10. If I am wealthy, can I collect sadaqatul fitr? Give reasons for your answer.
.....
.....
.....
.....
.....



Udhiyah (Qurbani)

What is Udhiyah (Qurbani)?

To commemorate (remember) the Udhiyah (sacrifice) of Sayyidina Ibraaheem عليه السلام and Sayyidina Ismail عليه السلام.

Virtues of Udhiyah

Sayyidina Zaid bin Arqam رضي الله عنه said that the Sahaba رضي الله عنهم asked Rasoolullah ﷺ:

What is Udhiyah?

Rasoolullah ﷺ said:

It is the sunnah of your father Sayyidina Ibraaheem عليه السلام.

They said

What benefit is there for us in it?

Rasoolullah ﷺ replied,

For every hair there will be a reward.

They asked,

What about wool?

Rasoolullah ﷺ said that:

For every fibre of wool there will be a reward.
(Targhib)

Warnings for Non-Performance

Sayyidina Aboo Hurairah رضي الله عنه reports from Rasoolullah ﷺ:

The person who has the means to offer Udhiyah and does not, should not be present at our Eedgah.
(Targhib)



On Whom is Udhiyah Waajib?

1. It is waajib on the person on whom sadaqatul fitr is waajib. Therefore on the day of Eed-ul-Adha, udhiyah is waajib on that person who possesses the nisaab even though not for a full lunar year.
2. Udhiyah is waajib every year on the person having nisaab.
3. Udhiyah is not waajib on a musaafir.

Note: Animals sacrificed during Haj-e-Tamattu and Haj-e-Qiraan are not udhiyah or qurbani animals, but are part of the completion of the Hajj.

Time and Days of Udhiyah

One may begin to slaughter the animals of Udhiyah from the 10th of Dhul Hijjah after the Eed salaah, until the sunset of the 12th of Dhul Hijjah.





Days of Udhiyah

Slaughtering is not permissible before Eed Salaah, except for those living in rural or farm areas where no Eed Salaah takes place.

Udhiyah Animals

1. Goats and Sheep

Shares 1 per animal

Age of Goat must be one year old or more.

Age of Sheep If a sheep which is 6 months old is placed among the 1 year olds and the difference cannot be distinguished, then to slaughter this sheep is permissible.

Goats And Sheep
One Share
One Year Old Or More

2. Cows / Oxen / Buffaloes:

Shares 7 per animal

Age must be two years or older.

Cows / Oxen / Buffaloes						
Seven Shares						
1	2	3	4	5	6	7
Two Years Old or Older						



2. Camels:

Shares

Age

7 per animal
must be five years or more

Camels						
Seven Shares						
1	2	3	4	5	6	7
Five Years Old or Older						

Rule

Animals which have seven shares can be divided into 6 Udhiyah shares and 1 Aqeeqah or all seven Udhiyah shares. However, if 6 are Udhiyah and for the seventh part no intention is made, then all the Udhiyahs are invalid.

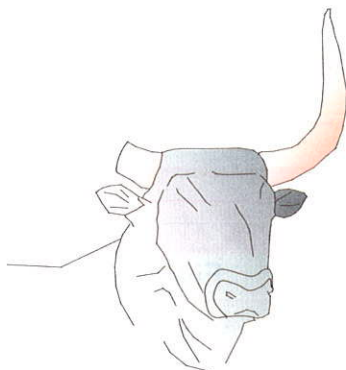
Udhiyah						
1						
Aqeeqah						

The Conditions of the Animals.

It should be healthy and free from the following defects:

1. Ears that are cut off (one third or more).
2. Lameness or being crippled.
3. Blindness.

4. Horns that are uprooted or broken.



5. Being extremely thin and weak that their ribs are visible.
6. Toothless animals.
7. Tails of which more than a third are cut off.
8. Sickness.
9. Aged and old animals.

Rules Regarding Udhiyah

1. It is permissible to slaughter animals whose horns have not grown.
2. Where an animal with 7 shares is slaughtered, then the meat should be equally shared by its owners by carefully weighing it.

