

Q Jurisprudence Schemes of Work and Lesson Plans



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~ FIQH LESSON 1 ~

USUL & FURU

A good starting point after the initial terminology and wudhoo/salaa assessment which should carry on throughout the year is to go over the basics of USUL and FURU.

USUL being the roots or foundation of DEEN (a way of life)

DISCUSS the definitions briefly (to be expounded one at a time during the year alongside FURU)

TAWHEED
ADALA
NABUWWA
IMAMA
QIYAMA

FURU being the branches of DEEN (the acts WAJIB on every MUSLIM)

SALAA
SAWM
HAJJ
ZAKAA
KHUMS
JIHAD
AMR BIL MA'RUF
NAHYI ANIL MUNKAR
TAWALLA
TABARRA



ACTIVITY:

Drawing a tree depicting the USUL & FURU and labelling them (with a short definition or illustration).



~ FIQH LESSON 2 ~

Having looked at an overall picture of USUL & FURU, now introduce the words FIQH, SHARIA, IJTIHAAD, MUJTAHID, TAQLEED & FATWA
A little intense but important as these words are used constantly...
This lesson may stretch over 2 lessons.

Discuss the necessity of laws to ensure stability in life and being able to reach one's personal best. They also prevent or deter people from behaving in a manner that negatively affects the quality of life of other people. e.g. laws referring to road usage (speed restrictions) ...

FIQH

The word fiqh literally means "deep understanding".
Figuratively fiqh means the knowledge about Islamic legal rulings from their sources.
So, fiqh's figurative definition is taken from its literal one in the sense that deriving religious rulings from their sources necessitates the Mujtahid to have a deep understanding.

Those who are learned in this branch of knowledge came to be known as the Fuqaha (Singular - Faqih).

SHARIA

"For every one of you We have appointed a shari'a and a minhaaj (clear way)..." 5:48
Shari'a means 'an illuminated way'. It is used to refer to the course of a river. In practice Shari'a refers to Divine guidance in the form of laws (do's and don'ts) for all aspects of existence.

It is these practical laws, which in Islamic terminology are known as the laws of Fiqh.



IJTIHAAD

It comes from the word 'juhd', which means effort and struggle referring to the effort and struggle a scholar makes to derive the laws of fiqh.

MUJTAHID

One who has reached a level of ijtihaad where he/she has the ability to derive laws from the Qur'an and ahadith (sunnah of the Ma'sumeen)
It would be appropriate here to look at the profiles of some of the Mujtahideen in particular Ayatullah Seestani.

TAQLEED

Taqleed literally means to follow. It means to learn and acquire the FATWA (a verdict in relation to asking a question about a command) and instructions in order to act according to them.

Taqleed is based on common sense. In every branch of science, a layman refers to the professional in that subject for guidance.

Further material available on the website on Q Jurisprudence.

~ FIQH LESSON 3 ~

Continuing with the concept of Taqleed, discuss the concept of Ijtihad so that the students recognise the awesomeness of the mujtahideen. Familiarise the students with the names and lives of some of the great scholars. Maybe even looking at a day in the life of Syed Seestani. Refer to the learning and teaching resources on www.qfatima.com/qschool

IJTIHAAD

It is wajib kifaai* for Muslims to study everything which is necessary for the physical and spiritual well-being and development of the Muslim community.

*This means that the obligation is on the community as a whole; but when an individual or a group of people endeavour to devote themselves to the required sciences, then the obligation is lifted from the rest of the community. This applies to all fields of knowledge.

One of the most important sciences where experts are needed is the science of religion - shari'a.

It is wajib for a group of people to devote themselves to the science of religion so as to provide guidance for the Muslim community. The Qur'an exhorts us in this matter:

"...Why should not a group from every section of the believers go forth and become learned in religion; and to warn their people when they return to them, that they may become aware?" 9:122

Those who take up the task are known as the mujtahideen.

A mujtahid is one who does ijthad. The literal meaning of ijthad is to strive with one's total ability and efforts to reach a goal, which in this case is to endeavour to deduce the divine laws of shari'a from the reliable sources and proofs.

The word marja' literally means one to whom we turn to (do ruju'). He is one who is a point of reference.



There are many pre-requisites of ijihad:

Learning the Arabic language to the extent that is required. Knowledge of the colloquialism of Arabic and the language of the people to whom the Qur'an and the sunna was addressed to.

- Commentary (tafseer) of the Qur'an.
- Logic (mantiq). Every branch of learning in which reasoning is used needs logi (understanding).
- The study of Ahadith.
- Knowledge of the transmitters of ahadith (rijal), to the extent where one is able to discern the validity of the ahadith.
- The study of the principles of fiqh (jurisprudence).
- Thorough research and study of the views of others.
- Review of the verdicts and narrations of the Ahlus Sunnah.
- Striving to make use of all of one's abilities in deducing the rules.

Once these pre-requisites have been met, then to be able to derive the laws of Shari'a a mujtahid uses the following four sources:

1. The Qur'an
2. The Sunnah (meaning the words, actions and silent assertions (taqreer) of the Prophet (pbuh) and the Aimma.
3. Consensus (ijma)
4. Reasoning (aql)

~ FIQH LESSON 4 ~

Having established the concept of Taqleed introduce the Risala and or website of the marja' of taqleed as the 'go to place' to find out fiqh laws. The students can also write to their marja' to ask specific questions (facility available on the website) if they cannot find the answers on the general Q&A or in the Risala.

The word Risala means or book but in Fiqh terminology it is a collection of the practical rulings of a marla'.

All the issues of FIQH are divided into 4 parts:

IBADAAT

UQOOD (Aqd)

IQA'AAT

AHKAAM (Hukm)

In all there are 52 chapters.

IBADAAT (WORSHIP)

e.g. Salaa, Sawm, Hajj, Zaka.. All those acts which are to be performed as prescribed by sharia. They must be preceded by the niyya of Qurbatan Ilallah.e.g. salaa, sawm, hajj...

UQOOD (2 PARTY CONTRACTS)

e.g. Nikah, buying/selling....The contracts of sharia which do not require the niyya of Qurbatan Ilallah but are to be declared with the pronouncement of a formula in which one party states the contract and another responds by acceptance.

IQA'AAT (1 PARTY CONTRACT)

e.g. releasing a debtor from his liabilities... That which does not require the participation of two parties.

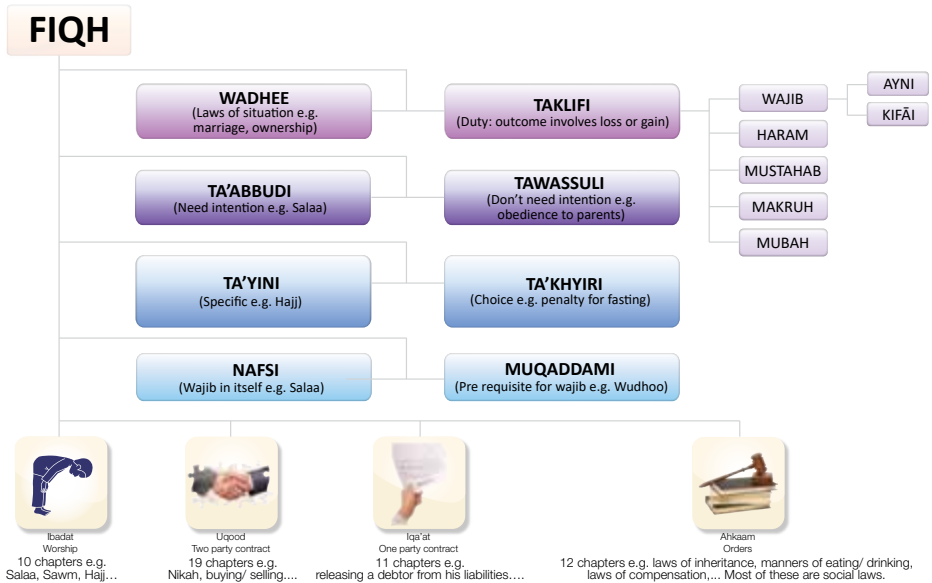


AHKAAM (ORDERS)

e.g. laws of inheritance, manners of eating/drinking, laws of compensation... Those duties which are to be discharged according to sharia but do not require the niyya of Qurbatan Ilallah nor do they require the pronouncement of a particular formula. Most of these laws are social laws

Terminology may be cumbersome but needs to be familiarised. To make it interesting maybe word searches etc... should be used.

