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“O you who have believed, decreed upon you is fasting as it was decreed upon those before you **that you may become righteous**”

(Surah Al-Baqarah, verse 183)





“The month of Ramadhan [is that] **in which was revealed the Qur'an**, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. **Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”**





“in which was
revealed the Qur'an”



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Salmaan says that on the last day of Shabaan, Rasulullah (saw) spoke to us and said:



“O People, there comes to you a great month now, a most blessed month, in which is a night greater in value and goodness than a thousand months.





It is a month in which Allah has made
fasting fardh by day and has made
sunnah the Taraweeh Salaah by
night.





Whosoever wants to be close to Allah by doing any good deed, for such person shall be the reward like the one who had performed a fardh in any other time and **whoever performs a fardh, shall be given** the reward of seventy faraidh **in any other time.**”





Any good deed in Ramadan = reward
of fardh outside of Ramadan





Any fardh performed in Ramadan =
reward of 70 faraidh outside of
Ramadan





This is indeed the month of patience
and the reward for true patience is
Jannah (Paradise).





It is the month of showing kindness to everyone.





It is the month in which a true believer's rizq (food, money, etc.) are increased.





Whoever feeds a fasting person in order to break the fast at Iftaar, for him there shall be forgiveness of sins and freedom from the fire of Jahannam and he shall receive the same reward as the fasting person (whom he fed) without the fasting person losing any reward.





Thereupon we said, ‘O Messenger (saw) of Allah, **not all of us can afford** to give a fasting person something to break his fast with.’





Rasulullah (saw) replied, ‘Allah gives the same reward to the one who gives a fasting person to break the fast, just one date or a drink of water or a sip of milk.’





Feed someone even one date for Iftar
= forgiveness of your sins + freedom
from Jahannam + same reward as
the fasting person + nothing
decreased from fasting person's
reward!





This is a month, the first of which brings Allah's mercy, the middle of which brings His forgiveness and the last of which brings freedom from the fire of Jahannam.





- First 10 days = bring us Allah's mercy = 6 May to 15 May
- Second 10 days = bring us His forgiveness = 16 May to 25 May
- Third 10 days = bring us freedom from the Fire = 26 May to 4 June





Whosoever gives **less work** to his servants or workers (who are also fasting in this month), **Allah will forgive him and free him from the fire of Jahannam.**





In this month, 4 things you should perform in great number - 2 of which shall be to please Allah, while the other 2 shall be those which you cannot do without.





Those 2 which shall be **to please Allah**, are that you should recite in great number:

- 1) the **Kalimah Tayibbah** - Laa ilaaha illallah
- 2) to recite **Istighfaar** (beg Allah's forgiveness with astaghfirullah).





And, as for those 2 which **you cannot do without**:

- 1) **you should beg of Allah for entrance into Jannah**
- 2) **ask protection in Him from Jahannam.**





And whoever gives a fasting person water to drink, Allah shall grant him to drink from my fountain, such a drink, after which that person shall never feel thirsty again until he enters Jannah.” (Reported by Ibn Khuzaimah in his ‘Saheeh’.)





- Give fasting a person a drink = **get a drink from fountain of Rasulullah (saw)** = never feel thirsty again until you enter Jannah





- ❖ Purposefully eating, drinking or having marital relations (for all 3 Kaffarah will also be necessary)
- ❖ Purposely inhaling smoke
- ❖ Making oneself vomit more than a mouthful
- ❖ Taking any form of pills/medicines
- ❖ Inserting anything into the bodily orifices
- ❖ Smear test
- ❖ A particle of food stuck in the teeth (less than a gram seed) which is removed and then re-inserted
- ❖ Having your period, even if it is shortly before Maghrib
- ❖





- ❖ Forgetfully eating or drinking
- ❖ Oil rubbed into hair or anywhere on body - do not insert into ear, etc.
- ❖ Accidentally vomiting
- ❖ Touching one's spouse when there is likelihood of *shahwah* is disliked but does not break fast
- ❖ Having a particle of food stuck in the teeth (less than a gram seed in size)
- ❖





- ❖ If excessive pain makes taking medicine absolutely necessary
- ❖ If a pregnant woman fears that fasting will harm herself or her child
- ❖ If undertaking a journey (more than 48 miles)
- ❖





- ❖ If one breaks a fast of Ramadhan without a valid shar'ee reason, then it will be “wajib” to pay kaffarah.
- ❖ KAFFARAH is to fast for **TWO** consecutive months without any breaks in between.
- ❖
- ❖ If a person misses some of the fasts of kaffarah due to haidh, then she should continue immediately after she has had her bath.





