



Qura
Curriculum

Islamic Studies

Book 10

School Years 9 +

(Suitable for Ages 13 years and over)

FIANZ Education Series





Islamic Studies

Book 10 - School Years 9 +

(Suitable for Ages 13 years and over)

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Teacher's Note

This textbook is part of the Qura Curriculum series that has been in continuous use in New Zealand madrasah settings for over 20 years. Its content has been refined and tested in teaching situations and has been proven to deliver age appropriate, inclusive Islamic learning, together with broadminded attitudes that suit its Western setting. Because of its Western setting, it should be noted that some stances in this textbook are not necessarily aligned with common Eastern interpretations and outlooks. Teachers should be aware of this when delivering the content, and understand that general Islamic concepts are more broadminded than individual cultural perspectives ('Urf and 'Adah) might allow for.

At age 13+, students are beginning to think more abstractly and are ready to engage with challenging questions and critique popular concepts that are prevalent in modern societies, such as atheism, for example. These questions and the critiquing process will help students to shape their own world views. Discussion and teacher support are vital to the learning process. Students at this age are also ready to learn about Shari'ah and Fiqh in more detail than before. Textbook exercises are often interactive and are mainly designed to be part of the lesson.

Suggested Lesson Format



For an hour's lesson, it is wise to divide the lesson into chunks of time. Some time should be spent as a whole group and some time spent on individual or small group practical activities.

For each lesson, the teacher should be ready to engage in in-depth discussions with students, even if the students ask questions that seem unrelated to the topic. At this age, students are forming their own opinions about the world. It is vital for them to freely discuss their thoughts and questions with trusted adults, without fear of criticism or judgement. For most madrasah settings, this represents the 'last chance' for teenagers to engage with Islamic learning before reaching adulthood, and therefore in this textbook it is appropriate to be exposed to more adult level knowledge and critiquing processes.

The teacher should work carefully through the exercises built into each lesson, rather than bypassing them, and should encourage any discussion that is generated. The exercises are an important aspect, allowing students to reflect on the subject matter of the lesson. If there isn't time to finish the exercises one week or if some exercises are given as homework, they should be returned to and revised in the following week. Extra activities, such as regular quizzes, can be a useful tool to help students consolidate their learning of Aqidah, Shari'ah and Fiqh.

Regarding the Fiqh lessons in this textbook, due to space issues, only Fiqh of Taharah and Salah have been included. Students should go on with their learning after this, to cover the Fiqh of Zakah, Sawm, Hajj and other topics.

A suggested format for time management in one hour, that generally works well is:

- 1. 5 min:** Take a roll and settle students at tables or in a circle. Recite Du'as and revise aspects of Salah.
- 2. 35 min:** Read and discuss the book lesson, with teacher questions that bring out the main ideas and challenge students to think about them. Take time for any generated discussion or questions, don't be in a rush.
- 3. 15 min:** Whole group discussion of exercise questions and writing up of answers.
- 4. 5 min:** At the end, the teacher can help students recall the main points of the lesson, do a quick Quiz, etc, then end with a Du'a.

Source Material for Fiqh Lessons

Hanafi: The Absolute Essentials of Islam, by Faraz Fareed Rabbani, and Nur al-Idah, by Hasan Shurunbulali, translated by Wesam Charkawi

Shafi'i: Fiqh al-Ibadat According to the Shafi'i School of Thought, by Hajjah Durriah Al-Aytah

Maliki: https://www.muwatta.com/ebooks/english/matn_al-ashmawiyah_en.pdf

Hanbali: islamimanihsan.com/wp-content/uploads/2022/08/Hambali-Fiqh-of-Worship.pdf





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Lesson 1 & 2: LOGIC OF THE EXISTENCE OF GOD



We first learn about Allah, Subhanahu wa Ta'ala, Glorious and Most High is He, by seeing what He made – His creation. What we see in creation are part of His 'Signs'.

Aqidah, the science of describing what we know about God, is based partly on what we see and can work out by logic, and partly on what we are told in revelation.



Here is a logic statement:

1. Consider any object. It has characteristics of colour, size and shape. These aspects could have been different. Eg. Somebody decided if a pen should be red or green. This means somebody created the pen. This means the pen must have had a beginning.

Conclusion: \Rightarrow Objects can be described by time.

2. Things can be described partly by where they are. Eg. The pen is in my hand, above the book, near the book, etc. Objects are tangible.

Conclusion: \Rightarrow Objects can be described by space.

The logic about God can be argued as follows:

- Whatever changes with time and space is said to be **temporal**.
- Whatever is temporal cannot be independent of other parts of creation. (It is necessary to describe it by time and space.)
- Whatever is temporal cannot be eternal.
- Whatever is not eternal cannot be God (because it must have had a beginning and someone must have started that beginning).
- Conversely, God cannot be described by time and space because He is not temporal or tangible. He is **Eternal**.
- God is beyond time and space. Time and space are themselves created things. God exists outside of time and space. (He created them!)
- It is nonsense to say that God is here or there, near or far, inside or outside, up in Heaven or inside us. These are just figures of speech. The reality is beyond our comprehension. So, we don't describe God using time and space concepts. *



* When the Quran says, "We (Allah) are closer to them than their jugular vein" (Quran Surah 50, Ayah 16), this is talking about spiritual closeness. It shows that humans can become close to Allah while bypassing the concept of physical space.





Because we witness creation, with all its beauty, harmony and unity, we know that it is **necessary** for God to exist. Such a complex creation cannot exist without a Creator, and so we know that it is impossible for him NOT to exist.

Through logic and reasoning, we arrive at five other points that are necessary for God:

- We know by logic that nothing created God, because in that case, THAT creator would be God. So, it is necessary that Allah has **pre-existence**. He did not have a beginning; He always existed.
- We understand that He created time and space and He exists outside them and is independent of them. So, it is necessary that He has **eternal existence**. He will not have an end to His existence; He will always exist.
- We know that everything else exists inside time and space and only He doesn't. So, it is necessary that He is **dissimilar** to anything in creation.
- We know that everything else relied on His decision for their characteristics and sustenance but He is not reliant on anything for His characteristics and sustenance. So, it is necessary that he is **Self Sufficient**.
- We know that everything else had a beginning and will have an end. Everything else is in the created realm, while He is beyond the created realm in a way that we can't comprehend. So, it is necessary that He is **One and Alone**.



Humans and other things in creation are different to this. They are part of what we might call '**possible existence**'. We exist here and now, but it is possible for us to not exist one day. It is also possible that God could have chosen not to create us, or He could have created us differently. Of all the infinite possibilities for our characteristics, He gave us the particular characteristics that we have.

Each of us is unique, and our unique existence is completely dependent on how God decided to create us. We cannot exist on our own, both in our origins and also from moment to moment. This is called '**contingent existence**'. Contingent existence is when one thing depends entirely on another to survive.

Something is making every electron spin in every atom, and this is happening constantly, from moment to moment. Without this constant control of movement, nothing would exist. What if the Controller of this movement changed the nature of the atoms for a short time? All He would have to do would be to alter the contingent reality of those objects, or in other words, change His Sunnah for a few moments. This is a good way to understand miracles, like the parting of the seas for Prophet Musa (Moses, Alaihis salaam, on him be peace) and other miracles of the prophets.

Nothing is hard for Allah. "He only has to say 'Be!' and it is." (Quran, Surah 2, Ayah 117) The truth is that, whether something happens according to Allah's Sunnah or according to His special decision as a miracle, the objects under His control are in every case continuously dependent on Him to make things happen.

Conclusion: \Rightarrow In reality, God's existence is the only Real thing in creation. Every other thing's existence is contingent to His Power, in every moment of time that they exist. In fact, they all exist '**on the verge of non-existence**' from moment to moment. Without His direct input at every moment, they would all cease to exist.





“For the Unbelievers, things are real and God is a philosophical proposition. For the Believers, God is real and things are a philosophical proposition.”



Exercise: Have a group discussion about the statement below, then write your own comment in the box.
“Atheism (denying the existence of God) does not make sense or have a logical basis, whereas believing in the existence of God is more logical.”



From these logical understandings, we know that it is idolatrous (**Shirk**) to say that any created thing has its own power. It is even inaccurate to say that God’s design gave a thing power. For example, water does not have the power to quench thirst. It is only by the Power of Allah that we are able to have our thirst quenched by drinking water. If Allah wanted to, He could make water of no use to us at any moment. From this, we can have a new understanding of the du’as and dhikr that we say daily, such as saying “Bismillah” before drinking.

Some religions believe that God is up in the heavens, or outside the universe and very distant from the world. They believe that creation is lowly and full of faults, and that God is too pure to interact with it. These religions invent intermediaries that are supposed to act in the world and provide interfaces between God and creation. Islam does not agree with any of this. Islam says that creation is beautiful and pure because God created it, and that God interacts with His creation at every moment.



Some religions believe that the forces of evil (Shaitan) are strong opposing forces to God’s Power and that He struggles to control them. Islam does not agree with this. Logic makes us know that God is necessarily in complete control of everything that He created, and this must include control over the Shaitan and his limited capacity to cause trouble. The Quran confirms this. This is why Muslims do not get carried away with demonic theories, and we do not think about competing forces of good and evil in the world (a concept popular in some religions, called Dualism). We instead understand firmly that everything in the universe is under Allah’s complete control and everything happens because He allowed it to happen.

Bad things happen for a number of reasons, one of which is **Allah’s Sunnah** of cause and effect and the free choice of behaviour that humans and jinn were given. We are warned that certain behaviours will lead to certain outcomes, and if we choose to do them then we will get what we were warned about – either individually or collectively. But ultimately, bad will not happen unless Allah permits it - because nothing happens unless He permits it.





We also need to understand that when things like natural disasters happen, we might at the time see them as bad, but that's because we don't see the full picture or understand Allah's Plan for the world. Having trust in Allah (**Tawakkul**) and His Power, Wisdom and Authority is a vitally important aspect of faith. It provides us with a correct perspective to understand all of life events.



Exercise: Write meanings for the words.

Temporal	
Eternal	
Necessary Existence	
Contingent Existence	
Aqidah عقيدة	
Shirk شِرْك	
Allah's Sunnah	
Tawakkul تَوَكَّل	



Following on from logical arguments, we gain an understanding of some of the Attributes of Allah that are relevant to us and our belief in Him. We learn these as part of the Islamic science of Aqidah. The Quran has many Ayaat (verses) on **Aqidah**, and the Hadiths of our Beloved Prophet Muhammad, Sallallahu 'alaihi wa sallam, explain many of these concepts.

The science of Aqidah talks about what we understand about Allah, Subhanahu wa Ta'ala. There are several versions and schools of thought in Aqidah, listed by different scholars of this science. Below is a list that includes commonly stated Aqidah points that Muslims affirm.

We say about Allah's Oneness (**Tawheed**) believing, by Allah's help, that:

1. Allah is One, without any partners.
2. There is nothing like Him.
3. There is nothing that can overwhelm or overpower Him.
4. There is no god other than Him.





5. He is the Eternal, without a beginning and He is enduring, without an end.
6. Nothing happens except what He wills.
7. No imagination can describe Him and no understanding can comprehend Him. (No one can imagine how He is.)
8. He is different from any created being.
9. He is living and never dies and He is eternally active and never rests or sleeps.
10. He creates without needing to do so and provides for His creation without any effort.
11. He causes death and restores life without difficulty.
12. He has always existed with His attributes, since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain forever.
13. He was always the Lord, even when there was nothing to be Lord of, and always the Creator, even when there was no creation.
14. He created creation with His knowledge and He appointed destinies for them and He allotted to them fixed life spans.
15. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.
16. He ordered them to obey Him and forbade them to disobey Him.
17. Everything happens according to His decree and Will, and His Will is always done. The only free will that people have is what He allows for them to have. What He Wills for them will happen and what He doesn't Will for them, won't happen.
18. All are subject to His Will, either through His generosity or His justice.
19. He is Exalted beyond (Higher than) having opposites or equals.
20. No one can hold off His decree or delay His command or overpower His affairs.

We believe in all of this and are certain that everything comes from Him.



Exercise: Divide the Aqidah points in this lesson and write their corresponding numbers under the headings below.

Allah's Uniqueness	Allah's Eternity	Allah's Power	Allah's Plan



Lesson 3: THE UNIVERSAL RELIGION



Some people in the modern world today believe that God does not exist and that the universe and all its creatures came into existence accidentally or without cause. These people are called atheists. There are several problems with this idea.

One problem is that atheists fail to provide an idea of HOW accidental existence might have happened. It is illogical that something could self-organise and create itself. Scientific study shows that there is always cause and effect when things happen. It also shows that everything in existence requires a force and energy to create it. Atheists don't talk about where the forces and energy could have come from, or what the cause could have been, to bring the universe into existence (which of course would be God by definition). Even great scientists, who study the universe and have discovered that it was probably all created by a gigantic cosmic explosion, often fail to ask the obvious question: "Who provided the energy for the Big Bang?"



Another problem with the idea of accidental existence is that it can't explain things like consciousness, intelligence, emotion, ambition and many other unseen things. Why and how did they come about? Why is there love between a mother and its child, whether animal or human? Why is it that, of all the creatures on earth, only humans understand the nature of things and develop that knowledge to change their environment? Why is it that people have an inbuilt drive to live meaningful lives and accomplish things that bring them personal satisfaction and a sense of achievement? Accidental evolution would not have needed to produce these aspects, so why did they happen?

Another thing that accidental evolution does not explain is why humans are naturally good and value goodness. If everything came into the world by itself and we all become nothing after we die, then why should we be good? Rather, everyone could just be dishonest and 'make the most of this world'. But we see that this is not usually the case. Most people are happy when they sense goodness and justice, and they are troubled or even dysfunctional when they live with evil and oppression.

Even just these arguments show us that the idea that there is no Creator doesn't explain the meaning of life or the things we see in the world around us.



WHAT ARE GOODNESS, POSITIVE ENERGIES AND KARMA?

There are people who say that it is 'karma' or collective energies that create goodness and positivity in the world, and that even objects like the earth have a kind of brain to recognise people's negative behaviour and react to it. They believe in a collective responsibility for the safekeeping of the world but not in individual responsibility. It is easier for them to think of themselves sinking into nothingness after they die than to think of being directly responsible for their actions. But these people hide behind illogical thought processes.





It does not make sense to say that the earth or other objects have an intelligence or life force, without asking the question, “Who made that happen?” If people follow this thought to its logical conclusion, either they will make the earth and other things into ‘gods’ (many religions do this), or they will have to admit that Someone has given these objects powers of perception and reaction. If they make up the idea of many gods, they still run into the problem of having to ask, “Who made all these gods, or if they made themselves, who is the Boss?” This means that they will eventually have to admit to the existence of a Supreme God, if they are logical in their thoughts. (Quran, Surah 23, Ayah 91)



What we usually find with people who have these ideas is that they never go deeper into them. They hide behind their statements as if they are enough and there is no need to think harder about it. They don’t want to face the idea that the universe’s energies and karma might be governed by a Higher Source. They don’t want to take responsibility for this Source calling them to account for the good or bad they do in life that affects the energies of the universe (accountability in Akhirah /the Hereafter).

WHAT ARE FREEDOM AND HAPPINESS?

Another modern concept is about ‘Freedom’. Freedom has become so important to people that they think that if someone follows a rule, they are being oppressed and so they must be unhappy. They think that happiness comes from getting rid of rules. Again, this is because they haven’t thought hard enough about it or been completely honest about it. They don’t really understand the deeper meanings of freedom.

Nobody is ever completely free because we will always be influenced by something in the society we live in. It might be fashions or ‘idols’ that we admire and copy. Think of people who leave normal society and start their own lifestyle. They claim they live freely but actually they end up making strict rules to live peacefully together. Or they follow a cult leader and obey him even more than people obey leaders in ordinary society. What about people who like to dress ‘individually’ and defy society’s dress standards? Have you noticed that these groups of people all dress almost exactly the same as each other?

It is human nature to conform to some kind of rule, even if we don’t think we are doing it. The truth is that real freedom of the spirit is achieved only when we discipline ourselves in some way. This is the ancient secret of all the martial arts, for example. People who don’t understand these realities try to live a ‘free and enlightened’ lifestyle, and then wonder why they become frustrated and unhappy. They have many internal struggles and eventually realise that their lives need balance and discipline. When they are honest with themselves, they often can see that something inside them is searching for an absolute ‘Truth’ and principles to live by.





HOW DOES THE CONCEPT OF GOD CHANGE HUMAN OUTLOOK?

Some people are honest enough to admit that it is more logical to believe in a God Who created the universe, than to try to come up with different ideas of how the universe happened. But still, they find it hard to face the idea that such a God would still be alive and in control of everything. This is illogical thinking. An Almighty God Who created the universe and provided the intelligence and energy for the Big Bang and the billions of galactic systems that came out of it must have been very powerful indeed! Not only that, but He formed it all in tiny detail, with everything interacting perfectly. There are laws that govern everything from the largest star systems to the smallest subatomic particles. Why would such a Powerful God do all that and then simply die or disappear? This does not make sense. The real reason people try to say that there is no Living God is because they can't face the personal responsibilities that will naturally result from believing in Him.

At the opposite end to these atheistic beliefs is the idea that there is Allah or God, Who created the universe and all that exists, and Who remains in complete control of all of its aspects. This is the essence of what most religions believe. Most religions have a few things in common. They tell us that God created us and sent us here to do good and that eventually we will return to God and be responsible for what we did in life. There are also some differences in the religions. For example, they differ in their idea of God. Judaism and Islam teach that God is One and indivisible (cannot be divided). Christianity teaches that God is divisible into a Trinity. Hinduism teaches that there are many parts (gods) and aspects to God. Buddhism teaches about goodness but does not have a clear concept of God. How can we determine which religion is correct? One way is to develop some criteria to decide what a true religion should be and then apply the criteria to each of the religions.

Some of these criteria are:

1. The teachings shall be logical.
2. The message of the religion shall be consistent.
3. The teachings shall be authentic and well preserved.
4. The teachings shall cover all aspects of human life.
5. The teachings shall be relevant for all places and all times.



Exercise: Work out some more criteria of your own, or as a group. Write them here. While studying Islam this year, apply the above criteria and any other ones you have to the teachings of Islam.





Exercise: Complete the sentences in the spaces.

The idea that there is no God is a weak idea because	
Humans can think, learn & change their environment. This shows that	
Humans have talents & ambitions to achieve things. This shows that	
I think Love was created because	
The idea that the universe came into existence without God is illogical because	
The ideas of universe energies & karma distract people from	
True freedom and happiness are misunderstood because	



Exercise: To grow and mature into strong Muslims, we have to be able to deal with the ideas that modern people say in today's world. We have to understand the true nature of things and figure out the universe on Allah's terms. In the table below, for each of the points from a no-faith perspective, write a counter-argument from a faith perspective.

No-Faith Perspective	Faith Perspective
Science and technology have changed many old ideas and beliefs, so religion isn't needed anymore.	
Religion restricts freedom. It was an old way of controlling people. We are educated now & we know how to live our own lives freely.	
We will all melt into the great cosmos of the universe after we die, and cease to exist.	
We can focus on 'goodness' without needing 'godliness'. We can each make up our own ideas on what is good and what isn't.	
If you want to believe in God, there are lots of religions to choose from and they are all basically the same.	



Lesson 4: THE CREATION OF PEOPLE



At some time in life, most people think about the reason why they are here on earth and what they are supposed to do. Most people, in one way or another, try to find a reason or purpose for their existence. The Quran has answers to these questions. Allah, Subhanahu wa Ta'ala, talks about the creation of Adam, who was the prototype of humankind:



When Your Rabb (Lord) said to the angels, “I am creating on earth a khalifah”. They said, “Are you placing in it one who will do mischief in it and shed blood, while we recite Your praises and glorify Your Holy (name)?” He (Allah) said, “I know what you do not know.” So He taught Adam the names of all things and then He placed them in front of the angels and said, “Tell Me the names of these, if you are right.” They said, “Glory to You, we do not have any knowledge except what You teach us! Indeed, You are the Knowing, the Wise.” (Surah Al Baqarah 2, Ayaat 30-32)



In the above verses, Allah, Subhanahu wa Ta'ala, tells us that He created Adam as a **Khalifah** on earth. This Khalifah would be able to learn and know about many things. In our earthly lives, we see that humans are the only ones who can acquire knowledge about many things and use this knowledge in ways to adapt our environment and make changes in the world. All this is because God made us in this way and gave us abilities that other creatures don't have.

What is a Khalifah supposed to do? A Khalifah is a deputy or a caretaker or representative. As a Khalifah, a human holds a noble and responsible position in the world. It means our lives have great purpose. This purpose is to be responsible to God in the world and be caretakers of the earth and Allah's creatures.

The Quran says that recognising God and being responsible to Him while we live in this world is our purpose in life:

“I have only created jinn and humans so that they may serve Me.”
(Surah 51, Al Dhariyaat, Ayah 56)



Exercise: Write answers in the spaces.

How did Allah show the angels that Adam's creation was a noble one?	
What purpose were Adam and his descendants created for?	
How does the verse about serving Allah match with being His Khalifah?	
Explain in your own words what you think being a Khalifah on the earth means.	