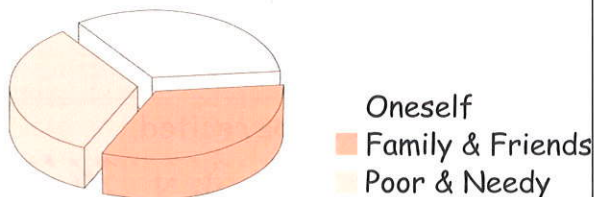


3. Workers that are used to skin the animals may not be given the skin or other body parts of the Udhiyah animal as wages in lieu of their services.

Distribution of the Meat

1. It is preferable that the meat be divided into three parts:
 - a. One portion for oneself
 - b. One portion for family and friends
 - c. And the third portion for the poor and needy.
2. It is also permissible to give all the meat away or to keep all the meat for oneself.
3. It may be given to non-Muslims as well, but it is preferable to give it to the deserving and needy Muslims.

Distribution of Meat



The Skins and Unwanted Parts

1. One can use the skins after curing and treating it.



2. It may be given to the poor.
3. One may sell the skins, but the money received has to be spent on needy Muslims.
4. Unwanted organs / body parts should be buried.

The Days of Tashreeq

The days of Tashreeq begin from the 9th of Dhul Hijjah (Fajr time) till Asar of the 13th of Dhul Hijjah i.e. including 10th, 11th, 12th

9th Dhul Hijjah	10th	11th12th	13th
Fajr			Asar

It is waajib for every adult Muslim (male and female) to recite the Takbeeraat of Tashreeq after every fardh salaah which is performed with jamaat during this period (23 salaahs in total). Males should recite it loudly and females should recite it softly.

The following should be recited.

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ
اَكْبَرُ اَللّٰهُ اَكْبَرُ وَ اللّٰهُ الْحَمْدُ



Worksheet

1. On whom is Udhiyah waajib?

.....

.....

2. Colour in the region denoting the days on which Udhiyah could be made on the time line below.

Dhul Hijjah						
8th	9th	10th	11th	12th	13th	14th
after sunrise	after sunrise	after eid salaah	sunset	sunset	sunset	sunset

3. Match the words on the left with the correct option on the right by drawing a line between them.

Type of animal	Minimum age (years)
goats	2
camels	2
cows	1
oxen	2
sheep	1
buffaloes	5



4. Draw a time-line representing the days of Tashreeq.

5. Find the following words concerning the defects from which Udhiyah animals should be free. (Find all underlined words).

It should be healthy and free from the following defects.

- a. Ears that are cut-off.
- b. Horns that are uprooted or broken.
- c. Blindness.
- d. Lameness or crippled due to a broken leg or injury.
- e. Extremely weak and thin that its ribs becomes visible.



- f. Toothless animals.
- g. Tails of which more than a third are cut off.
- h. Sickness.
- i. Aged and old animals.

f	a	t	h	i	n	b	c	u	d	e	t	a	i	l	s	f	h	s
r	r	u	c	u	t	o	f	f	p	g	a	h	q	i	c	j	d	t
e	c	v	z	t	s	x	s	y	p	r	d	e	l	p	p	i	r	c
e	u	m	t	n	w	n	w	e	a	k	o	b	h	r	g	f	e	e
l	t	i	r	j	l	n	w	r	x	c	d	o	n	r	i	b	s	f
j	-	o	k	u	t	v	h	b	y	g	m	u	t	z	a	-	b	e
s	h	l	s	r	h	e	a	l	t	h	y	o	f	e	o	j	x	d
s	f	d	u	y	i	q	p	i	p	r	e	l	v	f	d	t	k	b
e	f	c	m	l	a	m	e	n	e	s	s	z	f	s	y	w	a	e
n	o	n	d	g	f	u	q	d	s	s	s	e	l	h	t	o	o	t
k	g	s	e	p	e	o	q	n	h	t	e	t	b	r	o	k	e	n
c	r	d	o	a	w	l	b	e	o	l	d	r	i	e	a	j	c	l
i	s	i	r	h	l	n	h	s	a	c	t	-	e	r	r	o	n	l
s	n	s	f	o	g	o	k	s	m	q	u	r	b	n	k	j	p	n

1. When performing Udhiyah, which prophet's sacrifice do we remember?

.....

.....

.....

.....

2. Your friend has money during the time of Udhiyah, it is enough money to perform Udhiyah or to buy a Nintendo WII and some games. He is not sure what choice to make. He asks you for advice. What would you tell him regarding the benefits of performing Udhiyah, and that of playing games?