Whilst on the subject of terminology it may be a good idea to go over the basic Haram, Makruh, Mustahab, Mubah, Wajib (Ayni & Kifai)



RESOURCES:

Worksheets on Terminology



~ FIQH LESSON 5 ~

As per the risala of all the maraje', the first aspect of Fiqh is the chapter of TAHARA

THIS SECTION SHOULD TAKE TWO WEEKS TO COVER

Start with terminology
TAAHIR (TAHARA)
NAJIS (NAJASA)

NAJASA & TAHARA

Najasa means impure. It does not necessarily mean dirty.
There are two types of najasa.
The najasa of the body and the najasa of the soul.
Tahara means pure and not necessarily clean.
Tahara is also of two types; that of the body and that of the nafs.

For salaa both body and nafs must be tahir.

NAJASA OF THE BODY

An originally impure thing is known as AYN NAJIS whereas a thing which has acquired impurity by coming into contact with an Ayn Najis thing is known as NAJIS.

A'YAAN NAJISA (PL)

(Those things that are originally impure) Some of them are:
Urine- of humans and those animals whose meat is Haram to eat and whose blood spurts out when a blood vessel is cut.
Stool - of humans and those animals whose meat is Haram to eat and whose blood spurts out when a blood vessel is cut.
Blood - of humans and all warm blooded animals.
Dead bodies- of humans and all warm blooded animals.
Dogs - those that live on land
Pigs - those that live on land



MUTAHHIRAAT (THOSE THINGS WHICH CAN PURIFY NAJASA)

Some of them are:

1. Water
2. Earth
3. Sun. This purifies the ground and non-movable objects like buildings, walls, doors etc.
4. Chemical Change is when an item becomes something else and cannot be turned back to what it was e.g. when a najis piece of wood is burnt - the ashes become tahir.
5. Change in properties e.g. when wine turns to vinegar

DISCUSS HOW NAJIS THINGS CAN BE MADE TAAHIR

Include a discussion on tahara in the toilet including the mustahab and makruh acts of visiting the toilet (even istibra for older boys)

Use questions such as:

- If you saw a spot of blood on the yolk of an egg, what should you do?
- If a dog licks my body or clothes, how should I purify it?

DISCUSS HOW NAJIS THINGS CAN BE MADE TAAHIR

Some of the najasa of the soul are:

1. Passing Urine.
2. Passing Stool.
3. Passing stomach or intestinal wind.
4. Sleeping (in which one cannot hear or see anything)
5. Any state of loss of wisdom e.g. unconsciousness
6. Touching a dead body (human).

All of these cannot be purified simply by washing or any of the other Mutahhiraat.

The najasa of the soul can only be made tahir by wudhoo or ghusl (or their substitution by tayammum if the relevant conditions are fulfilled).

- 1 - 5 are called hadathe asgher (small najasat)
6 is called hadathe akber (big najasat)

The small najasa can be made tahir with wudhoo.
The big najasa can only be made tahir with ghusl.



~ FIQH LESSON 6 ~

CONTINUING WITH TAHARA

The focus for the next few lessons should be on Wudhoo, Ghusl & Tayammum. We will begin with Wudhoo which will take 2 lessons if not more to do justice to the topic. Before embarking on the how, it may help to look at some ahadith to emphasise the importance of each. Also where the order is found in the Quran.

WUDHOO IN THE QUR'AN

"O you who believe! When you stand up for ritual prayer (salaah), wash your face and your hands up to the elbows, and wipe a part of your head and your feet up to ankles." 5:6

WUDHOO IN AHADITH

1. Imam Ridha " The servant has been commanded to perform wudhoo so as to be pure when standing before the All-Powerful.... Confining it only to the face, the two hands, the head and the two feet, was because when the servant stands before the All- Powerful, the parts which are exposed are those which are ordered to be washed in the wudhoo - as with his face he performs the sujud, with his hands he requests through dua , with his head he inclines to Him in his ruku. ' (bowing down) and his sujud, and with his legs he stands and sits..." Uyunu Akhbarir Rida, vol. 2, p. 104, ch. 34, hadith
2. A group of Jews came to the Prophet and asked him questions. Among their questions they asked: "Tell us, O Muhammad why, are these four organs given the wudhoo, while they are the cleanest parts of the body?" He said: 'When Satan whispered to Adam and he came near the "tree" and looked at it, he lost face. He stood up and walked to it -the first step taken towards sinning. He took with his hand some of what was of it and ate it.....He put his hand on the top of his head and wept. Allah accepted his repentance, but made it waking before salaah upon him and his offspring to purify those four organs. So, Allah ordered the face to be washed, because it looked at the "tree". He ordered the hands to be washed to the elbows, because he took with them (the fruit of the tree). He ordered the head to be anointed (with the hand wet with water), as he put his hand on the top of his head, and He ordered the feet to be anointed because with them he walked to sin." Ilalush-Sharai', vol. I, p. 280, ch. 191, hadith 1.



DUAS FOR EVERY STEP OF WUDHOO

It is important to emphasise these in the students own language to start with so when they are doing wudhoo the thoughts go through their minds.

A COMPREHENSIVE LOOK AT THE HOW, PRE REQUISITES AND NAWAQIZ OF WUDHOO

<https://www.al-islam.org/ritual-and-spiritual-purity-sayyid-muhammad-rizvi/iiwuduillustration>).



~ FIQH LESSON 7 ~

CONTINUING WTH WUDHOO....

Recap on the previous lesson and look at WUDHOO JABIRA

Any plaster, dressing, or medication which is applied to a wound or broken bone is called Jabira.

Jabira wudhoo is the wudhoo done on the jabira, which is on the parts of the body related to wudhoo. i.e. to pass the wet hand over the jabira or by placing a taahir cloth over the jabira and passing the wet hand over it.

Take a selection of plasters and bandages and ointment (a tub of Vaseline will not cause any adverse reactions) in class and use them to demonstrate practically how Wudhoo Jabira is done.





~ FIQH LESSON 8 ~

Continuing with Tahara, a good idea to look at the concept of Ghusl. Discuss all the aspects and excerpts from the risala so all eventualities are covered.

Ghusl literally means to wash oneself. It is washing of the whole body in a particular way.

There are two ways in which to do ghusl. One is known as Ghusl Tartibi and the other is known as Ghusl Irtimasi.

Ghusl Tartibi is done in the following manner:

1. First make sure that there is nothing which obstructs the water from reaching the skin. E.g. hair oil, nail varnish.....
2. Do your niyya - It must be Qurbatan lillah. You should know which ghusl you are doing.
3. Firstly it is wajib to pour water over your head down to the neck. It is mustahab to run your fingers through your hair so that the water reaches the roots of the hair and to make sure water reaches everywhere.
4. Then, it is wajib to pour water the rest of your body from the shoulder to the feet - the right side first and then the left side. It is mustahab to wipe over the body with your hands whilst doing ghusl to make sure that water has reached every part. When washing the right side some parts of the left side must be washed too and similarly when washing the left side some parts of the right side must be washed. However, it is permissible to wash the whole of the body at one go, i.e. without dividing it into two parts, after you have washed your head and neck.

