

FIQH SYLLABUS - CLASS 6A

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LESSON 1: INTRODUCTION TO ADHAN AND IQAMAH

Conditions of Adhan and Iqamah

- It is Mustahab for every person that they should recite Adhan and Iqamah before offering their daily Wajib Salaat.
- They should be recited after the time of Salaat has set in, and not before.
- It is Mustahab that while pronouncing Adhan, a person should be standing facing towards Qiblah, should have performed Wudhu, should place hands on ears and raise their voice.

EXERCISE 1: Adhan & Ikamah

You will be using the Risala a lot more this year. Remember to ask you parents to help you if you find any of the work difficult. Working together is lots of fun!!

Asgharali gave the Adhan for his Fajr Salaat while he was waiting for the time to set in as he wanted to start praying exactly on time. Is this Adhan valid?

Masail No. _____ Yes ☐ No ☐

Alijavad and Mujtaba were arguing about Adhan and Ikamah. Alijavad said it was Mustahab and Mujtaba said it was Wajib. Who is right?

Masail No. _____ Alijavad ☐ Mujtaba ☐

LESSON 1: LEARNING THE ADHAN AND IQAMAH

Adhan - The Call to Salaat

Allah is the Greatest	4 times	اَللّٰهُ اَكْبَرُ
I bear witness there is no god but Allah.	2 times	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
I bear witness Muhammad is the messenger of Allah	2 times	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهُ
I bear witness Ali is the vicegerent of Allah.	2 times	اَشْهَدُ اَنَّ عَلِيًّا وَلِيُّ اللّٰهُ
Hasten to prayer	2 times	حَيَّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيَّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ
Allah is the Greatest	2 times	اَللّٰهُ اَكْبَرُ
There is no god but Allah	2 times	لَا اِلَهَ اِلَّا اللّٰهُ

Iqamah - The recitation just before Salaat

Allah is the Greatest	2 times	اَللّٰهُ اَكْبَرُ
I bear witness there is no god but Allah	2 times	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
I bear witness Muhammad is the messenger of Allah	2 times	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهُ
I bear witness Ali is the vicegerent of Allah	2 times	اَشْهَدُ اَنَّ عَلِيًّا وَلِيُّ اللّٰهُ
Hasten to prayer	2 times	حَيَّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيَّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ
Indeed the prayer has begun	2 times	قَدْ قَامَتِ الصَّلَاةُ
Allah is the Greatest	2 times	اَللّٰهُ اَكْبَرُ
There is no god but Allah	1 times	لَا اِلَهَ اِلَّا اللّٰهُ

EXERCISE 1: COMPARISON BETWEEN ADHAN & IQAMAH:

General Knowledge – Fun to do as a family:

a. Who was the first Muezzin (person who gives Adhan) in Islam?

b. Who asked him to recite the Adhan?

c. Why do we recite the following in Adhan and Iqamah?

I bear witness Ali is the vicegerent of Allah	2 times	أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ
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We mention Imam Ali (A) in our Adhan and Iqamah because:

d. What are the differences between Adhan and Iqamah?

- i. _____
- ii. _____
- iii. _____

LESSON 2: INTRODUCTION TO WUDHU

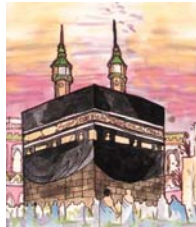
Wudhu is a special way of washing that makes us spiritually clean.
Wudhu is made up of:

- washing the face
- washing the two arms (right first then left),
- wiping (Masah) the front of the head and
- wiping (Masah) the upper part of the two feet (right first then left).

Wudhu is Wajib [required] for:



*PERFORMING TAWAF
7 TIMES AROUND THE
KA'ABA DURING HAJ
AND UMRAH*



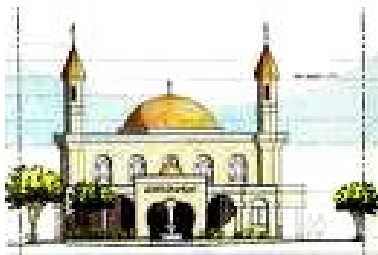
WRITINGS OF:



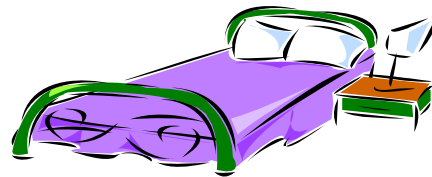
Allah & The
Holy Quran

Wudhu is Mustahab [recommended] for:

**ENTERING
MOSQUE**



**GOING TO
SLEEP**



**ENTERING THE SHRINES OF OUR
HOLY PROPHET (S) AND AIMMAH (A)**



MASHHAD - IRAN



JANNATUL BAQI - MADINA



NAJAF - IRAQ

LESSON 2: CONDITIONS OF WUDHU

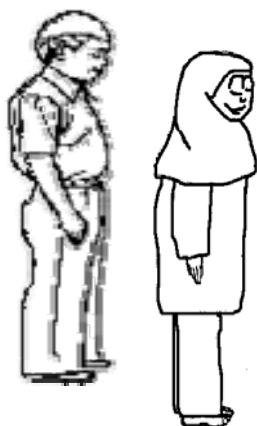


I am doing Wudhu for
the pleasure of Allah,
Qurbatan ilallah

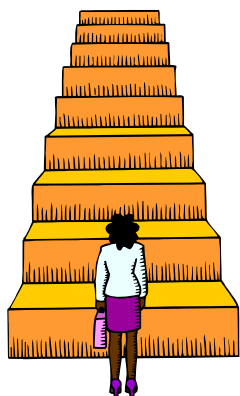
NIYYAT



Water must be:
Tahir - Pure (Mutlaq);
Mubah - Taken with permission
Enough for Wudhu and other uses too



ALL BODY PARTS MUST BE PAK

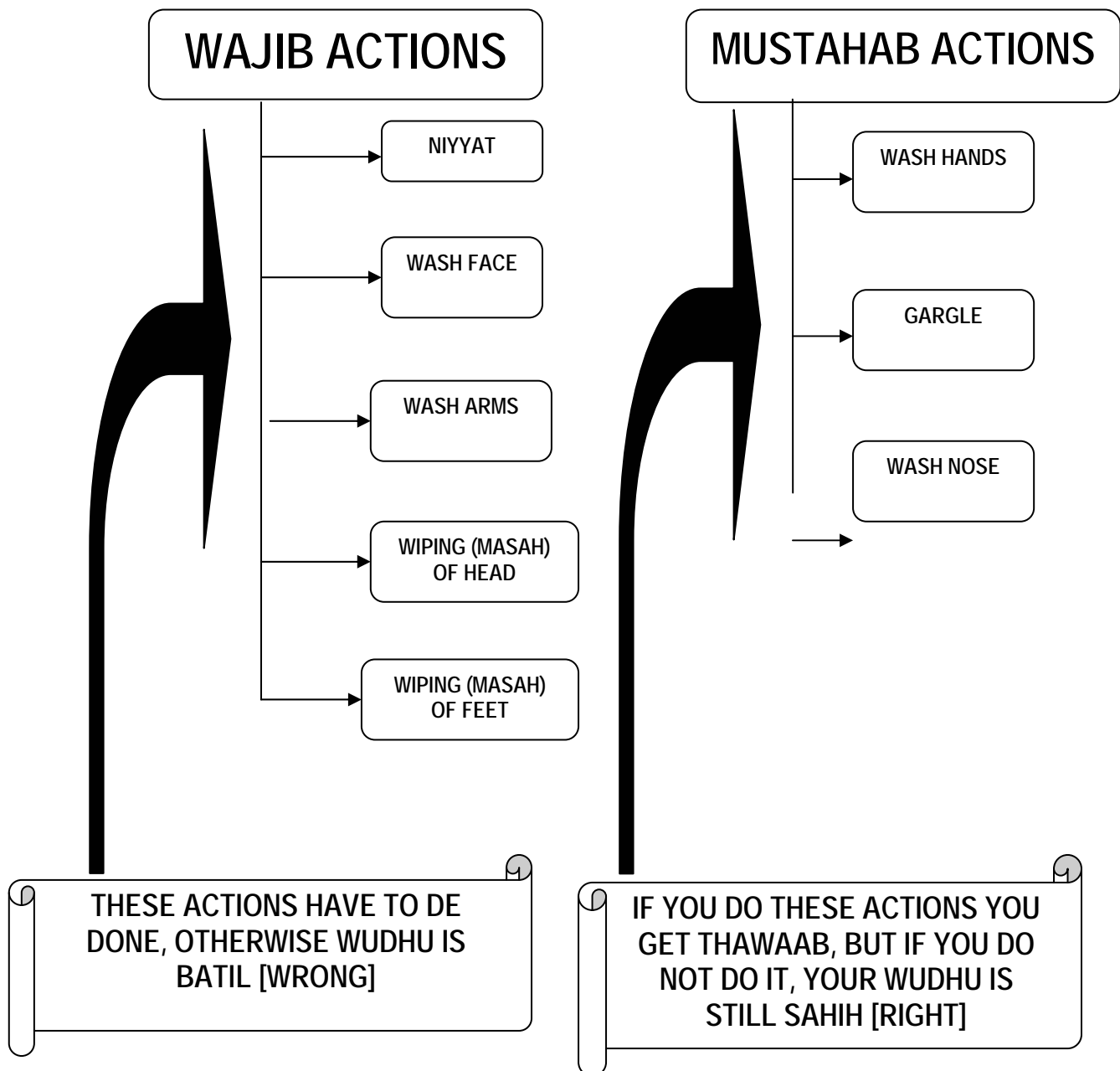


**TARTIB & MUWALAT I.E.
STEP BY STEP &
WITHOUT INTERRUPTIONS**



LESSON 2: STEP-BY-STEP EXPLANATION OF HOW TO PERFORM WUDHU

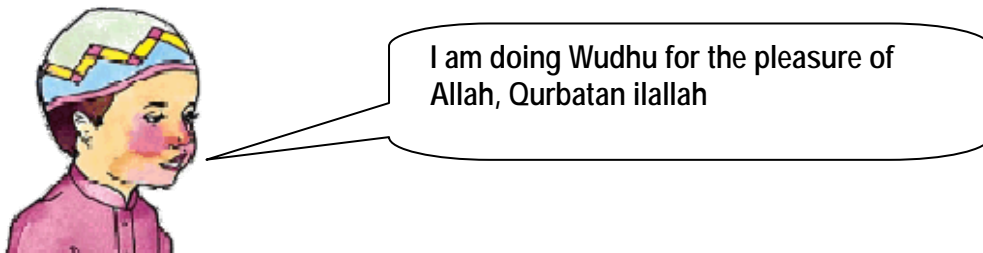
Wudhu is divided into



STEP – BY – STEP EXPLANATION OF HOW TO PERFORM WUDHU

1. Niyyat - **Wajib Action**

The first action of Wudhu is Niyyat i.e. you say what you are going to do and for whom. The Niyyat must be of Qurbatan ilallah.



2. Washing your hands TWICE **Mustahab Action**



3. Gargling 3 times - **Mustahab Action**



4. Washing your nose 3 times - **Mustahab Action**



5. Washing your face - **Wajib Action**



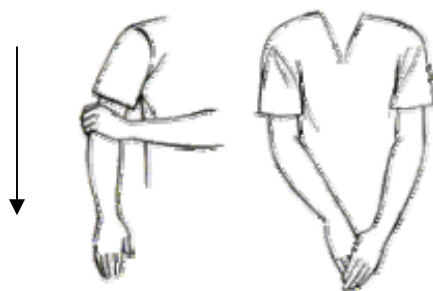
First get some water in your right hand and then pour it onto your forehead, where the hair grows.

You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin.

You have to wash the whole width of your face. You do this by stretching your hand out (from your thumb to your middle finger). To make sure that the whole width has been washed, you should pass your wet hand on either side of your face.

Washing of the face once is **Wajib**. It is **Mustahab** to wash your face twice - washing 3 or more times is **Haraam**.

6. Washing your arms - **Wajib Action**



The washing of the arms is from the elbow to the fingertips. First the right arm is washed with the left hand, then the left arm is washed with the right hand.

To ensure that each elbow is washed thoroughly, you must pour water and begin wiping slightly above the elbow.

*Washing of the arms once is **Wajib**. It is **Mustahab** to wash your arms twice – washing 3 or more times is **Haraam**.*

THE FACE AND HANDS SHOULD BE WASHED FROM ABOVE DOWNWARDS, AND IF YOU WASH IT THE OPPOSITE WAY, WUDHU WILL BE BATIL 📖 249

7. Massah of the head

Wajib Action



This is done by wiping the wet three fingers of the right hand from the middle of the head up to the edge of the hair, without touching the forehead.

The water of the face and head should not join.

This is done once only.

8. Massah of the feet

Wajib Action



This is done by wiping the wet fingers of the right hand over the upper part of the right foot from the tip of the toes to the ankle.

Then the same is done with the left hand for the left foot.

This is done once to each foot.

THINGS THAT MAKE WUDHU BATIL:

- Going to the toilet; whether to pass urine or faeces.
- Passing wind from the rear. (stomach wind)
- Sleeping.
- Becoming unconscious.

EXERCISE 2: WUDHU

Aasiyah and Fatimah were performing Wudhu when their cousin Zahra came over. They quickly wiped their right hands and went to spend some time with her. After Zahra left 20 minutes later, they continued with their Wudhu. Is their Wudhu valid? Why?

Masail No. _____ Yes ☐ No ☐

Because

Muhammad was walking to the tap to perform his Wudhu when he stepped on a wet patch on the carpet. His mum confirmed that earlier her friend's baby had made the carpet Najis. He dried his foot with some tissue and said he would wash the bottom of his foot after performing his Wudhu. Is this ok? Why?

Masail No. _____ Yes ☐ No ☐

Because

Niyyat - Intention Beginning of Prayers



I AM OFFERING _____ PRAYERS,
_____ RAKAATS,

قُرْبَةً إِلَى اللَّهِ

QURBATAN ILAL LAH

Takbiratul Ehram Wajib Takbir



اللَّهُ أَكْبَرُ

ALLAHU AKBAR



Qiyam

Qira'at - Suratul Hamd and Suratul Ikhlaas

BISMILLAHIR RAHMAN NIR RAHIM	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
AL HAMDU LIL LAHI RABBIL A'ALAMIN	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
AR RAHMAN NIR RAHIM	الرَّحْمَنِ الرَّحِيمِ
MALIKI YAW MID DIN	مَلِكِ يَوْمِ الدِّينِ
IYYA KA NA'BUDU WA IYYA KA NASTA'EEN	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
IHDI NAS SIRATAL MUSTAQEEM	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
SIRAATAL LADHINA AN A'MTA A'LAIHIM	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
GHAIRIL MAGHDUBI A'LAIHIM	غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
WALADH DHAAAALLEEN	وَلَا الضَّالِّينَ
BISMILLAHIR RAHMAN NIR RAHIM	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
QUL HU WAL LAH HU AHAD	قُلْ هُوَ اللَّهُ أَحَدٌ
ALLAH HUS SAMAD	اللَّهُ الصَّمَدُ
LAM YA LID, WA LAM YU LAD	لَمْ يَلِدْ وَلَمْ يُولَدْ
WA LAM YA KUL LA HU KUFU WAN AHAD	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ
ALLAH HU AKBAR	اللَّهُ أَكْبَرُ

Ruku'



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

SUBHANA RABBI YAL A'DHIMI
WABI HAMDIH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

ALLAHUMMA SALLI ALAA
MUHAMMADIW
WA AALI MUHAMMED

Qiyaam after Ruku'



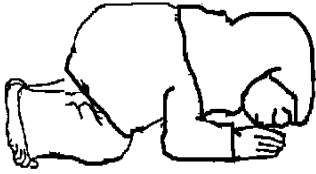
سَمِعَ اللهُ لِمَنْ حَمِدَهُ

SAMI ALLAH HULIMAN HAMIDAH

اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR

Sajdah



سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

SUB HANA RABBI YAL A'ALA
WABI HAMDIH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

ALLAH HUMMA SALLI ALAA
MUHAMMADIW WA AALI MUHAMMAD

Juloos



اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR

اَسْتَغْفِرُ اللهَ رَبِّيَّ وَ اَتُوبُ اِلَيْهِ

ASTAGH FIRUL LAAHA RABBI WA
ATUBU ILAIHI

اَللّٰهُ اَكْبَرُ

ALLAHU AKBAR

Dhikr when rising for next Rakaat

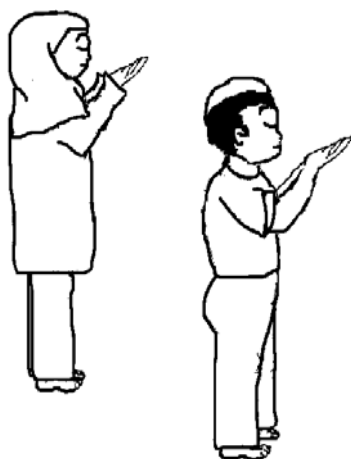
بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

BEHAW LIL LAABI
WA QUW WATIHI
AQUMU WA AQ UD

In the 2nd Rakaat after the recitation in Qiyam (Qiraat) - Sura Al-Fatiha and Sura Al-Ikhlās,

After that do Qunoot:

Qunoot



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَاعِذَابِ النَّارِ

RABBANA AATINA FID DUNYA
HASSANAH

WA FIL AAKHIRATI
HASSANATAW WAQINA
ADHAABAN NAAR

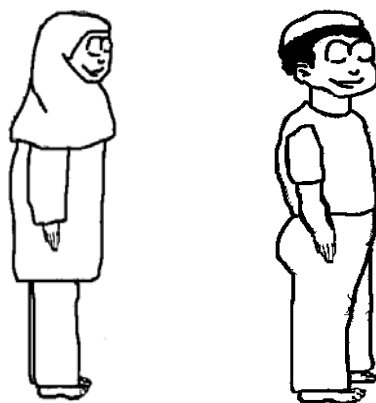
Ruku, Qiyam, Sajdah, Julooos, Sajdah, Julooos - all just like the 1st Rakaat

While still in Julooos:

At the end of the 2nd Rakaat recite Tashahud and Salaam if it is a 2 Rakaat Salaat

At the end of the 2nd Rakaat recite only Tashahud if it is a 3 or 4 Rakaat Salaat and rise for the next Rakaat.

Tasbihat-e-Arba'



In the 3rd and 4th Rakaat in Qiyam, recite Tasbihat-e-Arba'a 3 times:

سُبْحَانَ اللَّهِ

وَالْحَمْدُ لِلَّهِ

وَلَا إِلَهَ إِلَّا اللَّهُ

وَاللَّهُ أَكْبَرُ

**SUBHANALLAAHI - WAL HAMDU LILLAAHI - WALAA ILAHA
ILLAL LAAHU - WAL LAAHU AKBAR**

Tashahud



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

ASH HADU AL LA ILAHA ILLAL LAHU
WAHDAHU LA SHARIKA LAH



وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

WA ASH HADU ANNA MUHAMMADAN
ABDUHU WA RASULUH

عَلَى مُحَمَّدٍ وَ أَلِ مُحَمَّدٍ
اللَّهُمَّ صَلِّ

ALLA HUMMA SALLI A'LAA MUHAMMADIW
WA AALI MUHAMMAD

Salaam



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

AS SALAAMU A'LAIKA AYYUHAN NABIYYU WA
RAHMATULLAHI WA BARAKAATUHU

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ



AS SALAAMU A'LAINA WA A'LA
I'BAADIL LAAHIS SWALIHEEN

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

AS SALAAMU ALAIKUM WA
RAHMATULLAHI WA BARAKAA TUHU

LESSON 4: TA'QIBAAT

TA'QIBAT = Dua's or Tasbih that you recite after Salaat.

It is highly recommended to glorify Allah by reciting the three short phrases on a rosary. The 3 phrases are:

"Allahu akbar" - 34 times;
"Al-hamdu lil lah" - 33 times; and
"Subhan Allah" - 33 times.

This Tasbih is known as "Tasbihuz Zahra", as our Holy Prophet (s.a.w.) taught it to his beloved daughter, Fatimah Zahra (a.s.)

There are many Dua's in the Ta'qibat. You should try to learn by heart at least those Dua's that are to be recited after daily prayers.

A SHORT DUA - FROM THE QUR'AN:

RABBANAGH FIR LANA - O' Our Lord! Forgive us,

WAR HAM NA - And have mercy upon us,

WA 'AFINA - And give us peace,

WA' FU ANNA - And forgive our sins

FID DUNYA WAL AKHIRA - In this world and the hereafter.

INNAKA ALA KULLI SHAY IN QADIR - You surely have power over everything

NEVER BE TOO PROUD TO ASK FROM ALLAH

LESSON 4: TA'QIBAAT OF DHOHRAIN SALAAT

It is narrated from Imam Ali (A) that Prophet Muhammad (S) used to recite the following Dua after Salaatul Dhohr.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْكَرِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ
وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ - اللَّهُمَّ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ،
وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا سُقْمًا إِلَّا شَفَيْتَهُ، وَلَا عَيْبًا إِلَّا
سَتَرْتَهُ، وَلَا رِزْقًا إِلَّا بَسَطْتَهُ، وَلَا خَوْفًا إِلَّا أَمَنْتَهُ، وَلَا
سُوءًا إِلَّا صَرَفْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا وَلِي فِيهَا
صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبِّ الْعَالَمِينَ

In the name of Allah, the Beneficent, the Merciful.

There is no god But Allah, the Mighty, the Forbearing: There is no god but Allah, the Lord of the Great Throne; Praise be to Allah, Lord of the worlds:

O' Allah I seek the causes of Your Mercy and the resolve to earn Your forgiveness and the gaining of every virtue and safety from every sin; O' Allah do not leave any of my sins un-forgiven nor any grief un-removed nor any sickness uncured; nor any fault unhidden nor any livelihood un-increased nor any fear unprotected; nor any evil un-repelled nor any wish - which You are pleased with and which is good for me – unanswered

O' most Merciful, Ameen, O' the Lord of the Worlds.

