

ELEMENTS OF ISLAMIC STUDIES



Sayyid Saeed Akhtar Rizvi



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BY:

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الدُّعَاءُ حِفْظُ الْإِيمَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَأَرْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ
وَبَارَكْتَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مُجِيدٌ

رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا
وَبِالْإِسْلَامِ دِينًا وَبِالْقُرْآنِ كِتَابًا وَبِالْكَعْبَةِ قِبْلَةً وَبِعَلِيٍّ
وَلِيًّا وَإِمَامًا وَبِالْحُسَيْنِ وَالْحُسَيْنِ وَعَلِيِّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ
بْنِ عَلِيٍّ وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ وَعَلِيِّ بْنِ
مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحُسَيْنِ بْنِ عَلِيٍّ
وَالْحُجَّجِ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةَ اللَّهِ إِيَّيْ
رَضِيتُ بِهِمْ أَئِمَّةً فَأَرْضِنِي لَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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EXTRACT FROM THE PREFACE TO THE FIRST EDITION

“With the radical changes in educational system, my community in East Africa is steadily becoming out of contact with the Gujarati language. This is specially the case with the new generation. This means that the new generation is unable to benefit from the religious literature written in Gujarati.

“The Khoja Shia Ithna-asheri Supreme Council had been aware of this important change, and had decided to prepare text books in English for introduction into Madresas.

“This booklet is based mostly on the lessons of Maulana Sayed Saeed Akhtar Rizvi, though at the time of editing he has added some lessons from ‘Book of Salat’ (Majlis-ul-Muslemeen, Karachi), and ‘Diniyat’ (Rah-e-Najat office, Karachi), with necessary adaptations.

“Agha Syed Muhammad Mahdi has helped a great deal in its preparation.

“I pray to Allah for their reward here and in the life hereafter.”

P. O. Box 1085,
Mombasa,
Kenya.

MOHAMEDALI MEGHJI
President,
The Supreme Council of
The Federation of the Khoja Shia
Ithna-asheri Jamats of Africa.

PREFACE TO THE SECOND EDITION

The first edition of this book was published on 15th Sha‘ban, 1388 A.H. (7/11/1968), by Haji Mohamed A. Khimji.

The booklet was introduced in the classes of Religious Studies in Secondary Schools. Within a short period the book went out of stock; but the demand increased every day.

Therefore, the Mission has decided to reprint it. This edition has been completely revised (according to the Fatwa of Agha Sayyid Abul Quasim Al-Khoui, Dama Dhilluhul-Aali, Najaf, Iraq).

Also, many subjects have been added because of the popular demand. For example, details of Ghusls, prayers of Ayaat, Jumaa, Eidain, Mayyit and Jamaat.

This has increased the pages from 52 to 85. Also, the size is enlarged and the type used is bigger and clearer.

I am very thankful to Haji Amirali Haji Karim, Nairobi, to prepare questions which have been given at the end of the book.

I hope this edition will be more useful than the previous one.

Dar es Salaam,
28th Safar, 1391
25th April, 1971

Sayyid Saeed Akhtar Rizvi

Lesson 1 :
KALEMA AND IT'S MEANING

1. KALEMA

LA ILAAHA IL-LAL-LAAH;

لَا إِلَهَ إِلَّا اللَّهُ

MUHAMMAD-UR-RASULUL-LAAH;

مُحَمَّدٌ رَسُولُ اللَّهِ

ALIYUN WALIYUL-LAAH;

عَلِيٌّ وَلِيُّ اللَّهِ

WASI-YU-RASULIL-LAAH;

وَصِيٌّ رَسُولِ اللَّهِ

WA KHALIFATUHU BILA FASL

وَخَلِيفَتُهُ بِلا فَصْل

2. MEANING OF KALEMA

LA ILAAHA IL-LAL-LAAH : There is no god but Allah;

MUHAMMAD-UR-RASULUL-LAAH : Muhammad is Allah's Messenger;

ALIYUN WALIYUL-LAAH : Ali is Wali (friend) of Allah;

WASI-YU-RASULIL-LAAH : and He is the successor of the Prophet;

WA KHALIFATUHU BILA FASL : and he is the First Khalifa of the Prophet

(s.a.w.w.).

Lesson 2 :
NAMES OF PANJATAN

The Names of the PANJATAN - the Five Holy Ones:

1. Hadhrat Muhammad Mustafa (s.a.w.w.).
2. Hadhrat Ali ibn-e-Abi Talib (a.s.).
3. Hadhrat Sayedda Fatimah Zahra (s.a.).
4. Hadhrat Imam Hasan (a.s.).
5. Hadhrat Imam Husain (a.s.).

Lesson 3 :
THE FOURTEEN MASUMEEN

Our Holy Prophet, Hadhrat Muhammad Mustafa (s.a.w.w.), his daughter, Hadhrat Sayedda Fatimah Zahra (s.a.), and the 12 Imams (a.s.),

form the group of the Fourteen *Masumeen*. All of them are *Masoom* (infallible, sinless).

1. Abul Qasim Muhammad ibn-e-Abdullah Al-Mustafa (s.a.w.w.). (53 BH - 11 AH).
2. Ummus Sibtain Hadhrat Fatimah bint-e-Muhammad az-Zahra (s.a.). (8 BH - 11 AH).
3. Abul-Hasan Ali ibn-e-Abi Talib al-Murtadha, son of Prophet's uncle, Abu Talib, and first cousin of our Prophet, Muhammad; married to Our Lady of Light, Hadhrat Fatimah Zahra, the daughter of our Prophet. (23 BH - 40 AH).
4. Abu Muhammad Hasan ibn-e-Ali, al-Mujtaba (the chosen), the elder son of Ali ibn-e-Abi Talib and Fatimah Zahra. (3 AH - 50 AH).
5. Abu Abdillah Husain ibn-e-Ali, Sayed-ush-Shuhada (the chief of the martyrs), the younger son of Ali ibn-e-Abi Talib and Fatimah Zahra. (4 AH - 61 AH).
6. Abu Muhammad Ali ibn-il-Husain, Zayn-ul-Abidin. (38 AH - 95 AH).
7. Abu Jafar Muhammad ibn-e-Ali, al-Baqir. (57 AH - 114 AH).
8. Abu Abdillah Jafar ibn-e-Muhammad, as-Sadiq (the Truthful). (83 AH - 148 AH).
9. Abu Ibrahim Musa ibn-e-Jafar, al-Kadhim (the Patient). (128 AH - 183 AH).
10. Abul-Hasan Ali ibn-e-Musa, ar-Ridha (the Accepted). (148 AH - 203 AH).
11. Abu Jafar Muhammad ibn-e-Ali, al-Jawad, at-Taqi. (195 AH - 220 AH).
12. Abul-Hasan Ali ibn-e-Muhammad, al-Hadi, an-Naqi. (213 AH - 254 AH).
13. Abu Muhammad Hasan ibn-e-Ali, al-Askari. (232 AH - 260 AH).
14. Abul-Qasim Muhammad ibn-e-Hasan, al-Mahdi, born on 15th of Shaaban, 256 AH.

NOTE: These are the only rightful 12 Imams. There are no more than 12 Imams.

The 12th Imam, Muhammad ibn-e-Hasan, al-Mahdi, is alive till this day but is hidden (as ordained by Allah), and will reappear at a time chosen by Allah. He is the Awaited one, and Mahdi, who will revive Islam and will spread it throughout the world.

NOTE: Whenever we utter or hear the name of our Prophet (s.a.w.w.), we should recite Salawat and we should say, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, *SALLALLAHU ALAYHI WA AALIHI WA SALLAM* (Peace of Allah be on him and his progeny).

Whenever we utter or hear the names of other Masumeen, we should say, عَلَيْهِ السَّلَامُ, *ALAYHIS-SALAAM* (Peace of Allah be on him). Similarly, we should stand up, as a mark of reverence, whenever we utter or hear the name of the Imam of our time, Imam Mahdi (a.s.), the twelfth and the last Imam.

Lesson 4 : SALAWAT

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Allahumma Salli Ala Muhammadin Wa Aali Muhammad.

MEANING OF SALAWAT:

O Allah! Send Thy Blessings to our Prophet Hadhrat Muhammad Mustafa (s.a.w.w.) and his Ahlul Bayt (Members of his family).

Lesson 5 : NAMES OF ULUL-AZM PROPHETS

There were 5 Ulul-Azm Prophets:

1. Hadhrat Nuh (a.s.) (NOAH)
2. Hadhrat Ibrahim (a.s.)(ABRAHAM)
3. Hadhrat Musa (a.s.) (MOSES)
4. Hadhrat Isa (a.s.) (JESUS)
5. Hadhrat Muhammad Mustafa (s.a.w.w.)

Lesson 6 :
NAMES OF REVEALED BOOKS (ASMANI KITAB)

Many books were revealed (sent) to the Prophets. Four of them are important. They are:

1. Tawrat;
2. Zabur;
3. Injeel; and
4. Qur'an.

You should know that:

1. Tawrat was revealed to Hadhrat Musa (a.s.).
2. Zabur was revealed to Hadhrat Dawood (a.s.).
3. Injeel was revealed to Hadhrat Isa (a.s.).
4. The QUR'AN was revealed to our Holy Prophet Hadhrat Muhammad Mustafa (s.a.w.w.).

All previous books were cancelled by Allah when the Qur'an was sent. Now it is the only authentic and true book which has to be followed by mankind.

Lesson 7 :
NAMES OF ISLAMIC MONTHS

1. Muharram;
2. Safar;
3. Rabiul-Awwal;
4. Rabiul-Akher;
5. Jumadal-Ula;
6. Jumadal-thaniyya;
7. Rajab;
8. Shaaban;
9. Mahe Ramadhan;
10. Shawwal;
11. Dhil-Qadah;
12. Dhil-Hijja.

Lesson 8 : THE TEACHINGS OF ISLAM

A: THE ROOTS OF RELIGION (USOOL-E-DEEN)

USOOL (Roots): The Fundamental Principles, the beliefs which are essential for a Muslim. These are:

1. TAWHEED (Oneness of God).
2. 'ADL (Justice of God).
3. NUBUWWAT (Prophethood).
4. IMAMAT (Vicegerency of the Prophet).
5. QIYAMAT (Resurrection).

B: The Branches (Furoo-e-Deen)

FUROO or branches which call for certain actions: These are:

1. SALAT (Prayer).
2. SAUM (Fasting).
3. HAJJ (Pilgrimage).
4. ZAKAT (Wealth Tax).
5. KHUMS (One-fifth Levy).
6. JIHAD (Holy War).
7. AMR BIL MAROOF (Enjoining the good).
8. NAHIY ANIL MUNKAR (Forbidding the evil).
9. TAWALLA (To love Allah and the 14 Masumeen).
10. TABARRA (To remain aloof from the enemies of Allah and the 14 Masumeen).

Lesson 9 : THE ROOTS OF RELIGION (I)

I. TAWHEED (ONENESS OF GOD)

TAWHEED means that ALLAH IS ONE. He has neither any colleague nor any partner. He is neither born of any parent nor has He any wife, children or relatives.

II. 'ADL (JUSTICE OF GOD)

It means that ALLAH is Just. He is not a tyrant. Everybody's awards will depend upon his deeds. He who obeys His (ALLAH's) commands will be awarded a place in Paradise and he who disobeys Him will be sent to Hell.

In this connection Qur'an says:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

ALLAH affirms that there is no god but He; and so do the angels, and those endowed with knowledge, He is standing firm in justice. (3:18).

Lesson 10 : SIFAT-E-SUBUTIIYYAH

In order to understand Tawheed clearly, the attributes of Allah have been grouped as positive and negative.

The positive attributes which are befitting Allah are called Sifat-e-Subutiyyah. They are many in number, but eight of them are usually listed. They are:

1. Qadeem: This means that Allah is Eternal i.e. He has neither a beginning nor an end.
2. Qadir: It means that Allah is Omnipotent, i.e. He has power over everything, and every affair.
3. Aalim: It means that Allah is Omniscient i.e. He knows everything. Nothing ever remains a secret from Him.
4. Hai: It means that Allah is alive and will remain alive forever.
5. Mureed: This means that Allah has His own discretion in all affairs. He does not do anything under compulsion.

6. Mudrik: It means that He is All-Perceiving, as-Sami (All Hearing), Baseer (All Seeing), Haazir (Omnipresent). Allah sees and hears everything though He has neither eyes nor ears.
7. Mutakallim: It means that Allah is the Master of the word, i.e. He can create speech in anything as He did in a tree for Hadhrat Musa (a.s.) and in the 'Curtain of Light' for Holy Prophet (s.a.w.w.).
8. Sadiq: This means that Allah is true in His words and promises.

It is impossible to fix any limits to Allah's attributes. This list is not exhaustive, but is essential to understand the Glory of Allah. The attributes are not acquired but are inherent in the conception of Divine Unity.

Lesson 11 : SIFAT-E-SALBIYYAH

The Negative Attributes which cannot be found in Allah because they are below His dignity, are called "Sifat-e-Salbiyya." They are many, but like "Sifat-e-Subutiyyah," only eight are listed generally. They are:

1. Shareek: The word "Shareek" means a colleague or a partner. Allah has neither a colleague nor a partner.
2. Murakkab: This word means "Compound" or "Mixed." Allah is neither made, nor composed, of any material. He cannot be divided even in imagination.
3. Makaan: It means "Place." Allah is not confined to any place for He has no jism (body).
4. Hulool: It means "entering." Nothing enters Allah nor does He enter anything or anybody. Therefore, the belief of Incarnation in any form is abhorrent to the concept of Divinity.

5. Mahalle Hawadith: This means “subject to changes.” Allah cannot change.
6. Mar-i: It means visible. Allah is not visible. He has not been seen, is not seen, and will never be seen, because He does not have a body.
7. Ihtiyaj: It means “dependence” or “need.” Allah is not deficient, so he does not need anything.
8. Sifate Zaid: This means ‘added qualifications.’ The attributes of Allah are not separate from His Being. For example, when we say that Allah is Aalim, it does not mean that His knowledge is something separate from His existence. In fact, there has never been a time when He was less Aalim and then acquired more knowledge. His Knowledge, His Mercy, His Justice and all His virtues and attributes are His Own Being.

It will thus be seen that according to Islam, ALLAH is the name of God as perceived in the light of the above Positive and Negative Attributes. In other words, Allah is the Creator of the Universe, Self-Existent, the Source of all perfection and free from all defects.

Lesson 12 : THE ROOTS OF RELIGION (II)

III. NUBUWWAT (PROPHETHOOD)

The conception of Prophethood follows from the premises that it is the Will of ALLAH that every human being should pursue a defined code of life and follow certain principles of conduct. ALLAH therefore had to send Prophets to acquaint mankind with these principles and the code of life.

The Holy Qur’an says:

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

Nor would We punish without sending Messengers to give warning. (17:15)

The third Usool - NUBUWWAT - calls for belief in all the prophets (a.s.) sent by Allah from time to time for the guidance of humanity. According to Islam, Allah sent 124,000 prophets in all. Adam (a.s.) was the first of them. Nuh (a.s.) (Noah), Ibrahim (a.s.) (Abraham), Musa (a.s.) (Moses) and Isa (a.s.) (Jesus) were other prominent prophets (peace be on them all). Our Prophet, Hadhrat Muhammad Mustafa (s.a.w.w.), was the last. Some prophets came with new Shari'ats (codes of life) while others followed and spread the Shari'ats of their forerunners.

Since the words of a prophet are to be obeyed and his actions are to serve as a guide, it follows that every prophet should be infallible in his thoughts, words and deeds.

According to Islam the entire universe came into existence through the Will of the Creator and was created with a definite purpose.

Says the Holy Qur'an:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ. الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا

Verily! In the creation of the Heavens and the Earth and in the variation of the night and the day are signs for the men of understanding who standing and sitting and reclining celebrate the praise of Allah and ponder on the creation of the Heavens and Earth, "O our Lord!" they say, "Thou hast not created this in vain." (3:190-191)

And further the specific purpose of creation is:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have not created the jinn and the human beings but to obey Me. (51:56)

Now, to explain this "Divine Will" came the "Divine Messengers" known as the prophets.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ. ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Verily! Allah hath chosen Adam (a.s.) and Noah (a.s.), the progeny of Abraham (a.s.) and the progeny of Imran above the worlds, the descendants one of the other. Allah is One Who hears and knows. (3:33-34)

The prophets (a.s.) never disagreed in fundamentals. Generally, the prophets (a.s.) were deputed for specified communities, regions or periods. Muhammad (s.a.w.w.), the Last of the Divine Messengers, was sent to express the Will of ALLAH for the entire humanity, and for all times to come.

To quote Holy Qur'an:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

We have not sent thee but as a MERCY unto all the worlds. (21:107)

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And We have not sent thee but as a universal messenger to announce and to warn. But most of the people do not understand. (34:28)

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Say unto them: O men! I am ALLAH'S Messenger to YOU ALL: Whose is the Kingdom of the Heavens and the Earth! There is no god but He! He maketh alive and killeth! Therefore believe in ALLAH, and His Messenger, the Makkan Prophet - who believeth in ALLAH and His word; and follow him that ye may be guided right. (7:158)

Islam is a perfect code of life for the entire humanity without distinction of classes and countries. It lays great emphasis on the

purification of the 'self' of an individual based on the fundamental principles - belief in Oneness of ALLAH and in the Life Hereafter. This will, ultimately, lead to universal brotherhood and a peaceful world.