Lesson 5: HUMANS NEED TO WORSHIP ALLAH



For some people in today's world, even if they accept that God exists, they reject the idea of taking responsibility for their lives in God's sight. They are not prepared to discipline their 'freedoms' and follow the rules of 'Ibadah (worship) and Khilafah (caretaker-ship). The consequences of this negative choice are heavy, but they don't see it. What they don't realise is that worship brings happiness both in this life and the Hereafter. Choosing worship gives people the best of both worlds. A person who chooses not to worship God loses out for themselves, both in this life and the next.

Every human soul is created with an inner understanding of knowing who God is, but it is up to each soul to acknowledge it. The Quran says that somewhere, before we came into this world, the souls of all humans took an oath with Allah that He is their Lord:



(Remember) when your Lord extracted from the loins of Adam's children their descendants and made them testify (saying): "Am I not your Lord?" They said: "Yes, we testify to it." (This was) in case you say on the Day of Judgement: "We were unaware of this." (Quran, Surah 7, Al A'raaf, Ayah 172)

Awareness of God is imprinted in the soul of every human being, and every person is responsible for their own response to this awareness. This awareness usually shows up as a 'silent voice' inside us. One proof of this is that when someone is drowning, for example, they cry to God for help. This means that deep down, they know He is there. Scientists even recently isolated a human gene that they think may connect us with God or that gives us our inner 'God-consciousness'.



If we behave with responsibility to Allah on earth, the problems our societies face will mostly disappear and we will be able to establish societies of peace, prosperity, equity and justice. Humans are not perfect, but we have the capability to improve our lifestyles and take them to a very high moral standard. We also have the ability to make great chaos and injustice (as the angels feared). This is how Allah made us. The point is to

accept our responsibility of khilafah and work with it in the best way possible.

The word '**Ibadah** (worship) includes the meaning of becoming a servant. Worship is obedient submission to the will of God. This was the teaching of all the prophets. Obedience to divine (Allah's) law is the basis of worship. By being obedient, humans become in harmony with the rest of creation, which always obey the laws of God and glorify Him all the time. As the Quran says:

"The seven heavens and the earth and whatever is in them glorify Him, and there is nothing which does not glorify His praise. But you do not understand their glorification..." (Surah 17, Al Israa, Ayah 44)

People who choose to be out of step with the rest of creation by not worshipping God lose their inner peace. They feel empty inside and so they search for things like fame, power, status, entertainment or possessions. They think these things of the world will fill the gap in their hearts and bring them happiness, but later they feel trapped and dissatisfied by these same things.





The satisfaction that serving Allah provides, becomes a way of achieving freedom from the dissatisfactions of the world. It is what puts us back into harmony with the rest of creation, who are already doing this, through the laws of Nature.

The divine laws are laws of common sense and justice. People keep trying to invent new systems for living, but they are always inadequate and incomplete. The system made by Allah and implemented with God-consciousness (**Taqwa**) is the one that works, because He understands the deepest needs of all His creatures, and He can see the 'whole picture' of our existence. Many of the lessons in this book are about the systems of justice and good living that Allah, Subhanahu wa Ta'ala, has taught us.

Humans sense the knowledge of eternal life in the Hereafter. Most people feel that there is some kind of existence of the soul after we die. The knowledge is imprinted in us, just like the internal knowledge of God. When we recognise and accept this, 'Ibadah starts to make sense. Connecting with God is good for us and also for society, and it is also a way for humans to develop their souls in preparation for the Hereafter. All prophets who delivered Allah's message taught this.

Glorification and remembrance of Allah (**Dhikr**) take our hearts closer to Him, and closeness to Allah develops our souls. Glorifying Allah is like the food for our souls. It makes our hearts pure, clean, strong and satisfied. Allah says in the Quran:



"...Indeed, in the remembrance of Allah do the hearts find satisfaction." (Surah 13, Al Ra'd, Ayah 28)

Lately, scientists are finding that people who regularly connect to God through prayer and meditation have more relaxed lives, less stress and less illness.



Exercise: In the table below, for each of the points from a no-faith perspective, write a counter-argument from a faith perspective.

No-Faith Perspective	Faith Perspective
Why do I owe anything to God? I didn't ask to be born.	
I prefer to make my own way in life, rather than follow someone else's way.	
I don't need faith responsibilities. It doesn't bother me what happens after death.	



Exercise: Complete the sentences in the spaces.

Worshipping Allah means	
Two benefits received by worshipping Allah are	
Taqwa تقوى means	
Dhikr ذِكْر means	





One of the continuing miracles of the Holy Quran is that new scientific discoveries keep confirming the truth of what the Quran says. When the Quran was first revealed, many verses were carefully read and preserved but not always fully understood, until new scientific discoveries happened. People would not have had knowledge of these things long ago. This proves that Allah the All-Knowing revealed the Quran and it could not have been written by a human. The Quran says:

Don't they reflect on the Quran? If it had been from any other (source) than Allah, they would certainly have found in it many inconsistencies.

(Surah 4, An Nisa', Ayah 82)

Soon We (Allah) will show them Our Signs in the (furthest) regions, and in their own souls, until it becomes clear to them that this is the Truth. Isn't it enough that your Lord witnesses all things?

(Surah 41, Fussilat, Ayah 53)

Below is a list of Quran references that relate to different scientific topics. After that is a list of scientific discoveries. Look at both lists and think about which scientific discoveries match with which Ayaat.



VERSES OF THE QURAN RELATING TO NATURE AND SCIENCE

1. Don't the unbelievers see that the heavens and the earth were joined together before We (Allah) split them apart? And We made from water every living thing. Will they not then believe? (Surah 21, Al Anbiya', Ayah 30)
2. Do people think that We cannot assemble their bones? Indeed, we are able to put together in perfect order the very tips of their fingers. (Surah 75, Al Qiyamah, Ayaat 3-4)
3. Or (their deeds are) like the darkness in a deep ocean, covered by waves upon waves, topped by dark clouds. Depths of darkness, one above another. If one stretches out his hand, he can hardly see it! And whoever Allah does not bless with light will have no light. (Surah 24, An Nur, Ayah 40)
4. He (Allah) merges night into day and He merges day into night, and He has subjected the sun and the moon to His Law. Each one moves in its course for a fixed time... (Surah 35, Fatir, Ayah 13)
5. Have We not made the earth as a wide expanse ('mihaada' – cradle), and the mountains as (stabilising) pegs? (Surah 78, An Naba', Ayaat 6-7)
6. Do you not see that Allah makes the clouds move in small groups and then joins them together then makes them into a stack? Then you see rain come out from their core... (Surah 24, An Nur, Ayah 43)
7. Then, He (Allah) turned to the sky (heavens) when it was smoke, and said to it and to the earth; "Come together, willingly or unwillingly." They said, "We come (together), in willing obedience." (Surah 41, Fussilat, Ayah 11)







8. He creates you in the wombs of your mothers, in stages, one after another, in three layers of darkness. Such is Allah, your Lord and Cherisher... (Surah 39, Al Zamur, Ayah 6)
9. It is He who made the sun a shining glory and the moon to be a (reflected) light, and measured out stages for it, so that you may know the number of years and the count of time... (Surah 10, Yunus, Ayah 5)
10. Indeed, We (Allah) created humankind from an extract of clay. Then We placed him as nutfah (drop of sperm) in a place of rest, firmly fixed. Then We made the nutfah into an 'alaqah (clinging clot), then We made the 'alaqah into a mudhghah (lump of chewed flesh), then We developed that lump into bones, then We clothed the bones with flesh. Then We developed out of it another creation. So, Blessed is Allah the best Creator. (Surah 23, Al Mu'minun, Ayaat 12-14)
11. And He has set up on the earth mountains standing firm, in case it should shake with you; and rivers and pathways, so that you may find your way. (Surah 16, An Nahl, Ayah 15)
12. We (Allah) have constructed the heavens with power and skill. And indeed, We are expanding it. (Surah 51, Al Dhariyat, Ayah 47)



SCIENTIFIC DISCOVERIES

- a) In its early stage, the tiny human embryo attaches itself like a clinging leech to the wall of the uterus inside the mother. Later it has the appearance of a chewed lump of flesh. After this stage, bones form and then muscles grow around the bones. All this happens even before the embryo becomes truly 'human'. (Source: "The Developing Human", Moore and Persaud)
- b) The human foetus grows inside the mother with three layers of natural protection. First, there is the embryonic sack filled with fluid that keeps the baby in a sterile environment. Then, there is the inside lining of the mother's uterus which is where the umbilical cord is attached and from which all the nutrients to the baby are transferred. Finally, there is the outside wall of the uterus which keeps the foetus and everything surrounding it completely separate from the other organisms and bacteria in the mother's body. 
- c) Mountains extend upwards above the earth's crust, and they also go very deep into it, having 'roots' like giant stakes. (Source: "Earth", Press and Siever)
- d) The deep mountain roots stabilize the earth's crust which is floating on the hot liquid mantle. If it wasn't for these pegs, the earth's crust would move about in an unstable manner on the mantle. 
(Source: "The Geological Concept of Mountains in the Quran", El-Naggar)





- e) The earth and the stars all come from common origins. The Big Bang theory states that all matter in the universe originated from a huge explosion from a single point of intense mass/energy. Every galaxy and solar system then developed from the same elements that came out of the explosion. (Source: "The First Three Minutes, a Modern View of the Origin of the Universe", Weinberg) "The fact that all life originated from water would not have been an easy thing to convince people of, fourteen centuries ago" (Source: Professor Gary Miller)

- f) At one point in time, after the initial 'big bang', the whole universe was a mass of single particles, like smoke. These particles slowly condensed to form the heavier elements and these elements came together with gravitational and other forces, to make the stars and planets. We see the same processes happening today with new star formations in the midst of clouds of gas and dust particles. (Source: "The Space Atlas", Heather and Henbest)



- g) Einstein's general theory of relativity, formulated less than a hundred years ago, pointed to the continual expansion of the universe (Hubble's Law). This explained the 'red shift' phenomenon that astronomers had observed for a long time. Modern astronomy now accepts that every part of the universe is expanding at a phenomenal rate and all the galaxies are moving away from each other at massive speeds. (Source: Wikipedia)

- h) Most of the light that falls on the surface of the ocean is reflected off the top layers of water. As the depths of the ocean increase, more of the light reflects upwards, off the many layers of water. Past a depth of around 200 metres, it is so dark that a person would not be able to see an object one metre away. Humans can only dive to this depth with the aid of machines. Below a depth of 1000 metres there is no light at all. (Source: "Oceans", Elder and Pernetta)



- i) Cumulonimbus clouds form in a very specific way. First, many small cumulus clouds drift gently in the breeze towards a convergence zone. Next, updrafts within the forming cloud cause it to grow vertically, forming a 'stack'. When the cloud gets higher, the cooler air at the top causes water droplets and ice to condense out of the vapour. When these droplets and ice particles within the cloud stack become too heavy, they fall as rain. (Source: "Elements of Meteorology", Miller and Thompson)

- j) The sun is a star that burns and generates its own light. But the moon is bright only because it reflects the light of the sun. It has no light source of its own. Although this is common knowledge now, people many centuries ago did not know this.



- k) Day and night are gradual events caused by the rotation of the earth. One merges or coils into the other continuously, not abruptly. In older times, this was not commonly known because people imagined that the sun came and went in a different kind of motion.

- l) A unique part of every human being is the fingertip, because each person has their own fingerprint pattern. No two fingerprints are alike. This is why fingerprinting is used for identification purposes. It is a marvel that the Quran says that Allah will recreate us on Judgement Day with all our own unique characteristics, right down to our finger tips!





Exercise: Put a tick in the correct box in the table to match the Quranic Ayaat and the scientific statements above.

	a	b	c	d	e	f	g	h	i	j	k	l
1												
2												
3												
4												
5												
6												
7												
8												
9												
10												
11												
12												



Exercise: Using the number references in the Ayaat list above, arrange the Ayaat quotes under appropriate scientific topic headings.

TOPIC				
AYAAT				



Exercise: Choose one of the headings above and write here about the scientific wisdom of the Quran on this topic. Use relevant quotes that are in this lesson.



Lesson 7: ISLAMIC SCHOLARSHIP & SHARI'AH



The Holy Quran is the first source of Islamic knowledge for Muslims to live by. The second source of knowledge for Muslims is the Sunnah (advice and way of life) of Prophet Muhammad, Sallallahu 'alaihi wa sallam, may Allah's peace and blessings be upon him. The Sunnah is based on Hadiths (sayings and actions) that were remembered by the Prophet's Sahabah (Companions).

Formulating the instructions from the Quran and the advice of the Prophet ﷺ, and coding these into Islamic laws, was a job for Muslim scholars. Muslim scholars ('Ulama عُلَمَاء) spend years studying in certified Islamic schools (madrasahs) and universities. They obtain Ijazas (Islamic certificates) and university degrees in their subjects and can become specialists in various different Islamic sciences.



For example:

- A Muhaddith محدث is a scholar who specialises in the knowledge of Hadiths.
- A Mufassir مُفَسِّر is a scholar who specialises in commentaries on Quranic meanings (Tafsir).
- A Mufti مفتي is a scholar who specialises in understanding Islamic law well enough to make legal decisions for individuals or groups (Fatwas).
- A Qadi قاضي (Judge) is a scholar who specialises in understanding how Islamic laws can be applied in the courts.
- A Qari قارئ is a scholar who specialises in reciting the Quran with all its rules of recitation (Tajweed).



The Path of submission to Allah, as described by the Quran and Sunnah of the Prophet, is called the **Shari'ah** شريعة. The early scholars of Islam formed a complete and dynamic set of Islamic laws called **Fiqh** فقه, based on deep understanding of the Shari'ah. Modern Muslim scholars carry on the task of understanding the Shari'ah and applying Fiqh to the world we live in today.

The main aims or overall objectives of the Shari'ah (**Maqasid al-Shari'ah** مقاصد شريعة) are to facilitate goodness and benefit (Maslahah) for all, and to prevent evil and harm (Mafsadah). These benefits and harms can be on three levels:

1. Daruriyyah: What is essential for people's lives. These are laws that people can't do without. Eg. Laws that protect basic human rights.
2. Hajiyyah: What is necessary for people's lives. These are laws that people need so that they can live beneficial lives. Eg. Laws about honest trading (buying and selling).
3. Takmiliyyah: What is extra but is good for the people. These are laws that people can live without, but having them improves their quality of life. Eg. Laws about making peaceful treaties between groups of people or different countries.





There were many things to know about, before scholars coded Quranic Ayaat or Hadiths into law. Scholars learned about the context in which an Ayah was revealed. Eg. What was happening at the time of the revelation, and the way related Hadiths explain the Ayaat. Contexts for the Hadiths were also investigated, and each Hadith was compared with other Hadiths on the same subject. Hadiths were also checked for authenticity by researching and checking the chain of narrators and making sure those narrators were trustworthy and honest. Ordinary Muslims don't have this kind of deep knowledge about the Quran and Hadiths, so we cannot just look at an Ayah or read a Hadith and decide about an Islamic law from it.



When coding Fiqh, scholars firstly used the Quran and secondly the Sunnah (Hadiths). If they needed to do more, they practised Ijma' (Consensus); the consensus of scholars, and Qiyas (Analogy); analytical reasoning that compares a new situation to a similar known situation with the same basis.

Some other methodologies that further helped scholars develop Fiqh were:

1. **Maslahah** مصلحة (Istislah) (Public Benefit) – Scholars made rulings based on what benefits the people (as individuals, communities and countries) and protects their basic rights of religion, life, intellect, offspring (family and lineage) and property.
2. Istihsan (Juristic preference) – Scholars chose rulings from several options, according to what brought most benefit to the people.
3. Dhara'i (the Means) – Things that can lead to harm or good can be coded in law as also being harmful or good.
4. 'Urf and 'Aadah (Custom and Culture) – An existing norm in society that causes no harm can be taken as law.
5. Qawl As-Sahabi (Opinion of a Sahabi) – Taking into consideration what a Sahabi ruled about a particular situation.
6. Shari'ah man Qablana (Shari'ah of the People Before) – The previous revealed books like the Tawrah (Torah) can have laws that are still relevant to us.
7. Istishab (Continuity) – Something that was coded as law before, continues to be used until it is proven not to be valid.



The Shari'ah is a whole, Divinely revealed, unified Islamic system of life. It gives people clarity on Islamic values, and guidelines on the way of life set by the Quran and Sunnah. When scholars interpret the Shari'ah and organise it as a list of laws and rulings on different topics, it is called Fiqh (Deep Understanding). Muslims learn Fiqh so that they can know, in a practical way, how to live their daily lives. People who want to understand how and why the rulings in Fiqh were derived, study the science of Usool ul Fiqh (the root of the rulings).





When developing Fiqh rulings for people to follow, scholars used guidelines, including some legal **Maxims** (Qawaaid Fiqhiyyah القواعد الفقهية). Some of these Maxims are:

1. Acts are judged by the intention behind them. (Al-umuru bi-maqasidiha)
2. Certainty cannot be overruled by doubt. (Al-yaqinu la yazulu bish-shakk)
3. Harm must be removed. (Ad-dararu yuzal)
4. Hardship brings facilitation. (Al-mashaqqatu tujlab at-taysir)
5. Good cultural convention has the status of law. (Al-'addatu muhakkamatun)

Deriving Fiqh from the Shari'ah was complicated and scholars needed specialised knowledge of different Islamic sciences. For example, it is part of the Shari'ah to pray Salah five times a day. And, it is part of Fiqh to describe which actions and conditions of Salah are essential, recommended, optional, disliked or forbidden.

Sometimes, the words 'Shari'ah' and 'Fiqh' are used interchangeably. But it is good to remember that the Shari'ah came from Allah, and Fiqh is what people coded into practical laws, from their understanding of the Shari'ah.



Fiqh covers two main areas: *

- **'Ibadaat:** What a person owes to God. These rules are about Allah's rights over us, and
- **Mu'amalaat:** What a person owes to other human beings and other things in creation. These rules are about other's rights over us.

It is important to take the time to learn Fiqh, so that we don't make mistakes in our **Deen** (religious way of life). We will look more at some topics on Fiqh in later lessons of this book. Some of the areas of Fiqh that all ordinary Muslims should study and be informed about are:

1. Fiqh of Taharah (Purification and Cleanliness)
2. Fiqh of Salah (Prayer)
3. Fiqh of Sawm (Fasting)
4. Fiqh of Zakah (Charity Tax)
5. Fiqh of Hajj (Pilgrimage)
6. Fiqh of Trade and Finance
7. Fiqh of Marriage, Divorce and Inheritance.



It is also important to get some understanding of the principles & thinking methods behind the Fiqh, even if we can't study it as deeply as the scholars do. In the following lessons, we will look at some examples of what scholars of the past did, based on the Maxims. We will also take a deeper look at an important part of the Maqasid al-Shari'ah, which is the Maslahah (Benefit) of upholding the 5 essential rights of creation. These essential rights are the basis for much of the Mu'amalaat.



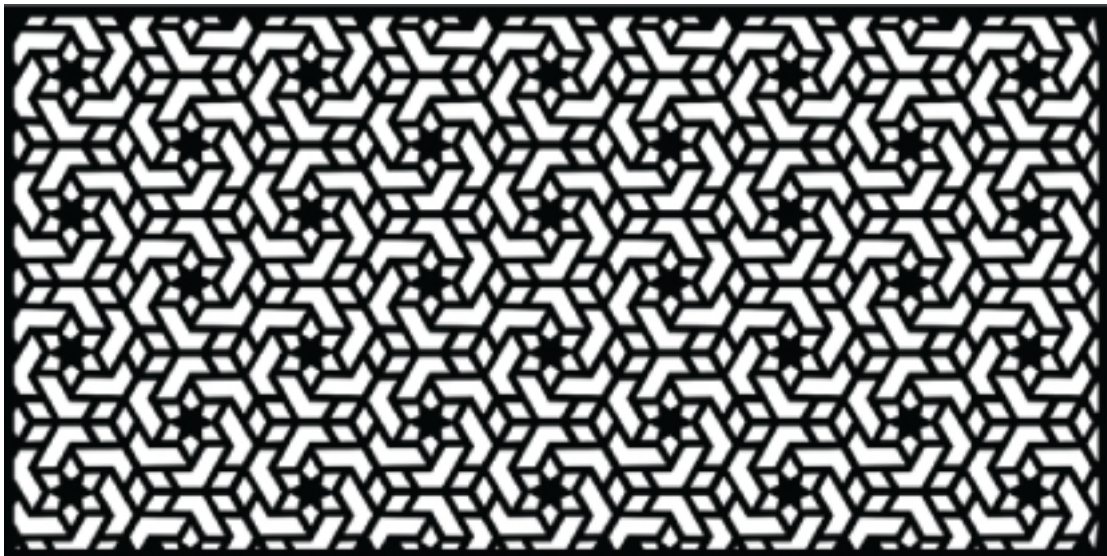
* (**Sources** for this lesson: "An Introduction to the Study of Islamic Law", Dr H. H. Hassan)





Exercise: Complete the sentences in the spaces.