In ghusl, you do not need to observe the unbroken chain of washing, i.e. from start to finish without stopping. For example, you may wash your head and neck, then the rest of your body after a while, so much so that this may result in the parts that were washed becoming dry.



Ghusl Irtimasi is done in the following way:

After niyya, the whole body is immersed in water all at once and the water must reach all parts of the body including the scalp.

WAJIB GHUSLS

1. Janaba (Intimacy or discharge of semen)
2. Haydh (Periods)
3. Nifas (Bleeding after Childbirth)
4. Istihadha (Irregular bleeding)
5. Mase Mayyit (Touching a dead body)
6. Mayyit (For a dead body)
7. Ghusl which becomes obligatory on account of a vow or an oath to perform it.

WAJIB GHUSLS

1. Jumua' - It is a strongly recommended mustahab type of ghusl. Its span of time starts from sunrise till sunset. It is advisable, though, to do it before zawal.
2. Ihraam
3. Eid - (Fitr & Adha). The time during which these ghusls should be done is from sunrise till sunset. Yet, it is advisable that they are done before the prayer of Eid.
4. 8th & 9th of Dhulhijja - It is advisable that the ghusl on the ninth should be carried out at zawal time.
5. 1st, 17th, 19th, 21st & 23rd Ramadhan
6. Istikhara
7. Istisqaa' Salaa for rainfall.
8. Entering Makka
9. Paying respect to the Ka'ba.
10. Entering the Mosque of the Prophet.

SOME RULES FOR DISCUSSION FROM THE RISALA OF SYED SISTANI

385 - While doing Ghusl, one should wash the short hair which are taken as a part of the body. Washing of the long hair is not obligatory. However, if one makes water reach the skin in such a way that those long hair do not become wet, the Ghusl is in order. However, if it is not possible to make water reach the skin without washing those hair one should wash them so that water may reach the body.

395 A person who has more than one Ghusl to do can do one Ghusl with the niyyat of the rest. In fact, one Ghusl with its niyyat is enough to represent all others.

397 A person who does Ghusl of Janabat should not do Wudhu for the prayers. In fact one can offer prayers without performing Wudhu after all Wajib Ghusls (except the ghusl for medium istihaza) as well as after Mustahab Ghusls. In the case of Mustahab Ghusls, however, it is better to do Wudhu as a recommended precaution.





~ FIQH LESSON 9 ~

Continuing with Tahara, the focus for the lesson will be TAYAMMUM.

".... If you cannot find water, take pure earth, and wipe your faces and hands with it; Allah does not wish to put you in any difficulty, but He wishes to purify you..." 5:6

In Fiqh terminology, the word Tayammum refers to the act of wiping the forehead and the back of the hands with earth when Wudhoo and Ghusl are not possible. Tayammum substitutes them.

Tayammum is also called 'Taharat Turabiyya' (the tahara of earth) while Wudhoo and Ghusl are called 'Taharah Ma'iyya' (the tahara of water) It is always preferable to use dry earth (refer to Risala for other options)

Provide each student with a ziplock bag with some dry earth in it and demonstrate practically the method of tayammum. They could keep the bag near where they pray for when they do not have enough time to do wudhoo/ghusl and salaah is getting qadhaa.

HOW?

(From the Risala of Sayyid Sistani) Law No 708

4 things are WAJIB in tayammum:

1. Intention (Niyyat)
2. Striking or keeping both the palms on the object on which tayammum is valid.
3. Wiping the entire forehead with the palms of both the hands starting from where the hair of one's head grow down to the eyebrows and above the nose. And it is recommended that the palms pass over the eyebrows as well.
4. To wipe the back of the right hand with the left hand and then to wipe the back of the left hand with the right hand.



WHEN?

Besides other times (refer to Risala):

1. When there is no water and salaa is getting qadhaa
2. When using water is harmful to your health or life.
3. When the time left for salaa to be qadhaa is so little that if you do ghusl or wudhoo, your salaa will become qadha.

All the things which make wudhoo or ghusl batil, also make tayammum batil.

DISCUSSION POINT:

The importance of not making Salaa qadhaa (thus the option of tayammum).

~ FIQH LESSON 10 ~

SALAA

Begin with the 11 wajibats of Salaa

The wajibat of salaa are 11:

1. Niyya – Intention to pray for being near to God.
2. Takbeeratul Ihraam – (Allahu Akbar after niyya)
3. Qiyaam – To stand
4. Qira'a - Recitation of Suratul Fatiha and one other sura, in first two rakats and Tasbihat al-Arba'ah or Sura al-Hamd in the 3rd and 4th rakats.
5. Ruku - Bowing down from the waist
6. The two sajdas - Prostrations
7. Zhikr - Recitations in ruku and in the two sajdas
8. Tashahhud - Bearing witness
9. Salaam - Salutations
10. Tarteeb - Correct order
11. Muwalat – Continuity, to pray without interruption or gap.

Refer to the learning and teaching resources on www.qfatima.com/qschool

WHEN?

The person starting prayer must have, just before starting, a clear 'intention' that the specific prayer is 'Qurbatan Ilallah' i.e. in obedience to Allah.

Thus, three things are wajib in niyya:

1. The prayer must be specified.
2. It must be for the sake of God only, not for any other motive.
3. That intention must remain unaltered up to the end.

Note: It is not necessary to say these things in words. The intention and attention of mind is enough.



“And intention is superior to action, or, rather, intention is the complete reality of act itself.” Prophet (pbuh)

The success or failure of an act depends on the intention with which it is done. Niyya is the base of all acts, according to it one's acts will either be good or bad, sound or unsound. The word niyya means the aim which makes one decide to do or say something.

RECAP THE 11 WAJIBATS OF SALAA

1. Niyya – Intention to pray for being near to God.
2. Takbeeratul Ihraam – (Allahu Akbar after niyya)
3. Qiyaam – To stand.
4. Qira'a - Recitation of Suratul Fatiha and one other sura, in first two rakats and Tasbihat al-Arba'ah or Sura al-Hamd in the 3rd and 4th rakats.
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11. Muwalat – Continuity, to pray without interruption or gap.

The focus this week is on TAKBEERATUL IHRAAM

In essence it is to attribute ultimate Greatness to Allah

It is called IHRAAM because on its pronunciation - all the things that are normally allowed like eating, drinking etc... are now haraam (not permissible). It is one of the 5 arkansan (pillars of salaa). Even if forgetfully omitted it must be repeated.



RULES

1. During Takbeer one should stand if one has the ability and not lean on anything if possible.
2. Single Takbeer is sufficient (but mustahab to say 6 more). There is a hadith about it from Imam Sadiq (pbuh). One day the Prophet went to pray and Imam Husayn was with him. It is narrated that Imam Husayn spoke at a later age so much so that people thought that he would never speak. He stood by Rasulullah in salaa, and the Prophet said takbeer and Imam Husayn tried to repeat it but he couldn't. The Prophet repeated it 7 times until Imam Husayn said it properly. (Repetition allows us to focus)
3. One needs to only pronounce the words ALLAHU AKBER. However, it is mustahab to recite it whilst raising the hands with the fingers and thumb together, the palms facing qibla and the index finger is close to the ear lobe.