Lesson 13 : THE ROOTS OF RELIGION (III)

IV. IMAMAT (VICEGERENCY OF THE PROPHET (S.A.W.W.))

During his lifetime, Prophet Muhammad (s.a.w.w.) had announced on several occasions that the responsibility for the guidance of the Muslim community would rest, after him, on certain named persons as ordained by ALLAH. These persons are known as Imams (a.s.) (Vicegerents of the Prophet (s.a.w.w.)). The Imam is the deputy of the Prophet in every respect. Like the Prophet (s.a.w.w.), therefore, the Imam should also be infallible in his thoughts, words and deeds.

You have already been taught the names of those Imams (a.s.) in Lesson 3.

There are clear references in the Holy Qur'an about belief in the Imams (a.s.) as for example:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! Obey ALLAH and obey the Messenger and those among you invested with Divine Authority; and if ye differ, bring it before ALLAH and the Messenger if ye believe in ALLAH and the Last Day. This is the best and the fairest way of settlement. (4:59)

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ
Verily it is We who bring the dead to life and keep record of what they have sent forward and left behind; everything (all authority) have We vested in the clarifying IMAM. (36:12)

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمامِهِمْ

(And remember) The Day (of Judgment) when We shall call all human beings with their Imams. (17:71)

Referring to Imams (a.s.), the Prophet (s.a.w.w.) has further emphasized:
One who dies and does not recognize the Imam (a.s.) of his time, dies the death of a pagan.

On the Day of Resurrection, every nation will be summoned along with the IMAM (a.s.) of its time, the Book of ALLAH and Sunnat (Traditions of its Prophet)

V. QIYAMAT (RESURRECTION)

There is a life Hereafter. After death, an individual gets the reward or the punishment for the deeds he has performed before death. For this purpose, on a certain day called the “Day of Judgement”, all the dead would be resurrected from their graves and awarded Heaven or Hell, depending on the merits of their actions in this world.

The Qur’an says:

إِذَا وَقَعَتِ الْوَاقِعَةُ ۖ لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ ۖ خَافِضَةٌ رَّافِعَةٌ ۗ إِذَا رُجَّتِ الْأَرْضُ رَجًا ۖ وَبُسَّتِ الْجِبَالُ بَسًّا ۖ فَكَانَتْ هَبَاءً مُنْبَثًّا ۗ

Beware when the Event (Qiyamat) would occur, No soul would then falsify its occurrence, (Many) will it bring low, (Many) will it bring high; When the earth would be shaken to its depths, And the mountains would crumble becoming dust scattered all about. (56:1-6)

The day of Qiyamat will be thousands of years in duration as has been written in the Holy Qur’an. The sun on that day will come down very low and the earth will be red-hot like heated copper.

Lesson 14 :
THE BRANCHES OF RELIGION (I)

Furoo-e-Deen means the Branches of Religion. It has many branches but usually six to ten are taught to the children. They are explained below.

I. SALAT (PRAYER/NAMAZ)

The daily five prayers and other five prayers which are detailed elsewhere are all obligatory and should be performed at proper times in fulfillment of prescribed conditions.

The prayers are Obligatory on adults (Baligh). For the purpose of fulfilling religious obligations, a boy is deemed to be an adult on completion of his fifteenth year, and a girl on completion of her ninth year. The Qur'an has repeatedly enjoined upon every Muslim the offering of prayers (Iqamat-e-Salat):

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Verily! I am ALLAH; there is no god but I, therefore, submit to Me and offer prayers to celebrate My praise. (20:14)

اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ
وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

Recite from the Book revealed to thee and offer prayer! Prayer restrains from filth and evil without doubt; and the remembrance of ALLAH is the greatest virtue, and ALLAH knows what you do. (29:45)

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ
عَزْمِ الْأُمُورِ

(Luqman said) O my son! Offer prayer and enjoin the good and forbid the evil and be patient whatever betide thee; for this is firmness in the conduct of affairs. (31:17)

II. SAUM (FASTING)

Fasting is obligatory for every Muslim adult, male or female, for the entire lunar month of Ramadhan every year. The fast lasts just from the true dawn till the commencement of night. During the fast, one has to abstain from eating, drinking, smoking and some other actions. In this regard, the Qur'an says:

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

O ye who believe! Fasting is prescribed to you, as it was prescribed to those before you, that ye may acquire piety. (2:183)

فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ

So every one of you who is present (at his home) during this month, should spend it in fasting. (2:185)

Lesson 15 :

THE BRANCHES OF RELIGION (II)

III. HAJJ (PILGRIMAGE)

Every Muslim is enjoined to go to Makkah, once in the lifetime, for pilgrimage which becomes obligatory when a man has funds enough for his return journey as well as maintenance of his family, and is able to fulfill other conditions laid down for Hajj. This is performed on the 9th day of the last month of the Islamic (Lunar) calendar - Dhil-Hijja.

Qur'an says:

وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Proclaim the Hajj among people so that they come to you on foot and on camels of any kind from deep and distant places. (22:27).

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

The Hajj of the House of ALLAH (Ka'ba) is Obligatory on every one who has means for the journey to it. (3:97)

IV. ZAKAT (WEALTH TAX)

It is incumbent upon everyone to pay wealth tax on gold, silver, cattle and agricultural produce, when all conditions are fulfilled. This contribution is termed ZAKAT and should be paid to deserving poor Shia Ithna Ashri having a right on it.

The Qur'an has commanded the payment of "Zakat" almost as emphatically as the saying of prayers so much so that almost every verse which speaks of prayers, speaks of payment of Zakat, e.g.:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And offer prayers. And pay Zakat. And bow down with those Who bow down (in worship). (2:43)

V. KHUMS (ONE-FIFTH LEVY ON SAVINGS)

Setting aside one-fifth of the amount of a year's savings, (after deducting all the lawful expenses from the earnings of that year) is called KHUMS. Sadaat [descendents of the Holy Prophet (s.a.w.w.)], provided they are Ithna-asheri and poor, will get half of the Khums, while the other half belongs to the Imam (a.s.) which during his Ghaybat (occultation) must be handed over to a Mujtahid, (Naib-e-Imam).

The Qur'anic command for this is as follows:

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِّن شَيْءٍ فَإِنَّ لِلّٰهِ خُمْسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَأَبْنِ السَّبِيلِ

And know that out of all wealth that you may acquire, one-fifth of it is for ALLAH, and for the Messenger and for his kinsmen, and the orphans, the poor and the wayfarer. (8:41)

Lesson 16 :
THE BRANCHES OF RELIGION (III)

VI. JIHAD (THE HOLY WAR)

Defense is unquestionably one of the most important duties of a community. Islam provides for the defense of the Muslim community by the imposition of what is called JIHAD. It means fighting in the path of Allah in response to the call from the Prophet (s.a.w.w.) or the Imam (a.s.) of the Age.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And fight in the cause of ALLAH against those who fight against you: but do not transgress because ALLAH does not love transgressors. (2:190)

VII. AMR BIL MAAROOF

It means enjoining the good. If a person does not fulfill the obligations laid down by Allah, it is Obligatory on us to guide him to the right path provided we have a hope that he will follow our guidance.

VIII. NAHIY ANIL MUNKAR

It means forbidding the prohibited things or works. We should ask any man found doing things prohibited by Allah to refrain from such deeds, provided we have a hope that he will act on our advice.

IX. TAWALLA

It means to love Allah and the fourteen Masumeen and be friendly with their followers.

X. TABARRA

It means that we should stay away from the enemies of Allah and the fourteen Masumeen.

IJTIHAD AND TAQLEED

In every sphere of life we have to listen to the advice of the experts in that field. Likewise, in the matter of Islamic Laws, we must obey the rulings of the experts of the Law. Those experts are called Mujtahids (plural Mujtahideen). The process of extracting the rules of Islam from their sources (the Qur'an and the Ahadith of the Masumeen) is called Ijtihad.

The act of obeying the rulings of a Mujtahid is called Taqleed; and the person who does Taqlid is called a "Muqallid." A Mujtahid to whom others do Taqlid to is referred to as a "Marja'e-taqleed."

Here are some of the conditions which govern our choice of the Marja'e-taqleed:

1. He must be Baligh (i.e adult);
2. He must be Aaqil (i.e Sane);
3. He must be a male;
4. He must be alive at the time of beginning the Taqleed;
5. He must be an Ithna-asheri;
6. He must be Adil;
7. He must be a Mujtahid (he must be qualified by knowledge and experience to exercise Ijtihad);
8. He must be Aalam;
9. He must be a legitimate child of his parents;
10. He must have a good memory;
11. He must not be involved in worldly affairs so as to hinder his scholarly pursuits.

NOTE: Adil means a person who does not commit big sins even unintentionally; and if he commits small sins (not intentionally) he repents at once. Only an Adil person can lead in prayers, can be accepted as a reliable witness and be appointed as Qadhi.

Aalam means one who is the most learned of all. A Marja'e-taqleed must be more knowledgeable than other Mujtahideen.

Lesson 17 :
USEFUL EXPLANATIONS (I)

PART I

WAJIB : Obligatory, Necessary, Incumbent, Mandatory - an act which must be performed. These are religious duties performance of which is rewarded and neglect of which is punishable. e.g., the daily prayers, the fasting of Ramadhan.

EHTIYAT-E-WAJIB : Precautionarily Obligatory. Its significance is the same as that of wajib with the difference that in the problems where a mujtahid says it is "Precautionarily Obligatory," one has the option of leaving his taqleed (following) in this particular problem, and following the ruling of the second-best mujtahid in that problem.

HARAM : Forbidden, Prohibited. It is necessary to abstain from the acts which are haram. These are deeds doing of which is sinful and punishable and abstinence from them is rewardable. e.g., eating pork.

SUNNAT, MUSTAHAB : Recommended, Desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhan).

MAKROOH : Reprehensible, Disliked. The acts whose performance is not punished, but whose avoidance is rewarded, e.g., eating in the state of janabat.

JA'IZ, HALAL, MUBAH : Permitted, Lawful, Allowed. The acts or the things which are permitted and lawful. There is no reward for performing it and no punishment for neglecting it, e.g., drinking tea.

PART II

MUSLIM : One who believes in Allah, His Prophet (s.a.w.w.) and the Day of Resurrection (Qiyamat), recites Kalema and accepts the commands of Allah and His Prophet (s.a.w.w.) as true, is called a Muslim.

MOMIN : A Muslim who believes that Allah is Adil (just) and the twelve Imams (mentioned in Lesson 3) are the only rightful successors of the Holy Prophet (s.a.w.w.) and that all of them were appointed by Allah, is called a Momin (i.e. Believer; Faithful).

KAFIR : He who does not believe in God or His Prophet (s.a.w.w.) or in Qiyamat is a KAFIR (Unbeliever).

MUSHRIK : One who believes that Allah has one or more colleagues or partners is called a MUSHRIK.

MUNAFIQ : One who proclaims his belief in Allah and his Prophet (s.a.w.w.) and also recites the Kalema but does not have faith in them at heart, and is enimical toward them inwardly, is called a MUNAFIQ - in plain terms, a hypocrite.

Lesson 18 : **USEFUL EXPLANATIONS (II)**

PART III

GHASBI: Anything taken by force from others without their consent; likewise, anything taken from others in normal transaction with the intention of not paying its price, or returning it.

MUBAH: Legal; lawful; taken with consent of the owner.

HADATH: Those Najasats which require Niyyat (intention) for cleaning like those things after which Wudhu or Ghusl becomes necessary. Hadath is of two kinds: Big and Small.

HADATH-E-AKBER (Big): Those things which require Ghusl for being clean, like Janabat, Haidh, Nifas, Istihadha and Mass-e-Mayyit.

HADATH-E-ASGHER (Small): Those things which require Wudhu for being clean, like sleep, etc.

KHABATH: Those Najasats which do not require Niyyat for cleaning like all the Najasats described in Lesson 19.

NOTE 1: The difference between Hadath and Khabath may be described thus: Khabath is external Najasat and therefore there is no need of Niyyat for cleaning it; while Hadath is not an external but spiritual uncleanness, and therefore it requires the attention and intention of spirit to clean it.

NOTE 2: To make the above point more clear, it is advisable to mention that, for example, when a person goes to W.C., he acquires both kinds of Najasat, i.e. the Khabath and Hadath. Khabath is the external Najasat which he cleanses there without any Niyyat, and thus his body becomes Tahir. But still, he cannot pray because the spiritual Najasat i.e., Hadath has not been removed. It will be removed when he will perform Wudhu (with Niyyat) and then he will be qualified spiritually to converse with Allah.

MUWALAT: To do any work, e.g., Wudhu, without interruption; to perform all parts of a work one after another without interval.

TARTIB: To perform every work in the same order which has been approved by the Sheriat.

Lesson 19 : **NAJASAAT**

Najasat (plural Najasaat) means a thing which is unclean in itself, and makes other things unclean by contact. There are ten (10) Najasaat:

1. and 2. Urine and stool of those living things whose meat is Haram, (not allowed to be eaten) and whose blood comes out with a gush, when slaughtered, other than birds. For example, the urine of sheep is not Najis, because its meat is not Haram though its blood comes out with a gush. Likewise, the stool of snake is not Najis because its blood does not come out with a gush, though its meat is Haram.

NOTE: Urine and Stool of those animals are Najis which eat refuse of human beings or have drunk milk of pig.

3. and 4. Blood and semen of those living things whose blood comes out with a gush, whether they be Halal or Haram. So these two things of human beings are Najis, and also those of cow are Najis.

NOTE: The sweat that comes out during or after becoming unlawfully 'Junub' and the sweat of the animal which eats refuse of human beings are not Najis; but prayer with such sweat on body or clothes is not allowed.

5. Dead body of those living things whose blood comes out with a gush. But there are some details (exceptions): Those parts which have no life in them during lifetime; like hair, nail, bone, teeth, etc, are not Najis. The corpse of a Muslim is Najis after being cold and before being washed. Before being cold it is Tahir; after being washed, it is Tahir. The limbs which are cut from a living body (as in operation) are treated as corpse. (Ivory is taken out from dead elephant; still it is not Najis, because it is a part which has no life in the lifetime of the elephant. You may think other examples yourself).

6. The dog.

7. The pig.

8. Kafir.

9. The Liquor (liquid intoxicant).

10. Fuqqa (mild beer).

Lesson 20 : **MUTAHHIRAT (I)**

Mutahhirat i.e. the things which make a najis thing clean. These are 12 in Number:

1. Water.
2. Earth.

3. Sun.
4. Istihala.
5. Inqilab.
6. Intiqal.
7. Islam.
8. Taba-iat.
9. Zawal-e-Ain.
10. Istibra of Najasat-eating animals.
11. Ghaibat-e-Muslim.
12. Flowing of blood in normal quantity from a lawfully slaughtered animal.

1. WATER

Depending on purity or impurity, water is of two kinds: Mutlaq i.e., pure water; and Mudhaf i.e., mixed water. Mixed water cannot make anything clean. Instead, it itself becomes unclean by coming into contact with anything unclean.

Pure water is of 5 kinds:

1. Rain water;
2. Running water;
3. Well water;
4. Still water about a Kur or more than a Kur;
5. Still water less than a Kur.

Water cleanses a Najis thing on the condition that the water is (1) Mutlaq, (2) Clean (Tahir), and (3) does not become Mudhaf by coming into contact with that Najasat, and (4) all the Najasat is washed away from that Najis thing.

Rain water, running water (like sea, river, stream, spring, etc.) and well water make things clean if washed once after removing the Najasat. But if anything becomes Najis by urine it must be washed two times. It is better to wash two times even in the case of other najasats.

Clothes should be squeezed after every washing as described above.

Still water which is just a kur or more than a kur, also, makes things clean in the same way.

These waters cannot become unclean by mere contact with Najasat. They will be unclean if either their taste, color or smell is changed by that contact.

One kur of water equals twenty-seven (27) cubic span in volume (3x3x3). It is better to make it $42\frac{7}{8}$ cubic span ($3\frac{1}{2} \times 3\frac{1}{2} \times 3\frac{1}{2}$). (1 span = 9 in.)

Still water which is less than a kur becomes unclean by just coming into contact with a Najasat. To cleanse with clean still water, it is necessary to wash two times after removing the Najasat. It is even better to wash three times.

The water running from the pipes in the houses is treated as running water as long as it is flowing.

Pots must be cleansed three times with the water which is less than a kur, and once if it is washed in Kur or running water.

If a pig licks a pot, then it should be washed seven times whether the water is running or Kur or less than that.

The same is the rule if a rat dies in a pot.

If a dog licks the pot, it should be rubbed with wet, clean earth thoroughly; then, after washing away the mud, it should be washed twice with the water which is less than a Kur, or once in Kur or running water.

If a pot becomes Najis by liquor, it must be washed three times with running water as Kur. (It is better to wash it seven times.)

2. EARTH

The earth cleanses the sole of the shoe or feet. But there are 4 conditions for it:

1. The Najasat must have been contacted from walking on the earth;
2. The Najasat is removed by walking or rubbing on the earth;
3. The earth should be clean;
4. The earth should be dry.

NOTE: This rule does not apply to the end of the stick or wheels of car or carts, etc.

3. SUN

The sun cleans those things which cannot be moved like wall, tree, earth etc. If the Najasat is removed, and the place or tree, etc., is wet, and then it becomes dry by the direct rays of the sun, it becomes clean. If it dries by hot air combined with the sun's rays, or just by hot air, or by sun's heat without direct rays, it will still remain Najis.

4. ISTIHALA

It means "change." If a Najis thing is changed into a clean thing (chemically), it will become clean. For example, if a dog after death is changed into earth, that earth will be clean.