Three kinds of 'Ulama (scholars) specialising in different Islamic studies are	
The Path of life given in the Quran and Sunnah is called	
Maqasid al Shari'ah has the main goal of	
The two main sources for Shari'ah are	
Two extra sources of Shari'ah are	
'Ibadaat عبادات are parts of the Shari'ah that are about	
Mu'amalaat معاملات are aspects of the Shari'ah that are about	
The Maslahah (benefit) of upholding the 5 essential rights of creation is about	
The rulings derived from the Shari'ah are called	
Some of the Maxims that helped define Fiqh rulings are	



Lesson 8: THE ISLAMIC MAXIMS

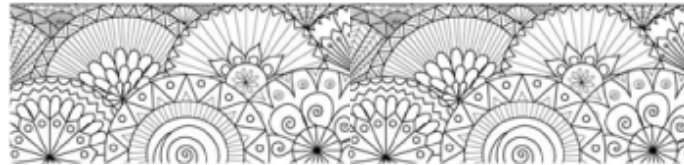


In this lesson we look at 5 of the Islamic Maxims (Qawaaid Fiqhiyyah) with examples to show how these maxims form a basis for the rules of Fiqh developed from the Shari'ah.

1. **Actions are judged by the intention behind them.** الأمور بمقاصدها
(*Al-umuru bi-maqasidiha*)

In all actions, the purpose of the action should be fulfilled, otherwise the action can be seen as unnecessary. Muslims think about why they are doing something and then make a Niyah (conscious intention) about it. Muslims question themselves, realise their purpose and intention, and then act. Inner attitudes will show through people's words and actions.

- Eg. There is a valid opinion that the Friday Jum'a khutba should be in the language of the people, because the purpose of the sermon is for people to get a message of guidance and motivation.
- Eg. The purpose of eating Halal and Tayyib food is to nourish our bodies with physically and spiritually healthy food, so that we become stronger and better servants of Allah.



2. **Certainty cannot be overruled by doubt.** اليقين لا يزول بالشك
(*Al-yaqinu la yazulu bish-shakk*)

Muslims live on the basis of certainty and are not put off by doubts. They wait until a thing is proven as certain before they adjust their actions. If we spend our lives doubting things, we will be unsettled and not know how to move forward or make decisions.

- Eg. Water is always considered clean until we prove by some fact that it is unclean (change of taste, smell or colour).
- Eg. The ground that we pray on is assumed clean, especially if it is dry. This opinion doesn't change unless we see a piece of filth on it.
- Eg. We assume the meat at a Muslim house is halal, unless we know for sure that it's not.
- Eg. We should not doubt people. A bad rumour about someone shouldn't change our opinion of them. A rumour isn't enough to change our actions towards them. We should protect people's honour, on the principle that they are 'innocent until proven guilty'. Sometimes, we need to investigate to find out about the truth or falsehood of a bad rumour in our society.





3. Harm must be removed. الضرر یزال (Ad-dararu yuzal)

The purpose of many Islamic actions, especially in Shari'ah, is to remove harm from individuals and societies. For example, the Hudud laws of punishing crimes are to provide protection and safety to innocent people in society. Trying to remove or prevent harm is part of our human duty as Khalifahs on earth. Muslims need to have the constant thought, "Will the result of my actions or words cause less harm or more harm to this situation?"



Muslims should work to prevent harm of all kinds; to humans, to animals, to plant life, to crops, to clean water, to land, etc. Muslims are trained to constantly ask themselves, in any given situation, "What is the lesser harm here? What will cause the greater harm?" Then they restrain themselves if necessary, so that their words or actions cause the least harm.

- Eg. The Islamic Adab of modest behavior between genders is there to prevent potential harm to the morals and dignity of women and men in society.
- Eg. The rule of not consuming alcohol or illegal drugs is there to prevent the potential harm of doing destructive actions while a person's intellect is under the influence of mind-altering substances.



- Eg. Zakat and Sadaqah, even as small as "removing a branch from the road" (Hadith), is to reduce people's hardship.

- Eg. Islamic rules of commerce, like creating clear contracts and giving proper measure when exchanging goods and money, are there to prevent harm to customers. The whole Ummah and the Deen can be harmed by a Muslim business person's dishonest behaviour. If people know Muslims as cheaters and untrustworthy business people, non-Muslims would not want to become Muslims.



- Eg. The Islamic Adab of welcoming strangers and feeding them is there to prevent strangers, travelers and others from becoming hungry or lonely in new environments. Even a Salaam and handshake can be a huge help when people find themselves in new circumstances.
- Eg. This famous Hadith shows the principle of reducing or preventing harm in society: "Whoever of you sees something evil, let him change it with his hand; and if he is not able, then with his tongue; and if he is not able, then with his heart - and that is the weakest of faith." (Source: Muslim 49)

- This famous Hadith shows a wise principle for not causing harm through speech: "...Whoever believes in Allah and the Last Day should speak the good or remain silent." (Source: Bukhari 6136)



- The Quranic Ayah that talks of "enjoining the right بِالْمَعْرُوفِ and forbidding the wrong وَالنَّهْيِ عَنِ الْمُنْكَرِ" (Amr bil ma'ruf wa nahu 'anil munkar) is talking about a Muslim's duty to try to encourage goodness in the world and prevent wrongs that can cause harm. (Quran, Surah 9, At Tawbah, Ayah 71)





4. **Hardship brings facilitation.** المشقة تجلب التيسير
(*Al-mashaqqatu tujlab at-taysir*)

In Islamic rulings, there is sometimes hardship and effort required. That hardship is there to facilitate a good result. Otherwise, Allah, Subhanahu wa Ta'ala, would not put us through that hardship, because He does not need our suffering or sacrifice. People need to make these efforts, so that they can get physical and spiritual benefit. When things get tough, Muslims look for the good that comes with it. (Quran Surah 94, Ayah 5 "With every hardship there is ease.")

This Islamic principle helps a Muslim to be calm and patient and behave with better Adab (manners) when in hardship, and to put in extra effort when life requires it. Sometimes the good results from this effort are facilitated straight away and sometimes later.



Sometimes Muslims make things hard for each other unnecessarily, for example by judging or criticizing each other and trying to persuade each other to 'be more Islamic'. This can sometimes be harmful. The general principle is: "Islam is easy" unless there is a hardship needed for a good reason.

Muslims should not bully each other just because they think the Deen (religion) should be hard. Otherwise, the pressure that people put on each other is actually a 'harm' and should be removed so that things are made easy. For example, there are people who ask new Muslims to change their normal dress straight away or cut off ties from their non-Muslim families or start doing every Islamic 'Ibadah all at once. This kind of advice almost always leads to harm and unnecessary hardship for the new Muslim and can even lead them to leave Islam because they feel it is too difficult!

Examples of Beneficial Hardships:

- Eg. Fasting (Sawm) is a hardship, but it leads to stronger and healthier bodies, hearts and minds, and increased Taqwa (God-consciousness).
- Eg. Kurban (sacrifice of an animal) on Eid ul Adha puts us through a small hardship of reducing some of our wealth to please Allah. The Quran teaches that Allah does not need our sacrifice, but we are the ones who need to make an effort to do it and gain Taqwa. (Quran, Surah 22, Al Hajj, Ayah 37)
- Eg. Studying to achieve school goals, Islamic knowledge or tertiary qualifications for a career. These are all difficult but the result helps us enormously in our lives.
- Eg. Getting fitter, healthier or losing weight; or gaining skills in sport or other kinds of body training. These activities are difficult and put stress on the body but if we don't do them, we might lose mobility and our bodies might become weak.





5. **Good cultural convention has the status of law.** العادة محكمة
(*Al-'addatu muhakkamatun*)

Islam is like 'clear glass' that overlays onto the culture that people already have. Islam does not ask people to leave their culture. That's why there are so many different Muslim cultures in the world. Islam only removes a very small number of things that are harmful in people's cultures, and leaves the rest. The good cultural practices of people that can be accepted as part of Muslim law are called their 'Urf and 'Adah.



Muslims should not look down on other people's cultures, whether they are eastern or western. People's different cultures are all good, unless proven otherwise. Everything that people do in their daily lives is considered permissible unless it is shown to be something harmful and anti-Islamic. (Maxim 2).

Muslims should not try to change other people's cultures because of their own cultural viewpoint. Trying to do this can result in a lot of harm for people (Maxim 3). Muslims living in non-Muslim countries should not automatically think they are living in a bad 'kafir' culture. Things that are culturally 'new' or 'foreign' are not automatically Haram. Recent research has shown that several western countries are actually globally the most Shari'ah compliant! Muslims should know enough about their Deen to answer the questions: Is this cultural practice okay Islamically? Does this cultural practice go against any Islamic principles?

- Eg. When Islam first came, because of Arabian culture, some people buried their newborn baby girls alive. They also drank a lot of alcohol. The Prophet, Sallallahu 'alaihi wa sallam, changed these bad cultural practices but kept many good Arab cultural practices.
- Eg. Mosques around the world are built in many different styles. A mosque in China looks very different from a mosque in Syria. This is because people of different cultures find different styles of buildings beautiful, and there is no harm in this, Islamically.
- Eg. The Sahabah had slight variations in how they had seen the Prophet pray, and so different cultures have slightly different ways of praying. For example, in east Asia women mostly pray with their feet covered while in India women mostly pray with their ankles covered but their feet uncovered. Both these ways can be said to be correct, according to different scholars. We can't criticize people's different ways of praying unless we have proper knowledge of all the valid ways to pray. When a Muslim is disturbed by this, they should keep quiet and say, "I don't know," unless they are properly educated on the subject.
- Eg. Muslims are required to follow all the laws of the country they live in, even if it is a non-Muslim country, unless these laws directly conflict with Islamic laws. Most laws in western countries are in line with Islamic values. Most laws are helpful and beneficial to everyone. For example, paying taxes so that roads, schools, hospitals and government infrastructure can be built. Muslims should have a good opinion of the authority of the country they choose to live in, so that they can live there as peaceful citizens. If "good cultural convention has the status of (Islamic) law," this obligates us to follow the good laws of the countries we live in.





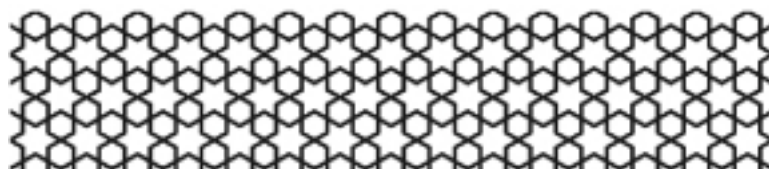
Understanding these 5 Maxims can be very helpful to us in life. If we come across a situation that puzzles us and we want to do the right thing, we can refer to these Maxims and see which of them fits the situation. We can ask ourselves questions like:

- What purpose am I trying to fulfill here? (Maxim 1)
- Am I acting on doubt in this situation? What is the starting point of certainty that I should remember? Am I misjudging this person or this situation because of my doubts? (Maxim 2)
- Is there harm being done here? What is the lesser harm? What will cause the greater harm? Am I about to do harm rather than good? (Maxim 3)
- What is the good hidden in this circumstance of hardship that will soon become clear? What will I gain by making an effort and having discipline here? Am I making something too hard for others, or for myself, for no good reason? (Maxim 4)
- Am I reacting narrow mindedly towards a culture I don't understand? Do I have real knowledge of the facts of this situation or am I just having a 'knee-jerk' response related to my own culture and customs? (Maxim 5)



Exercise: Get into 5 groups. Each group should discuss one of the 5 Maxims, its principles and examples. Then prepare a short presentation that your group will give to the rest of the class. After each presentation, write one comment below that you would like to remember about each Maxim.

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



Lesson 9: ISLAMIC HUMAN RIGHTS 1



The part of Islamic Shari'ah that is about human interactions (Mu'amalat) has a basis of achieving **Maslahah** (Istislah) or Public Benefit. The laws governing human activity are all about safeguarding the rights of humans, and other creations in the world too. Whether the laws are about the interactions of individuals, communities or countries, bringing benefit to all is the most important goal.



The Shari'ah is designed to protect people's basic rights of:

1. Religion (including any religion or belief)
2. Life (including health, safety and the right to preserve life)
3. Intellect (including knowledge, education and intellectual safety)
4. Offspring (including knowing and valuing family and lineage)
5. Wealth (including rights to own earnings, property and belongings)
6. Sometimes a 6th right is added: Human Dignity (including safety of honour)

Muslims are asked to work hard at upholding what is good & trying to prevent what is wrong or unjust in the world. Allah, Subhanahu wa Ta'ala, Glorious and Most High is He, tells us that it is only under this condition that the Muslims will become 'the best of people':



You are the best of peoples, evolved for humankind; enjoining what is right, forbidding what is wrong, and believing in Allah... (Quran, Surah 3, Ali Imraan, Ayah 110)

From this verse we can see how important it is for Muslims to promote human rights and justice for all people in the world. This is part of being a Khalifah on the earth. Many modern ideas on Human Rights have been heavily influenced by Islamic concepts. In Islam, Human Rights are God-given rights that cannot be taken away by legislation. If a Muslim leader mistreats his people, he can't pretend that he is justified for political or other reasons. Muslims know the rules of justice in the Quran, and they know that these rules apply under all circumstances. Some modern countries take away people's rights with the excuse of politics or war. This is not allowed in Islam, because humans cannot change the principles that God gave.

HUMAN RIGHTS ARE FOR EVERYONE

Islamic rules on human rights apply to all human beings, not just Muslims and not just to people from one's own nation or race. Muslims must not think of themselves as 'chosen people' who can behave well only with each other, but disregard the rights of people outside the faith. This is completely against the principles of Islam. The Quran says:



O humankind! Revere your Lord, Who created you from a single person, created of like nature his mate, and from them both scattered countless men and women. Fear Allah, through Whom you demand your mutual (rights), and (revere) the wombs (that bore you).

Surely Allah is always watching over you.

(Quran, Surah 4, Al Nisa', Ayah 1)





Prophet Muhammad, Sallallahu 'Alaihi wa Sallam, may Allah's peace and blessings be upon him, always said that Islam is not based on racial judgements. He is reported to have once said: "No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay."

(Source: Bayhaqi and Bazzaz).



The only superiority to be recognised in Islam is of piety and God-consciousness (Taqwa), but only Allah knows the hearts! So, we have to treat everyone we meet with respect, since we don't know their true status in Allah's eyes and since no other worldly status that people live by, matters. People cannot claim that fame, status or wealth gives them the right to be superior over others. Usually, we find that

the best of people are those who are the most humble.

O Humankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, so that you may know each other (not so that you may despise each other). Truly the most honoured of you in the sight of Allah is (the one who is) the most righteous. And Allah has full knowledge and knows well (all things).

(Quran, Surah 49, Al Hujuraat, Ayah 13)

From this verse we also see that the racial groupings in the world are there so that people can feel they belong to a group that they understand culturally and feel comfortable with. People are not supposed to feel so proud of their racial group that they look down on other groups as 'less civilised' or 'lower grade' people. This principle completely rules out any discrimination against anyone on the basis of race.

1. The Right to Practice Religion

Every human has the right to choose what they believe in. Since Allah, Subhanahu wa Ta'ala, gave every human a free choice and He doesn't force people to believe in Him, we also have no right to force our faith onto other people. Of course, this also means that no one else has a right to stop us from practicing our faith. In the early days of Islam, the main reason jihad was fought on other countries was because the leaders of those nations would not allow their people to choose to become Muslims. This was oppression of the worst kind, because faith in God is the most important thing in life. A person's choice about faith impacts their eternal lives in the Hereafter (Aakhirah).



The famous verse of Quran that shows that faith is a personal choice says:

Let there be no compulsion in religion. Truth stands out clear from error. Whoever rejects evil and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah hears and knows all things.

(Quran, Surah 2, Al Baqarah, Ayah 256)





Muslim governments must treat people of other faiths who live in their lands fairly. They must leave them to live in peace. People of other religions must be allowed their places of worship. They might not be allowed to put statues or idols on public display in a Muslim country, but they would be allowed to have them inside their own temples.

Muslim Qadis (judges) are instructed to ask people of other faiths to choose in a court whether to be judged according to the books of their own religion or by Islamic laws. Non-Muslims living in Muslim lands are not required to pay Zakah. However, they are required to pay Jizya Tax, which guarantees them protection by the Muslim army if they are attacked. They do not have to join the Muslim army. It was this protection that allowed people to live in peace all over Muslim lands for over a thousand years.



When Muslims live in non-Muslim lands, they must follow the laws of the land. Most laws are sensible and Muslims must normally abide by the laws of the country they are living in, if they want the privilege of being able to live there. For example, if the laws of the country are that we must pay a fine if we are caught speeding in a car, we should pay it. We should not try to make an excuse by saying that this is not an Islamic law! The only time this principle may not apply is if the law of the land is trying to directly make us go against an important Islamic rule. For example, when a country tries to ban the wearing of hijab for older girls at school.



Exercise: Complete the sentences in the spaces.

Part of being a Khalifah on the earth is to	
Allah created people in races and tribes so that	
All people have a right to practice	
When non-Muslims live in a Muslim country, they pay Jizya tax because	
When Muslims live in a non-Muslim country, they follow the laws of that country because	



Exercise: Have a group discussion about the Arabic phrase “Amr bil ma’roof wa nahu ‘anil munkar” (Enjoining the right and forbidding the wrong) (Quran, Surah 3, Ali Imraan, Ayah 110). Write an example of a good use of this principle here.



Exercise: Do some research to compare the Islamic Rights listed in this lesson with the United Nations list of Human Rights. What are the similarities? What are the differences?

Similarities	Differences



Lesson 10: ISLAMIC HUMAN RIGHTS 2



2. The Right to Life

Every human being has a basic right to life. This is why the Shari'ah punishment for murder is severe. The Quran says:



That is why We (Allah) ordained for the Children of Israel that whoever takes a life - unless as a punishment for murder or mischief in the land - it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity...

(Quran, Surah 5, Al Ma'idah, Ayah 32)

Say (O Prophet), "Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him (in worship). Do (not fail to) honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a life - made sacred by Allah - except with (legal) right. This is what He has commanded you, so perhaps you will understand.

(Quran, Surah 6, Al An'am, Ayah 151)

Allah, Subhanahu wa Ta'ala, declared that human life is sacred and He only allowed killing under two circumstances: either in the due process of the law, when a court has found a person guilty of a capital offence, or in a war where the correct rules of fighting (Jihad) are being followed and there is only fighting between active combatants. Murder is so hateful to Allah that He has said that even a single murder is so bad, it feels as if the murderer has killed all of humanity.

This principle applies under all circumstances with no exceptions. Muslims are not allowed to say, as some governments do today, that 'a few lives lost' in bombings is 'collateral damage' and 'worth the sacrifice' to get peace. In Islam we cannot do the wrong thing, even if we believe we are doing it for the right reasons.

Allah, Subhanahu wa Ta'ala, also says that if anyone saves a life, this would be as if they saved the lives of all humanity. Because of this, it is obligatory in Islam for each person to help another if they see that their life is in danger. If a person needs rescuing we must try to rescue them, if we can do so without losing our own life. If a person needs life-saving medical help, we should help them to get it. Because of this important right, Muslim scholars allow most new medical practices, if they are going to save a human life.



Part of this right is that people have a right to live in safety and not fear for their lives. That is one reason Muslims of the past took over countries whose leaders were corrupt and oppressed their people. They knew that the people had a right to live in peace without harassment and with a fair government. Injustice and oppression are some of the things most hated by Allah, and Muslims are supposed to work hard to get rid of these things from the world.

Every human has a right to the basic necessities of life, like enough food and water to survive, clothing to cover themselves and shelter to live under.





This can be seen as part of the basic Right to Life. The Quran tells us that people in great need have a right to ask for help and other people are obliged to share some of their wealth with them for their basic needs. This is why Islam has the rule of Zakah, and also strongly encourages Sadaqah (Charity):

And in their wealth (there is acknowledged) the right of the needy and the destitute.

(Quran, Surah 51, Al Dhaariyaat, Ayah 19)

Water is an important part of this right. The right to have access to clean water is part of every person's Right to Life. Clean and safe drinking water is something that all people should have access to. It should be provided for free and not have to be paid for. This is why Muslims in old and modern times dug wells as an important work of Sadaqah. This is also the basis of a Common Law rule that most countries have, where a person who owns land cannot cut off access to the public where there is a stream, a river, a lake or the sea. There is usually a 10 metre 'public zone' on the edge of waterways for the public to use, to access water.



Another part of the Right to Life is when we consider the rights of children. Children cannot protect themselves and so they need special care from adults. Children are innocent and have no guilt in their actions, until they reach adulthood. Adults must remember this and deal with children gently. When they discipline them, it must be with love and compassion. A parent or caregiver (usually the father) must provide protection, food, shelter, clothes, education and medical care for their children. If they do not do this, it is a sin in Islam and can also be seen as a crime. This is one reason that it is a great act of charity for a Muslim to look after an orphan who has no other adult to care for them.

The life of unborn babies should be protected too. Abortion is not allowed in Islam unless the life of the mother is in danger. In this case, her life (which has already begun) takes greater precedence over the unborn baby's life (which has not started properly yet).