Allah Akber means Allah is Greater than.... anything or anyone.... The idea is to focus on His Greatness when one is saying TAKBEERATUL IHRAAM

Spend time in the lesson:

1. Reciting the Takbeer correctly
2. Going through the rules of Takbeer
3. Thinking about the concept of the Greatness of Allah which should run through the mind when one is reciting it in Salaa rather than just a ritual

The you tube clip will help understand it: https://youtu.be/Zj3h_LhaWI4





~ FIQH LESSON 11 ~

RECAP the 11 wajibats of Salaa

1. Niyya – Intention to pray for being near to God.
2. Takbeeratul Ihraam – (Allahu Akbar after niyya)
3. Qiyaam – To stand.
4. Qira'a - Recitation of Suratul Fatiha and one other sura, in first two rakats and Tasbihat al-Arba'ah or Sura al-Hamd in the 3rd and 4th rakats.
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9. Salaam - Salutations
10. Tarteeb - Correct order
11. Muwalat – Continuity, to pray without interruption or gap.

The focus this lesson is on QIYAAM (STANDING) & QIR'AA (RECITATION)
It is important to go through each of the rules below ensuring there is a practical demonstration... You could introduce terminology first like rukn, ghayr rukn, jahr and ikhfaat.....

This is the 3rd Rukn (one of the 5 cornerstones) The two instances when it is a rukn is:

1. During Takbeeratul Ihraam
2. Just before Rukoo

Other than the two instances above, Qiyaam is not a Rukn, so if you were to move a little during the recitation of Fatiha for example, the salaa is still valid.



CONDITIONS (IF POSSIBLE)

1. To stand straight on both feet (not on the toes or heels)
2. To be still.
3. Feet slightly apart for men (one hand span -not spread out too much) and together for women
4. Not to lean on anything. If you can't stand, then sit. If you can't sit, then the first choice is to lie on your right side with your face towards qibla like in the grave. If not, then on the left side. And if not, then on your back with your feet towards qibla. If you cannot do any of the above because of pain or any disability, then do whatever is possible.
5. The shoulders should be lowered in humility.
6. Hands should be placed on the thighs with fingers together
7. Eyes should be on the sajdagah (mohr, masjid...)

RECITATION

1. It is wajib to recite Suratul Fatiha in the first two rakats of every salaa (not necessary in nafila)
2. Ehtiyat Wajib to recite another complete sura (not necessary in Nafila) It can be left out if one is in fear, if one is ill, if salaa will get qadha or if one is rushed One cannot recite the 4 suwer in which there are wajib sajdas (32,41,53 & 96) Note that Feel & Quraysh are regarded as one as are Dhuha & Inshirah you may swop a sura if you have not completed it. However if you start Suratul Ikhlas or Suratul Kafirun, you cannot swop them.
3. It is important that the correct makharij and tajweed are used to recite.
4. For men it is wajib to recite Maghrib, Eisha and Fajr in a voice that a person next to him can hear (Jahr)
5. For women, they have a choice in Maghrib, Eisha and Fajr to recite with jahr or Ikhfaat (audible whisper - where one can hear oneself).
6. t is allowed to recite the text from a copy of the Qur'an (mushaf)
7. In the 3rd and 4th rakat, you may recite Suratul Fatiha or Tasbeehat Arba'a which is better.



RECITATION

1. Dhuhr on Jumua' is mustahab with jahr
2. It is recommended for men to say the Basmallah with jahr
3. It is mustahab to begin each sura asking for protection from Shaytan – Audhu billahi minash shaytaanir rajeem. 16:98
4. It is mustahab to stop after each aya and to recite beautifully.

We will continue more with QIR'AA (RECITATION) next lesson.





~ FIQH LESSON 12 ~

RECAP the 11 wajibats of Salaa

THE FOCUS THIS LESSON IS A CONTINUATION OF QIRA'AA (RECITATION)
Recap on the rules of recitation....

In essence the concept is to maintain a connection with the Qur'an. It is important to play close attention to the meaning as one recites, making a conscious intention to live a Qur'anic life by acting on the verses.

SOME ASPECTS TO BEGIN TO FOCUS ON:

When reciting the ISTIAAZHA (Protection from Shaytan) know that he is a sworn enemy to human beings. 35:6

He is jealous of those who do repeated prostrations to Allah when it was because of one failed prostration that he was exiled by Allah (15:29-35)

SURATUL FATIHA (OPENING OF THE BOOK)

AIM

To open one's soul to faith and submission to Divinity.

KEY CONCEPT

Known as Ummul Kitaab (Mother of the Book) it contains a synopsis of the message of the whole Qur'an.



ATTRIBUTES OF DIVINITY

An introduction to the awesomeness of Allah with 4 attributes. After searching for Divinity, you find Him and say All praise and thanks (HAMD) belong to Him. He is Rabb, Rahmaan, Raheem and Maaliki Yawmid Deen

- * RABB – The Master who arranges the affairs of all Creation and guides them to their full potential step by step.
- * AL RAHMAAN* – The All Encompassing Incredibly Merciful who is Compassionate to all Creation and denotes intensity.
- * AL RAHEEM* - He who is particularly Merciful to those who believe also denotes constancy.
- * MAALIKI YAWM AD DEEN – He owns and controls the micro and the macro and it is to Him alone to whom one is accountable.

*Al Rahmaan and Al Raheem refer to the two aspects of Divine Mercy. When two similar words are placed together, it is to accentuate their difference. The root word is Rahima – Mercy from which the word rahm (womb) comes (that which provides everything). Al Rahmaan is like the light of the sun that illuminates the world and Al Raheem is like a particular ray that touches a creature.

DIRECT ADDRESS TO ALLAH ASKING TO BE HIS SLAVES AND HELP TO REACH ONE’S FULL POTENTIAL

The knowledge of the awesomeness of Allah leads to action. A request where the heart cries out wanting to be His ‘abd (slave) and continuing to beseech for help in reaching one’s full potential (Siraat Al Mustaqeem).



THE RESPONSE FROM DIVINITY TO THE REQUEST FOR HELP

Divinity replies with instructions to:

1. Follow the path of those whom He has blessed (those who are grateful and use Divine blessings in the right way)
2. Not to follow those on whom there is anger (those who are ungrateful and use Divine blessings for evil purposes)
3. Nor to follow those who are lost (those who are ungrateful because they don't know)

Refer to the learning and teaching resources on www.qfatima.com/qschool





~ FIQH LESSON 13 ~

RECAP the 11 wajibats of Salaa

RE-ITERATE THE RULES FOR QIRAA

1. It is wajib to recite Suratul Fatiha in the first two rakats of every salaa (not necessary in nafila)
2. Ehtiyat Wajib to recite another complete sura (not necessary in Nafila). It can be left out if one is in fear, if one is ill, if salaa will get qadha or if one is rushed
3. It has to be a complete sura
4. One cannot recite the 4 suwer in which there are wajib sajdah (32,41,53 & 96). Note that Feel & Quraysh are regarded as one as are Dhuha & Inshirah, you may swop a sura if you have not completed it. However if you start Suratul Ikhlas or Suratul Kafirun, you cannot swop them. Ehtiyat Wajib to recite another sura in wajib salaa
5. Allowed to read from the text
6. Mustahab to stop after each aya, recite slowly and beautifully.

Refer to the learning and teaching resources on www.qfatima.com/qschool

AND THE RULES FOR THE THIRD AND FOURTH RAKAA'

1. Recite either Suratul Fatiha or Tasbeehat Al Arba'aa - Subhanallahi wal hamdu lillahi wa la ilaha illal lahu wallahu Akbar which may be said once, although it is better that it should be said three times.
2. If the time for Salaa is short then one can recite "Subhanallah" once.
3. It is wajib to recite the Qir'aa in the 3rd and 4th raka'a silently.



