



Tarbiyah Extracts For Shahr Ramadhan

Seniors Manual



Name:

Class:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful



Surat al-Baqarah, 2:185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَ مَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ
يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم
وَلَعَلَّكُمْ تَشْكُرُونَ

The month of Ramadhan is one in which the Qur'an was sent down as guidance to humans, with clear proofs of guidance and the Criterion. So let those of you who witness it, fast, and if someone is sick or on a journey, [they should fast a similar] number of other days. Allah desires ease for you, and He does not desire difficulty for you, and so that you may complete the number and magnify Allah for guiding you, and so that you may give thanks.

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Learning Objectives

- To explain the importance and benefits of the month of Ramadhan
- To highlight key points in Imam Zayn al-Abidin's (a) *du'a* welcoming the month of Ramadhan as related in *as-Sahifat as-Sajjadiyyah*
- To integrate the points made in the *du'a* into our lives

Key Words

دُعَاء

Du'a

literally, to call, usually refers to a supplication or prayer to Allah

الصَّحِيفَةُ السَّجَّادِيَّةُ

As-Sahifat as-Sajjadiyyah

a compilation of Imam Zayn al-Abidin's (a) *du'as*

DID YOU KNOW?

Professor Anne Marie Schimmel (d. 2003), was a well-known contemporary German author and researcher in the field of Islamic Studies. In 1995 she was awarded the German Publisher's Peace Prize, which is considered the most honourable and distinguished cultural award of Germany. She received this award even in the wake of her criticism of Salman Rushdie for authoring the book, *The Satanic Verses*.

In addition to German, English, French and Swedish, Professor Schimmel was also fluent in Arabic, Turkish, Persian and Sindhi. She has translated and published some parts of the priceless *as-Sahifat as-Sajjadiyyah* and some of the supplications for Ramadhan into German.

She relates an interesting story about the translation of *as-Sahifat as-Sajjadiyya* when her mother was in the hospital. She says that while her mother was resting and she was by her bed, she would use the time to compile her translation of these supplications. On the bed next to her mother's was a devout Catholic woman, who was slightly critical of her work. She turned to Professor Schimmel saying: "Is it that in Christianity and the Holy Bible there is something missing that you turn to Islamic supplications?" At that moment Professor Schimmel did not answer her but when her book was finished, she sent her a copy of the book. The lady wrote back replying that she thoroughly enjoyed the book, stating: "Truly, the translation of this book, '*as-Sahifat as-Sajadiyya*' of Imam Zayn al-Abidin (a) is important for many Western people and I read it every day."

When you hear the word 'Ramadhan', what is the first thing that comes to your mind? How do you feel about fasting? Many of us look forward to the month of Ramadhan because we understand that it is beneficial for us. We may enjoy the special blessings that Allah has granted us during this month, and look forward to the blessings that Allah has blessed it with. Others may feel as though it is a difficult month because of how difficult it is to fast. However, in the verse above, Allah tells us that He does not want any difficulty for us. He wants us to fast because of its spiritual benefits, and to praise Him for guiding us to fast. Fasting can be challenging but when we understand its benefits, and the special blessings of the month of Ramadhan, we will come to realize how blessed we are to experience this month. Think about the wonderful opportunity that we have to learn in madrasah. Sometimes, we may feel as though learning is difficult because it means that we have to wake up early, obey rules, work hard, do homework, and write tests. However, even though it is challenging, we know that we are lucky for the opportunity. Learning ultimately only benefits us.

In order to appreciate the importance of the month of Ramadhan, we need to understand why it is so exceptional. We can deepen our understanding of the month by looking at the *du'as* of Imam Zayn al-Abidin (a). As one of our *a'immah* (a), Imam Zayn al-Abidin (a) had a lot of knowledge to spread. Unfortunately, he lived during the oppressive rule of the Umayyads and as such, he was not able to preach openly. Despite these obstacles, he found creative ways to protest the un-Islamic rule, and would openly recite beautiful *du'as*, laced with Islam's true teachings. He recited *du'as* for all occasions, including ones for parents, children, and good character. He would recite a *du'a* when he saw the crescent moon, and on the day of Arafah. Later, his *du'as* were compiled into a book that we now know as *As-Sahifat as-Sajjadiyyah*, which simply means the book of Sajjad. Sajjad is one of the more famous titles of Imam Zayn al-Abidin (a).

In this lesson, we will reflect on some of the passages from his *du'a* to welcome the month of Ramadhan. (*Du'a* 44 from *as-Sahifat as-Sajjadiyyah*)

1 The month of Ramadhan is special

‘Praise be to Allah, who made this month, the month of Ramadhan, the month of fasting, the month of Islam, the month of purity, the month of purification, and the month of prayers. In this month, the Qur’an was made to descend as a guidance to mankind and contains clear instructions and distinctions. He gave this month superiority over all other months by giving it abundant honour and dignity. He disallowed in it what He has allowed in other months in order to exalt it, and He forbade in it food and drink in order to honour it.’

In the beginning of the *du’a*, Imam Zayn al-Abidin (a) discusses the unique nature of the month of Ramadhan. It is a special month that has been granted blessings like no other month. Further, the fact that there are special rules in the month of Ramadhan indicate its status and the special honour that Allah has granted to it.

Faith in Action

Print out or draw a calendar page. Write in the dates for the month of Ramadhan. For every week, set a goal to focus on one of the five themes mentioned in this *du’a*. Then, track yourself and do something every day that fulfills that goal. For example, if you set a goal to do good to others, you can pray for them or do something nice for them. If you perform the deed, mark it on that day. Keep track of your progress and see how much you tried to follow the teachings of Imam Zayn al-Abidin (a).

2 Truly fasting is more than staying away from food

‘...Inspire us to know this month’s excellence, and to honour its dignity, and to keep away from whatever You have forbidden in it. Help us to observe its fast, by stopping our limbs from disobeying You, and by using them in a way which would please You, so that we may not let our ears listen to any vain speech, and so that we may not direct our eyes, hands, and feet towards anything forbidden, and that nothing fills our stomachs except what You have allowed, and so that our tongues may not say anything except what You have allowed.’

In the above passage of the *du’a*, Imam Zayn al-Abidin (a) stresses that true fasting means more than staying away from eating and drinking. Rather, our whole body should fast. We should not use any of our body parts in a way that is disliked by Allah. Moreover, we should use them for actions that please Allah.



DID YOU KNOW?

Allah says in the Qur'an

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be God wary. (2: 183).

That means fasting helps us to increase our *taqwa*. In other words, if after Ramadhan we are not more God-wary than before, our fast has not given us its full result.



HIGHER LEVEL

Imam Zayn al-Abidin (a) has another *du'a* for the month of Ramadhan. Find out the name and number of this *du'a* in *As-Sahifat as-Sajjadiyyah*. Hint: You can find a soft-copy of this book on the site www.al-Islam.org or www.duas.org



3 Taking care of your *salah*

'... Give us the grace to perform the five prayers on time, observing their limits which You have made, and the rituals which You have prescribed. In this respect, raise us to the status of those who have successfully performed them, who observed them properly, who performed them on time, with perfect and complete humility, according to the rules laid down by Rasulullah (s).'

In the above passage of the *du'a*, Imam Zayn al-Abidin (a) reminds us of the importance of our *salah*. The month of Ramadhan, with all of its blessings and spirituality, is an opportune time to perfect our *salah*, which is one of the most fundamental acts of worship, and our daily connection to Allah.

4 Doing good deeds and helping others

'... Give us grace in this month to show favors to our relatives, to do good to them, to take care of our neighbours, to do good to them, to take care of them with kindness, to cleanse our wealth through our obligations, to purify it by giving charity, to be just with those who were unjust to us, and to make peace with those who were hostile to us.'

In this part of the *du'a*, Imam Zayn al-Abidin (a) reminds us of our responsibility to treat others in the best of ways. We are responsible for treating our family and neighbours well, and even when someone may have wronged us, we are still supposed to treat them justly and in the best of ways. It is important for us to ask Allah for help to do this, as it is not always an easy thing to do!