[illegible]



3. On whom is it not waajib?

.....

.....

.....

4. Sayyidina Aboo Hurairah رضي الله عنه reports from Rasoolullah ﷺ "the person who has means to offer Udhiyah and does not, should not be present at the Eedgah". Keeping in mind the reward of going to the Eedgah, how serious do you think it is for someone who has neglected to offer Udhiyah when they have the means?

.....

.....

.....

5. Ahmed's family is going to perform Udhiyah; they have their sheep grazing in their back yard at home. Eed salaah will be performed at the masjid which is about two minutes away from their house. He suggests that they slaughter the night before the Eed Salaah so that it saves time. What do you think his father says to him?

.....

.....

.....

.....

.....

.....



Aqeeqah

What is Aqeeqah?

Aqeeqah is the sacrifice of one or two animals when the child is born. It is Mustahab (preferable) to make this sacrifice on the seventh day and to then name the child as well.

Benefit

The performance of Aqeeqah will save the child from all dangers or calamities, Inshaa Allaah.

The Aqeeqah for a Boy

Two goats or two sheep or two shares in an Udhiyah animal. If one cannot afford two, then one animal will also suffice.

The Aqeeqah for a Girl

One goat or

One sheep or

One share in an Udhiyah animal

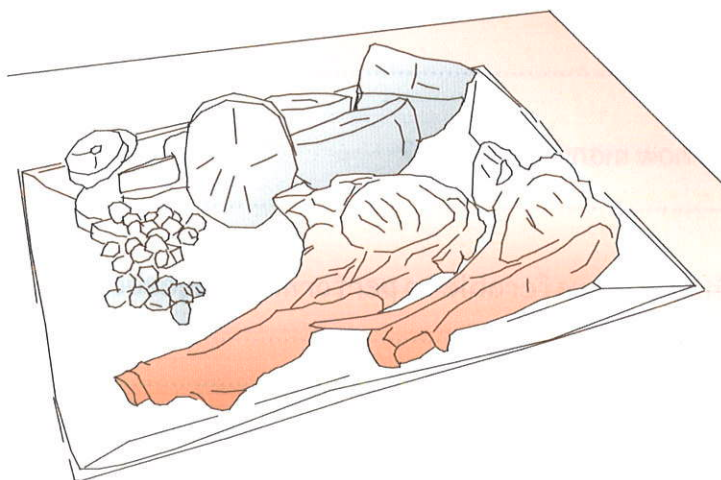
It is preferable (mustahab) to do it on the seventh day e.g. if the child was born on a Thursday then aqeeqah should be done on the following Wednesday, i.e. the seventh day. However, if it cannot be performed on the seventh day, it should be done on the fourteenth day. If this is not done, it should be carried out on the twenty-first day.

The conditions for aqeeqah animals are the same as those of an Udhiyah animal i.e. healthy and free from defects.



Distribution of the Aqeeqah Meat.

It may be distributed while raw or cooked or one may invite family and friends to partake in the meat.





Worksheet

1. What does "aqeeqah" mean?
.....
.....
.....
.....
2. How many goats or sheep are slaughtered on the birth of a boy?
.....
3. And how many for a girl?
.....
4. When is it preferable to perform the aqeeqah?
.....
.....
.....
5. Muhammad has a new baby brother, what two things do you think his parents would do on the seventh day after his birth?
.....
.....
.....
.....
.....



6. Name one of the benefits of performing aqeeqah?

.....

.....

.....

.....

7. Your uncle invites you for a braai and they use the meat of the aqeeqah of their baby daughter. How many sheep do they have to braai, is it permissible for them to use this meat for the braai?

.....

.....

.....

.....

.....

.....

8. List three defects that the animal needs to be free from.

.....

.....

.....

.....

.....

.....

.....

.....



18 eighteen

Method of Slaughtering (Zabah)

Importance of Consuming Halaal

If any person eats of haraam food, then all his ibaadah is not accepted by Allaah ﷻ.

Sayyidina Aboo Bakr ؓ narrated from Rasoolullah ﷺ

The flesh nourished by haraam food, is destined for the fire of hell.

The Qualities of the Person who Slaughters.