LESSON 4: TA'QIBAAT OF DHOHRAIN SALAAT

Dua after Asr Salaat:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ،
وَمِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ صَلَاةٍ لَا تَرْفَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ
اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ، وَالْفَرَجَ بَعْدَ الْكَرْبِ
وَالرَّخَاءَ بَعْدَ الشَّدَّةِ - اَللّٰهُمَّ مَا بَنَّا مِنْ نِعْمَةٍ فَمِنْكَ،
لَا اِلَهَ اِلَّا اَنْتَ، اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ-

In the name of Allah, the Beneficent, the Merciful.

O' Allah, I seek refuge in You from the soul which is not satisfied; the heart which does not fear; the knowledge which does not benefit; the prayer which does not rise; the Du'a which is not answered; O' Allah I ask You for ease after difficulty; for relief after grief; and comfort after distress; O' Allah we have no blessing but from You; there is no god but You; I seek Your forgiveness and turn to You.

LESSON 4: ZIYARAT

زِيَارَة

اَلسَّلَامُ عَلَیْكَ يَا رَسُوْلَ اللّٰهِ

اَلسَّلَامُ عَلَیْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ

اَلسَّلَامُ عَلَیْكَ يَا فَاطِمَةَ الزَّهْرَاءِ

اَسْلَامُ عَلَیْكَ يَا خَدِيْجَةَ الْكُبْرٰی

اَلسَّلَامُ عَلَیْكَ يَا حَسَنَ الْمُجْتَبٰی

اَلسَّلَامُ عَلَیْكَ يَا اَبَا عَبْدِ اللّٰهِ الْحُسَيْنِ

وَ عَلٰی تِسْعَةِ الْمَعْسُوْمِيْنَ مِنْ ذُرِّيَّتِكَ

عَلِيٍّ بَنِ الْحُسَيْنِ وَ مُحَمَّدٍ بَنِ عَلِيٍّ وَ جَعْفَرِ بَنِ مُحَمَّدٍ

وَ مُوسٰی بَنِ جَعْفَرٍ وَ عَلِيٍّ بَنِ مُوسٰی وَ مُحَمَّدٍ بَنِ عَلِيٍّ

وَ عَلِيٍّ بَنِ مُحَمَّدٍ وَ الْحَسَنِ بَنِ عَلِيٍّ

وَ الْحُجَّةَ بَنِ الْحَسَنِ عَجَّلَ اللّٰهُ فَرَجَهُ

وَ سَهَّلَ اللّٰهُ مَخْرَجَهُ وَ ظُهُورَهُ

وَ السَّلَامُ عَلَیْكُمْ وَ رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ

LESSON 5: REVISION OF KALIMA WITH TRANSLATION

You learnt your Kalima in Class 1 and now here is your chance to confirm that you still remember it.

لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَّسُولُ اللَّهِ
عَلِيٌّ وَلِيُّ اللَّهِ
وَصِيٌّ رَّسُولِ اللَّهِ
وَ خَلِيفَتُهُ بِلَا فَصْلِ

There is no God but Allah
Prophet Muhammad (s.a.w.) is the messenger of Allah
Imam Ali (a.s.) is the vicegerent of Allah.
And Imam Ali (a.s.) is the successor of the Prophet (s.a.w.).
And Imam Ali (a.s.) is the 1st Khalifah

LESSON 6: ISLAM:

Islam = give in and obey the will of Allah.

Allah had made us and therefore knows what is good and bad for us, and by following Islam totally, we will be at peace with ourselves.

Islam is not like other religions, which are named either by the person who found the religion, or the land where the religion first came about.

E.g.1: Judaism is named after the tribe Judea of the land by the same name.

E.g.2: Christianity is named after Christ (Prophet Isa).

Islam is not named after Prophet Muhammad (S) because we do not believe that he was the founder of Islam. Islam is the religion of Allah. Allah says in the Holy Qur'an in: **Sura Ali Imran verse 19:**

"Indeed the religion with Allah is Islam." (3:19)

Islam is the only religion taught by all 124,000 Prophets, from Prophet Adam to Prophet Muhammad (S).

The basic teachings of all of the Prophets were the same, but the laws of religion were different depending on the time of the Prophet and the understanding of the people of that time.

E.g.: First, we had Microsoft Windows '95, and then as the understanding of people increased we got an upgrade to Windows '98, where although the initial idea was the same, there were more functions and in the same way we progressed until now when we have Windows Vista.

Those who upgrade get the full benefit of the program but those who remain with Windows '95, get the initial benefit only.

In this same way the Prophets all taught that there is one God and that they were His Prophets. However, the rules of the religion came as and when Allah thought the people were ready understand.

Finally, the complete religion of Islam was sent to the world, through Prophet Muhammad (S); And those who followed are getting the full benefit of the religion.

LESSON 6: USOOL-E-DIN:

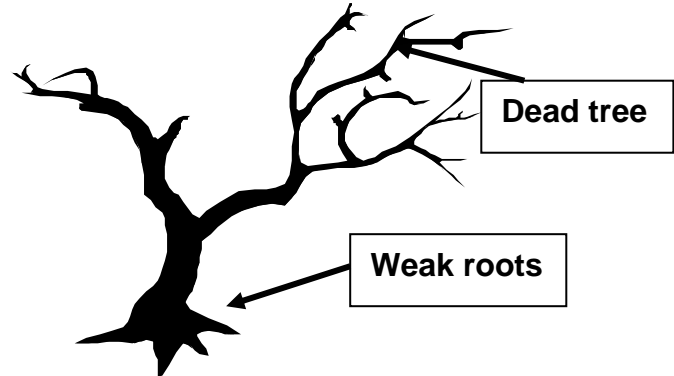
Just as a tree is made up of roots and branches so is the religion of Islam.

Usool-e-din = the roots of the religion

Furoo-e-din = the branches of the religion

Just as in a tree the roots are more important to the tree than the branches, so in Islam the Usool is more important for our Faith than Furoo.

If in a tree the branches of the tree were to be chopped off the tree would still live and the branches would grow back slowly, but if the roots of the tree were to be chopped off, the tree would die.



In the same way if one does not fully understand the Furoo (branches) but does them anyway, the religion (Islam) would still live and the understanding would come slowly.

Yet if a person does not understand the Usool (roots) then his Faith would die because these are basic beliefs of Islam.

Every Muslim has to understand Usool to the best of their ability.

Usool-e-din (roots of religion) are 5:

- Tawheed** - Allah is One.
- Adaalat** - Allah is Just.
- Nabuwwat** - Allah sent 124,000 Prophets to guide us.
- Imamat** - Allah sent 12 Imams to guide us.
- Qiyaamat** - The Day of Judgement.

EXERCISE 6: - USOOL-E-DIN:

Answer the following:

Why are the Usools more important to our Faith than the Furoos?

Which Usool teaches us that there is only One God?

Which Usool talks about the Day when we will be rewarded for all the good things we do in our lives?

LESSON 7: TAWHEED:

Tawheed = there is only One God.

Allah explains Tawheed in the Holy Qur'an in Suratul Ikhlas:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most Kind, the most Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ

Say that He is one

اللَّهُ الصَّمَدُ

He needs nothing, but everything else needs Him.

لَمْ يَلِدْ وَلَمْ يُولَدْ

He has no children, nor does He have parents

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And there is none other equal to Him.

When you believe in Tawheed it means that you believe:

- There is only One God whom you Worship
- That He is the only One on Whom you rely for everything **AND**
- He is the one that you do everything for.

When you truly rely on Allah for everything, you will not need anyone else or be afraid of anyone else.

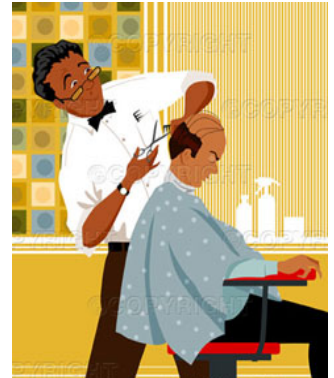
LESSON 7: A STORY ABOUT THE PROVING THE EXISTENCE OF ALLAH:

One day man went to a barber shop to have his hair and his beard cut as always. He began to have a good conversation with the barber who attended him. They talked about so many things and various subjects.

Suddenly, they touched on the subject of God.

The barber said: "Look man, I don't believe that God exists."
"Why do you say that?" asked the customer.

Well, it's so easy, you just have to go out in the street to realize that God does not exist. Oh, tell me, if God exists, would there be so many sick people? Would there be abandoned children? If God exists, there would be no suffering or pain. I can't think of loving a God who permits all of these things."



The customer thought for a moment, but he didn't respond because he did not want to start an argument.

The barber finished his job and the customer left the shop.

Just after he left the barber shop, he saw a man in the street with long hair and a beard. It was very long, and a long time since he had his hair cut. He looked dirty and unkempt.



The customer entered the barber shop again and he said to the barber: "You know what? Barbers do not exist."

"How can you say they don't exist?" asked the surprised barber. "I am here and I am a barber. Why I just worked on you!"

"No!" the customer exclaimed. "Barbers don't exist, because if they did there would be no people with long hair and beard like that man who is outside."

"Ah, barbers do exist, what happens is that people do not come to me."

"Exactly!"- affirmed the customer. "That's the point!"

God does exist. What happens is people don't go to Him and do not look for Him. That's why there's so much pain and suffering in the world."

LESSON 8: ADAALAT:

Adaalat = Allah is Just.

**Allah's Justice does not mean that Allah is equal to everyone.
Equal and just are not the same thing.**

When the word Justice is used for Allah, it means **that He keeps a balance between the needs of all His creatures.**

Adaalat is actually part of Tawheed which is the belief that Allah is Just. He will reward or punish us according to our deeds and so the belief that all decisions are Allah's and not any one else's in one's deeds does not exist.

It is absolutely forbidden in Islam to believe that the Almighty, Merciful Allah planned our destiny and that the good and the bad deeds that we perform are just His Will and there is no choice for us between them.

Those who say such lies do so because they want to blame their bad deeds on Allah and claim the good for themselves!

If Allah made us do all our actions because He had decided exactly how we were going to live our lives then Allah must be rewarded and punished on the Day of Judgement – which we know isn't true.

If Allah made us do some of the actions and some were up to us than we must share our rewards and punishments with Allah on the Day of Judgement – again which we know isn't true.

Therefore, the only option left is that we are responsible for all our actions and that is why we alone will be rewarded and punished for our deeds on the Day of Judgement.



LESSON 9: NABUWWAT:

Nabuwat = Prophet-hood.

Allah sent 124,000 Prophets to guide us.

The first Prophet was Prophet Adam.
The last Prophet was Prophet Muhammad (S)

Allah talks to the Prophets in one of three ways:

1. Directly, **E.g.** Prophet Musa
2. Through a dream, **E.g.** Prophet Ibrahim
3. Through the angel Jibrail, **E.g.** Prophet Muhammad (S)

All Prophets have to be:

- chosen by Allah,
- Ma'sum - not have committed any sin, not even by mistake.
- able to perform miracles
- the person at that time with the best Akhlaq and the most knowledge

There are 5 Special Prophets called the Ulul Azm Prophets: They are:

- Prophet Nuh
- Prophet Ibrahim
- Prophet Musa
- Prophet Isa
- Prophet Muhammad (S)



The Prophets usually had their new set of laws (Shari'ah) made into a book. These are known as Divine books:

- Prophet Nuh and Prophet Ibrahim each had a Divine book but not much is known about either of these books.

The other Divine books that we know of are:

- **Zabur** was revealed to: **Prophet Dawood**
- **Tawrat** was revealed to: **Prophet Musa**
- **Injil** was revealed to: **Prophet Isa**
- **Qur'an** was revealed to: **Prophet Muhammad (S)**

LESSON 10: IMAMAT:

Imamat = belief in the need for guides after the Holy Prophet (S).

There are 12 such guides (Aimmah).

Aimmah = plural of Imam.

Imam = guide or leader.

Just like the Prophets, the Aimmah have to be:

- chosen by Allah,
- Ma'sum - not commit any sin, not even by mistake.
- able to perform miracles
- the person at that time with the best Akhlaq and the most Knowledge

The 12th Imam, Imam Muhammad al-Mahdi (AS) is the Imam of our time and is still alive.

When we hear his name we should:

- stand up
- put our right hand on our head **AND**
- bow our head down, to show our respect for him.

Our Holy Prophet (S) has said that any Muslim who dies without knowing the Imam of his time dies the death of a non-believer.

The Aimmah (AS) are there to help and guide us when we do not understand something, or when we forget something, and to pray on our behalf to Allah.

LESSON 11: QIYAAMAT:

Qiyaamat = belief in the Day of Judgement.

It is the day that we will account for all our actions in this world.

Why does there have to be Qiyaamat?

- Allah did not create us without purpose, so that when we die that is the end of us.
- Divine Justice. Not all good can be repaid in this world.
- E.g. building a Mosque, teaching a child.

So, we need a Day of Judgement to sort out the account of all our deeds.

The Hereafter:

There is a life after death. We will all die and we will all be raised again after death on the Day of Judgement and will be judged according to our beliefs and deeds so that a pious person will be rewarded and a sinful person will be punished.

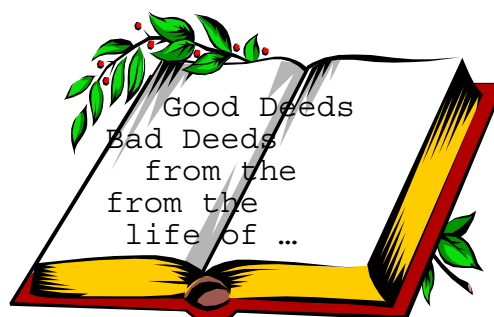
If a person had a true faith and did good deeds, Prayed, Fasted during Ramadhan, paid Zakat and Khums, gave to charity, looked after orphans, fed the poor and other such things, he would receive the grace of Allah and will be sent to Heaven.

The Day of Judgement will be of 50,000 years long and the sun will be very low and the earth will be red hot like heated copper.

What Will Happen On The Day Of Judgement:

On the day of Judgement everyone's bad and good deeds will be accounted (Hisab) for, and accordingly they will be punished.

Hisab can be taken by many methods but the two most common ones are Mizan (the weighing scales) and Kitab (the Books of Deeds)



Everyone was made in this world to go to Heaven. If we always do what Allah has told us to do and stay away from whatever Allah has told us to stay away from, then, we will all end up in Paradise (Jannah).

LESSON 12: REVISION OF TAQLEED:

You probably remember what we learnt about Taqleed from your lesson last year, so for those students who are becoming Baligh this year we will revise what we learnt.

1. Who is a Mujtahid?

2. What does Taqleed mean and when does it become Wajib?

3. What does Muqallid mean?

4. What does Bulugh mean and when does it happen for girls?

Masail No: _____ Meaning of Bulugh _____

5. Zainab did not know anything about Taqleed until she was 11 years old.
Are her actions valid with the Taqleed of a Mujtahid?

6. Who do you do Taqleed of?

LESSON 13: THE WAJIB ACTS OF SALAAT

Out of the many different parts of Salaat, there are **11 Wajib** actions, which must be performed for it to be correct. 📖 951

These are:

1. **NIYYAT:**
Intention to perform a particular Salaat, "Qurbatan ilallah".
2. **TAKBIRATUL EHRAM:**
The first "Allahu Akbar" in Salaat.
3. **QIYAM:**
Standing position for recitation.
4. **QIRA'AT:**
Recitations of Suratul Hamd and another Surah
5. **RUKU':**
Bowing
6. **TWO SAJDAHS:**
Prostration with forehead, knees, palms and big toes touching the ground.
7. **DHIKR:**
Recitations during Ruku and Sajdah
8. **TASHAHUD:**
Recitation while sitting down after the two Sajdah in the 2nd and last Rakaat of Salaat.
9. **SALAAM:**
Recitation of salutation in Salaat before finishing Namaaz
10. **TARTIB:**
Praying in the set Sequence (order)
11. **MUWALAT:**
Praying without any interruption or gap.

SALAAT IS LIKE A BUILDING THAT IS MADE UP OF MANY PARTS. SOME OF THESE PARTS FORM THE FOUNDATION OF THE BUILDING, WHILE OTHERS ARE JUST BUILT UPON THE FOUNDATION. IF THE FOUNDATION GIVES WAY, THEN THE WHOLE BUILDING WILL COLLAPSE.

LESSON 14: WAJIB RUKN AND WAJIB GHAYR RUKN:



- **Rukn** = those parts of the Salaat, which are its **foundation**. If any of these Wajib parts are left out or added, **on purpose** or **by mistake**, the Salaat becomes Batil. 📖951
- **Gayr Rukn** = those parts of the Salaat which are not considered as its foundation BUT ARE STILL WAJIB. If any of these actions are left out or added on **purpose** the Salaat becomes Batil. **But they do not make the Salaat Batil if they are left out or added by mistake.** 📖 951

The table below shows which actions of Salaat are **Rukn** and which are **Gayr Rukn**:

RUKN	GHAYR RUKN
Niyyat	Qira'at
Takbiratul ehram	Dhikr
Qiyam **	Tashahud
Ruku'	Salam
Two sajdahs	Tartib
	Muwalat

****QIYAM** – This includes **QIYAM MUTASIL BEFORE RUKU** which is a short pause while you **stand silently** before you go into Ruku (you can say Allahu Akbar). **WITHOUT THIS PAUSE SALAAT BECOMES BATIL.** 📖 967

THE WAJIB ACTS OF SALAAT ARE 11
5 ARE RUKN & 6 ARE GHAYR RUKN

EXERCISE 14 - WAJIB RUKN & WAJIB GHAYR RUKN

1. Write down in your own words, the meanings of Wajib-e-Rukn and Wajib-e-Ghayr Rukn.

2. How many Wajib actions are there in Salaat? List them.

3. When Muntazir came home from school, he was in such a hurry to leave for football practice that when he prayed his Dhohr Salaat, he missed one Sajdah in the last Rakaat. However when he went into Sajdah – e – Shukr after completing his Salaat, he told Allah he was sorry for the mistake and hoped this Sajdah would cover the one missed. Is his Salaat Sahih? Why?

4. In the list below, write which one is Rukni, Ghayr Rukn and which is Mustahab.

Ruku'

Salawat

Muwalat

Dhikr of Sajdah

Tartib

Qiyam

Qiraat

Qunoot

Dhikr of Ruku'

Salaam

Tashahud

Niyyat



LESSON 15: NIYYAT

NIYYAT = intention to do something.

Niyyat is important because Islam does not want us to pray just out of habit. It wants us to be **aware** of what we do - before we start our prayer we must know what we are about to do.

The Niyyat of Salaat must be made with the idea that you are performing the Salaat in Obedience to the Command of Allah, or to seek the pleasure of Allah - **Qurbatun ilallah**.

Two things are very important in Niyyat

- The intention must be sincerely for pleasing Allah Qurbatun ilallah.  **952**
- The Salaat that you intend to perform must be specified.  **953**

Other things that you can say in the Niyyat are the number of Rakaat in the Salaat and whether it is a Wajib or Mustahab Salaat.

NIYYAT IS THE MOST IMPORTANT PART OF SALAAT
NIYYAT = WAJIB RUKN
IF MISSED OUT INTENTIONALLY OR BY MISTAKE NAMAAZ IS BATIL



Qurbatun ilallah

EXERCISE 15: NIYYAT

Zahra made the Niyyat to offer her Dhohr Salaat. By the time she reached her third Rakaat she wasn't sure whether she was offering her Dhohr or her Asr Salaat. At the end of her Salaat she sat there wondering? What shall I do? Pray Asr? Pray both again? Roll up my prayer mat because I might have finished both? Please Help Zahra find the correct answer from the Risala.

Masail No. _____ **She will** _____
because _____

LESSON 16: TAKBIRATUL IHRAM

The 2nd Wajib act of Salaat is Takbiratul Ihram. It is made from two words: **Takbir** and **Ihram**.

TAKBIR = Praise of Allah = "**Allahu Akbar**" = **Allah is the Greatest**

IHRAM = An act which makes certain things **Haraam**.

The first "ALLAHU AKBAR" of the Salaat is known as TAKBIRATUL IHRAM because, once you say it you have entered Salaat and so the things that break the Salaat become HARAAM on you.

Takbiratul Ihram must 957

- Be said in its proper form, i.e. Allahu Akbar.
- Be in Arabic.
- Be said while standing (unless you are not able to stand).
- Be said when the body of the person is completely still.
- Not be joined with anything before or after it. E.g. you shouldn't say "Allahu Akbar, Bismillahir.." in one breath. Rather, you should say Allahu Akbar alone.



Takbiratul Ihram is a WAJIB RUKN. If you add to it, your Salaat will become Batil. So if you say a second "Allahu Akbar," then you will have to say your Salaat again.

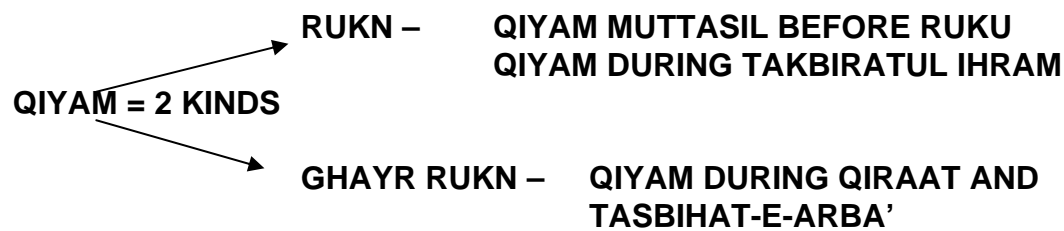
EXERCISE 16: TAKBIRATUL IHRAM

Zainab's brother had a hearing problem and as a result of it his speech was not very clear. When she learnt in Madressa that Takbiratul Ihram must be recited in Arabic and very clearly she was a little concerned about her brother. Using the Risala, help Zainab find a Masail that will solve her brother's Takbiratul Ihram problem.