These principles to preserve life help Muslims to be active in caring for others and helping to safeguard the Right to Life of all people, no matter who they are. Islamic governments were some of the earliest to develop social welfare systems, to make sure all citizens had their basic life needs met. Muslims have always understood that the Quranic role of being a Khalifah on earth means that we have to strive to safeguard the rights of all people and other creatures.



Exercise: Write answers in the spaces.

What is the Islamic view of the phrase "collateral damage"?	
List 5 sub-categories that people have a right to, because of their Right to Life.	
Write a sentence about how Islam views the rights of children.	
What is the Islamic view on abortion?	





3. The Right to Knowledge and Intellect

The Shari’ah says that education for all people is a basic right. This means that the right to knowledge is given for every person, young or old, male or female, free or slave, believer or unbeliever. This means that knowledge and ways to seek knowledge cannot be kept for just a few privileged people. Social status, gender, or poverty should not be barriers to learning. If learning is a basic human right, then all people must have access to it.

In the early days of Islam, when slavery was still a part of societies, the right to gain knowledge extended even to slaves. Through this, many slaves became knowledgeable and were able to raise their social status, to become teachers, tradesmen and scholars.

In some Muslim countries today, girls are unable to access proper education, especially to higher levels. This is unislamic and it is not how it used to be in older times for Muslim women. Muslim women, from the very beginning of Islam, were highly educated and were teachers in all fields, and even taught men in religious and non-religious subjects. In fact, it was a wealthy North African woman who set up the very first proper university in the world! (Fatima al Fihri, in 857CE)



The Right to Intellect is the reason for the Islamic ruling against alcohol and mind-altering drugs. A person should be in charge of their intellect at all times. If they consume alcohol or drugs, their intellect will be clouded and will not function properly for some time. Even when a person takes a small amount of alcohol or drugs, it is scientifically known that their intellectual function and normal judgement changes. This is why there are traffic laws against driving when under the influence of alcohol in most countries. A Muslim is not allowed to willingly put themselves in a position of surrendering their mind and intellect, unless they are going through an important process, like a medical operation that needs an anaesthetic, for example. (Quran: Surah 5, Al Ma’idah, Ayah 91)

Normally, the Hudud (Islamic) punishment for being convicted of drinking alcohol in public is not severe. Usually, the person is sent to walk through the streets and people throw their shoes at them, as a kind of public shaming and deterrent. If alcohol is consumed in the privacy of someone’s home, the person cannot usually be taken to court and punished. Of course, if a person commits a crime while under the influence of alcohol or drugs, then they would be held entirely responsible for that crime, even if their intellect was impaired by ‘being under the influence’. This is because they had willingly taken the alcohol or drugs, knowing what could potentially happen. This is also the same in Western common law.



Exercise: Write answers in the spaces.

What would the Shari’ah say about girls who have no access to education?	
What is the main reason Islam prohibits taking alcohol and mind-altering drugs?	
Research something about Fatima al Fihri and write a sentence here.	





4. The Right to Family Lineage

Every person has the right to know who their parents are and what family they belong to. They also have a right to know their wider family, tribe or ethnicity and they have a right to be with them.

This means that if a child is adopted, they must still know who their real birth parents are and be allowed to have contact with them if possible. Children who have one or both parents estranged from them are being denied their basic rights of lineage. Sometimes there are other important issues that prevent them from seeing their parents or relatives, like safety or danger to faith. But in general, relationships with parents and relatives should be maintained as much as possible.

Part of the Right to Family Lineage is about securing a person's identity. A child who takes their father's name as their surname feels secure in understanding where they came from and who their family are. Without a heritage and a sense of identity, it is sometimes hard to be settled and comfortable in life.



A family or tribe also provides common customs and values to live by. This gives a sense of familiarity and togetherness for the whole group. Members of the group feel that they belong, and this helps them to live calmly and contentedly. As the Quran says:

O humankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, so that you may know each other (not so that you may despise each other). Surely the most honoured of you in the sight of Allah is the most righteous of you. And Allah has full knowledge and is well-acquainted (with all things).
(Quran, Surah 49, Al Hujuraat, Ayah 13)

Another part of this Right is about the rules of Islamic marriage, like Nikah when getting married, and 'Iddah (waiting period) for a woman after divorce or becoming a widow. These rules help ensure that every child that is born knows who their birth father is. In a non-Muslim society with freedom of sexual relationships, children sometimes do not know who their fathers are, and this takes away their Right to Family Lineage.
(Quran, Surah 2, Al Baqarah, Ayah 228)



Related to the Right to Family Lineage and also to the Right to Practice Religion, is the right of every person to keep their body safe, and not have their modesty and chastity violated. Just like in Western common law, sexual violation is a crime in Islam. Rape can be punished harshly. In the Hudud laws, adultery can be punished by death, and fornication (sexual activity before marriage) can be punished by whipping, if they are proven in an Islamic court of law. Rape or sexual molestation has the additional crime of using force on the other person and causing them grievous bodily harm. If a child is born from any of these activities, that child will have an injustice done to them regarding their family lineage.





Preserving a person's safety and dignity is serious in Islam. Men, women and children should all be protected from physical, sexual and emotional harm. A woman's hijab is partly about preserving her dignity and keeping her safe from ill-behaved men. The Quran advises strong Hudud punishments of whipping, for people who try to slander women. Destroying the dignity of a woman through sexual harassment is even worse than that. This is true for all women, not just Muslim women. (Quran, Surah 4, An Nisa, Ayah 19)

Children who have been harmed by abusive adults suffer trauma throughout their lives. It is very important that children are kept safe and protected from adults who try to harm them and spoil their health, their innocence and their dignity.



5. The Right to Ownership of Wealth

Every person has the right to own their own wealth. If someone illegally removes a person's property then this is stealing, and the victim has a right to complain to the police and courts, and seek justice. The Hudud punishment for stealing in Islam is harsh. If a person is found guilty in a court of law of theft or fraud, when they were not in need of food or other basics, the court can order to cut off their hand.

Because the Right to Ownership of Wealth is an important basic human right, Muslims must be careful about returning what they borrow from others. A person has the right to have their money or property returned to them, because they have been kind enough to lend it to others. A pious Muslim does not borrow things and then ruin them or forget to give them back, because they know that this will cause distress to the other person, and because they know that this is unislamic and violates the other person's rights. Muslims are not allowed to lend money and charge interest on it when it is paid back later. This is called Riba and it is forbidden in the Quran. (Quran, Surah 2, Al Baqarah, Ayah 278)

Just like with other human rights, the Right to Ownership of Wealth applies under all circumstances and for all people, Muslim or non-Muslim. For example, if a woman gets married, her wealth and property still belong to her. Her husband has no right to take it or use it. The only people who have a right to use someone else's wealth are:

- a wife, who can use her husband's wealth without asking, to eat basic food, buy basic clothes, and access medicines and education,
- children who can use their father's wealth in the same way for their basic needs, and
- parents who can use the wealth of their grown-up children for their basic needs.

The Shari'ah has rules about giving Zakah if a person is wealthy enough. It encourages Sadaqah (Charity) as well. This is because poor people have the right to a small part of the wealth of the rich. A wealthy person makes their wealth 'halal' by paying their annual Zakah. What they are required to give is only a small percentage of their property and it does not stop the right of any person to own whatever wealth that Allah, Subhanahu wa Ta'la, provides for them in their Rizq (life provisions).



People are allowed to fight for the right to keep their own property if someone is trying to confiscate it. So, for example if a robber or an unjust ruler is turning people out of their homes, then Jihad is permissible for these people.





Exercise: Complete the sentences in the spaces.

Fostering or adopting an orphan is highly rewarded for a Muslim, but the right of the orphan child is also to	
Being part of a family, tribe or ethnicity helps people to feel	
If a Muslim has a Nikah and follows the rules of Islamic marriage, their children will know	
The Shari'ah says wealthy Muslims must give Zakah so that	



Exercise: Write answers in the spaces.

Write a sentence about your family identity and how it makes you feel.	
Write two reasons why rape or sexual harassment are serious crimes in Islam.	



Exercise: Have a discussion about close family members who are not allowed to marry each other. They are called Mahrams مَحْرَم. Write a sentence here about how the rule about Mahrams helps safeguard the Right to Family Lineage.



Exercise: Imagine that 'Suhail' is at someone's house and opens the fridge to see if there's something good to eat inside. Say whether he is allowed Islamically to eat the food, or not allowed because it will be stealing:

Suhail is at his friend's house.	
Suhail is at his daughter's house.	
Suhail is at his cousin's house.	
Suhail lives with his mother but right now he is at his father's house.	



Exercise: Even when they are married, a husband's and wife's wealth are still their own. A wife can take from her husband's money for her basic needs and the basic needs of his children. Discuss a suitable way that a married couple could set up their bank accounts to reflect this situation. Write a sentence about it here.





6 The Right to Human Dignity

There are many verses in the Holy Quran that warn against harming the dignity of others, because it is a big moral sin. In some cases, there can be punishments by law, such as in the case of slandering a person with false stories. The difference between Backbiting (Ghiba) and Slander is that backbiting might be true about the person, but slander is a lie about the person.

If someone publishes a lie about another person, this is called libel in Western common law and it can be punished in a court if the victim sues. Similarly in an Islamic society, if someone slanders a person, the victim can take them to court to publicly clear their name from the lie. The Hudud punishment for slandering a pious woman is a whipping of 80 lashes. (Quran, Surah 24, An-Nur, Ayah 4)

Even though there may not be Hudud punishments for mocking, bullying, suspicion and backbiting (Ghiba), these are still major sins that are spoken about in the Quran. There is a strong warning about punishment in the Hereafter for these wrongs. Why are backbiting and slander such big moral sins? Because they harm the dignity of others and spoil their reputations and make people lose trust in them. Maybe after such stories and rumours, the person won't be able to get a job or find a marriage partner, etc. People can have their whole lives ruined by other people who harm their dignity.



7. Other General Rights

In the modern world, people talk about the right to live in freedom, and be allowed to have freedom of speech and freedom of expression. Islam generally allows freedom of ways of life and of expression but in an Islamic society, freedom of expression in public places and forums would be constrained by rules about upholding the dignity of others.

When Islam first came, slavery was a normal part of society and this was a problem for the concept of personal Freedom. Rather than trying to change the society too quickly and harshly, Islam worked slowly to get rid of slavery in a practical way.

First, it laid down rules on how to treat slaves. For example, a Muslim master is supposed to feed a slave the same food that he eats, and dress them in a similar standard of clothing, and he is never supposed to strike a slave on the face (because it is an insult to their human dignity).

Next, Allah made the freeing of slaves a practice that cancels certain sins and gives great rewards in Jannah (Heaven). This encouraged the freeing of so many slaves that after less than 40 years, there were hardly any left!

Finally, Islam recognised the equal humanity of slaves and free people. For example, a master could marry his slave and should give her a gift of a dowry (Mehr).





In Islam, piety and Taqwa has no boundaries. A pious slave could teach and preach to the people. Because of this, many slaves embraced Islam and after a few generations their descendants produced great Muslim scholars, imams, jurists and even rulers.

Islam forbade the taking of new slaves from a free community, whether they are Muslims or non-Muslims. The Prophet ﷺ is reported to have said:

"There are three categories of people whom I shall myself complain against on the Day of Judgment. Of these three is he who enslaves a free man, then sells him and eats this money..."

(Source: Bukhari and Ibn Majah).

The only exception to this was at the time of war. During jihad, captives could be taken and their return could be used as a bargaining tool for the return of their own people. In this situation, there are strict rules about treating war captives in humanitarian ways. Torture, cruelty and rape are not allowed. War captives must be fed, sheltered and spoken to kindly. If for some reason they were not returned in the jihad process, then they might become slaves but were still to be treated properly, according to the slavery rules.

Today, international recommendations for war captives are very similar to Islamic rules, except for the slavery part. War captives can be imprisoned ('held captive') and most times they are returned when the war is over. Sometimes this is a bargaining process for the return of their own people, just as the early Muslims did. United Nations guidelines do not allow rape, starvation, torture or other inhumane practices on war captives, just as with Islamic rulings. However, many countries do violate these rulings, which is very sad, and unislamic!



Another Islamic principle is that every person has the right to be treated with justice. If a person has had an injustice done to them, they have a right to tell people about it and ask for justice to be done. It is not Ghiba (backbiting) to tell people about a wrong that has been committed, because facilitating justice and righting the wrongs in society is important.

Muslim courts of law must deliver justice to all people, no matter who they are (Muslims or non-Muslims, leaders or common people). Allah, Subhanhu wa Ta'ala, instructs the Muslim community to work hard to promote justice for everyone. This is part of the job of being Allah's Khalifah on earth. The Quran says:

O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor; Allah can best protect both. Do not follow the lusts (of your hearts), in case you swerve. And if you distort (justice) or decline to do justice, truly Allah knows well all that you do.

(Quran, Surah 4, Al Nisaa', Ayah 135)





Allah, Subhanhu wa Ta'ala, has made the upholding of justice so important that it overrides all other loyalties. Justice must be done with great honesty and nothing can be overlooked, even if it means getting oneself or one's family into trouble. A person will sometimes have to really search their soul and perhaps have to do something they will feel bad about, but justice is so important that this is what has to be done. If it is not done this way, there is always trouble later. Whole communities can suffer because a few people let loyalties to their friends stop them from telling the truth. Allowing injustice to be done to one person to save someone else is a great wrongdoing. This is why the Quranic ayah reminds us that Allah is always watching.

Sometimes we see in communities or countries, that if a rich person commits a crime, they somehow manage to escape prosecution, while less privileged people in society get the full punishment of the law. This is wrong and unjust. Sometimes in a Muslim community we see that a Muslim has committed a crime and the other Muslims try to protect him, out of religious loyalty. Such behaviour clearly goes against this Quranic verse, because justice is more important than loyalty.



Exercise: Write answers in the spaces.

Give an example of how slander or libel can ruin someone's life.	
What is the Islamic version of Freedom of Speech?	
Write a sentence about 'Khilafah' when dealing with social justice.	
Write two things about the old days of slavery in Muslim lands.	



Exercise: Backbiting (Ghiba) is when a person says something about someone else that the person would dislike or be hurt by, although it is true. Slander (or libel) is when a person publicly says something about someone else that is false or a lie. Discuss, in the Islamic context, which one carries a Hudud punishment. What is that punishment if a person is found guilty in a court of law? Write a sentence here.



Exercise: Discuss the following scenario and then write an answer to the question.

Scenario: Javed is going to court on a rape charge. His Muslim buddies at the mosque are upset and devise a plan to give him a false alibi for the time of the crime. They justify their lie by saying to themselves, "He is our Muslim brother and we should stand by him in this kafir country".

Question: Why are Javed's friends doing a very unjust thing that would anger Allah? What are some possible consequences of their wrong actions?





8 The Rights of Animals and the Environment

There are a large number of Hadiths that show the importance of the rights of animals and the environment.



For example, there is a Hadith about a group of Sahabah (Companions) who took some baby birds in a nest and were playing with them. The mother bird was flying in circles above them in great distress and they were laughing at her. The Prophet, SallAllahu 'alaihi wa sallam, saw what they were doing and was upset on behalf of the mother bird. He told the Sahabah to immediately return the babies to their nest and that the mother's distress was not an appropriate source of entertainment for them.

(Source: Abu Dawood, Mishkat al-Masabih 2377)

This shows clearly that people should leave animals in their own natural habitats and not disturb them. Also, people should not put animals into distressing and unnatural situations just for human pleasure. This cruel practice used to happen a lot in circuses, and in animal fighting for sport, which is prohibited in the Hadith.

(Source: Tirmidhi, Abu Dawood; Mishkat al Masabih).

Once, when the Sahabah built a new minbar (pulpit for sermons) in the Prophet's Mosque in Madinah, and the Prophet ﷺ had started using the minbar, he noticed that the date palm tree trunk that he had been leaning on before, was weeping in sadness. He spoke some words of comfort to the tree trunk and patted it and it stopped crying. He told the Sahabah what he had experienced about the feelings of the tree. (Source: Bukhari 3584)



The Prophet, SallAllahu 'alaihi wa sallam, gave clear instructions to his Sahabah about not stopping others from using water from streams and rivers. For example, he forbade them from damming water and preventing others from accessing it further downstream or from plants downstream to use it for growth. He told them to use the water and then allow the extra water to pass on down so that it can be used by plants, animals and other people.

(Source: Muslim, Bukhari; Mishkat al Masabih)

These few hadiths show that human activities must show consideration for animals, their habitats and for the life of plants and for the natural environment. As well as this, one group of people must have consideration for another group of neighbouring people, and allow them the same kinds of life benefits that they enjoy. In the modern world, environmental scientists and activists research and advise people on these matters. This is an important and honourable job that Muslims can be actively involved in.

These incidents in the life of Prophet Muhammad, SallAllahu 'alaihi wa sallam, show us that animals and plants are sentient (they understand and feel things) and that people should be careful to respect them and treat them well. Even rocks know about Allah and greeted the Prophet ﷺ with Salaams. Every part of creation knows its Lord and has a life in harmony with being conscious of Him and praising Him. (Source: Tirmidhi 3624)





Another Hadith tells of a time when the Prophet, Sallallahu ‘alaihi wa sallam, noticed a camel that was tied up in the hot desert sun. He called to the Sahabah, “Who owns this camel? Don’t you fear Allah about this animal that has been given into your care? It has complained to me that you keep it hungry and load it up heavily and make it exhausted.”

(Source: Abu Dawood 2549)

This Hadith shows that when animals are under human control and when they are used to help people, it is a trust (Amanah أمانة) from Allah. People must fulfil that trust with great care. We do not want to incur Allah’s anger on Judgement Day for the poor treatment of animals under our care. This shows that cruelty to animals is very unislamic behaviour and that in Islam, animals have rights almost as great as humans do.

This means that as Muslims we should be careful to think of animal welfare when carrying out farming methods. Humans can’t farm with only economic considerations in mind. They are obligated to be good to the animals that serve them and bring them their earnings. Farmed animals should be allowed to eat the food that is natural for them and move around in similar environments to what they are used to in the wild. For example, cows eat grass in their natural environments, not grains. Also, they are used to living in open fields and walking on soft grass, not inside sheds with concrete floors or in muddy enclosures.



Consider the Quranic terms: “Halal and Tayyib”. Sometimes meat that we are eating might technically be ‘Halal’, but is it Tayyib if the animal was treated cruelly while alive?

In the Shari’ah, humans are only allowed to kill animals for two reasons:

1. For food, if it is allowed to be eaten, or
2. If the animals are attacking people or becoming harmful pests.

Other than this, people do not have a right to kill an animal. This means that hunting for sport and pleasure is not allowed. We can only hunt for food. Sometimes in modern days, we might be required to hunt and kill animals that are pests to other animals and the environment. This is because humans in the past have disturbed the natural balance of animal habitats by introducing foreign animals, and now we are forced to try to put this right.

When slaughtering an animal for food, the Shari’ah has strict rules. A person slaughtering an animal should mention Allah beforehand, seeking His permission to take the animal’s life for the sake of food. In this way, they honour the life of the animal. The animal should also be killed in the quickest and least cruel manner possible. The knife should be sharp and the killing done in one quick step, so the animal doesn’t feel pain. One animal should not be slaughtered in front of another animal. It should be taken out of sight of the other animals, to not cause them distress. Before the slaughtering, they should be treated well, given their natural environments, fed and watered, and brought to the slaughter area calmly and kindly.





Alhamdulillah (Praise God) that in modern times, people are turning their attention to the fate of farm animals that are treated cruelly. For example, caging chickens and turning them into laying machines or meat production objects is cruel. The chickens get very distressed and ill. They don't have space or fresh air and sunshine. They don't have the environment to exhibit their natural behaviours, like pecking and scratching at the ground.

Muslims generally consider things from the pig unclean to eat or use, and some madhabs (Islamic schools of thought) consider the saliva of dogs unclean. In the past, Muslims sometimes killed dogs and pigs because of this. But, even if we as humans have no use for an animal, we still must advocate for and protect their rights to have their normal life and good treatment, and to live in their natural ways. It is interesting to note that some Muslim scholars consider all live animals to be clean and Tayyib, until they have died. (Maliki)

All animals are creatures of Allah, created with their ecosystems and habitats that Allah gave them. These things are their God-given rights that humans, being Khalifahs on earth, are obligated to protect. Muslims should be active in the struggle to give animals their rights to safety and to live in the natural environments that Allah intended for them.



Exercise: Write 6 points mentioned in this lesson about safeguarding the rights of animals and the environment.



Exercise: Research one Hadith of the Prophet ﷺ about animals or the environment. Read the story and then retell the story to a partner, including the lesson learned from the story. Write a reference to the Hadith here.

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Exercise: For each of the 8 Rights of people and creatures in the previous lessons (5 main + 3 extra), write a sentence describing it in your own words.





Fiqh (Islamic Jurisprudence) is the branch of Islamic knowledge that guides a Muslim's actions in life under the principle of deep understanding of the Shari'ah. In Fiqh, human acts are classified under five headings. If a person knows which category an act comes under, they will know whether it is allowed or not allowed, recommended or not recommended. They will understand whether it is an act that might bring reward or punishment. They will be able to categorise how important it is to do an act.