He / she should be:

1. A person of understanding, sane and in his full senses (e.g. not intoxicated, etc.)
2. If a child slaughters, he / she should know the tasmiyya and be able to differentiate between halaal and haraam.
3. Such people who claim to be Muslims but have been declared non-Muslim by fatwas of the Ulama due to their incorrect beliefs, may not slaughter animals for Muslim consumption (e.g. Qadianis, Rawafidh)

There are 2 Methods of Slaughtering

1. Zabah (slaughtering)
2. Nahr (piercing)



Method:

The method is the same for all types of animals: e.g. Udhiyah, aqeeqah, those for normal consumption needs, etc. However the duaas at the beginning and end are different for the respective occasions.

1. The animal should be laid on the ground, facing the qiblah.
2. The slaughtering can be done by a Muslim only.
3. The knife utilised should be extremely sharp.
4. Whilst slaughtering, the appropriate duaa should be read.
5. The slaughtering is done on the throat. Ideally four passages in the throat should be slaughtered. If four passages are not severed, then a minimum of three passages have to be cut. They are the air passage, gullet, and the 2 jugular veins. If only two out of the four are cut, then the animal is considered to be haraam and cannot be consumed.

Rules of Slaughtering (Zabah)

1. It is makrooh to use a blunt knife.
2. The slaughtering (zabah) can be carried out by both males and females (whether in a state of tahaarat or not).



Worksheet

1. What qualities should the person who slaughters have?
.....
.....
.....
2. How many types of slaughtering are there? Name them.
.....
.....
3. Place the following in the correct order:
 - a. The slaughtering is done on the throat.
 - b. The knife utilised should be extremely sharp.
 - c. Four passages in the throat need to be slaughtered but not less than three.
 - d. The slaughtering can be done by a Muslim only.
 - e. The animal should be laid on the ground, facing Qiblah.
 - f. Whilst slaughtering, the appropriate dua should be read.

1	2	3	4	5	6



4. Answer true or false:

- a. In the absence of a knife, a sharp stone could be used.
.....
- b. If whilst slaughtering the head is completely severed, the meat is haraam to consume.
.....
- c. If a person does not recite Bismillah intentionally, the meat is Makrooh.
.....
- d. At the time of slaughtering the animal should have life.
.....
- e. The animal could be slaughtered from the back of the neck downwards.
.....
- f. If Bismillah is intentionally discarded, the zabah is incorrect and the meat haraam.
.....
- g. It is makrooh to use a blunt knife.
.....

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e. If she had completely severed (cut off) the head, would the meat be Makrooh? Give reasons.

.....

.....

.....

f. If there was no knife, what else could Faatimah use?

.....

.....

7. Faizal wants to slaughter an animal.

a. It is dark outside and difficult to see

b. The animal that he wants to slaughter has died of natural causes.

What would you tell Faizal?

.....

.....

.....

.....

8. How should the actual cutting of the animal be done?

.....

.....

.....

.....

.....

.....



9. Your job is to prepare a place for where the animal will be slaughtered. What are the things you would take into consideration when it comes to:
- a. the blood that will flow.
 - b. unwanted parts of the animal.
 - c. the grazing and living place of the animal.
 - d. the knife.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

10. Name one thing that should be given to the animal before slaughtering?

.....

11. Name one thing that should not be done to the animal whilst slaughtering?

.....



Hunting

Hunting is Permissible in the Following Ways:

1. By targeting an animal with the use of bow and arrow.
2. By the use of rifles.
3. By utilising trained hunting falcons and dogs.

Rules of Hunting:

1. If the tasmiyya is recited at the time of shooting with a bow and arrow and the animal dies, this animal can be eaten. If after it is shot with an arrow it falls in the water or knocks into a mountain, and then dies, the animal would be haraam for consumption.
2. If the animal is shot with a rifle, then zabah should be made before it dies.
3. If a hunting dog is used, then tasmiyya should be recited before the dog is let off. If the dog does not eat any part of the caught animal, then it is halaal to consume.
4. If an untrained dog or a dog belonging to a non-Muslim accompanies a trained dog owned by a Muslim, and assists in the kill, then the animal is not halaal for consumption.
5. A dog is only regarded as trained when it obeys the order of its owner to start the chase and to stop the chase,