Masail No. _____ says he can _____

LESSON 17: QIYAM

QIYAM = standing.



Rukn Qiyam 📖 967

Rukn Qiyam is when:

- You are standing while saying **Takbiratul Ihram** and
- Qiyam Mutasil before Ruku'** which is the short standing pause before going into Ruku.

Ghayr Rukn Qiyam 📖 967

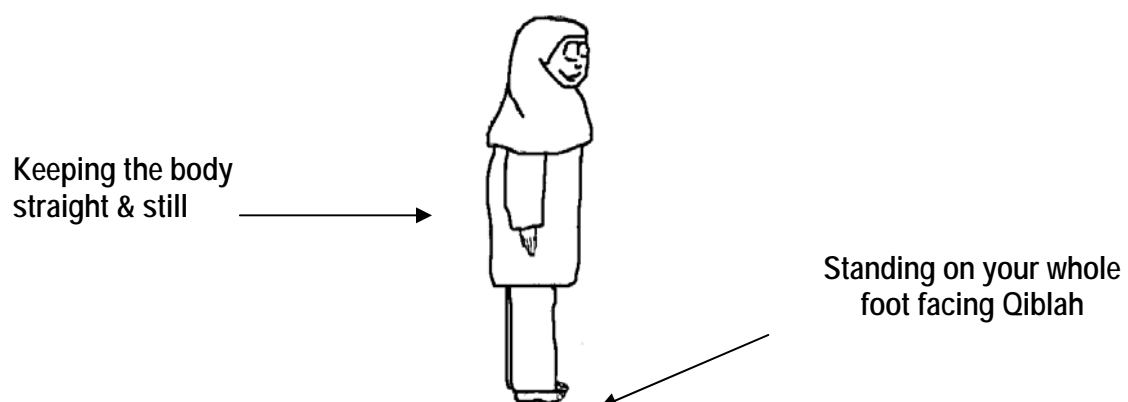
Ghayr Rukn Qiyam is when:

- You are reciting the **2 Surahs in the 1st and 2nd Rakaat**, and also
- while reciting the **Tasbihat-e-Arba' in the 3rd and 4th Rakaat**.

WAJIB ACTIONS DURING QIYAM:

- You should stand straight, facing the Qiblah. 📖 967
- You should not lean on anything while standing. 📖 972
- You should stand on your whole feet, not on your heels or toes. 📖 972
- You should stand still. There is no harm in moving your head or hands, as long as it doesn't look like you are not praying Salaat. 📖 976

—————→ DIRECTION OF QIBLAH



EXERCISE 17: QIYAM

Answer the following questions using your Risala.
Are the following sentences True or False.

1. Qiyam is a Wajib Ghayr-Rukn part of Salaat. _____
2. During Qiyam, it is Sunnat to stand straight, facing Qiblah. _____
3. In Qiyam, men should stand with their feet apart from 4 to 8 inches.

4. It is not Wajib to stand in Qiyam before going to Sajdah.

5. Keeping your eyes on the Mohr is a Wajib action of Qiyam.

FILL IN THE BLANKS:

If a person cannot stand without support in Salaat, then he may stand with support for example, by using a walking _____ or lean against the _____. **Masail No.** _____

If a person cannot stand with a support, then he should _____ without support. **Masail No.** _____

If a person is completely disabled, S/he should pray while lying _____ and do Ruku' and Sajdah with his/her _____. **Masail No.** _____

LESSON 18: QIRA'AT IN THE SALAAT

QIRA'AT = recitation or reading.

It is a **Wajib-e-Ghayr Rukn**, part of Salaat.

WAJIB-E-GHAYR RUKN = if left out by mistake, then your Salaat is still correct; but if left out intentionally, then the Salaat is BATIL..

- Qira'at is **Wajib during the Qiyam** in all the Rakaats. 📖 987
- In the 1st and 2nd raka'at, it is **Wajib** to recite **Surah al-Hamd** and any **other Surah** after it. 📖 987
- In the 3rd and 4th raka'at, it is **Wajib** to recite either Surah al- Hamd or **Tasbihate Arba'**. 📖 1014

Tasbihate Arba' = **4 praises of Allah**". This refers to the following:

SUBHAAN ALLAH	1st Tasbih
WAL HAMDU LIL LAHI	2nd Tasbih
WA LA ILAHA IL LAL LAHU	3rd Tasbih
WAL LAHU AKBAR	4th Tasbih

- It is **Mustahab** to say "**AL-HAMDU LIL LAHI RABBIL AALAMEEN**" after completing Suratul Hamd. 📖 1026
- It is **Mustahab** to say "**KADHA LIKAL LAAHU RABBI**" after completing Suratul Ikhlas 📖 1026

EXERCISE 18: QIRA'AT

Sayyida heard in a Majlis that in Salaat, after Suratul Hamd, you can only recite one Surah. However there are 4 Surahs which pair up in to 2 sets and have to be recited as a pair but count as one Surah in Salaat. Help Sayyida confirm this from the Risala and write down the names of the Surahs.

Masail No. _____

Surah _____ **& Surah** _____

Surah _____ **& Surah** _____

Khadija told Zamina that at certain times we can just recite Suratul Hamd and no second Surah. Is this right? What are the circumstances?

Masail No. _____ **Right** ☐ **Wrong** ☐

When

EXERCISE 18 - QIRA'AT IN THE SALAAT

Use your Risala to fill in the blanks and remember to write down the Masail numbers.

1. It is better to seek refuge from Shaytan before you begin the recitation of the first Surah. This is how you recite: _____

Masail No. _____

2. To say _____ at the end of the first Surah is Mustahab. **Masail No.** _____

3. It is better to recite Surah-e-_____ at least once a day in one of your prayers. **Masail No.** _____

4. If you move intentionally in Qira'at your Salaat becomes _____.
If you want to move in Qiyam (e.g. scratch yourself), you must _____ your recitation, adjust your position and then continue.


Masail No. _____

5. Muwalat must be observed during recitations – this means that there is no _____ or _____ during recitations. **Masail No.** _____


LESSON 19: QUNOOT


QUNOOT = humble praying to Allah

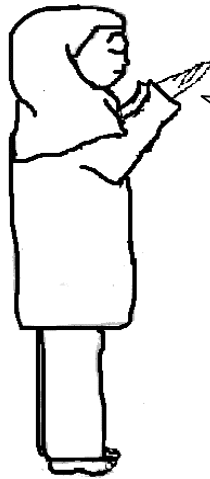
Qunoot is:

- the act of raising our hands to pray to Allah.
- Mustahab in all the prayers, whether Wajib or Mustahab,
- done before Ruku of the 2nd Rakaat.  **1126**

While reciting Qunoot, it is Mustahab to:

- keep your hands in front of your face
- turn the palms towards the sky
- keep the hands and the fingers close together **AND**
- look at the palms during Qunoot  **1127**

There is no special recitation for Qunoot, even saying "Subhanallah" once is enough. It is, however, recommended to recite:  **1128**



La ilaaha illallahul Halimul Karim,
La ilaaha illallahul 'Aliyyul 'Azim,
Subhanallahi Rabbis samawatis sab,
Wa Rabbil arzinis sab,
Wa maa fi hinna,
Wa maa bayna hunna
Wa Rabbil 'arshil 'azim
Wal hamdu lillahi Rabbil 'aalamin

EXERCISE 19: QUNOOT

1. Read the following translation of a famous dua recited in Qunoot and then write it in Arabic in the space provided. "O' Allah! Bestow upon us in this world what is good; and in the Hereafter what is good and save us from the torture of Hell Fire." It starts...

Rabbanaa _____

2. Which salaah has 5 Qunoots in the 1st rakaat and 4 Qunoots in the 2nd rakaat? Salaatul _____. **Masail No.** _____
3. Write a short Dua we can recite in Qunoot for our parents:

_____ which means _____

LESSON 20: RUKU'

Ruku' is a Wajib Rukn part of the Salaat. If it is left out or one more Ruku is added either by mistake or knowingly then the Salaat is Batil.

BASIC POSITION OF RUKU'

For men: 1052

- Push knees back
- Keep back flat
- Keep neck in line with back
- Look between his two feet
- Recite Salawat before or after Dhikr



For women: 1053

Mustahab while performing Ruku' to:

- keep hands higher than her knees AND
- should not push her knees back.



Any of the following Dhikr can be recited in Ruku': 1037

- Subhan Allah - 3 times
- Subhana Rabbiyal Adhimi wa bi Hamdih - once

If, however, there isn't enough time then:

- reciting "Subhanallah" once is enough

The recitation
in Ruku' is
called Dhikr

THE DHIKR OF RUKU': 1038

- o Must be in Arabic.
- o Should be uttered in succession.
- o Each word should be pronounced correctly.

The order to follow when going into and out of Ruku':

- To stand up **straight** and **still** before going into Ruku, 967
- While reciting the Dhikr of Ruku' you should be **still**. You should not start the Dhikr until you have reached the required position and are not moving. 1039/40
- To stand up **straight** and **still** after the Ruku' and before going to the Sajdah. 1049

REMAIN STILL DURING THE DHIKR OF RUKU

EXERCISE 20: RUKU'

Are the following actions of Ruku' Wajib, Makruh or Mustahab. Write 'W', 'Ma' or 'Mu'. Quote the Masail number from the Risala.

	W / Ma / Mu	Masail No.
To recite the Dhikr in Arabic		
To place your hands on your knees (boys) or thighs (girls)		
To keep the eyes fixed on the spot between the feet		
To recite parts of the Holy Qur'an		
To remain still during the Qiyam of Ruku'		
To recite Salawat after the Dhikr of Ruku'		
To bend the head or raising it high		
To say Takbir before going for Ruku'		
To recite the full Dhikr of Ruku' once or any short Dhikr at least thrice		
To recite the Dhikr of Ruku' more than 3 times		

Give answers and Masail numbers for the following

- a) Masooma was praying her Fajr Salaat and was in a hurry to get back into bed, so she prayed her Salaat very fast. As she was going into Ruku', she started reciting her Dhikr, which she completed before she stood up again. Is her Salaat Batil?

- b) Just before going into Sajdah, Sajida realised she hadn't done Ruku'. What can she do now?

- c) Razia realised that she had forgotten to do her Ruku' during her second Sajdah. What can she do now?

LESSON 21: SAJDAH

Two Sajdahs are Wajib in every Rakaat of a Salaat. 📖 1054

The two Sajdah together are a Wajib Rukn of Salaat; if you miss them both or add two more, whether intentionally or by mistake your Salaat is Batil. 📖1054

If you miss only one of them or add only one more by mistake then your Salaat is still correct. 📖 1055

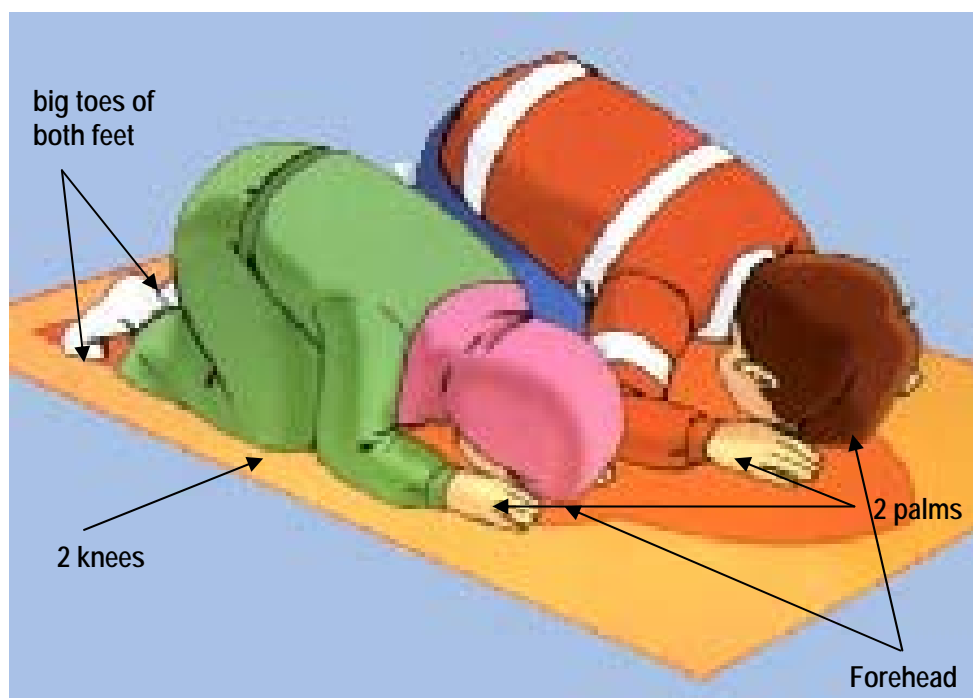
Adding or missing even one Sajdah intentionally will make your Salaat Batil.

The position of Sajdah 📖 1054

During the Sajdah, **7 parts of your body must touch the ground.** They are:

- forehead,
- 2 palms,
- 2 knees and
- big toes of both feet.

Among these 7 parts, the forehead must rest directly upon the earth.



THE RECITATION IN SAJDAH:

The recitation in Sajdah is Wajib and is called Dhikr. Dhikr of Sajdah is similar to that of Ruku with the difference of only one word. It is recited as:

"Subhana rabbi yal a'ala wa bi hamdih." ﴿1058﴾

There is an order to follow when going into and out of the Sajdah

1. To stand up **straight** and **still** before going into the first Sajdah. ﴿1052﴾
2. While reciting the Dhikr of Sajdah you should be **still**. ﴿1059﴾
3. You should not start the Dhikr until you have reached the required position and are not moving. ﴿1060﴾
4. If you intentionally recite the Dhikr of Sajdah before your body becomes still or raise your head while still reciting the Dhikr, your Salaat is Batil. ﴿1060﴾
5. Get up after the 1st Sajdah into a sitting position, wait, then go into the 2nd Sajdah. ﴿1062﴾
6. Recite the Dhikr again making sure you are still and don't start until you are in the exact position. ﴿1059/60﴾
7. Get up again after the second sajdah into a sitting position before continuing with the Salaah. ﴿1084﴾



SAJDHA IS THE MOST SACRED PART OF THE SALAAT

THINGS ON WHICH SAJDHA IS ALLOWED

Sajdah can be performed on: 📖 1085

- Natural earth;
- Anything that is not eaten or worn
- Anything that grows from the earth.

E.g. wood

Leaves



Importance of Sajdah

It is Haraam in Islam to do Sajdah to anyone but Allah. Therefore, when we put our foreheads at the doorsteps of the shrines of our Aimmah (AS) we must make sure that our intention is not for praying TO them but that we are doing Sajdah for thanking Allah and seeking the intercession of the Aimmah (AS).

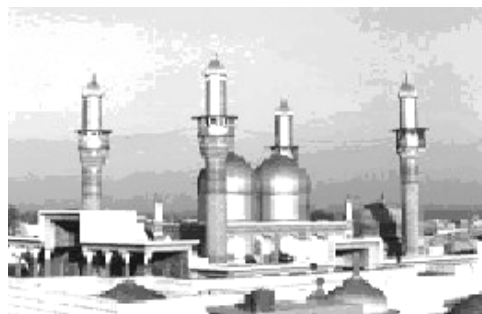
KHAKE SHIFA 📖 1092

Highest preference has been given for doing Sajdah upon the earth from the Haram of Imam Husain (a.s.) in Kerbala.

This earth is known as "Turbatul Husayniyyah" or "Khake Shifa". It is sacred because it is an earth that has the blood of the martyrs of Kerbala.

During the life-time of the Holy Prophet (s.a.w.), his daughter Bibi Fatima (a.s.) had made a rosary (Tasbeih) from the earth taken from Hamzah bin Abdul Muttalib's grave.

Hamzah was known as "chief of the martyrs" during the Holy Prophet's time.



EXERCISE 21: SAJDAH

Use the Risala to help you find the answers. Remember to write down the Masail Numbers. Circle the correct answer

1. State which one of the following statements is true – **Masail No.** _____
 - a) You can miss both Sajdah out by mistake and your Salaat will be valid
 - b) You can miss one Sajdah out by mistake and your Salaat will be valid
 - c) If you miss either of the Sajdah out intentionally or unintentionally your Salaat will be Batil.
2. When doing Sajdah, it is Wajib that: – **Masail No.** _____
 - a) The forehead and the toes must be in different levels when touching the ground
 - b) The forehead and the toes must be on the same level when touching the ground
 - c) The forehead must be higher than the toes
 - d) None of the above
3. If a person forgets to do Sajdah, then his Salaat is correct only if he: –
Masail No. _____
 - a) Remembers it before going to the next Ruku'
 - b) Remembers it after finishing the prayer
 - c) Remembers it before the Sajdah of the next Rakaat
 - d) None of the above
4. There are five things Wajib in Sajdah. The one that is not Wajib is: –
Masail No. _____
 - a) Seven parts of your body must touch the ground
 - b) One should be still while reciting the Dhikr of Sajdah
 - c) It should be recited in Arabic
 - d) Looking at one's nose
5. Highest preference has been given for doing Sajdah upon the earth from the Haram of Imam Husain (a.s) in Karbala. This earth is known as –
Masail No. _____
 - a) Turbatul Husainiyyah
 - b) Khake Shifa
 - c) Tasbih-e-Fatimah
 - d) Both a) and b) above

EXERCISE 21: SAJDAH

The following answers also require you to use your Risala. Write your answer as well as the Masail number from the Risala.

1. There are four Ayaat in the Qur'an that if recited or heard require the reciter or the listener to go to Sajdah. List all 4 using the Risala to look them up.
 - a. Surah _____ Verse _____
 - b. Surah _____ Verse _____
 - c. Surah _____ Verse _____
 - d. Surah _____ Verse _____
2. You are on a car journey and there is a taped recitation of one of these Wajib Sajdah Ayaat. You were listening to the tape. What would you do?
 - a) Get the driver to stop the car and do Sajdah on the road.
 - b) Do the Sajdah in the car however you can.
 - c) Do neither of the above.

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Zahra has long toenails, such that when she goes for Sajdah, her nails and not the skin of her toes touch the ground. Is her Sajdah Sahih?

Masail No. _____ Yes ☐ No ☐

because _____

2. Anar was praying on a Pak Mohr [Sajdagah] but her prayer mat was najis. Is her Salaat Sahih?

Masail No. _____ Yes ☐ No ☐

because _____

LESSON 22: TASHAHUD

Tashahud = bearing witness

Tashahud is the recitation after the 2 Sajdahs in the 2nd and last Rakaats of every Salaat.

Tashahud is

- Wajib
- a **Ghayr Rukn** part of Salaat.
- Wajib once in a 2 Rakaat Salaat after the 2nd Sajdah of the last Rakaat
- Wajib twice in a 3 or 4 Rakaat Salaat, after the 2nd Sajdah of the 2nd Rakaat and after the 2nd Sajdah of the last Rakaat. 📖1109

The Recitation Of Tashahud: 📖1109



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

EXERCISE 22: TASHAHUD

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Farida bai was discussing Tashahud in her class in Madressa when a student asked her to clarify about the Salawat at the end of the Tashahud because there seemed to be some misunderstanding. Some of the girls thought it was Wajib. What answer do you think Farida bai should have given to her students?

Masail No. _____

Because _____

2. Gulzar's makharij was not very good and she knew that even though she had been practising her recitation, sometimes when she recited her Dhikr very quickly, she did not recite it with the correct Makharij. Is there anything wrong if she does not recite her Tashahud for example with correct Makharij?

Masail No. _____

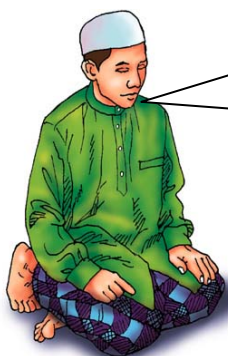
Because _____

LESSON 23: SALAAM

Salaam is:

- the last Wajib part of Salaat.
- a **Ghayr Rukn** part of Salaat
- Wajib after the Tashahud of the **last Rakaat**.

The Recitation Of Salaam: ﴿ 1114



السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

When Reciting Salaam You Must: ﴿ 1114

- seated.
- be still, not moving.
- Recite the last Salaam – i.e. **السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**

By saying the Salaam you come out of the Salaat. Therefore, all the things that had become Haraam after saying the Takbiratul Ihram become Halaal for you.

EXERCISE 23 – SALAAM:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Hassan did not recite the last salaam "**Assalamu Alaikum Wa Rahmatullah Wabarakatuh**" after having recited the first 2 salaams because he was getting late for work. Is his Salaat valid?

Masail No. _____ Yes ☐ No ☐

2. Zainab did not recite the first 2 salaams and recites only the last salaam i.e.

"**Assalamun alaikum Warahmatu Llahi Wabarakatuhu**" because she could not be bothered. Is her Salaat sahih?

Masail No. _____ Yes ☐ No ☐

3. Sabiha was praying and decided to recite salaam in English as she had learnt the translation in madressa. Will her Salaat be sahih?

Masail No. _____ Yes ☐ No ☐

LESSON 24: TARTIB AND MUWALAT IN SALAAT

Among the Wajib things in Salaat are **Tartib** and **Muwalat**.

TARTIB = correct order of things.

MUWALAT = continuity and flow in action.

It is necessary that every part of the Salaat be performed in the prescribed order.
All the actions of Salaat must follow one another without any unusual interval.

Tartib & Muwalat

📖 1117 If you change the order of a **Wajib Rukn** part of Salaat either **intentionally** or by **mistake** then your Salaat will become **Batil**.

BUT

📖 1117 your Salaat will only become **Batil**, if you change the order of a **Ghayr Rukn** part of Salaat **intentionally**.

📖 1120 However, if you changed the order of a Ghayr Rukn part by mistake, then your Salaat will still be correct.

📖 1124 If you stop your Salaat and stands still for some time and the onlookers think that you are not praying, then your Salaat will become Batil.