For many acts that we learn about in Fiqh, there are also important things to know about, such as the Pillars of the act (**Arkan** أركان) that are needed for the act to be valid. (singular: **Rukn** ركن). Also, the preconditions or continuous conditions that must accompany the act (**Shuroot** شروط) for the act to be valid. (singular: **Shart** شرط).

THE 5 CATEGORIES OF FIQH

1. **Fard فرض or Wajib واجب**: These are acts that are compulsory in Islam and must be performed. There is blame on a person if they do not perform them. Allah would have the right to punish a person for not performing them, because He has ordered the act to be done. If we miss doing a Fard or Wajib act, we should try to make it up, ask Allah for forgiveness and try not to miss it again. An example of a Fard or Wajib act is praying 4 Raka'at of Salah at 'Asr time.

Most of the direct orders mentioned by Allah in the Quran are Fard or Wajib acts. If a person refuses to believe that a Fard act is compulsory, they move into Kufr (Unbelief). For example, if a person says they don't believe that 5 times Salah is compulsory, they have denied a Fard act.

Fard acts can be compulsory for an individual, for example fasting in the month of Ramadhan. These types of acts are called **Fard 'Ain** فرض العين (compulsory for an individual). Some acts are compulsory for a community and they are called **Fard Kifayah** فرض الكفاية. For example, performing funeral (Janazah) Salah for the dead is a Fard Kifayah. As long as somebody in the community does it, the obligation on the community is fulfilled. If nobody does it, all the people of the community are blamed for not getting it done.

2. **Mandub: مندوب** (Mustahabb/Sunnah) These are acts that have been recommended, either in the Quran or Hadiths. They include the Sunnah and Nafl acts that the Prophet ﷺ performed and asked others to perform. If we miss doing these acts, there is no harm or punishment, but if we do these acts, we can get a lot of reward. An example of this is the Sunnah Salah that are said at prayer times, either before or after the main Fard Salah. We are told that if some of our Fard/Wajib acts are deficient on Judgement Day, Allah might allow our Mandub acts to replace them.
(Source: Ahmad, Ibn Majah)

The category of Mandub includes acts that are called **Sunnah Mu'akkadah** السنة المؤكدة. These are the acts that Prophet Muhammad, Sallallahu 'Alaihi wa Sallam, performed almost all the time and rarely missed. An example of a Sunnah Mu'akkadah act is the 2 Raka'at of Sunnah Salah after the 3 Raka'at Fard Maghrib Salah.





- 3 **Mubah** مباح: These are acts that are permissible. They are neither recommended, nor forbidden. We could also say that these acts are 'Halal'. There is no harm if we do them or don't do them. For example, playing games and sports. There is an Islamic principle that in life, all general acts are permissible except those which are specifically forbidden or disliked. So, for example if we wanted to choose a hobby or game, we might play table tennis or soccer etc, but we wouldn't choose to play games of chance that are based on gambling, as these are games that have been expressly forbidden.

Sometimes we can choose to do Mubah acts in a way that relates to Prophetic advice, with the intention of pleasing Allah, and we can get rewarded for it, InshaAllah. For example, we might choose to do a swimming sport because the Prophet, Sallallahu 'Alaihi wa Sallam, recommended that everyone should learn to be a good swimmer. If we do it with the intention of following the Prophet's recommendation, then InshaAllah we will get spiritual benefit and reward from it.



4. **Makruh** مكروه : These are offensive or discouraged acts. To do them will not bring punishment, InshaAllah, but Muslims should understand that they are acts disliked by Allah and His Prophet ﷺ. For example, it is Makruh to delay breaking the Ramadhan fast till very late, after we know for sure that the time to break the fast has already come. This category can include two types of acts: **Makruh Tahrimi** مكروه تحريمي, which is a more strongly disliked act, and **Makruh Tanzihi** مكروه تنزيهي, which is less emphasised as being sinful.
5. **Haram** حرام: These are unlawful or forbidden acts. These include most of the things that have been forbidden by Allah in the Quran, for example the drinking of alcohol and eating of pork, stealing, cheating, slander, backbiting, etc. Allah has the right to punish us if we do a Haram act, because He has specifically forbidden it.

Part of learning Fiqh is to learn which of the human acts go under which of the five categories.

When does it become compulsory for a Muslim to know about these acts and live their lives according to them? It becomes compulsory when a person has heard about Islam and is **Mukallaf** مكلف (has reached mental maturity and is of sound mind, so that they understand the difference between right and wrong). This age of maturity and understanding is at around the same time as puberty. This is why we take puberty as the age when a person must start to pray and fast, etc, and after this age they shouldn't miss doing these acts. A person becomes responsible for all his or her actions at this age. If puberty hasn't occurred, the age of 15 Islamic (lunar) years is considered the maximum limit for maturity. The minimum limit for maturity is 9 Islamic years

To be responsible for their actions, a person also has to be sane and physically and mentally able to do them. They have to have access to the knowledge and, in that case, it will become their fault if they haven't learnt it. For example, every Muslim must know how to pray properly and they can't make an excuse of not learning it, if they live in a place where people or books are available to get knowledge from.





Exercise: Complete the sentences in the spaces.

For Islamic acts, a Pillar of the act is called a	
For Islamic acts, a Condition before/with the act is called a	
A person who is sane and old enough to know right from wrong (at puberty) is called	
The oldest and youngest ages to be Mukallaf are	
Compulsory acts for an individual are called	
Compulsory acts for a community are called	



Exercise: Write the correct words in the spaces.

A compulsory act that must be done is called	
A recommended act that is good to do is called	
A neutral act that is neither good nor bad is called	
A disliked act that is better not to do is called	
A forbidden act that must not be done is called	



Exercise: Write the missing words in the spaces.

If we do not do _____ acts, we might get punished.
If we do _____ acts, we might get punished.
_____ acts are not compulsory but we might get rewarded if we do them.
_____ acts are not forbidden but we might displease Allah if we do them.
A _____ act can become rewarding if we do it with the intention of pleasing Allah.
_____ are non-compulsory acts that the Prophet always did.



Exercise: Write the 5 types of acts and an example of each.

Type of Act	Example





THE SCHOLARLY SCHOOLS OF FIQH

When learning Fiqh, finding out what the different scholars and scholarly schools have said about Fiqh rulings is necessary. There are 4 generally accepted Sunni scholarly schools, which are Hanafi, Shafi'i, Maliki and Hanbali. The schools are named after their original founders who were early Islamic scholars, Rahmatullahi 'Alaihim, may Allah have mercy on them. The scholarly schools are still active today. Below are the founders of the 4 Sunni scholarly schools:

Scholarly School	Founding Scholar	Life Timeline
Hanafi	Imam Abu Hanifa	80 - 150 AH (after Hijrah)
Shafi'i	Imam Shafi'i	150 - 204 AH
Maliki	Imam Malik	93 - 179 AH
Hanbali	Imam Ahmad ibn Hanbal	164 - 241 AH

Different scholarly schools often had slightly different opinions on Fiqh topics, although in general they agreed on most things. For most of the Fiqh lessons in this book, the general rulings of the four Sunni schools will be referenced. Rather than learning all four opinions, students should focus on the school of thought that their family belongs to, and learn that.



Exercise: Draw timelines showing lifespans of the 4 Sunni scholarly imams in the spaces.

Years AH	50-----100-----150-----200-----250
Abu Hanifa	
Shafi'i	
Malik	
Ahmad ibn Hanbal	



Lesson 15: WATER AND TAHARAH



Purification means to keep ourselves clean and pure. There are two types of purification, internal and external. Internal purification has a number of stages, some of which are:

1. Purifying one's belief that the only one worthy of worship and praise is Allah, Subhanahu wa Ta'ala.
2. Purifying one's belief that Allah is the Rabb (Lord) and Sustainer and that everything exists through Allah's Power alone.
3. Purifying one's way of life to reject everything that Allah has forbidden or dislikes.
4. Purifying one's ideas, thoughts and way of life to that which brings one closer to Allah.

The lessons in this book deal with external purification; **Taharah** طهارة. External purification is about keeping the body and clothes clean and free from impurities. Muslims should always keep themselves clean. It is compulsory to be clean for Salah.

Water

Water is used for purification and cleaning. Fiqh divides water into four categories, to help people know which water can be considered purifying and which can't. The four categories are:

1. Pure natural water-water from rain, snow, sea, river, lake, etc.
2. Used water; for example, water left over after Wudu.
3. Water mixed with pure substances.
4. Water mixed with impure substances.



1. Pure natural water is purifying and is the best water to use for cleaning oneself.
2. Used water can be used if pure water is not available.
3. Water mixed with a pure substance can be used for purifying oneself, unless the water loses its qualities of actually being water, such as it no longer is a free-flowing liquid. An example of water with pure things mixed into it is if grass, seeds, mud or sand are found in natural water.
4. Water mixed with an impure substance is not clean unless the amount of water is so large that the impurity does not affect the colour, smell or taste of the water.

To clean the body for **Wudu** وضوء (Ablution) or **Ghusl** غسل (full Bath/Shower), we need to use pure or purifying water. Sources of pure water are:

1. Rain water
2. Sea water
3. Stream, river and lake water
4. Spring water
5. Well water
6. Melted snow, ice and hail



Running or moving water is always considered purifying, as long as it has its natural **colour, smell and taste**. River water that becomes brown after rain is still pure and purifying because the brown is its natural colour after mixing with rain and soil, which are clean substances. Similarly, although sea water is salty, it is purifying because the salty taste is the natural taste of seawater.





A **Large Quantity** of still (non-running) water is defined as an amount greater than about 200 litres (50 gallons). A large quantity of water is usually considered purifying as long as its natural colour, smell and taste remain unchanged. If one of these three characteristics has changed, the water can become purifying again if more water is added or it somehow returns to its normal state of correct colour, smell and taste. 50 gallons or 200 litres is around an average bathtub full of water.

If a large quantity of water is stagnant (doesn't move at all) and has filth, large amounts of sludge, slime, or algae in it, or dead and decaying animals, then it is not purifying. (Some scholars have slightly differing opinions on this, but this is a general safe way of determining purifying water.)

Chlorinated water is purifying, even if the smell has changed. If mud or other natural minerals have discoloured the water, it is still purifying. Hot spring water is purifying as long as the sulphur content is not too high. If leaves, sawdust etc are floating in water but the water has not become slimy through their decay, the water is still purifying. Water that has had perfume (non-alcohol based), oil, milk, or vinegar added, but which is still mainly water, is purifying.



Water or liquid from any fruit or plants - such as fruit juice or coconut water - is pure (clean) but not purifying. Such liquid cannot be used for making Wudu or Ghusl.

A **Small Quantity** of water is water that is less than 200 litres (50 gallons), for example a bucket or jug of water taken from a tap, river or larger container. Small quantities of water have extra rules to determine whether they remain purifying. A small quantity of water is no longer purifying if:



- * Any amount of Najasa (filth) has fallen into it (see below for a list of filth or najasa). This is the case even if the colour, taste or smell of the water hasn't changed.
- * A dog, pig or any animal unlawful to eat has drunk from it (If pet cats, horses, cattle, chickens etc drink from it, it can be used but it is better to leave such water for the use of the animals.)
- * It has already been used for Wudu and drops of water from the person have fallen back into the container. This is also the case if the person has dipped their hands into the water for washing. The water remains valid for that person's Wudu but it is not purifying for anyone else.



A small quantity of impure water can become purifying again if we add at least double the amount of pure water and make the total quantity up to around 200 litres or more. If the smell, taste and colour then appear normal, the water is once again considered purifying.

Containers for holding water (and food) can be made of anything except gold or silver.





Exercise: Write answers in the spaces.

Which two main types of water are pure and can be used for Wudu/Ghusl?	
Which two types of water are impure and non-purifying?	
What are the 6 sources of pure and purifying water?	
How much water is considered to be a Large Quantity of water?	
How much water is considered to be a Small Quantity of water?	
For a Large Quantity of water, what needs to change for it to be considered impure and no longer purifying?	
For a Small Quantity of water, list 3 ways it could become impure and be no longer purifying.	
How can a Small Quantity of water that has become impure be made pure again?	
List 4 examples of things that might fall into water or get mixed with it, but it still remains pure and purifying.	
List some materials that can be used for containers for storing water that are considered clean and allowable.	



Exercise: Get into pairs or small groups and discuss a scenario where someone needs to make Wudu in a place where there are no taps (Eg. a natural environment). What do they look for and how do they decide if the water is pure and purifying? Write a summary about it here.



Lesson 16: NAJASA



Najasa نجاسة (Impurities, filth) (singular: **Najis** نجس) are substances that make the body or clothes unclean if they come in contact with them.

Salah cannot be prayed if any of these impurities are on the body or clothes, or on the place of prayer. To purify ourselves or our clothes from these impurities, we need to wash off the impurity until all visible signs of it disappear. (Occasionally substances like blood will leave a stain and this is considered purified if it has been thoroughly washed.)



If filth gets on our body, clothes or the place of prayer, we can wash the part that had the filth on it, until it looks clean. If anything from the pig (or dog saliva) has touched these things, or touched a food or water container, it should be washed seven times, with one of those times being with sand or earth. If filth gets on shoes, they can be rubbed with clean soil until the filth is gone.

When praying outdoors, if no filth is visible and the ground is dry, it is considered clean to pray on. If it is wet and considered doubtful, a prayer rug (or similar) can be placed over the ground and if no wetness comes through to the upper side of the mat, it is considered clean to pray on. All natural land features (grass, plants, soil, sand, rock, mud, etc) are considered clean to pray on, unless we see Najasa on them. Also, man-made surfaces, like concrete, carpet, wood and synthetic floors, etc are generally clean, unless we see Najasa on them.

WHAT SUBSTANCES ARE NAJASA?

Common Najasa substances and their scholarly rulings of Najis or Pure are listed in the table below: (Some schools also add other less common substances as Najasa)

Substance	Hanafi	Shafi'i	Maliki	Hanbali
Urine and stool (pee and poo) (from human and non-edible animals)	Najis	Najis	Najis	Najis
Flowing blood	Najis	Najis	Najis	Najis
Flowing puss	Najis	Najis	Najis	Najis
Vomit	Najis	Najis	Najis/Pure*	Najis
Sexual discharges (madhi)	Najis	Najis	Najis	Najis
Semen (mani)	Najis	Pure	Najis	Pure
Dead land-animal corpses (not halalled)	Najis	Najis	Najis	Najis
Anything from the pig	Najis	Najis	Najis**	Najis
Alcohol	Najis	Najis	Najis	Najis
Dog saliva	Najis	Najis	Pure	Najis

* Maliki scholars say that if food or liquid is vomited up in its original state, it is clean but if it has been changed through digestion, then it is Najis.

**Maliki scholars say that all live animals are clean, but all things from a dead pig are Najis.





Alcohol that is Najis is natural alcohol or ethanol (ethyl alcohol, C₂H₅OH). Ethanol is present in all alcoholic drinks and in some foods and medicines. Some scholars say that small amounts of alcohol in food additives can be considered non-Najis. * **

* Some scholars say that the only alcohol that is Najis is what is intended for drinking as an intoxicant (beer, wine, etc). So other things that contain some alcohol, like soy sauce, medicines, Kambucha, perfumes, etc, are not Najis.

**Some non-edible products have synthetic alcohol or denatured alcohol, that are poisonous and should not be ingested. Some scholars consider synthetic alcohol to be Najis and some say it is clean. Synthetic alcohol is often in cleaning products, sanitary wipes, perfumes and cosmetics.



Exercise: Write answers in the spaces.

List 7 substances that are Najasa according to all four scholarly schools.	
Give an example of a clean place to pray Salah.	
If Najasa gets on part of clothing or the body, how should it be cleaned?	
If Najasa gets on shoes, how can they be cleaned?	
If beer or wine got spilt onto clothes, what would need to be done before praying Salah in those clothes?	

ISTINJA, ISTIJMAR AND KEEPING THE BODY CLEAN

Istinja استنجاء is cleaning oneself with water after going to the toilet. Istijmar is cleaning oneself with dry materials (toilet paper or stones) after using the toilet. These are the first part of Islamic cleanliness. Urine and stool are impurities (Najasa). A Muslim is required to clean off all urine and stool after going to the toilet, otherwise they will not be able to pray Salah.



Cleaning is preferably done with water but it is also permissible to use dry methods, as long as the filth has not spread too much over the surrounding skin. Wiping or washing should be done at least 3 times, until the area is clean.

It is also important to make sure that urine or stool (faeces) don't get onto clothing or other parts of the body. If urine splashes on clothes or other parts of the body, then that must be washed before praying Salah. This is a good reason why Muslim males should not stand up while urinating, because it is easy for urine to splash when standing up.





Actions while going to the toilet and cleaning oneself have different rulings of: Wajib (Fard/Required), Mandub (Sunnah/Recommended), Mubah (no ruling), Makruh (Disliked) and Haram (forbidden). The scholarly schools can have slightly different categorisations of these:

Action	Hanafi	Shafi'i	Maliki	Hanbali
Removing or hiding Quranic Ayaat, the name of Allah or the Prophet ﷺ, before entering the toilet.	Wajib	Mandub	Mandub	Wajib
Hiding oneself when in danger of others seeing the private parts.	Wajib	Wajib	Wajib	Wajib
Preparing water or dry materials to clean with, before entering.	Mandub	Mandub	Mandub	
Wearing toilet shoes (that are left in the toilet area so that filth is not spread).	Mandub	Mandub		Mandub
Covering the head while in the toilet.	Mandub	Mandub	Mandub	Mandub
Entering the toilet with the left foot first and leaving it with the right foot first.	Mandub	Mandub	Mandub	Mandub
Sitting or squatting modestly while using the toilet.	Mandub	Mandub	Mandub	Mandub
Making sure urine has stopped properly before cleaning.	Mandub	Mandub		Mandub
Using the left hand to clean oneself.	Mandub	Mandub	Mandub	
Being careful not to let filth splash back onto oneself.	Mandub	Mandub	Mandub	Mandub
Wiping at least three times if using dry methods to clean and filth has not spread.	Wajib	Wajib	Wajib	Wajib
Washing with water if filth has spread.	Wajib	Wajib	Wajib	Wajib
Talking unnecessarily while in the toilet.	Makruh	Makruh	Makruh	Makruh
Being unnecessarily naked in the toilet.	Makruh	Makruh		
Spending unnecessary time in the toilet.	Makruh	Makruh		Haram
Touching private parts with the right hand.	Makruh	Makruh		Makruh
Urinating in water (unless it is flowing, or is a huge quantity of water like the sea).		Haram	Makruh	
Urinating on food or edible plants or on animals.	Haram	Haram		Haram
Urinating in a place of prayer.	Haram	Haram		Haram
Urinating in a place of gathering or a road or pathway.		Haram	Makruh	Haram
Urinating where water is used for washing, drinking or cooking.	Haram	Makruh/ Haram		Haram
Urinating in holes (where animals/jinn live), on paths and under trees (where people walk and sit).		Haram		Makruh
Urinating facing the direction of Qibla if going to the toilet in an open area.	Haram	Haram	Makruh	Haram
Urinating in a grave.		Haram		





The following Du'as are also recommended (Sunnah):

- Saying, before entering the toilet:

(بِسْمِ اللَّهِ). اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Bismillah. Allahumma inni a'uthubika minal khubuthi wal khabaa-ith.

In the Name of Allah. Oh Allah, I seek refuge with You from the khubuth and khabaa-ith.

(filth, diseases, jinn, etc.) (Source: Bukhari, Muslim)

- Saying, after leaving the toilet:

غُفْرَانَكَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Ghufranaka. (Your forgiveness, Oh Allah.)

May also add: **Alhamdulillahil-lahi-lathi ath-haba 'anni al-atha wa 'aafaani.**

All praise to the One Who rid me of harm and gave me health. (Source: Mishkat)

OTHER ACTS OF KEEPING CLEAN

- Shaving pubic hair and underarm hair regularly.
- Cleaning finger nails regularly and keeping them trimmed.
- Trimming or shaving the moustache and keeping a tidy beard.



Exercise: Write answers in the spaces, for your school of thought.

List the Wajib/Compulsory acts of using the toilet.	
List the Haram acts of using the toilet. Explain to another person why these rules are environmentally sensible.	
List the Mandub/Recommended acts of using the toilet that you already do.	
List two Mandub acts of using the toilet that you aim to begin practising.	
What is a probable reason it is Makruh to wash oneself with the right hand when using the toilet?	



Lesson 17 & 18: GHUSL - MAJOR BATH



(NOTE: For this lesson, male and female students might wish to be taught separately, allowing extra freedom for questions and answers.)

If a person is in a state of **Hadath**, they are in a state of **ritual impurity**. This means that they cannot pray Salah or touch the Arabic Quran until they wash themselves. There are two types of ritual impurity; major and minor. Minor impurity needs Wudu (ablution) to be clean. Major impurity needs Ghusl (full shower or bath) to be clean. Being in a state of major impurity is called **Janabah**.



