### CONTENTS

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ELEMENTS OF ISLAM</td>
<td>03</td>
</tr>
<tr>
<td>ISLAMIC LAWS</td>
<td>04</td>
</tr>
<tr>
<td>TAHAARAH</td>
<td>05</td>
</tr>
<tr>
<td>NAJAASAAT</td>
<td>07</td>
</tr>
<tr>
<td>ISTINJAA</td>
<td>08</td>
</tr>
<tr>
<td>WUDHOO</td>
<td>10</td>
</tr>
<tr>
<td>GHUSL</td>
<td>11</td>
</tr>
<tr>
<td>TAYAMMUM</td>
<td>12</td>
</tr>
<tr>
<td>HAIDH AND NIFAAS</td>
<td>13</td>
</tr>
<tr>
<td>SALAAM</td>
<td>15</td>
</tr>
<tr>
<td>ARKAANUS SALAAM</td>
<td>16</td>
</tr>
<tr>
<td>PRE-SUNAN OF SALAAM</td>
<td>17</td>
</tr>
<tr>
<td>FACTORS WHICH INVALIDATE SALAAM OR MAKE IT MAKROOH</td>
<td>19</td>
</tr>
<tr>
<td>ANNAWAAFIL</td>
<td>20</td>
</tr>
<tr>
<td>SALAATUL JAMA’AH</td>
<td>21</td>
</tr>
<tr>
<td>TYPE OF FOLLOWER</td>
<td>22</td>
</tr>
<tr>
<td>SALAATUL MUSAFIR</td>
<td>23</td>
</tr>
<tr>
<td>SALAATUL JUMU’H</td>
<td>24</td>
</tr>
<tr>
<td>EID SALAAM</td>
<td>25</td>
</tr>
<tr>
<td>SALAATUL JANAZAH</td>
<td>26</td>
</tr>
<tr>
<td>ZAKAAT</td>
<td>27</td>
</tr>
<tr>
<td>ZAKAAH OF FITR</td>
<td>28</td>
</tr>
<tr>
<td>SAWM</td>
<td>30</td>
</tr>
<tr>
<td>HAJJ AND UMRAH</td>
<td>32</td>
</tr>
<tr>
<td>CONDITIONS FOR TAWAAF AND SA’EE</td>
<td>33</td>
</tr>
</tbody>
</table>

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LESSON 1
ELEMENTS OF ISLAAM

ISLAAM
It refers to submitting oneself to the teachings brought by the Prophet Sallalahu Alaihi Wa Sallam abiding by the commands and refraining from the prohibitions.

ELEMENTS OF ISLAAM
There are four elements of Islaam. They are as follows:
1. Al-Qur’aan
2. Al-Hadeeth
3. Al-Ijmaa’
4. Al-Qiyaas

AL-QUR’AAN
The sacred scripture of Allaah Subhanahu Wa Ta’ala, which was revealed to the last and final Prophet; Muhammad Sallalahu Alaihi Wa Sallam. The book guides people to their religious and worldly affairs. It teaches man how to get preparation for the eternal life.

AL-HADEETH
The statements and practices of the Nabee Sallalahu Alaihi Wa Sallam which explain the Qur’aanic teachings and direct mankind to those instructions.

AL-IJMAA’
The term Ijmaa’ is used for the unanimity of the Ulamaa on a religious matter in a way that the majority of Muslims approve that unity.

AL-QIYAAAS
It refers to comparing a matter, which bears no clear Islaamic evidence, with a similar one on the basis of having common Illah-ground for Hukm-ruling.

QUESTION
1. What is Islaam?
2. What are the elements of Islaam?
3. What is Qur’aan?
4. What is Hadeeth?
5. What is Ijmaa’?
6. What is Qiyaas?
LESSON 2
ISLAMIC LAWS

There are five types of Islamic laws. They are follows:

1. Al-Fardh
2. Assunnah
3. Al-Haraam
4. Al-Makrooh
5. Al-Mubaah

AL-FARDH
It is such a law that whoever abides by it will be rewarded, and whosoever neglects it will be punished. Fardh and Wajeeb always imply the same meaning except in the chapter of Hajj.

ASSUNNAH
It is an instruction that there is reward for one who follows it. But there is no punishment for one who does not act upon it. Sunnah, Mandoob and Mustahaab are of the same meaning.

AL-HARAAM
It is such an act that whoever abstains from committing it will be rewarded, and whoever commits it will be punished.

AL-MAKROOH
It refers to such a deed that whoever refrains from committing it will be rewarded. But there is no punishment for one who commits it.

AL-MUBAAH
It is an act that there is no reward for one who observes it nor there is any punishment for a person who leaves it off.

TYPES OF FARDH
Fardh is of two types:

1. Fardh Al-Ain
2. Fardh Al-Kifaayah

FARDH AL-AIN
It is an injunction which is necessary for every sane and adult to abide by individually. If some people perform this command then it will not be accomplished from the rest.

FARDH AL-KIFAAYAH
It is such a ruling which is necessary for every sane and adult to observe individually. But if some people perform it then this obligation will be accomplished from the rest.

AL-MUKALLAF
This term refers to every individual who is adult and sane.
QUESTION
1. How many Islaamic laws are there and what are they?
2. What is Fardh?
3. What is Sunnah?
4. What is Haram?
5. What is Makrooh?
6. What is Mubaah?
7. How many types of Fardh are there?
8. What is Fardh Al-Ain?
9. What is Fardh Al-Kifayah?
10. Who is regarded as Mukallfah?

LESSON 3
TAHAARAH¹
It is a specific method of cleansing which is conditional for the validity of Salaah. There are two types of cleanliness; cleanliness from Hadath-invisible impurity and cleanliness from Khabath-visible impurity.

TAHAARAH FROM HADATH
It is to cleanse oneself performing Wudu-ablution, Ghusl-bath or Tayammum, an alternative of the former two.

TAHAARAH FROM KHABTH
It is to cleanse oneself after Istinjaa-answering to the natural calls, and remove impurity from one’s body, clothes and place (of prayer).

TYPES OF MUTAHHIRAAT²
The following four can be used for cleansing.
1. Clean water
2. Clean soil
3. Clean stone
4. Currying (skin)

TYPES OF WATER
There are three types of water.
1. Water which is clean itself and can be used for cleansing
2. Water which is clean itself but cannot be used for cleansing
3. Water which is polluted

¹ Cleanliness
² Thing which can be used for cleansing
WATER WHICH IS CLEAN AND CAN BE USED FOR CLEANSING
All types of rain and spring-water, which have not changed any of their qualities because of having been mixed with something that can pollute them. Like seawater, river-water, ice-water, snow-water and similar water.

WATER THAT HAS CHANGED BUT CAN BE USED FOR CLEANSING
Water, which has changed any or all of its qualities because of having been mixed with something that cannot pollute it, is of five types.

1. Water that has changed because of its being stagnant for a long period or due to its being birth place of fish and frogs.
2. Water which has changed because of the place where it is standing, the channel it flows through or having been mixed with clay or salt.
3. Water that has changed because of having been mixed with something impossible to avoid it, like the leaves of tree which fall on water through wind.
4. Water that has changed due to the colour of port which has been painted, tar for instance.
5. Water which has changed because of the impurity that is laying nearby. A stinking corpse for instance, laying next to water and water changes its quality due to getting mixed with odour through wind. Or water that has changed because of getting mixed with something which cannot be separated such as oil or fat.

WATER CLEAN ITSELF BUT CANNOT BE USED FOR CLEANSING
There are three types of water which are clean themselves but they cannot be used for cleansing.

1. Water which has changed completely because of having been mixed with something pure which is not an integral part of water nor is it laying nearby, like sugar and honey.
2. Little quantity of water that has already been used for cleansing.
3. Water that has been extracted from any tree by rinsing, boiling or any similar method, such as rose and coconut-water.