📖 1125 If you prolong your Ruku and Sajdah, or recite long Surahs, it does not break Muwalat.

TARTIB AND MUWALAT TRAINS A MUSLIM
TO BE A DISCIPLINED PERSON

EXERCISE 24 - TARTIB & MUWALAT:

For each of the following questions, quote the relevant Masail number from the Risala and write your answer as well.

1. Kaniz was praying her Maghrib Salaat and recited Suratul Qadr first then Suratul Fatiha. Is her Salaat batil?

Masail No. _____ Yes ☐ No ☐

2. Hassanain did his Niyyat and Takbiratul Ihram and went into Ruku' before reciting his Qira'at. Is his Salaat sahih?

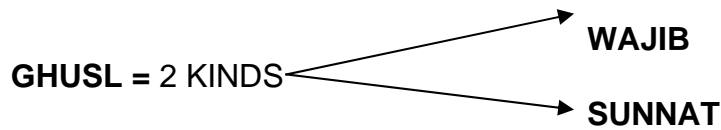
Masail No. _____ Yes ☐ No ☐

3. Muhammad was home from his basketball match and whilst reciting his 2 Surahs, he started thinking about how well he did in the game, and suddenly he realised he had stopped reciting his Surahs for at least 5 minutes. Is his Salaat Batil?

Masail No. _____ Yes ☐ No ☐

LESSON 25: AN INTRODUCTION TO GHUSL

It means to have a bath in order to wash the body.

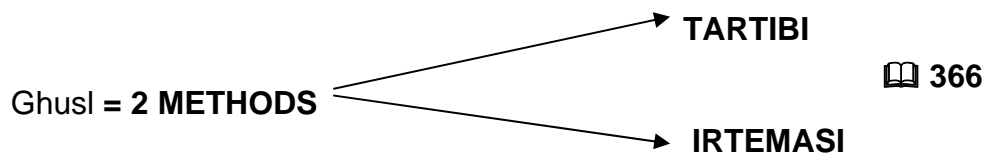


Conditions Of Ghusl

- Water must be Pak, Mutlaq and Mubah 📖 386
- Place where Ghusl is performed must be Mubah 📖 386
- Niyyat should be of Qurbatan ilallah 📖 364
- It must be performed without help 📖 386
- All obstructions must be removed 📖 383

Remember: There Is No Need: 📖 386

- To make the body Pak before starting Ghusl
- For the body to be washed downwards from the head
- For Tartib – delay between different actions of Ghusl is allowed



HOW TO PERFORM GHUSL

There are **TWO** methods

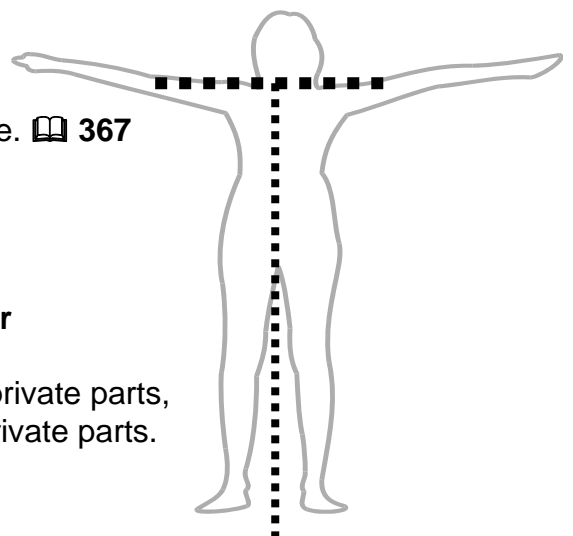
Ghusl-e-Tartibi = Ghusl in Stages & Sequence. 📖 367

1st: NIYYAT

2nd: wash the head running down to the neck

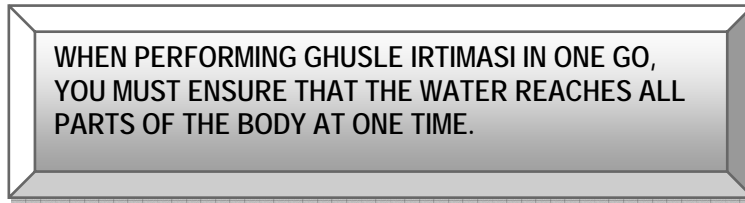
3rd: then wash the rest of the body - **It Is Better to wash the rest of the body in 2 stages**

First the right half of the body, including your private parts,
Then the left half of the body including your private parts.



Ghusl-e-Irtemasi = Instant or Gradual immersion. 📖 373

This is by washing the whole body at the same time – and that can only be done by submerging the whole body into the water by diving into a river, sea or swimming pool.



If however, you wish to perform the Ghusl-e-Irtemasi gradually, then it is necessary that:

- The whole body out of the water before starting the Ghusl.
- Then you submerge your body gradually into the water with the intention of Ghusl. 📖 374

EXERCISE 25: GHUSL

Help Sara find the solution to her problem by finding the Masails from the Risala. Don't forget the Masail Numbers!!

Sara was performing Ghusl-e-Juma and was washing her right side, when she realised that she had not washed her head. What advice would you give her on how to complete her Ghusl?

Masail No. _____ Sara will _____

FIQH SYLLABUS - CLASS 7A

Lesson	Topic
LESSON 1-3:	ADHAN / IKAMAH
LESSON 4-6:	WUDHU
LESSON 7-8:	SALAAT TRANSLITERATION AND ARABIC
LESSON 9-11:	TA'QIBAT & ZIYARAT
LESSON 12:	PHILOSOPHY OF SALAAT
LESSON 13:	MUNAFIYAT OF SALAAT
LESSON 14:	PRAYING WHEN TRAVELLING
LESSON 15:	SALAAT - PLACE OF PRAYER
LESSON 16:	SALAAT - CLOTHES OF PRAYER
LESSON 17:	SALAAT - TIMES OF PRAYER
LESSON 18:	SIGNIFICANCE & IMPORTANCE OF FASTING
LESSON 19:	DIFFERENT FASTS AND THEIR CONDITIONS
LESSON 20:	THINGS THAT MAKE FAST BATIL / MAKRUH
LESSON 21:	FASTING WHEN TRAVELLING
LESSON 22-25:	CONTEMPORARY ISSUES

LESSON 1-3: ADHAN / IKAMAH

Conditions of Adhan and Ikamah

- It is Mustahab for every person that they should recite Adhan and Ikamah before offering their daily Wajib Salaat.
- They should be recited after the time of Salaat has set in, and not before.
- They should be recited in correct Arabic, with proper pronunciations. It should not be recited in a musical voice like singing - that makes it Batil.
- There should not be an unusual gap between sentences of Adhan and Ikamah.
- It is Mustahab that if a person hears Adhan or Ikamah recited by someone else, s/he should also utter, in a low voice, the part s/he happens to hear.
- It is Mustahab that while pronouncing Adhan, a person should be standing facing towards Qiblah, should have performed Wudhu, should place hands on ears and raise their voice.

EXERCISE 1: Adhan & Ikamah

You will be using the Risala a lot more this year. Remember to ask you parents to help you if you find any of the work difficult. Working together is lots of fun!!

Asgharali gave the Adhan for his Fajr Salaat while he was waiting for the time to set in as he wanted to start praying exactly on time. Is this Adhan valid?

Masail No. _____ **Yes** ☐ **No** ☐

Alijavad and Mujtaba were arguing about Adhan and Ikamah. Alijavad said it was Mustahab and Mujtaba said it was Wajib. Who is right?

Masail No. _____ **Alijavad** ☐ **Mujtaba** ☐

Haider and Shaahid were discussing what how many differences there were between Adhan and Ikamah and what they were. They must have come up with?
How many differences? _____

They are:

LESSON 1-3: TRANSLATION OF ADHAN AND IQAMAH

Adhan - The Call to Salaat

Allah is the Greatest	4 times	اَللّٰهُ اَكْبَرُ
I bear witness there is no god but Allah.	2 times	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
I bear witness Muhammad is the messenger of Allah	2 times	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ
I bear witness Ali is the beloved of Allah.	2 times	اَشْهَدُ اَنَّ عَلِيًّا وَلِيُّ اللّٰهِ
Hasten to prayer	2 times	حَيَّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيَّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ
Allah is the Greatest	2 times	اَللّٰهُ اَكْبَرُ
There is no god but Allah	2 times	لَا اِلَهَ اِلَّا اللّٰهُ

IQAMAH – The recitation just before Salaat

Allah is the Greatest	2 times	اَللّٰهُ اَكْبَرُ
I bear witness there is no god but Allah	2 times	اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللّٰهُ
I bear witness Muhammad is the messenger of Allah	2 times	اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ
I bear witness Ali is the beloved of Allah	2 times	اَشْهَدُ اَنَّ عَلِيًّا وَلِيُّ اللّٰهِ
Hasten to prayer	2 times	حَيَّ عَلَى الصَّلَاةِ
Hasten to success	2 times	حَيَّ عَلَى الْفَلَاحِ
Hasten to the best deed	2 times	حَيَّ عَلَى خَيْرِ الْعَمَلِ
Indeed the prayer has begun	2 times	قَدْ قَامَتِ الصَّلَاةُ
Allah is the Greatest	2 times	اَللّٰهُ اَكْبَرُ
There is no god but Allah	1 times	لَا اِلَهَ اِلَّا اللّٰهُ

LESSON 4-6: WUDHU

Wudhu is a special way of washing that makes us spiritually clean.

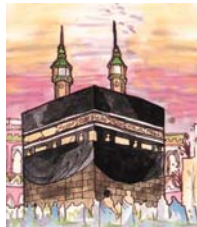
Wudhu is made up of:

- **washing the face**
- **washing the two arms (right first then left),**
- **wiping the front of the head and**
- **wiping the upper part of the two feet (right first then left).**

Wudhu is Wajib [required] for:



**PERFORMING TAWAF
7 TIMES AROUND THE
KA'ABA DURING HAJ
AND UMRAH**



WRITINGS OF:



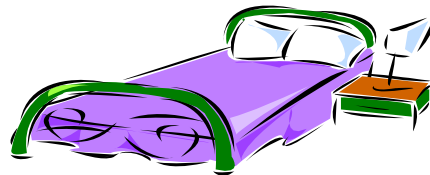
**Allah & The
Holy Quran**

Wudhu is Mustahab [recommended] for:

**ENTERING
MOSQUE**



**GOING TO
SLEEP**



**ENTERING THE SHRINES OF OUR
HOLY PROPHET (S) AND AIMMAH (A)**



MASHHAD - IRAN



JANNATUL BAQI - MADINA



NAJAF - IRAQ

Conditions Of Wudhu

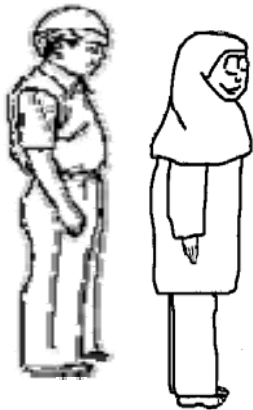


I am doing Wudhu for
the pleasure of Allah,
Qurbatan ilallah

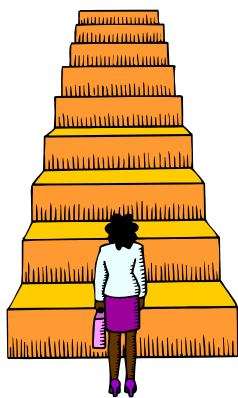
NIYYAT



Water must be:
Tahir - Pure (Mutlaq);
Mubah - Taken with permission
Enough for Wudhu and other uses too



ALL BODY PARTS MUST BE PAK

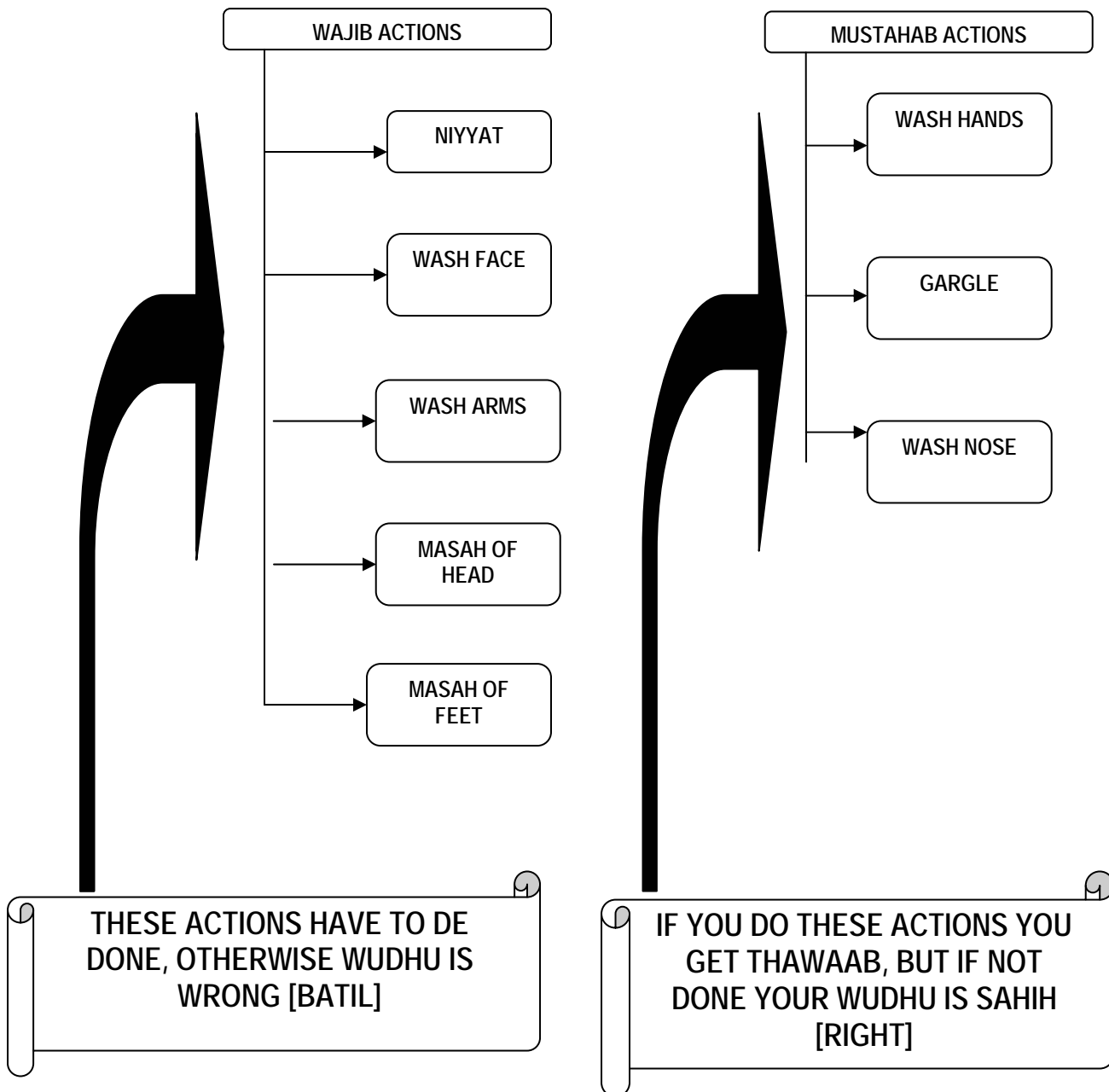


TARTIB & MUWALAT I.E.
STEP BY STEP &
WITHOUT INTERRUPTIONS



STEP-BY-STEP EXPLANATION OF HOW TO PERFORM WUDHU

Wudhu is divided into







LESSON 4-6: WUDHU

STEP – BY – STEP EXPLANATION OF HOW TO PERFORM WUDHU – MUSTAHAB ACTIONS:

<p>1. NIYYAT:</p> 	<p>2. WASHING YOURS HANDS:</p> 
<p>3. GARGLING 3 TIMES:</p> 	<p>4. WASHING YOUR NOSE 3 TIMES</p> 

STEP – BY – STEP EXPLANATION OF HOW TO PERFORM WUDHU – WAJIB ACTIONS:

<p>1. WASHING YOUR FACE:</p> 	<p>2. WASHING YOURS ARMS:</p> 
<p>3. MASAH OF THE HEAD</p> 	<p>4. MASAH OF THE FEET</p> 

LESSON 4-6: WUDHU

1. First get some water in your right hand and then pour it onto your forehead, where the hair grows.

You have to wash the whole length of your face, beginning from your forehead (where the hair grows) and ending at the bottom of the chin.

You have to wash the whole width of your face. You do this by stretching your hand out (from your thumb to your middle finger). To make sure that the whole width has been washed, you should pass your wet hand on either side of your face.

Washing of the face once is Wajib. It is Mustahab to wash your face twice – washing 3 or more times is Haraam

THE FACE AND HANDS SHOULD BE WASHED FROM ABOVE DOWNWARDS, AND IF YOU WASH IT THE OPPOSITE WAY, WUDHU WILL BE BATIL ۞249

2. Then you wash your arms from the elbow to the fingertips. First the right arm is washed with the left hand, then the left arm is washed with the right hand.

To ensure that each elbow is washed thoroughly, you must pour water and begin wiping slightly above the elbow.

Washing of the arms once is Wajib. It is Mustahab to wash your arms twice – washing 3 or more times is Haraam

3. After that is done, you do Masah of the head and this is done by wiping the wet three fingers of the right hand from the middle of the head up to the edge of the hair, without touching the forehead.

The water of the face and head should not join.

This is done once only

4. Finally you do Masah of the feet and this is done by wiping the wet fingers of the right hand over the upper part of the right foot from the tip of the toes to the ankle.

Then the same is done with the left hand for the left foot.

This is done once to each foot

THINGS THAT MAKE WUDHU BATIL:

- Going to the toilet; whether to pass urine or faeces.
- Passing wind from the rear. (stomach wind)
- Sleeping.
- Becoming unconscious

EXERCISE 4-6: WUDHU

Aasiyah and Fatimah were performing Wudhu when their cousin Zahra came over. They quickly wiped their right hands and went to spend some time with her. After Zahra left 20 minutes later, they continued with their Wudhu. Is their Wudhu valid? Why?

Masail No. _____ Yes ☐ No ☐

Because

Muhammad was walking to the tap to perform his Wudhu when he stepped on a wet patch on the carpet. His mum confirmed that earlier her friend's baby had made the carpet Najis. He dried his foot with some tissue and said he would wash the bottom of his foot after performing his Wudhu. Is this ok? Why?

Masail No. _____ Yes ☐ No ☐

Because

LESSON 7-8: SALAAT – ARABIC, transliteration and translation

STEP BY STEP ON HOW TO PRAY

1. NIYYAT:



I AM OFFERING
_____PRAYERS,
_____RAKAATS,
قُرْبَةً إِلَى اللَّهِ
QURBATAN ILAL LAH

2. TAKBIRATUL IHRAM



اللَّهُ أَكْبَرُ
ALLAHU AKBAR

3. QIYAM – SURATUL FATIHA



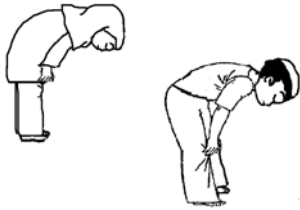
BISMILLAHIR RAHMANIR RAHEEN بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
ALHAMDULILLAH RABBIL A'ALAMEEN اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
AR RAHMAN NIR RAHIM الرَّحْمَنِ الرَّحِيمِ
MALIKI YAW MID DIN مَلِكِ يَوْمِ الدِّينِ
IYYA KA NA'BUDU WA IYYA KA NASTA'EEN اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِينُ
IHDI NAS SIRATAL MUSTAQEEM اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
SIRAATAL LADHINA AN A'MTA A'LAIHIM صِرَاطَ الَّذِينَ اَنْعَمْتَ عَلَيْهِمْ
GHAIRIL MAGHDUBI A'LAIHIM غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
WALADH DHAAAALLEEN وَالْضَّالِّينَ

4. QIYAM – SURATUL IKHLAS



BISMILLAHIR RAHMANIR RAHEEN بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
QUL HU WAL LAH HU AHAD قُلْ هُوَ اللَّهُ أَحَدٌ
ALLAH HUS SAMAD اللَّهُ الصَّمَدُ
LAM YA LID, WA LAM YU LAD لَمْ يَلِدْ وَ لَمْ يُولَدْ
WA LAM YA KUL LA HU KUFU WAN AHAD وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

5. RUKU'



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

SUBHANA RABBI YAL A'DHIMI WABI HAMDHI
ALLAHUMMA SALLI ALAA MUHAMMADIW
WA AALI MUHAMMED

6. QIYAM AFTER RUKU'



سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ سَامِي اللّٰهُ هُلِيْمَانْ هَامِيْدَاهْ

اللّٰهُ اَكْبَرُ

ALLAHU AKBAR

7. SAJDAH



سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ

SUB HANA RABBI YAL A'ALA WABI HAMDHI

ALLAH HUMMA SALLI ALAA MUHAMMADIW WA AALI MUHAMMAD

8. JULOOS



اللّٰهُ اَكْبَرُ

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ وَ اَتُوْبُ اِلَيْهِ

اللّٰهُ اَكْبَرُ

ALLAHU AKBAR
ASTAGH FIRUL LAAHA RABBI WA ATUBU ILAIHI
ALLAHU AKBAR

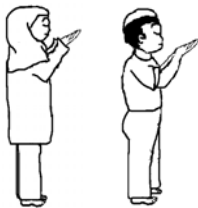
9. DHIKR FOR WHEN RISING FOR THE NEXT RAKAAT:

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

BEHAW LIL LAAHI WA QUW WATIHI AQUMU WA AQ UD

IN THE 2ND RAKAAT AFTER THE RECITATION IN QIYAM (QIRAAT) - SURA AL-FATIHA AND SURA AL-IKHLAS, AFTER THAT DO QUNOOT:

10. QUNOOT:



رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

وَّ فِي الْآخِرَةِ حَسَنَةً وَ قِنَاعَذَابَ النَّارِ

RABBANA AATINA FID DUNYA HASSANAH

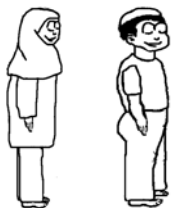
WA FIL AAKHIRATI HASSANATAW WAQINA ADHAABAN NAAR

RUKU, QIYAM, SAJDAH, JULOOS, SAJDAH, JULOOS - ALL JUST LIKE THE 1ST RAKAAT

WHILE STILL IN JULOOS:

- AT THE END OF THE 2ND RAKAAT RECITE TASHAHUD AND SALAAM IF IT IS A 2 RAKAAT SALAAT
- AT THE END OF THE 2ND RAKAAT RECITE ONLY TASHAHUD IF IT IS A 3 OR 4 RAKAAT SALAAT AND RISE FOR THE NEXT RAKAAT.