Things that are not permitted to do while in a state of Janabah:

1. Performing Salah (ritual prayers). (Du'a is allowed at any time.)
2. Performing **Sajdah-at-Tilawah** (prostration at certain Quranic verses).
3. Touching the Arabic Quran (**Mushaf** مُصْحَف).
4. Reciting the Quran for the purpose of 'Ibadah (worship). Note that it can be recited as part of daily du'a and dhikr, without touching the Mushaf. Some scholars allow reciting for the purposes of teaching and learning, but still the Mushaf should not be touched. One may use a translation with the Arabic in it, as long as the Arabic is less than the amount of words in translation/commentary.
5. Remaining in the prayer hall of a mosque.
6. Doing Tawwaf of the Ka'ba.
7. After menstruation, wives should make Ghusl before sexual intercourse.

A person becomes in a state of Janabah in the following situations:

Males	Females
After emission of sperm (whether intentional or not)	During menstruation (monthly period)
After sexual intercourse	After childbirth, whether bleeding occurs or not
	During post-natal bleeding (after childbirth)
	After sexual intercourse
	After sexual climax (whether intentional or not)



The state of Janabah is removed by doing Ghusl, which means having a full bath or shower, where every part of the body is washed.

It is Makruh (Disliked) to do these things while making Ghusl:

Facing the Ka'ba while making Ghusl
Talking to someone while making Ghusl
Using too little water to do Ghusl properly
Wasting water and using more than is needed for the Ghusl





Here is the general method of performing **Ghusl**, including which actions are **Fard/ Wajib** (Compulsory), Sunnah Mu'akkadah (Affirmed/Main/Strong Sunnah) or **Sunnah** (Mandub/ Generally Recommended). Some schools of thought also have categories of **Shart** (Conditions without which Ghusl is invalid):

Action	Hanafi	Shafi'i	Maliki	Hanbali
Make/Have intention (Niyah) for Ghusl	Shart	Fard	Fard	Shart
Say Bismillah	Sunnah	Sunnah	Sunnah	Wajib
Wash hands up to the wrists	Sunnah	Sunnah	Sunnah	Sunnah
Wash the private parts thoroughly, making sure water reaches every part of the skin to remove all filth	Wajib	Fard	Sunnah	Sunnah
Wash hands again (possibly with soap) after washing private parts		Sunnah		
Make Wudu *	Sunnah	Sunnah	Sunnah	Sunnah
Gargle water into mouth and throat and rinse nose thoroughly (during Wudu or otherwise)	Fard	Sunnah Muakkadah	Sunnah Muakkadah	Wajib
Pour water over the head and down over the whole body three times	Sunnah	Sunnah	Sunnah	Sunnah
Rub fingers through the hair to make sure water reaches the roots of all hair, beard, eyebrows, etc. Rub all parts of the head and face to make sure it is thoroughly wet.	Fard	Fard	Fard	Fard
Pour water over the right shoulder and wash and rub the right side of the body thoroughly, then pour water over the left shoulder and wash and rub the left side of the body thoroughly. Make sure water reaches the roots of all body hair.	Sunnah	Sunnah	Sunnah	Sunnah
Washing the entire head and body at least once, so that water flows over and reaches every part of the skin, including washing inside the navel and any other small opening or crack in the body (eg. on feet) and inside body folds and creases, under rings and earrings, etc. Rubbing the body all over, ensuring that water reaches all parts of the skin.	Fard	Fard	Fard	Fard
Making Ghusl continuously without long interruptions		Sunnah	Fard	Mubah
Saying Shahadah when Ghusl is complete		Sunnah		

* It is not essential to make Wudu while making Ghusl, but it is Sunnah to include it. For a Fard Ghusl, even if a person doesn't make Wudu while doing Ghusl, they will in fact have Wudu when finished. (This is true as long as the person didn't pass wind during the Ghusl process, etc). It can be possible to leave washing the feet in Wudu until the end. If there is stagnant water in the washing area, move out of it before washing the feet.





Scholars generally say that if women already had their hair braided, they are allowed to keep it braided if they are making Ghusl after being in a state of Janaba and are confident that water will reach the roots and most of the hair. Hanbali scholars say women must undo braids when making Ghusl after menstruation. Maliki scholars say men, like women, can keep in braids if they are sure that water will reach the roots and most of the hair. Hanafi and Hanbali scholars say men must undo any braids or ties if they have them. Shafi'i scholars say it is Sunnah for women to put musk ('itr/perfume) around private parts after Ghusl, after finishing menstruation.

It is recommended to make Ghusl in a private, secluded area where nobody else can see the **Awrah** عورة (private parts). A man should not see another man's body between the navel (belly button) and the knees, and a woman should not see another woman's body between the navel (belly button) and the knees also. This means that a Muslim should not let anyone see this part of the body except a spouse or small children. Ghusl can be made in the sea or a river or lake, but a person should wash without uncovering the private parts if there is danger of being seen. (For women, this also includes not uncovering body parts normally covered by Hijab.)



Exercise: Use a coloured pencil or highlighter to colour the actions in the Ghusl table above that are Shart, Fard or Wajib for your school of thought. These are the parts of Ghusl that cannot be missed.

We saw earlier in the lesson that there are certain times when it becomes Fard/Wajib (obligatory) to make Ghusl. There are also some times when it is Mandub/Sunnah (recommended) to make Ghusl. Some of these are

1. On Fridays before Jum'ah (or on Thursday night)
2. On Eid days before Eid Salah
3. Before entering into Ihram (for Hajj or Umrah)
4. After washing a dead body
5. On each of the three days of Eid ul Adha
6. Before the following Hajj or Umrah events: entering Makkah or Madina, going to Arafat, making Tawwaf of the Ka'ba, doing Sai' between Safa and Marwa, on each day of Rami (stoning at Mina)



It is also praiseworthy to make Ghusl in the following times:

- When becoming a Muslim (Some scholars say this is Wajib)
- When reaching the age of maturity/understanding (Mukallaf, puberty)
- When recovering from unconsciousness or insanity (or any time when loss of mental capacity has happened, eg. after drunkenness)
- When wanting to remove fear
- When returning from a journey
- When repenting from a sin
- After having cupping (Hijamah)
- When you know that filth has touched you but you don't know where it is
- Before praying for rain
- On Lailatul Qadr (the Night of Power)
- On days of solar or lunar eclipse





Exercise: Write meanings of these words in the spaces.

Hadath	
Janabah	
Ghusl	
Wudu	
Mushaf	
Wajib	
Mandub	
Makruh	
Awrah	



Exercise: Make lists for the following situations, for your school of thought.

4 things prohibited to do while in the state of Janabah	
4 Makruh acts when doing Ghusl	
4 Fard/Wajib acts when doing Ghusl	
4 Sunnah/Mandub acts when doing Ghusl	



Exercise: Tell a friend the Mandub/Sunnah (recommended) way to make Ghusl. Then work together to create a flow diagram or mind map of the Ghusl process. Draw it in the box below.



Lesson 19 & 20: WUDU & TAYYAMUM



Earlier we learnt that there are two types of ritual impurity: major and minor. Major impurity is removed with Ghusl. Minor impurity is removed with **Wudu**. Wudu and Ghusl must be made with purifying water (see Lesson 19). Things that break Wudu, bringing minor impurity to the body, are ticked here, according to the different schools of thought:

Action or Situation	Hanafi	Shafi'i	Maliki	Hanbali
Passing wind from the anus (back)	✓	✓	✓	✓
Urinating (peeing), excreting stool/faeces (pooing)	✓	✓	✓	✓
Emitting sexual arousal fluid (madhi) (male or female), semen or vaginal bleeding	✓	✓	✓	✓
If anything at all comes out of any of the private parts, including blood or objects		✓		✓
Falling asleep or dozing off when the hips have moved from being firmly on the ground	✓	✓	✓	✓
Fainting or losing consciousness, or having temporary insanity or drunkenness	✓	✓	✓	✓
Vomiting a mouthful or more (that is not phlegm)	✓			✓
Having blood that flows from a new cut	✓			
Having blood or pus flowing from an existing wound on the body	✓			
Having blood or pus flowing out in large amounts	✓			✓
Laughing loudly during Salah	✓			
An adult touching their own private parts with the inside of the bare hand		✓	✓	✓
Touching the private parts of a baby or child with the inside of the bare hand		✓		✓
Touching the skin (skin on skin) of a spouse or a non-mahrem adult of the opposite gender unintentionally (children are okay)		✓		
Touching the skin (skin on skin) of a spouse or a non-mahrem adult with sexual desire		✓	✓	✓
Kissing with sexual desire		✓	✓	✓
A man and woman's private parts touching directly	✓	✓	✓	✓
Having thoughts of apostasy (leaving faith)			✓	✓
Eating camel meat				✓
Washing the deceased				✓





Here are the steps to making Wudu, including which actions are Shuroot (**Shart**, preconditions for validity), or **Fard** (without which Wudu is invalid), **Wajib** (Obligated) or **Sunnah** (Recommended):

Action	Hanafi	Shafi'i	Maliki	Hanbali
Make sure any Najasa is already cleaned off	Shart	Shart	Shart	Shart
Clean or rub the teeth	Sunnah	Sunnah	Sunnah	Sunnah
Make/Have intention for Wudu	Sunnah	Fard	Fard	Shart
Face Qibla when making Wudu	Sunnah	Sunnah		Sunnah
Recite Tasmiyah/Basmallah (Bismillah)	Sunnah	Sunnah	Sunnah	Wajib
Wash both hands to the wrists (3 times). *	Sunnah	Sunnah	Sunnah	Sunnah
Rinse mouth (preferably three times)	Sunnah	Sunnah	Sunnah	Fard
Rinse the nostrils (preferably three times)	Sunnah	Sunnah	Sunnah	Fard
Wash the face three times	Sunnah	Sunnah	Sunnah	Sunnah
Wash the complete face, from hairline to chin and from earlobe to earlobe, wetting and rubbing all parts of the skin at least once, including around eyes and creases of the face, and on eyebrows and eyelashes.	Fard	Fard	Fard	Fard
Wipe through or over the beard with wet hands	Sunnah	Sunnah	Sunnah	Sunnah
Wash the right arm and hand, followed by the left arm and hand, including the elbows. Water must wet all of the skin, so rubbing while washing is recommended. Tight rings should be moved a bit so that water can get underneath.	Fard	Fard	Fard	Fard
Wash right and left arms and hands up to elbows, three times.	Sunnah	Sunnah	Sunnah	Sunnah
Wipe once over the head, (front to back), with wet hands, wetting a good portion, or at least some, of the hair. **	Fard	Fard	Fard	Fard
Wipe back over the head, from back to front		Sunnah	Sunnah	
With the same action as the head, wipe the back of the neck once.	Sunnah		Sunnah	
With the same action as the head, wipe the inside and outside of the ears once.	Sunnah	Sunnah	Sunnah	Fard
Wash the right foot, followed by the left foot, including the ankles and heels, wetting and rubbing all parts of the skin, including between the toes and any cracks or wrinkles on the feet.	Fard	Fard	Fard	Fard
Wash the right and left feet three times	Sunnah	Sunnah	Sunnah	Sunnah
Do the main actions of Wudu in order	Sunnah	Fard	Sunnah	Fard
Do all the actions of Wudu without prolonged interruption (preventing washed parts of the body becoming dry from waiting too long)	Sunnah	Sunnah	Fard	Fard
Recite the Shahadah when Wudu is complete	Sunnah	Sunnah		

* When waking from a night sleep, Hanbali scholars say washing the hands first is Wajib and Shafi'i scholars say it is an Affirmed Sunnah (Sunnah Mu'akkadah).

** Hanafi scholars say at least ¼ of the head should be wiped with a wet hand. Shafi'i Scholars say, at the very least, a few hairs must become wet. Hanbali scholars have a dispensation to do Masah (wiping) over turbans with tails hanging at the back (men) and Khimars (scarves that cover head and neck) for women.





If pure water doesn't reach the parts of the body that are compulsory (Fard) to wash when making Wudu, Wudu will not be valid. This is why nail polish and waterproof face makeup are problematic for Muslims.

If someone has a thick beard, then only the outer surface of the beard needs to be washed. If it is only a light covering of hair, then water should reach all the skin.

Wudu is Required for:	Wudu is Recommended for:
Performing Salah	Reciting Quran, saying Dhikr, studying sacred knowledge
Touching the Mushaf (Arabic Quran)	Sitting in the Masjid
Sujood (prostration) of Quran (Sajdah-at-Tilawah)	Before going to sleep
Making Tawwaf of the Ka'ba	Performing Sa'ii in Hajj or Umrah

Considering Maxim 2 on certainty and doubt (see Lesson 10), If a person can remember breaking Wudu but can't remember making it, they should act on the thing they are certain about and assume that they do not have Wudu. If a person can remember making Wudu but can't remember breaking it, they should act on the certainty that they made it and assume that they have Wudu.



Some good points about Wudu are:

- The parts of the body that are washed in Wudu will shine on the Day of Judgement.
- Many pious people and scholars stay in Wudu all the time, so this is a good habit to try to follow.

Some other Good acts of Wudu are:

- Sitting in a place that is high enough for water to flow away
- Not asking for help, such as getting someone to pour the water for you
- Not talking of worldly matters while making Wudu
- Making Wudu in good time, so as not to be late for Salah



Some Disliked (Makruh) acts of Wudu are:

- Using more water than is needed and wasting it unnecessarily
- Using too little water so that Wudu cannot be done properly
- Splashing water excessively
- Wiping the head more than once



BANDAGES AND OTHER DISPENSATIONS

If a person must wear a bandage due to injury, and removing the bandage will cause harm, then it is allowed to wipe over the bandage. A wet hand should be passed over most of the visible bandage. If a bandage has been wiped over but then it falls off, Wudu is not broken. If a person has an open injury to a part of the body that normally must be washed for Wudu but a doctor has said that it will be harmful to wet it, then it is allowed to leave it dry for the time that it is healing.





It is allowed to wipe over footwear (Khuff) instead of washing the feet for Wudu (this action is called **Masah** مسح), as long as the footwear is somewhat waterproof and covers all of the foot including the whole ankle. To be able to do this, a person must first make a complete Wudu, including washing the feet properly, before putting on the footwear. After that, they can do Masah over their footwear when making Wudu again, for a number of hours. The method of doing Masah is to wipe once with a wet hand over the outer front part of the footwear, starting above the toes and ending under the ankle bone. Do this with first the right foot, then the left foot.

A traveller is allowed to do Masah over footwear for a continuous period of up to 3 days (72 hours, counted from when Hadath first happens). A resident (at home) is allowed to do Masah over footwear for a continuous period of up to 1 day (24 hours, counted from when Hadath first happens). After this, the traveller or resident must remove the footwear and make a proper fresh Wudu including washing feet, before putting the footwear on again and continuing with Masah. If the footwear is removed at any time, the dispensation for Masah is cancelled and a fresh Wudu must be made before doing Masah again. (Or, if Hadath hasn't happened, just the feet may be washed to complete the Wudu.)

TAYYAMUM

Tayyamum تيمم substitutes for Wudu or Ghusl when water is not available or it cannot be used. Tayyamum is made if there is no water available for Wudu or if a person is too sick to use water. Tayyamum is made with clean dry dust or sand or rocks. Things that break Wudu or Ghusl also break Tayyamum. Tayyamum also breaks when water for Wudu becomes available or when a sick person can use water again.



How to make Tayyamum:

1. Make intention (Niyah) for Tayyamum.
2. Strike the palms of the hands onto sand or dust or rock. Pat off the dust.
3. Wipe the face with hands once.
4. Strike the palms of the hands onto sand or dust or rock again. Pat off the dust. (The second striking is Sunnah)
5. Rub the right hand and arm up to the elbow with the left palm once.
6. Rub the left hand and arm up to the elbow with the right palm once.



Exercise: Write the meanings of these words in the spaces.

Masah	
Tayyamum	



Exercise: Use a coloured pencil or highlighter to colour the actions in the Wudu table above that are Shart, Fard or Wajib for your school of thought. These are the parts of Wudu that cannot be missed.





Exercise: Write lists in the spaces.

4 acts that require Wudu before performing them	
6 steps for making Tayyamum	
The number of hours a traveller and a resident can do Masah over foot gear	
The Fard/Wajib/Shart acts of making Wudu for your school of thought	
The conditions that break Wudu according to your school of thought	
Some good acts while making Wudu	
Some disliked acts while making Wudu	



Exercise: Get together with a partner and show each other how to make Wudu with all the Sunnah actions. Work together to create a flow chart or mind map and draw it in the box.



Exercise: Write about what a person with a plaster cast on their lower left arm would need to do while making Wudu.



Lesson 21: PUBERTY AND MENSTRUATION



(NOTE: For this lesson, male and female students might wish to be taught separately, allowing extra freedom for questions and answers.)

Puberty is when a child goes through physical changes that show that they are becoming adults. In Islam, puberty is when a girl gets her monthly periods and when a boy gets wet dreams. When puberty is reached, Islamically the person is no longer considered a child. Any sins and good deeds will be written for that person and will be asked about on Judgement Day. The Arabic word for religious adulthood is called **Mukallaf** مكلف (or Muballigh مبلّغ). The person who is Mukallaf now has full responsibilities with Allah. They have the responsibility to pray Salah, fast in Ramadhan, pay Zakah, make Hajj, and keep away from all Haram acts.



The youngest age to become Mukallaf is 9 Islamic years old. Even if a girl gets her period before that, she is not generally considered an adult until she has reached her 9th birthday, in Islamic (lunar) years. The oldest age to become Mukallaf is generally taken to be 15 Islamic years old, for both boys and girls. If a boy has not had wet dreams or a girl has not got her period by the time they turn 15 Islamic years, they should consider themselves Islamically adult at that time.

If a boy or man wakes up and realises that semen came out of the penis while he was asleep, this is a wet dream. There is no blame on the person when this happens because it is a natural biological process that is part of being human. The boy or man must then make Ghusl before praying Salah. If semen comes out deliberately, this also requires making Ghusl before praying Salah. When semen has come out, the boy or man is considered to be in a state of Janaba (major ritual impurity) until he has done his Ghusl. In this state, he should not go into the prayer hall of the mosque or touch the Mushaf (Arabic version) of the Quran, or do Sajdah-at-Tilawah or Tawwaf of the Ka'ba.

Menstruation (**Hayd** حيض) means the monthly periods of women and girls at or past the age of puberty. Menstruation is when blood comes out of the uterus and down through the vagina. Non-pregnant women get a period approximately every 28 to 30 days. Every woman learns to know the normal length of her own monthly cycles, and this is important for Islamic purposes.

During Hayd, a woman becomes in a state of Janaba (major ritual impurity) and does not pray Salah, fast or touch the Mushaf of the Quran (Qurans that have mainly Arabic writing without translation). She also does not do Sajdah-at-Tilawah (prostration of Quran reading). If on Hajj or Umrah, she cannot do Tawwaf around the Ka'ba. A menstruating woman should try not to enter the prayer hall of the masjid, although sometimes for certain purposes, like classes, it is allowable. It is prohibited to have sexual intercourse during menstruation, until the wife has stopped menstruating and made Ghusl. It is unlawful for a husband to pronounce divorce when his wife is menstruating. There are no other prohibitions during menstruation time.





Although Hayd is a ritual impurity, a woman is not considered 'untouchable' or 'dirty' at this time. The Quran says that menstruation is a hurt for women and a hardship (Quran Surah 2, Al Baqarah, Ayah 222). It is a time when women often don't feel up to their normal energy levels. It is a blessing that Allah allows women to be released from daily Salah and fasting at this time. The prayers missed during menstruation do not have to be made up, but the fasts missed during Ramadhan while menstruating **do** have to be made up after Ramadhan.

Menstrual blood can be of any colour; red, orange, pink, brown or yellow. Menstruation is not considered finished until all of these colours are no longer seen. When a woman is sure that it is finished, she must make Ghusl (full shower with hair wash) after first cleaning the private parts thoroughly and making sure all blood has been washed away. After this she can again pray Salah, fast, touch Quran, do Tawwaf, have sexual intercourse if married, etc.

Each school of thought has guidelines for minimum and maximum possible days for a menstrual period, and for the minimum amount of time between one menstrual period and another. All schools agree that 9 lunar years is the minimum age to have a valid menstruation, and some schools have a maximum age, after which anything that looks like a menstrual period is considered a sickness (Istihada **إِسْتِحَاذَةٌ**) and the woman continues to pray:

Condition	Hanafi	Shafi'i	Maliki	Hanbali
Minimum length of a valid menstruation	3 days	1 day*	No min**	1 day*
Maximum length of a valid menstruation	10 days	15 days	15 days	15 days
Minimum length of purity between two separate menstruations	15 days	15 days	15 days	13 days
Maximum age for a valid menstruation	No Max	No Max	70	50

*1 day = 24 hours ** No minimum time, as long as the woman knows it is her period

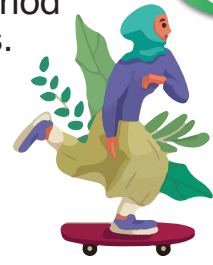
In general, a woman needs to learn how to navigate the days that are considered her period and the days that are considered not her period, according to her school of thought. Some examples below will show how this can be done:

If a woman is following the Shafi'i school and her menstruation completely stops in less than 1 day (24 hours), she should make Ghusl, then make up the Salah that were missed, and consider that the bleeding was not her normal period. It is not sinful to have missed these prayers, but in such a situation the prayers should be made up.