5 Cleansing our sins

'Erase our sins with the disappearance of this month's crescent, and free us from our punishment with the completion of its days, so that the month may pass from us while You have cleansed us of our guilt, and freed us from our sins.'

The month of Ramadhan is like a large magic eraser. If we repent and are sincere in our actions, then Allah will erase all of our past mistakes and sins. In this part of the *du'a*, we are praying for Allah to erase our sins before the month passes by. When Allah forgives us completely, it is as though we are starting completely afresh!



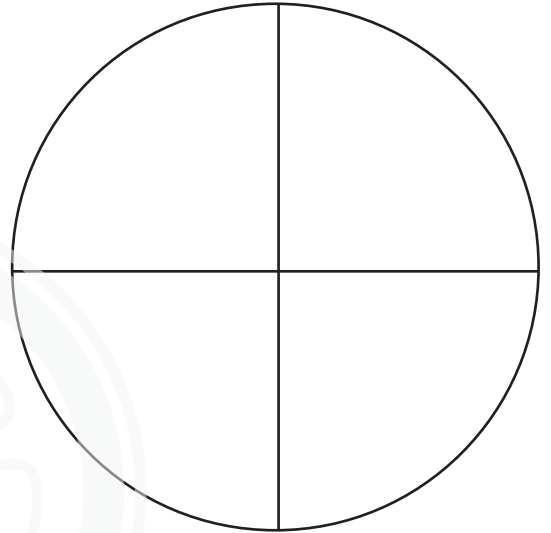
- 1 List two things that make the month of Ramadhan special.

- 2 Fill in the table below with regards to how you will use your body parts in the way of Allah.

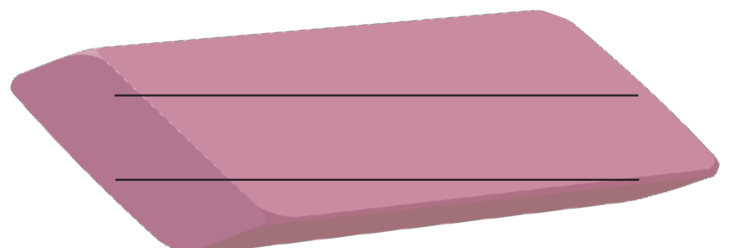
Part of the body	I will not use it to ...	I will use it to ...
Hands	Hit my younger sister	Help my mom

- 3 List three ways in which we can give importance to *salah*.

- 4 In the chart below, draw or write about actions you will do to bring happiness to the people mentioned in Key Point 4. Use one quarter for each group of people mentioned.



- 5 In the eraser below, write down two things that you will do in this month to show your dedication to Allah so that He will erase your sins.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
most Kind, most Merciful



Surat al-Baqarah, 2:185

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

The month of Ramadhan is one in which the Qur'an was sent down as guidance to humans, with clear proofs of guidance and the Criterion. So let those of you who witness it, fast.

Learning Objectives

- To illustrate the role of the month of Ramadhan in gaining proximity to Allah
- To highlight important points from the sermon that Rasulullah (s) made welcoming the month of Ramadhan
- To elaborate on the ways to get closer to Allah, like reading the Qur'an, making *du'a*, asking for forgiveness, and helping others

Key Words

إِسْتِغْفَار	<i>Istighfar</i> seeking forgiveness from Allah
إِفْطَار	<i>Iftar</i> this refers to the food eaten when breaking one's fast

An Open Invitation

This is an invitation from the King of Kings
Who has complete control
over the whole universe

All believers are invited to be
The guests of Allah
In the holy month of Ramadhan

Allah invites them to a divine feast
And gives them good news of
His blessings and forgiveness

He has invited you to remember Him,
So that He remembers you
To ask from Him, so that He may grant you

T H E W O R L D
F E D E R A T I O N

Accepting His invitation



Imagine that the President of your country invited you to have a meal with him. How would you feel? Would you go? The month of Ramadhan is Allah's special invitation to us to His divine banquet. He is the ultimate King of this world, and when we realize this, we will immediately jump at His invitation. As believers, our ultimate goal is to become closer to Allah. We hope and pray to be showered with blessings from Allah. In the month of Ramadhan, Allah has offered a grand invitation to all of us, and it is up to us to accept it or not. Once, Rasulullah (s) gave a sermon to welcome the month of Ramadhan, and in it, he mentions various beautiful points about the special month. Throughout this lesson, we will look at parts of this sermon and learn about some of the ways that we can benefit from being the guest of Allah in the month of Ramadhan.

A chance to become close to Allah

Allah loves His creation, especially those who dedicate their lives to Him. He takes care of our needs more than anyone else, and always wants what is best for us. One day, Rasulullah (s) was walking with his companions when they saw a mother bird feeding her babies worms. She was doing it with such tenderness and care, so much so that they were all amazed at her love. Seeing this, Rasulullah (s) smiled and said, 'Are you surprised at the love that this mother has for her children? Let me inform you that Allah loves His creation seventy times more than this mother.'



Allah loves all of us and wants us to be close to Him. Unfortunately, sometimes we become distracted and forget Him. In the month of Ramadhan, we recite *Dua al-Iftitah*. In this *du'a*, we read:

يَا رَبِّي إِنَّكَ تَدْعُونِي فَأُوَلِّي عَنْكَ
وَتَتَحَبَّبُ إِلَيَّ فَاتَبَغَّضُ إِلَيْكَ
وَتَتَوَدَّدُ إِلَيَّ فَلَا أَقْبَلُ مِنْكَ
كَأَنَّ لِي التَّطَوُّلَ عَلَيْكَ

'My Lord, You call me and I turn away from You,
You show affection to me and I show hatred towards You,
You display Your love for me and I do not accept it from You,
as though I am above You.'

On the last Friday of Sha'ban Rasulullah (s) addressed people with a sermon welcoming Ramadhan. He said, "O People! Indeed, the month of Allah is heading towards you with blessings, mercy and forgiveness. It is the best of months in the eyes of God, its days are the best of days, its nights are the best of nights and its hours are the best of hours."

"It is a month in which you are invited to be the guests of Allah and are placed amongst those honoured by Allah."

"Your breaths in this month are regarded as *tasbih*; your sleep is regarded as worship; your deeds are accepted and your supplications are answered."

Allah does not need our love or worship, and it is only to our benefit to become close to Him. When we love and obey Him, our hearts will be at ease and peace, and we will be successful in this world and the next.

The month of Ramadhan is a chance for us to become closer to Him through the recitation of the Qur'an, speaking with Him through *du'as*, asking for forgiveness from Him, and showing compassion to His creations.



Reading and understanding the Qur'an



Rasulullah (s) has said:

‘Everything has a time for blossoming [a spring] and the spring of the Qur’an is the month of Ramadhan.’



The Qur’an was revealed in the month of Ramadhan, and the peak season for the recitation of the Qur’an is this month. Allah has encouraged us to read the Qur’an in this month and in Rasulallah’s (s) sermon, he said, ‘Whoever recites a verse from the Qur’an in the month of Ramadhan will receive a similar reward as the one who recites the entire Qur’an in other months.’ In this month, our rewards are multiplied.

When reciting the Qur’an, it is important to:

- 1 **Understand and reflect on its reminders:** It is important to try to read the Qur’an with its translation so that we can understand the message that Allah is trying to give all of us. If possible, memorize it, and make sure to reflect on its lessons and reminders.
- 2 **Interact with it:** When we come across an *ayah* that speaks of paradise, we should pray that we will go to paradise. When we read an *ayah* on the punishment, we should ask Allah for protection from it, and make a firm intention to stay away from deeds that warrant His punishment. When we read the *ayat* on the blessings of Allah, we should appreciate that He is the Creator and the Provider, and thank Him for the numerous blessings.

DID YOU KNOW?