11. TASBIHAT-E-ARBA' 3 TIMES IN THE 3RD AND 4TH RAKAAT IN QIYAM:



SUBHANALLAHI وَالْحَمْدُ لِلَّهِ سُبْحَانَ اللَّهِ WAL HAMDU LILLAHI

وَلَا إِلَهَ إِلَّا اللَّهُ WALAA ILAHA ILLAL LAAHU

وَاللَّهُ أَكْبَرُ WAL LAAHU AKBAR

12. TASHAHUD



أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ

ASH HADU AL LA ILAHA ILLAL LAHU WAHDAHU LA SHARIKA LAH

WA ASH HADU ANNA MUHAMMADAN ABDUHU WA RASULUH

ALLA HUMMA SALLI A'LAA MUHAMMADIW WA AALI MUHAMMAD

13. SALAAM



اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

اَلسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

اَلسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

AS SALAAMU A'LAIKA AYYUHAN NABIYYU WA RAHMATULLAHI WA BARAKAATUHU

AS SALAAMU A'LAINA WA A'LA I'BAADIL LAAHIS SWALIHEEN

AS SALAAMU ALAIKUM WA RAHMATULLAHI WA BARAKAA TUH

LESSON 9-11: TA'QIBAT

TA'QIBAT = Dua's or Tasbih that you recite after Salaat.

It is highly recommended to glorify Allah by reciting the three short phrases on a rosary. The 3 phrases are:

"Allahu akbar" - 34 times;
"Al-hamdu lil lah" - 33 times; and
"Subhan Allah" - 33 times.

This Tasbih is known as "Tasbihuz Zahra", as our Holy Prophet (s.a.w.) taught it to his beloved daughter, Fatimah Zahra (a.s.)

There are many Dua's in the Ta'qibat. You should try to learn by heart at least those Dua's that are to be recited after daily prayers.

A SHORT DUA - FROM THE QUR'AN:

RABBANAGH FIR LANA - O' Our Lord! Forgive us,

WAR HAM NA - And have mercy upon us,

WA 'AFINA - And give us peace,

WA' FU ANNA - And forgive our sins

FID DUNYA WAL AKHIRA - In this world and the hereafter.

INNAKA ALA KULLI - You surely have power over

SHAY IN QADIR - Over everything.

NEVER BE TOO PROUD TO ASK FROM ALLAH

LESSON 9-11: TA'QIBAAT OF DHOHRAIN SALAAT

Dua after Salaatul Dhohr.

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْكَرِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ
وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ - اللَّهُمَّ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ،
وَلَا هَمًّا إِلَّا فَرَّجْتَهُ، وَلَا سُقْمًا إِلَّا شَفَيْتَهُ، وَلَا عَيْبًا إِلَّا
سَتَرْتَهُ، وَلَا رِزْقًا إِلَّا بَسَطْتَهُ، وَلَا خَوْفًا إِلَّا أَمَنْتَهُ، وَلَا
سُوءًا إِلَّا صَرَفْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا وَلِي فِيهَا
صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ، آمِينَ رَبِّ الْعَالَمِينَ

In the name of Allah, the Beneficent, the Merciful.

There is no god But Allah, the Mighty, the Forbearing: There is no god but Allah, the Lord of the Great Throne; Praise be to Allah, Lord of the worlds:

O' Allah I seek the causes of Your Mercy and the resolve to earn Your forgiveness and the gaining of every virtue and safety from every sin; O' Allah do not leave any of my sins un-forgiven nor any grief un-removed nor any sickness uncured; nor any fault unhidden nor any livelihood un-increased nor any fear unprotected; nor any evil un-repelled nor any wish - which You are pleased with and which is good for me – unanswered

O' most Merciful, Ameen, O' the Lord of the Worlds.

LESSON 9-11: TA'QIBAAT OF DHOHRAIN SALAAT

Dua after Asr Salaat:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ قَلْبٍ
لَّا يَخْشَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ صَلَوةٍ لَا تَرْفَعُ
وَمِنْ دُعَاءٍ لَا يُسْمَعُ، اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الْيُسْرَ بَعْدَ
الْعُسْرِ، وَالْفَرَجَ بَعْدَ الْكُرْبِ وَالرَّخَاءَ بَعْدَ الشَّدَّةِ –
اَللّٰهُمَّ مَا بَنَا مِنْ نِعْمَةٍ فَمِنْكَ،
لَا اِلهَ اِلَّا اَنْتَ، اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ-

In the name of Allah, the Beneficent, the Merciful.

O' Allah, I seek refuge in You from the soul which is not satisfied; the heart which does not fear; the knowledge which does not benefit; the prayer which does not rise; the Du'a which is not answered; O' Allah I ask You for ease after difficulty; for relief after grief; and comfort after distress; O' Allah we have no blessing but from You; there is no god but You; I seek Your forgiveness and turn to You.

زِيَارَة

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ

السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ الزَّهْرَاءِ

السَّلَامُ عَلَيْكَ يَا خَدِيجَةَ الْكُبْرَى

السَّلَامُ عَلَيْكَ يَا حَسَنَ الْمُجْتَبَى

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ

وَ عَلَى تِسْعَةِ الْمَعْسُومِينَ مِنْ ذُرِّيَّتِكَ

عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدٍ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ

وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيٍّ بْنِ مُوسَى وَ مُحَمَّدٍ بْنِ عَلِيٍّ

وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ

وَ الْحُجَّةِ بْنِ الْحَسَنِ عَجَّلَ اللَّهُ فَرَجَهُ

وَ سَهَّلَ اللَّهُ مَخْرَجَهُ وَ ظَهْرَهُ

وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

LESSON 12: PHILOSOPHY OF SALAAT:

The most important act of Ibadat (Worship) in Islam is Salaat (Prayer). It is an expression of total submission to Allah (S.W.T.) and a means of communication between the Creator and His servants.

Imam Ali ibn Abi Taalib (AS) has said about prayer:

"Know that every action you do will depend on you Salaat."

From this we know for a fact that if our Salaat is accepted then all other actions are also accepted and if our Salaat is rejected then so are our other deeds.

Salaat greatly affects the lives of those who perform it. It keeps the soul of a person free from idolatry and when carried out sincerely, it also helps to cure moral diseases such as infidelity, hypocrisy, pride, dishonesty etc.

- By praying at the specified times, a person learns to be both disciplined and punctual.
- It gives a purpose to the lives of people and has a stabilizing effect. In times of stress, Salaat provides a place of peace where a person can forget all worries and cares and rest his weary head on the doorstep of Allah (S.W.T.).
- The Holy Prophet (S) used to say to Bilal, who was the Mu'adhin of the Muslims, "Comfort me, O Bilal!" meaning that he should recite the Adhaan and call out for prayer.

Salaat is a source of piety and perfection. Through its performance a person can discover the hidden secrets of his soul and its amazing relationship with Allah (S.W.T.).

All those acts that surround it or are related to it also fall under its special influence. For this reason we shall look at the things connected to and performed within Salaat and study the philosophy behind each. This will help us better appreciate why we perform it in the manner we do.



THE SPIRIT OF SALAAT:

Salaat, through its words, movements, prostrations, bows and supplications, provides a person with a means of rebuilding his personality afresh.

Properly performed with understanding of the recitations and the philosophies involved, it is a spiritual journey of sorts - a Me'raj (Heavenly Ascension) for the Believer. On the other hand, prayer performed as a ritual and with no concentration is like a dead body without a spirit.

As we attempt to understand and focus on our Salaat, it may help to choose a place that is simple, quiet and private when praying to avoid any distractions.

Salaat is not a sport or a play that we can perform it as we wish in a hurried manner.

Discipline is of the utmost importance. Remember, if we wish to fully exploit this treasure trove, then we must be prepared to put some effort into our actions.

NOTE:

It is highly recommended that one should recite Tasbih of Hadhrat Fatema al-Zahra (a.s.) after the completion of every Salaat.



CARELESSNESS IN PRAYER:

Salaat as we have mentioned time and again is the central pivot of all worship in Islam. It must be prayed and there is no excuse for not performing it.

In fact, even if a person is too sick to pray standing up, it is recommended he sit and pray and if this is not possible, he should sleep with his right side facing Qiblah and perform his Salaat with his head and eyes. All this shows us how important Salaat to Allah (S.W.T.).

According to the Holy Prophet (S)

"Allah (S.W.T.) takes away all the blessings from a person who does not pray or is careless of his/her Salaat. S/he will die in a very bad state, be tortured in Barzakh and face extreme hardship during the Day of Judgement."

In another hadith he says:

" Whosoever takes his/her Salaat lightly, s/he will not be from my Ummah."

A Muslim must constantly try to improve the quality of his/her Salaat.

We should avoid praying Salaat when sleepy or tired and instead wait a little until our minds are fresh enough to concentrate full on what we are saying and doing. In conclusion let us ponder on the Salaat of our Ma'soomeen (AS) and how they used to prepare themselves for meeting their Lord.

Imam Ali (AS) would turn pale whilst performing Wudhu and used to say,

"It is time for me to give back the Divine trust to the Almighty (S.W.T.)"

LESSON 13: THE MUNAFIYAT OF SALAAT

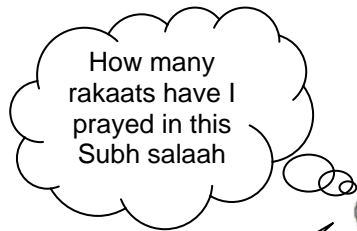
Munafiyat of Salaat are things that invalidate Salaat

There are **12 things** that can make your Salaat Batil (invalid). If any of these things happen, you will have to offer your prayers again.

Things That Invalidate Salaat

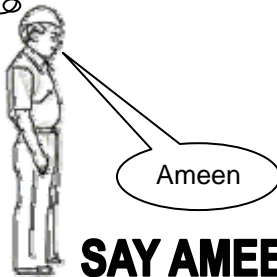
📖1135 – 1164

DOUBTS IN FIRST 2 RAKAATS OR FAJR OR MAGHRIB SALAAT



SPEAKING INTENTIONALLY

ADDING OR LEAVING OUT WAJIBE RUKN OF SALAAT



SAY AMEEN AFTER SURATUL HAMD



EATING OR DRINKING



LAUGHING

QWIPTC

MUQADDAMATUS SALAAT NOT FULFILLED



ACTIONS THAT SHOW U R NOT PRAYING



THINGS THAT MAKE WUDHU BATIL



TURNING AWAY FROM QIBLAH



CRYING FOR WORLDLY THINGS



FOLDING ARMS INTENTIONALLY

Some Munafiyat Explained

Anything That Makes Wudhu Batil

📖1136 – 1138

- It makes no difference whether it happened intentionally or by mistake.

Turning Away From The Qiblah

📖1140

- If it happened **intentionally** then the **Salaat is Batil** under all circumstances.
- If it happened **by mistake** and you **remember it after the time of Salaat** had ended, then there is **no Qadha**.

Speaking Intentionally

📖1141 – 1159

- This makes Salaat Batil if you intentionally utter even a single word consisting of a single letter.
- Clearing one's throat will not make Salaat Batil.
- If someone says Salaamun Alaykum then the person praying should reply with the same phrase use and say Salaamun Alaykum

Laughing Intentionally

📖1160

- Even if you feel like laughing but control yourself forcefully until your face turns red, you have to pray again.

That Which Can't Be Called Salaat

📖1161 – 1162

- Any act that changes the form of Salaat, regardless of whether it was done intentionally or by mistake.
- Moving the arms or even indicating something to someone with your hands will not harm the Salaat.



SALAAT SHOULD BE PERFORMED WITH PRESENCE OF MIND AND HEART

EXERCISE 13 - MUNAFIYAT OF SALAAT:

Remember to write down the Masail No. And always ask for help if you cannot find the answer!!

Sajida was praying Namaaz but her thoughts were about the job she had lost. Feeling depressed as she prayed she suddenly started to cry. Did this action invalidate her Namaaz? Explain your answer.

Masail No. _____

Just as Zahra was about to complete her Salaam, she remembered that although she had changed her clothes which had become najis when her daughter urinated on her, she had forgotten to make her legs Pak. Does she have to offer her Salaat again? Explain your answer.

Masail No. _____

LESSON 14: PRAYING WHEN TRAVELLING

It is a great sin (Gunahe Kabira) to make one's Wajib prayers Qadha. Even a dying person, who is conscious, has to offer Salaat in whichever way possible.

A person while on a journey, whether by aeroplane, automobile or train has to offer Wajib prayers if s/he thinks that before s/he reaches his/her destination it will become Qadha.

These Are The Steps To Follow

1st perform Wudhu; if this is not possible, do Tayammum instead.

- **Next** you have to find out the position of Qiblah with the help of a compass or by asking someone who may know.
- **Then** you should make your Niyyat and recite Takbiratul Ihram facing Qiblah.

You need not change the direction you are praying in afterwards if the automobile, train or aeroplane changes direction.

How To Pray When Travelling

- If you can, then pray in a standing position.
- If you cannot stand and pray, then sit down and pray.
- If this is not possible, then the Ruku, Sajdah and all other actions should be done with the movement of the eyelids.

REMEMBER

- The body and clothes for Salaat should be Tahir. If any of these become Najis while on a journey and if it is possible to change the clothes or make the body Tahir, it should be done.
- If it is not possible to change the clothes or to make the body Tahir, you should still pray, BUT Qadha of the prayer would have to be offered later.

WAJIB PRAYERS ARE SUCH AN IMPORTANT IBADAT THAT THEY CANNOT BE LEFT OUT UNDER ANY CIRCUMSTANCES.

FURTHER DETAILS AVAILABLE IN
'A CODE OF PRACTICE FOR MUSLIMS IN THE WEST'

EXERCISE 14 - PRAYING WHEN TRAVELLING:

You are travelling by aeroplane and you want to say your prayers. How will you do it? Explain your answer.

You are travelling and you want to say your prayers. Your clothes and body are najis [since you went to the toilet and there was no water]. There is no way of cleaning them and the time of prayers is becoming Qadha.

LESSON 15: SALAAT - PLACE OF PRAYER

7 CONDITIONS TO BE MET:

1. The place where prayers are offered must be Mubah (not Ghasbi).



2. The place of prayers should not be unstable, like heaps of sand on the beach



3. It is not allowed to pray in a place where the prayer cannot be completed properly, or where there is danger to one's life, for example, on a busy road during rush hour.



4. There should be enough space to stand properly and to perform Ruku and Sajdah properly.

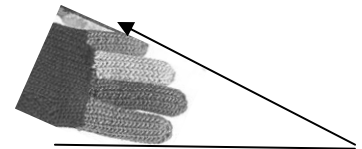


5. The place of Sajdah must be Tahir.

6. Women should stand behind men while praying.



7. The place where we place our forehead while in Sajdah should not be higher or lower than 4 **fingers** when compared to the place of our toes



LESSON 15: SALAAT - PLACE OF PRAYER

MASJID

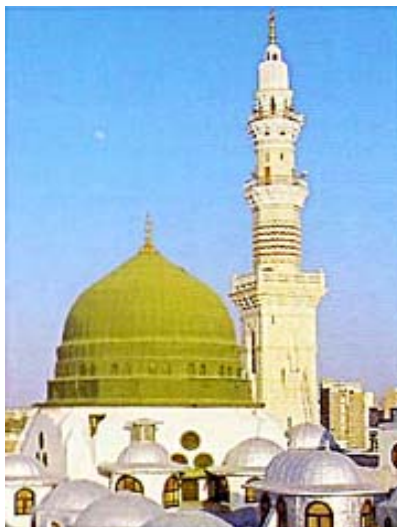
It is stressed that the Salaat should be performed in a Masjid (mosque). Masjids in order of preference are:

Masjidul-Haraam (around Ka'aba)



A prayer offered here is equal to **100,000 prayers** anywhere else.

Masjidun-Nabi (Madina)



A prayer offered here is equal to **10,000 prayers** anywhere else.

Masjidul-Kufa and Baitul-Muqaddas -



MASJID-E-KUFA

AND



BAITUL MUQADDAS

A prayer offered here is equal to **1,000 prayers** elsewhere.

**FOR, WOMEN, IT IS BETTER TO PRAY WHERE THEY ARE PROTECTED
BEST FROM NA MAHRAM – WHETHER THAT PLACE IS THEIR HOME OR
THE MOSQUE THEY SHOULD DECIDE**

Our Holy Prophet (S) has said that: “**A Masjid will complain before Allah if it is neglected and nobody comes to pray there.**”

EXERCISE 15: PLACE OF PRAYER

Remember to write down the Masail Numbers:

Hassan went to his friend's house for a sleepover. In the morning he did not offer Fajr Salaat as he had forgotten to ask his friend's permission before going to sleep. Was this the right decision to make? Why?

Masail No. _____ **Yes** ☐ **No** ☐

Because _____

Husain's baby sister made the carpet in the Salaat Room Najis when her nappy leaked. By the time Husain went in to offer his Maghribain Salaat, the carpet had dried. So he placed his Mohr on the dried Najis area and prayed. Is his Salaat valid? Why?

Masail No. _____ **Yes** ☐ **No** ☐

Because _____

LESSON 16: SALAAT - CLOTHES OF PRAYER

There are certain rules laid down concerning the clothes when saying prayers. Clothes must:



Be Tahir and Mubah



NOT Be part of a dead animal

For men only: They **should not wear** anything made of:



Gold - pure or mixed.

OR



wear pure silk

EXERCISE 16 - CLOTHES OF PRAYER

Remember to write down your Masail Numbers

Your friend Abbas has come to visit you for the first time. It is time for prayers and he starts praying in one corner of your sitting room. He prays with his tie and chain, which are made of silk and gold. Is his Salaat Batil? Give three reasons.

Masail No. _____

1. _____
2. _____
3. _____

What would have happened if in the above example, the person visiting your house was your cousin Sabira (also wearing the gold chain, school silk tie?) Would her Salaat be Batil? Why?

Masail No. _____

Explain: The difference between Najis and Dirty: AND

The difference between Tahir and Clean:

LESSON17: SALAAT - TIMES OF PRAYER

The Time of Prayer for the Daily Prayers

The following is explained better by using the timings of Salaat, sunrise and sunset for the 12th of November:

An Example: Timings for 12th Nov are:

Fajr	Sunrise	Dhohr	Sunset	Maghrib
5:52 a.m.	7:15 a.m.	11:51 a.m.	4:17 p.m.	4:27 p.m.

- Subh** (Fajr Prayers)
Beginning from Subhe Sadiq and ending at sunrise.
On 12th Nov Subhe Sadiq is at 5:52 a.m.
Sunrise is at 7:15 a.m. that is when Salaat becomes Qadha.
- Dhohr** (Midday Prayer)
Beginning from exact noon and ending when four Rakaats time remain to sunset.
On 12th Nov Dhohr Salaat time starts at 11:51 a.m. (which is the exact noon for this date) and ends at 4:13 p.m.
** exact noon is the beginning time for Dhohr Salaat
- Asr** (Afternoon Prayer)
Beginning after completing of four Rakaats time from exact noon and ending at sunset.
On 12th Nov Asr Salaat time starts at 11:55 noon and ends at 4:17 p.m.
- Maghrib** (Evening Prayer)
Beginning after sunset, ending when four Rakaats time remains to exact midnight.
On 12th Nov Maghrib time starts at 4:27 p.m. and ends at 11:48 p.m.
- Eisha** (Night Prayer)
Beginning after the completion of 3 Rakaats time from sunset and ending at exact midnight – 11:51pm. **Exact midnight is 12 hours after exact noon.**
On 12th Nov Eisha time begins at 4:30 p.m. and ends at midnight which on this day is 11:51 p.m.



EXERCISE 17: TIMES OF PRAYER

Hassan began offering his Maghrib Salaat when he was sure the time for Salaat had set in. In the middle of his Salaat he began to doubt whether the time had set in or not. Is his Salaat valid? Why?

Masail No. _____ Yes ☐ No ☐

Because _____

Naznin began offering her Dhohr Salaat when she was sure that the time for Salaat had set in. In the middle of her Salaat she realised that Salaat time had actually set in just then. Is her Salaat void? Why?

Masail No. _____ Yes ☐ No ☐

Because _____

LESSON 18: SAUM - SIGNIFICANCE OF FASTING

The Month of Ramadhan is the holiest month in the Islamic calendar and begins with all its social, moral and spiritual blessing. The following quotation from a Du'a points out some of these blessings:

"O Allah this is the month of Ramadhan in which You sent the Qur'an as a guide for people and as a clear sign to differentiate between right and wrong; and it is the month of fasting, month of prayers, month of returning to You (Tawbah) and month of repentance; it is the month of forgiveness and mercy....; the month in which is the 'Night of Qadr' which is better than a thousand months....; O Allah, bless Mohammed and his progeny.... and keep me free for Your worship and for reciting the Book."

It appears from the above sentences that amongst the blessings of this month are Qur'an, the 'Night of Qadr', the repentance from sins and mutual understanding and forgiveness.