POLLUTED WATER
Polluted water is of two types.

1. Water which has changed any of its qualities because of falling something impure into it, whether the impurity is in little or large quantity.
2. Water which is little in quantity will be polluted when something impure falls into it, even if water has not changed any of its qualities.

QUESTION

1. What is Tahaarah?
2. What does Tahaarah from Hadath mean?
3. What does Tahaarah from Khubth stand for?
4. How many types of objects can be used for cleansing?
5. What type of water is clean and can be used for cleansing?
6. What type of water is considered changed, but clean itself?

---

1 There are three qualities of water; colour, smell and taste.
There are three types of impurity.
1. **Mughalladhah**
2. **Mukhaffafah**
3. **Mutawassitah**

**MUGHALLADHAH**
It is dog, pig and their saliva, mucus and sweat. The kids of these two animals, even if they are born by coupling of a pure animal are also amongst the *Mughalladhah*.

**METHOD OF CLEANSING MUGHALLADHAH**
The object which is polluted by this impurity must be washed seven times; six times with pure water and one time with pure clay after removing the impurity.

**MUKHAFFAFAH**
It is the urinal of a suckling baby before it reaches the age of two years.

**METHOD OF CLEANSING MUKHAFFAFAH**
The place which is polluted by this kind of impurity must be sprinkled with water till it gets wet.

**MUTAWASSITAH**
There are two types of *Mutawassitah*.
1. **Hukmiyyah**
2. **Ainiyyah**

**HUKMIYYAH**
It is an impurity which does not get any shape, taste, colour or smell, like the urinal other than that of suckling baby when it dries leaving no sing behind.

**METHOD OF CLEANSING HUKMIYYAH**
The place or object which is polluted by this impurity will be regarded pure when it is washed, even one time with clean water.

**AINIYYAH**
It is an impurity which gets shape, taste, colour or smell such as stool, dung, blood, pus, vomit, intoxicant liquor, *Mazi,* \(^2\) *Wadi,* \(^3\) all types of dead carcasses except man, fish and grasshopper, milk of any unlawful alive animal and the portion separated from the body of any living animal except man, fish and grasshopper.

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1 Impurities
2 *Mazi* is a liquid which discharges through urethra because of sexual excitement
3 *Wadi* is a fluid that comes out through urethra mostly after urine due to sickness
METHOD OF CLEANSING AINIYYAH
The place or objected which is polluted by this impurity must be washed with clean water till the impurity removes complexly. No matter if the trace of impurity remains on the place or clothes and it can hardly be removed.

METHOD OF CLEANSING WINE
It will be considered pure when it turns into vinegar.

METHOD OF CLEANSING SKIN
The skin of animal will be regarded as clean after it has been tanned except the skin of dog, pig and their offspring, even if they are born by the combination of a lawful animal.

QUESTION
1. How many types of Najaasaah are there?
2. What is Najaasah Mughalladha?
3. What is the method of cleansing Muhalladha?
4. What is Najaasah Mukhaffafah?
5. What is the method of cleansing Najaasah Mukhaffafah?
6. How many types of Najaasah Mutawassitab are there?
7. What is Najaasahtul Hukmiyyah?
8. What is the method of cleansing Najaasatul Hukmiyyah?
9. What is Najaasatul Ayniyyah?
10. What is the method of cleansing Najaasatul Ayniyyah?
11. Write down the method of purifying win?
12. Explain the method of purify the skin of animal?

LESSON 5
ISTINJAA
Istinjaa is an act of purifying polluted private parts after using toilet whether with the help of water, stone or similar objects.

METHOD OF MAKING ISTINJAA
Wipe the outward of private part with three clean stones in order to remove the impurity. Thereafter, wash the private part with clean water to take out the trace of impurity. It is permissible to make Istinjaa with any of the two objects, but using water is better.

CONDITIONS FOR MAKING ISTINJAA WITH STONE
1. The impurity must not get dry nor does it spread.
2. The stone must be free from impurity.
3. The impurity must not exceed the private part
4. The stone or its alternate must be dry and clean. It can serve the purpose of removing impurity.
ALTERNATIVE OBJECT TO STONE
Every clean inanimate which is not regard sacred can be used as an alternative to stone, paper and wood for instance.

ACTS THAT ARE SUNNAH IN ISTINJAA
1. To enter the toilet with the left foot and come out with the right one.
2. To recite the following Du’aa before entering:
   بسم الله أذون بال من الخبث و الخبائث
   (Transliteration: Bismillah, Aau’zubillahi Minal-Khubsi Wal-Khabaayees)
   (Translation: In the name of Allaah, I seek refuge with Allaah from the male and female evil devils.)
   When coming out from the toilet read this Du’aa:
   الحمد لله الذي اذهب عنى الذى و عافاني
   (Transliteration: Alhamdulillahillazee Azhaba Annil-Azzaa Wa Aafaanee)
   (Translation: All praise is due to Allaah who has taken away from me harmful substances and granted me relief.)
3. To relieve (when a toilet is not available) in privacy where one cannot be seen nor can the sound and odor of excrement be heard and smelled.
4. To use the left hand for making Istinjaa and wash it before and after relieving.
5. To safeguard oneself from the droplets of urine and stool.

ACTS THAT ARE MAKROOH IN ISTINJAA
1. To urinate in water which is in a large quantity
2. To take something which carries the name of Allah inside the toilet
3. To face Qiblah1 or turn the back towards it
4. To face the direction of wind
5. To speak beside asking for something to remove impurity
6. To spit without any necessity
7. To look towards the sky.
8. To relieve under a fruit-bearing tree or at the shade of a tree where people sit.

QUESTION
1. What is Istinjaa?
2. What is the method of making Istinjaa?
3. What are the conditions for making Istinjaa with stone?
4. What acts are Sunnah in Istinjaa?
5. What acts are Makrooh in Istinjaa?

1 The direction faced in Salaah is called Qiblah
LESSON 6
WUDHOO

CONDITIONS FOR WUDHOO
There are five conditions for the validity of Wudhoo. The conditions are as follows:
1. To be a Muslim
2. To be sound
3. The parts of body which are washed in Wudhoo must be free from any object that prevents water from reaching the entire parts such as candle, fat and discharge collecting in eye corners.
4. To not regard any Fardh of Wudhoo as Sunnah

ACTS THAT ARE OBLIGATORY IN WUDHOO
There are six practices in Wudhoo which are necessary to follow. The practices are as follows:
1. To make the intention of Wudhoo before washing the face
2. To wash the whole face from the hair of the forehead to below the chin and from one earlobe to another
3. To wash both the hands including the elbows and the fingertips covered by the long nails
4. To make Masah of some part of head, even if there is no hair. It will not suffice to make only Masah of long hair follows from head.
5. To wash both the feet including the ankles and the heals
6. To maintain proper sequence in washing the above-mentioned four parts

ACTS THAT ARE SUNNAH IN WUDHOO
There are many Sunan acts in Wudhoo. Few of them are as follows:
1. To recite Bismillah
2. To wash both the hands up to the wrists before putting them into the container
3. To use Miswaak
4. To gargle
5. To rinse the nose
6. To make Masah of the complete head
7. To make Masah of the both outer and inter parts of ears
8. To make Khilaal of the fingers of hands and feet
9. To make Khilaal of the thick beard
10. To shake the ring
11. To wash the right hand first
12. To repeat every action three times
13. To wash the next part before the previous one gets dry
14. To rub the parts while washing
15. To read the Du’aa after completing the Wudhoo

ACTS THAT ARE MAKROOH IN WUDHOO
The following four acts are Makrooh in Wudhoo:
1. To use water more than necessity

1 Ablution
2. To seek someone’s assistance for making *Wudhoo* without any valid reason
3. To wash the specific parts more than thrice
4. To dry out the body

**ACTS THAT INVALIDATE WUDHOO**
Acts that can invalidate one’s *Wudhoo* are of four types.
1. Whatever comes out from any of the private parts
2. Losing sense by drinking, sickness, fainting or sleeping in a way that the rumps are not attached with the ground
3. Touching the hands of *Ghair-Mahram* from opposite sex without any barrier
4. To touch the private part of someone with the palm or fingertips

**QUESTIONS**
1. How many conditions are there for *Wudhoo*?
2. How many *Farayeedh* are there in *Wudhoo*?
3. How many acts are *Sunnah* in *Wudhoo*?
4. How many acts are *Makrooh* in *Wudhoo*?
5. What are the factors that can invalidate one’s *Wudhoo*?