EXPLAIN THE CONCEPT OF THE ZHIKR OF TASBEEHAT E 'ARBA'AA

"I love repeating subhanallah, wal-hamdulillah, wa la-ilaha ill-Allah, wa-Allahu akbar (Glorified is Allah, all praise is due to Allah, and there is no God but Allah, Allah is greater than anyone or anything) more than all that the sun shines upon." Prophet (pbuh)

TASBEEHAT AL ARBA'A

Four "Tasbeehs"

"One day the Prophet (pbuh) said to his companions: If you heap up all your clothes, buildings and the living goods, do you think they will reach the sky?

They said: No, O Messenger of Allah!

The Prophet said: Shall I introduce to you something whose root is in the earth and its branches in heavens? They said: Yes.

He said: "Subhanallahi wal hamdulillahi wa lailahailalah u wallahuakbar" the roots of which are in the earth and its branches are in heavens.

It is these words that removes sorrows, calamities, trials and tribulations. Those words are truly righteous deeds."

Imam Sadiq (pbuh) was asked:

"What is the secret behind the Ka'ba having four arkaan (corners, supports) and it being cubic square (in shape)?"

Imam (pbuh) replied, "It is because Baitul Ma'mur (The mosque in the heavens) has four arkaan"

The person then asked, "Why does the Baitul Ma'mur has four arkaan (pl of rukn)?"

The Imam (pbuh) said, "Because the 'Arsh has four arkaan."

The man asked: "Why the 'Arsh has four arkaan?"

mam (pbuh) replied: "Because every Arsh is dependent upon (or made firm by) the arkaan (as its supports).

These are:

Allahu Akbar (Allah is Greater than anything and anyone)

Subhanallah (Declaring the perfection of Allah)

Alhamdulillah (Praise and Gratitude belongs to Allah)

and La Ilaha Illallah (There is no God but Allah)



~ FIQH LESSON 14 ~

RECAP the 11 wajibats of Salaa

THE FOCUS THIS LESSON IS RUKOO

Rukoo is a Wajib Rukn

The word Raka'a which is used in counting the units of salaa is derived from the word "rukoo".

The tribe of Tha'qif requested that the Prophet (pbuh) excuse them from performing rukoo and sujud in salaa, saying: "Bending down for us is a shame." This aya was revealed.

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ

"When they are told, 'Bow down,' they do not bow down!" 77:48

When the aya 56:74 was revealed, the Prophet ordered to be recited in rukoo.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Subhana rabbiya'l-'azim wa bihamdih.

"Glory be to my Lord, the Great, and praise belongs to Him."

Rukoo is the sign of courtesy (adab) while the sujud is the symbol of nearness {qurb} to Allah.

Once you do not perform the gesture of courtesy properly, you cannot be ready for the stage of nearness."

Rukoo is the means of repentance (tawbah) and asking forgiveness in the presence of God:

فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعاً وَأَنَابَ

"So (Dawood) pleaded with his Rabb for forgiveness and went into Rukoo and repented." 38:24

"Anyone who perfectly performs his rukoo perfectly will be safe from the horror of the grave." Imam Baqir (pbuh)

"A long rukoo' and sujud have effects on the longevity of life." Imam Sadiq (pbuh)



CONDITIONS (IF POSSIBLE)

1. One must bend until all the fingertips including the thumb touch the knees*.
2. Recite the Zhikr - Either one Tasbihaat Kubra (Subhaana Rabbiyal Azheemi wa bihamdihi) or 3x Tasbihaat Sughra eg. Alhamdulillah, Subhanallah or Allah Akber. If it is difficult then 1 Tasbihaat Sughra will suffice.
3. One must be still whilst reciting the Zhikr.
4. After the Rukoo one may stand straight for a moment (this Qiyam is a Rukn)

CONDITIONS (IF POSSIBLE)

1. *Show and explain the men's position. It is recommended that the feet be slightly apart and the back to bend parallel to the ground. The fingers to be spread out.
2. *Show and explain the women's position. It is recommended that the feet be together and the angle of bending be 45 degrees. She should place her hands above the knees.
3. To look between the feet.
4. To repeat the zhikr an odd number of times.
5. To say 'Samiallahu liman hamida' and Alhamdulillah in the Qiyam after Rukoo.

REFLECTIONS DURING RUKOO

Before going to Rukoo, to say the Takbeer and remind oneself of the Greatness of the Creator and the insignificance of oneself.

Reinforcing the concepts of SUBHAAN (Declaring His Perfection) and HAMD (Praise & Gratitude for Him alone) in ones heart by repeating it over and over again.

To ensure one is counted amongst those who praise Him by reciting 'Samiallahu liman hamida' (Allah hears the one who does His Hamd) And then to repeat Alhamdulillah.



~ FIQH LESSON 15 ~

RECAP the 11 wajibats of Salaa

The focus this lesson is on SUJOOD (pl of SAJDA)

The most awesome position of salaa is sajda. It is the essence of Salaa.

Imam Ali (pbuh) says

"If the human being only knew what mercy envelopes him at the time of sujud, he would never raise his head from that state."

The first command given to the angels after the creation of Prophet Adam (pbuh) was to do do sajda. All of them did sajda except Iblis who because of his refusal was expelled from Divine presence.

Imam Ali (pbuh) on sujud (Exposition of aya 20:55)

"The first sajda means that I was dust in the beginning, and as I raise my head from sujud, it means that I came to the world from the dust. The second sajda means that I will again return to the soil, and as I raise my head from sajda, it means that on the Day of Resurrection I will rise up from the grave and be summoned."

SOME LAWS

- 2 sajdas together are one unit and one rukn
- After rukoo in preparation for the performance of sajda, the hands must be placed first on the ground before the knees.
- 7 body parts must touch the ground - the forehead, 2 hands, two knees and the tips of the two big toes
- During the sajda the hands must be placed parallel to the ears.
- During sajda the person praying, apart from the obligatory recital, has to send salawat, do dua and weep out of fear of God. Meaning of the dhikr: "I declare the perfection of My most High Rabb and I praise him with praise befitting Him."
- While rising from sajda, he has to recite takbir and during the recital of takbir, he has to raise both his hands.
- Your forehead must be placed on earth or what grows from the earth as long as it is not
- commonly eaten or worn. Imam Sadiq would not do sajda on anything but the earth
- of Karbala. Sujud on the earth of Karbala tears away seven types of veils (that separate man from the Source of Light).
- You must sit up straight between the two sajdas
- The ground under all the 7 body parts should be at the same level... with a maximum difference of 4 fingers-width
- If you can't do sajda properly, then do what you can and lift the turbah/masjad to your forehead.



MUSTAHABAAT

- To place your nose on turbah
- Sajda position for men and women. For men, the elbows must not be placed on the ground and must remain open on both sides like wings. For women, the elbows are to be tucked in.
- Sit in tawarruk in between the two sajdahs - place the left foot under the right foot in such a manner that the weight of the body is on the left side because the left is the symbol of falsehood while the right is the symbol of truth.

SAJDA OF SHUKR

Imam Sadiq (pbuh) says:

“Whenever you remember a blessing, place your forehead on the ground as a token of thanks...”

The Prophet (pbuh) was once seen dismounting a camel.

He did sajdah five times and said:

“Jibra’il came down to me and gave me five types of insight, and for every insight I did sajdah)

During the sajdah of shukr any zikr or dua is permissible, but it is recommended to recite “Shukran lillah” {thanks to Allah} and “Al-hamdulillah” {all praise belongs to Allah},

Although there is no specific time and place for sajdah of shukr, the best time nevertheless is after every prayer as a supplement to the prayer.