According to Islamic belief, every action, whether good or bad, carries more weight in this month. Thus, charity is a virtue at all times, but is more virtuous in this month; and injustice is an evil at all times, but is more evil in this month. Reciting the Qur'an is a commendable deed the whole year round, but during the month of Ramadhan it assumes a far greater significance.

And as the month of Ramadhan entered, Imam Zainul Abideen (A) would pray:

"O Allah, help us fast in this month, by preventing our limbs from doing anything that displeases You, and by engaging them in acts which gain your pleasure.....so that we may not lend our ears to things futile and our eyes may not see that which leads to forgetting You. Our hands may not commit that You have prohibited, and our feet may not advance towards the forbidden....." (Saheefa-e-Kamilah)

Our Holy Prophet (S) told Jabir bin Abdillah:

"O Jabir, this is holy Ramadhan, whoever fasts in it during the day, and stands to remember Allah during the night, controls his hunger and speech, he shall be forgiven his sins the way the holy month passes".

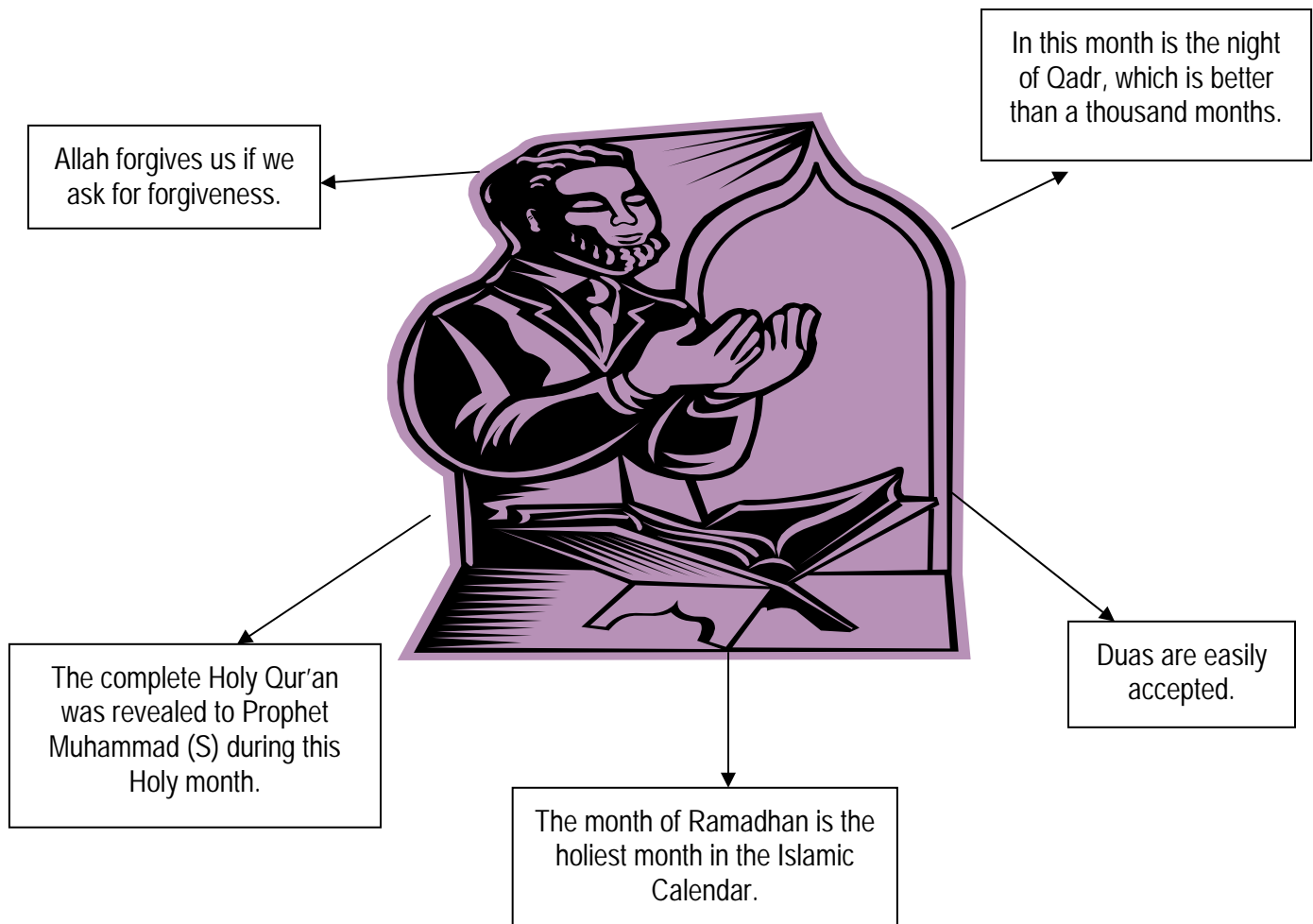
Jabir said:

"O Messenger of Allah, what a beautiful advice this is!"

The Holy Prophet (S) answered:

"And how important the conditions!" (Furoo' Al-Kafi Vol.4)

LESSON18: THE IMPORTANCE OF FASTING:



Reasons For Fasting

1. Fasting is Wajib
2. It helps us to strengthen our will power against those things that are Haraam.
3. Brings about Unity amongst us and those living near us.
4. As we feel hungry we begin to realise how the people who are poor and cannot afford food suffer daily in their lives and as a result of our fasting we may feel that we should do something for them.

The Holy Prophet (S) has advised that we should eat enough to kill the hunger and not more

LESSON 19: SAUM - THE DIFFERENT FASTS AND THEIR CONDITIONS

Wajib Fasts

1. Fast during the month of Ramadhan. 📖 1559
2. Qadha fast for the month of Ramadhan. 📖 1572
3. Fast becoming wajib on account of Kaffara. 📖 1667
4. When a father dies, it is wajib on the eldest son to fast his Qadha fasts. 📖 1721
5. Fast broken or left out intentionally. 📖 1667

Fasting is Mustahab on all the days of the year except on those days on which it is Haraam to observe fast. Some are mentioned below.

Haraam Fasts

1. Eid-ul-Fitr. 📖 1748
2. Eid-ul-Hajj. 📖 1748
3. A fast kept despite illness.

Makruh Fast 📖 1756

It is Makruh to fast on the 10th of Muharram (Ashura Day).

Sunnat Fasts 📖 1757

1. On all days of Rajab and Sha'ban or on as many as is possible to fast, even if it is only one day.
2. The 18th of Zilhajj - Eid-e-Ghadir.
3. The 24th of Zilhajj - Eid-e-Mubahila.
4. The 27th of Rajab – Me'raj.

Conditions of Fasting

1. Sanity.
2. Islam: Should be a Muslim and follow Islamic laws.
3. Not being in danger of illness by fasting.
4. Not being a traveller.

Saum is an act of worship; its main aim is to stay away from forbidden things so as to earn "the pleasure of Allah by obeying Him."

The most important thing is the **Niyyat** (Intention). There is no need to utter it. However one must have in mind why one is fasting; that is one must have in mind: "Qurbatan Ilallah"; for the pleasure of Allah. 📖 1559

Fasting begins with the setting in of the time for Subh prayers. This time is called SUBHE SADIQ or FAJR. Fasting ends at MAGHRIB which occurs a few minutes after sunset.

LESSON 20: SAUM - THINGS THAT MAKE FAST BATIL OR ARE MAKRUH

Things That Invalidate (Batil) the Fast If Done On Purpose 📖 1581

1. Eating and drinking.
2. Saying false things about Allah, Prophet (S) or the successors of the Holy Prophet (S).
3. Making dust reach one's throat.

Things that are Makruh when Fasting 📖 1666

1. Tooth extraction or any other action which will cause you to bleed.
2. A wet tooth brush for brushing.
3. Putting water or using any kind of mouthwash unnecessarily.

The above 3 things do not break your fast if you do them but it is better if you do not do them.

PEOPLE EXEMPTED FROM FASTING

They are of 2 categories:

- ❖ Those who will not fast and have no Qadha to give;
- ❖ Those will give Qadha later, when the holy month of Ramadhan is over.

KAFFARA

It is a great sin to eat or drink during the days of Holy Ramadhan, or deliberately commit acts which break the fast without a justifiable reason.

Anyone who leaves out a fast purposely has to give Qadha as well as **Kaffara**.
📖 1667

The Kaffara for each fast is:

either: (i) to free a slave.

or : (ii) to fast for 60 days.

or : (iii) to feed 60 poor to their fill or give 1 mudd* to each poor person i.e.

$\frac{3}{4}$ kg of foodstuff to each of them. 📖 1669

* 1 mudd is equal to $\frac{3}{4}$ kg foodstuff like wheat, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time. 📖 1670

If a person breaks his fast by a Haraam acts like:

- (i) drinking alcohol, etc; OR 📖 1674
- (ii) Attributing lies to Allah, His Prophet (S) and Masoomeen (A); 📖 1675

s/he will have to give **ALL** 3 Kaffara together.

LESSON 21: SAUM - FASTING WHEN TRAVELLING

1. Your fast will be broken once you cross the boundary of your hometown.
2. At any place where you pray Qasr, you will not fast. If you have travelled to a place where your stay will be less than 10 days, you will pray Qasr for the prayers of 4 Rakaats, and you will not fast. You will give Qadha later.
3. The people whose job is that of travelling, e.g. pilot, crew, drivers, etc or one who undertakes a journey for a sinful purpose, must fast even while they are travelling, and their prayer will not be Qasr, either.
4. If you travel from the place where you live AFTER the time of DHOHR, you will complete the fast. However, if you travel BEFORE the time of DHOHR,
5. If a person does not know that a traveller cannot fast and finds out during the fast, his/her fast becomes Batil; however, if s/he does not find out about it until sunset, his/her fast is valid.

EXERCISES 18 – 21: SAUM: VARIOUS MASAILS OF FASTING:

Study the following cases and write down the answers. Also include the Masail number from the Risala. The answers must be as detailed as possible.

Lugman lives with his wife **Raihana**, his mother **Sakina** and his two children **Aamina** and **Hassan**

Lugman

His job involves him travelling at least 3 times a week. He does not fast during the whole month of Ramadhan.

- a) Is he considered a musafir [traveller] for the purpose of travelling?
- b) If he is not, does he have to keep Qadha or pay Kaffarra.

Aamina

She is 11 years old. She cannot revise very well when she fasts and since she has her 11+ exams on 7th Ramadhan, she does not start fasting until the 8th Ramadhan.

- a) Is this a valid reason for not fasting?
- b) Can she pay Qadha or does she have to pay Kafarra.

Hassan

He is 16 years old and he had to miss a few fasts because he had the flu. He wanted to start repaying his fasts as soon as he could, so he fasted on Eid Day.

- a) Is his fast valid?
- b) Which other days in the year would it be Haraam to fast?

Thinking that it was not yet Fajr time, Sajida had a glass of milk. She later found out that Fajr time had already set in when she had her milk. Will she give Kaffara or Qadha fast?

Will an unbeliever who has just become a Muslim have to fast all those fasts that he did not fast during the time when he was an unbeliever?

LESSON 22-25: CONTEMPORARY ISSUES

Question: How can we say our obligatory prayers in an aircraft, especially if we do not know the direction of the Qiblah taking into consideration the instability of the floor [because the plane is in motion]?

Answer: As for the Qiblah, it is possible to identify its direction by asking the captain or the airhostesses because their answers usually carry validity and are a source of assurance. One should therefore act accordingly.

Question: How should we say our Salaat in trains? Is it necessary to do prostration (Sajdah) on something or is it not necessary, in that would bending of the neck be sufficient?

Answer: It is obligatory to say Salaat in the usual way where possible. So, one should face the Qiblah in all stages of the Salaat; if not, at least while saying the opening Takbir. Otherwise the condition of facing the Qiblah will be dropped. Similarly, if it is possible to do the bowing (Ruku') and prostration (Sajdah) normally (e.g., in the aisle of the bus or the train), those parts of Salaat should be done normally. But if it is not possible, then one should try to bow normally for Ruku' and Sajdah [for example, from a sitting position on the seat or the berth of the train]. For Sajdah, one has to put the forehead on an item on which Sajdah is valid, even if by lifting that item to the forehead. If bowing normally is not possible, one should just indicate by bending the neck [halfway for Ruku and fully for Sajdah]

Question: What is the ruling for a person who travels after noon (Dhohr) during the month of Ramadan while fasting?

Answer: [He should complete his fast] and there is no Qadha on him

Question: Can I dip my head in water, taking precautions, in the process, not to let water find its way to my stomach?

Answer: Yes, you can do that, albeit it is absolutely Makruh

Question: While observing fast, can I rinse my mouth with water without swallowing it?

Answer: Yes, you can do that. If, however, the intention of rinsing was to seek cooling off and the water found its way to your stomach, you should make up for that day (Qadha). Yet, if you swallowed the water unknowingly, you don't have to do Qadha

Question: I did not know whether it will be the start of Ramadhan, and I intend to fast tomorrow. How would this day be treated?

Answer: You make your Niyyat as though this day was of Sha'ban. If, however, during the day it was announced that it was the first day of Ramadhan, you rectify the Niyyat and your fast shall be in order; i.e. there shall be no need for you to fast instead

Question: Would use of a nozzle spray that facilitates breathing invalidate the fast?

Answer: If the spray that comes out of the nozzle enters the respiratory tract and not the passage of food and drink, it does not invalidate fast

Question: I have heard it from my friends that in a non-obligatory fast, fast can be broken before time, if someone else invites him for meal before the iftar time. I am not sure, if it is right or not?

Answer: If fast is non-obligatory (Mustahab) and someone invites you, it is Mustahab to accept the invitation and break the fast

Question: Does phlegm, which is developed in the throat, invalidate fast?

Answer: It is preferable for the fasting person not to swallow phlegm that has reached the mouth, although it is permissible for him to swallow it. Similarly, it is permissible for him to swallow the saliva that has gathered in the mouth, even in large quantities

Question: What is your ruling on washing the teeth with brush and toothpaste?

Answer: Washing the teeth with brush and toothpaste does not invalidate the fast as long as the person does not swallow the saliva that has mixed with the toothpaste. However, the lingering flavour or taste of the paste that mixes with the saliva does not affect the fasting

Question: Some allergy sufferers use an apparatus which we call an inhalator to assist them in easy breathing. After its placement in the mouth and pressing it, this apparatus emits what is like pressurized gas. Can this apparatus be used at the time of fasting?

Answer: Yes. One who uses this (apparatus) remains on his fast and his fast is valid

Question: Is the ink that had dried [on our hands, for example] a barrier to perform Wudhu or Ghusl?

Answer: If it does not form a mass that would prevent water from reaching the skin, the Wudhu and Ghusls is valid. However, if one has doubt whether it forms a mass or not, it must be removed.

Question: Is cream a barrier to water reaching the skin, and if so should it be removed prior to Wudhu and Ghusls?

Answer: Apparently the effect left on the skin after it is applied is nothing but just moisture, and so it does not constitute a barrier to water reaching the skin.

Question: Some women let their nails grow longer than necessary for beauty. Sometimes a nail breaks up, requiring a cover that must be placed over the broken nail. Knowing that such a cover prevents water from reaching the nail in Wudhu and Ghusls, is it permissible to use it? How should Wudhu and Ghusls be performed with that cover?

Answer: Wudhu and Ghusls with such a cover over the nail is not valid; therefore, it is necessary to remove it for ablutions. And the purpose mentioned above for the cover is not justifiable.

FIQH SYLLABUS - CLASS 8A

LESSON TOPIC

LESSON 1:	INTRODUCTION TO SALAAT-UL-JAMAAT
LESSON 2-3:	SALAAT-UL-JAMAAT – CONGREGATIONAL PRAYER
LESSON 4-5:	HOW TO JOIN SALAAT-UL-JAMAAT
LESSON 6:	SALAAT – E – AYAAT
LESSON 7-8:	METHOD OF RECITING SALAAT – E – AYAAT
LESSON 9-10:	SALAAT – E – QASR
LESSON 11-12:	SALAAT – E – QASR – WORKED EXAMPLES
LESSON 13-14:	SIFAATE SUBUTIYA
LESSON 15-16: -	SIFAATE SALBIYYAH
LESSON 17: -	TOILET ETIQUETTE
LESSON 18: -	ISLAMIC TERMINOLOGY
LESSON 19: -	REVISION
LESSON 20-21:	AMRBIL MA’ROOF AND NAHI ANIL MUNKAR
LESSON 22:	TAWALLA
LESSON 23:	TABARRA
LESSON 24-25:	CONTEMPORARY ISSUES

LESSON 1: INTRODUCTION TO SALAAT-UL-JAMAAT

Definition: Salaat-ul-Jamaat means prayers that are offered in gathering (i.e. more than two people).

Benefits

Praying in congregation provides us with rewards both in this world and the hereafter; some of which are listed and illustrated below:

Love & Co-operation



Unity & Prestige of Islam

Discipline / Islamic Equality

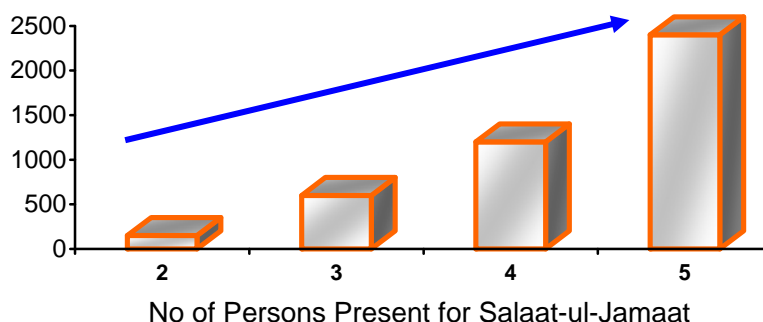


Unlimited Reward

Allah has put a very big reward for Salaat-ul-Jamaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Salaat-ul-Jamaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

Rewards

Reward doubles after the 4th person joins the salaah



After the 11th person joins, only Allah knows the reward we get

LESSON 2-3: SALAAT-UL-JAMAAT – CONGREGATIONAL PRAYER

Importance of Salaat-ul-Jamaat

The following are a few examples of the importance of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 262)

1. 25 times better than the prayers offered alone. 📖 1409
2. It is not permissible to absent oneself from nor abandon congregational prayers intentionally. 📖 1410
3. When Salaat-ul-Jamaat is being offered, it is Mustahab for a person who has already offered his prayers alone, to repeat the prayers in congregation. 📖 1412

Conditions of Salaat-ul-Jamaat

The following are a few examples of the conditions of offering the congregational prayers. For a full listing of please refer to 'Islamic Laws' (page 263 - 275).



- 📖 1416 – As a precaution, Mustahab prayers cannot be offered in congregation in any situation except:
 - Istisqa prayers (invoked for rain); or
 - Prayers which were obligatory during the presence of Ma'soom Imam (A.S) but became Mustahab during his occultation like Eid ul Fitr and Eid ul Azha
- 📖 1462 – The Imam of the congregation prayers should be: Baligh, adil, of legitimate birth, Sane and be able to recite the Salaat correctly



Mustahab Acts

1. Learned and pious persons occupy the first row. 📖 1491
2. Rows of the congregation are properly arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder. 📖 1492

LESSON 4-5: HOW TO JOIN SALAAT-UL-JAMAAT

Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 st Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 nd Rakaat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat (Qiyam):	Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyyat to furada.				
If you do not know which Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyyat and Takbiratul Ehram and then go into:			<input checked="" type="checkbox"/>	During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakaat when Imam completes Salam.	
Extra note:		Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakaat.			

EXERCISE 1- 5: SALAAT-UL-JAMAAT

1. You join in Qiyam when the Jamaat is in the 3rd Rakaat. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Suratul Hamd. What should you do in this situation?

2. You join when the Imam is in Ruku' and are not sure whether you reached the Ruku' of the Imam or not. What should you do in this situation?

3. With road construction going on, Fatema decided to offer her salaah before leaving for the mosque, as she knew that she might not arrive in time for Salaat-e-Jamaat. However, when she arrived at Stanmore, the program had been delayed due to the absence of Mukhi Saheb and Salaat-e-Jamaat was about to start. What will she do?

4. You arrive at the mosque when the Imam is reciting the last Tashahud and you wish to earn the Thawaab of Salaat-e-Jamaat. What can you do?

5. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Dhohr and Maghrib. Put 'Q' or 'L' for your answer:

	DHOHR	MAGHRIB
a) Suratul Hamd		
b) Bismillahir-Rahmanir-Rahim		
c) Qunoot		
d) Tasbihaat-e-Arba'		
e) Dhikr of Ruku'		
f) Dhikr of Sajdah		
g) Tashahud & Salaam		

LESSON 6: SALAAT – E – AYAAT

Salaat-e-Ayaat is WAJIB when any of the following occur 📖 1500

Solar (Sun) Eclipse



Lunar (Moon) Eclipse



Earthquake



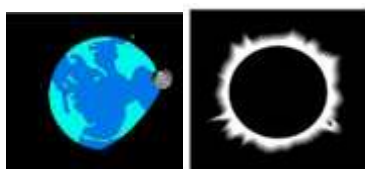
Natural Disaster



The offering of Salaat-e-Ayaat becomes Wajib only on the people who live in the town where a natural disaster occurs. 📖 1503

It is NOT Wajib for people who live in nearby towns.