If a woman is following the Hanafi school and her menstrual bleeding continues longer than 10 days (240 hours), she should make Ghusl and start praying, and regard the continued bleeding as a sickness (Istihada). In this case, she will need to clean the blood and make a new Wudu for each Salah time. At this time, she can also read Quran and perform other prayers, otherwise she will need to make a new Wudu if she wishes to do these later.

If a woman's bleeding stops and she makes Ghusl, thinking it is finished, but then it starts again, she should stop praying and consider it all part of the same period. There is no sin for praying when she thought her period was finished. If, for example, she is following the Maliki school, this applies up to a maximum of 15 days. After 15 days, even if bleeding continues, the period is considered finished and the bleeding is considered to be a sickness (Istihada). She should make Ghusl and start praying, making a fresh Wudu for each prayer if the bleeding keeps continuing.





For most schools of thought, there should be at least 15 days between the end of one monthly period and the start of the next (days of purity in the table above). If menstruation finishes and then the next period starts after less than 15 days, it should be considered a sickness. The woman keeps praying (making a new Wudu for each Salah) until after counting the 15th day. After that she can start counting the new period.

We can see from this that it is important for a Muslim woman to track her menstruation days accurately, noting down at which prayer time the bleeding started and finished. If there is a delay between the time when bleeding completely stops and when Ghushl is made, the prayers in that time are due and should be made up. A woman is allowed to start fasting at Suhoor time (before dawn) if she is sure that she will be able to make Ghushl in time to pray Fajr Salah. She should in this case perform gargling and rinsing of the nose before Suhoor time is over.

Nifaas نِفَاسًا (Postnatal bleeding, bleeding after childbirth) is similar to menstruation but it has a longer time allowance. During Nifaas, a woman does not pray Salah, fast, touch the Mushaf of Quran or make Tawwaf, just like during menstruation. When she sees that the bleeding has properly stopped, no matter how short the time, she makes Ghushl and begins to pray and fast again. For all schools of thought, the maximum time range for Nifaas is generally 40 days. For many women, bleeding might be less than 40 days. If bleeding continues for more than 40 days, it is then considered a sickness and the woman must make Ghushl and start to pray etc, making a fresh Wudu for each Salah and other 'Ibadah, if bleeding continues. If there is no bleeding after childbirth, the woman can make Ghushl straight away and start praying.

A woman should try to keep praying Salah as best she can during labour when giving birth. After the baby's head is seen, any blood is considered postnatal bleeding (Nifaas) and Salah is no longer due on her.



Exercise: Complete the statements in the spaces.

Boys become Mukallaf when	
Girls become Mukallaf when	
The minimum age for being Mukallaf is	
The maximum age for being Mukallaf is	
After being Mukallaf, a Muslim's responsibilities are to	
While in a state of Janaba, a Muslim should not	
The colours of menstruation can be	
If a woman gets her period in Ramadhan and stops fasting, she must	
If a Shafi'i woman gets her period but it only lasts for 10 hours, she should	
A woman who has postnatal bleeding (Nifaas) after childbirth should stop praying Salah until	





Exercise: Discuss the possible scenarios below and write what a woman should do if these scenarios happen, according to your school of thought.



A woman has Hayd for 20 days, then it stops.	
A woman finishes her period, makes Ghusl and starts to pray. But then she gets another period after just 10 days.	
A woman is continuously having bleeding and she must decide when to pray and when not to pray Salah.	
A woman gives birth and there is no Nifaas.	
A woman gives birth and her Nifaas continues for 50 days.	

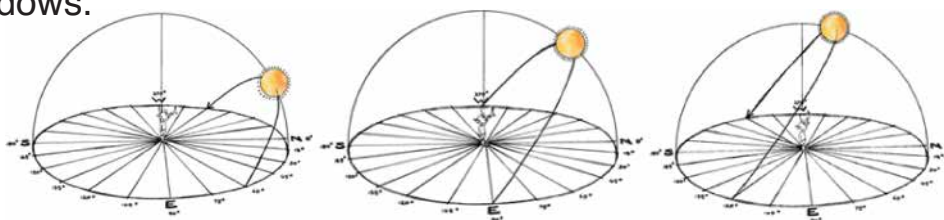


Lesson 22: SALAH TIMES AND QIBLA DIRECTION



This lesson is about the definitions of **Salah** الصَّلَاة times. To know if it is the correct time to pray Salah, we look at prayer timetables or observe the sun and shadows through the day. This is a **Fard 'Ain** (a Personal Responsibility) for every Muslim.

A Muslim should understand that prayer times change according to the seasons. In winter, the sun rises later and sets earlier. In summer the sun rises earlier and sets later. Sunrise and sunset change gradually, sometimes by a few minutes each day, especially in temperate climates. This is why it is important to refer to a timetable or learn how to tell the prayer times by the sun and shadows.



Winter – shortest day Spring/Autumn equinox Summer – longest day



These diagrams show how the rising and setting of the sun varies from winter to summer. (Note that the pictures are for the southern hemisphere. The northern hemisphere diagrams will have the sun leaning towards South.) In the southern hemisphere winter, the sun rises and sets further north and travels a shorter journey across the sky during the day. In summer the sun rises and sets further south and travels a longer journey across the sky during the day. In spring and autumn, the sun rises and sets exactly on the East and West line only on the two days of equinox. (Equinox is when day and night are of the same length ie. Each 12 hours.) This diagram makes it clear that the sun never rises or sets in the same place or at the same time throughout the year, in a temperate climate.

Here are some definitions of times during the day that Muslims should know about:

True Dawn	When the sky is still black but the first 'white thread of dawn' spreads in a thin horizontal line along the eastern horizon. (There is a false dawn where some vertical light can show in the sky a bit earlier, but this is not the real dawn.) At True Dawn, it becomes possible to distinguish the horizon (eg. hills or sea) from the dark night sky.
Sunrise	When the disc of the sun starts to show above the horizon. The sky is already quite light from the sun's rays that have shone up from under the horizon. Sunrise lasts for a few minutes, until the whole disc of the sun is showing above the horizon.
Zenith / True Midday	When an object's shadow is at its shortest. This is also when the shadow flips from facing West (morning) to facing East (afternoon). In the southern hemisphere, the Zenith shadow is facing exactly South. In the northern hemisphere the Zenith shadow is facing exactly North. The Zenith shadow will usually have a bit of length, except at the equator where there will be no shadow at True Midday. Just after Zenith, when the sun leaves its highest point, the time of Zawal زوال enters, as the sun begins its decline, in the afternoon phase.





Single Shadow	When the object's shadow is the same length as the height of the object plus the length of the shadow at the time of Zenith.
Double Shadow	When the object's shadow is the twice the length of the height of the object plus the length of the shadow at the time of Zenith.
Sunset	When the disc of the sun starts to disappear below the horizon. Sunset lasts for a few minutes, until the whole disc of the sun has gone below the horizon.
True Night	Most Muslim scholars say that True Night is when all the redness of the glow of sunset has gone from the sky. Some say it is when the sky is completely dark (when the 'whiteness' in the night sky has gone) (Hanafi scholars say this, although there is leeway within the school to take the disappearance of redness as 'Isha time *). The difference between these two times is usually around 15 minutes.

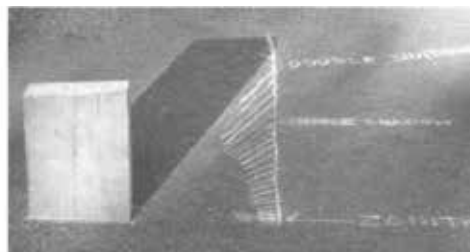
* Nur al-Idah, P.100



A



B



C

In photo A above, True Dawn is well established because the horizon of hills can be seen clearly against the sky. In photo B above, sunrise is just starting because the disc of the sun has started to show above the horizon.

In photo C above, the length of the shadow at Zenith (True Midday) was measured. Later in the afternoon, the Single shadow was measured. This was when the shadow length was the same as the height of the object, plus the length of the shadow at Zenith. At the time the photo was taken, the double Shadow had just been observed. This was when the length of the shadow was twice the height of the object plus the shadow length at Zenith.

Here are the definitions of the 5 Salah times, according to the sun and shadows.

Fajr (Subh) الفجر	Fajr starts when True Dawn has occurred and stops when sunrise begins. Salah should not be prayed during sunrise. If a person is late and sees that sunrise has begun, they should wait until sunrise is complete and then pray a Qada' قَضَى (late) Fajr. It is considered best to pray Fajr before the sky has too much lightness (when stars are still visible).
Dhuhr الظهر	Dhuhr starts a few minutes after Zenith, at the time of Zawal, and stops when single shadows are observed (Shafi'i, Maliki and Hanbali) or when double shadows are observed (Hanafi). Salah should not be prayed during Zenith. Most schools recommend praying Dhuhr Salah soon after Zenith.
'Asr العصر	'Asr starts when Dhuhr time ends and stops when sunset begins. Salah should not be prayed during sunset. It is considered Makruh (Disliked) to pray 'Asr when the sun is already low down near the horizon, casting a yellowish light.





Maghrib المغرب	Maghrib starts after sunset has finished, and stops when True Night begins. If looking up tables for sunset times, Maghrib should be prayed a few minutes after the time given, to give time for sunset to complete. It is considered best to pray Maghrib before the sky darkens too much.
'Isha العشاء	'Isha starts when True Night begins, and stops when True Dawn begins. It is considered better to pray 'Isha before one third of the night is over. The Witr evening prayer can be delayed until just before Fajr if preferred, but it should remain within the general timespan of 'Isha.

GENERALLY DISLIKED TIMES TO PRAY ANY SALAH

- After Fajr, until sunrise.
- In Jum'ah (Friday prayer) after the Imam has come to the **Minbar** منبر (pulpit) to begin the **Khutba** خطبة (sermon).
- After hearing the 'Iqama (call to stand for Salah) of a Fard (Compulsory) prayer.
- Before and after Salat-ul-Eid (After Salat-ul-Eid we must listen to the khutba and then it is sunnah to greet people).
- At 'Arafah in Hajj, between Dhuhhr and 'Asr, which are performed together.
- At Muzdalifah in Hajj, between Maghrib and 'Isha, which are performed together.



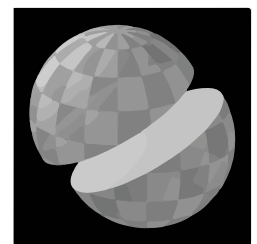
QIBLA DIRECTION

Qibla قِبلة direction is the direction of the Ka'ba in Makkah from the place where a person is praying. It is Fard 'Ain (a Personal Responsibility) for a praying person to determine Qibla direction when they pray. The person must do their best to determine the direction, either by asking someone or using a valid method to work it out.

If a person can't find out the direction for Qibla, they should stand in the best approximate way that they can, according to their logic. If they find out afterwards that it was the wrong direction, they do not need to repeat the Salah, as long as they tried their best before they prayed. If they find out the correct direction during the Salah, they should immediately turn to that direction while praying.

If a person has no proper way to turn to face Qibla, then they should do their best to face it, according to their ability, and pray the Salah. Some examples of this might be: being too ill to move, being stuck in a moving vehicle (eg. a plane), imprisoned in a room with no windows, arriving at a destination at night, etc.

Qibla direction is found by a mathematical calculation. It is not in the same direction as how a flat map of the world looks! The calculation finds the shortest distance between the place of prayer and the city of Makkah. This shortest distance will be along the '**Great Circle**', joining the two points and going through the centre of the earth. This gives the shortest distance line. (Planes travel on these Great Circle lines because it is the quickest way to get to their destinations.)



In older times, Muslim scientists used the positions of certain stars and special instruments like astrolabes, to make calculations for Qibla direction. Today we can look up tables that tell us the compass direction towards Qibla for the place we are praying from.





We can use a compass or the position of the sun to get the correct prayer angle. For every Muslim home and **Musallah** مصلى (place of regular prayer), people should take the time to find the proper Qibla direction. It is a **Fard Kifayah** (Communal Responsibility) for a community to determine the correct Qibla direction for their Mosque.

The Qibla direction in New Zealand, for example, is about 104° West of North (or 14° South of West). We can also say Qibla is on a Bearing of 256°. This direction varies by about a degree for the different cities of New Zealand but this figure is close enough in accuracy to use. It is interesting that in New Zealand the Qibla direction is pointing slightly southwest. We can imagine the line of shortest distance going 'under' the earth's sphere to get to Makkah!



The sun and an analogue watch can be used like a compass. For example, in the southern hemisphere, at any hour of the day, true North can be determined by pointing the 12 o'clock position of the watch directly to the sun and then bisecting (cutting in half) the angle between 12 o'clock and where the hour hand is pointing. This is true North. Then, knowing that the angle between North and West is 90°, it means that each 5-minute section of the watch represents 30°. So, for New Zealand, 14° South of West is in the direction of about 17 minutes earlier than the North position. (See diagram.) Note that during daylight saving times, we need to look at the hour hand where it would have been one hour earlier.



At 3pm, the 12 is pointed towards the sun. Halfway between the hour hand and the 12 is North. Qibla is 104 degrees West of North in Wellington. Its direction is shown by the red line.



Exercise: Write the meanings of the words in the spaces.

Equinox	
Zenith	
True Dawn	
True Night	
Qada'	
Minbar	
Khutba	
Qibla	
Great Circle	
Musallah	
Fard 'Ain	
Fard Kifayah	



Exercise: Go outside on a sunny day and practice finding the Qibla direction for your locality, using an analogue watch (or turn yourself into an analogue clock, using your arms!).



Exercise: Create a mind map to show Salah times in relation to the day/night cycle.





Salah is the second Pillar of Islam. Next to Shahadah (declaration of faith), it is the most important action of a Muslim. Hadiths say that Salah will be the first action judged on Judgement Day, and if Salah is in good order, then the rest of our judgement will be easy, InshaAllah (If Allah Wills).

Salah needs to be said at the correct times, five times a day. There is generally no excuse for missing Salah in its correct time, unless a person is unconscious or doing a critical, life-saving job, like a surgeon performing a long operation. If very sick people are conscious, they should do their best to pray in the best condition they can (standing or sitting or lying), even just by using eye movements if they cannot move anything else in the body.

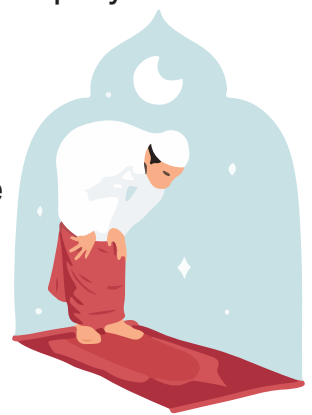
If Salah is missed, then the missed prayers should be made up as soon as possible. For example, if a person got stuck in a traffic jam and it was past prayer time when arriving home, they should immediately hurry to pray. This shows Allah that our attitude towards Salah is sincere, so He might show us Mercy and Forgiveness. If we get home and make tea and do other chores, then pray later, we are not showing Allah that we think Salah is important!

If a person genuinely falls asleep and sleeps through the whole prayer time, or genuinely forgets what the time is, they should hurry to pray immediately on waking or realising.

CONDITIONS FOR PRAYING SALAH (SHUROOT) (SINGULAR: **SHART**)

The following Conditions are to be fulfilled for a valid Salah:

1. Being Muslim (believing in Islam, done Shahadah)
2. Being Mukallaf (Muballigh / past the age of puberty)
3. Being sane (having sanity)
4. Knowing that the time for Salah has begun.
5. Being clean from major and minor impurities.
(Should not be in a state of Hadath, requiring Ghusl or Wudu).
6. The clothes and place of prayer should be clean and pure (**Tahir** طاهر). If Najis (filth, Najasa) gets on clothes, that part can be washed, and then the clothes will be considered clean. If, after doing a reasonable check, it happens that there is filth underneath the prayer mat but it doesn't soak through to the top, this is alright.
7. The Awrah should be covered throughout the prayers. Awrah should not become exposed when making prayer movements. It should be covered quickly if this happens.
8. Facing the Qibla (or its best estimate if unsure).
9. Knowing what prayer is being said (Fard/Sunnah/Nafil/Dhuhr/'Asr, etc) and having a conscious Niyyah (intention) of it.





Some points to note about Clothes in Salah:

If clothes have filth on them and there is no way to remove it, it is better to pray rather than miss the Salah. (Some scholars say such a prayer should be repeated later when clean clothes have been found.)
If no clothes can be found at all, and there is nothing available to cover the Awrah, a person should pray rather than miss the Salah. In this case the person can pray while sitting, so as not to expose the private parts.
Awrah (that which must be covered) for men is from the navel to the knees.*
Awrah for women is the whole body except the face and the hands (Shafi'i, Hanbali). Maliki allow for the bottoms of the feet to show. Hanafi allow for all the feet to show, but not the ankles.*
The colour of the skin under the fabric that covers the Awrah should not be able to be seen. (The fabric should not be too thin.)

* In the Hanafi school, the body is divided into 'limbs' and a rule of Salah is that no more than ¼ of the limb should be exposed while praying. Eg. For women, the lower arm is a limb, the lower leg and ankle are a limb, the hair is a limb, the ear is a limb, the neck is a limb, etc.



Some points about a **Sutrah** ستره (barrier in front of a praying person) while praying:

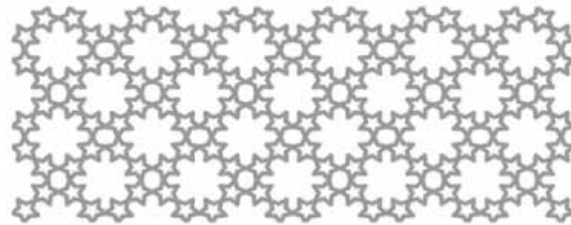
It is Sunnah (recommended) to place a Sutrah (physical barrier or line) in front of a praying person, so that people know they should not walk in front of the person at a closer distance than the Sutrah distance. Ideally, the Sutrah should be at least a foot high (30cm). However, the end of a prayer rug or even a line on the ground is also sufficient.
The distance of about 1.5m in front of the toes of a praying person can be considered to be the Sutrah distance. It is considered sinful to cross in front of the person closer than this distance. The praying person has the right to warn another person from crossing the Sutrah by gestures, or (for men) a louder praying voice.
If someone is praying, people should try to walk behind them if possible. If not possible, then they should walk far enough in front so as not to walk within the 1.5m Sutrah distance, or they should not walk across their prayer mat.
A person should not pray while blocking a walkway, or so far back that they force other people to walk in front of them. If there was a choice of other places to pray, and the person chose to pray in such a place, this is considered sinful.
If a person is forced to walk in front of a praying person, they can place a temporary Sutrah (stick, chair, bag, cushion, etc) in front of the person as they walk. If several people must pass, one person can become the Sutrah by standing in front, past the 1.5m mark, with their back to the praying person, until others have passed.
If praying in Jama'ah الجماعة (Congregation), it is permissible to walk across someone's Sutrah to get to a gap in the Saff صف (line of worshippers).





Some good actions after Salah are:

Make Istighfar اِسْتِغْفَار (asking for forgiveness) 3 times or more
Say Du'a دُعَاء (Eg. "Allahumma antassalam wa minkassalam..." or other Quranic Du'as, as well as own personal Du'as)
Recite Ayatul Kursi (Verse of the Throne, Quran 2: 255) and the last two 'Quls' (last two surahs of the Quran).
Say Tasbih تَسْبِيح (counted Dhikr. Eg. 'Tasbih Fatima' (33 times SubhanAllah, 33 times Alhamdulillah, 33 times Allahu Akbar and La ilaha ill-Allah once),
Any general Dhikr ذِكْر (remembrance of Allah).
It is Sunnah (Recommended) to move to a different place to pray Sunnah prayers, after completing the Fard Salah, if it is possible and practical.



Exercise: Write meanings of the words in the spaces.

Shart	
Tahir	
Awrah	
Sutrah	
Jama'ah Salah	
Saff	
Istighfar	
Tasbih	
Du'a	
Dhikr	



Exercise: Get together with a partner and take turns to tell each other the Conditions (Shuroot) for a valid Salah.



Exercise: In the box, draw a small poster or mind map showing information about a Sutrah.



Lesson 24: FIQH OF SALAH - 2



- Some parts of Salah are 'Conditions' (Shuroot) (Singular: **Shart**), without which it will be considered that Salah has not been entered into at all. (See also Lesson 23).
- There are some Arkaan of Salah (Pillars or Essential Acts) (singular: **Rukn**) or **Fard** acts that must be present, otherwise Salah is nullified and that action, or even the Salah itself, must be repeated.
- There are some **Wajib** or **Sunnah Mu'akkadah** (Main Sunnah/ Affirmed Sunnah) parts of Salah that must be corrected for at the end if they are missed, by doing Sujood as-Sahw.
- Some parts of the Salah are ordinary Sunnah/Mandub and do not need to be corrected with Sujood as-Sahw if they are missed.