5. INQILAB

It is similar to Istihala. The difference is that in Istihala, the shape and form, all are changed, while in Inqilab, only the properties are changed, but the shape is not entirely changed. Its only example: If wine becomes vinegar it is Inqilab and it makes the vinegar clean.

NOTE: If grape juice is fermented, either by fire or by itself it is Haram (unlawful) to drink. But if that fermented liquid is boiled on fire and its two-thirds are evaporated, the remaining one third will become Halal.

6. INTIQAL

It means to change place. If a mosquito sucks the blood of a man and there is a gap of time, so that the blood is called the blood of mosquito, it will become clean.

7. ISLAM

Kafir becomes clean by accepting Islam.

Lesson 21 : MUTAHHIRAT (II)

In previous lessons, seven Mutahhirat were explained. The remaining five are explained here:

8. TABAI-AT

It means to follow. The following things become clean by it:

- When a Kafir becomes a Muslim, his minor children become clean automatically.
- If a well becomes Najis and the water is taken out of it until it becomes clean, then the wall of the well, the bucket and the rope will become clean automatically.
- While washing Najis things, our hands become unclean; but when that thing becomes clean, our hands become clean automatically.
- If wine becomes vinegar and thus becomes clean, the pot in which it was, will become clean automatically.
- Wood-plank or cement/stone slabs upon which the body of a dead Muslim is washed, as well as the piece of cloth used to cover his hidden parts, and also the hands of the person washing that body, become clean when the Ghusl-e-Mayyit is completed.

9. ZAWAL-E-AIN

If there is any Najasat on the body of an animal, it will become clean if that Najasat is removed or rubbed away from his body. Likewise, the

inner parts of human body, like mouth and nose, become clean if the Najasat is just removed from them. Eyelids, lips and dentures are not included in this rule.

10. ISTIBRA

The urine and stool of the animal which eats the refuse of man are Najis; and the only way of its Taharat is Istibra; i.e. preventing it from eating things that make it Najis for a certain prescribed period. This period is 40 days for camel; 30 days for cow; 10 days for sheep and goat; 5 or 7 days for duck; 3 days for hen.

If any of these animals is kept away from the refuse of man for the prescribed period, its urine and stool become Tahir, provided that, at the end of that period, they are no more called 'refuse-eating animals.'

11. GHAIBAT-E-MUSLIM

If there is a Muslim, who is a follower of the Sheriat; and any of his clothes or things becomes Najis; then he goes out of your sight long enough to enable him to make it clean; then he comes back and you see him using that cloth in prayers, then you must believe that he has cleansed that cloth; otherwise, he would not have used it in prayers. It is called Ghaibat-e-Muslim, which means "Absence of Muslim."

12. FLOWING OF BLOOD

When a Halal animal is slaughtered according to the rules of Sheriat, and its blood flows out of its body in such a quantity which is normal in that kind of animal, the blood which remains in its body becomes clean, but that blood which remains in those organs of body which are Haram (like spleen, bladder, etc.) must be avoided.

Lesson 22 : RULES OF W. C.

While going to toilet, the following rules must be observed:

1. The place where one sits to urinate or to relieve bowels, must be such as to hide one's private parts from on-lookers.
2. It is Haram to urinate or relieve bowels in the following places:
 - a. In the property of another person without permission of the owner;
 - b. In a place which is Waqf for a certain group - for a person who is not from that group;
 - c. On the grave of Muslims and in all places which are sacred in the religion, like Mosque, Imambargah, etc.
3. It is Haram to face Qibla, or to keep the Qibla on the back when urinating or relieving bowels.
4. After urinating, the part of the body concerned must be washed twice (better, thrice) with water.
5. After relieving bowels, the part of the body concerned may be cleansed by water or alternatively with cloth, paper, or clay, provided the cloth, paper or clay itself is Tahir and dry. It is Wajib to use three separate pieces even if the body becomes clean before that. If after using the three pieces, the body is not clean, extra pieces should be used till the body becomes clean.
6. If the stool was mixed with some other Najasat (like blood), or the stool had spread outside the body (more than normal), or if some external Najasat had reached the part of the body concerned, then the only way of cleaning it is with water. Paper, etc., cannot make it Tahir.
7. It is better to use water after relieving bowels even when using paper, etc., is allowed.

8. It is Haram to use sacred things in cleaning the body after relieving bowels: for example, Khak-e-Shifa or a paper having the names of Allah or Masumeen on it.
9. It is not allowed to use bone or dung in cleaning the body after relieving bowels.

Lesson 23 : **WUDHU (I)**

1. WHEN IS WUDHU REQUIRED?

Wudhu is necessary for:

1. Salat (Prayer).
2. Tawaf-e-Wajib.
3. Touching the writings of Qur'an and the names of Allah and the Fourteen Masumeen.
4. Qadha of Sajdah and Tashahhud.
5. To wash a copy of the Qur'an which has become Najis.
6. When it becomes Wajib because of Nazr, Ahad or Qasam.

2. WHAT IS WUDHU?

Before saying any prayer, it is necessary to clean and wash some specified parts of the body to remove hadath i.e., uncleanness or specified pollution. This act of cleaning which is technically called Wudhu, must be performed in a prescribed manner.

Wudhu consists of two parts,

- a. Sunnat (optional).
- b. Wajib (obligatory).

The wajib part of Wudhu consists of:

1. Making the Niyat (intention) in one's mind that the Wudhu is being performed for seeking closeness to Allah. If Niyat is expressed in words, it should be read as follows:

“I perform Wudhu for the removal of hadath, and for offering my prayers, seeking closeness to Allah (*Qurbatan ilal-lah*).”

2. Washing the face once from the point where the hair of the head normally grows, down to the chin, and breadthwise as much of the face as comes between the outspread thumb and the middle finger of the hand. Washing once is wajib; washing twice is sunnat.
3. Washing the right arm, from the elbow down to the fingertips once, pouring the water always from top to bottom. If someone is wearing a ring, he should move it or remove it so that water can reach the entire surface of the skin.
4. Washing the left arm from the elbow to the fingertips once in the same manner as the right arm.

Washing the arms once is Wajib; twice is sunnat.

5. Masah of the head. After washing the face and the hands, Masah of the head should be performed by drawing the wet fingers of the right hand from about the middle of the head up to the edge of the hair.
6. Masah of the feet should be performed by drawing the wet fingers of the right hand over the upper part of the right foot from the tip of the toes to the ankle, and then similarly, the left hand over the left foot.

All the above acts should be consecutive, and the order of sequence should be strictly followed.

3. NAWAQIZ-E-WUDHU

i.e. those things after the occurrence of which Wudhu becomes necessary if anyone wants to perform any Ibadat mentioned above.

These are called Hadath as explained earlier. They are the following:

1. Urination.
2. Defecation.
3. Gas which comes out of stomach (Emission of flatus ex ano).
4. Sleep.
5. Losing consciousness, intoxication and all such things which affect the senses of a man.
6. Istihadha (in the case of women).
7. Janabat.
8. All things mentioned in Big Hadath.

NOTE 1: If a man is sure that his Wudhu had been broken by any of the above mentioned Nawaqiz, but he is in doubt whether he performed Wudhu after that or not, it will be assumed that he has not done Wudhu.

NOTE 2: If a man is sure that he performed Wudhu, and is sure that any of the above mentioned Nawaqiz has been done by him; but he is not sure which of the two was earlier and which was later, it will be assumed that his Wudhu was broken. He will have to perform Wudhu for Ibadat as mentioned in No. 1.

NOTE 3: There is no need of Wudhu after Ghusl-e-Janabat.

Lesson 24 : **WUDHU (II)**

4. CONDITIONS OF WUDHU

There are many conditions for Wudhu, which are described here:

1. The water of Wudhu must be (1) Tahir, (2) Mutlaq and (3) Mubah.
2. The place where Wudhu is being done must be Mubah.
3. The container of water for Wudhu must be Mubah and should not be made of silver or gold.

4. There must be sufficient time for Wudhu and Namaz. It means that if time of Namaz is so short that if you begin Wudhu, the Namaz will not be performed in time, then you should not make Wudhu; instead you are required to do Tayammum. But if the time needed for Tayammum is the same as that of Wudhu then Wudhu should be done.
5. The face, hands, head and feet (which are called Organs of Wudhu) must be Tahir at the time of Wudhu.
6. Wudhu must be performed with the intention of *Qurbatan ilal-lah*, i.e. to obey the order of Allah, to become nearer to Allah. If you do Wudhu to keep cool or with any other intention, the Wudhu will be Batil (null and void).
7. Tartib should be maintained. It means that you should begin by washing your face, then the right hand from elbow down to the fingers, then the left hand accordingly, then you must do MASAHA of a portion of your head, then the MASAHA of feet. It is better to do the Masah of right foot, then of left; though Masah of both feet may be done together.
8. Muwalat. It means that you must do all the abovementioned works in Wudhu without interruption.
9. You must do all the works of Wudhu yourself. It means that if you tell another person to wash your face and hands etc. or to put water upon your face or hands etc. the Wudhu will be Batil; but if you are unable to do Wudhu yourself (for reason of illness), you may seek help from others in Wudhu.
10. There must not be any difficulty or danger in the use of water.
11. There must not be anything on the organs of Wudhu which may prevent the water from reaching the organs e.g. ring or oil or nail polish etc.

12. Washing must be done in the proper way. It means that face must be washed beginning from the forehead up to the chin (not in opposite direction), hands must be washed beginning from the elbow and ending up to the tips of fingers (not vice versa).
13. Masah must be done from the remaining wetness of the water upon the hands. No other water should be mixed. Remember that if your head or feet are already wet, the Masah will be Batil, and accordingly Wudhu will be wrong. Therefore, your head and feet must be dry before Masah.

Some people put some drop of water on head before starting Masah. This is absolutely wrong, because their head or hair becomes wet before Masah. Likewise, you should remember that while doing Masah of head, your hand should not touch your forehead. Otherwise the water of forehead will mix with the water of hand. In that case the Masah of foot will become wrong. Some people, after washing the left hand, wipe their right hand again by the left hand in the manner of washing. It is wrong for two reasons:

1. It disturbs the Tartib;
2. It puts extra water on left hand, putting the validity of the Masah of left foot in question.

5. SUNNATS OF WUDHU

The Sunnat part of Wudhu consists of washing the hands up to the wrist twice, gargling thrice and rinsing the nostrils thrice (all these are before Wudhu). Washing the face and hands during Wudhu - twice etc.

Lesson 25 : SALAT (PRAYERS)

There are 12 kinds of Wajib Namaz:

(a) Three prayers:

1. Daily prayers of five times (Subh: 2 Rikats; Zuhr: 4 Rikats; Asr: 4 Rikats; Maghrib: 3 Rikats; Isha: 4 Rikats).

2. Friday Prayer (Wajib Takhyiri in the Ghaibat of Imam).
3. Prayer of Ehtiyat.

All of these are related to the daily prayer.

(b) Three prayers connected with a dead person:

1. Prayer of Mayyit.
2. Qadha Prayers of the parents (obligatory for the eldest son).
3. If the son does not pray the Qadha of the parents himself, he may ask some other person to pray on behalf of the dead person. It is called prayer of Ijara.

(c) Three prayers made obligatory by one's own accord:

1. Prayer of Nazar.
2. Prayer of Qasam (Oath); and
3. Prayer of Ahd (Promise to God).

(d) Three other prayers:

1. Prayer of Idain (Id-ul-Fitr and Id-ul-Azha). (N.B. It is not wajib in the Ghaibat of Imam.)
2. Prayer after Wajib Tawaf of Kaaba; and
3. Prayer of Ayaat (Earthquake, eclipse etc.).

Lesson 26 :

TIMES OF PRAYERS

1. Subh (Fajr Prayer) : Beginning from Subh-e-Sadiq, ending at sunrise.
2. Zuhr (Midday Prayer) : Beginning from exact noon, ending when four Rakaats' time remains to sunset.
3. Asr (Afternoon Prayer) : Beginning after completing of four Rakaats time from noon, ending at sunset.
4. Maghrib (Evening Prayer) : Beginning after sunset when the reddish color at the horizons vanishes, ending when four Rakaats time remains to exact midnight.
5. Isha (Night Prayer) : Beginning after completing of 3 Rakaats time from sunset, ending at midnight.

NOTE 1: If someone could not pray Maghrib and Isha because of some appreciable difficulty, he should pray both Namaz before Subh (Fajr), without Niyyat of “Ada” or “Qadha”.

NOTE 2: Midnight is 12 hours after exact noon.

TIME OF FAZILAT

It is better to pray in the time of Fazilat when the prayers are rewarded with more thawab:

1. Subh : From the Subh-e-Sadiq up to the time when red color appears on the horizon.
2. Zuhr : From the noon up to the time when the shadow of a given thing becomes equal to its length.
3. Asr : After the time of Fazilat of Zuhr up to the time when the shadow of a given thing becomes double of its length.
4. Maghrib : After sunset up to the time when the red color on the western horizon vanishes.
5. Isha : After the time of Fazilat of Maghrib.

RESERVED AND JOINT TIMES

1. Zuhr : Four Rakaats time after noon is the reserved time of Zuhr. If anyone prays Asr in that time, it will be Batil.
2. Asr : Four Rakaats time before the sunset is the reserved time of Asr; if anyone prays Zuhr at that time, it will be Batil.

The time between these two reserved times is the joint time of Zuhr and Asr.

3. Maghrib : Three Rakaats time after sunset is reserved for Maghrib. If anyone prays Isha at that time, it will be Batil.
4. Isha : Four Rakaats time before midnight is reserved for Isha; if anyone prays Maghrib in that time, it will be Batil.

The time between the two reserved times is joint time of Maghrib and Isha.

Lesson 27 :

QIBLA

1. It is Wajib to face toward Qibla:
 - a. While praying.
 - b. While slaughtering animals.
 - c. It is also Wajib to face Qibla at the time of death; and to keep the dead body facing Qibla at the times of:
 - d. Praying Namaz-e-Mayyit; and
 - e. Burial.

NOTE : It is not Wajib to keep the dead body facing Qibla at the times of giving it Ghusl, Kafan or Hunut. But it is Mustahab (Ehtiyatan) to do so.

2. Qibla : Kaaba is Qibla for those who are in Masjidul-Haram and Masjidul-Haram is Qibla for the whole world. The whole space above Kaaba up to the sky, is Qibla.
3. If anybody does not know the exact direction of Qibla, he may ascertain it from the graves of Muslims, or Masajid, or may ask those who know the direction.
4. If a man does not know the direction and there is no way to ascertain Qibla, but has strong feeling that it must be in a certain direction, he should pray facing that direction.
5. If he has no idea at all, he is required to pray facing anyone side though it is better to pray four times, facing four directions if there is enough time. If the time is not enough, then he may pray as many times as possible.
6. If he thinks that the Qibla must be in either of two directions, he must pray twice, facing both the directions.
7. If a man prays facing a certain direction, and after salat he comes to know that the difference was of 90 degrees or more, i.e. Qibla was

on his right or left or back, he will have to repeat the prayer, if the time of that prayer has not lapsed. And it is better to recite its Qadha if the time of the prayer has lapsed.

8. If in the above case, he comes to know that the difference was less than 90 degrees on either side, the prayer is not to be repeated.
9. It is unlawful to face Qibla, or to keep the Qibla on the back when sitting in toilet.

Lesson 28 : **CLOTH OF PRAYER**

CONDITIONS

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

1. The clothes must be Tahir (clean): The Namaz in a Najis piece of cloth is Batil. Details will be given afterwards.
2. The cloth or clothes must be Mubah, not Ghasbi. Salat in a Ghasbi apparel is Batil. A piece of cloth bought with money from which Zakat or Khums (when Wajib) has not been paid, is Ghasbi, and Namaz with such a cloth is Batil.
3. It should not be a part of an animal whose meat is Haram (unlawful). Therefore, hair of cats and such things are not allowed in Salat.
4. It should not be a part of any dead animal. Meat, hide and fat are not supposed to be taken from dead body unless it is known that it has been taken from a Zabiha (lawfully killed animal). Therefore, leather belts or things like that are not allowed in Namaz unless they are known to have been taken from a Zabiha, or have been purchased from a Muslim (provided it is known, or at least probable that the Muslim had purchased it after due scrutiny).

5. It is not allowed to pray in clothes which have sweat which came out during or after becoming unlawfully Junub.
6. It is not allowed to pray in clothes which have sweat of an animal which eats human excreta.
7. For men only: They should not wear anything made of gold, whether it is pure or mixed. But there is no harm in keeping gold in the pocket.
8. Likewise, Men are not allowed to wear pure silk.

NOTE : Gold and pure silk are Haram for men at all times; not only when saying Namaz. Men should not wear anything made of gold such as a wrist-watch, eyeglass frames, rings or chain - at any time. But women are allowed to wear gold and silk at all times.

OTHER RULES

1. If a man did not know that his body or clothes were Najis, and came to know after the Salat, the Salat is correct.
2. If he knew that his body or clothes were Najis, and forgot and prayed in that cloth, he would have to pray again, if the time is still there, or pray Qadha if there is no time.
3. If the cloth became Najis during Salat, and it was possible to change it or to clean it without disturbing the Salat, he should do it, and the Salat would be correct. If it is not possible to change or clean the cloth as mentioned above, and there is enough time, he should terminate the Salat, clean or change the cloth and pray afresh. If the time is not enough as mentioned above, and it is not possible to take away that cloth, he should proceed in the prayer in that cloth, and the Salat would be correct. The same rules apply if any part of his body becomes Najis during Salat. If he could take away the cloth, but had no other cloth, he should complete the Salat in that same cloth.