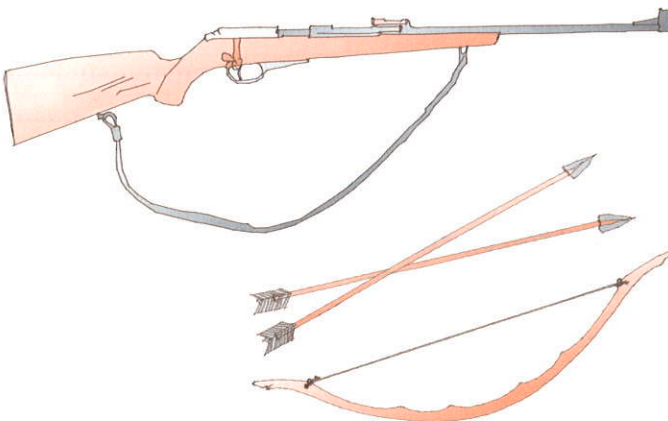


and when it does not eat the animal it has hunted.

6. A falcon is regarded as trained, when it responds to the call of its owner. Even if it does happen to eat from the hunted animal, it will still be regarded as trained.

Animals Permissible to be Hunted

1. All types of bucks e.g. springbok, kudu, antelopes, gemsbok etc.
2. Giraffes.
3. Birds, quails, wild ducks (excluding birds of prey e.g. vultures, eagles).
4. Rabbits.





Worksheet

- 1. List the three permissible ways of hunting.
.....
.....
.....
- 2. If one uses a bow and arrow, when should tasmiyya be read?
.....
.....
- 3. If it falls into water after being shot while it still has life in it, can one consume the meat of such an animal?
.....
- 4. If the trained dog eats from the hunted animal, what is the ruling?
.....
.....
.....
.....
- 5. If a trained falcon eats from the hunted animal, is the meat halaal to consume?
.....
.....
.....



6. Yaqoob goes hunting with his father. They use bows and arrows and rifles to hunt. Is this permissible? What else could they use?

.....

.....

.....

7. Read the statements. State whether the meat is halaal or not. Give reasons.

- a. The animal is shot with a bow and arrow, and tasmiyya has not been read.

.....

.....

.....

- b. Tasmiyya is read at the time of shooting, the animal is shot and injured. It then falls into a pool of water and dies.

.....

.....

.....

- c. Tasmiyya is read at the time of shooting and the animal dies immediately.

.....

.....

.....

Halaal and Haraam

For any animal to be halaal, zabah and tasmiyyah must be made and read by a Muslim.

Haraam Animals:

1. All such animals / birds which hunt their prey, i.e. predatory animals / birds e.g. lions, tigers, wolves, dogs, cats, hawks, eagles, falcons, etc.
2. It is also not permissible to eat scorpions, lizards, wasps, mules, ants, worms (even if found in fruits / food).
3. No part of a pig may be eaten or used (including its skin, etc).
4. Dead animals, animals slaughtered without the name of Allaah ﷻ being taken, strangled animals, animals which have died after falling from a high place, or by falling on other animals or animals that have been attacked by other animals are all not permissible to consume.

Halaal Animals

The following may be consumed after zabah (slaughtering)

1. Goats
2. Sheep
3. Oxen
4. Water buffaloes



5. Ostrich
6. Chickens
7. All other birds that are non-predatory e.g. pigeons, wild ducks, rabbits.
8. It is also permissible to consume locusts without slaughtering it.

Rules

1. It is permissible to eat the offals (i.e. the internal organs) of halaal animals.
2. The spleen may also be eaten.
3. The consumption of the following six things are makrooh even if the animal was slaughtered according to Shariah.
 - a. the private parts (male and female, front and rear)
 - b. the testicles
 - c. the gall bladder
 - d. the glands
 - e. the bladder

f. the marrow of the spinal vertebrae

The Fugaha have stated that these parts of an animal are makrooh tahreemee. They have also stated that the gravy, meat, etc. which is cooked together with any of the above mentioned six items is also impure and cannot be eaten.