**LESSON 7**
**GHUSL**

**FACTORS THAT MAKE GHUSL OBLIGATORY**
There are six factors that make *Ghusl* obligatory. The factors are as follows:
1. To get glans of male’s private part into female’s private one
2. To discharge semen
3. To occur death to a Muslim who has not been martyred
4. To experience the menstrual course
5. To flow blood after childbirth
6. To give birth to a child

**FACTORS THAT ARE OBLIGATORY IN GHUSL**
The below mentioned two acts are compulsory in *Ghusl*:
1. To make intention when washing the first part of the body
2. To let water reach the entire body and the roots of hair

**ACTS THAT ARE SUNNAH IN GHUSL**
There are many *Sunnah* acts in *Ghusl*. Some of them are as follows:
1. To make *Istinjaa*
2. To perform *Wudhoo* before taking a bath
3. To rub the body
4. To begin with the right and side of the body
5. To pour water three times
6. To wash the next part of the body before the former gets dry

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1 One whom is permitted to marry
2 The portion where circumcision is performed
CONDITIONS FOR GHUSL
The factors that are conditional for the validity of *Wudhoo* are conditional for the validity of *Ghusl* as well.

ACTS THAT ARE MAKROOH
The acts which are *Makrooh* in *Wudhoo* are also *Makrooh* in *Ghusl*.

QUESTIONS
1. What makes *Ghusl* obligatory?
2. How many *Faraayeedh* are there in *Ghusl*?
3. What acts are *Sunnah* in *Ghusl*?
4. What are the conditions of the validity of *Ghusl*?
5. What acts are *Makrooh* in *Ghusl*?

LESSON 8
TAYAMMUM
It is to rub the face and both the hands with clean soil in a specific manner. *Tayammum* is an alternative of *Wudhoo* and *Ghusl*.

FACTORS THAT MAKE TAYAMMUM PERMISSIBLE
1. Absence of water
2. Fear of using water
3. Being in need of water even for the drinking of a domestic animal, if water is used

CONDITIONS FOR TAYAMMUM
The following are the conditions for the validity of *Tayammum*:
1. To search water before performing *Tayammum*
2. To make intention of performing *Tayammum* with clean and dusty soil
3. To make *Tayammum* after the time of *Salaah* has begun
4. To perform *Tayammum* for every *Fardh Salaah

FACTORS THAT ARE COMPULSORY IN TAYAMMUM
1. To make intention of obtaining purity for performing *Fardh Salaah*
2. To strike the both palms twice on the ground and make the *Masah* of face and both hands including the elbows
3. To rub the dust on the parts of body where *Masah* is made
4. To maintain proper order in performing *Tayammum*

FACTORS THAT INVALIDATE TAYAMMUM
The below-mentioned factors will invalidate *Tayammum*:
1. All the acts which invalidate *Wudhoo* will invalidate *Tayammum* as well
2. Sighting of water before commencing *Salaah*
3. The apostasy

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1 One is sick and fears that he will get more sick if he uses water or it will cause harm to his body
COMBINING WUDHOO AND TAYAMMUM

One who gets injury or pimple on any part of one’s body, one has to make the Masah of the wounded or pimpled part and wash the rest.

ONE WHO GETS PLASTER OR BANDAGE

A person who gets a plaster or a bandage on any parts of his body then he should perform Tayammum and make Masah over the plaster or bandage. If the plaster or bandage is on a portion where Tayammum is not performed, and it has been put on in the state of Tahaarah and the Masah was made, there is no need to repeat the Masah while making Tayammum. But if the plaster or bandage is on a part which is rubbed in the Tayammum, and it has not been put on in the state of Tahaarah then the Masah that made after putting the bandage or plaster will not suffice. It must be repeated when making Tayammum.

QUESTIONS

1. What is Tayammum?
2. What makes Tayammum permissible?
3. Explain the conditions for the validity of Tayammum?
4. What are the Faraayeedh of Tayammum?
5. What invalidates Tayammum?
6. Who can combine Wudhoo and Tayammum?
7. What is the ruling concerning a person who has a bandage or plaster?

LESSON 9

HAIDH AND NIFAAS

The blood flows from woman’s womb is of three types; 1) Haidh 2) Nifaas 3) Istihaadhah

HAIDH

It is the blood which normally flows from the uterus of a nine year-old girl.

NIFAAS

It is the blood that flows from woman’s womb after childbirth

ISTIHAADHAH

The blood which discharges from woman’s organ because of some illness is known as Istihaadhah.

PERIOD OF HAIDH

The minimum period of Haidh is one day and night while the maximum duration is fifteen days and nights. The blood which flows for more then fifteen days and nights is the blood of Istihaadhah.

PERIOD OF HAML

The minimum duration of pregnancy is six months and the maximum is nine months.

1 Pregnancy
PERIOD OF NIFAAS
The minimum period of *Nifaas* is a short span of time while the normal period is forty days and nights. The maximum duration is sixty days. The blood which exceeds sixty days will be regarded as the blood of *Istihaadah*.

RITUALS FORBIDDEN IN THE STATE OF HADTH ASGHAR ¹
The following rituals are forbidden for one who is in the state of minor impurity.
1. To perform *Salaah*
2. To make *Tawaaf*
3. To touch the Glorious *Qur’aan* or carry it (without any cover)

RITUALS FORBIDDEN FOR JUNIBI²
The following worships are prohibited in the state of major impurity.
1. To perform *Salaah*
2. To make *Tawaaf* of the *Ka’bah*
3. To touch the Glorious *Qur’aan* or carry it
4. To recite the Glorious *Qur’aan*
5. To enter *Masjid*

ACTS FORBIDDEN FOR HAIDHAH AND NUFASAHH
The following are forbidden in the state of *Haidh* and *Nifaas*.
1. To perform *Salaah*
2. To make *Tawaaf* of the *Ka’bah*
3. To touch or carry the Glorious *Qur’aan*
4. To recite the Glorious *Qur’aan*
5. To enter *Masjid*
6. To keep fast
7. To enjoy any part of one’s wife from navel to knees.

QUESTIONS
1. How many types of woman’s blood are there?
2. What is *Haidh*?
3. What is *Nifaas*?
4. What is *Istihaadah*?
5. How long is the period of *Haml*?
6. What is the period of *Nifaas*?
7. What worships are forbidden in the state of *Hadth Asghar*?
8. What rituals are forbidden in the state of *Janaabah*?
9. What things are forbidden in the state of *Haidh* and *Nifaas*?

¹ *Hadth Asghar* means minor impurity which necessitates *Wudhoo*
² One who is in the state of major impurity that makes *Ghusl Fardh*
LESSON 10
SALAAH

FIVE DAILY SALAAH
Five Salaah in a day are obligatory for every sane and adult Muslim. Whoever denies the obligatory of Salaah will be regarded as Kaafir-disbeliever. Children should be commanded to perform Salaah when they reach the age of seven. They must be punished if they neglect it at the age of ten.