DID YOU KNOW?

The place of sajdah is so important that Imam Sadiq (pbuh) says:

“After salaa, touch the place of sajdah with your hand and apply it to your face and body in order to remain safe from diseases and unpleasant things.”

Try not to forget sajdah of shukr after the maghrib salaa as the dua after it is accepted.



~ FIQH LESSON 16 ~

Having done Sujood, we will now look at QUNOOT.
It is mustahab in every salaa.

It is always said between the recitation in of Suras in Qiyam and the rukoo except in:

1. Salatul Jumua' when there are 2 qunoots (before the rukoo in the first rakaa'a and after the rukoo in the second rakaa'a).
2. Salatul Eld where there are 4 in the first rakaa'a and 3 in the second rakaa'a.
3. Salatul Ayaat in which there is 1 before the fifth rukoo and 1 before the tenth rakaa'a.
4. Salatul Witr in which there is one before and one after the rukoo.

SO IMPORTANT THAT IF YOU FORGET TO DO IT...

1. If you remember after rukoo then do qunoot after rukoo
2. If you remember after moving toward sajdaa...make it up after completing the salaa whilst sitting.

MISCELLANEOUS

1. It should be said in Arabic, although saying it in another language doesn't harm the salaa.
2. Personalize qunoot by saying the duas that express your feelings and that which is current in your life.
3. Build up a repertoire of duas from the Qur'an and excerpts from longer duas.



Recommended to:

1. Begin by praising Allah.
2. Thanking Him
3. Asking Him with an emphasis on that which is permanent
4. Seek forgiveness
5. Seek guidance
6. Seek sustenance
7. Express your poverty to Him
8. End with sending blessings on the Prophet and his family

He knows what one needs but He wants human beings to verbalise their needs to Him.

Refer to the learning and teaching resources on www.qfatima.com/qschool



~ FIQH LESSON 17 ~

The focus this lesson is on:
TASHAHHUD & TASLEEM (SALAAM)

TASHAHHUD

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

I bear witness that there is no god but Allah and Muhammad is His servant and Messenger.

O Allah! Send blessings on Muhammad and his

SOME LAWS

- It is wajib but not a rukn.
- It is composed of 3 lines - a recollection of what is said in Adhan at the beginning of the salaa.
- To re-emphasise Tawheed & Nabuwwa.
- It is recited after the second rakaa'a and at the end of salaa.

SOME LAWS

- To say: 'Al-hamdu lillah' or 'Bismillahi wa billahi wal-hamdu lillahi wa khayrul asma'i lillah' before reciting tashahhud.
- To place one's hands on one's thighs, with joined fingers.
- To look at one's laps.
- To say after tashahhud and salawat - Wa taqabbal shafa'atahu warfa' darajatahu.

TASLEEM (SALAAM)

- Assalamu 'alayka ayyuha'n-nabiyyu wa rahmatullahi wa barakuh!
- "May Allah's peace, mercy and blessings be upon you, O Prophet!
- Through the TAKBIRATUL IHRAM we detach ourselves from creation {khalq} and attached ourselves to the Creator {Khaaliq}.
- At the end of Salaa we return to creation by first sending salaams to the most awesome man who walked the earth.



Then, we extend our salaams to the righteous servants of God:
 As-salamu 'alayna wa 'ala 'ibadillahi's-salihin!
 "May peace be upon us and the righteous servants of Allah!"
 This salam includes all the past prophets, their successors and the infallible Imams.

Then to the believers at the present time. This includes the angels surrounding the one who prays.
 Assalamu 'alaykum wa rahmatullahi wa barakuh!
 "May Allah's peace, mercy and blessings be upon you!"

It is wajib and not a rukn.
 It is mustahab to recite all three.
 It is sufficient to recite only the last salaam.
 It is recited at the end of a salaa.

With the opening TAKBEER, we begin a journey of the soul focusing on Allah and as we return, we turn our attention back towards His creation - ..first the Prophet, then other righteous servants...and finally those around us and the angels who guard us and those that record your deeds.



~ FIQH LESSON 18 ~

Sawm (Fasting) is best tackled when the month of Ramadhan is approaching. The basic definition is:

Sawm means to keep away from certain things from dawn to sunset only for Allah (Niyya)

Some of the things which are not allowed in sawm are:

1. Eating intentionally.
2. Drinking intentionally.
3. Vomiting intentionally.
4. Letting dust or smoke enter your throat.
5. Lying about Allah and the Ma'sumeen.

Those things which make a sawm batil are called the 'mufтираat'.

NIYYA (INTENTION)

In the month of Ramadhan on the first night (i.e. the night preceding the first day) one can make the niyya to fast the whole month and remain with that niyya until the month ends or one can make the niyya for each day separately. Other than the month of Ramadhan, one must make a separate niyya for each day whether they are few or many; wajib or mustahab.

Next week we will look at FIDYA & KAFFARA and the difference.

Imam Ja'fer As-Sadiq (pbuh) has said: "The sawm is not merely abstaining from eating and drinking...Your sawm must be coupled with:

1. Keeping your tongue from lying.
2. Not being jealous.
3. Not backbiting or gossiping.
4. Not arguing.
5. Not swearing oaths, even if they are true.
6. Not quarrelling with one another.
7. Not to abuse.
8. Not being mean or miserly.
9. Not being unjust (unfair)
10. Keeping your eyes away from that which is not allowed to look at."





~ FIQH LESSON 19 ~

We have completed Salaa & Sawm.

The next topic is HAJJ but that is best looked at when going for Hajj or during Ash harul Hajj.

So we will now look at ZAKAA (ZAKAT)

The word Zakaa in the Qur'an encompasses all the rights of other people including khums, fitra, sadaqa.

In the majority of the cases where Salaa and Zakaa are mentioned together, the word Zakaa covers all forms of financial obligations that we have upon one another in a Muslim society.

Salaa represents God's rights upon us and Zakaa represents the rights of other people that God has placed upon us. By combining Salaa with Zakaa we are being constantly reminded that the manifestation of Salaa (connection to Divinity) is through Zakaa (service to humanity).

The ZAKAA which we look at as part of FURU DEEN is Wajib on the Three C's - COINS, CROPS, CATTLE.

CROPS	COINS	CATTLE
Wheat	Gold	Camels
Barley	Silver	Cows
Dates		Sheep
Raisins		

Wealth in business - ihtiyat wajib - 1/40

Given to

Poor

Those who are inclined to Islam

Debt repayment

Mosque, school, city maintenance

Stranded travellers

Refer to:

<https://www.al-islam.org/articles/zakat-shia-fiqh-sayyid-muhammad-rizvi>



ZAKAA IN THE QUR'AN

Zakaa is spending out of whatever one has in order to purify it. It can be wealth, time, knowledge etc....

In the table below write down how you would purify the things mentioned in the column on the left.

POSSESSIONS	ZAKAA, KHUMS, SADAQA, INFAAQ
YOUR POCKET MONEY	
YOUR ANNUAL SAVINGS	
SOMETHING YOU HAVE LEARNT IN SCHOOL	
YOUR FREE TIME	
ALL THE CLOTHES IN YOUR WARDROBE	
BOOKS THAT YOU HAVE READ, THAT ARE LYING ON YOUR SHELF	
YOUR SOUND MIND & BODY	
GOLD & SILVER COINS	
YOUR ABILITY TO MAKE PEOPLE LAUGH	



~ FIQH LESSON 20 ~

This lesson we will look at KHUMS.