Timing Of Salaat-e-Ayaat 📖 1504, 1505, 1507 & 1508



PRAYED ANYTIME FROM THE BEGINNING OF THE ECLIPSE TILL IT CLEARS COMPLETELY

DID NOT PRAY

SHOULD BE PRAYED WITH QADHA NIYYAT IF TOTAL ECLIPSE

DID NOT PRAY

NOT WAJIB TO PRAY IF PARTIAL ECLIPSE

This relates to those NOT KNOWING that there was an eclipse until after the event

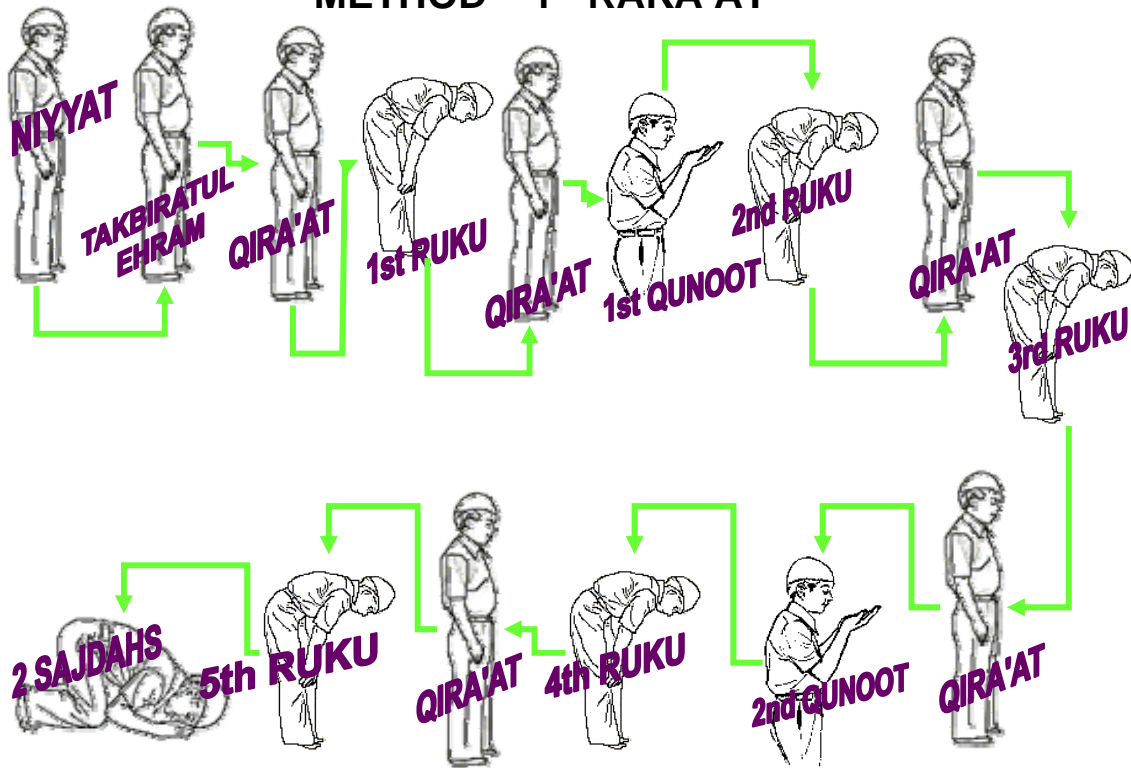


PRAYED AS SOON AS THE DISASTER IS OVER

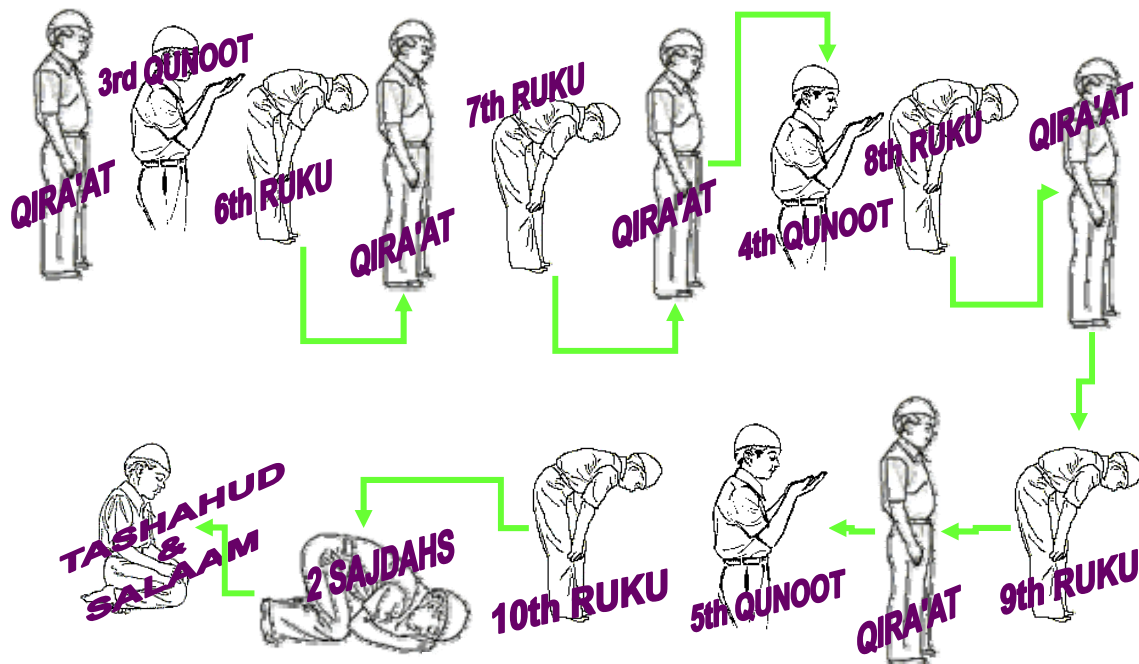
LESSON 7-8: METHOD OF RECITING SALAAT – E – AYAAT

1516 – 1524

METHOD – 1st RAKA'AT



METHOD – 2nd RAKA'AT



TOTAL:	No. OF RAKAAT - 2 (Wajib)
	No. OF RUKU - 10 (Wajib)
	No. OF QUNOOT - 5 (Mustahab)

EXERCISE 6-8 - SALAAT – E – AYAAT

Anwer had just arrived from school. He had to offer his DHohr and Asr Salaat, as well as Salaat-e-Ayaat but there wasn't enough time to offer all of them. What will he offer first?

There wasn't enough time after reciting the first Rakaat of Salaat-e-Ayaat, so Qawsar recited in the second Rakaat, after Surah Al Hamd, Surah Ikhlas in five parts. Is this right?

Murtaza was offering his daily prayers on time, when he realised that by the time he finished his prayers; time for Salaat-e-Ayaat would have finished. What will he do?

Mehdi's friends at school were talking about a moon eclipse that had happened at night, but Mehdi had not heard of it from his mum nor seen any news on it and so he put it down to his friends once again trying to pull a prank on him. But when he got home, his mum did confirm that there had been a moon eclipse in the early hours of the morning but it was not a total eclipse. Will Mehdi offer Salaat-e-Ayaat? Why?

LESSON 9-10: SALAAT – E – QASR

A traveller has to reduce the Rakaats in Zuhr, Asr and Isha prayers, that is, he should perform two Rak'ats instead of four, subject to the seven conditions mentioned below.

7 Conditions To Be Fulfilled For Salaat-E-Qasr To Apply

1. TOTAL Travelling Distance covered is 28 miles or more
2. Town/City Boundary – HADDE TARAKH-KHUS - The traveller should be out of the boundary of the town or city.
3. Niyyat - Before starting the journey, there must be a firm intention (Niyyat) of travelling 28 miles or more.
4. Purpose of Journey - The journey should not be for a Haraam purpose.
5. Length of Stay - The intention (Niyyat) to stay must be for less than 10 days.
6. Destination - The destination should not be to a place which the traveller has made his/her hometown – WATAN.
7. Journey Frequency - The travelling is NOT the normal journey which a person does on account of work.

How The 17 Rakaats Are Reduced

PRAYER	RAKAATS RECITED DAILY	RAKAATS RECITED BY TRAVELLER
Fajr	2	2
Zuhr	4	2
Asr	4	2
Maghrib	3	3
Isha	4	2
Total	17	11

It is recommended that a traveller should say thirty (30) times after every prayer:

"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".

To recite dua after - Dhohr, Asr and Isha Salaat is highly recommended; and to recite the above sixty (60) times rather than thirty (30) after these three prayers.

LESSON 11-12: SALAAT – E – QASR – WORKED EXAMPLES

London

Below is a map of the City of London. The M25 is London's boundary i.e. **HADDE TARAKHUS**.



Examples of towns or major airports outside M25:

Gatwick Airport
Stansted Airport
Luton
Stevenage

Now, let's apply these rules to everyday life by studying the lives of different people leaving in London.

Case 1 - Zahra

She lives in Harrow but is currently studying law at the University of Luton. She stays at University as this saves her commuting everyday but comes home during the weekend and holidays.

Town/City Boundary	She is outside the city of London. She travels 16 miles one way from M25.
Niyyat	She has made a niyyat to go to University of Luton
Purpose of Journey	She is going to study – Halaal
Length of Stay	She is to stay there for 4 years to finish her course
Destination – WATAN	University will be her temporary home
Journey Frequency	As and when required
Decision	She will pray full Salaat
Reason	She is going to stay there for 4 years

Case 2 – Jawad

He and his friends have come to Manchester to attend a majlis at their friend's place

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25 i.e. boundary of London
Niyyat	To attend majlis at friend's place
Purpose of Journey	HALAAL – Parents aware of journey and journey is to listen to majlis
Length of Stay	1 day
Destination – WATAN	Not their home
Journey Frequency	Once for that day
Decision	They will pray Qasr Salaat
Reason	Their journey is for a Halaal purpose

Case 3 - Haider

He has just moved with his family to Birmingham from London. He moved because both his sons are studying at the University in Birmingham. He, however comes to work here in London.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25
Niyyat	He has made niyyat to make homes in both cities
Purpose of Journey	Moved so that he can accommodate his sons – HALAAL
Length of Stay	<u>Indefinite</u>
Destination – WATAN	He has made both cities his home
Journey Frequency	Everyday
Decision	He will pray full Salaat
Reason	He has made both towns his home town and will also be staying in Birmingham indefinitely.

Case 4 - Amena

She is a police woman and will be attending a training course at a Police Station in Stevenage.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside London
Niyyat	Amena knows that she will travel to Stevenage that day
Purpose of Journey	To attend a course– HALAAL
Length of Stay	She is going there for the day
Destination – WATAN	Destination is not her home town as Amena will commute to work everyday
Journey Frequency	One off
Decision	She will pray Qasr Salaat
Reason	This is a one off visit to Stevenage

EXERCISE 9-12 : SALAAT – E – QASR

A new amusement park together with a hotel had opened up outside the city of London, where Ali and Muhammad lived. Their parents decided to go there during the half term holiday for a few days. In their excitement, they were not sure if they had travelled more than 28 miles. What should they do?

Captain Hussein is a pilot and therefore tends to travel different parts of the world. How should he offer his salaah when in different parts of the world?

Muhammad and his non-Muslim school friends went to Paris for a week and as a dare on the first night he drank a glass of beer. As he was feeling guilty for having done something Haraam, he offered his Namaaz in full. Was this a correct decision?

Sajida and her family moved to Peterborough for good from London. By chance, they had to come to London for her cousin's wedding. How will they offer their prayers in London?

LESSON 13-14: SIFAATE SUBUTIYA

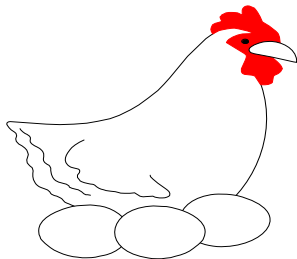
SIFAATE SUBUTIYA = The positive attributes which are befitting Allah.

Some of the Positive Attributes of Allah

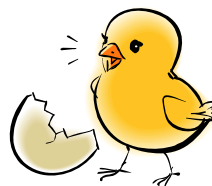
QADEEM = Allah is Eternal. He has neither a beginning nor an end.

Unlike us, there was a time we weren't there, then we were born and one day we will die.

E.g. Egg – Chicken - Hen



It wasn't there



It was born



It will die

Allah has no beginning because there has never been a time when He was not there, so He wasn't born and He has no end because there will never be a time when He will not be there.

QAADIR = Allah is Omnipotent. He has power over everything, and everyone

E.g. If we are afraid of something or someone, we should pray to Allah for help and not turn to Super heroes like Superman or Superwoman who aren't real.



Allah made everything and has power over everything and everyone.

There is no one and nothing stronger than Him, He is the strongest.

That is why we should only ask Allah for help because only He can really help us.

AALIM = Allah is Omniscient i.e. He knows everything.

Nothing can be kept a secret from Allah.

He knows what you shout, what you whisper, even what you think and do not say out loud.

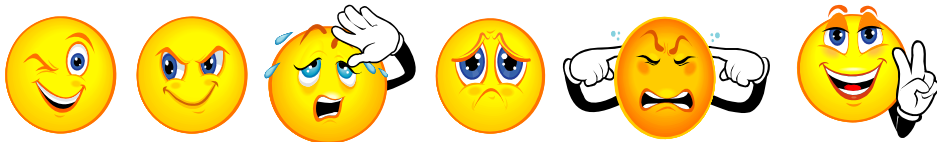
He knows when you are good and when you are bad.

He knows if you are telling the truth and when you are lying.

He knows when you are happy and when you are sad.

He knows when you need help and He helps you.

He knows everything.



HAI = Allah is Alive and will remain alive forever.

**Without Allah, nothing can survive in this world.
Allah looks after everything and everyone.
He makes sure everything works properly.
When we die, we will return to Allah**


MUREED = Allah has His own discretion in all affairs. He does not do anything under compulsion.

**Allah made everything and everything belongs to Him.
He can do whatever He likes without having to ask anyone.**


E.g. if a toy belongs to a child, s/he does not need to ask anyone's permission to play with it. But, if it belongs to someone else, then s/he has to get permission.

Allah made everything. So, He does whatever He wants..

MUDRIK = Allah sees and hears everything although He has neither eyes nor ears.



Allah has no eyes or ears



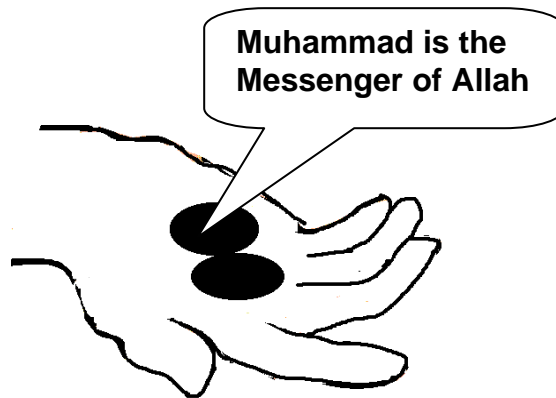
HOWEVER,

There is nowhere that you can hide where Allah cannot see you.

There is nothing that you can say which Allah cannot hear, even if you whisper it ever so softly.

MUTAKALLIM = Allah is the Master of the word.

He can create speech in anything as He did in with the pebbles, when the people asked Prophet Muhammad (s.a.w.) to prove that he was a Prophet. .



SADIQ = Allah is truthful.

**Allah never lies
AND
He always keeps His Promises**

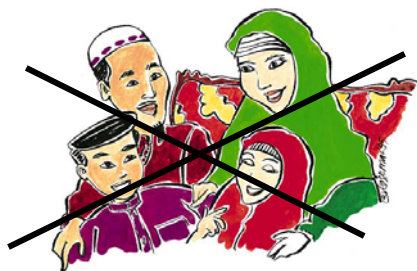
LESSON 15-16: SIFAATE SALBIYYAH

SIFAATE SABIYYAH = the negative attributes that cannot be found in Allah.

Some of the Negative Attributes of Allah

SHAREEK = colleague or partner.

Allah has neither a colleague nor a partner.
We recite in Suratul Ikhlas that there is only One God
He is totally independent
He has no parents or children
A person who believes that Allah has a partner is called a Mushrik



MURAKKAB = Compound or Mixed

Allah is not made of anything.
He cannot be divided even in the imagination.

MAKAAN = Place

Allah is not at a fixed place.

He has no BODY.

He is EVERYWHERE.



HULOOL = Entering

Nothing can enter Allah nor does He enter anything or anybody.
E.g. It is wrong, what the Christians believe about Jesus

MAHALE HAWADIS = Subject to change

**Allah never changes
He is everywhere
He has no BODY
He has no need to change.
He is Perfect
being reborn in God's spirit.**

MAR-I = Visible

**Allah is not visible.
He has not been seen NOR
will He ever be seen because He has no BODY.**

IHTIYAJ = dependence or need

**Allah does not depend on anybody
He does not need anything
We recite in Suratul Ikhlas that there is only One
God AND
He is totally INDEPENDENT – (SAMAD)**

SIFATE ZAID = Added qualification

**The attributes of Allah are not separate from His Being.
E.g. When we say that Allah is Aalim, it does not mean that
His knowledge is separate from His Existence.
There has never been a time when Allah had less
knowledge.**

EXERCISE 13-16 - SIFAATE SUBUTTIYA AND SIFAATE SALBIYYAH

Match the meanings with the appropriate attribute

1	Qadeem		A	Allah is not at a fixed place, as He has no BODY. He is everywhere
2	Qaadir		B	Nothing can enter Allah nor does he enter anything or anybody
3	Aalim		C	Allah does not depend on anybody nor does he need anything.
4	Hai		D	Allah has neither a colleague nor a partner.
5	Mureed		E	He has not been seen nor will He ever be seen, because he has no BODY.
6	Mudrik		F	The attributes of Allah are not separate from His Being.
7	Mutakallim		G	This means Subject to change. Allah cannot change.
8	Sadiq		H	Allah is not made of anything. He cannot be divided even in the imagination.
9	Shareek		I	He has power over everything, and every affair
10	Murakkab		J	He knows everything. Nothing remains a secret from Him.
11	Makaan		K	He has neither a beginning nor an end.
12	Hulool		L	This means that Allah is true in His word and promises.
13	Mahale Hawadis		M	It means that Allah is the Master of the word, i.e. He can create speech in anything
14	Mar-I		N	It means that Allah is Alive and will remain alive forever.
15	Ihtiyaj		O	It means that Allah sees and hears everything though He has neither eyes nor ears.
16	Sifate Zaid		P	He does not do anything under compulsion.

LESSON 17: TOILET ETIQUETTE

Rules Regarding The Use Of Toilets

It is Wajib to

1. Hide our private parts in the toilet and at all times from adults, even if they are our parents or siblings 📖 57
2. Wash away the Najasat first, then wash ourselves twice, better three times after urinating. 📖 66
3. Clean our selves are relieving bowels – it is better to use water but it can also be made Pak by using Pak and dry paper. 📖 68

It is Haraam to:

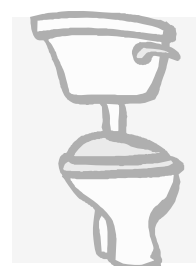
1. Face Qiblah **OR** keep our back towards Qiblah relieving ourselves. 📖 59
2. Use sacred things in cleaning the body after relieving bowels: e.g. Khake Shifa, paper having the names of Allah, Ma'sumeen. 📖 70

It is Haraam to relieve yourself in the following 4 places: 📖 64

1. In the property of another person without the permission of the owner
2. In blind alleys, without the permission of the people who live there
3. On the grave of Muslims and in all sacred places, like a Mosque
4. At a place which is Waqf exclusively for its beneficiaries, like some Madressas

It is Mustahab to :

1. To enter the toilet with the left foot forward and to come out with the right foot forward. 📖 79
2. Cover your head 📖 79
3. Urinate before Namaaz and before going to sleep 📖 83



It is Makruh to: 📖 80 – 82

1. Urinate on the road side or under the shade of a fruit tree
2. Eat while relieving yourself
3. Take longer than is necessary
4. Wash yourself with your right hand
5. Talk while in the toilet
6. Urinate while standing, or on a hard surface, or in the burrows of animals or in stationery water.
7. Suppress your urge to urinate **AND** if is harmful to your health to constrain yourself, then it becomes Haraam to do so

To utter words in the remembrance of Allah is not Makruh

EXERCISE 17 - TOILET ETIQUETTE

1. Sabira had to use the toilet in the hotel where they had gone for dinner. There was no water but she was able to find a roll of tissue. How will she clean herself?

2. Which four places is it Haraam to urinate?

3. Was it right of Sajida to leave the door of the toilet open, knowing that her mother and sister were just outside in the corridor?

4. While using the toilet, Salma sat facing the Qiblah. Was this right?

5. Having finished his Dhohr Namaaz, Ali doubted whether he had made himself Pak [after urinating] before Namaaz. Is his Salaat valid? What about his next Salaat i.e. Asr?

LESSON 18: ISLAMIC TERMINOLOGY

JAHRIYA AND IKHFATIYA = These rules apply to the Daily 17 Rakaats of Salaat.

JAHRIYA: To recite the Dhikr in Namaaz loudly

IKHFATIYA: To recite the Dhikr in Namaaz softly.

Salaat-e-Fajr, Maghrib And Eisha

1. It is WAJIB for a man to recite Suratul Hamd and the 2nd Surah in these Salaats, LOUDLY. 📖 1001
2. A woman can recite Suratul Hamd and the 2nd Surah, in these Salaats, loudly OR silently. 📖 1003

HOWEVER,

3. It is WAJIB for men and women to recite Tasbihate 'Arba, silently. 📖 1016

Salaat-e-Dhohr And Asr

It is WAJIB for men and women to recite Suratul Hamd and the 2nd Surah, in these Salaats, SILENTLY. 📖 1001

If a person intentionally prays loudly when s/he should be praying softly, or vice versa, Salaat is BATIL.

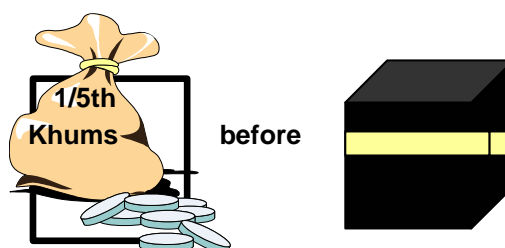
WAJIB-E-AYNI = Obligatory for every individual.

E.g. Salaat.