CONDITIONS FOR THE VALIDITY OF SALAAH
1. Purification from both major and minor impurities
2. Purification of body, clothes and place of performing Salaah
3. Covering of Al-Aurah
4. Facing the Qiblah
5. Performing Salaah at their prescribed times

AL-AURAH
It refers to covering some specific parts of the body. The Aurah of man is from navel to knees and the Aurah of woman is the whole body except face and palms.

TIMES OF SALAAH
Time of Subh
It is from early dawn up to sunrise.

Time of Zuhr
It begins when the sun passes through its meridian and ends when the shadow of an object becomes the same size of the object beside the shadow that was cast at zenith.

Time of Asr
It commences when the shadow of an object appears double of the object and ends when the sun sets.

Time of Mughrib
It begins when the sun completely sets and ends when all redness disappears from the western horizon.

Time of Ishaaw
It begins when all redness disappears from the western horizon and ends when early dawn appears.

TIMES WHEN NAFL SALAHAH IS MAKROOH
It is Makrooh to perform any Nafl Salaah beside Makkah during the following times:
1. After Subh Salaah (Fajr) till the sun rises
2. At the time of sun-rising till it rises at least equal to the height of a spear
3. At midday when the sun is at its zenith until it moves from its position except Friday
4. After Asr Salaah till the sun sets completely
QUESTIONS
1. What is the ruling concerning five daily Salaah?
2. What are the conditions for the validity of Salaah?
3. What is Al-Aurah?
4. Mention the times of five daily Salaah?
5. What are the times when Nafl Salaah is Makrooh?

LESSON 11
ARKAANUSSALAAH
There are thirteen compulsory acts in Salaah. They are as follows:
1. To make the intention of Salaah when saying Allahu Akbar at the beginning of Salaah
2. To stand upright in Fardh Salaah, if capable
3. To say Allahu Akbar at the beginning of Salaah
4. To recite Al-Faatihah
5. To make Ruku’ calmly and unhurriedly
6. To stand up erect after Ruku’
7. To make two Sajdaah
8. To sit between two Sajdaah
9. To sit at the end of Salaah
10. To read Tashahhud in the final sitting
11. To read Durood in the final sitting
12. To perform every part of Salaah in proper order
13. To end Salaah by making first Salaam

CONDITIONS FOR NIYYAH
1. To define Salaah while intending and make the intention of Fardh as well, if it is a Fardh
2. To define Salaah while intending and make Qazaa of it when missed, if it is amongst such Nawaafil which is performed at an appointed time or for a particular reason
3. To make only intention of Salaah, if it is a general Nafl

CONDITIONS FOR SURAH AL-FAATIHAH
1. To maintain correct sequence
2. To recite one Aayah after another without any delay
3. To pronounce correctly every letter which has a Tashdeed upon it
4. To not make such mistake which changes the meaning
5. To recite in a manner that one can hear one’s recitation
6. To not add any word which is beside the words of the Glorious Qur’aan

CONDITIONS FOR RUKU’
1. To bow down by placing both the hands on the knees

Essential parts of Salaah
Such as Eid Salaah, Sunnah followed by five daily Fardh, Salaah for dropsy

1 Essential parts of Salaah
2 Such as Eid Salaah, Sunnah followed by five daily Fardh, Salaah for dropsy
2. To bow down by keeping back and head straight and at the same level

CONDITIONS FOR SAJDHAH
1. To make Sajdah with the help of seven parts of the body
2. To keep the forehead disclosed
3. To not make Sajdah on such a thing that moves while prostrating

QUESTIONS
1. How many compulsory acts are there in Salaah?
2. What are the conditions for Niyyah?
3. What are the conditions for Suratul Faatihah?
4. What are the conditions for Ruku’?
5. What are the conditions for Sajdah?

LESSON 12
PRE-SUNAN OF SALAAH
The following acts are Sunnah before commencing Salaah.
1. To give Adhaan for all five daily Salaah at their prescribed times during both residing and journey except Fajr. It is Sunnah to give two Adhaan for Fajr. The first one is to be given after midnight while the second one should be given after dawn.
2. To give Iqaamah just before performing the Fardh Salaah.
3. To use Miswaak. It is Sunnah to do Miswaak at any time except fasting person. He is not permitted to do Miswaak after Zawaal.
4. To place an object in front in order to prevent someone passing by the front.

SUNNAH AFTER COMMENCING SALAAH
There are two types of Sunnah in Salaah; Ab’aadh-part of Salaah and Haiaat-form of Salaah.

AB’AADH OF SALAAH
There are seven Ab’aadh-parts of Salaah. Whoever misses any of them will have to make Sajdhah Assawah at the end of Salaah. The Ab’aadh are as follows:
1. To sit for the first sitting
2. To read Tashahhud in the first sitting
3. To read Durood in the first sitting
4. To send durood to the Prophet Sallalahu Alaihi Wasallam and his family in the final sitting
5. To read Du’aa Al-gunoot in Fajr Salaah, and in Witr only during the second half of Ramadhaan
6. To read Qunoot in standing position
7. To send Durood to the Prophet Sallalahu Alakih Wasallam, his family and the companions while reading Qunoot

Toes of both feed, knees, palms, face-nose and forehead
SUJOOD ASSAHW
It is to perform two Sajdah at the end of Salaah after reading Tashahhud and before making Salaam.

FACTORS THAT MAKE SUJOOD ASSAHW COMPULSORY
1. To not perform any Ab’aadh of Salaah
2. To do something by mistake which invalidates Salaah if done purposely, like uttering a single letter by mistake
3. To have doubt about Rakaaat. If one has doubt concerning the Rakaaat he has performed then he should complete his Salaah on the basis of the Rakaaat he has no doubt about and make Sajdah Assahw at the end of Salaah.
4. To perform any Qauli Rukn, which does not invalidate Salaah in wrong place such as re-reciting Surah Al-Fatiha in Ruku’, Sujood or in Juloos

HAIAAT OF SALAAH
There are many Haiaat-forms of Salaah. Few of them are as follows:
1. To raise both hands up to the shoulders when saying Allahu Akbar at the beginning of Salaah, while going to Ruku’, coming up from Ruku’ and standing up from the first sitting of Tashahhud
2. To fold the hands placing the right below the chest
3. To read the opening Du’aa; Thanaa
4. To recite Taawudh
5. To recite any Surah after reciting Surah Al-Faatiha. This is only for Imaam. The followers should listen to Imaam’s recitation
6. To recite a loud in Jehree Salaah and soft in Sirree Salaah
7. To read Takbeerat when coming up from Ruku’ and Sajdah and while bowing down for Ruku’
8. To read Tasbeeh in Ruku’ and Sujood
9. To say Aameen at the end of Surah Al-Faatiha
10. To say Sami’Allahuliman Hamidah, Rabbanaa Walakal Hamd when coming up from Ruku’
11. To sit on the left leg in all sittings
12. To sit for the final sitting placing the back flat on the ground and keeping the right foot upright while the toes are facing the direction of Qiblah
13. To place both the hands on the thighs in a manner that the fingers of left hand are left open while the fingers of right one are kept closed except the index finger
14. To make the second Salaam

DIFFERENCE BETWEEN MALE AND FEMALE’S SALAAH
There are four differences between the Salaah of man and woman. The differences are as follows:
1. Man has to keep his arms away from his ribs in Ruku’ while woman has to keep her arms close to the side of her body.

1 Part of Salaah which is performed by reading like Surah Al-Faatiha
2 Fajr, Maghrib, Isha, Jumu’ah, Eid, Taraaweeh
3 Zuhar, Asr,
2. Man has to keep his stomach away from his thighs in *Sujood* whereas woman should bend her body in such a manner that the stomach touches the thighs.