- ❖ If for any other reason one leaves out a fast, or a few in between, then the kaffarah will not be valid. She will have to start all over again.
- ❖
- ❖ If a person is too weak to keep 60 consecutive fasts, then there's the option of feeding 60 poor people or one poor person for 60 days; two full meals a day.
- ❖
- ❖





- ❖ Alternatively, a person can give grain, or the value of grain equal to the amount of **sadaqatul fitr** to 60 poor persons, or to one poor person for **60 days**.
- ❖ However, even by carrying out this penalty, one can never attain the full blessing of the Ramadhan fast.
- ❖





- ❖ Definition: Fidyah is a form of payment for not keeping the fasts of Ramadhan due to a valid shar'ee reason.

MISCONCEPTION

Many people are under the misconception that it is ok to leave out the fast of Ramadhan due to petty issues and cover up these missed fasts by means of paying the fidya.





If a person is extremely old and does not have the strength of fasting, or is extremely ill and does not have any hope of recovering, nor does she have the strength to fast, then sharee'ah has allowed for such a person to instead give fidya.





- ❖ Fidyah can be given in cash, or as grains, to the value of the amount of sadaqatul fitr.
- ❖
- ❖ Fidyah will have to be given for each fast that was missed i.e if a person missed 10 fasts of Ramadhan, then for each fast, fidyah will have to be paid.
- ❖
- ❖ If a person discharged the fidyah for all the missed fasts and thereafter recovers completely in such a way that fasting is possible, then she will have to keep the qadha of all the missed fasts. **Regarding the fidyah that was paid? she will be rewarded separately for it by Allah Ta'ala.**
- ❖





- ❖ If a person has missed many fasts and made an effort to keep the qadhas, but fell terminally ill, or had no strength to keep the qadhas, then such a person should make a bequest that fidya for her remaining fasts should be paid.
- ❖
- ❖ N.B. It will be wajib upon the inheritors to discharge this wasiyyat from 1/3 of the deceased persons estate. However, if after the burial expenses etc, no money was left from the 1/3 of the persons estate, then there will be no sin upon that person.
- ❖
- ❖ If the inheritors wish to discharge of the fidya from their share of the inheritance, that will be acceptable too.
- ❖
- ❖ Similarly, fidya can be paid for missed salaahs as well if the person does not have the ability to perform all her qadhas. In this case, fidya will have to be paid for 6 salaahs.(including the witr salaah)
- ❖
- ❖





Terms you need to know:

HAI DH – Menstruation

ISTIHA ADAH – Dysfunctional uterine bleeding

NIFAAS – Postnatal bleeding

TUHR – Purity

KURSUF – Padette





- ❖ Menstruating nullifies the fast and this fast will have to be made up at a later date
- ❖ The fast will break even if menstruation began a few moments before Maghrib adhaan
- ❖ A menstruating woman should eat something just to differentiate herself from a fasting person





- ❖ Ghusl should be performed without delay
- ❖ One should **not** eat after ghusl even though she is not fasting (if ghusl is performed in middle of day) - it is **makrooh tahrimi** (severely disliked) to do so
- ❖ If one experiences even one drop of blood after Fajr adhaan, the fast for that day will not be valid
- ❖ Ghusl may be delayed if one needs time to eat- this will not affect the fast **as long as bleeding has ended before Fajr**
- ❖
- ❖ N.b. Straight after *suhoor*, she should perform her ghusl so that she does not miss Fajr Salaah
- ❖





January							1	2	3
4	5	6	7	8	9	10			
11	12	13	14	15	16	17			
18	19	20	21	22	23	24			
25	26	27	28	29	30	31			

PERIOD OF
HAIDH – HOW
LONG CAN IT
LAST?

January							1	2	3
4	5	6	7	8	9	10			
11	12	13	14	15	16	17			
18	19	20	21	22	23	24			
25	26	27	28	29	30	31			

MINIMUM – 3
DAYS AND 3
NIGHTS

January							1	2	3
4	5	6	7	8	9	10			
11	12	13	14	15	16	17			
18	19	20	21	22	23	24			
25	26	27	28	29	30	31			

MAXIMUM –
10 DAYS AND
10 NIGHTS





What is the minimum length of purity between two periods?