4. The following Najasats are forgiven in Salat:
 - a. The blood which comes out of a wound or tumor, provided it is difficult to clean it or, at least change the bandage once a day. But if that blood reaches another part of the body which is far from that tumor or wound, it must be cleansed.
 - b. The blood, (other than the blood of Haiz, Nafas, or Istihadha, or of a dead body, or Kafir, or an animal whose meat is not Halal), on the cloth or body of the Namazi, which is less than 'Dirhame Baghalli' in area.

NOTE : Dirhame Baghalli is equivalent to the tip of the fore-finger.

- c. Those small wearing apparels which cannot be used to hide the Auratain (private organs of a human being) owing to their smallness, like small handkerchief, button, ring, etc., provided they are not made from Najasats. It is not allowed to keep these things in Salat even without wearing them.
- d. The clothes of the woman who rears an infant provided that:
 1. The cloth has become Najis with the infant's urine;
 2. and she has no other cloth to change. In this ease, she is allowed to clean the cloth once in a day and then ignore the Najasat of his urine afterwards. This rule cannot be extended from the urine to other Najasats, or from the woman to man, nor from that woman who does not have another cloth to that one who has another cloth to change.

NOTE : The above-mentioned exceptions are for Najis cloths. It does not mean that other rules relating to a cloth made from dead body or from a part of an animal whose meat is not halal are also relaxed.

5. The rules about cloth concerning the Salat also apply in wajib Tawaf.
6. When there is no other cloth except Ghasbi, or golden, or silk, and he is obliged to wear it, owing to cold or because there are other

persons, he may pray in it; but if he may take it off, he should pray, in a closed room, without cloth.

The same is the rule if there is no cloth other than Ghasbi or made from dead animal or from Haram animal. If there is no cloth except a Najis one and it is not possible to cleanse it, he should pray wearing that same cloth and the Salat will be correct. After finishing the Salat, it is better to close the room, take out that najis cloth and repeat the prayer without cloth.

Lesson 29 : **PLACE OF PRAYER**

1. Salat is not allowed in a Ghasbi place without his/her permission. The permission from the owner may be either explicit or implied.

If someone lives in a rented house and, for one reason or other, is prevented from paying the rent to the owner, then he should seek the owner's permission to live in that house without paying him any rent.

If the owner is not known, or his whereabouts are not known, then the property comes under the category 'Mal-e-Majhul-ul-Malik' (A thing the owner of which is not known). Such things become the property of Imam (a.s.), and in his Ghaibat, the Mujtahid has authority over such things. Therefore, such cases should be referred to the Mujtahid for decision.

2. The place of Sajdah must be Tahir. Standing and sitting places, may be non-Tahir, provided there is no possibility of the Najasat extending to the body or the clothes of the person who is praying.
3. It is not allowed to pray in a place where the prayer cannot be completed properly, or where there is danger to the life, for example, on a busy road during rush hour.
4. The place of Salat should not be unstable, like springboard or foam, etc.

5. There should be enough space to stand properly and to perform Rukuu and Sajdah properly.
6. If a man and a woman are praying in the same place, the woman must stand at least one span (better 15 feet) behind the man, or there should be a curtain or wall between them.
7. The place where the forehead is put in Sajdah should not be more than four fingers (about 2½ inches) lower or higher than the place where toes and knees are put.

MASJID

It is stressed that the Salat should be performed in a Masjid. Masjid in order of preference are:

1. Masjidul-Haram (around Kaaba): A prayer offered here is equivalent to 100,000 prayers offered anywhere else.
2. Masjidun-Nabi (Madina): A prayer offered here is equal to 10,000 prayers offered elsewhere.
3. Masjidul-Kufa and Baitul-Muqaddas: A prayer offered in any of these Mosques is equivalent to a thousand prayers.
4. Masjid Jame: A prayer offered here is equivalent to a hundred prayers.
5. Masjid of the Market: A prayer offered here is equivalent to a dozen prayers.

For women, their home is better than the Masjid.

The Prophet (s.a.w.w.) has said: Three things will complain before Allah:

1. The Masjid which is neglected and nobody comes to pray there;
2. An Alim, among the people who do not know the religion; and
3. A Qur'an put in a place, from which nobody recites ever, and which remains covered with dust.

Also, the Prophet (s.a.w.w.) has said: "There is no Salat for a neighbor of Masjid, but in Masjid."

PLACES WHERE PRAYING IS MAKROOH

It is not proper to pray in a dirty place, or slaughter-house, or in a place where fire is burning, or when there is fire before him, or where there are photos of human beings or animals, or with open Qur'an before him, or any open book. It is also makrooh to pray in burial ground, or on a grave, or behind a grave, or between two graves, or where there is a human being facing him. It is makrooh to pray in Hammam, or on roads, or facing an open door or in a salty place, or in a room wherein someone is in Junub.

Lesson 30 : ADHAN AND IQAMAH

Saying Adhan and Iqamah before starting daily prayers has great merit. They are given below.

ADHAN

Allah is the Greatest	<i>ALLAHU AKBAR</i> ; (4 times)	اللَّهُ أَكْبَرُ
I bear witness that there is no god but Allah	<i>ASH-HADU ALLA-ILAAHA IL-LALLAH</i> ; (twice)	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
I bear witness that Muhammad is the Apostle of Allah	<i>ASH-HADU AN-NA MUHAMMADAR RASULULLAH</i> ; (twice)	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
I bear witness that Ali, the Commander of the Faithful, is the Wali (vicegerent) of Allah	<i>ASH-HADU AN-NA ALIYYUN AMEERAL MOMINEENA WALIULLAH</i> ; * (once)	أَشْهَدُ أَنَّ عَلِيَّ أَمِيرَ الْمُؤْمِنِينَ وَوَلِيَّ اللَّهِ *
I bear witness that Ali, the Commander of the Faithful, is the Hujjat of Allah	<i>ASH-HADU AN-NA ALIYYUN AMEERAL MOMINEENA HUJJATULLAH</i> ; * (once)	أَشْهَدُ أَنَّ عَلِيَّ أَمِيرَ الْمُؤْمِنِينَ حُجَّةَ اللَّهِ *

Hasten to prayer	<i>HAY-YAY ALAS-SALAAH</i> ; (twice)	حَيَّ عَلَى الصَّلَاةِ
Hasten to success	<i>HAY-YAY ALAL FALAH</i> ; (twice)	حَيَّ عَلَى الْفَلَاحِ
Hasten to the best of deeds	<i>HAY-YAY ALA KHAYR-IL AMAL</i> ; (twice)	حَيَّ عَلَى خَيْرِ الْعَمَلِ
Allah is the Greatest	<i>ALLAHU AKBAR</i> ; (twice)	اللَّهُ أَكْبَرُ
There is no god but Allah	<i>LAA ILAHA ILLALLAH</i> ; (twice)	لَا إِلَهَ إِلَّا اللَّهُ

NOTE : These words with (*) should be said not as a part of Adhan but for Barakat only.

IQAMAH

There is a slight difference between Adhan and Iqamat. While saying Iqamah, the words *اللَّهُ أَكْبَرُ* (*ALLAHU AKBAR*) at the beginning are to be repeated twice (and not four times).

The words *قَدْ قَامَتِ الصَّلَاةُ* (*QAD QAMATISSALAH*) (Indeed the prayer has begun), are to be added after the words *حَيَّ عَلَى خَيْرِ الْعَمَلِ* (*HAY-YAY ALA KHAYRIL AMAL*), and repeated twice;

لَا إِلَهَ إِلَّا اللَّهُ (*LAA ILAHA ILLALLAH*) at the end is to be said only once.

Lesson 31 : WAJIBAT OF PRAYER

There are eleven things Wajib (obligatory) in the prayers, viz:

1. Niyyat: the intention to pray, for being near to God.
2. Qiyam: to stand.
3. Takbirat-ul-Ihram: saying *Allahu Akbar* after Niyyat.
4. Rukuu.
5. Two Sajdahs.

6. Qira'at: To recite Sura al-Hamd and another Sura in first two Rakaats and Tasbeeh-e-Arba'a (*Subhanallahe Wal Hamdu Lillahe Wa La Ilaha Illalaho Wallaho Akbar*) in the third and fourth Rakaats.
7. Dhikr: To recite Tasbeeh in Rukuu and Sajdah (as will be explained later).
8. Tashahhud.
9. Salaam.
10. Tartib: To pray in the sequence prescribed by the Sheriat.
11. Muwalaat: To pray without interruption or gap.

RUKN AND GHAIR-RUKN

Out of the above-mentioned Wajibs of Salat, 5 are Rukn and others Ghair-Rukn.

Rukn means such actions which invalidate the Salaat if they are left out or added, even if unintentionally. These are: (1) Niyyat; (2) Takbiratul Ihram; (3) Qiyam at the time of Takbiratul Ihram and just before going to Rukuu; (4) Rukuu; (5) both Sajdahs together. If any of these are left out, or added, whether intentionally or unintentionally, Salat will become Batil (wrong).

Ghair-Rukn means such Wajibs which invalidate the Salat if they are left out, or added, intentionally. But they do not invalidate the Salat if they are left or added unintentionally. These are the remaining Wajibs. (6th to 11th in the above).

Lesson 32 : NIYYAT, TAKBIR AND QIYAM

1. NIYYAT

The person starting prayer must have, just before starting, a clear 'intention' that the specific prayer is '*Qurbatan ilal-lah*', i.e. for seeking nearness to Allah. Thus three things are Wajib in Niyyat:

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

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

2. TAKBIRAT-UL-IHRAM

The phrase **اللهُ أَكْبَرُ** (*Allahu Akbar*) is called Takbir. 'Ihram' means "Imposition of limits." Thus, the 'Takbir' just after Niyyat is called 'Takbirat-ul-Ihram,' because it limits the man in his actions; now he cannot do any work except pray. There are 5 conditions in it:

1. It must be in the approved form, i.e. 'Allahu Akbar' without any addition or change and without joining it with other wordings.
2. It must be in correct Arabic.
3. It must be said while standing (details will come afterwards).
4. Body must be in 'Tamaninat' (not moving, but still).
5. Muwalaat: The letters and words should be recited one after another without gap.

3. QIYAM (STANDING)

It is 'Rukn' while reciting 'Takbirat-ul-Ihram' and before going to 'Rukuu'; and is Wajib (but not Rukn) at the time of reciting Suras or Tasbiate-Arba'a. In Qiyam, it is Wajib that:

1. The person should stand erect, and face Qibla.
2. He should be motionless (Tamaninat).
3. Also he should not lean against anything unless he is unable to stand without support.

Substitutes of Qiyam

1. If a man cannot stand without support, he should (or may) stand with support.
2. If he cannot stand, even with support, he should sit without support.
3. If he cannot sit without support, he may sit with support.

4. If he cannot sit even with support, he must lie on his right side, facing Qibla.
5. If it is not possible, he must lie on his left side facing Qibla.
6. If even that is not possible, he should lie down on his back, his feet toward the Qibla.

In the last three alternatives, he should bow down for Rukuu and Sajdah; the bowing for Sajdah should be more than that for the Rukuu. If he cannot bow down, he should perform Rukuu and Sajdah with his eyelids.

If he can stand for a part of the prayer, he should stand up to that time, then should sit down. This rule applies to the alternatives also.

Sunnat Differences Between Qiyam of Man and Woman

- Man stands with his feet apart from 4 to 8 inches; woman stands with her feet close to each other.
- Man reaches his hands downwards resting on thighs; woman keeps her hands on her chest.
- Man and woman both should keep their eyes (during Qiyam) on the place of Sajdah (Muhr).

Lesson 33 : RUKUU

4. RUKUU (KNEELING DOWN)

It is Wajib in each Rakaat once; except Salat-ul-Ayat which has 5 Rukuus in each Rakaat.

Wajibat of Rukuu

There are five (5) Wajibs in Rukuu:

1. To bend so low that the palms rest on the knees.
2. To recite 'Dhikr' of Rukuu after bending up to the approved position. Dhikr of Rukuu: **سُبْحَانَ اللَّهِ** (*Sub-hanallah*) (Glory be to Allah) 3 times, or **سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ** (*Subhana Rabbiyal Azeeme*)

Wabi Hamdehi) (Glory and Praise be to my Lord Cherisher, the Great) once.

3. While reciting the Dhikr, one should remain motionless as far as possible.
4. Standing again after Rukuu, raising the head first.
5. ‘Tamaninat’ in the Qiyam after Rukuu.

Sunnat of Rukuu

These things are Sunnat in Rukuu:

1. Saying Takbir before kneeling down.
2. Keeping the eyes fixed between the feet during Rukuu.
3. Reciting Dhikr 3, 5, or 7 times or even more.
4. Reciting Salawat after Dhikr.
5. Reciting *سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ* (*Sami-Allaho leman hamedah*) after standing erect after Rukuu.

Sunnat Differences Between Rukuu of Man and Woman

- A man must keep his palms on his knees; a woman on her thighs above the knees.
- A man should keep his fingers stretched on his knees; a woman should keep them joined together.
- A man should keep his arms and elbows away from the body, a woman should keep them joined to her body.
- A man should keep the knees stretched backwards, a woman should keep them not so tight.
- A man should keep his back in such a horizontal level that if a drop of water is dropped on the back it does not move down; a woman should keep her back in an arch fashion.

Lesson 34 : SAJDAH (I)

5. SAJDAH

Each Rakaat has two Sajdahs, both taken as one Rukn.

Wajibat of Sajdah

Seven things are Wajib in Sajdah:

1. One should prostrate so low that his forehead and feet are in one level.
2. Seven parts of the body must be resting on the ground. These are the forehead, the two palms, the two knees and the toes of both feet.
3. There are some special rules about the place of Sajdah:
 - a. It must be either earth; or
 - b. Anything growing from earth, provided it is from those things which are not eaten or worn.

Therefore, Sajdah is not allowed on cloth or fruits or edible vegetables, or on such a thing which does not come under the term 'Earth' viz., diamond or gold, etc., or does not come under the term Vegetation viz., ash or coal.

Also, Sajdah is not correct on hide or skin, because it does not grow from the earth; nor is it allowed on carpets made of wool, cotton, jute or silk, because wool and silk do not grow from earth and cotton and jute are used in clothes.

Sajdah on paper is allowed.

Highest preference has been given to performing Sajdah on the earth from a specified area in Karbala. That earth is called 'Khake Shifa'; ready-made tablets of which are available and are called 'muhr; or 'turbat' or 'Sajdah-gah' in different languages.

The sajdah-gah must be clean. Dirty tablets are not allowed in prayers. Also, its size should not be less than your own thumb.

[Bibi Fatimah Zahra (s.a.) had made 'tasbih' from the earth taken from the grave of Hazrat Hamza (a.s.). I am sorry to note that in many mosques very few 'Tasbihs' contain the correct number of beads. Before using a

Tasbih, you should count the beads to make sure that it is correct. The arrangement of the beads should be: 34 round beads + one marker + 33 round beads + one marker + 33 round beads.]

If there is nothing upon which Sajdah is allowed, or if there is so much cold or heat that he cannot put his forehead upon the earth, then, he may perform Sajdah upon the cloth. If there is no cloth then, as a last resort, it is allowed to perform Sajdah upon the back of his hand. Normally, this condition is not common, and the Namazi should not do Sajdah upon the cloth or the back of his palm. Sometimes it is seen that people do their sajdah upon their hands or nails, even while praying in the Masjid. Their namaz is batil, without any doubt. Remember that mats in the mosques are made from a fibre which is neither eaten nor worn and it is quite in order to do Sajdah on them, especially if your forehead rests upon an uncolored portion. Likewise, you may do Sajdah on any stone (not precious stones); so you can do Sajdah on real (but not artificial) marble.

4. To recite Dhikr of Sajdah, i.e. *سُبْحَانَ اللَّهِ* (*Sub-hanallah*) (Glory be to Allah) 3 times, or *سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ* (*Sub-hana Rabbiyal 'Aala wa Bihamdihi*) (Glory and Praise be to my Lord Cherisher, the High) once.
5. To remain motionless during Dhikr of Sajdah.
6. Not to raise any of the seven parts (mentioned in 5b) till the recitation of Dhikr is over.
7. To raise the head first and sit down after first (and even second) Sajdah.

IMPORTANT REMINDER

It is Haram in Islamic Sheriat to perform Sajdah to anyone except Allah. Some ignorant people put their forehead in front of the graves of Imams (a.s.). If they have a clear intention to do Sajdah of Thanks (Sajdah-e-Shukr) for Allah, it is all right. Otherwise, it is Haram.

Lesson 35 : SAJDAH (II)

MUSTAHABBAT OF SAJDAH

The following are Sunnat in Sajdah:

1. Keeping the nose also on earth.
2. During Sajdah, the hands must be in level with the ears and should point toward the Qibla. Fingers should be close to each other.
3. Eyes should see toward the nose.
4. Recitation of Dhikr more than once, as already explained in case of Rukuu.
5. Recitation of Salawat after Dhikr.
6. After rising from first Sajdah, to say, first, Takbir, and then *أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ* (*Astaghfirullah Rabbi wa atubu ilaih*) (I seek pardon from Allah, my Lord and I turn toward Him). Then saying Takbir again before 2nd Sajdah.
7. To say Takbir after rising from second Sajdah while sitting.
8. Hands should rest, after rising from every Sajdah, on the thighs.
9. Recitation of *بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ* (*Behaulillahe wa Qoowatehi Aqoomu wa Aq'ud*) (Due to the power given by Allah, and because of the strength given by Him, I stand and sit) during the process of rising for the next Rakaat. Remember that it is the only place in the Salat when recitation of a Dhikr is prescribed during the motion of the body. All other Suras and Dhikrs must be recited when your body is motionless.