4. The consumption of the blood that flowed from a slaughtered animal is haraam (not permissible).
5. Fowls or chickens which feed on dirt and filth should be quarantined for at least 3 days before they are slaughtered.
6. It is not permissible to purchase meat or meat products from non-Muslim vendors / outlets.
7. Crows that feed on dead animals are not permissible for consumption. However, crows that are herbivorous (e.g. mountain crows) may be eaten.
8. To eat horses is permissible, but it is preferable to abstain from doing so.
9. In the case of webbed-footed birds, eg. ducks, there is no need to remove the webbed portions before slaughtering.



10. It is not permissible to consume products that contain animal fat, or by-products of animals that have been slaughtered by non-Muslims.
11. The permissibility of rabbits for consumption is general and there exists no specification regarding whether it be pawed or clawed rabbits.

Marine Animals

All types of fish are permissible. They do not have to be slaughtered. However it is not permissible to eat dead fish found floating on the water.

Intoxicants

Hadeeth:

Every intoxicant is haraam

1. All intoxicants are haraam and impure, i.e. wine, beer, etc.
2. This includes all forms of drugs e.g. opium, dagga, cocaine, etc.
3. Any food that contains wine or derivatives of wine is also not permissible for Muslims to consume.
4. The sale, manufacturing, transporting and the dealing in intoxicants are totally forbidden.

Virtues:

Amr Ibn Absa رضي الله عنه reports that Nabee صلى الله عليه وسلم said:

Verily the best of deeds is a righteous and accepted Hajj or a righteous and accepted Umrah.

Aboo Hurairah رضي الله عنه narrated that Nabee صلى الله عليه وسلم said:

One Umrah recompensates (for sins committed) since the last Umrah.

Ibn Abbaas رضي الله عنه narrated that a woman, Umme Saleem came to the Messenger of Allaah صلى الله عليه وسلم and said:

O Rasoolullah صلى الله عليه وسلم, (my husband) Aboo Talha and his son have gone to perform hajj and left me behind.

Rasoolullah صلى الله عليه وسلم replied:

O Umme Saleem, to perform one Umrah in the month of Ramadhaan is equal in reward to a Hajj performed in my company.

Definition of Umrah:

The word Umrah refers to:

Donning the ihraam from the miqaat or Hil¹, performing Tawaaf of the Holy Kaabah and performing Sa'ee between Safa and Marwa.

A person who performs Umrah is called a **mu'tamir**.

1. The spelling 'Hil' has been given preference to the spelling 'Hill' so as to differentiate between the Arabic term and the English word.



Miscellaneous Laws Regarding Umrah

1. To make Umrah once in a lifetime is sunnatul-muakkadah.
2. To make Umrah in the month of Ramadhaan is mustahab.
3. It is makrooh to perform Umrah on the 9th, 10th, 11th, 12th and 13th of Dhul Hijjah. Besides these five days, Umrah may be performed at any other time of the year.
4. There are two **faraaidh** in Umrah:
 - a. Tawaaf.
 - b. Ihraam.
5. There are two **waaajibaat** in Umrah:
 - a. Sa'ee.
 - b. Halq (for males) or Qasr (for both males and females).

Method of Umrah

1. One should be in the state of Ihraam before passing the miqaat.
2. Miqaat is the boundaries around Makkah Mukarramah which one cannot pass without being in the state of ihraam. There are five such boundaries around Makkah Mukarramah.

3. Acts to be done before entering into a state of Ihraam are:

a. to perform a sunnah ghusl.

b. to physically don the ihraam.

Males should wear two pieces of unsewn cloth, and females should wear their normal clothes, except that their veils should not touch their face.



4. Thereafter perform two rakaats Salaatul Ihraam.

5. Make the niyyah as follows

اَللّٰهُمَّ اِنِّىْ اُرِيْدُ الْعُمْرَةَ فَيَسِّرْهَا لِيْ وَتَقَبَّلْهَا مِنِّىْ

O Allaah, I am intending to make Umrah so make it easy for me and accept it from me.



6. Then to recite the talbiyyah.

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،
إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ

"Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners."

7. The above should be done before passing the miqaat.
8. Whilst proceeding to Makkah, recite the talbiyyah abundantly.
9. Enter the Holy by city reading the appropriate duaa for entering.
10. After getting settled, perform wudhu and proceed to the Masjidul Haraam.
11. Enter the masjid from Baab-as-Salaam or Baab-ul Umrah, with the right foot, reading the duaa for entering the masjid and making niyyah for I'tikaaf.