The following video is a simple easy to understand presentation to show the students and discuss:

<https://www.youtube.com/watch?v=krgE17uMx3U>

KHUMS MADE SIMPLE

Khums in the Qur'an and History - Allamah Sayyid Saeed Akhtar Rizvi.

"Khums" literally means "one-fifth" (or 20%). In Islamic legal terminology, it means "one-fifth of certain items which a person acquires as wealth, and which must be paid as an Islamic tax".

The Qur'an mentions it in the following verse:

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

In this verse, the word "ghanimtum" has been used which has been translated as "you acquire". As explained above, it means "certain items which a person acquires as wealth." What are these certain items?

According to the ahadith of the Imams of Ahl al-Bayt, the items, which are eligible for

Khums, are seven:

- The profit or the surplus of income.
- The legitimate wealth which is mixed with some illegitimate wealth.
- Mines and minerals.
- The precious stones obtained from the sea by diving.
- Treasures.
- The land, which a dhimmi kafir buys from a muslim.
- The spoils of war.



However, there are some people who interpret the word "ghanimtum" as "whatever of a thing you acquire as spoils of war," thus confining the obligation of khums to the spoils of war only.

This interpretation is based on ignorance of the Arabic language, the history of khums, the Islamic laws and of the interpretation of the Qur'an.

"The Meaning of Ghanimtum: The famous Arabic dictionary of al-Munjid (by Father Louis Ma'luf of Beirut) says, al-ghanim and al-ghanimah means: (a) What is taken from the fighting enemies by force. (b) All earnings generally... Furthermore, the saying al-ghunm bi 'l-ghurm means that the profit stands against expenses, i.e., as the owner is the sole proprietor of the profit and nobody shares it with him, therefore only he bears all the expenses and risk.' (See the entry under G-N-M; in the 28th edition of al-Munjid (Beirut: Dar el-Machreq, 1986) it is on p. 561. Also see other famous dictionaries like Lisan al-'Arab and al-Qamus.)

This implies that in Arabic language al-ghanimah has two meanings: one the spoils of war, and the other 'profit'. The above quoted proverb also proves that 'profit' is not uncommon meaning.

When a word in the Qur'an can be interpreted in more than one way, it is incumbent upon the Muslims to seek guidance from the Prophet and the Ahl al-Bayt. Otherwise, they would be guilty of tafsir bil ra'iy (interpreting the Qur'an according to one's own personal views); and this is a sin that pushes the sinner into jahannam.

THE HISTORY OF KHUMS

Khums is one of those things, which were introduced by `Abdu 'l-Muttalib, the grandfather of the Prophet, and continued in Islam. Acting upon a command of God given to him in dream, when `Abdul-Muttalib rediscovered the well of Zamzam, he found in it many valuable things which were buried in it in very remote past by the Ismailites when they feared that their enemies would usurp them. When `Abdul-Muttalib found that buried treasure, he gave away its one-fifth (literally, khums) in the way of God and kept the remaining four-fifths to himself. Then it became a custom in his family; and after the hijrah of the Prophet, the same system was incorporated in Islam. Thus the first khums was not given from the 'spoils of war', but from a buried treasure (which is one of the seven items eligible for khums.)



THE ISLAMIC LAWS

Not a single sect of Islam confines the meaning of ghanimah to the 'spoils of war'. In addition to the 'spoils of war' the following items are subject to khums: (a) Minerals: eligible for khums in Shi`ah and Hanafi sects. (B) Buried treasure: eligible for khums in all Muslim sects (that is, Shi`ah, Hanafi, Maliki, Hanbali and Shafi`iy).

THE INTERPRETATION OF THE QUR'AN

As mentioned earlier, the interpretation of the Qur'an must be based on the teachings of the Ahlu 'l'bayt.

The word ghanimah in the verse under discussion has clearly been interpreted as 'alfa'idatu 'lmuktasabah - the earned profit' by our Imams. "To conclude, we can say that the word ghanima was never treated as being confined to the 'spoils of war' by any sect of Islam; and as far as our Imams are concerned, it meant many things besides the spoils of war right from the day of Imam `Ali (peace be upon him), as the authentic traditions show." (Rizvi, S.S.A., Your Questions Answered, vol. 1 (Dar-essalaam: Bilal Muslim Mission, 1973) p. 44-46.)

FROM HISTORICAL ARCHIVES

What has been quoted above can also be substantiated from the practice of the Prophet of Islam himself. For example, when the Prophet sent `Amr bin Hazm to Yemen, he wrote instructions for him in which, among other things, he says, "...to gather the khums of Allah from the gains [of Yemenis]."

(Ibn Khaldun, Ta'rikh, vol. 2, part II (Beirut: al-A'lami, 1971) p. 54; Ibn Kathir, al-Bidayah wa 'n- Nihayah, vol. 5 (Beirut: al-Ma`arif, 1966) pp. 76-77; Ibn Hisham, Sirah, vol. 4 (Beirut: Daru 'l-Jayl, 1975) p. 179.)

And when the tribe of Bani Kilal of Yemen sent its khums to the Prophet, the latter acknowledges it by saying, "Your messenger has returned and you have paid the khums of Allah from the gains (alghana'im)."

(Abu `Ubayd, al-Amwal (Beirut: Mu'assah Nasir, 1981) p. 13; al-Hakim, Mustadrak, vol. 1 (Hyderabad: `Uthmaniyya Press, 1340 AH) p. 395. For more references, see Ja`far Murtada al-`Amili, al-Sahj fi Sirati 'n-Nabi, vol. 3 (Qum: n.p, 1983) p. 309.)



It is interesting to note that the Bani Kilal obeyed the Prophet's order and sent the khums of its gains to him while no war had taken place between the Muslims of Yemen and the unbelievers. This is a clear indication that khums was not restricted by the Prophet to the spoils of war.

The importance given by the Prophet to the issue of khums can also be seen in his advice to the delegation of Bani `Abdu 'l-Qays. It seems that Bani `Abdu 'l-Qays (which was a branch of Rabi`ah) was not a very strong tribe. Moreover, in order to travel to Medina, they had to cross an area inhabited by the Muzar tribe which was against the Muslims. Consequently, the Bani `Abdu 'l-Qays could not travel safely to Medina except during the months in which war-fare was forbidden according to the Arab custom.

Once a delegation from Bani `Abdu 'l-Qays came to Medina and said to the Prophet, "We cannot come to you except in the haram months [when war-fare is forbidden], and there are between us and you the unbelievers of Muzar. Therefore, please give us some advice that we may give to those whom we have left behind and that we may enter the Paradise [by acting on it ourselves]."

The Prophet advised them to believe in One God, establish prayer, pay zakat, fast in the month of Ramadhan, and "to pay khums (one-fifth) of whatever you gain." (Bukhari, Sahihu 'l-Bukhari, vol. 4 (Beirut: Daru 'l-'Arabiyyah, n.d.) p. 213; Abu `Ubayd, al-Amwal, p. 13. This has also been recorded by other Sunni sources of hadith like Sahih Muslim, Sunan Nisa'i, Musnad of Ahmad bin Hanbal, and Sunan of Tirmidhi.) The circumstances of the Bani `Abdu 'l-Qays -- they were weak and small in numbers, and were thus prevented from travelling safely to Medina -- leaves no room for interpreting the application of khums in the above hadith on spoils of war exclusively.



~ FIQH LESSON 21 ~

Continuing with Khums, ask the students to pick a Date for their Khums calculation. and personalise a basic calculation for each student.

Take into account that Khums can be given in kind...

For those with A Risala, highlight the relevant laws that apply to their lives.