MAKROOHAT OF SAJDAH

1. Sitting on heels (for men).
2. Keeping the arms on the ground during Sajdah.
3. Recitation of portions of the Qur'an in Sajdah.

SUNNAT DIFFERENCES BETWEEN SAJDAH OF A MAN AND THAT OF A WOMAN

- While stooping down for Sajdah, a man should lower his hands first but a woman should lower her legs first.

- On arising from Sajdah, a man should sit on crossed feet, the back of right foot resting on the sole of the left, both feet turned out toward one side of the body. But a woman must sit on hams with the soles of the feet resting on the ground.
- While rising for the next Rakaat, a man should keep first his hands on the ground, then raising the legs (before the hands) should stand. A woman should keep her hands on her knees while sitting and should stand up straight from that position.
- A man, while in Sajdah, should keep his arms apart from his body. A woman should keep her arms close to her body.

NOTE: The above-mentioned five Wajibs (Niyyat, Takbirat-ul-Ihram, Qiyam, Ruku and Sajdah) are Rukn. It means that if anyone of them is left out or added in Salat, by mistake or intentionally, the Salat is Batil.

WAJIB SAJDHES OF QUR'AN

In four Suras of Qur'an, there is one ayat which is called ayat of Sajdah (Sura al-Sajdah (32), ayat 15; Sura al-Fussilat (41), ayat 37; Sura an-Najm (53), ayat 62; Sura al-'Alaq (96), ayat 19). Anybody who recites that Ayat or listens to it must do Sajdah at the end of that ayat. If while listening to it he was reciting it also, he should do two Sajdahs.

The place where he does the Sajdah must be Mubah (not Ghasbi) and the place of forehead should not be more than 3 in. lower or higher than the place of knees or toes. The rules about the things upon which Sajdah of Salat is allowed must be followed in this Sajdah also.

It is not Wajib to say any Dhikr in this Sajdah. Still it is Sunnat to recite the following Dhikr:

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا، لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَتَصَدِيقًا، لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَرِقًّا،
سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَرِقًّا، لَا مُسْتَكْفِئًا وَلَا مُسْتَكْبِرًا، بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ
خَائِفٌ مُسْتَجِيرٌ

La-Ilaha-Ilallaho Haqqan Haqqa; La-Ilaha-Ilallaho Imaan wa

Tasdiqah; La-Ilaha-Illallahho Ubudhiyyatan wa Riqqa; Sajadto laka ya Rabbe Taabbudan wa Riqqa; La Mustankifan wa la Mustakbiran; Bal ana Abdun Dhalilun Khaifun Mustajir.

It is not necessary to do Wudhu etc., or to face toward Qibla in this Sajdah.

Lesson 36 : QIRA'AT

Now we come to those 6 Wajibs which are non-Rukn, i.e., if anyone of them is added or left out intentionally, the Salat would be Batil; but if it is added or left out by mistake or unintentionally, no harm will come to the Salat (except that some remedial actions are prescribed in certain cases).

6. QIRA'AT

It is Wajib to recite Sura al-Hamd and then any other Sura (with certain conditions) in the first two Rakaats of every Salat (except for Salat-e-Mayyit) and to recite either Tasbihate Arbaa *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ* (*Subhanallahe walhamdo lillahe wa la ilaha illallahho wallaho Akbar*) or Sura al-Hamd in the third and fourth Rakaats.

Certain things are Wajib in the Qira'at:

1. Correct pronunciation of the words and letters, so as the similar letters may be distinguished from each other in a correct way. This needs practice and training.
2. Fat-ha, Kasra, Damma, Tashdid, Madd and Jazm should be pronounced correctly.
3. When stopping on a word, its last 'Irab' should be replaced by Jazm, compulsorily. Likewise, when two words are joined, the first word's Irab should not be omitted.

4. *Bismillahir Rahmanir Rahim* should be recited before every Sura except Sura al-Bara'at, because it is part of every Sura (except al-Bara'at).
5. The four Suras in which Wajib Sajdahs occur, should not be recited in Wajib Salat. But it is allowed in sunnat namaz. If he recited the sura in sunnat namaz, he must do sajdah just after reciting the ayat of sajdah, then stand up and finish the sura and namaz as usual. If he recited that sura in wajib namaz by mistake, or if he heard someone else reciting the ayat of sajdah (when the hearer is praying wajib namaz), he should do the sajdah after namaz. It is better to do sajdah, by gesture of head only during prayer itself, and then to do sajdah after finishing the namaz.
6. Reciting the Suras and Tasbihate Arbaa with Tamaninat (standing still and tranquil).
7. A man should recite Al-Hamd and Sura loudly in the first two Rik'ats of Subh, Maghrib and Isha; and in whisper in the first two Rakaats of Zuhr and Asr. 'Loudly' does not mean shouting, which many people beind 'Pesh-Namaz' resort to. If someone prays so loudly that it may be said that he is 'shouting,' his prayer is invalid. The whisper should be audible to himself. The Qira'at in the 3rd and 4th Rakaats of every Salat should be in whisper.

A woman should recite her prayers in Whisper, though she is allowed to pray loudly (where a man should pray loudly) when there is no danger that any Ghair-Mehram is nearby who may hear her voice.

If someone intentionally prays loudly in place of 'whispering,' or vice-versa, his prayer is invalid.

8. Reciting the al-Hamd and Sura with Tartib (in the sequence which is prescribed).

9. Muwalaat in the Qira'at.
 10. Sura Wad-duha (No. 93) and Sura Alam Nashrah (No. 94) are one Sura. Likewise, Sura Fil (No. 105) and Sura Quraysh (No. 106) are one Sura. If one of the Suras is recited, the other one should also be recited.
 11. A man who has started reciting any Sura after al-Hamd, may change to other Sura so long as he has not reached the exact middle of that Sura. If he has, on the other hand, recited half of that Sura, he is not allowed to change it. But he cannot leave Sura Tauhid or Sura Kafirun even if he has just recited *Bismillahir Rahmanir Rahim* with intention of reciting these Suras.
- If he forgets any word or Ayat from the Sura which he is reciting, he may leave the Sura and start another one, even if he has already recited more than half or even if it is Sura Tauhid or Sura Kafirun.
12. It is allowed to recite the Sura from looking into the Qur'an in Salat; but it is not good and one should not resort to it except in emergency when there is no time to learn by heart, nor is there any Salat-e-Jamaat to join.

Lesson 37 :
TRANSLATION OF 3 SURAS AND QUNOOT

1. SURA-E-FATEHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir-Rahmanir-Rahim

In the Name of ALLAH, the Beneficent, the Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Al-Hamdu Lillahi Rabbil Aalameen

(All) praise is to ALLAH the Lord Cherisher of the Worlds

الرَّحْمَنِ الرَّحِيمِ

Ar-Rahmanir-Rahim

The Beneficent, the Merciful

مَالِكِ يَوْمِ الدِّينِ

Maliki Yaumiddin

The Master of the Day of Judgment

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaka Na'budu wa Iyyaka Nasta'een

Thee (alone) do we worship, of Thee only do we seek help

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ehdinas-Sirratal-Mustaqeem

Guide us to the Straight Path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Siraatal-Lazeena An'amta Alaihim

Ghairil Maghdubi Alaihim Waladdalleen

The path of those upon whom Thou hast bestowed (Thy) bounties;
not of those on whom fell (Thy) wrath nor (of) those gone astray

2. SURA-E-QADR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir-Rahmanir-Rahim

In the Name of ALLAH, the Beneficent, the Merciful

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Inna Anzalnaho Fi Lailatil Qadr

Verily, We sent it (the Holy Qur'an) down in the Night of Qadr

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

Wa Ma Adraaka Ma Lailatul Qadr
And what do thou know what the Night of Qadr is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Lailatul Qadri Khairum Min Alfi Shahr
The Night of Qadr is better than a thousand months

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

Tanzazzalul Malaaiikatu War-RooHo Fiha Be-izne Rabbihim Min Kulle Amr
Descend in it the Angels and the Spirit with the permission of their
Cherisher Lord with all Ordinances

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Salamun, Hiya Hatta Matla'il Fajr
Peace is this (night) until the break of dawn

3. SURA-E-IKHLAS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahir-Rahmanir-Rahim
In the Name of ALLAH, the Beneficent, the Merciful

قُلْ هُوَ اللَّهُ أَحَدٌ

Qul Howallaho Ahad
Say: He is God, the One and Only

اللَّهُ الصَّمَدُ

Allahus-Samad
God, the Eternal, Absolute

لَمْ يَلِدْ وَلَمْ يُولَدْ

Lam Yalid Wa Lam Yulad

He begetteth not, Nor is he begotten

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Wa Lam Yakul Lahu Kufuwan Ahad

And there is none like unto Him

4. QUNOOT

It is Sunnat to recite Qunoot in the second Rakaat before Rukuu. A short Qunoot (with translation) is given here:

رَبَّنَا اغْفِرْ لَنَا

Rabbanaghfir lana

O Our Lord, Forgive us

وَارْحَمْنَا

War-hamna

And be Merciful unto us

وَعَافِنَا وَاعْفُ عَنَّا

Wa-Afena Waafu Anna

And give us tranquility; And pass over our sins

فِي الدُّنْيَا وَالْآخِرَةِ

Fid-dunya wal-Aakhira

In this world and the Hereafter

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Innaka Alaa Kulle Shayyin Qadeer
Verily Thou has power over everything

Lesson 38 :
OTHER WAJIBAT

7. DHIKR

Dhikr means the Tasbeeh of Rukuu and Sajdah.

8. TASHAHHUD

Tashahhud is Wajib after the second Sajdah of the second Rakaat and that of the last Rakaat. Six things are Wajib in it. They are:

1. Reciting Shahadatain. It is recited as:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash-hadu Alla ilaha illallahu Wahdahu la Sharika Lahu; Wa Ash-hadu Anna Muhammadan Abduhu wa Rasuluh.

(I bear witness that there is no god but Allah; the only One; there is no partner or equal to Him. And I bear witness that Muhammad (s.a.w.w.) is His servant and His Apostle)

2. Reciting Salawat after Shahadatain.

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Allahumma Salli Ala Muhammadin Wa Aali Muhammad.

(O Allah! Send Thy blessings on Muhammad (s.a.w.w.) and his progeny)

3. Tartib (Sequence) in its sentences as explained above.
4. Muwalat. (To pray without any interruption or gap).
5. Reciting Tashahhud while remaining seated.
6. Tamaninat (One should be motionless).

Mustahabbat

It is Mustahab in Tashahhud that the hands rest on the thighs. The

fingers should remain close to each other pointing toward Qibla. Eyes should rest on the lap. The position of sitting for man and woman has already been described in the description of Sajdah.

9. SALAAM

Salaam is Wajib after the Tashahhud of the last Rakaat. Four things are Wajib in it:

1. Reciting either of these two sentences:

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

Assalaamu Alaينا wa ala Ibadillahis Saleheen.

(Peace be on us and all righteous servants of God).

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalaamu alaikum wa Rahmatullahe wa Barakatuh.

(Peace be on all of you and the Mercy of Allah and His Blessings).

2. Remain sitting while reciting Salaam.
3. Correct pronunciation.
4. Tamaninat (To be motionless).

Mustahabbat

1. Reciting both Salaams.
2. Addition of

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Assalaamu Alaika Ayyuhan Nabiyu wa Rahmatullahi wa barakatuh.

(Peace be on thee, O Prophet and the Mercy of Allah and His Blessings).

3. Saying Takbir three times after Salaam.

10. TARTIB (SEQUENCE)

It is Wajib to perform all the acts of prayer (Salat) in the prescribed sequence. Any change in that sequence will invalidate the Salat if done intentionally (and in case of a Rukn's sequence, even unintentionally).

11. MUWALAAT (TO PRAY WITHOUT ANY INTERRUPTION OR GAP)

One act of prayer must be followed by the next act immediately. The intervening time between two acts should not be so long as to give the impression that the person concerned is not praying any more.

Lesson 39 :

THE ACTIONS WHICH INVALIDATE PRAYER

There are certain things or actions which invalidate a prayer:

1. Hadath whether big or small, and whether intentionally or by mistake.
2. Turning away from Qibla.
3. Anything which disturbs the prayer (i.e. anything which gives the impression that the person is not praying), like remaining silent for a considerable time, clapping the hands or jumping or indulging in actions other than the prayer.
4. Speaking intentionally even a single letter (other than prayer or Qur'an or Dhikr of Allah). But replying to Salaam-e-Shar-ee (*Salaamun Alaikum*) is allowed in the very same words.
5. Laughing intentionally. Smiling does no harm to the prayer.
6. Weeping intentionally for worldly affairs. But weeping in love or fear of Allah or because of remembering the suffering of Imam Hussein (a.s) does no harm to the prayer.
7. Eating or drinking, however little it may be, whether intentionally or by mistake.
8. Folding the hands intentionally as some non-Shia sects do in the prayer.
9. Saying 'Amin' intentionally after Sura al-Hamd.
10. If any of the conditions of prayer is violated. For instance, he realizes during prayer that his cloth is Ghasbi (possessed unlawfully).
11. Doubt in first two Rakaats of a four Rakaat prayer, or anywhere in a two Rakaat or three Rakaat prayer.
12. Adding or leaving out any Rukn of prayer.

Lesson 40 : SHAKKIYAAT-E-NAMAZ

We are human beings and to err is human. Although we pray namaz with full concentration and due attention, yet sometimes we err. Rather even when we do not err on some occasions we do begin to doubt about the performance of a particular part of the prayer. And there is every likelihood that we might have erred. Now when anybody doubts about certain performance of namaz he should ponder for a moment to shake off his doubt but if he fails to satisfy himself then he should act according to the prescribed rules.

There are 23 cases of Shakkiyaat (Doubts) that may arise during Salat. The Laws of Shari'at are distinct for each one of these.

6 SHAKKIYAAT (DOUBTS) TO BE IGNORED

There are six instances in which shakkiyaat (doubt) is to be ignored. Prayer is not made invalid by any of these. They are:

1. Doubt after the event has passed. For example, while in Sajdah, to doubt having missed the Rukuu.
2. Doubt after completing the prayer.
3. Doubt after the time of prayer has passed. For example, doubt at the time of Maghrib whether the Asr Namaz was offered or not.
4. Doubt of the people who doubt too much. Such persons doubt about everything. So they can be doubtful about Namaz also. They must ignore their doubts.
5. The doubt of the Imam (one who leads the Namaz) or a Mamum (the follower of the Imam in Namaz). In this case the Imam may be sure of his performance but the Mamun is doubtful or vice versa. In such case whoever is in doubt will follow the one who is sure.
6. Doubt during the non-obligatory (Sunnat) or precautionary (Ehtiyat) prayer.

Lesson 41 :
9 SAHEEH SHAKKIYAAT
(DOUBTS THAT REQUIRE REMEDIAL PROCEDURE)

Nine cases of shakkiyaat are such that the namaz is not rendered batil (invalid) provided the remedial procedures as prescribed in each case is carried out. It is not necessary to offer the namaz again.

1. Shak during a four rakat namaz after both the sajdas, whether it was the second or the third rakat. In such a case, it should be regarded as the third rakat and the namaz be finished after offering the fourth rakat. Thereafter, one rakat namaz-e-ehiyat (precautionary namaz) by standing be offered.
2. Shak after two sajdas, whether it was the second or the fourth rakat. In such a case, namaz be finished by considering it as the fourth rakat. Thereafter, two rakats namaz-e-ehiyat (precautionary namaz) by standing be offered.
3. Shak after two sajdas, whether it was second, third or fourth rakat. In such a case, namaz be finished by considering it as the fourth rakat. Thereafter, two rakats namaz-e-ehiyat (precautionary namaz) by standing and two rakats by sitting be offered.
4. Shak after two sajdas whether it was the fourth or fifth rakat. In such a case, namaz be completed then and there and two sajdas of sahv should be offered immediately.

NOTE: "After two sajdas" means after completing the zikr of 2nd sajdah. In the case of these four doubts, if anyone of them occurs after the first Sajdah or before the Dhikr of the second Sajdah, then the prayer is invalid.

5. Shak, whether it was third or fourth rakat. In such a case, the namaz be finished considering it as the fourth rakat and one rakat namaz-e-ehiyat (precautionary namaz) by standing or two rakats by sitting be offered.

6. Shak while in Qiyam (standing posture) whether it is the fourth or fifth rakat. In such a case, sit down at once and finish namaz. Thereafter, one rakat namaz-e-ehiyat (precautionary namaz) by standing or two rakats by sitting be offered.
7. Shak while in Qiyam, i.e. before rukoo whether it was the third or fifth rakat. In such a case, sit down at once and finish namaz. Thereafter, two rakats namaz-e-ehiyat (precautionary namaz) by standing be offered.
8. Shak while in Qiyam whether it is the third, fourth or fifth rakat. In such a case, sit down at once and finish namaz. Thereafter, two rakats namaz-e-ehiyat (precautionary namaz) by standing and two rakats by sitting be offered.
9. Shak while in Qiyam whether it is the fifth or sixth rakat. In such a case, namaz be finished at once and two sajdah of shav be done.

NOTE: In last mentioned four cases, as Ehtiyat Wajib, two sajdah of shav be done for unwanted Qiyam.