3. Man must recite aloud in *Jehree Salaah* while woman has to recite soft in every *Salaah* especially when she is performing *Salaah* in presence of an *Ajnabee*.\(^1\)

4. Man should read *Subhaanallah* in order to remind *Imaam* when he makes any mistake whilst woman should only clap her hands.

**QUESTIONS:**

1. How many pre-*Sunan* of *Salaah* are there?
2. How many *Sunan* are there in *Salaah*?
3. How many *Ab’aadh* are there in *Salaah*?
4. What is *Sujood As-Sahw*?
5. What makes *Sajdah Sahw* necessary?
6. How many *Haiaat* are there in *Salaah*?
7. What are the differences between male and female’s *Salaah*?

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**LESSON 13**

**FACTORS WHICH INVALIDATE SALAAH OR MAKE IT MAKROOH**

**FACTORS WHICH INVALIDATE SALAAH**

1. To pass gas
2. To make delay in cleansing impurity when it falls on the body or clothes
3. To delay in covering *Aurah* when it is exposed
4. To utter a word knowingly
5. To eat purposely something that invalidates fasting
6. To eat something in large quantity by mistake
7. To put three steps continuously even by mistake
8. To walk
9. To jump
10. To add something intentionally which is not the part of *Salaah*
11. To laugh aloud
12. To change the *Niyyah*
13. To leave out any *Rukn* or *Shart* of *Salaah*

**FACTORS THAT MAKE SALAAH MAKROOH**

There are many *Makrooh* acts in *Salaah*. Some of them are as follows:

1. To look on either side by turning the neck without any necessity
2. To look towards the sky
3. To stand on one leg or place the one in front and the other behind or join the both together
4. To spit
5. To blow the nose
6. To recite aloud in *Sirree* and soft in *Jahree Salaah*
7. To perform *Salaah* at graveyard
8. To perform *Salaah* when one needs to answer to the calls of nature or pass gas
9. To keep the head uncovered

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\(^1\) One whom marriage is permitted
10. To perform Salaah when one is extremely hungry for food and it has been served.
11. To crack the fingers or intertwine them.

QUESTIONS
1. What factors invalidate Salaah?
2. What things are Makrooh in Salaah?

LESSON 14
ANNAWAAFIL

There are two types of Nawafa'il; Rawaatib and Ghair Rawaatib.

RAWAATIB
It refers to the Nawafa'il which are followed by the five daily Fardh Salaah. There are two types of Rawaatib; Muakkadah and Ghair Muakkadah.

RAWAATIB MUAKKADAH
They are ten Rakaats of Rawaatib Muakkadah. The detail of the Rakaat is as follows:
2 Rakaats before the Fardh of Fajr Salaah
2 Rakaats before and 2 Rakaats after the Fardh of Dhuhr
2 Rakaats after the Fardh of Maghrib
2 Rakaats after the Fardh of Isha.

RAWAATIB GHAIR MUAKKADH
There are eight Rakaats of Rawaatib Ghair Muakkadah. The Rakaats are as follows:
2 Rakaats before the Fardh of Dhuhr
4 Rakaats before the Fardh of Asr Salaah by two Salaam
2 Rakaats before the Fardh of Isha Salaah

GHAIR RAWAATIB
It refers to the Nawafa'il which are not followed by the five daily Fardh Salaah. They are as follows:
1. Witr. It is performed after Isha Salaa. The minimum Raka' is one and the maximum is eleven.
2. Taraaweeh. This Nawafa'il is performed after Isha Salaa during the month of Ramadhaan. It consists of 20 Rakaats by 10 Salaam.
3. Salaatudh-Dhuhaa. The minimum number of Rakaat is two while the maximum is eight. The time of this optional prayer commenced after sunrise and ends when the sun passes through its meridian.
4. Tahiyyatul Masjid. It is to perform 2 Rakaats immediately on entering the Masjid before sitting.
5. Salaah of two Eids-Eidul Fitr and Eidul Adhaa
6. Salaah of two eclipses-eclipse of the sun and the moon.

1 Optional prayers
QUESTIONS
1. How many types of Nawaafil are there?
2. What are Rawaatib?
3. What are Ghair Rawaatib?
4. Which Rawaatib are called Ghair Muakkadh?

LESSON 15
SALAATUL JAMAA’H

It is Fardh Al-Kifaayah for residing men to perform five daily Salaah in congregation while performing Jumo’ah Salaah in congregation is Fardh Al-Ain.

CONDITIONS FOR FOLLOWING IMAAM
1. To make intention of following Imaam
2. To not stand ahead of Imaam
3. To be aware of Imaam’s movements even with the help of a representative
4. To be close to Imaam, if Salaah is performed at a place other than Majid
5. To not be a barrier between Imaam and the followers
6. To not exceed Imaam nor delay in following him by two Rukn-essential parts of Salaah without any necessity
7. To not read Takbeer Attahreemah before Imaam or when he reads
8. To follow Imaam particularly in the Sunnah where differences will invalidate Salaah like sitting for the fist Tashahhud and Sujoood Assahw
9. To not consider repeating Salaah as necessary for Imaam

WHOM CAN BE FOLLOWED IN SALAAH
Every sane and adult Muslim can be followed in Salaah. But a woman can not be followed by a man nor can an Ummee2 be followed by a Qaree3. It is not permitted for one who is performing Fardh to follow someone who is performing Nafl Salaah.

WHOSE IMAAMAT IS MAKROOH
It is Makrooh to perform Salaah behind a person who is disliked by most of the people. It is also Makrooh to perform Salaah behind a child, one who makes some minor mistakes which do not change the meaning, one who is not circumcised even he is Baaligh and one who does not prevent from impurity.

QUESTIONS
1. What is the ruling concerning Jamaat?
2. What are the conditions for following Imaam?
3. Who can be followed in Jamaat Salaah?
4. Whose Imaamat is Makrooh?

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1 Congregational prayer
2 One who does not know how to recite
3 One who is master of reciting
LESSON 16
TYPE OF FOLLOWER

There are two types of followers; *Masbooq* and *Muwaafiq*

**MASBOOQ**
*Masbooq* is a follower who joins the congregation at a moment that there is no time to recite *Faatihah* before the *Imaam* bows down for *Ruku*’.

**MUWAAFIQ**
*Muwaafiq* is a follower who joins the congregation at a moment that he gets a chance to recite *Faatihah* before the *Imaam* bows down for *Ruku*’.

**RULING FOR MASBOOQ**
1. If *Masbooq* finds the *Imaam* in the position of *Ruku*’, he will join him in the *Ruku*’ without reading *Al-Faatihah*. If he gets the *Imaam* easily in *Ruku*’ then it will be considered that he has got this *Rak’h*.
2. When he gets the *Imaam* in standing position, but the *Imaam* bows down for *Ruku*’ before the *Masbooq* completes *Al-Fatiha* then he should also bow down for *Ruku*’ with *Imaam*, if he was not busy in reading opening *Du’aa* or *Ta’awuz*. It is not necessary for him to recite the rest of *Faatihah*.
3. If he gets the *Imaam* in standing position and begins reading the opening *Du’aa* or *Ta’awuz*, and before he completes reciting *Faatihah*, the *Imaam* bows down for *Ruku*’ then he has to stay behind for as long as he was busy with the *Du’aa* or *Ta’awuz*. Thereafter, if he meets the *Imaam* in the position of *Ruku*’ then it will be considered that he has got that *Rakaat*. But if the *Imaam* stands up from *Ruku*’ before the *Masbooq* bows down then it will be considered that he has missed that *Rak’h*. If the *Imaam* performs *Sajdaah* before the *Masbooq* completes *Faatihah*, his *Salaah* will be invalid, if he has not intended separation from the *Jamaat*.