<https://www.sistani.org/english/book/49/2411/>

<https://www.al-islam.org/simplified-islamic-laws-youth-and-young-adults-ayatullah-sayyid-ali-hussaini-sistani/khums>





~ DIETARY LAWS ~

FOODS THAT ARE HARAM TO EAT

THEMATIC TEACHING LINKING THE CORE SUBJECTS AIMING TOWARDS A POSITIVE BEHAVIOURAL CHANGE

CLASS & DATE	
SUBJECT	Dietary Laws
KEY QUESTION	Can we eat anything and everything from a restaurant after all the food is clean and well cooked?
PREPARATION <i>(RESOURCES YOU WILL NEED TO PREPARE THE LESSON)</i>	A Risallah Copy of the Qur'an Restaurant Menus (halal and non halal) PPT – Food Glorious Food
KEY OBJECTIVE & OUTCOME	Foods that are haram to eat.
INTRODUCTION <i>(INTRODUCE THE KEY OBJECTIVE TO THE STUDENTS. A MAXIMUM OF 3 KEY POINTS)</i>	<ul style="list-style-type: none"> • Role play ordering from a menu in a restaurant. • Types of food • Food in the Qur'an- guide to dietary laws
KEY VOCABULARY	Haram, Makruh, Intoxicants, birds of prey, shellfish, slaughter, scales, strangled, prawns and scales.
THE LESSON/MAIN ACTIVITY <i>(WRITE THE KEY POINTS AND HOW YOU WILL RELATE IT. WHETHER YOU WILL USE A DRAWING, PICTURES, VIDEO, OR A PLAY. MAKE IT SUPER INTERESTING. HELP THE STUDENTS UNDERSTAND HOW THE LESSON APPLIES TO LIFE)</i>	<ul style="list-style-type: none"> • Ask the opening question. • Go through the key words. • Show the Power Point Presentation Food glorious food • Look at the verse on food in the Qur'an. • Discuss the rulings in the Risallah corner.
PRACTICAL ACTIVITIES <i>(WORKSHEETS, CRAFTS, ARTWORK, RHYMES... OR ANY ACTIVITIES THAT WILL HELP UNDERSTAND THE SUBJECT. THESE MUST HELP.)</i>	<p>Students to be put in pairs.</p> <ul style="list-style-type: none"> • In pairs students to answer questions in the yellow boxes from the Power Point Presentation. • Look up Dietary Laws from the Risallah referring to the PPT slide Risallah Corner and discussing them.
ASSESS <i>(REPEAT THE KEY THEME. HAVE A QUIZ OR A DISCUSSION ABOUT THE LESSON)</i>	Give each student some sand in a zip-lock bag to keep it near their place of prayer to be used when necessary.
CONCLUSION	End with dua to assist leaning "RABBI ZIDNEE ILMAN" and Sura Fateha for Marhumeen.



~ ETIQUETTES OF EATING ~

MUSTAHAB ACTS WHILST EATING

THEMATIC TEACHING LINKING THE CORE SUBJECTS AIMING TOWARDS A POSITIVE BEHAVIOURAL CHANGE

CLASS & DATE	
SUBJECT	Dietary Laws – Mustahab acts whilst eating & drinking
KEY QUESTION	Should we hold the knife in our right hand and the fork in our left? Is the glass placed on the right or the left? Which cutlery should we start with, they look so confusing!
PREPARATION <i>(RESOURCES YOU WILL NEED TO PREPARE THE LESSON)</i>	A Risallah PPT – Etiquettes of eating (mustahab acts) Crockery & cutlery A 3 course meal
KEY OBJECTIVE & OUTCOME	To inculcate mustahab habits whilst eating and drinking
INTRODUCTION <i>(INTRODUCE THE KEY OBJECTIVE TO THE STUDENTS. A MAXIMUM OF 3 KEY POINTS)</i>	<ul style="list-style-type: none"> • Role play (comparing eating casually and eating with Islamic Etiquettes). • Lay a 4-place seating with a 3-course meal.
KEY VOCABULARY	
THE LESSON/MAIN ACTIVITY <i>(WRITE THE KEY POINTS AND HOW YOU WILL RELATE IT. WHETHER YOU WILL USE A DRAWING, PICTURES, VIDEO, OR A PLAY. MAKE IT SUPER INTERESTING. HELP THE STUDENTS UNDERSTAND HOW THE LESSON APPLIES TO LIFE)</i>	<ul style="list-style-type: none"> • Ask the opening question. • Do the Role Play • Look at the PPT Etiquettes of eating-mustahab acts. • Compare the normal eating and drinking etiquettes and the Islamic eating etiquettes.
PRACTICAL ACTIVITIES <i>(WORKSHEETS, CRAFTS, ARTWORK, RHYMES... OR ANY ACTIVITIES THAT WILL HELP UNDERSTAND THE SUBJECT. THESE MUST HELP)</i>	In pairs students to answer the Think, Tac, Toe questions from the Power Point Presentation. In pairs students to look up Dietary Law 2653 & 2655 from the Risallah and discuss them.
ASSESS <i>(REPEAT THE KEY THEME. HAVE A QUIZ OR A DISCUSSION ABOUT THE LESSON)</i>	Students to lay out a banquette and to share a small meal together keeping in mind the points learnt in today's lesson.
CONCLUSION	End with dua to assist leaning "RABBI ZIDNEE ILMAN" and Sura Fateha for Marhumeen.



~ ETIQUETTES OF EATING ~

THINGS DISCOURAGED WHILST EATING & DRINKING

THEMATIC TEACHING LINKING THE CORE SUBJECTS AIMING TOWARDS A POSITIVE BEHAVIOURAL CHANGE

CLASS & DATE	
SUBJECT	Dietary Laws – Things that are discouraged whilst eating and/or drinking
KEY QUESTION	Is it ok for us to do anything & everything in life?
PREPARATION <i>(RESOURCES YOU WILL NEED TO PREPARE THE LESSON)</i>	A Risallah PPT – Etiquettes of eating (things discouraged whilst eating & drinking)
KEY OBJECTIVE & OUTCOME	To be mindful whilst eating & drinking
INTRODUCTION <i>(INTRODUCE THE KEY OBJECTIVE TO THE STUDENTS. A MAXIMUM OF 3 KEY POINTS)</i>	<ul style="list-style-type: none"> • Ask the students 5 things that they should try to avoid. • Reasons of avoiding them. • Ways of avoiding them.
KEY VOCABULARY	
THE LESSON/MAIN ACTIVITY <i>(WRITE THE KEY POINTS AND HOW YOU WILL RELATE IT. WHETHER YOU WILL USE A DRAWING, PICTURES, VIDEO, OR A PLAY. MAKE IT SUPER INTERESTING. HELP THE STUDENTS UNDERSTAND HOW THE LESSON APPLIES TO LIFE)</i>	<ul style="list-style-type: none"> • Ask the key question. • Do the 5 things to avoid exercise. • Look at the PPT Etiquettes of eating- things discouraged whilst eating & drinking. • Discuss to see if they agree with the points in the PPT.
PRACTICAL ACTIVITIES <i>(WORKSHEETS, CRAFTS, ARTWORK, RHYMES... OR ANY ACTIVITIES THAT WILL HELP UNDERSTAND THE SUBJECT. THESE MUST HELP.)</i>	In pairs students to answer the questions from the PPT slide 10 WORST things you can do for your body! In pairs students to look up Dietary Law 2654 & 2656 from the Risallah and discussing them.
ASSESS <i>(REPEAT THE KEY THEME. HAVE A QUIZ OR A DISCUSSION ABOUT THE LESSON)</i>	Students to design a poster on healthy living.
CONCLUSION	End with dua to assist leaning "RABBI ZIDNEE ILMAN" and Sura Fateha for Marhumeen.