In the month of Ramadhan, if Imam Zayn al-Abidin’s (a) servants made a mistake, he wouldn’t tell them anything, but would record them in a book. On the last night of Ramadhan, he would call them, and remind them of their mistakes. Then, he would forgive them and ask them to pray to Allah to forgive him just as he had forgiven them! This was a practical demonstration to remind them that their deeds were being recorded by Allah for which they would be answerable for, and to teach them to forgive those under them. If we want Allah to forgive us for our mistakes, we should also be ready to forgive others for theirs.

The Qur’an is Allah’s conversation with us. Through the Qur’an, Allah is telling us what we need to know, and speaking to us directly. When you read the Qur’an, think about the fact that these are Allah’s exact words, written to You!

Conversing with Him

Allah is Perfect and Independent and does not need anyone or anything. On the other hand, we are dependent on Allah and need Allah's blessings to be successful in this world and the next. Out of His mercy and love, Allah has ordered us to ask from Him and He has promised us an answer.



Surat al-Baqarah, 2:186

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ
أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ
فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My servants ask you about Me, I am indeed nearest.
I answer the supplicant's call when he calls Me.
So let them respond to Me, and let them have faith in Me,
so that they may fare rightly.

Du'a means to call, and is the act of calling to Allah, talking with Him, and asking Him for anything and everything. It creates humbleness in us as we realize that we are helpless without Allah's blessings and favours. The most important point of *du'a* is to become closer to Allah. The month of Ramadhan is one of the best opportunities to recite *du'as* that have been taught to us by the Ahlul Bayt (a), and to create our own personal *du'as* and conversations with Allah. Make sure that if you are reciting the *du'a* in Arabic, you read the translation so that you understand what you are saying!



Faith in Action

Ramadhan is a spiritual journey for the believer where we travel to become closer to Allah. Like any journey, we need to be prepared and to bring certain necessities with us.

Do you have the following items ready for Ramadhan?

- Enthusiasm and a positive attitude
- A Qur'an
- A determination to avoid sins
- A desire to help others



Making up for past mistakes



Allah always wants us to be close to Him. He has created us, taken care of us, and given us whatever it is that is necessary to become close to Him. He has commanded us to do what helps us, and forbidden us from what harms us. However, sometimes, we do not reciprocate this love and we forget our Lord, or are tempted by our desires. When we disobey Allah, we move away from Him. In order to become closer to Him once again, we need to ask Him for forgiveness. Seeking forgiveness from Allah is called *istighfar*.

The month of Ramadhan is a great opportunity for us to reflect on our mistakes and sins and ask Allah for forgiveness. This is the best month to purify our souls, and it is astonishing if we pass the month without our sins being forgiven! In his sermon, Rasulallah (s) has said, 'O People! Indeed, your souls are hostage to your deeds, free it with *istighfar*!' Seeking forgiveness from Allah and turning to Him are steps that we can take to free ourselves from the consequences of our misdeeds and thereby go closer to Allah.

Empathising with others



The month of Ramadhan teaches us how it feels to be hungry and thirsty. This helps build empathy in our hearts for those who are poor and needy. The month of Ramadhan is also a special time where we are encouraged to give charity to purify our souls. In his sermon, Rasulallah (s) said, 'Give charity to the needy and the poor'.

Apart from helping the poor, we should also have empathy for and show kindness to those around us. We should help others like our parents, grandparents, siblings and friends. In his sermon, Rasulallah (s) also said, 'Whoever lightens the work of his workers [or anyone] in this month, Allah will make easy their accounting on the day of Judgment'.

Celebrating *Eid al-Fitr*



At the end of the month, Allah has given us a special opportunity to celebrate, called *Eid al-Fitr*. We are thankful to Allah for having given us the opportunity to be His guest and to become closer to Him. Further, we are happy that He has given us the strength to fast, pray, ask for His forgiveness, recite *du'a*, and show kindness to His creations. This is what we are celebrating on the day of *Eid*!

Imam as-Sajjad (a) has said,
‘This night (the night of *Eid*) is
no less than the night of Qadr!’

NOTES

KEYPOINTS

- 1 The month of Ramadhan is an opportunity for us to be guests of Allah and to become closer to Him.
- 2 Allah wants us to be close to Him, but sometimes we do not show Him the same love.
- 3 Rasulullah (s) gave a sermon before the month of Ramadhan, in which he teaches us many things about the month and what to do in it.
- 4 The Qur’an is Allah’s conversation and words to us, and it is important to read it, especially in the month of Ramadhan, with understanding and reflection.
- 5 Fasting, charity, and *du’a* are all ways we can become closer to Allah.



- 1 List two ways you can benefit from the Qur'an.

- 2 Write a paragraph describing how *du'a* helps you become closer to Allah?

- 3 What is *istighfar*? Why do we need to do *istighfar*?

- 5 Make an itinerary for your spiritual journey to Allah in the month of Ramadhan. Include your destination, options to get there, items required, number of days of travel, activities, and as much information as possible from the lesson. Be creative!

- 4 List three ways you can help others in the month of Ramadhan.

MISSING FASTS IN THE
MONTH OF RAMADHAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful



Surat al-Baqarah, 2:184

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ
فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا
فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

[Fasts] for a certain number of days. But should any of you be sick or on a journey, [make up for it] a [similar] number of other days. Those who find it difficult shall be liable to atonement by feeding a needy person. Should anyone do good of his own accord, that is better for him, and to fast is better for you, should you know.

THE Learning Objectives

- To identify the valid reasons that excuse someone from fasting in the month of Ramadhan
- To highlight the rules for all missed fasts, for valid or invalid reasons, and to understand the three terms: *qadha*, *fidyah*, and *kaffarah*
- To elaborate on Allah's Mercy and Compassion in relation to these rules

Key Words

قَضَاء

Qadha

a missed *wajib* fast that must be made up later, like the missed fasts of Ramadhan

فِدْيَةٌ

Fidyah

a payment of $\frac{3}{4}$ kg of food to the poor to compensate for every missed fast

كَفَّارَةٌ

Kaffarah

a fine/penalty for missing a fast without a valid reason



Allah has made fasting *wajib* in the month of Ramadhan for our own spiritual benefit. However, He does not burden anyone with more than they can handle, and out of His Mercy, some people have been excused from fasting.

Some of those who may be excused under certain circumstances include those who are:

- 1 Sick
- 2 Elderly, who cannot fast or find it excessively difficult to fast
- 3 Pregnant women
- 4 Nursing mothers
- 5 Travellers

In this lesson, we will learn some of the detailed rules for those who miss *wajib* fasts during the month of Ramadhan.

Vocabulary



Before we begin, we need to understand three key terms:

- 1 **Qadha:** This refers to a missed fast that must be made up.
- 2 **Fidyah:** This is a type of compensation, where someone gives the value of $\frac{3}{4}$ kg of food to a poor Shi'a ithna ashari.
- 3 **Kaffarah:** This is a type of fine or penalty for an intentionally missed fast. The penalty for each missed fast is to fast for 60 days or to feed 60 poor Shi'a ithna ashari.

Sick



- 1 Someone fasting who is sick will need to honestly determine if fasting will cause them harm. One is only excused from fasting if they truly believe that fasting will be harmful to them.
- 2 If a person is sick and cannot fast in the month of Ramadhan, then they must make up the *qadha* fasts before the next month of Ramadhan in the following year. If they do not do so (intentionally or unintentionally), then they must make up the *qadha* and also give *fidyah* for each missed fast.
- 3 If someone is sick and their illness continues until the Ramadhan of the following year, such that they are unable to make up their missed fasts, they do not need to make up the *qadha*, but will need to give *fidyah* for each fast missed.

Elderly

- 1 If someone is unable to fast due to old age, they are excused from fasting, and there is no *qadha* or *fidyah*.
- 2 If someone finds it difficult to fast due to old age, then they are excused, but must pay *fidyah* for each fast missed.
- 3 If an elderly person does not fast in the month of Ramadhan, but after the month of Ramadhan passes, they become able to fast, then the recommended precaution is that they make up the *qadha*.