Lesson 42 :

8 MUBTIL SHAKKIYAAT

(DOUBTS THAT IF OCCURED RENDER THE NAMAZ INVALID)

Eight kinds of shakkiyaat are such that if they occur, then the namaz is rendered invalid. The namaz has to be offered again.

1. Shak about the number of rakats in obligatory prayers of 2 Rakaats (Salat of Fajr and Salat of Musafir), the Salat is void. But such does not invalidate a non-obligatory or precautionary prayer.
2. Shak in the number of Rakaats in a prayer of three Rakaats i.e. Maghrib.
3. Shak in a 4-Rakaat prayer, whether it was the first, second or third rakat.

4. Shak in a 4-Rakaat prayer, before completing the Dhikr of the second Sajdah, whether it was the second or the third rakat.
5. Shak during a four rakat namaz, whether it was second, fifth or higher rakat.
6. Shak during a four rakat namaz, whether it was third, sith or higher rakat.
7. Shak during a four rakat namaz, whether it was fourth, sixth or higher rakat.
8. To forget in a four rakat namaz the number of rakats already prayed.

Lesson 43 :
PRAYER OF EHTIYAT AND SAJDAH-E-SAHV

SALAT OF EHTIYAT

You have been taught that in the ease of some doubts about the number of the Rakaats of Salat, you have to pray one and/or two Rakaats Salat-e-Ehtiyat. Here is how that Salat is prayed.

Soon after finishing the Salat (in which the doubt had occurred and which requires Salat-e-Ehtiyat for its completion and validation) without looking away from Qibla or doing anything which makes a Salat Batil, you are to stand up and make the Niyyat. (If the Salat-e-Ehtiyat is to be performed sitting, then remain seated after the first Salat and make Niyyat).

Niyyat is to be made in the following way: “I pray Salat-e-Ehtiyat one (or two) Rakaat(s) Wajib *Qurbatan ilal-lah.*” Then Takbirat-ul-Ihram; recite only Sura al-Hamd in whisper. Go to Rukuu, and then into Sajdah; read Tashahhud and Salaam. Your Salat-e-Ehtiyat is finished.

NOTE: In Salat of Ehtiyat, there is no second Sura and no Qunoot. One should read this Salat quietly. One should not make the Niyyat also loudly or audibly. It is Ehtiyat Wajib that one should read Bismillah also quietly.

If you have to recite two Rakaats of Salat-e-Ehtiyat, then you should stand up for the second Rakaat just after the second Sajdah for the first Rakaat in the usual way. Recite the second Rakaat also with just Sura al-Hamd, without Qunoot, and then finish the Salat in the usual way.

SAJDAH-E-SAHV

Sajdah-e-Sahv is Wajib when:

1. One talks unintentionally during the Salat.
2. Has left one sajdah by mistake.
3. Has forgotten tashahhud by mistake.
4. Has recited Salaam by mistake at the wrong place, e.g., reading Salaam after the first Rakaat.
5. Has added or omitted by mistake any such thing which is not rukn.
6. In a 4-rikat namaz, has doubt after the second sajdah whether it was the fourth or the fifth rikat.

How to Perform Sajdah-e-Sahv:

Soon after completing the Salat, Niyyat should be made as follows: “I perform Sajdah-e-Sahv in lieu of Tashahhud (or Salaam or Sajdah or Qiyam etc., as the case may be) Wajib *Qurbatan ilal-lah.*” Then Sajdah should be done. In Sajdah you have to say once:

بِسْمِ اللَّهِ وَبِاللَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Bismillahe wa billahe Assalaamu Alaika Aiyuhhan-Nabiyyu wa Rahmatullahe wa barakatuhu.

Then raise your head; sit properly; go into Sajdah a second time; recite the above mentioned Dhikr once; sit down properly; read Tashahhud and Salaam.

If you have forgotten Tashahhud or one Sajdah in the Salat, it is Wajib to do its Qadha at once after Salat; then the Sajdah-e-Sahv is to be done just after the Qadha Tashahhud or Sajdah.

If after the prayer, but before the Qadha of Sajdah or Tashahhud, any of such actions is done which invalidate the prayer (like turning away from Qibla), it is necessary to do the Qadha and Sajdah-e-Sahv (as required), and then to repeat the prayer.

Lesson 44 : **GHUSL**

1. SEVEN KINDS OF GHUSL ARE WAJIB

1. Janabat.
2. Haidh.
3. Nifas.
4. Istihadha.
5. Mayyit.
6. Mass-e-Mayyit.
7. the Ghusl of Nazar, Qasam or Ahad.

2. HOW TO PERFORM GHUSL

There are two ways of performing Ghusl:

1. Tartibi (Systematic); and
2. Irtimasi (Immersion).

Ghusl-e-Tartibi (systematic) :

In this way of Ghusl, the body is washed in three stages. First, the head down to the collar bone is washed, including the face and neck. Second, the right side of the body is washed from the shoulders down to the feet. Third, the left side of the body is washed likewise. This Ghusl is preferable, even if you are bathing in a pool or river or sea. In bathroom, no method can be used other than the Tartibi Ghusl.

Ghusl-e-Irtimasi (immersion) :

It can be done in pools or rivers only. If one has the intent of performing Ghusl Irtimasi, and he enters the water by degrees, and his whole body goes under water, his ghusl is correct. But it is better that he dives into the water. In this ghusl, once the whole body is under water, and if one moves the body after making niyyat for ghusl, his ghusl is correct.

3. CONDITIONS OF GHUSL

All the conditions of wudhu (mentioned in Lesson 20) apply to the ghusl also, except conditions No. 5, 7, 8, 12 and 13.

The difference in these conditions are as follows:

5. In Ghusl-e-Irtimasi, the whole body should be Tahir (clean) before one enters the water. But in Ghusl Tartibi, it is not essential that the body should be Tahir. If the body is najis, and one removes the impurity before washing each part, it is correct.
7. Tartib is necessary in Ghusl-e-Tartibi only. In Ghusl-e-Irtimasi, there is no tartib.
8. There is no Muwalat in Ghusl-e-Tartibi. It means that if you wash your head, then you go out and come back again after sometime and wash your right side and then left side, your ghusl is correct.

If someone has to urinate or defecate very frequently, and he has very limited time, he should wash first one part and then immediately the other, and after ghusl, he should say his prayer. Same rule is applicable to a woman who has Istihadha (to be explained later).

12. There is no fixed law as how you should wash your body. If you maintain the Tartib; i.e. if you wash your head first, then the right side, then the left side, it is enough. There is no rule that you should begin the washing of head, for example, from the upperside and then come down; or wash the right side, for example, from the shoulder

and then come down to the foot. You may begin from the foot and go above upto the shoulder.

13. There is no Masah in Ghusl.

If a person is under obligation to perform several ghushls, he/she can make niyyat for all of them, and take only one ghushl. He/She can also take ghushl separately for each of them.

If a person has done ghushl-e-janabat, he/she does not have to perform Wudhu for prayer. But if he/she has done some other ghushl, then he/she cannot say prayer just with that ghushl. He/She will have to take Wudhu also.

Lesson 45 : GHUSL OF JANABAT

1. WHEN REQUIRED?

There are two things which cause “Janabat” and it is Wajib to perform Ghushl of Janabat after them:

1. Discharge of semen in sleep or while awake.
2. Sexual intercourse. (Both parties become mujnib).

2. WHY REQUIRED

Ghusl is Wajib for all the things for which Wudhu is required. Also, it is Wajib to validate a Saum (fast), as will be explained later.

3. THINGS WHICH ARE HARAM BEFORE GHUSL-E-JANABAT

The following things are Haram, if a person has to perform Ghushl-e-Janabat:

1. Reciting even a single Ayat from those Suras in which Sajdah is Wajib.
2. Touching the writings of the Qur’an or the names of Allah, Prophets (a.s.), or Imams (a.s.) (in any script).

3. Entering any mosque. (If necessary, he/she may pass through the mosque without stopping for a single second). But so far as the mosque of the Prophet (s.a.w.w.), at Medina and Masjid-ul-Haram, at Makkah, are concerned, even passing through them is not allowed.
4. Putting anything into a mosque even from outside; and
5. Entering into a mosque to take out anything.

NOTE: The Shrines of Imams (a.s.) are like the mosques in every detail.

4. THINGS WHICH ARE MAKROOH IN THE JANABAT

For a person who is to perform Ghushl-e-Janabat, it is makrooh to:

1. Read Qur'an more than seven Ayats. (This applies to the Suras in which no Sajdah is Wajib).
2. Touch the Qur'an (but not touch the writing); it is Haram to touch the writing when one is junub.
3. Carry Qur'an from one place to another, even without touching it.

Lesson 46 : GHUSL OF HAIDH AND NIFAS

1. HAIDH

“Haidh” means “menstruation”, generally known as ‘monthly course’ or ‘periods’. Every adult and healthy woman has her periods regularly. Sheriat has laid down some rules for this period, a summary of which is given here:

1. Any blood seen before completion of 9 years or after 50 years of age is not “Haidh.” It is called “Istihadha,” rules of which will be explained later on.
2. Duration of ‘Haidh’ is not less than 3 and not more than 10 days. Blood which comes for less than 3 days, or which comes after 10 days, is called ‘Istihadha.’

3. There are detailed rules concerning women which are based on whether in condition of Haidh she has regular date and/or number of days or not; and whether she is having her period for the first time, or whether she has forgotten her date and number of days.

As it is not possible to give all details here, the ladies are advised to consult a local Alim.*

* **NOTE:** On this subject, ladies may refer to a book called *The Ritual Ablutions for Women*, by Maulana Sayyid Muhammad Rizvi.

2. NIFAS

The bleeding after childbirth is called Nifas. The blood coming out before the delivery is not Nifas; it is Istihadha.

The bleeding after 10 days from delivery is not Nifas; it is Istihadha. But there is no minimum time for Nifas. Even if it stops 5 minutes or less after delivery, it is Nifas.

3. THINGS WHICH ARE HARAM IN HAIDH AND NIFAS

1. All the things which are Haram in the condition of Janabat are Haram in the condition of Haidh and Nifas, before performing the Ghusl. Likewise, all the things Makrooh in Janabat are Makrooh in Haidh and Nifas also.
2. In addition, it is forbidden to divorce a woman in the period of Haidh or Nifas.
3. Sexual intercourse is forbidden when a woman is in menstruation or Nifas.
4. The woman during Haidh or Nifas is exempted from prayers, and every such 'Ibadat' which requires Ghusl, Wudhu, or Tayammum, but she may recite Dua, etc. (without touching the writings of the Qur'an or the names of Allah, Prophets (a.s.), or Imams (a.s.) which is Haram for her as mentioned earlier). She is not required to pray Qadha of the prayers left during the period of Haidh and Nifas.

5. A woman in Haidh or Nifas cannot fast; but she must fast its Qadha after that period.

Lesson 47 : ISTIHADHA

The vaginal bleeding which doesn't fall under the category of Haidh and/or Nifas is termed Istihadha. Depending upon the extent of bleeding it is further divided into:

1. ISTIHADHA QALILA (MINOR ISTIHADHA)

If the blood doesn't penetrate the Sanitary napkin (or cotton pad used for protection), it is called "Istihadha Qalila" (Minor Istihadha).

In this case, the Ghusl is not needed. But she is supposed to perform Wudhu for each prayer. She is not allowed to pray two prayers with one Wudhu.

2. ISTIHADHA MUTAWASSITA (MEDIUM ISTIHADHA)

If the blood penetrates the Sanitary napkin (or cotton pad used for protection) but does not exceed it, it is called "Istihadha Mutawassita" (Medium Istihadha).

For a woman with medium Istihadha, one Ghusl is obligatory for each day she bleeds. She should perform Wudhu for each prayer. To illustrate, if she starts bleeding before Zuhr, she should perform Ghusl before Zuhr, then perform a Wudhu for Zuhr prayer, and a Wudhu for each prayer thereafter (upto Fajr prayer of the next day), when she should perform a Ghusl before Zuhr.

3. ISTIHADHA KATHIRA (MAJOR ISTIHADHA)

When the bleeding is profuse, soaking the pad and exceeding it, it is called "Istihadha Kathira" (Major Istihadha).

A woman with Major Istihadha should perform Wudhu for each prayer. She should also do ghusl thrice a day, one before the morning prayer (Fajr), another before mid-day prayer (Zuhr) and yet another before the evening prayer (Maghrib).

SOME IMPORTANT CONSIDERATIONS

1. It is necessary to change Sanitary napkin (or cotton pad used for protection) before each Wudhu.
2. If a woman is unable to perform Wudhu or take ghusl due to any permissible reason as discussed in the next lesson, she should perform Tayammum in place of Wudhu and/or Ghusl.
3. When a woman follows the above-mentioned rules, she should not consider herself as Najis, she will be Tahir.

Lesson 48 : TAYAMMUM

1. WHEN TO DO TAYAMMUM

1. When there is no possibility of finding water sufficient for Ghusl or Wudhu.
2. When owing to old-age or the danger of thieves or beasts or unavailability of any means to get water from its place it is difficult to do Ghusl or Wudhu.
3. When there is any danger to life or health from the use of water.
NOTE: If by using hot water, that danger can be averted, then it is necessary to use hot water; Tayammum is not allowed.
4. When there is water, but one is afraid that by using that water he will put himself, his companions or valuable animals in the danger of remaining thirsty or becoming ill.
5. When there is water but the body or the cloth of the person

concerned is Najis, and he finds that if he uses the water in Wudhu or Ghusl, his body or the cloth will remain Najis. In this case, he will cleanse his body or the cloth by water and then will perform Tayammum.

6. When there is no water except Ghasbi or Muzaf or there is no pot of water except a pot which is made of silver or gold or which is Ghasbi.
7. When the time of prayer is so short that if he starts Wudhu or Ghusl, his prayer will be Qadha and he expects that by doing Tayammum the prayer will be completed in time.

In these seven conditions, a person should perform Tayammum.

2. THINGS UPON WHICH TAYAMMUM IS PERMISSIBLE

Tayammum should be performed (in order of preference) on:

1. Earth.
2. Sand.
3. Chunks of sand or earth - other than baked in fire.
4. Stones - other than minerals.
5. If the first mentioned four things are not available, then and only then, it is permissible to do Tayammum on the dust which accumulates upon the mats, floors, desks, etc.
6. If the dust also cannot be found, then it is allowed to do Tayammum on mud.

NOTE: Some people keep earth in a small bag and do Tayammum when necessary, upon the dust which gathers on the outside. It is not Correct. They have EARTH with them. Therefore, they are not allowed to do Tayammum on dust which has been allowed only as an emergency measure. They should open the bag and do Tayammum on earth.

3. THE CONDITIONS ABOUT THE ABOVE-MENTIONED THINGS

1. All the above-mentioned things must be dry as far as possible. Even the mud should be dried, if possible, to convert it into a chunk of earth.
2. They must be Tahir.
3. and Mubah - not Ghasbi.
4. The place where these things are kept, must be Mubah.
5. The place where you are standing while doing Tayammum, must be Mubah.

4. HOW TO DO TAYAMMUM

1. Niyyat. One must make Niyyat as follows: I am performing Tayammum instead of Wudhu or Ghusl (as the case may be), so that my prayer or fast (Saum) may be correct, Wajib or Sunnat (as the case may be) *Qurbatan ilal-lah*.
2. Strike the palms of both hands together upon the thing on which Tayammum is correct, such as earth or sand etc. Remember that just putting the hands upon earth etc., is not sufficient. You must hit or strike it by your palms.
3. Pull both palms together from the beginning of the forehead down to the point of the nose. Both sides of the forehead should be included in it. Eyes and cheeks are not to be included.
4. Then pull the left palm upon the back of the right hand from the projecting small bone on the joint of palm and arm to the fingertips.
5. Then pull the right palm on the back of the left palm likewise.
6. Strike the palms together upon the earth etc second time.
7. Pull the left palm on the back of right hand, as explained above.

8. Pull the right palm on the back of left hand, as explained above.

If a person has to do ghusl and Wudhu both, and he has got water for only one of them, he will do tayammum in place of other taharat, after using the water in the taharat for which it was sufficient.

The hands and forehead must be tahir before tayammum; there should not be anything like ring or nail-polish etc which may be a cover against the earth etc.

Lesson 49 : **PRAYER OF AYAAT (SIGNS)**

1. ITS CAUSES

The prayer of “Signs” (Ayaat) is Wajib when any of the following signs occurs:

1. Solar Eclipse.
2. Lunar Eclipse.
3. Earthquake.
4. Any natural occurrence which normally creates fear in the common people, like black, red or yellow storm, cyclone and things like that.

2. ITS TIME

In Solar and Lunar Eclipse, the time of the “prayer of Signs” is from beginning of the eclipse till it is completely cleared.

In other cases like earthquake, it must be prayed soon after the cause subsides. But it is always performed with niyyat of Ada, even if prayed many days after its occurrence.

3. ITS METHOD

Prayer of Signs is 2 Rakaats; every Rakaat has 5 Rukuu (Total 10 Rukuu).

After Niyyat and Takbiratul-Ihram, you should recite Sura al-Hamd, then any other Sura; then go into Rukuu. Your one Rukuu is complete. After rising from Rukuu, recite again Sura al-Hamd and one Sura and go to Rukuu. Your second Rukuu is complete. Likewise, you should do 5 Rukuu. After rising from 5th Rukuu, say ‘*Sami-Allaho leman hamedah*’ and go into Sajdah. Complete 2 Sajdahs as usual and rise for the 2nd Rakaat.