21 twenty one

12. Make duaa upon first sighting the Kaabah. try to recite the masnoon duaa for this occasion as well.
13. Begin the Umrah by making tawaaf of the Kaabah with Ramal and Idhtibaa', starting at Hajarul Aswad.
 - Ramal:** A Sunnah act performed in the first three circuits of Tawaaf. It is a hurried walk but not a jog. Females are exempted.
 - Idhtibaa':** When males wear the upper sheet of their Ihram on the left shoulder; taking it through the right armpit.
14. Make istilaam.
 - Istilaam':** The sunnah act of kissing the black stone, al-Hajar al-Aswad, and touching the corner of the Ka'bah known as the Yamani corner during Tawaaf.
15. Start walking seven times around the Kaabah in an anti-clockwise direction.
16. Read the appropriate duaas whilst making tawaaf.
17. Perform two rakaat for the completed tawaaf behind Maqaam-al-Ibraaheem.



18. Then proceed to the Multazam and make duaa, as well as beg forgiveness for one's sins.
19. Thereafter drink Zam Zam water to one's fill, and make duaa once again.
20. Next, make istilaam of the Kabah once again and then proceed to Safa.
21. Climb the hill of Safa and face the Kaabah preferably from where it can be seen, then raise the hands, like in duaa, and recite the Tahleel, Takbeer, and Durood unto Nabee ﷺ and make duaa. After making duaa proceed to the hill of Marwa. On reaching Marwa make duaa as was done at Safa. At Safa or Marwa one should not make istilaam.
22. Males will run at a slow pace between the "meelain al akhdarain" (the two green pillars between Safa and Marwa). Females should walk normally.
23. Finally to come out of ihraam, perform halq (shaving of the head) for males and qasr (trimming of hair) of approximately 2.5cm (1 inch) for females.
24. Perform two rakaat of salaah-us-shukr for the opportunity to perform Umrah.
24. Give some sadaqah to the poor as compensation for any errors that might have occurred during the Umrah.



Worksheet

1. What is Umrah?

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2. What are the faraaidh of Umrah?

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3. How many waajibaat of Umrah are there? What are they?

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4. Provide a brief description of the method of performing Umrah.

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Answer the following questions:

1. If you could choose between buying a PlayStation 3 and going for Umrah, what would you choose? What are some of the virtues of going for Umrah?

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2. What does the word "Umrah" refer to?

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3. If a person is on the outside of the boundary of Makkah, they have donned their Ihraam, made their intention and performed their salaah, performed tawaaf of the Holy Kaabah and made Sa'ee between Safa and Marwa, is their Umrah valid? What are they called?

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4. Give the Shari status for the following scenarios.
- a. to make Umrah once in a lifetime.
.....
 - b. to make Umrah in the month of Ramadhaan.
.....
 - c. to perform Umrah on the 9th, 10th, 11th, 12th, 13th of Dhul Hijjah.
.....
 - d. Tawaaf and Ihraam of Umrah.
.....
 - e. Sa'ee and Halq or Qasr(males and females) in Umrah.
.....
5. When entering the Masjidul Haram which door should one preferably enter from?
.....
.....
6. When seeing the Kaabah for the first time, how should one react?
.....
.....
.....



6. Put the following statements in the correct order. Place the corresponding letters in the correct sequence in the box provided below.

- a. recite the dua when entering the holy city.
- b. wear the ihram before passing the miqaat.
- c. Make your niyyah before passing the miqaat.
- d. Perform Ghusl.
- e. Perform Salaatul Ihraam.
- f. Recite the talbiyyah whilst proceeding to Makkah.
- g. Recite the talbiyyah.
- h. Once settled, perform wudhu and proceed to the Masjidul Haram.

1	2	3	4	5	6	7	8



Zakaat

Rasoolullah ﷺ has said:

Zakaat is a (great and strong) bridge of Islaam.

Rasoolullah ﷺ said:

If a man pays the zakaat due on his property, it causes its evil effects to vanish.

The Following Benefits are also Derived:

1. Barakah in wealth.
2. Protection from loss.
3. Safety from calamities.
4. Security from seventy misfortunes.
5. It will serve as a shield against the fire of Jahannam.

Warnings for Non-Payment of Zakaat

Once Rasoolullah ﷺ saw gold bangles on the hands of two women. He inquired if they had discharged the Zakaat due on the bangles. They replied:

No.