Pregnant woman

- 1 Fasting is not obligatory on a pregnant woman approaching the time of delivery if it is harmful for her or her unborn child.
- 2 Such a woman must give *fidyah* for each missed fast, and she must also make up the *qadha* for each of them. If she does not make up the missed fasts before the next Ramadhan or is unable to do so (intentionally or unintentionally), she must give an additional *fidyah* for each fast not made up as well as making them up when she can.



Faith in Action

Be merciful and compassionate with others, in the same way that Allah is compassionate and merciful with all of us. When we look at the rules above, we can see that Allah is very lenient and considerate with those who are in difficulty. Out of His Mercy and Compassion, He does not wish excessive burden on anybody. We can also try our best to adopt this beautiful quality in our lives with those around us. If we see someone struggling to do something, let's help them out. Even if they aren't, let's try to be helpful individuals. This could include small things like opening the door for someone elderly, or helping someone who has fallen on the playground. What other examples can you think of where you can be compassionate and merciful to others?

Rasulullah (s) has said: 'Those who are merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth and the One in the heavens will have mercy upon you.'

Nursing woman

- 1 If fasting is harmful for a woman who is breast-feeding, or to the baby that she is feeding, then it is not obligatory for her to fast.
- 2 She must give *fidyah* for each missed fast and she must make up the *qadha* fasts. If she does not make up the missed fasts before the next Ramadhan or is unable to do so (intentionally or unintentionally), she must give an additional *fidyah* for each fast not made up as well as making them up when she can.
- 3 Based on obligatory precaution, she is only excused from fasting if nursing is the only way to feed the child. As such, if the child can be fed in an alternative way, like drinking milk from a bottle, then she is not excused and must fast, according to obligatory precaution.

Travellers



- 1 Travellers are not permitted to fast if they are traveling somewhere distant from their hometown for less than ten days. However, fasting will still be *wajib* on them if they are staying in that place for ten days or more.
- 2 If they begin their journey before *dhuhr* prayers, their fast is invalid. However, they should begin fasting in the morning and break their fast only after they have left the city's boundaries.
- 3 If they begin their journey after *dhuhr*, they must complete their fast for that day, and it remains valid.
- 4 If traveling is part of their work, then they are not excused from fasting even if they travel for less than 10 days. For example, an airplane pilot or train conductor would need to fast.
- 5 Travellers must make up their *qadha* fasts before the next month of Ramadhan. If they do not or are unable to do so (intentionally or unintentionally), they must give *fidyah* for each missed fast as well as making up the fasts when they can.

DID YOU KNOW?

Based on the rules above, someone could eat an entire meal by mistake and their fast would remain valid. However, if someone were to drink even a drop of water intentionally, without a valid excuse, their fast would be invalid, and they would have to do the *qadha* fast, and give *kaffarah*. *Kaffarah* is a large penalty. When someone does something unintentionally or by accident, Allah doesn't mind because they are not intentionally trying to disobey Him. However, when someone breaks their fast intentionally without a valid excuse, they are defying Allah's command by taking it lightly. Shaytan did this when he knew what Allah's command was, but still decided not to do *sajdah* to Nabi Adam. He preferred his own opinion, thinking that he was better than Nabi Adam, instead of obeying Allah's commands which are always full of wisdom; this led to his downfall. All of these laws test our obedience and submission to Our Creator, whom we trust, and know that He is all-Wise.

Important notes

- 1 If someone does something that normally breaks a fast, but does so unintentionally or by accident, it does not break the fast. For example, if someone throws up unintentionally, or forgets they are fasting and drinks water, but stops as soon as they remember that they are fasting, their fast is still valid.
- 2 If a person has *qadha* fasts to make up but doesn't complete them before the following month of Ramadhan, then in addition to fasting the *qadha*, they will also have to give *fidyah* for each fast.



Missing fasts without an excuse

Not fasting or breaking your fast intentionally without a valid reason is a sin, and goes against Allah's commands. If someone does this, then they must seek forgiveness from Allah. In addition to fasting the *qadha*, they will also have to pay *kaffarah* for each fast missed. The *kaffarah* for each fast is either fasting for 60 days or feeding 60 poor people by giving each of them $\frac{3}{4}$ kg of a staple food like wheat, barley, bread, etc.



Qadha fasts for a deceased father

It is *ihdiyati wajib* for the oldest son to perform the *qadha* fasts of his deceased father if he missed them with an excuse.

However, if the father had missed the fasts out of negligence, then it is not *wajib* for the oldest son to do its *qadha*.

In case where it is *wajib* on the oldest son, then he can either perform the fasts himself or hire someone else to do them. In this case, it is also possible to just pay one *mudd* per missed day of fast on behalf of the deceased; and this can be given from the estate if all the heirs agree on it.

KEYPOINTS

- 1 Allah has commanded us to fast in the month of Ramadhan.
- 2 Out of His Mercy, Allah has excused certain people with valid excuses from fasting.
- 3 There are specific rules regarding each group of people who have been excused
- 4 *Qadha*, *fidyah* and *kaffarah* are three important terms to remember.
- 5 The ultimate goal of Islamic law is to bring us closer to Allah. Sometimes this is done by testing our obedience to Him.





Fill in the table below with the appropriate rulings. Note that all scenarios occur in the month of Ramadhan.

Person's Situation	Excused from fasting?	Action required
High fever. Fasting is harmful.	Yes	<i>Qadha</i> fast
Taxi driver who travels long distances to other cities.		
Student has exams and it's inconvenient to fast.		
Pregnant mother who legitimately fears for her baby's health.		
Extremely weak 96 year old woman.		
Threw up unintentionally while fasting, but feeling fine after that.		
Elderly man feels tired if he fasts.		
2 days school trip to another city leaving at 2pm [after <i>dhuhr</i>].		
Licks an ice cream cone by mistake.		
Nursing mother of an 18 month old.		
Mild headache.		
Feeling lazy to wake up for morning meal and fast.		
Man dies after 3 days illness when he missed fasts.		

WORKSHEET 1 - 6E10

Name: _____

WHO IS EXCUSED FROM FASTING

Name: _____

In order to reveal which kinds of people are excused form fasting, unjumble the words below:

1. Het kisc: _____
2. Eth dylleer: _____
3. Gtapnren nowme: _____
4. Signrun mowne: _____
5. Vrstelera: _____

WORKSHEET 1 - 6E10

Name: _____

WHO IS EXCUSED FROM FASTING

Name: _____

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Name: _____

WHO IS EXCUSED FROM FASTING

Name: _____

In order to reveal which kinds of people are excused from fasting, unjumble the words below:

1. Het kisc: _____
2. Eth dylleer: _____
3. Gtapnren nowme: _____
4. Signrun mowne: _____
5. Vrstelera: _____

6E10 WORKSHEET 2 – SHEET 1

Cut out the below words and use them to create a table that shows who is exempted from a fast and what recompense they need to make – you can add your own words table headings of use the table in Worksheet 2 - Sheet 2

Excused from fasting

Qadha

Excused from fasting

Fidya

Kaffara

Qadha

The Healthy

Qadha

Kaffara

The fathers

Qadha

Fidya

Have to fast

Fidya

No recompense

Don't need to fast

Kaffara

Travellers

Excused from fasting

The non-baligh

The elderly

Have to fast

Skipped fast for no reason

Have to fast

Fidya

No recompense

Qadha

Excused from fasting

Have to fast

Pregnant women

The sick

Nursing women

Excused from fasting

WORKSHEET 2 ANSWERS:

TYPES OF PEOPLE	TO FAST OR NOT TO FAST	RECOMPENSE 1	IF R1 NOT POSSIBLE THEN RECOMPENSE 2:
SICK	EXCUSED FROM FASTING	QADHA	FIDYA
ELDERLY	EXCUSED FROM FASTING	FIDYA / QADHA (if possible)	IF TOO OLD – NO RECOMPENSE
PREGNANT WOMEN	EXCUSED FROM FASTING	FIDYA AND QADHA	-
NURSING WOMEN	EXCUSED FROM FASTING	FIDYA AND QADHA	-
TRAVELLERS	EXCUSED FROM FASTING	QADHA	
THE NON- BALIGH	DON'T NEED TO FAST	NO RECOMPENSE	
THE HEALTHY	HAVE TO FAST	KAFFARA	
THE FATHERS	HAVE TO FAST	KAFFARA	
SKIPPED FAST FOR NO REASON	HAVE TO FAST	KAFFARA	

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful



Surat al-Ma'idah, 5:114

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا
أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ
وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

Nabi Isa, the son of Maryam said, "O Allah! Our Lord!
Send down to us a table from the sky,
to be a festival for us, for the first ones and the last ones among us and as a sign from You,
and provide for us; for You are the best of providers."