Likewise, do 5 Rukuu in the 2nd Rakaat, and perform 2 Sajdahs, recite Tashahhud and Salaam as usual. Your prayer is complete.

NOTE: It is Sunnat to recite Qunoot before every second Rukuu. For this purpose, count all ten Rukuu together. Thus, you will recite Qunoot before 2nd and 4th (in first Rakaat), and before 6th, 8th and 10th Rukuu (in 2nd Rakaat).

4. SHORT METHOD

Also, you are allowed to pray this prayer by a short method:

After Takbiratul Ihram, you recite Sura al-Hamd, and only a part of a sura; then go to the first Rukuu, after rising recite another subsequent part of that sura and go to second Rukuu, rise again and recite the third subsequent part of that sura and go to the 3rd Rukuu. Likewise, do before 4th and 5th Rukuu, finishing the sura before 5th Rukuu, e.g., Sura Ikhlas (Chapter 112).

For example: Sura Ikhlas has 5 ayats. You may recite ‘*Bismillahir-Rahmanir-Rahim*’ before first Rukuu; ‘*Qul Howallaho Ahad*’ before 2nd Rukuu; ‘*Allahus-Samad*’ before 3rd Rukuu; ‘*Lam Yalid Wa Lam Yulad*’ before 4th Rukuu; and ‘*Wa Lam Yakul Lahu Kufuwan Ahad*’ before 5th Rukuu.

Thus you would have read only one al-Hamd and only one complete Sura in one Rakaat. You may recite one Rakaat in one way and the other Rakaat in the other way.

Lesson 50 : FRIDAY PRAYERS

In the presence of Imam (a.s.) or his specially appointed authority, Friday prayer is *Wajib-e-Ayni* in place of Zuhr. Zuhr is not recited on such occasions.

In ghaibat of Imam (a.s.) when there is no one specially appointed by Imam (a.s.) to lead in this prayer, Friday prayer and Zuhr become *Wajib-e-Takhyiri*.

Wajib-e-Takhyiri means that a man has an option to choose between two 'Wajibs,' but he cannot leave both. For example, in the 3rd and 4th Rakaat of daily prayers, a man has to recite either 'Tasbihat-e-Arbaa' or Sura al-Hamd. He has to choose anyone of these two alternatives, but cannot leave both. Thus these two things are "*Wajib-e-Takhyiri*" in these two Rakaats.

Likewise, on Fridays, Zuhr and Friday prayer are *Wajib-e-Takhyiri*. It means that a man has the option to choose between these two prayers. But he cannot omit both.

There are certain conditions for Friday prayer:

1. Friday prayer must be prayed in Jamaat.
2. There must be at least 5 (better 7) persons including Imam.
3. Only one Friday prayer may be prayed in a radius of 3 miles 720 yards. If two prayers are held within this distance, the latter will be null and void.
4. There must be two sermons delivered by the Imam before the prayer and attentively listened to by at least 4 (or 6) persons.
5. As explained earlier, it is not *Wajib* to hold Friday prayers specially. Instead, Zuhr may be prayed. But if Friday prayer is held by an *Aadil* Imam, then it is *Wajib* (*Ehtiyat Wujubi*) to participate in that prayer; and there will be no need to pray Zuhr afterwards.
6. Friday prayer is two Rakaats: In the first Rakaat it is *sunnat* for the Imam to recite Sura Juma and in the 2nd Rakaat Sura Munafiqoon, after Sura-al-Hamd.

7. Two Qunoots are Sunnat in this prayer: In the 1st Rakaat before Rukuu; in the 2nd Rakaat after rising from Rukuu. There is a special Qunoot for Friday:

اللَّهُمَّ إِنَّ عِبِيداً مِنْ عِبَادِكَ الصَّالِحِينَ قَامُوا بِكِتَابِكَ وَسُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَاجْزِهِمْ عَنَّا خَيْرَ الْجَزَاءِ.

Allahumma Inna Abidam min Ibadikas Saleheena Qamu bikitabika wa Sunnati Nabiiyeka Fajzehim Anna khairal-jaza.

(O Allah, verily, some servants from among Thy pious servants stood firm with Thy Book and the traditions of Thy Prophet; Thou reward them with the best Reward from us.)

Lesson 51 : NAMAZ-E-EEDAIN

The Muslims observe two big festivals each year. One is Eid-ul-Fitr and the other is Eid-ul-Adha. These two are the days of great festivity.

‘Eid-ul-Fitr’ is observed at the end of the holy month of Ramadhan. Fasting creates the feelings of faith, spirituality, patience, contentment, sacrifice and helping the poor. With a view to express our joy on these feelings we observe Eid. The festivity of the Muslims is not akin to dancing, singing songs or playing games. We submit ourselves to Allah offering Eid prayer for those religious, spiritual and moral benefits which accrue to us during the holy month of Ramadhan.

The muslims offer sacrifice on the day of ‘Eid-ul-Adha’ (which is observed on the 10th of Dhil-Hijja, the day when Prophet Ibrahim (a.s.) intended to sacrifice his son Ismail in obedience to Allah’s command. The Holy Qur’an has narrated the whole episode, which is the greatest example of self-sacrifice. The festival of Adha is in remembrance of this sacrifice). It reminds us that all our possessions, everything we have, including our lives and of those near and dear to us, should be sacrificed in the way of Allah, if necessary. This is a great month for the believer. This is the motto of a muslim’s life. In happiness of this pledge, we offer the prayer of Eid-ul-Adha.

Eid prayer is Sunnat, not Wajib, in these days when our Imam (a.s.) is hidden from us. The Niyat of Eid prayer should be done as follows: “I pray two Rakaat of ‘Eid-ul-Fitr’ (or ‘Eid-ul-Adha’) Sunnat *Qurbatan ilal-lah.*”

In the first Rakaat, after Sura Hamd, Sura A’ala (87th Sura) is recited, then hands are raised for Qunoot.

DU’A-E-QUNOOT

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ، وَأَهْلَ الْجُودِ وَالْجَبْرُوتِ، وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ، وَأَهْلَ
التَّقْوَى وَالْمَغْفِرَةِ، أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ، الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً، وَلِمُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ دُخْرًا وَشَرَفًا وَكِرَامَةً وَمَزِيداً، أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ، وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ
أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلْتُكَ
بِهِ عِبَادُكَ الصَّالِحُونَ، وَأَعُوذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ.

Allahumma ahlal Kibriyae wal azamate wa ahlal juude wal jabaruut, wa ahlal afwe warrahmah, wa ahlattaqwa wal maghferah; asaloka behaqqa haazal yaumil lazi ja’altahu lil muslimeena ‘eedanw, wa le Muhammadin Sallallahu alaihe we Aal’ehi zukhranw wa karamatanw wa sharafanw wa mazeeda; an tusalieya ‘ala Muhammdin wa Aale Muhammadin, wa an tudkhelani fi kulle khairin adkhalta fihe Muhammadan wa Aala Muhammadin wa an Tukhrijani - min kulle Suu-in Akhrajta minho Muhammadan wa Aala Muhammadin. Salawaatoka ‘alaihe wa ‘alaihim ajma’een. Allahumma, inni as’aloka khaira ma sa-a-laka behi ibadokassale-huun; wa a’oozo beka mimmasta’aza minho ‘ibadokal mukhlesu-un.

[O Allah: You are the Lord of glory and greatness; And the Lord of magnanimity and omnipotence; And the Lord of pardon and mercy; And the worthiest of being feared and the Lord of forgiveness; I beseech You in the name of this day, which You have decided to be feast for the Muslims; And to be safety and increasing honor for Muhammad – peace of Allah be upon him and his Household —; (I beseech You) that You may send blessings upon Muhammad and the Household of

Muhammad; And You may include me with every item of goodness with which You have included Muhammad and the Household of Muhammad; And that You save me from any item of evil from which You have saved Muhammad and the Household of Muhammad; May Your blessings be upon him and upon them. O Allah: I pray You for the best of all that for which Your righteous servants have prayed You; And I seek Your protection against all that against which Your righteous servants have asked Your protection.]

In first Rakaat, the Qunoot is recited five times along with Takbirs (*Allahu Akbar*). Then after Rukuu and Sajdah, the second Rakaat begins.

In the second Rakaat Sura Shams is recited after Sura Hamd.

In Surah Shams (91st Sura) Allah has directed man to keep himself pure and to protect himself from sins. After the recitation of this Sura, the Qunoot is again recited but now only four times. Thereafter Rukuu, Sajdah, Tashahhud and Salaam are done in the usual way.

Lesson 52 : **PRAYER OF JAMAT**

Prayer is offered individually and also in Jama'at (congregation). But there is great reward when it is offered in Jama'at.

Prayer in congregation gives us both worldly and spiritual benefits:

1. ISLAMIC EQUALITY

In the congregation, rich and poor, high and low, all stand shoulder to shoulder. This destroys the haughtiness of the rich and creates self-respect in the poor. The best scene of mankind's equality comes before us in congregational Prayer.

2. UNITY

In the congregational prayer, all have one niyyat, one language and

identical actions. All kneel together. All prostrate together. This teaches us the lesson of the unity of the Muslims.

3. LOVE AND COOPERATION

People meet with one another in the congregation. They know the problems and worries of each other and try to help each other. New things are known. Mutual love develops. Circle of friendship is widened. We get an opportunity to perfect our life in the light of others' experiences.

4. DISCIPLINE

While offering prayer in Jama'at we stand in rows, follow the Imam of Jama'at and practice obedience to Command. This instills in us the discipline which is the essential feature of a community's life.

5. PRESTIGE OF ISLAM

Our mosques remain thriving - due to prayer in Jama'at. It enhances the prestige of the Muslims, and the unity of the Muslims affects greatly the enemies of Islam.

6. LIMITLESS REWARD

Allah has put a big reward for congregational prayers.

Our Holy Prophet (s.a.w.w.) and the Imams (a.s.) have laid great stress on congregational prayer. The Holy Prophet (s.a.w.w.) said that if there are only 2 persons (Imam and only one Mamum) in Jama'at prayer, every Rakaat gets the reward of 150 prayers. The reward is increased by the increase in the number of persons. Thus, in a Jama'at prayer of 3 persons, every Rakaat gets reward of 600 prayers.

If there are 4, every Rakaat gets reward of 1,200 prayers.

If there are 5, every Rakaat gets reward of 2,400 prayers.

If there are 6, every Rakaat gets reward of 4,800 prayers.

If there are 7, every Rakaat gets reward of 9,600 prayers.
If there are 8, every Rakaat gets reward of 19,200 prayers.
If there are 9, every Rakaat gets reward of 38,400 prayers.
If there are 10, every Rakaat gets reward of 76,800 prayers.
If there are more than 10, then nobody can estimate its reward except Allah.

Lesson 53 : PRAYER OF MAYYIT

1. WHEN WAJIB

Funeral prayer is Wajib-e-Kifai, i.e., it is obligatory on every Muslim but as soon as it is performed correctly by one of them, it does not remain obligatory on others; but if no one offers the prayer, everyone is a sinner.

If the deceased was six years old, Prayer of Mayyit is Wajib. In offering this prayer, Taharat of the body or dress is not necessary; also Ghusl, Wudhu or Tayammum is not Wajib. But making intention of prayer (Niyyat) and facing Qibla are essential. The dead body should be placed in such a way that the head remains on the right of those who offer the prayer. In the case of the dead body of a male, the Imam should stand near his waist; and in the case of a female, near the chest.

2. SHORT METHOD

Prayer of Mayyit has 5 Takbirs (including Takbiratul-Ihram). After first Takbir (i.e., Takbiratul Ihram) *Kalema-e-Shahadatain* is recited. After 2nd Takbir, Salawat is recited. After 3rd Takbir, prayer is offered for all the Believers and Muslims. After 4th Takbir, prayer is offered especially for the deceased one. Then 5th Takbir is said and the prayer comes to an end.

The shortest method of offering this prayer is as follows:

Niyyat: I pray Salat-e-Mayyit of this corpse Wajib *Qurbatan ilal-lah.*

اللَّهُ أَكْبَرُ

Allahu Akbar.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*Ash-hadu Alla ilaha illallahu Wahdahu la Sharika Lahu; Wa Ash-hadu
Anna Muhammadan Abduhu wa Rasuluh;*

اللَّهُ أَكْبَرُ

Allahu Akbar.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Allahumma Salli Ala Muhammadin wa Aali Muhammad;

اللَّهُ أَكْبَرُ

Allahu Akbar.

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Allahummaghfir lil Mumeneena wal Mumenaat;

اللَّهُ أَكْبَرُ

Allahu Akbar.

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتِ

Allahummaghfir le Haazal Mayyit;

(In case the deceased is a female, say

اللَّهُمَّ اغْفِرْ لِهَذَا الْمَيِّتَةِ

Allahummaghfir le Haazehil Mayyit);

اللَّهُ أَكْبَرُ

Allahu Akbar.

After the completion of the prayer, recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana Aatena Fid-Dunya Hasanatan wa fil Aakhirati Hasanatan Wa qina Azaban-Naar.

It is necessary to mention that even if this prayer is offered by Jamaat, everyone has to recite the whole prayer. It is not correct just to say ‘*Allahu Akbar*’ and remain silent between the Takbirs. Such a prayer is batil.

Lesson 54 : **SAUM (FASTING)**

Saum means to abstain from those things which break the fast, from Subh-e-Sadiq (true dawn) to Maghrib-time (sunset), in obedience to the commandments of Allah.

WAJIB SAUMS

Eight Saums are Wajib, viz.

1. Month of Ramadhan.
2. Qadha of the month of Ramadhan.
3. 3rd day of Itikaf.
4. Ten days of ‘badal-ul-hadi’ in Hajj.
5. Saum of Kaffarah becoming Wajib for various reasons.
6. Saum which becomes wajib on account of Nazar, Ahad or Qasam.
7. Saum of Kaffarah of breaking or leaving fast.
8. Saum which has become Qadha from father, becomes wajib on his eldest son after his death (it is better to include mother also in this rule).

CONDITIONS OF SAUM

These are the conditions for the validity of Saum:

1. Sanity.
2. Islam.
3. Iman.
4. Remaining free from Haidh and Nifas for the whole day.

5. Not remaining a 'Musafir' at the time of Zawal.
6. Not being in danger of illness by keeping fast.

If a Musafir returns to his home-town or reaches a place where he intends to stay 10 days, before Zawal, and has not used anything which breaks the fast, he must do 'niyyat' of fast, and his fast will be valid. Likewise, if he begins his journey after Zawal, his fast of that day will remain valid.

If a person is afraid that by keeping fast his illness will increase, or he will become sick by fasting, or that the treatment of his disease will become more difficult, he must break his fast. If he does keep fast, it would be null and void, and he, in addition, would be committing a sin.

Being '*Baligh*' is not a condition of validity of fast; if a child keeps fast, it would be all right. But Fast is not Wajib on a 'minor' (*Ghair-Baligh*).

PERSONS EXEMPTED FROM SAUM

The following persons are exempted from the Saum:

1. & 2. Old man and woman, when owing to their old age and weakness
 - a. it is not possible for them to keep fast; or
 - b. it is very difficult to fast.
3. A person who has got a disease in which he remains ever thirsty and
 - a. it is not possible; or
 - b. is very difficult, for him to keep fast.
4. The expecting-mother who is afraid
 - a. about her own health; or
 - b. the health of the unborn child.
5. The woman who breast-feeds a child (her own or another woman's) and is afraid that the fast
 - a. would endanger her health; or
 - b. the health of the child.

All these 5 types of persons are exempted from fasting on the following conditions:

1. In cases of (b) they will have to pay Kaffarah @ one 'Mudd' ($\frac{3}{4}$ kilogram) wheat, rice or any such stable food, per day to a poor Ithna-asheri. It is 'Ahwat' to pay $1\frac{1}{2}$ kilogram per day.
2. In cases of (a) they are not required to pay any Kaffarah; but it is highly recommended.
3. Pregnant woman, or the nursing mother will have to fast in Qadha after delivery or after weaning the child, as the case may be.
4. The thirsty person will have to fast in Qadha, if he is able to do so afterwards.
5. Old man and woman are not required (though recommended) to fast in Qadha if he/she regains his /her strength.

Lesson 55 :
MUFTIRAT
(THE THINGS WHICH BREAK THE FAST)

The things or actions which make a fast void (batil) are 10 in number:

1. & 2. Eating or drinking anything.
3. Sexual relations.
4. Doing any such thing by which semen comes out.
5. Speaking, writing or conveying by sign, any lie about Allah, Prophets (s.a.w.w.), Imams (a.s.), or Bibi Fatimah (s.a.).
6. Allowing thick dust, smoke, or steam to reach the throat.
7. Submerging the head in water.
8. Remaining in the condition of Janabat, Haidh or Nifas up to Subh-e-Sadiq.
9. Enema with liquid.
10. Vomiting.

NOTE 1: All these things break the fast if they are committed

intentionally. If a person forgets that he or she is fasting, and eats or drinks, his or her fast is correct. Likewise, if he or she vomits involuntarily, or speaks something about God or Prophets or Imams (a.s.) or Bibi Fatimah (s.a.) which he or she thinks is correct (though in fact, it is wrong), or somebody else pushes him or her into water and his or her head goes into water or he or she sees dust coming toward him or her and tries his or her best to protect himself/herself from it, but still inhales some of it involuntarily, his or her fast is correct.

NOTE 2: Remaining in the condition of Janabat makes fast Batil in the month of Ramadhan and in its Qadha only. Other fasts are not affected by it.