**RULING FOR MUWAAFIQ**
1. *Muwaafiq* must complete *Faatihah*. If the *Imaam* goes to *Ruku*’ before the *Muwaafiq* completes *Faatihah*, he should stay behind in order to complete it.
2. When he stays behind for reciting *Faatihah*, he is permitted to make delay in following *Imaam* to the extent of three *Arkaan* due to any of the following reasons:
   a) When *Muwaafiq* is habitual of reading slow not because of *Wawasah* while the *Imaam* reads in normal speed.
   b) When he forgets reciting *Faatihah* and remembers it before making *Ruku*’ with the *Imaam*. But if he remembers it after performing *Ruku*’, he will not perform it at the same. He will continue following the *Imaam* and after making *Salaam*, he will perform one *Rakaat* more.
   c) When he engages himself with the opening *Du’aa* or *Ta’wuwz* thinking that he will recite *Suratul Faatihah* before the *Imaam* goes to *Ruku*’ but he can not. If he fails to recite *Faatihah* and does not get the *Imaam* in the position of *Ruku*’ then that *Rak’h* is missed and he will perform it after the *Imaam* makes *Salaam*. 

22
QUESTIONS
1. How many types of followers are there?
2. Who is Masbooq?
3. Who is Muwaafiq?
4. What is the ruling for Masbooq?
5. What is the ruling for Muwaafiq or Laahiq?

LESSON 17
SALAATUL MUSAФIR

A Musafir-traveler is permitted to perform Qsr-shortened Salaah; only two Rak’h out of four Rakaat Fardh Salaah. He may combine Dhuhr and Asr either at Dhuhr or Asr time and Maghrib and Isha at Maghrib or Isha time.

CONDITIONS FOR THE VALIDITY OF SHORTENING
1. To travel a distance which can be covered in one day and night by riding an animal
2. To set for the journey with an intention of staying at a particular place
3. To not make the journey for any Haraam purpose
4. To make an intention of Qsr for every Salaah where Qsr is permitted
5. To not follow a residing Imaam

CONDITIONS FOR COMBINING TWO SALAАH AT THE TIME OF FIRST ONE
1. To begin with the Salaah of the time
2. To make an intention of combining while performing the first Salaah
3. To combine them without making any delay
4. To be on the journey before commencing the time of the second Salaah

CONDITIONS FOR COMBINING TWO SALAAH AT THE TIME OF SECOND ONE
1. To make an intention of making delay when performing the first Salaah
2. To keep on journey till the time of both Salaah ends

QUESTIONS
1. How should a traveler perform Salaah?
2. What are the conditions for the Qsr?
3. What are the conditions for combing two Salaah at the time of first one?
4. What are the conditions for combining two Salaah at the time of second one?

1 Traveler’s Prayer
LESSON 18
SALAATUL JUMU’H

It is obligatory for every sane, adult and healthy residing male Muslim to perform Jumu’h Salaah.

CONDITIONS FOR THE VALIDITY OF JUMU’H SALAAH
1. To perform in a town or city
2. To perform in congregation attended by forty people at least
3. To perform at the time of Zuhar Salaah
4. To deliver two Khutbah before the Salaah
5. To not perform any other Jumu’h Salaah before or after the first one in the same town

ARKAAN OF TWO KHUTBAH
1. One who delivers the Khutbah must be in the state of purity from both major and minor impurities
2. His clothes, body and the place should be cleansed from impurities
3. His Aurah must be covered
4. The Khutbah should be delivered in standing position, if can
5. He should sit comfortably between both the Khutbah
6. Khutbah should be delivered in a loud voice so that the audience can hear it
7. The Salaah should be begun immediately after the Khutbah without any delay

EXCUSES THAT PERMIT TO LEAVE JUMU’H
Jumu’h Salaah is not obligatory under the following conditions:
1. Sickness
2. Crippling
3. Blindness
4. Heavy rain

HOW TO GET JUMU’H
One who gets one Rak’h with the Imaam will be considered as if he has got the Jumu’h. He will complete his remaining Rak’h reciting aloud after the Imaam makes Salaam. But if one does not get any Rak’h with the Imaam then he will intend for Jumu’h and complete the rest of Salaah performing Dhur Salaah.

ACTS THAT ARE SUNNAH ON JUMUAH DAY
1. To take a bath and purify the body
2. To cut nails
3. To apply Itr-perfume
4. To wear white clothes
5. To listen to the Khutbah attentively
6. To read Takbeer while going to Masjid except the Khateeb

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1 Friday Prayer
QUESTIONS
1. What is the ruling concerning Jumu’h Salaah?
2. What are the conditions for the validity of Jumu’h Salaah?
3. What are the essential parts of two Khutbah?
4. What are excuses that permit to not perform Jumu’h?
5. How to get the Jumu’h Salaah?
6. Explain the Sunnah acts of Jumu’h day?

LESSON 19
EID SALAAH
Salaah of two Eid are Sunnah Al-Muakkadah for both residing and traveler, free and slave Muslim in congregation or individually. The number of Rak’h is two and the time is from sunrise to Zawaal.¹

METHOD OF PERFORMING EID SALAAH
Say Allahu Akbar at the beginning of Salaah. Thereafter, read the opening Du’aa and Ta’awuz. Then say Takbeer seven times. Recite Faatihah and any other Surah alaud. Make Ruku’ and Sajdah as performed in other Salaah. When standing up from Sajdah for the second Rak’h, say the Takbeer as done in other Salaah and thereafter pronounce extra five Takbeer and complete the Salaah as normal. After performing Salaah, the Imaam will deliver two Khutbah reciting nine Takbeeraat in the first Khutbah and seven in the second one.

ACTS THAT ARE SUNNAH ON EID DAYS
1. To take a bath
2. To wear one’s best clothes
3. To read the Takbeer alaud at home, in market and on the way from the early dawn of Eid night till the Imaam begins with the Salaah
4. To read the Takbeer after every Fardh Salaah from the Fajr of Yaum Al-Arafah-Dhil-Hijjah 9 till the Asr of Ayyaam At-Tashreeq-Dhil-Hijjah 13

QUESTIONS
1. What is the ruling concerning two Eid Salaah?
2. What is the method of performing Eid Salaah?
3. What acts are Sunnah on Eid days?

¹ Zenith
LESSON 20
SALAATUL JANAZAH

ACTS COMPULSORY TO BE PERFORMED FOR DEAD PERSON

1. To give bath to the corpse
2. To shroud it
3. To perform Salaah for it
4. To bury it

These above-mentioned acts are Fardh Al-Kifaayah.

METHOD OF GIVING BATH
Wash the corpse three time; fist time with berry leave, second time with water only and third time with camphor. It is Sunnah to cover the dead-body with cloth, put it on a high place and perform the Ghusl in privacy.

METHOD OF SHROUDING
It is Sunnah to shroud man’s corpse in three cloths and woman’s body in five cloths; lion-clothes, headband, shirt and two sheets.

OBLIGATORY ACTS IN FUNERAL PRAYER

1. To make intention
2. To say Takbeer four times
3. To recite Suratul Faatihah
4. To read Durood
5. To make Du’aa for the deceased after the third Takbeer
6. To perform the Salaah in standing position, if one can
7. To make Salaam

METHOD OF BURIAL
Bury the corpse at least in a grave that can prevent odour from spreading around and protect the body from wild animals. It is Wajib-compulsory to bury the corpse in a manner that it is facing the direction of Qiblah.

SUNNAH METHOD OF BURIAL
Put the corpse in a grave which is equal to the demised both in height and length. Thereafter remove the shroud from the face and turn it towards Qiblah placing the cheek on the ground. Then cover the grave with straw, mud, or plank. When the burial is complete, make Du’aa for the forgiveness of deceased.

JANAZA SALAAH FOR PREMATURE CHILD
If a child is born before completing six months of pregnancy, but it cries when it is born or the child is born after 120 days of pregnancy, the child should be buried through normal procedure; give Ghusl to the child, shroud the corpse and perform Salaah.