Learning Objectives

- To identify the significance of *Eid al-Adha* and *Eid al-Fitr*
- To illustrate how to pray *Salat al-Eid* and teach some of its related rulings
- To elaborate on the other acts of worship that are obligatory and recommended

Key Words

عِيد	<i>Eid</i> festival or celebration
عِيدُ الْأَضْحَى	<i>Eid al-Adha</i> the festival of sacrifice
عِيدُ الْفِطْرِ	<i>Eid al-Fitr</i> the festival of breaking the fast



In the verse of the Qur'an narrated above, Nabi Isa's prayer or *du'a* to Allah is quoted. He made this prayer at the request of his disciples, as they wanted Allah to send them a miraculous and blessed table of food from the heavens. In his prayer, he says that this would be an *eid* for them: a special blessing from Allah would be a cause of happiness, celebration and festivity for them. This is how the word *eid* is used in the Qur'an. The word *eid* is also used to describe two days of a special celebration for all Muslims: *Eid al-Adha* and *Eid al-Fitr*. On these two days, we too, receive special blessings from Allah that are a cause for celebration.

Eid al-Adha



Eid al-Adha is celebrated annually on the 10th of the month of Dhu al-Hijjah. Literally, *Eid al-Adha* means the festival of the sacrifice. The name refers to the willingness of Nabi Ibrahim and Nabi Isma'il to submit themselves to the command of Allah. Allah narrates this story in the Qur'an, and discusses the willingness of both Nabi Ibrahim and Nabi Isma'il in submitting to Him. When Nabi Ibrahim was about to sacrifice his son, Allah let him know that He had accepted His sacrifice, and a ram appeared in Nabi Isma'il's place. This *Eid* celebrates Nabi Ibrahim's submission to Allah, and it is also commemorated in the annual *hajj* pilgrimage. All Muslims who perform the *hajj*, must also sacrifice an animal, recalling the sacrifice of Nabi Ibrahim. As such, this *Eid* is also celebrating the fact that Muslims from across the globe have gathered together in submission to their Lord, in the same way that Nabi Ibrahim and Nabi Isma'il did. In fact, many of the rituals of *hajj* recall the events that took place in Nabi Ibrahim's life. Abraham is known as the father of monotheism since he dedicated his entire life to Allah and established the foundations of the three monotheistic religions: Judaism, Christianity, and Islam. These three religions are also known as the Abrahamic faiths.

Eid al-Fitr



Eid al-Fitr is celebrated annually on the first day of the month of Shawwal. Literally, it means the festival of breaking the fast of Ramadhan. In Arabic, *futur* also refers to the breakfast that we eat in the morning, as we are breaking the fast of not eating throughout the night. *Eid al-Fitr* is a celebration of ending the fasting period of the month of Ramadhan, where we are grateful and thankful to Allah for granting us the will and strength to obey Him throughout the month. Hopefully, it is also a celebration of the forgiveness and proximity that we have gained in the most spiritual month of the year. Although we are sad that the spiritual season, and the holy months of Rajab, Sha'ban, and Ramadhan are over, we are happy for what we have gained throughout the months.

Celebrating *Eid*

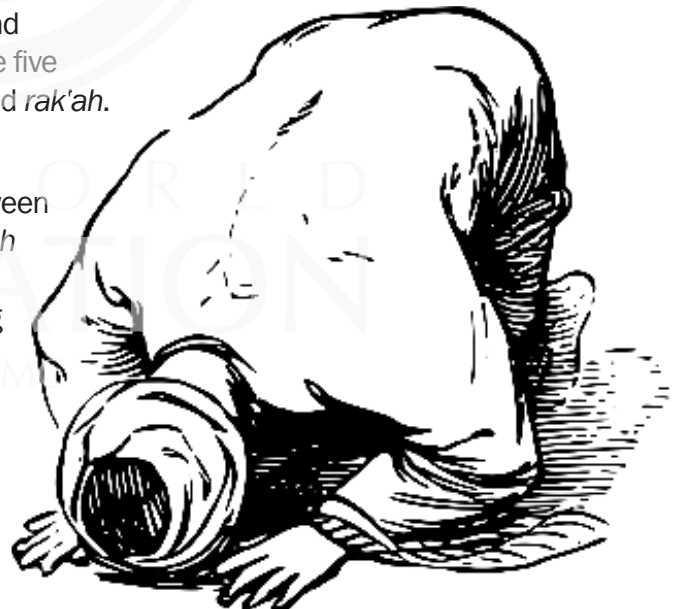
As *Eid* is a special celebration where we thank Allah for the blessings that He has granted us, there are a few ways that we can celebrate. *Eid* is an opportunity to thank Allah and to remember His countless blessings. A major component of both of the *Eids* [*Eid al-Adha* and *Eid al-Fitr*] is that we remember Allah throughout the day: praising, and thanking Him. The days of *Eid* begin with the recitation of a special prayer, called *Salat al-Eid*, the time for which is from sunrise (though it is recommended to be prayed after sunrise) to the time of *dhuhr* prayers on the day of *Eid*. Here is the method of praying this *salah* and a few rulings:



- 1 This prayer is *mustahabb*, which means that it is highly recommended. It is not *wajib* [obligatory] while our Imam is in *ghaybah* [in occultation/hiding]. Furthermore, you can recite this prayer on your own [*furada*] or together in congregation [*jama'ah*]
- 2 It consists of two *rak'ah* and it is recommended to recite *Surat al-A'la* (Chapter 87) in the first *rak'ah* and *Surat ash-Shams* (Chapter 91) in the second *rak'ah* after *Surat al-Fatiha* (Chapter 1)
- 3 It is commonly recommended to recite five *takbirs* before *ruku'* in the first *rak'ah* and four *takbirs* in the second *rak'ah*, with *qunut* after the *takbirs* -- so there will be five *qunut* in the first *rak'ah* and four *qunut* in the second *rak'ah*.

However, in the views of Ayatullah Sistani, based on *ihiyat al-wajib*, it is recommended to do *qunut* between the *takbirs* - so there will four *qunut* in the first *rak'ah* and three *qunut* in the second *rak'ah*. Since this is based on *ihiyat al-wajib*, you can refer on this ruling to another *marja'* of the same level and do the *qunut* according to the common method.

- 4 Like the Friday prayers, the Imam recites two sermons [*khutbahs*] in this *salah*, however, unlike *Jumu'ah*, the sermons are delivered after the *Eid* prayer. This only takes place if the prayer is recited together in congregation [*jama'ah*].



There is also a special *takbir* that is recommended to recite on *Eid* day. It is recited throughout the day and after the obligatory prayers. You can look in the *du'a* books to find this special *takbir*.

Furthermore, it is narrated that Rasulullah (s) would go out in the streets on these two days of *Eid*, chanting '*La ilaha illallah*' which means 'There is no god but Allah' and '*Allahu Akbar*' which means 'Allah is Greater' in a loud voice.