Here is a table to shows the most important parts of the Salah:

Action	Hanafi	Shafi'i	Maliki	Hanbali
Niyah (intention) for this particular Salah (consciously, silent or whispered)	Shart	Rukn	Fard	Shart
Pronouncing the first Takbir (Takbirat-ul-Ihram) when starting Salah	Shart	Rukn	Fard	Rukn
Qiyam (Standing)	Rukn	Rukn	Fard	Rukn
Reciting (or hearing) Surah Al Fatiha in all Raka'at	Rukn*	Rukn	Fard	Rukn
Reciting Ayah/Ayaat of Quran after Surah Al Fatiha in first 2 Raka'at of Fard Salah	Wajib	Sunnah	Sunnah Muakkadah	Sunnah
Reciting 1 or more Ayaat of Quran after Surah Al-Fatiha in all Raka'at of Sunnah, Nafl and Witr prayers	Wajib	Sunnah	Sunnah	Sunnah
Takbirs ("Allahu Akbar") on moving	Sunnah	Sunnah	Sunnah Muakkadah	Wajib
Ruku' (Bowling)	Rukn	Rukn	Fard	Rukn
Reciting Tasbihaat in Ruku ("Subhana...")	Sunnah	Sunnah	Sunnah	Wajib
Standing up, being upright after Ruku (I'tidal)	Wajib	Rukn	Fard	Rukn
Saying (or hearing) "SamiAllahu Liman Hamidah"	Sunnah	Sunnah	Sunnah Muakkadah	Wajib
Saying "Rabbana wa Lakal Hamd"	Sunnah	Sunnah	Sunnah	Wajib
Sujood (Prostrating)	Rukn	Rukn	Fard	Rukn
Reciting Tasbihaat ("Subhana...") in Sujood	Sunnah	Sunnah	Sunnah	Wajib
Sitting up, being upright between Sujoods (I'tidal)	Shart	Rukn	Fard	Rukn
Doing 2 Sujoods for each Raka'ah	Wajib	Rukn	Fard	Wajib
Saying Du'a of forgiveness between Sujoods		Sunnah	Sunnah	Wajib
Coming to a proper stop with relaxed muscles for each Salah movement (Tuma'ninah)	Wajib	Rukn	Fard	Rukn
Juloos (Sitting) for the first Tashahud	Wajib	Sunnah Muakkadah	Sunnah Muakkadah	Wajib
Reciting first Tashahud	Wajib	Sunnah Muakkadah	Sunnah Muakkadah	Wajib





Action	Hanafi	Shafi'i	Maliki	Hanbali
Reciting Salawat on the Prophet ﷺ after first Tashahud (but not on his family)		Sunnah Muakkadah		
Sitting (Juloos) for the final (last) Tashahud and Taslim	Rukn	Rukn	Fard	Rukn
Reciting final (last) Tashahud	Wajib	Rukn	Sunnah Muakkadah	Rukn
Salawaat (Darood) on the Prophet ﷺ after Tashahud, in final (last) Juloos (sitting)	Sunnah	Rukn	Sunnah	Rukn
Completing Salawat/Darood on the Prophet's family in final Juloos (sitting)	Sunnah	Sunnah Muakkadah	Sunnah	Sunnah
Saying Taslim ("Assalamu alaikum wa Rahmatullah") at the end of Salah	Wajib	Rukn	Fard	Rukn
Saying the Salah in correct order of movements	Shart	Rukn	Fard	Rukn
Reciting Du'a Qunut Fajr before (or after) Ruku in second Raka'ah of Fajr Salah		Sunnah Muakkadah	Sunnah	
Saying Witr Salah after 'Isha	Wajib	Sunnah Muakkadah	Sunnah Muakkadah	Sunnah Muakkadah
Reciting Du'a Qunut 'Isha before Ruku' in the last Raka'ah of Witr Salah at night	Wajib			

* For Hanafi, it is Wajib to recite Surah al-Fatiha and Ayaat of Quran after it, in at least 2 Raka'at of a Fard Salah. However, it is a Rukn to recite at least one Ayah from the Quran in the Qiyam (standing) part of every Raka'ah, for a Salah to be valid. So, if someone accidentally missed out saying Surah al-Fatiha in the Qiyam, their Salah is spoiled unless they recited some other Ayaat of Quran in the Qiyam.



The above table is important because it is necessary to know which parts of Salah are compulsory and cannot be missed. It is important to know if a Salah is nullified if some acts are missed. It is also important to know which parts of Salah need to be corrected for by Sujood as-Sahw, if they are missed, and which parts do not need to be corrected if missed. We pray Salah every day, so we need to know the essential parts of the Fiqh of Salah.



Exercise: Use a coloured pencil or highlighter to colour the actions in the Salah table above that are Shart, Rukn or Fard for your school of thought. These are the parts of Salah that must be present for the Salah to be valid. If these are missed, the action must be repeated, or the whole Salah may need to be repeated.



Exercise: Use a different coloured pencil or highlighter to colour the actions in the Salah table above that are Wajib or Sunnah Mu'akkadah (Main/Affirmed Sunnah) for your school of thought. These are the parts of Salah that must be corrected for at the end, by Sujood as-Sahw, if they are missed in the Salah.





Some Extra Notes about the Salah:

- The Arkaan (Pillars, Rukn) or Fard of Salah, like standing, bowing, prostrating, etc can be changed if a person is sick or disabled and cannot make these movements. In that case, the person does the best they can, even if they must lie down and just move their head or their eyes.
- In Sujood, the forehead, nose, both palms, both knees and the toes must touch the ground. Elbows should not touch the floor (although scholars say that Hanafi women can touch elbows on the floor because they squash themselves down when doing Sujood).
- In general, most scholars say that men's movements in Salah, Eg. Sujood, are more open and raised, while women's actions are more modest and lower.
- There are other recommendations (Sunnahs), like how to sit or how to place hands on knees in Ruku', while standing, and in Julooos, etc. These recommendations have been left out here because they do not have rulings with Fiqh categorisations.



SUNNAH ACTS IN SALAH

In addition to the actions in the table above, there are some actions in Salah which scholars consider to be Sunnah (Mandub/Recommended):

- Raising the hands up to the ears or shoulders with palms facing the Qibla when reciting the first Takbir (Takbiratul Ihram). *
- Looking at the place of Sujood while in Qiyam (standing), looking at the feet when in Ruku (bending) and looking at the hands when in Julooos (sitting).
- Placing the right hand over the left hand and placing them on the chest or stomach (differences in the schools) when in Qiyam. Malikis alternatively can place their hands by their sides, in a stance of 'standing to attention'.
- Standing with feet comfortably (but not excessively) apart.
- Reciting the Thana/Iftetah before Surah Al-Fatiha in the first Raka'ah (Hanafi, Shafi'i, Hanbali).
- Reciting Ta'awwuth ("A'uthu billahi minash-shaitanirrajeem") in the first Raka'ah before Surah Al-Fatiha (and some say in other Raka'at too (Shafi'i)).
- Saying "Ameen" after reciting Surah Al-Fatiha.
- Reciting "Bismillah hirrahman irrahim" before Quran, in every Raka'ah.
- Keeping the head and back horizontal in Ruku'. Hanafi women can do less than this.
- Raising the index finger on the right hand when reciting the Shahadah in Tashahud. (There are various differences in how to do this)
- Reciting a recommended Du'a after Darood/Salawat Ibrahimiyah, before Taslim. (Hanafi, Shafi'i, Hanbali).

* For Shafi'i, it is also Sunnah to raise hands in Takbir when going into Ruku, when rising from Ruku and when standing after the first Tashahud. For Hanbali, it is Sunnah to raise hands in Takbir when going into Ruku and when rising from Ruku.





Exercise: List the Shuroot (Conditions/ Shart), Arkan (Essential Acts/ Rukn) or Fard acts of Salah for your school of thought, and then answer the question.

Shuroot of Salah	
Arkan or Fard acts of Salah	

Question: If the Shuroot, Arkan or Fard acts of Salah are missed in Salah, a person must



Exercise: List the Wajib (Obligated) or Sunnah Mu'akkadah acts of Salah for your school of thought, and then answer the question.

Wajib or Sunnah Mu'akkadah acts of Salah	
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Question: If Wajib or Sunnah Mu'akkadah acts are missed in Salah, a person must



Exercise: List the Sunnah acts of Salah for your school of thought, and then answer the question.

Sunnah acts of Salah	
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Question: If Sunnah acts are accidentally missed in Salah, a person can





ACTS THAT NULLIFY THE SALAH

The following actions break or nullify the Salah, so that it has to be started again from the beginning:

Losing one of the Conditions of prayer (Shuroot), such as breaking Wudu, exposing the Awrah and not covering it quickly, turning the chest completely away from the Qibla, or changing the Salah intention (Niyah).
Missing out a Rukn of Salah (unless the person realizes and repeats it correctly and does everything in the correct order after that).
Doing a Rukn of Salah out of order, such as doing Sujood before Ruku'.
Talking or communicating with someone, even just one word, including replying to someone's Salam or saying "Yarhamukullah" if someone sneezes, or telling a child to not make noise, or moaning and groaning, laughing loudly, etc. (We are allowed to correct the Imam if he forgets when reciting Quran by saying the Quranic words (men) or clapping (women).)
Moving excessively with movements that look like the person is not in Salah, or doing repeated movements that are not part of the Salah (a quick single movement, such as to pick up a child, is excusable).
Eating or drinking anything that was outside the mouth before starting to pray, or deliberately swallowing something that was in the mouth. Vomiting deliberately.
Doing Salah movements that are significantly out of sync with the Imam, when following a Jama'ah (Congregational) Salah.



MAKRUH (DISLIKED) ACTS DURING SALAH

These acts are disliked in Salah and should be avoided. Some of them come dangerously close to breaking the Salah altogether:

- Moving a lot, such as fidgeting or swaying, doing odd things with the feet, hands, etc. (The Sahabah were said to stand so still that birds sometimes came and landed on their heads!)
- Coughing or yawning a lot, or making other odd noises, or weeping out of sadness or pain. (But it is allowable to weep out of remembrance of Allah.)
- Covering the face while praying, especially mouth and nose (male and female).
- Chewing a small piece of food that was in the mouth before prayer started.
- Doing an action before the Imam in a Jama'ah (Congregational) Salah.
- Reciting audibly while following an Imam in Congregational Salah.
- Reading from a Mushaf (written Quranic text) for a Fard Salah. Some scholars say this breaks the Salah because it is an excessive movement of the hands and eyes. Some scholars say it is permissible, but only for Sunnah and Nafl prayers.
- Choosing to pray when needing to go to the toilet.
- Choosing to pray in a busy and distracting place.
- Choosing to pray when there is still good time left to pray, and food is served or ready.





BREAKING THE SALAH

The Hanafi books state times when a person can break the Salah for valid reasons. The Salah will of course need to be started again and completed as soon as possible:

- To stop something from being stolen (because of the right to ownership of property and the merit of stopping someone from committing Haram)
- To protect livestock from theft or attack
- To save a child or blind person from harming themselves
- When fearing an attack or bodily harm
- A midwife in the process of helping a mother with the delivery of a baby. (If a midwife fears real danger to the safety of mother or baby, she can also delay the prayer.)



Exercise: List the acts that Nullify (break) the Salah, so that it needs to be started again.

Acts that break Salah	
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Exercise: List some Makruh (Disliked) acts of Salah.

Makruh acts of Salah	
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Exercise: List some reasons that a Salah might need to be broken.





SALAH IN JAMA'AH

Salah in Jama'ah (Congregation) is generally considered to be the best way to pray if a group of people are praying at the same time. Some schools (Eg. Shafi'i, Hanbali) say that praying in Jama'ah is obligated for men, if there are a number of them praying at the same time. Most scholars say that it is Sunnah for men to go to the mosque for Congregational prayers. Followers in congregational prayer should include this aspect in their intention (Niyah) before starting the Salah.

There are recommendations about who should normally lead a Salah in Jama'ah in different situations:

- In a person's house, the one with the most right to lead the Salah is the owner of the house. The owner is allowed to delegate to someone else to lead.
- A Judge (Qadi) or Imam (religious leader) or person of authority in a community has the most right to lead the communal Salah.
- If the normal leader of Salah delegates someone else to lead the Salah, then that person has the right to lead.

If the normal person who has a right to lead Salah is not present, then the congregation chooses an adult (Mukallaf/Muballigh) person to lead according to the following criteria (in order of preference):

1. The person with the most knowledge on the Fiqh (rules) of Salah
2. The person who is best in reciting Quran
3. The person considered to be the most pious
4. The person who is the eldest
5. The person who is known to have the best character
6. If none of the above criteria can be used, then other criteria can be used, such as: nicest in appearance, most noble lineage, sweetest voice, cleanest clothes (in that order).



It is disliked that the following types of people lead the Salah:

- A person ignorant of the rules of Salah
- A person who openly and unashamedly commits major sins or is known to believe in anti-Islamic beliefs



Here are the Positions of a Leader (**Imam** إمام) of a Jama'ah Salah:

In a congregation of 3 or more men, the Imam stands alone, one Saff ahead of the first row of men. Women may join in their own area or space, always checking that they remain behind the Imam (especially if they are in another room).

In a congregation of 2 men, the follower stands on the right of the Imam with his feet one foot span back from the feet of the Imam. In a congregation of 2 women, the two stand next to each other, with the Imam on the left.

In a congregation of 3 or more women, the Imam stands in the middle of the first row. For Hanafi, it is disliked (Makruh) for a group of women to pray together as a Jama'ah, though it is permissible and valid if they do it. Other schools of thought (Eg. Shafi'i) allow and even encourage women to pray together in Jama'ah if there are a group of women praying at the same time. Women should not call the Adhan loudly.





Other notes about Salah in Jama'ah:

<p>The followers should not make the Salah movements before the Imam. They should wait until the Imam has moved, and then make their own movement.</p>
<p>It is disliked for the Imam (leader) of the Salah to lengthen the prayer for so long that the followers will become too tired. Prophet Muhammad, SallAllahu 'alaihi wa sallam, even shortened the Salah if he heard a baby crying. (Source: Bukhari 710)</p>
<p>The recommended order for people to line up in rows for a Jama'ah Salah is: Men, Boys, Intersex (Hermaphrodites/ Non-Gender-Specific), Girls and Women</p>
<p>In general, the Saff lines behind the Imam should not have big breaks, eg. a large road. There shouldn't be walls that prevent followers from seeing what the movements of the prayer are, risking them getting confused about what the Imam is doing. If they have some kind of visual mechanism, then walls are okay.</p>
<p>Women are permitted to join Salah in Jama'ah. They are permitted to attend mosque prayers and gatherings, including Jum'ah (Friday gatherings). They are not obligated to attend Jama'ah Salah in the mosque in the same way as men. Despite women not being obliged to attend, the Prophet expressly forbade men from stopping women from going to the mosque. (Source: Bukhari 900, Muslim 442)</p>
<p>Jum'ah (Friday) Congregational Salah is Fard (Obligatory) for men. This obligation is very strong and this is why Jum'ah Friday Salah is very important for men to attend.</p>



Some notes about Joining the Jama'ah (Congregational) Salah Late:

<p>If a person joins the Jama'ah Salah late, they should begin with standing and saying Takbirat-ul Ihram (first "Allahu Akbar"), then move to the position that the congregation are in.</p>
<p>If the congregation are at or before Ruku (hands on knees), then the late person should consider that they have made that Raka'ah. If the congregation have already risen from Ruku, then the person should consider that they have missed that Raka'ah.</p>
<p>When the congregation have said the first Taslim ("Assalamu alaikum wa Rahmatullah") at the end of the Salah, the late person should rise up again and complete the Raka'at that they missed. If the Imam makes Sujood as-Sahw, the latecomer should join it before rising up to complete their Salah.</p>



Exercise: Draw pictures showing the relative positions of the Imam and followers for these three situations:

<p>2 men or 2 women in Jama'ah Salah</p>	<p>3 or more men in Jama'ah Salah</p>	<p>3 or more women in Jama'ah Salah</p>





PROSTRATION OF FORGETFULNESS / SUJOOD AS-SAHW سجود السهو

If a person thoughtlessly misses a Pillar (Rukn) or Fard part of prayer, that part that was spoiled has to be repeated and also anything that came after it needs to be done properly, in the right order. In some cases, depending on what the mistake is, the whole Salah might be ruined and need to be repeated.

If a person misses or spoils a Wajib (Obligated) or Sunnah Mu'akkadah act of prayer, they must make two correction prostrations at the end of the Salah. This is called Sujood as-Sahw. If a person misses a normal Sunnah of the Salah, they do not need to do Sujood as-Sahw.

If a person forgets how many Raka'ah they have prayed, they should assume they have done the lesser amount and keep going with the Salah according to that assumption. Then at the end of the Salah, they should do Sujood as-Sahw. A person should not remain in doubt while praying, going back and forth in their minds and ruining their concentration. Instead, they should make a decision and stick to it, and make the correction Sujood at the end because of their forgetfulness.

If an Imam leading the prayer performs Sujood as-Sahw, the rest of the congregation must follow. A person who joined the prayer late must also follow, before getting up to do their missed Raka'at. The possibility of needing to do Sujood as-Sahw is the reason why a late person generally waits until the Imam begins to say the second Taslim before standing up to do their missed Raka'at at the end of the Salah.

If more than one mistake is made in the Salah, just one Sujood as-Sahw is done. Here are the methods of doing Sujood as-Sahw, according to different schools of thought:

Shafi'i	Do 2 Sujoods at the end of the last Juloos (sitting), after all recitations, then say Taslim. If a person forgets to do the correction, or remembers straight after Taslim, they can immediately do the 2 correction Sujoods, then just say Taslim to finish.
Hanbali	Do 2 Sujoods at the end of the last Juloos (sitting), after all recitations, then say Taslim. If a person forgets to do the correction, or remembers straight after Taslim, they can immediately do the 2 correction Sujoods, then repeat the final Tashahud, Darood and Du'as, and then say Taslim to finish.
Hanafi	In the last Juloos, after reciting the Tashahud (and before the Darood), say one Taslim, turning the head to the right. Then do 2 Sujoods of correction. Then repeat the Tashahud and complete the Darood and any Du'as. Then say Taslim to finish. If a person forgets to do the correction, or remembers straight after Taslim, they do the 2 correction Sujoods, then repeat the final Tashahud etc, then say Taslim to finish.
Maliki	For missing an Affirmed Sunnah, do 2 correction Sujoods just before the Taslim. Then repeat the Tashahud etc, then say Taslim to finish. For accidentally adding Raka'ah, do Sujood as-Sahw after Taslim. If Raka'ah were missed then added for correction, then do Sujood as-Sahw before Taslim.



Exercise: Get into pairs with someone from the same school of thought. Take turns to show each other how to perform Sujood as-Sahw.





TRAVEL SALAH

The Fiqh rulings about Travel Salah are based on journeying on a walking camel, but are used even if travelling in vehicles, planes, etc. If a person is a traveler, they are permitted to shorten the Fard Salah that have 4 Raka'at; that is, they can shorten Dhuhr, 'Asr and 'Isha. These prayers can be shortened to 2 Raka'at. Shortening prayers is called **Qasr** قصر .

Some scholars say that a traveler is also permitted to combine Salah, called **Jam'**. This means praying Dhuhr and 'Asr at the same time (at either Dhuhr time or 'Asr time) and Maghrib and 'Isha at the same time (at either Maghrib time or 'Isha time). Those who combine two Salah should not pray any other prayers (e.g. Sunnah or Nafil) between the two Fard prayers.

All schools of thought say that Travel Salah begins after the person has left their home area or locality, with the intention to travel more than the minimum distance for travel. All schools agree that while actually travelling (while on the move), Travel Salah is permitted. Schools of thought (Sunni) are also in agreement that if a traveler happens to join a Jama'ah (Congregational) Salah, where a resident is leading and praying a full Salah, then the traveler must follow the Imam and complete the full 4 Raka'at of Salah. There are some extra rulings regarding travel Salah in the books of the scholars that have not been included here.

The different schools of thought have slightly different rulings about travel:

Situation	Hanafi	Shafi'i	Maliki	Hanbali
Shortest distance to be considered a traveler	81km (/77km)	81km (/88km*)	88km*	158km(/88km*)
Shortening Dhuhr, 'Asr & 'Isha Salah (Qasr)	Wajib	Sunnah Mu'akkadah	Sunnah Mu'akkadah	Sunnah Mu'akkadah
Combining Dhuhr & Asr, & then Maghrib & 'Isha Salah (Jam')	Not Allowed	Allowed	Allowed	Allowed (but preferable not to)
When are travel prayers no longer valid?	When returned to home area (locality) or when staying at a place for 15 days or more	When returned to home area or when staying at a place for 4 days or more **	When returned to home area or when staying at a place for 4 days or more **	When returned to home area or when staying at a place for 4 days or more **

* (Source: IslamQA, Question 84)

** where a person would pray more than 21 Salah



Exercise: Discuss and write a summary of the Salah of a person travelling to a town 200km from home and staying there for 5 days before returning home, according to your school.



Exercise: Plan and perform role plays in groups, illustrating the Fiqh of the following topics:



Salah in Jama'ah (Congregation)	Joining in late to a Jama'ah Salah	Accidentally breaking a Salah	A Salah needing Sujood as-Sahw	Travel Salah
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