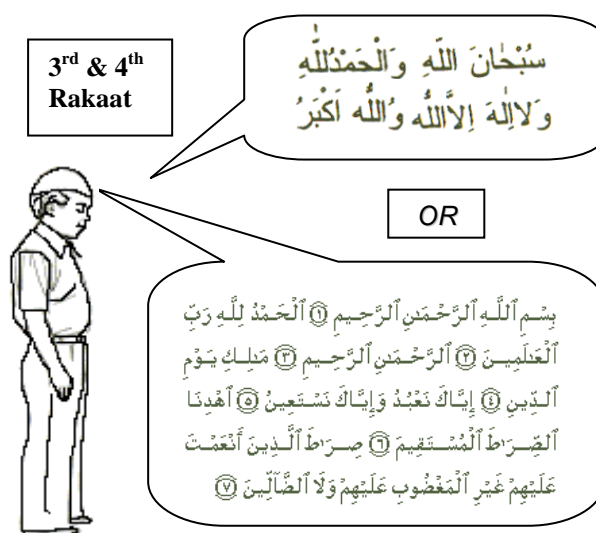
WAJIB-E-AWRI = Becomes obligatory as a result of performing another Wajibat.

E.g. When you decide to go for Haj, before you can become a Mustat'i you have to make sure that you have paid out Khums which is also a Wajibat.



WAJIB-E-TAKHYIRI = Optional Wajib.

E.g.
In the 3rd & 4th Rakaat of the daily prayers, a person has to recite either 'Tasbihat-e-Arbaa' or Suratul Hamd. S/he has to choose out of the two but cannot leave both. So Al-Hamd and Tasbihat-e-Arba' are Wajib-e-Takhyiri in these Rakaats.



WAJIB-E-KIFAI = A Wajibat which is obligatory upon all present until one person fulfils it.

E.g.1

When a person enters a room and says "Salamun Alaikum", to reply is obligatory upon everyone in that room until one person replies "Alaikum Salaam".

E.g.2

When a person dies, it is Wajib on everyone to give it Ghusl, Kafan pray Salaat-e-Mayyit and bury it. If one person carries out all these, it is no longer Wajib on the rest of the community.

EXERCISE 18 - ISLAMIC TERMINOLOGY

1. Fatema was teaching her little sister how to pray and always prayed all her Salaat loudly. Is this permissible? Explain your answer.

2. When Sadiq Ali became Baligh, his father explained the rules of Jahriya and Ikhfatiya to him. How do you think he explained them?

3. When Zahra's grandmother died, her mother told her that it was Wajib-e-Kifai to give Ghusl. What did she mean?

4. When Aiman's father decided to go for hajj, he was told that it is Wajib-e-Fawri to make sure that he had paid khums. What does that mean?

5. Give an example of Wajib-e-Takhyiri.

LESSON 19: TERMINOLOGY REVISION

ALLAH

Whenever we say 'ALLAH' we should also say 'Subhanahu Wa Ta'ala' after His name.

PROPHETS

1. Allah sent 124,000 Prophets,
2. All of them were truthful.
3. All of them were chosen by Allah
4. All of them could perform miracles
5. The first Prophet was Prophet Adam.
6. The last Prophet was Prophet Muhammad Mustafa (s.a.w.).

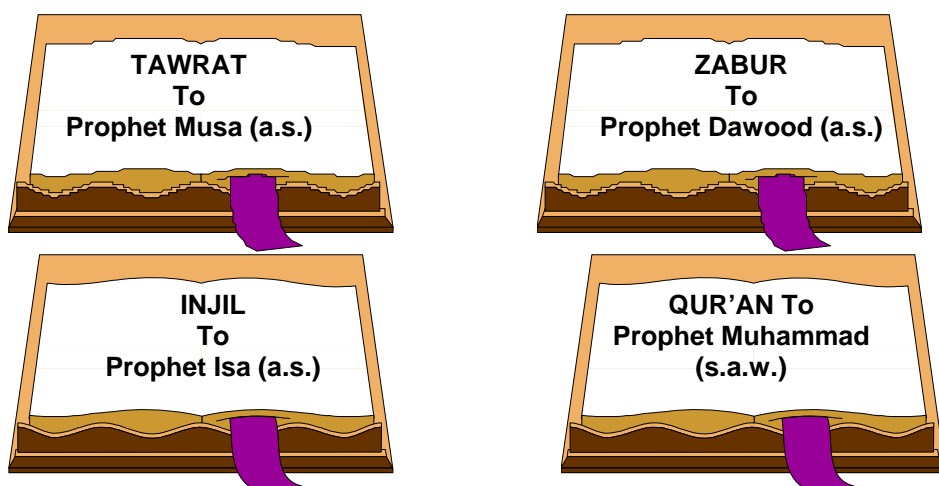
THE ULUL AZM PROPHETS

The Ulul Azm are the 5 Special Prophets

1. Prophet Nuh
2. Prophet Ibrahim
3. Prophet Musa
4. Prophet Isa
5. Prophet Muhammad Mustafa (s.a.w.)

HEAVENLY BOOKS – DIVINE BOOKS

The Divine Books were revealed as follows



Prophet Nuh and Prophet Ibrahim also received Divine Books but we have no information on them

AHLUL – BAYT

The Ahlul - Bayt are 14 and they are

- Our Holy Prophet Muhammad (s.a.w.)
- His daughter Fatima az-Zahra (a.s.)
- And the 12 Aimmah (a.s.)

When we say the name of any Imam, we should say 'ALAIHI-SALAAM (A)'

When we say the name of Bibi Fatima, we should say 'ALAIHA-SALAAM (A)'

We should bow our heads and recite the SALAWAT after the names of the Ahlul - Bayt.

DO YOU KNOW THE NAMES OF YOUR 12 AIMMAH (a.s.)?

Our Holy Prophet (S) has said: 'That person is a MISER who does not recite Salawat upon hearing the name or names of the Ahlul - Bayt.'

Names of Aimmah:

1. Imam Ali (a.s.)
2. Imam Hasan (a.s.)
3. Imam Husain (a.s.)
4. Imam Zainul Abideen (a.s.)
5. Imam Muhammad Al Baqir (a.s.)
6. Imam Ja'far As Sadiq (a.s.)
7. Imam Musa Al Kadhim (a.s.)
8. Imam Ali Ar Ridha (a.s.)
9. Imam Muhammad At Taqi (a.s.)
10. Imam Ali An Naqi (a.s.)
11. Imam Hasan Al Askari (a.s.)
12. Imam Muhammad Al Mahdi (a.s.)

TASBEEH

Immediately after Salaat, it is Mustahab (Sunnat) to recite Tasbeeh-e-Fatima as follows:

ALLAHU AKBAR (Allah is the Greatest)

34 times

ALHAMDU LILLAH (All Praise is only for Allah)

33 times

SUBHANALLAH (Glory to Allah)

33 times

TOTAL

100 times

THE ANGELS

- ❖ There are many angels but they are invisible,
- ❖ They perform countless duties reserved for them by Allah.
- ❖ They offer prayers to Allah and obey His commands.
- ❖ Some are in the heavens in ruku, some in sajdah, some will remain doing ibadat until the day of judgement.

4 of the best known angels are

- JIBRAIL** The angel who **delivered the Commands of Allah** to His Prophets. He delivered the Ayats of the Holy Qur'an to our Holy Prophet Muhammad (s.a.w.)
- MIKAIL** The angel who **distributes sustenance (RIZQ)** to us. Sustenance means the food, the clothes and the roof over our heads. Allah provides us with all these things.
- ISRAFIL** The angel who will **blow the trumpet before Qiyamat** which will cause death to every living thing. Then he will blow the trumpet for the second time, and ALL the dead will become alive again. **THEN IT WILL BE THE DAY OF JUDGEMENT .**
- IZRAIL** The angel who **takes out the soul of human beings**, and he is better known as the **ANGEL OF DEATH.**

Apart from these main angels, there are other well known angels.

The 2 angels who rest on our shoulders are:

- RAQEEB** The angel who keeps a **record of our good deeds**. This angel rests on our right shoulder.
- ATEED** The angel who keeps a **record of our bad deeds**. This angel rests on our left shoulder.

These angels keep our records by writing each and every one of our deeds in Books.

These Books will be used to remind us of our Good and Bad Deeds during the Day of Judgement.

So, you might forget your Deeds, but these angels do not forget to write everything down in the Books.

LESSON 20-21: AMRBIL MA'ROOF AND NAHI ANIL MUNKAR:

The 7th and 8th branches of the Furu-e-din are based on Islamic Principles that lead to a better society and improving the conditions of a society.

The literal translation of Amr bil Ma`roof is to “**enjoin others to do good**” and Nahi Anil Munkar is to “ask **others to refrain from doing bad**”.

Perfection in Islam is first achieved by uplifting and protecting oneself from evil. Once that is achieved, a believer moves onto the next stage of faith in which he becomes a useful member of his society and community. Hence, any corrupt elements should be struck off from the roots and not be allowed to grow and form cancer in the society.

The method adopted in Islam to keep a society on its track is by enjoining others to do right and forbidding them to do evil.

Allah says in the Holy Qur'an:

(The believers are) those, if We establish them (let them rule) in the earth, will establish prayers and pay the poor rate (Zakaat), and enjoin good and forbid evil; and unto Allah alone is the return of all affairs. (Haj, 22:41)

The importance of these two branches of religion is also emphasised in many Ahadith.

The Holy Prophet (S) has said that **there will come a time when people will forsake enjoining good and forbidding evil in order to keep people pleased.**

Calamities will then befall the society and then, when the same people pray to Allah, their prayers will not be heard.

When Allah decided to punish the people of Prophet Shu`ayb (A), He said he would punish all 100,000 of them out of which 40,000 were bad and the rest good.

Prophet Shu`ayb (A) asked Him as to what the fault of the good ones was. Allah replied, “They were happy when I was being disobeyed and they did not express their anger when I was angry.”

Thus, it is very important to keep the practice of Amr bil Ma`ruf and Nahy `anil Munkar alive within the society. The procedure is as follows:

When you see a wrong being done or a right not being done, then either:

- Express your objections using all the skills at hand.
- Use force where applicable (as in the case of father-son relationship)

LESSON 20-21: AMRBIL MA'ROOF:

If a person does not fulfil the obligations laid down by Allah, it is obligatory on us to guide him to the right path provided we have some hope that he will follow the guidance we give him.

It is the 7th Pillar of Islam and it means enjoining the good.

This is a very important branch of Islam.

Everything that has been ordered by Allah has been called Ma'roof, i.e. Good. For example; Salaat, Fasting, Khums, Zakat and establishing Fundamentals of Islam.

Examples of these also include those things that have been recommended by Islam; like:

- feeding
- welcoming guests,
- teaching about Islam,
- good Akhlaq and
- having pleasant characters.



It is Wajib to enjoin a person to do good the first time and Sunnat the second time.

Amr bil Ma'roof becomes Wajib under 4 conditions:

1. You know what is good and what is bad.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You know that by giving your advice you will not suffer yourself.

However, when the basic faith of the Muslims is in danger or a belief of Islam is being undermined (e.g. when a country tries to change its peoples belief or encourages drinking and gambling) then it is Wajib upon everyone to enjoin good and advise against what is forbidden; even though by so doing one may come to harm.

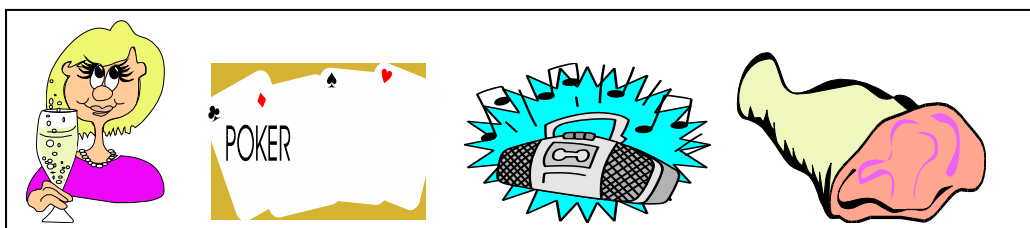
LESSON 20-21: NAHI ANIL MUNKAR

It is the 8th Pillar of Islam and it means enjoining the good.

It means to forbid those things which are Haraam. We should ask any person doing those things which have been prohibited by Allah, to refrain from doing them, provided of course that we have some hope that they will use that advice.

Munkar means everything that has been forbidden in Islam; like:

- drinking,
- gambling,
- listening to music,
- eating pork, etc.



Like Amr bil Ma'roof, it is Wajib to practice Nahi Anil Munkar the first time and Sunnat the second time.

There are 4 stages for discouraging those things which are forbidden in Islam:

1. First look at the mental attitude of the person you are advising.
2. Then by facial expression show your disgust at the deeds of one who does what is forbidden.
3. Then by words of advice and warning or by angry words.
4. Finally when all ways fail, then by use of physical force to stop the evil deed provided no harm comes to him physically - i.e. he should not get hurt.

Those people who practise Amr bil Ma'roof and Nahi Anil Munkar are amongst those who occupy an esteemed position in the Sight of Allah Who groups them amongst His triumphant servants.

EXERCISE 20-21 – AMR BIL MA’ROOF & NAHI ANIL MUNKAR

What is the difference between Amr-bil-Ma’roof and Nahi-anil-Munkar?

The following are various situations. For each one state whether it is Amr-bil-Ma’ruf or Nahi-anil-Munkar.

Sabiha goes to school and sees her Muslim friend listening to music. She tells her friend it is Haraam. _____

Ali’s grandmother’s long dress goes above her ankles when she goes into Ruku’ so he tells her that she needs to wear something longer.

Akila’s sister does not wear Hijab, so Akila tells her that it is Wajib upon her.

Husain does not pray. His friend tells him that he must pray, as it is Wajib on every Muslim. _____

LESSON 22: TAWALLA

Tawalla is the 9th branch of the Furu-e-din.

Tawalla means that we should befriend and accept the authorities of those appointed by Allah and the Holy Prophet (S). Allah says in the Holy Qur'an:

His command is represented on this earth by the Holy Prophet (S). Thus, during

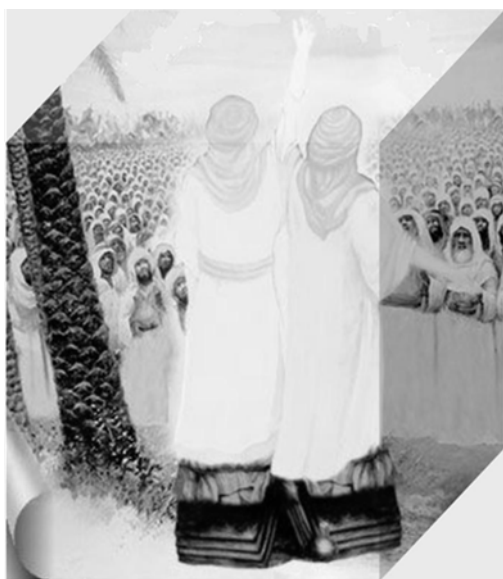
An incident has been recorded in history where a beggar came asking from



people in the mosque. Nobody gave him anything until the Imam (AS), who was busy reciting prayers, pointed to his finger whilst he was in Ruku`, beckoning to the beggar to remove his ring and take it. This act pleased Allah so much that He revealed it to the Holy Prophet (S) immediately.

Hence, in the absence of the Holy Prophet (S), we, the believers in the message of the Holy Prophet (S) were to accept the authority of Imam `Ali (AS) as this verse referred to him. That is why we, the Shi`ites, believe in him as the first and immediate successor to the Holy Prophet (S).

After, Imam `Ali (AS), we believe in 11 other Aimmah (AS) who are all descendants of Imam `Ali (A) and appointed by the Holy Prophet (S) in his life time as reported in various Ahadith both by the Sunnis and the Shi`ites.



The incident of Ghadir in which the Holy Prophet (S) declared to all Muslims present with him, that Imam `Ali (AS) was his successor after him, has been reported by ALL Muslims. The Holy Prophet (S) is reported to have said that:

“Whosoever accepts me as the Mawla, shall take Ali as the Mawla after me.”

When the people replied, “truly, you do have more authority on us than we have over ourselves!”, then the Holy Prophet (S) declared:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ

Of whomever I am the Master, (this) `Alí is his Master.

TAWALLA THEREFORE MEANS ACCEPTING THE AUTHORITY OF :

1) ALLAH

Allah is our Master and ultimate benefactor. It is only He who let things harm us or protect us from evil. It is He who either grants us or takes away from us the various favours we may or may have been enjoying in our lives. The believers, accept Allah as their Wali while the Kafirs do not. The Holy Qur'an says:

Allah is the guardian of those who believe. He brings them out of darkness into light. And those who disbelieve, the false gods are their guardians, who take them out of light into darkness; they are the inmates of the fire, they shall abide therein. (Al Baqarah, 2:257)

2) THE HOLY PROPHET (S) AND THE HOLY AIMMAH (AS)

Once again, they have been appointed as having authority over us like Allah has over because they represent Allah on this earth.

SO, if our Imam (A) reappeared today and ask us to do something that we do not understand, we would still have to do it without asking questions.

They have the right to use us even to death just as Allah has the right to do that. The Imam (A) would never do anything that would harm us (not physically) just as Allah would never ask us to do something that would harm us.

It is this belief in submitting to their total authority that is called Tawalla.

A man came to see the 6th Holy Imam (AS) and claimed to be from amongst the Shi'as of Egypt.

To test his true understanding of the word Wali (the love for Ahlul Bayt (A) - as he claimed), the Imam (AS) asked him to go and sit in a lit furnace that was in the vicinity.

The man started trembling and gave the excuse of his family waiting for him. When the Imam (AS) noticed his hesitation, he called the man towards him and made him sit next to him.

After a little while, Harun al Makki, a very close companion of the 6th Holy Imam (AS) arrived and after the formal greetings, the Imam (AS) beckoned to him and said, "Harun, could you please sit in that furnace?" Without asking a question, Harun headed for the furnace and disappeared inside.

The Imam (A) turned to this man from Egypt and said, "These are the type of people who love me." Needless to say Harun remained quite unharmed.

3) Believers (Mo'mineen)

Tawalla also means to befriend those who are of the same faith and are loved by Allah, His Prophet (S) and the Aimmah (AS). Thus we highly respect and love the loyal companions of the Holy Prophet (S) and the Aimmah (AS).

We also make it a general rule to befriend and love those who love the Ahlul Bayt (AS). It is in keeping with this part of Tawalla that we remember all the martyrs of Karbala for their sacrifices for Imam Husain (A).

Tawalla is the 9th Pillar of Islam.

It means to love and follow the teachings of the Ahlul Bayt (AS).

Similarly, Tawalla expects us not only to love Ahlul Bayt (AS) but to be loyal to them and to accept to follow their examples.

LESSON 23: TABARRA

Tabarra means to disassociate oneself from, to wash one's hands of.

In Islam, Tabarra is the 10th branch of Furu-e-din.

Firstly, Allah wants us to disassociate ourselves from Shaitan and anything or anybody that represents Shaitan.

In the Holy Qur'an, one finds many references of this kind of Tabarra by Prophets of all times.



For example, on his way to Baytul Muqaddas, Prophet Ibrahim (A) came across a group of people who worshipped the stars. These people were called the Magi. He decided to guide them towards Allah. To teach them the error of their ways, he used a very polite way of approach. He introduced himself as a star-worshipper also and then sat down at night to worship with them.

The Holy Qur'an says: ***Then when he (Ibrahim) saw the sun rise all brilliant, he said, "(Is) this my Lord? (After all) this is the greatest." Then, when it set, he said, "O my people! I dissociate myself of what you worship besides Allah. (Al An'am, 6:79)***

The second application of Tabarra is in disassociating ourselves from the enemies of Allah, the Holy Prophet (S) and the Holy Aimmah (AS) from his progeny.

Disassociating is not a feeling that takes place in the heart. Islam wants of us to declare that disassociation and let the world know what our stand is. That is why we do send curses on all the Zaalim (perpetrators of injustice) who hurt the Holy Prophet (S) and particularly his family after his death. The sending of curses (La'nat) is our expression that we are not part of what they did.

Allah says in the Holy Qur'an:

Verily, those who annoy Allah and His messenger (Muhammad), Allah has cursed them in this world and the hereafter, and has prepared for them a painful punishment. (Al Ahzab, 33:57)

Allah, in the Holy Qur'an has **clearly forbidden making friends with those who are enemies of Allah and of the Muslims.**

It is the 10th Pillar of Islam.

It means keeping ourselves clear of those who are cruel and evil against all righteous servants of Allah. By staying away from them we are keeping ourselves from their wrongful actions.

LESSON 24-25: CONTEMPORARY ISSUES:

Question: How can we know the time of mid-night? Is 00.00 hours the point of mid-night as it is commonly held by some people?

Answer: Midnight is halfway between sunset and true dawn. So if the sun sets at 7 p.m. and the true dawn begins at 4 a.m., then midnight will be at 11:30 p.m. The criteria for determining midnight are the timings of sunset and true dawn, which differ according to place and season

Question: Is it permissible for a Muslim to involve in pleasure by continuing to watch an entertaining movie or a football game even, though Salaat time is due, and then he goes to say his prayers just before it becomes overdue (Qadha)

Answer: It is not appropriate for a Muslim to delay the offering of Salaat from its preferred time (i.e., at the beginning of its time span) except for an excuse; what has been mentioned in the question is not an acceptable excuse

Question: Sometimes I intend to pray and there are some white pieces of paper in my pocket. Is it permissible for me to perform prostration on them?

Answer: Yes, it is permissible for you to prostrate on them if they are ritually pure and made out of wood-pulp or similar material on which prostration is permissible. The same rule applies if they are made of cotton or linen

Question: And prostration on cement?

Answer: Likewise, it is permissible for you to prostrate on it

Question: Is it alright to do Sajdah on concrete or on mosaic?

Answer: Yes, it is alright.

Question: Some prayer-mats are made of synthetic material; is it permissible to do Sajdah on them?

Answer: Sajdah on such items is not good enough.

Question: A reciter of the Holy Qur'an recites a verse of Wajib Sajdah, on hearing it from a cassette player, is it obligatory on us to do Sajdah in this case?

Answer: It is not obligatory.