HIGHER LEVEL

In *As-Sahifah as-Sajjadiyyah*, a *du'a* is narrated from our fourth Imam, Imam Zayn al-Abidin (a), for the day of *Eid al-Adha* and for Fridays [which is also considered to be our weekly day of *Eid*]. Find the *du'a*. What *du'a* number is it? In the *du'a*, Imam Zayn al-Abidin (a) asks Allah for a few things. List ten of the things that he prays for.



REFLECTION

In Shi'a *fiqh* performing the *Eid* prayer is *wajib* at the time of Imam al-Asr (a) and is *mustahhab* in his absence. This is not the case about our daily prayers. Why do you think this is the case?

Seek help from the *du'a* of Imam Zayn al-Abidin (a) for the day of *Eid al-Adha* and for Fridays to find the answer.

Eid in History

The eighth Imam, Imam Ali ar-Ridha (a) was forced to be the crown prince under the caliphate of Ma'mun ar-Rashid. As such, he was forced to move and live in Iran, away from the holy city of the Ahlul Bayt (a) which was in Medina. Imam (a) was in Marv when the day of *Eid al-Fitr* occurred, and Ma'mun asked the Imam to lead *salat al-Eid*, but the Imam refused and tried to decline the offer. As Ma'mun insisted strongly, the Imam finally agreed on the condition that he would lead the prayer in the same way that Rasulullah (s) and Imam Ali (a) used to lead them. Ma'mun agreed to this and told the ministers and military commanders, and people to go to the door of Imam Ali ar-Ridha (a) early in the morning to pray. Many men, women, and children sat waiting for him on the street and on the rooftops. When the sun rose and the time for prayers came, the Imam washed and put on his clothes. He wore a white turban made of cotton, applied some perfume, and took his staff in his hand. He told his servants to do as he did. He was barefoot, and began walking towards the place for prayers. He would walk a little and then say *Allahu Akbar* out loud, and everyone would repeat after him. When the people and military commanders saw him coming in this manner, they also dismounted their animals, removed their shoes, and started walking barefoot with him, doing whatever he did. It was a sight to be held! One of the Muslims there described it by saying that, 'It seemed to us that the sky and walls were answering him and that Marv shook with weeping and clamour.' One of Ma'mun's aides warned him of what was happening and advised him to ask the Imam to stop leading the prayers; he feared that the people would revolt against Ma'mun after this prayer! Ma'mun sent a message to the Imam that he no longer had to lead the prayers, so the Imam returned home without leading the prayers. It is said that the people were left in confusion because they weren't sure if their *salat al-Eid* had been properly performed without the Imam!

This story shows us the way that Rasulullah (s) and the *a'immah* (a) would recite *salat al-Eid*, and the potential that it has to be a powerful prayer that brings us closer to Allah.

Other Acts of Worship on *Eid*

- 1 Another way to thank Allah for His blessings is to share our wealth. It is *wajib* [obligatory] for the head of the family to give Zakat al-Fitr on Eid al-Fitr. He/ she must give roughly three kilograms of a basic and staple food to the poor on behalf of themselves and for every dependent member of their family. On *Eid al-Adha*, it is *wajib* on someone who is performing *hajj*, and *mustahabb* for everybody else, to sacrifice an animal and distribute its meat to the poor. In addition to this, we are encouraged to give charity and give gifts to our family and friends.
- 2 On the day of *Eid*, it is important to be joyful and celebrate the occasion with our family and fellow *mu'minin*. *Eid* is a time to visit one another, exchange gifts, and eat together. Greet one another with happiness, using the greetings of *Eid Mubarak* or *Eid Sa'id*, which means to have a blessed or happy *Eid*. When we pray for one another, we build the bonds of community and cultivate a love in our hearts that unites us.

Eid is also an opportunity to remember family and friends who have passed away, and to visit the cemetery and pray for their souls.

There are many oppressed Muslims across the world who may not be able to celebrate in the same way that we are, and as we celebrate, we should also pray for their safety and well-being.



Faith in Action

When planning your next *Eid* celebration, try to follow the three principles below:

- 1 Do something that connects you to Allah, remembering, praising and thanking Him.
- 2 Think of the ways you can share the joy of *Eid* with those who are less fortunate than yourself.
- 3 Think of ways to have some *halal* fun and enjoy yourself by spending time with family and friends. In addition to it being *halal*, try to make it something useful and something that will gain Allah's pleasure.

KEYPOINTS

- 1 The term *Eid* is used in the Qur'an to describe the occasion where a table of food was sent from the heavens for Nabi Isa and his disciples.
- 2 *Eid al-Adha*, the festival of the sacrifice, celebrates the willingness of Nabi Ibrahim to submit to the will and command of Allah.
- 3 *Eid al-Fitr*, the festival of breaking the fast, celebrates the opportunity that we have had in fasting and spiritually growing in the month of Ramadhan.
- 4 *Eid* is a time to remember, praise, and thank Allah for all of His magnificent blessings.
- 5 Giving charity, and building bonds with our brothers and sisters is an important component in celebrating *Eid*.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful



Surat al-Baqarah, 2:189

يَسْأَلُونَكَ عَنِ الْأَهْلِ
قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

They question you concerning the new moons.
Say, "They are timekeeping signs for the people and [for the sake of] hajj."

Learning Objectives

- To understand that the Islamic calendar is based on the phases of the moon
- To understand the benefit of a lunar calendar
- To become familiar with the importance, rulings and recommended actions of sighting the new moon

Key Words

هِلَالٌ

Hilal
crescent moon



At the time of Rasulallah (s), many Muslims would ask him about the new crescent moon, which is called *hilaal* in Arabic. In the Qur'an, there are references to the moon as a means of measuring time (see 55:5, 10:5, 2:189). The Islamic lunar calendar began in 622 CE, the year in which Rasulallah (s) migrated from Mecca to Medina. Each of the 12 months in the calendar begins when a new crescent is sighted. The starting date of the month in the Islamic calendar is important as it determines the essential religious days during that month. Since the cycles of the Moon and the sun are not completely synchronised, the new crescent Moon might not be observed everywhere in the world on the same evening. On the same evening, Spain might observe the new crescent Moon while Japan might see nothing in the sky. The only thing we can say about these observations is that if one city observes the new crescent Moon, than any city to the west of the original one should be able to observe the same on a clear night, as the Earth rotates about its axis from west to east. This means the new crescent Moon can be observed on different nights in different places in the world.

As the nights of the month pass by, the moon gradually becomes fuller, until the middle of the month, when it becomes a full moon. Then, it begins to become smaller until the end of the month when you can no longer see the moon in the sky. When the moon reappears as a new crescent, this marks the beginning of new lunar month. If you look at the sky throughout the month, you can observe the different phases of the moon.

Research

There are different terms for the shape of the moon at different times of the month. Google or research the different phases of the moon and what they are called scientifically. At what point in the lunar month would you see each of these phases?



Surat at-Tawba, 9:36

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا
فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ
مِنْهَا أَرْبَعَةٌ حُرُمٌ

Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred

DID YOU KNOW?

The Islamic lunar calendar has twelve months beginning with Muharram and ending with Dhu al-Hijjah. Can you recall the twelve months in order? The verse on the previous page (9:36) mentions that four of these months are considered sacred [*haram*]. Even before the advent of Islam, these months were considered sacred in Arabia. During these months, fighting and/or warfare is forbidden. The four sacred months are Dhu al-Qa'dah, Dhu al-Hijjah, Muharram, and Rajab.



The Phases of the Moon

The various phases of the moon have been mentioned in different parts of the Qur'an as follows:



Surah Ya Sin, 36:39

وَالْقَمَرَ قَدَّرْنَا مَنَازِلَ
حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

As for the moon, We have ordained its phases,
until it becomes like an old palm leaf.