NOTE 3: Not performing Ghushl (or Tayammum, if allowed) of Haidh, or Nifas before Subh-e-Sadiq (true dawn) makes the fast Batil in the month of Ramadhan only. Other fasts (including the Qadha of Ramadhan) are not affected by it.

NOTE 4: When a fast is broken by any of the above-mentioned Muftirat, or when a person does not fast (without any excuse, i.e., illness or travel), he or she has to pay Kaffarah, in addition to its Qadha.

KAFFARAH

The Kaffarah of breaking the fast of one day of Ramadhan is:

1. Emancipating a slave;
2. If that is not possible, then fasting for two months consecutively;
3. and if that is also not possible, then feeding 60 poor Momins.

The Kaffarah of breaking the Qadha of one day of Ramadhan, if broken after Zawal, is:

1. Feeding 10 poor Momins;
2. and if that is not possible, then fasting three days.

The Kaffarah of breaking the fast of specified Nazar is:

1. Emancipating a slave;

2. If that is not possible, then feeding 10 poor Momins;
3. or clothing 10 poor Momins;
4. and if one cannot do any of these, then fasting three days.

NOTE 1: In feeding, it is enough to give each man 1½ pounds wheat or rice.

NOTE 2: Whenever in a Kaffarah a certain thing is prescribed, its price is not acceptable. For instance, it is not allowed to give the price of 1½ pound wheat, or the price of shirt and trousers to a poor man. It is obligatory to give him the grain or cloth.

NOTE 3: When a fast is broken by any Haram thing, like wine etc., all 3 Kaffarahs are to be paid (emancipation of slave, 60 days fast, feeding 60 poor Mornins), as a punishment.

NOTE 4: In two months' fast, at least 31 days should be fasted consecutively, The remaining 29 days may be fasted with gaps.

Lesson 56 : **NAZR**

Nazr is a vow, a voluntary undertaking, of an act of virtue, as binding one's self in gratitude for some special favour prayed for. It is a solemn promise to Allah.

TYPES OF NAZR

1. Nazr-e-Birr. It is called Nazrul-Mujazat (Shukr, Thanks). If a particular wish is fulfilled, then to undertake to do an act of virtue.
2. Nazr-e-Istidfail Balliyyah - for removal of a hardship or difficulty.
3. Nazr-e-Zajro Tanbih - Nazr for reprimanding oneself on committing a sin, e.g., if I backbite someone, then I shall be bound to pray two rakaats prayer.

4. Nazr-e-Tabarru is a Nazr without any of the above conditions; e.g., to bind oneself to pray Tahajjud prayers during the month of Ramadhan, for the sake of Allah.

CONDITIONS OF NAZR

Nazr should be performed in the following manner:

1. A Nazr should be kept for the sake of Allah. It is essential to say “*LILLAHI ALAIYYA*” (It is, for Allah, upon me to do so) whilst doing Nazr.
2. A person doing Nazr must be adult and sane; and should do Nazr with his own free-will.
3. If an extravagant person, or one who is prevented by Sheriat to deal in his property or wealth does any Nazr involving money or wealth, it is not valid.
4. If a husband asks his wife not to keep Nazr and whilst performing Nazr the rights of the husband are likely to be encroached upon, then the wife cannot possibly keep such a Nazr. However, if the husband has granted his permission, then he cannot stop his wife from performing the Nazr.
5. Whilst doing Niyyat of a Nazr one should be capable to perform the said Nazr. Otherwise the Nazr is void. For example, if one does a Nazr that he will go to Karbala on foot, and it is not possible, then such a Nazr is void.
6. A Nazr cannot be kept to give up “*WAJIBAT*” or “*MUSTAHABBAT*” or to carry out *MAKROOH* or *HARAM* because such a Nazr is void.
7. A Nazr should always be performed according to the original intention. For instance, if one keeps a Nazr to give charity or recite prayers on a particular day, then it should be performed on that very particular day and it should not be postponed to any other day.

8. If a person keeps a Nazr to fast on a particular day and he intentionally does not fast on that day, then he shall have to keep Qadha and at the same time pay Kaffarah. However, if he is prevented from fasting on that particular day because of a genuine reason, e.g., if he falls sick or travels for Hajj, then he shall have to keep Qadha only; there is no Kaffarah on him.
9. If one keeps a Nazr for the tomb (Rauda) of an Imam (a.s.) or a Martyr or any other pious person, then it is Ehtiyat-e-wajib to use it in its construction, light, etc.
10. If the Nazr is kept for an Imam (a.s.) or Martyr or any Imamzada, (e.g., if my patient becomes well, then I will give as Nazr, for the sake of Allah, \$100 to Imam Husain (a.s.)), then if he had a "Niyyat" to use that money in a particular purpose (e.g. construction of Imambara), then it must be used for that purpose.

And if at the time of making Niyyat for that Nazr, he did not specify a particular use, then it is called "Nazr-e-Mutlaq" (unspecified Nazr); and in this case the money should be used in a purpose which has some connection with that Imam (a.s.) or Martyr. For example, for his needy Zawwar, or construction of his tomb, etc.

11. The money of 'Nazr-e-Mutlaq' may also be used for the purpose of spreading and/or strengthening the religion, and for the help of poor Shias.
12. When one wants to spend the money of Nazr (mentioned in Nos. 10 and 11), it is better to do Niyyat that one is using it on behalf of the Imam (a.s.) or Martyr concerned and that the reward is for that Imam (a.s.) or Martyr.

NOTE: Niyyat means intention; Nazr means promise, voluntary undertaking on self.

Lesson 57 :

THE DEEDS WHICH BRING BLESSINGS OR UNHAPPINESS

DEEDS WHICH BRING BLESSINGS

1. To rise early in the morning.
2. To speak truth.
3. To recite Sura-e-Ikhlās whilst entering or leaving one's house.
4. To pray five times with full devotion.
5. To recite Sura-e-Yasīn (Ch. 36) and Sura-e-Mulk (Ch. 67) after prayers.
6. To enter a mosque before Adhan.
7. To go out for earning livelihood in the morning.
8. To do good to one's relatives.
9. To keep the house clean.
10. To pray for a Momin in his absence.
11. To sprinkle rose water on one's face.
12. To wash both hands before and after meals.
13. To recite Qur'an and Du'a after prayers.
14. To recite Sura-e-Waqi'ah (Ch. 56) after Isha prayers.
15. To be always in a state of Taharat (purity and cleanliness).
16. To help Momineen and fulfil their needs.
17. To wear ring of Aqeeq, Firoza and Yaqut (Agate, Turquoise and Ruby).
18. To recite supplications regularly for remission of sins seeking forgiveness of Allah.
19. To avoid appropriating unlawful money.
20. To light up the lamp before sunset.
21. To repeat Adhan when the Mu'adhin announces it.
22. To thank Allah incessantly.
23. To pick up crumbs of food from the table cloth and eat them.
24. To sleep at night with Wudhu.
25. To recite Adhan and Iqamah before Wajib Salat.

DEEDS WHICH BRING UNHAPPINESS

1. To sleep until sunrise, after morning prayer.
2. To talk about worldly matters when Adhan is being recited.
3. To comb hair while standing.
4. To take false oath.
5. To be greedy.
6. To set foot on scraps of bamboo pen.
7. To eat in the state of Janabat.
8. To offer Salat hastily.
9. To sweep floor at night.
10. To pass urine while standing.
11. To consider a grain of food as worthless.
12. To perform Wudhu in privy or latrine.
13. To neglect beggars.
14. To pass through a flock of sheep or herd of animals.
15. To put out a candle with puff of mouth.
16. To sit on a grave.
17. To bite one's nails.
18. To keep spider's web in the house.
19. To wipe the face with shirt sleeve or tail of dress.
20. To pass urine or to cleanse teeth in bathroom.
21. To sleep between Maghrib and Isha prayers.
22. To keep rubbish, filth etc., in the house.
23. To wash hands with clay.
24. To burn peel of onion or garlic.
25. To sit on the threshold.
26. To wear black shoes.

QUESTIONS

LESSONS 2/3

1. State whether the following were Imam, Panjatan or both:
 - a. Hadrat Hassan al-Mujtaba.
 - b. Hadrat Ali al-Murtaza.
 - c. Hadrat Musa al-Kazim.
2. Name the Imam whose life was shortest and the one whose life is the longest.

LESSONS 4/7

1. Name the Books which were revealed to the Ulul-Azm Prophets.
2. Name the month of Fasting, the ninth month of Islamic Calendar.

LESSONS 8/13

1. Prove in your own words the existence of God.
2. Give one Ayat to prove the oneness of Allah.
3. Why Qiyamat is necessary? When will it come?
4. Name the Imam with whom you will be called on the Day of Judgment?

LESSONS 14/16

1. At what age a boy and a girl have to fulfill religious obligations?
2. Name the month in which Hajj is performed.
3. What will be the amount of Zakat paid by a man who has kept 200 silver coins?
4. How much Khums should be paid on a saving of Dollars one hundred and fifty? How shall this money be distributed?
5. When is Jihad wajib? Would you call it Jihad if people without the permission of Imam attack a country for worldly gains?
6. What do you understand by Amr Bil Maroof and Nahy Anil Munkar?
7. With whom is Tabarra done?
8. What is the meaning of Aalam?

LESSON 17

1. Give five examples of each of the following:
WAJIB - HARAM - MAKROOH
2. Explain in brief the difference between Mushrik and Munafique.

LESSON 18

1. Give a single term:
 - a. for a thing taken illegally.
 - b. for a thing taken lawfully.
2. What is the difference between Muwalat and Tartib? Explain giving examples.

LESSON 19

1. Explain, with reason, whether the following things are Najis or Pak:
 - a. Urine of human being.
 - b. Dung of cow.
 - c. Stool of snake.
 - d. Hair of a dead man.
 - e. Dead body of a Muslim when it is still warm.
 - f. Sweat of a person lawfully Mujnib.

LESSON 20

Describe what is the effect of the following, giving reason for your answer:

1. A dog drinks from water which was exactly a Kur.
2. Najasat is mixed with rose-water more than a Kur.
3. A few drops of urine mixed with water more than a Kur.
4. A car splashes water on your clothes while it is heavily raining.
5. A pig licks a pot.
6. You walk barefoot on wet earth with najasat on your sole.
7. A najasat is dried by mere heat on an immovable thing.
8. A dead dog changes into earth.
9. You kill a mosquito which leaves blood on your hand.
10. A kafir accepts Islam.

LESSON 21

1. When wine and its container become clean?
2. Explain what is Istibra.
3. While visiting a Muslim (who deliberately ignores laws of Sheriat) you noticed a chair being najis. On your next visit, you happen to sit on the same chair with your wet clothes on. Are your clothes Pak or Najis?

LESSON 22

1. What is the method of Taharat after urinating?
2. With which things can Taharat be done after relieving bowels?
3. What are the conditions for Taharat with paper, etc.?

LESSON 23

1. Which are wajib actions in Wudhu?
2. Describe the Sunnats of Wudhu.

LESSON 24

Explain briefly the effect of the following actions:

1. A man performed Wudhu at a place where a signboard says: 'No admission without permission.'
2. A man performed Wudhu at a public park.
3. You helped your friend in performing Wudhu by pouring water on his hand.
4. A silver pot is used for performing Wudhu.
5. You completed Wudhu but it did not cleanse the sole of your foot which was najis.
6. A girl performs Wudhu while her nails are covered with nail polish.
7. A girl performs Wudhu while having hina color on her palms.
8. You poured water on hand slanting from fingers going toward the elbow.

LESSON 25

When do the following Salat become wajib?

1. Salat-e-Ayaat.
2. Salat-e-Ijara.

3. Salat-e-Mayyit.
4. Salat-e-Eedain.

LESSON 26

1. A man takes one minute for one Rakaat. The time is 6:26 p.m. The sun is to set at 6:30 p.m. and he has not prayed Zuhr and Asr yet. Which Salat should he pray first and why?
2. A man prays 'Isha at 6:15 p.m. which is the exact starting time of Maghrib? Is his 'Isha prayer valid? Why?
3. Differentiate between Fazilat time and reserve time.

LESSON 27

1. How will you find out the direction of Qibla in a Muslim village?
2. How should a man pray when he is uncertain of direction of Qibla?
3. In what direction should a man face while in toilet?

LESSON 28

1. Describe the effects of following actions, giving the reason for your answers:
 - a. A Salat is performed in Tahir Ghasbi clothes.
 - b. A hair of a cat is on the cloth of a Mussali.
 - c. A belt made from a lawfully slaughtered cow is worn during prayer.
 - d. A woman is wearing a golden ring during her prayers.
 - e. A man has a handkerchief of pure silk in a pocket during the prayers.
 - f. A man while praying is wearing a cloth which has a few drops of blood of a Kafir on it.
 - g. A man prays in a dry najis place, but the place of Sajdah is Tahir.
2. Under what circumstances can a person pray without having clothes on?

LESSON 29

1. What is the reward of a prayer in Masjidul Haram?
2. What is the reward of a prayer in Masjid Jame?

Lesson 30

1. Are Adhan and Iqamah wajib?
2. Is “*Ash-hadu An-na Aliyyun Ameer al Momineena Hujjatullah*” a part of Adhan or Iqamah?

LESSONS 31/38

1. Are the following things wajib-e-rukni, wajib-e-ghair-rukni or sunnat?
RUKUU - MUWALAAT - DHIKR-E-SAJDAH - SALAWAT after DHIKR-E-RUKUU - TASHAHHUD - NIYYAT - QIYAM at the time of TAKBIRAT-UL-IHRAM - SALAAM - SAMI ALLAHO LEMAN HAMEDAH - QUNOOT - QIRAAT - TARTIB.
2. What will be the effect of the following:
 - a. You intentionally did not recite Qunoot in Salat.
 - b. In addition to the seven parts of your body, you also kept your nose on the earth during Sajdah.
 - c. You forgot Takbirat-ul-Ihram after Niyyat.
 - d. You left out one Sajdah in Salat by mistake.
 - e. While reciting Sura Al-Hamd you purposely kept your body moving.
3. What is the difference between ‘Wajib-e-Rukni’ and ‘Wajib-e-Ghair Rukni’?

LESSON 39

Describe the actions which invalidate a prayer.

LESSONS 40/41

What are you supposed to do in the following:

1. Doubt occurred in Rukuu as to whether you had recited Sura al-Hamd.
2. In Maghrib prayer a doubt occurred whether it was the 2nd or the 3rd Rakaat.
3. You became doubtful in a four Rakaat-prayer, at the time of Tashahhud whether you had prayed 1st Rakaat.
4. At the time of Maghrib you became doubtful whether you had prayed your Asr prayer properly.

5. You became doubtful in a four-Rakaat prayer before second Sajdah whether it was 2nd or 3rd Rakaat.

LESSON 42

State the remedial procedure for the following doubts:

1. In a four-Rakaat prayer doubt occurred whether it was the 3rd or the 4th Rakaat.
2. A doubt occurred after both Sajdah whether it was 2nd, 3rd or 4th Rakaat.
3. Doubt occurred after two Sajdahs whether it was the 2nd or the 4th Rakaat.
4. Doubt occurred while in Qiyam whether it was 5th or 6th Rakaat.

LESSON 43

1. Explain with examples when Sajdah-e-Sahv is wajib?
2. When does Salat-e-Ehtiyat become wajib?
3. How Sajdah-e-Sahv is done?

LESSONS 44/45

1. Explain the difference between Ghusl-e-Tartibi and Ghusl-e-Irtimasi.
2. Which are wajib ghusls for a man?
3. Can a Junub person enter Imambargah to hear Majlis?
4. Can a Junub person recite Quran from memory?

LESSON 46

1. What is the minimum period of Haidh and Nifas? What is the maximum duration?
2. Which things are Haram during the period of Haidh and Nifas?
3. Can Haidh start before the age of 9 years?

LESSON 47

1. What is Istihadha?
2. Explain the difference between Istihadha Mutawassita and Kathira.
3. What should be done in Istihadha Qalila?

LESSON 48

1. (a) At noon, you have no water; but there is possibility of getting water long before sunset. Are you allowed to do Tayammum and pray Zuhr at noon?
(b) A person has been advised not to use cold water in any circumstances for doing either Wudhu or Ghisl. Should he do Tayammum for prayers?
(c) Water is sufficient for Wudhu only if your horse or cow is denied water. Should you use that water for Wudhu?
2. Name the things on which Tayammum is allowed.

LESSON 49

1. When prayer of Ayaat is Wajib?
2. What is the method of prayer of Ayaat?

LESSON 50

1. What is the meaning of Wajib-e-Takhyiri?
2. What are the conditions for Friday prayer?

LESSON 51

1. Is Eidain prayer Wajib now-a-days?
2. What is the method of Eedain prayer?

LESSON 52

1. Explain some social benefits of Jamaat prayer.
2. Give some spiritual benefits of Jamaat prayer.

LESSON 53

1. What is the meaning of "Wajib-e-Kifai?"
2. What is the method of Salat-e-Mayyit?
3. Is Wudhu or Ghisl wajib for Salat-e-Mayyit?

Lesson 54

1. What are the conditions of validity of fasting?
2. Who are the persons exempted from fasting?

LESSON 55

1. Explain the result of the following actions on Fast :
 - a. A person gets into water up to his chest.
 - b. Forgetting that he was fasting, he drank half litre of water.
 - c. Intentionally not doing ghusl-e-Janabat up to Subh-e-Sadiq.
2. What is Kaffara for an old aged person who cannot fast?

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