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1 Funeral Prayer
2 If few people of the locality perform these rituals then these will be accomplished from the rest. But all will be sinful if none does them.
QUESTIONS
1. What rituals must be done for a deceased person?
2. How to give Ghusl to a dead person?
3. How to shroud the corpse?
4. What acts are Fardh in Janazah Salaah?
5. What is the method of Dafn-burial?
6. What is the Sunnah method of burial?
7. What is the ruling on Salaah for premature child?

LESSON 21
ZAKAAT
Zakaat is obligatory for every free, sane and adult Muslim who possesses the Nisaab.

OBJECTS ON WHICH ZAKAAT IS WAJIB
1. Cow, buffalo, goat, sheep and camel provided that they are grazed on an open
   filed for a complete lunar year and the animals are not less than the Nisaab.
2. Gold, silver beside the jewels, which a woman is using, and business stocks
   when one possesses equal value to the Nisaab for a complete lunar year
3. Crop and fruit when they reach the Nisaab

NISAAB OF COW OR BUFFALO
The Nisaab of cow or buffalo is at least thirty. When they reach thirty in number,
Zakaat will be compulsory. A one year old cow or buffalo is to be given in Zakaat out
of thirty cows or buffaloes while a two year old one is to be given out of forty. The same
formula will be applied to the rest.¹

NISAAB OF SHEEP OR GOAT
The Nisaab of sheep or goat is at least forty. When there are forty sheep or goats,
Zakaat will become compulsory. The detail of Zakaat is as follows:
1. A one or two year-old sheep or goat is to be given in Zakaat out of forty sheep or
   goats
2. Two sheep or goats have to be given out of one hundred and twenty one sheep or
   goats
3. Three sheep or goats are to be given out of two hundred and one sheep or goats
4. Four out of four hundred
5. Over four hundred, one sheep is out of every hundred sheep or goats

NISAAB OF CAMEL
The Nisaab of camel begins from five. Whoever possesses five camels, the Zakaat of
camel will be Wajib for him. The detail is as follows:
1. One sheep is to be given in Zakaat for five camels
2. Two for ten
3. Three for fifteen

¹ After thirty for every ten cows or buffaloes one year will be added to the age of the cow or buffalo which is to be
given in Zakaat e.g. a three year-old cow or buffalo for fifteen, a four year-old one for sixteen and like this the Zakaat
of cow or buffalo will be paid.
4. Four for twenty
5. A one year-old camel for twenty five
6. A two year-old camel for thirty six
7. A three year-old camel for forty six
8. A four year-old camel for sixty one
9. Two camels of two year-old for seventy six
10. Two camels of three year-old for ninety one
11. Three camels of two year-old for one hundred and twenty one
12. Over one hundred and twenty one, a two year-old camel is for every forty and a three year-old one is for every fifty

NISAAB OF CROPS AND FRUITS
The Nisaab of crops and fruits is one twentieth of total product \( \frac{1}{20} \) if they are fresh and have been irrigated while the Nisaab of shelled rice is one tenth \( \frac{1}{10} \).

NISAAB OF GOLD AND SILVER
1. The Nisaab of gold is 20 Mithqaal.
2. The Nisaab of silver is 200 hundred Dirhams. It is Wajib to give one fortieth-2.5 of both gold and silver in Zakaah.

NISAAB OF MERCHANDISE
If the value of merchandise though out the year reaches the value of either 7.5 Tulah of gold or 52.5 Tulah of silver then 2.5 of the whole merchandise will be given in Zakaat.

QUESTIONS
1. What is the ruling on Zakaah?
2. What are the objects on which Zakaah is Wajib?
3. What is the Nisaab of cow and buffalo?
4. What is the Nisaab of sheep and goat?
5. What is the Nisaab of camel?
6. What is the Nisaab of crops and fruits?
7. What is the Nisaab of gold and silver?
8. What is the Nisaab of merchandise?

LESSON 22
ZAKAAH OF FITR
It is Wajib for every sane and adult Muslim to pay the Zakaat of Fitr from him own self and all those whose sustenance is due on him, if he possesses extra wealth which is free from his essential needs and the need of his family members during the night and day of Eid.

HOW MUCH TO BE GIVEN IN ZAKAAT OF FITR
Four handfuls of the normal food, four kg of maize or its equivalent in cash or kind should be paid as Zakaat of Fitr.

1 Equal to 7.5 Tulah = 87.48 grams
2 Equal to 52.5 Tulah = 612.36 grams
WHEN ZAKAAT OF FITR IS TO BE GIVEN
It is to be given after the sunset of the last day of Ramadhaan. It is permissible to pay it at the beginning of Ramadhaan. But better to give it just after the Fajr Salaah before going for the Eid Salaah. It is forbidden to pay it after the Eid Salaah.

WHOM ZAKAAH OF FITR SHOULD BE GIVEN
Fitrah should be given to the following eight types of people or any of them who is living in the same town where the person paying Fitrah lives. The eight types of people are as follows:
1. Fuqaraa (those who possess more than basic need but do not possess wealth equal to the Nisaab)
2. Masaakeen (people who are extremely needy to the extent that they are forced to beg for their daily food ration)
3. Wal-Aamileen (those who are appointed by the Islaamic head of state or government to administer the funds of Zakaa,t though they are rich)
4. Muallafatul Quloob (the category of those whose hearts are to be reconciled in the interest of Faith and Muslims. It includes the rich as well.)
5. Ar-Riqaab (liberation of slaves and ransoming of the prisoners of war held by the enemy)
6. Alghaarimeen (those who are heavily indebted and not able to cope on their own)
7. Fee Sabeelillah (the needs relating to the defense and protection of faith and supremacy of the Word of Allah)
8. Ibnussabeel (those who are travelers in the view of Shariah and during the course of their journey do not possess basic necessities, though they are rich at home)

WHOM ZAKAAH CANNOT BE GIVEN
Zakaat cannot be given to the following people:
1. Rich
2. Slave
3. Non-Muslim
4. People whose sustenance is due on the person who is giving Zakaat
5. One who belongs to the family of Banu Hasheem
6. One who is from the family of Banul Muttalib
7. One who will use the Zakaah for Haraam purpose

QUESTIONS
1. Who should pay Zakaah of Fitr?
2. How much should be paid in Zakaah of Fitr?
3. When it becomes Wajib?
4. Who are the recipients of Zakaatul Fitr?
5. Who are not the recipients of Zakaatul Fitr?
LESSON 23
SAWM

It is to abstain whole day during the month of Ramadhan with the intention of fasting from all things that invalidate the Sawm.

WHO SHOULD FAST
Sawm is Wajib for every sane and adult Muslim who is capable and cleansed from Haidh and Nifaas.

WHEN TO BEGIN WITH FASTING
When the thirty days of Sha’baan month completes or the new moon of Ramadhaan is sighted, the Sawm should be observed from the next day.

FACTORS THAT INVALIDATE SAWM
1. To vomit intentionally
2. To reach something to the throat through mouth or nose
3. To have sexual intercourse
4. To masturbate
5. To observe monthly period
6. To discharge blood after birth
7. To apostatize

PEOPLE WHO ARE PERMITTED NOT TO KEEP SAWM
1. A sick person who fears that fasting may cause serious harm to him
2. One who sets for a long journey
3. A pregnant or breastfeeding woman who fears that fasting may cause serious harm to her own self or to the baby
4. One who is too old to observe Sawm

QADHAAN OF MISSED SAWM
One who is permitted not to keep Sawm should make only Qadhaa of the missed Sawm later. But pregnant and breastfeeding woman should make Qadhaa and give Fidyah for every Sawm equal to that of Zakaatul Fitr when they do not fast because of the fear of harm to their children. One who is too old to observe fast or too sick to get recovery then such a person should give Fidyah for every Sawm.