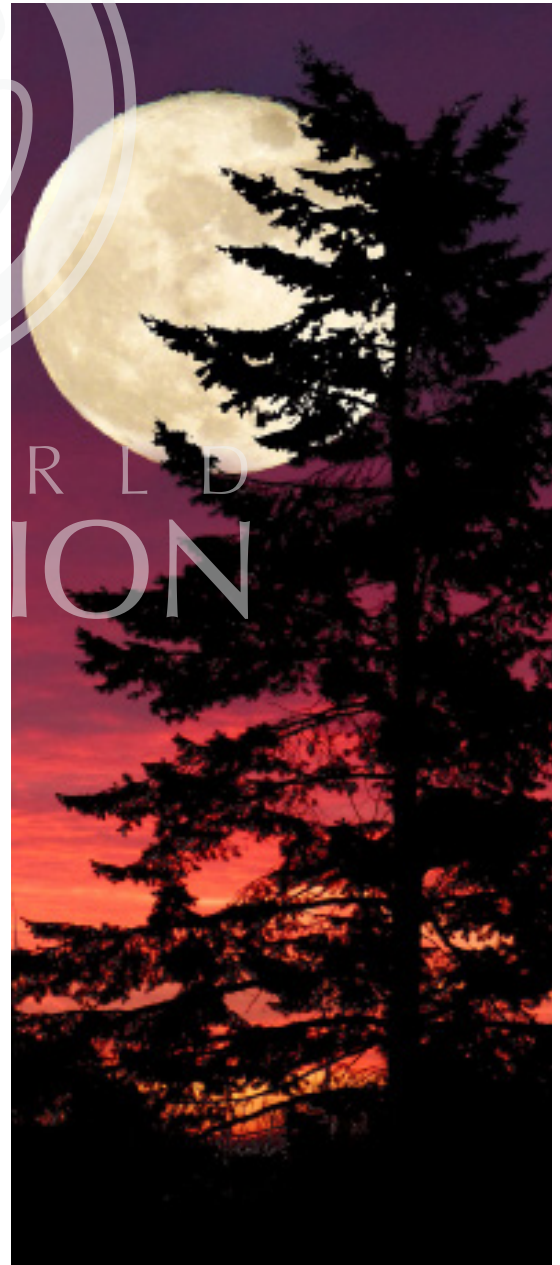


Surat al-Inshiqaq, 84:18

وَالْقَمَرَ إِذَا اتَّسَقَ

[Swearing] by the moon when it blooms full

A month in the lunar calendar is either 29 or 30 days, depending on when the new moon is sighted. If the crescent moon is sighted on the night following the 29th day, then the month lasts 29 days. However, if it is not sighted that night, then the month lasts 30 days and automatically becomes the new month. Like the solar calendar, the lunar calendar also has twelve months.





Faith in Action

Seeing the new moon is a chance for us to renew our commitment and dedication to Allah. In life, we are on a constant journey towards Allah, making ourselves better, and striving to reach perfection until the end of our lives. Sometimes, as our lives are increasingly busy, we get distracted and forget our ultimate purpose. The new month is a reminder of the passage of time, and can be a great opportunity for us to reflect on the right and wrong we have done in the past month. More importantly, it can be a time for us to think about how we can continue to improve on the good that we do and to change ourselves for the better. As we look at the beautiful crescent in the sky, let's try to focus on Allah, the creator of the beautiful crescent and Our Only Creator.

Benefit of a lunar calendar

A year in the lunar calendar is roughly eleven days shorter than the solar or Gregorian calendar. The solar calendar is calculated based on the revolution of the earth around the sun which takes approximately 365 days. This is the calendar commonly known to many of us and it begins with January and ends with December. The number of days for each month is fixed.

One of the perks of using a lunar calendar for Islamic occasions is that different regions can experience that occasion in different seasons throughout the year. Imagine that the month of Ramadhan was always in August. For people in North America, where August is the peak of summer, this would be very difficult. However, for people in Australia where August is winter, this would be very easy. People in North America would never get to fast shorter fasts, and people in Australia would always fast really short ones. When we use the lunar calendar, the month of Ramadhan moves up by eleven days every year, and as such, it can be experienced in different seasons over someone's lifetime. Over a period of about 33 years the same occasion is repeated in the same season.

Recommended actions when sighting the new moon

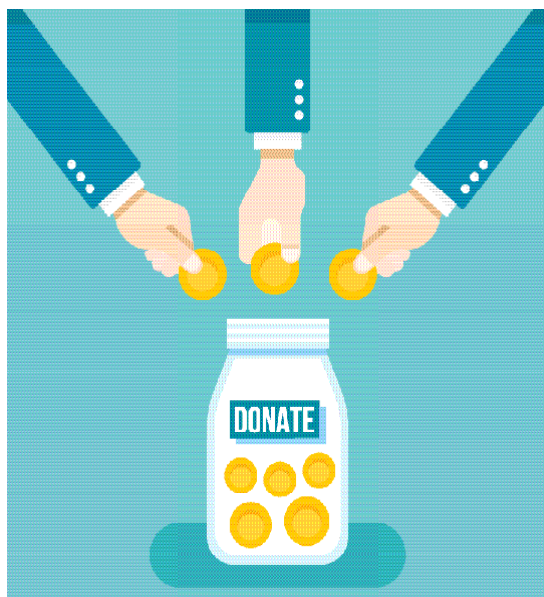
There are many *mustahabb* [recommended] actions to be performed at the beginning of each new lunar month when the new moon is sighted. Here are three simple things that you can do at the beginning of each Islamic month:

1 Give charity:

Rasulullah (s) has said: 'Give charity, and cure your sick ones by giving charity; certainly, charity prevents accidents and illnesses, and is a way for you to lengthen your life and [increase] your good deeds'

2 Recite a two *rak'ah* prayer:

In the first *rak'ah*, it is better to recite *Surat al-Ikhlās* thirty times after *Surat al-Fatiha* and in the second *rak'ah*, it is better to recite *Surat al-Qadr* 30 times after *Surat al-Fatiha*. If it's too difficult to recite the *surah* thirty times, we can still recite a regular *two-rak'ah* prayer for the start of the new month.



3 Recite the *du'a* of seeing the new crescent:

This *du'a* has been narrated from Imam Zayn al-Abidin (a) on the sighting of the new crescent. You can find it inside his book of *du'as*. Here are a few, beautiful, and short lines from it:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

O Allah, bless Muhammad and his Ahlul Bayt,

وَاجْعَلْنَا مِنْ أَرْضَى مَنْ طَلَعَ عَلَيْهِ،

Place us among those who are the most satisfied from the ones over whom the crescent has risen,

وَ أَرْكَى مَنْ نَظَرَ إِلَيْهِ،

the purest of those who have looked at it,

وَ أَسْعَدَ مَنْ تَعَبَّدَ لَكَ فِيهِ،

the most fortunate of those who have worshipped You in it (this month);

وَ وَفَّقْنَا فِيهِ لِلتَّوْبَةِ،

And grant us success during [this new month] in repentance,

وَ اعْصِمْنَا فِيهِ مِنَ الْحَوْبَةِ،

And protect us in it [this month] from misdeeds,

وَ احْفَظْنَا فِيهِ مِنْ مُبَاشَرَةِ مَعْصِيَتِكَ،

And guard us in it [this month] from pursuing disobedience to You,

وَ أَوْزِعْنَا فِيهِ شُكْرَ نِعْمَتِكَ،

And allocate for us within it [this month] thankfulness for Your blessings,

وَ أَلْبِسْنَا فِيهِ جُنْنَ الْعَافِيَةِ،

And clothe us during it [this month] with the shield of well-being,

وَ أَتِمِّمْ عَلَيْنَا بِاسْتِكْمَالِ طَاعَتِكَ فِيهِ الْمِنَّةَ،

And complete for us with Your kindness through the perfection of obedience to You!

إِنَّكَ الْمَنَّانُ الْحَمِيدُ،

Surely, You are All-Kind, All-Praiseworthy.

Ways to tell it is the new month



- 1 You see the crescent moon with your own eyes.
- 2 A group of people that you trust say that the moon has been sighted [For example, this could be your local community, mosque, or regional organization].
- 3 Two trusted people [*adil*] say that they have seen the moon.
- 4 Thirty days have passed in the last month.