15 DAYS

There is no maximum length
A woman must count 15 days between each period for it to be considered a valid period (haidh)





COLOURS OF HAIDH

RED

GREEN

KHAKI

BROWN

YELLOW

EVERYTHING EXCEPT WHITE DISCHARGE IS HAIDH



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INTERMITTENT PURITY

January						
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

January						
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31





Any irregular* bleeding is termed as

ISTIHAADHAH

*Irregular due to a disorder or time

RULING

**SALAAH, FASTING, ETC. WILL HAVE TO BE
CONTINUED AS NORMAL AND**

CANNOT BE LEFT OUT





Women who has itihaadhah is regarded as a MA'Zoor

Who is a Ma'zoor?

Definition: Blood, or such matter that is regarded as impure (i.e. urine) which flows/trickles constantly - this person does not have any such time that she can offer her salaah in complete purity

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Ruling

- ❖ This person is required to make fresh wudhu for every Salah. As long as that Salah time remains, wudhu remains
- ❖
- ❖ However, if another matter comes about which will break wudhu, this person will be required to make fresh wudhu again



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There are **“NO MINIMUM”** amount of days for Nifaas

The maximum amount is **40 days**

(Tirmidhi-Abu Dawood)

- ❖ Immediately upon the cessation of her bleeding, she will have to take a bath (ghusl) and continue with salaah
- ❖ It is a misconception that a woman “must” wait for 40 days before taking a bath and resuming salaah
- ❖ If a woman did not bleed at all after childbirth, then it will be necessary for her to have a ghusl and continue with salaah.



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- Zakat is one of the pillars of Islam. Allah has mentioned it in the quraan in about 30 places, and each time He mentions it with salaah in order to draw the importance of this duty.
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وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ
تَعْلَمُونَ - وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا
مَعَ الرَّاٰكِعِينَ

And do not mix the truth with falsehood, nor conceal the truth while you know And perform Salah, and give Zakah, and bow down along with those who bow

[surah baqarah]



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Warnings for not discharging zakaah

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- Narrated Abu Huraira: *Allah's Apostle said, "Whoever is made wealthy by Allah and does not pay the Zakat of his wealth, then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will encircle his neck and bite his cheeks and say, 'I am your wealth, I am your treasure.'"* (Bukhari)

Tabarani relates, on the authority of 'Ali R.A, that the Prophet (PBUH) said: "Allah has enjoined upon rich Muslims a due to be taken from their properties corresponding to the needs of the poor among them. The poor will never suffer from starvation or lack of clothes unless the rich neglect their due. If they do, Allah will surely hold them accountable and punish them severely."





Allah mentions in Surah Tawbah:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ
وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ

Zakaah is only for the Fuqara', and Masaakin and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's cause, and for Ibn As-Sabil; a duty imposed by Allah.





- ❖ **Fakir** – One who has neither material possessions nor means of livelihood.
- ❖ **Miskeen** – One with insufficient means of livelihood to meet basic needs.
- ❖ **Aamil** – One who is appointed to collect zakaah.
- ❖ **Muallaf** – One who reverts to Islam.
- ❖ **Riqab** – One who wants to free himself from bondage or the shackles of slavery.
- ❖ **Ghaarmin** – One who is in debt (money borrowed to meet basic, halal expenditure).
- ❖ **Fisabillillah** – One who fights for the cause of Allah.
- ❖ **Ibnus Sabil** – One who is stranded in journey





Gold 87.479 g = / 7.5 Tola (87.48 g)

Silver 612.35 g = / 52.5 Tola

Currency = (fluctuates according to the value of silver)

Items which are for the purpose of trade

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- ❖ Zakaatable items have to be in possession for a complete year.
- ❖
- ❖ A person had money equal to the nisaab. Prior to the expiry of the year, she received an additional amount. This additional amount will not be calculated separately, instead it will be added to the original amount and zakaat will have to be paid on the total amount.
- ❖
- ❖ The amount of 2.5 % should be paid on the value of the zakaatable items.
- ❖
- ❖ At the time of discharging the zakaah, it is necessary to have the intention in ones heart.
- ❖ It is not necessary to mention to the receiving person that they are receiving zakaah money.



ASSETS	ZAKAT ABLE	AMO UNT	LIABIL ITIES	AMOU NT
	ASSET S			
1.House	NO	£0	Mortga ge	£2,400
2.Cars	NO	£0	Owe your father	£1,000
3.Jewellery (gold/silver)	YES	£1,00 0	Bills	£400
4.Cash @ home	YES	£1,00 0	supplie rs	£600
			Friend	£200
5.Cash in bank (savings)	YES	£5,00 0	TOTAL	£4,600



Zakaah cannot be given to :

!! A kaafir

!! The masjid

!! Ascendants/descendants

!! The family of Nabi (saw)

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