Rasoolullah ﷺ then said:

Do you wish that on the day of Qiyaamah you be made to wear bangles of fire?

No.

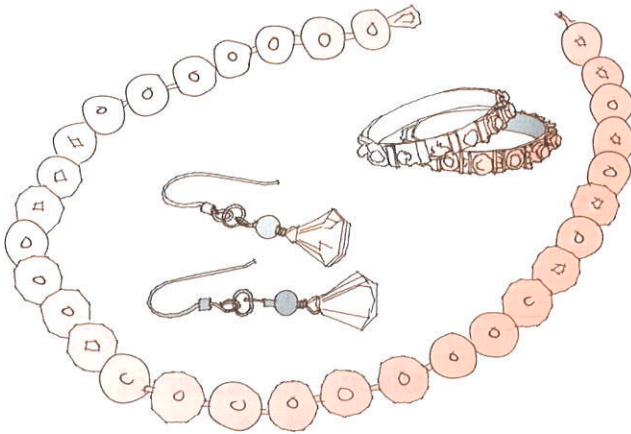


He then replied:

Discharge the zakaat due on them.

Items on which Zakaat is Payable

1. Money, in the form of cash.
2. Gold, irrespective of its form, i.e. jewellery, utensils, coins, etc.



3. Silver, irrespective of its form, i.e. jewellery, utensils, coins, etc.
4. Merchandise.
5. Income from shares or a partnership.



22 twenty two

6. Livestock.
7. Agricultural produce.
8. Mining products.

Nisaab

This refers to the amount of wealth which makes zakaat payable:

- Nisaab for gold is: 87,48 grams or more.
(If a person only owns gold)
- Nisaab for silver is: 612,36 grams or more.
(If a person only owns silver)
- Nisaab: find out the value of 87,48 grams of gold and the value of 612,36 grams of silver. The lesser of the two will be regarded as the amount of nisaab.
(If a person owns both gold and silver, or owns only cash, or owns gold, silver, and has cash on hand also.)

e.g. 87,48 grams of gold = R2,000.00 **more**
612,36 grams of silver = R650.00 **lesser**

The lesser of the two is the value of silver i.e. 650.00.



Worksheet

1. Mention one benefit derived from fulfilling the obligation of zakaat.

.....

.....

.....

2. On which objects from the list below is zakaat payable.

Tick the correct one.

kitchen utensils	<input type="checkbox"/>	cash money	<input type="checkbox"/>
mining products	<input type="checkbox"/>	personal car	<input type="checkbox"/>
household furniture	<input type="checkbox"/>	gold	<input type="checkbox"/>
personal house	<input type="checkbox"/>	livestock	<input type="checkbox"/>
income from shares	<input type="checkbox"/>	clothing	<input type="checkbox"/>
and partnerships	<input type="checkbox"/>	stationery	<input type="checkbox"/>
agricultural produce	<input type="checkbox"/>	food	<input type="checkbox"/>

3. What is the nisaab for gold and silver?

gold grams

silver grams

4. In the following examples calculate which value will be considered as nisaab, if a person owns only cash.

a. 87,48g of gold	=	R5 000.00
612,36g of silver	=	R3 255.00
nisaab is	=	R.....



- b. 87,48g of gold = R3 255.00
612,36g of silver = R5 000.00
nisaab is = R.....
- c. 87,48g of gold = R2 888.00
612,36g of silver = R2 300.00
nisaab is = R.....
- d. 87,48g of gold = R2 300.00
612,36g of silver = R2 888.00
nisaab is = R.....

Answer the following questions:

1. Bilaal has collected a lot of money after Eed. What advice concerning the importance of Zakaat would you give him?
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.....
2. Your sister has a pair of gold bangles. She has forgotten that she needs to pay zakaat on them. What advice concerning the non-payment would you give her?
.....
.....
.....
.....
.....



3. What does nisaab refer to?

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4. Arshaad has more than 612,36 grams of silver. He says that he must pay Zakaat on the silver. Is this true?

.....

5. Ayesha has 60,7grams of gold. She is not sure whether or not zakaat must be paid. What would you say to her?

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7. How would you calculate the amount of cash that one needs to have for zakaat to be paid?

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