REMEMBER...

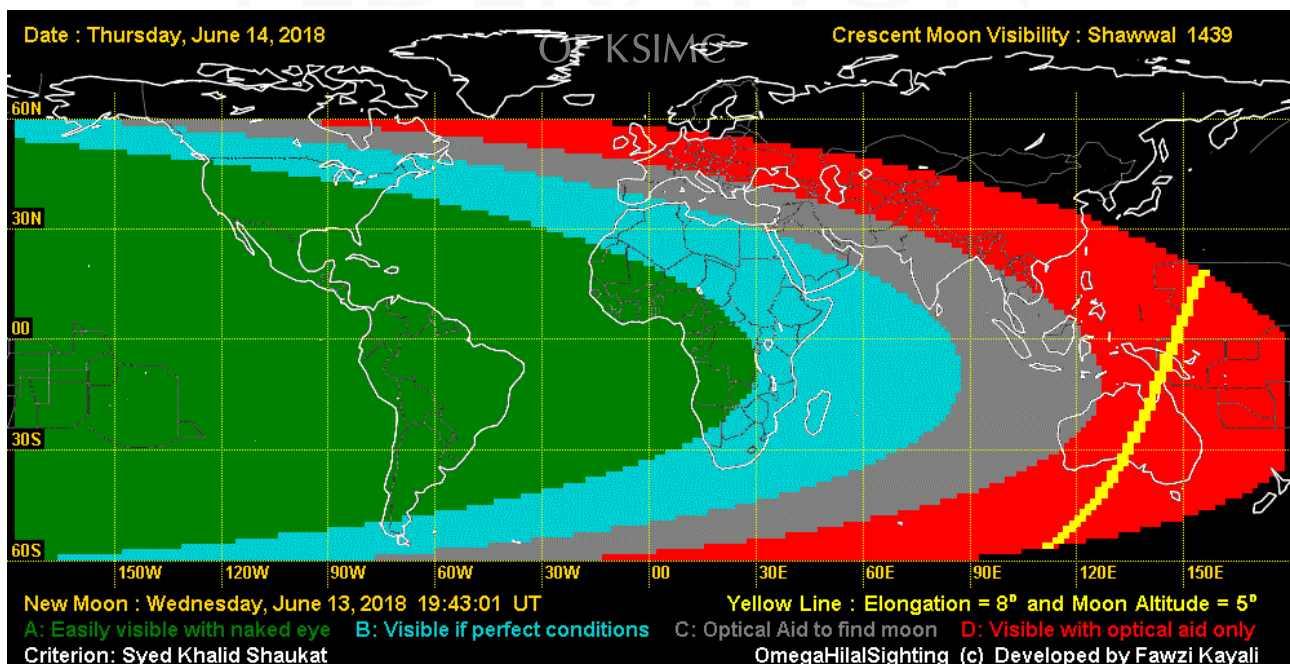
“ Can you recall what it means to be *adil* from a *shari'ah* perspective? Have a look at Ruling 2 from Islamic Laws to remind yourself ”



Differences of opinion

There are slight differences of opinion with regards to moonsighting among the different *maraja' al-taqlid*. Our scholars do extensive amounts of research based on the Qur'an and the *ahadith* of Rasulullah (s) and the Ahlul Bayt (a) to determine these rulings. However, sometimes their research leads to different conclusions and opinions which is why we sometimes see a slight difference in rulings. Sometimes, there is a difference in opinion in the answer to the following question [among others]: If the crescent moon has been seen in one city, can another city follow that, starting the new month as well?

According to Ayatullah Sistani, if the first of the month is established in a city, then the first of the month will also be established in other cities that are united with it in the horizon. What the 'unity of horizons' means here is that if there were no obstacles like clouds, the moon would be seen in both the first and second city.



In simple terms, what Ayatullah Sistani is saying is that only locations which fall under the same horizon can follow each other in moon sighting. Ayatullah Khamenei and Ayatullah Nasir Makarim Shirazi are also of the opinion that unity of horizons should be considered because of the spherical nature of the earth. Ayatullah Khu'i, one of Ayatullah Sistani's teachers had a different opinion.

Even though our scholars may differ in some of their conclusions and research, this does not mean that they are not unified or that they dislike one another. Two doctors may come to different conclusions about what type of medication to take for a certain illness, but that doesn't mean that they are not united to help everyone fight and cure sickness. Our scholars are unified and love one another, but like all true scholars, are independent in their own researching, sometimes reaching different conclusions.



If you want to know more about the differences in opinions of the *mujtahidin*, watch this video for a seminar on moonsighting. www.youtube.com/watch?v=gjbs7DyxkXQ

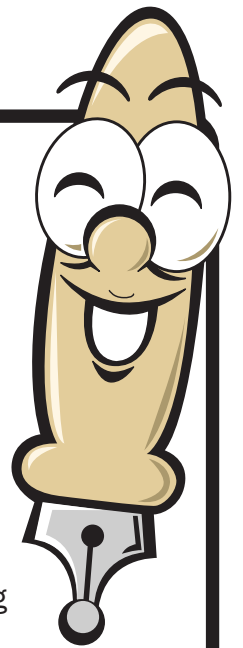


HIGHER LEVEL

Imam Zayn al-Abidin (a) recited a *du'a* when seeing the crescent moon. It has been recorded in his famous book of *du'as*. What is the name of his book of *du'as*? What *du'a* number is the one for the crescent moon? Read the *du'a* and write down two of your favourite lines from it.

KEYPOINTS

- 1 The Islamic calendar is a lunar calendar, and the new month usually begins with the sighting of the new crescent moon.
- 2 The moon is used to calculate the timings of events like fasting and Hajj.
- 3 One of the benefits of a lunar calendar is that different occasions will come during different seasons of the year throughout a person's life.
- 4 *Salah*, *du'a* and charity are recommended actions at the beginning of a new month.
- 5 There are minor differences of opinion among *maraja al-taqlid* in some issues, but this does not mean that they are not united.



Note to Teacher: Please cut the sections of the moon and ask the students to rearrange them. This is the moon cycle they need to come up with. Of course, the students can arrange it in a table as shown below or in one long line if they wish



Supplication 43 – His supplication when he looked at the New Crescent Moon

*O obedient creature,
speedy and untiring,
frequenter of the mansions of determination,
moving about in the sphere of governance!*

*I have faith in Him who
lights up darknesses through thee,
illuminates jet-black shadows by thee,
appointed thee one of the signs of His kingdom
and one of the marks of His authority,
and humbled thee through increase and decrease,
rising and setting,
illumination and eclipse.
In all of this thou art obedient to Him,
prompt toward His will.*

*Glory be to Him!
How wonderful is what He has arranged in thy situation!
How subtle what He has made for thy task!
He has made thee the key
to a new month
for a new situation.*

*So I ask God, my Lord and thy Lord,
my Creator and thy Creator,
my Determiner and thy Determiner,
my Form-giver and thy Form-giver,
that He bless Muhammad and his Household
and appoint thee
a crescent of blessings not effaced by days
and of purity not defiled by sins;*

*a crescent of security from blights
and of safety from evil deeds;*

*a crescent of auspiciousness containing no misfortune,
of prosperity accompanied by no adversity,
of ease not mixed with difficulty,
of good unstained by evil;
a crescent of security and faith,
favour and good-doing,
safety and submission!*

*O God,
bless Muhammad and his Household,
place us among
the most satisfied of those
over whom the crescent has risen,
the purest of those
who have looked upon it,
the most fortunate of those
who have worshipped Thee under it;
give us the success during [the new month] to repent,
preserve us within it from misdeeds,
guard us therein from pursuing disobedience to Thee,*

*allot to us within it thanksgiving for Thy favour,
clothe us during it in the shields of well-being,
and complete for us Thy kindness
by perfecting therein obedience to Thee!
Surely Thou art All-kind, Praiseworthy.
And bless Muhammad and his Household, the good, the
pure.*