SUNNAH OF SAWM
1. To make delay in partaking of Sahoor and make fast in breaking the Sawm
2. To make Iftaar with dates or water
3. To refrain from offensive talk
4. To give Sadaqah and recite the Glorious Qur’aan as much as possible

INVALIDATING SAWM BY SEXUAL INTERCOURSE
One who invalidates the Sawm by making sexual intercourse must make both Qadhaa and Kaffaraah of that Sawm.
KAFFAARAH
It is to set free a Muslim maid slave. If one cannot afford the one should observe Sawm for two months continuously. If not then one should feed sixty poor or give every one 2 kg of the normal food.

DAYS PROHIBITED TO FAST
1. Day of Eidul Fitr
2. Day of Eidul Adhaa and Days of Tashreeq; 3 days following Eidul Adhaa
3. Day of doubt and the second half of Sha’baan, except one who has a past habit of fasting and the day of doubt or second half of Sha’baan fall under the day he is habitual of fasting.

DAYS RECOMMENDED TO FAST
1. Every Monday
2. Every Thursday
3. Thirteenth, fourteenth and fifteenth of each lunar month
4. The six days followed by the day of Eidul Fitr
5. The day of Arafah-9th of Dhul-Hijjah
6. The day of Ashuraah-10th of Muharram preceded or followed by a day

SAWM ON BEHALF OF A DEAD PERSON
One who dies without making Qadhaa of the Sawm which he has missed, the heirs or close relatives must feed sixty poor or keep fast on his behalf. A person who has got permission from the deceased or his heirs to fast is permitted to fast on behalf of the demised.

QUESTIONS
1. What is the meaning of Sawm?
2. On whom is it Wajib?
3. When should it be commenced?
4. What are the factors that invalidate the Sawm?
5. Who are permitted not to keep Sawm?
6. Who should make the Qadhaa of missed Sawm?
7. What are the Sunnah of Sawm?
8. What is the ruling concerning breaking the Sawm by sexual intercourse?
9. What is Kaffaraah?
10. Which days are prohibited to fast?
11. Which days are recommended to fast?
12. What is the ruling concerning fasting on behalf of a dead person?
LESSON 24
HAJJ AND UMRAH

Hajj and Umrah are Fardh for every sane and adult Muslim once in a lifetime, if one possesses the means to undertake the journey to Makkah.

ESSENTIAL ASPECTS OF HAJJ
1. To make intention
2. To stay in Arafah
3. To make Tawaf
4. To make Sa’ee
5. To shave or shorten the hair of head

WAJIBAAT OF HAJJ
1. To put on Ihraam from the Meeqaa
2. To stay for one night in Muzdalifah
3. To spend a night in Mina
4. To make Ramee of Jamaraat
5. To perform Tawaaful Widaa’ while leaving Makkah

SUNAN OF HAJJ
There are many Sunnah acts in Hajj. Few of them are as follows:
1. To take a bath before putting on Ihraam
2. To have a bath before staying in Arafah
3. To bathe before making Ramee of the Jamaraat during the days of Tashreeq
4. To apply Itr-perfume before putting on Ihraam
5. To wear a new white loincloth and sheet
6. To read Talbiayah
7. To make Zikr-remembrance of Allah
8. To stay and make Du’aa at Masharil Haram

NOT PERFORMING ANY ESSENTIAL ASPECT OF HAJJ
When someone does not perform any essential aspect of Hajj or Umrah, he will not take out his Ihraam till he performs that aspect beside staying at Arafah. He will take out his Ihraam performing Umrah and sacrificing an animal inside the Haram.

NOT PERFORMING ANY WAJIB OR SUNNAH
When someone leaves off any Wajib then he must slaughter a sheep inside the Haram. If he cannot then he should fast three days before the day of Nahr-10th of Dulhijjah and seven days after he returns home. There is no penalty for one who leaves off any Sunnah.

ACTS FORBIDDEN IN THE STATE OF IHRAAM
1. To wear stitched garments (men)
2. To cover head (men) and to cover face and palms (women)

1 Places marked out on different sides of the city of Makka which can not by passed by a pilgrim coming for the Hajj or Umrah from a place lying beyond them without putting on the Ihraam
3. To apply perfume
4. To apply oil to hair and comb it
5. To clip nails
6. To pull out hair
7. To have sexual intercourse
8. To get married
9. To hunt land game
10. To cut the tree of Haram

PENALTY FOR COMMITTING FORBIDDEN ACTS IN IHRAAM
When someone commits any of the above-mentioned forbidden acts in the state of Ihraam then he should slaughter an animal and distribute its meat between the poor of the Haram. If he cannot then he should feed six poor or give each of them 3kg of wheat. But there is no penalty for getting married. If someone makes sexual intercourse purposely then the Hajj will be invalid. If someone hunts a land game then he should purchase an equivalent animal and slaughter it for charitable purpose or feed poor with the equivalent value of that animal. If someone cuts any tree of Haram and the tree is big then he should sacrifice a cow and if the tee is small then he should slaughter a sheep and distribute its mean between the poor therein.

QUESTIONS
1. What is the ruling concerning Hajj?
2. What are the essential aspects of Hajj?
3. What are the Wajibaat of Hajj?
4. How many Sunnah are there in Hajj?
5. What is the ruling concerning leaving off an essential part of Hajj?
6. What is the ruling concerning leaving off a Wajibah or Sunnah of Hajj?
7. What types of acts are forbidden in the state of Ihraam?
8. What is the ruling concerning committing any forbidden acts in the state of Ihraam?

LESSON 25
CONDITIONS FOR TAWAAF AND SA’EE

CONDITIONS FOR THE VALIDITY OF TAWAAF
1. To purify from both major and minor impurities
2. To cover the Satr
3. To commence from Hajar Al-Aswad in a manner that the left shoulder facing it
4. To make Tawaaf keeping the Ka’bah towards the left shoulder
5. To not make any intention other than Tawaaf
6. To make Tawaaf seven times
7. To make the intention of Tawaaf ,if it is beside the Tawaaf of Hajj

CONDITIONS FOR THE VALIDITY OF SA’EE
1. To make Sa’ee after a valid Tawaaf
2. To begin Sa’ee with Safaa and complete at Marwaah
3. To make Sa’ee seven times
FACTORS THAT INVALIDATE HAJJ
Sexual intercourse invalidates Hajj when it is committed intentionally. But the ritual of Hajj must be completed and Qadhaa will be made later on. The transgressor should slaughter a camel as penalty. If he does not get, he should slaughter a cow. If he does not then slaughters seven sheep, and if not then he should purchase some food equivalent to the value of a camel and distribute amongst the poor. If he fails then he should judge the food he was supposed to purchase and fast; one day for each 2kg.

ONE WHO FAILS TO PERFORM HAJJ
One who fails to perform Hajj because of oldness or sickness where there is no hope for recovery then he should send someone to perform Hajj on his behalf.

ONE WHO DIES WITHOUT PERFORMING HAJJ
One who dies while Hajj was Fardh on him but could not perform it then his heirs must take out the expenses from the wealth he left behind and send someone to perform Hajj and Umraah on his behalf.

IHSAAAR-PREVENTION
It refers to every type of prevention which does not permit a Haji-pilgrim to complete his Hajj and Umrah in any cost. In such a situation the Haji should take out his Ihraam by slaughtering a sheep and shaving his head.

QUESTIONS
1. What are the conditions for the validity of Tawaaf?
2. What are the conditions for the validity of Sa’ee?
3. What are the factors that invalidate Hajj?
4. What is the ruling concerning a person who fails to perform his obligatory Hajj?
5. What is the ruling concerning a person who dies without performing his obligatory Hajj?
6. What is Ihsaar; prevention?

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