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Elements of Islamic Studies

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A greatly beneficial text book for students of all ages who wish to learn or review the basic fundamentals of Islamic studies. This booklet is based mostly on the lessons of Maulana Sayyid Sa'eed Akhtar Rizvi, though at the time of editing he has added some lessons from the 'Book of Salat' (Majlis-ul-Muslimeen, Karachi), and 'Diniyat' (Rah al-Najat Office, Karachi), with necessary adaptations.

This edition has been completely revised (according to the Fatwa of Agha Syed Abu'l Qasim al-Khu'i, Dama Dhilluhul-Aali, Najaf, Iraq). Also, many subjects have been added because of the popular demand. For example, details of Ghusls, prayers of Ayaat, Jumu'ah, 'Eidain, Mayyit and Jama'at.

Simply a must read for those that are unable to attend Hawza (Islamic University) yet wish to learn at least the basics of religion by means of authentic texts as compiled in this booklet

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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 Sayyid Sa'eed Akhtar Rizvi, though at the time of editing he has added some lessons from the 'Book of Salat' (Majlis-u-Muslimeen, Karachi), and 'Diniyat' (Rah al-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.

Mohamedali Meghji, President.
The Supreme Council of The Federation of the Khoja Shia
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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 Syed Abu'l Qasim al-Khu'i, Dama Dhilluhul-Aali, Najaf, Iraq). Also, many subjects have been added because of the popular demand. For example, details of *Ghusls*, prayers of Ayaat, Jumu'ah, 'Eidain, Mayyit and Jama'at.

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.

Sayyid Sa'eed Akhtar Rizvi,
Dar Es Salaam.
28th Safar, 1391 (25th April, 1971)

Lesson 1: Kalima, Meaning of Kalima

1. Kalima

La ilaaha illal-Laah; Muhammadur Rasulul-Laah; Aliyun waliyul-Laah wasi-yu-Rasulil-Laah; wa Khalifatuhu bila fasl.

2. Meaning of Kalima

La ilaaha illal-Laah: There is no god but Allah.

Muhammadur Rasulul-Laah: Our Prophet Hazrat Muhammad Mustafa (S.A.W.) is the Messenger of Allah.

Aliyun waliyul-Lah: Imam Ali (A.S.) is the Wali (beloved) of Allah.

Wasi-yu-Rasulil-Laah: Imam Ali (A.S.) is the successor of the Prophet. *Wa Khalifatuhu bila fasl:* And he is the First Khalifa of the Prophet.

Lesson 2: The 14 Ma'sumeen

Names of Ahl al-Kisa'

- (1) Prophet Muhammad Mustafa (S.A.W.);
- (2) Imam Ali (A.S.);
- (3) Sayyidah Fatimah al-Zahra' (S.A.);
- (4) Imam Hasan (A.S.);
- (5) Imam Husain (A.S.)

Lesson 3: The 14 Masumeen

Our Holy Prophet Muhammad al-Mustafa (S.A.W.), his daughter Fatimah al-Zahra' (S.A.) and the 12 Imams form the group of 14 Ma'sumeen (Infallible and sinless ones.)

The IMAMS are twelve as follows:

1. Ali al-Murtada, son of Prophet's uncle, Abu Talib, and married to Our Lady of Light, Fatimah, the daughter of the Holy Prophet. 23 B.H. - 40 A.H.

2. Hasan al-Mujtaba (the chosen), elder son of Ali and Fatimah 3 A.H. - 50 A.H.
3. Husain Sayyid-us-Shuhada, (the Chief of the martyrs), second son of Ali and Fatimah. 4 A.H. - 61 A.H.
4. Ali Zain al-'Abidin 38 - 95 A.H.
5. Muhammad al-Baqir 57 - 114 A.H.
6. Ja'far as-Sadiq (the True) 83 - 148 A.H.
7. Musa al-Kadhim (the Patient) 128 - 183 A.H.
8. Ali ar-Raza (the accepted) 153 - 203 A.H.
9. Muhammad at-Taqi (the Pious) 195 - 220 A.H.
10. Ali an-Naqi (the Pure) 214 - 254 A.H.
11. Hasan al-Askari 232 - 260 A.H.
12. Muhammad al Mahdi: 15 Sha'aban 255, the Imam of our time.

These are the only rightful Imams. There are no more than 12 Imams. The Twelfth Imam is alive till this day, but is hidden, and will reappear at a time appointed by Allah. He is the awaited one and the Mahdi who will revive and spread Islam throughout the world.

NOTE: Whenever we utter or hear the name of our Prophet, we should recite *Salawat*. We should say, 'Alayhis-salaam' (Peace of Allah be on him) whenever we utter or hear names of Ma'sumeen. Similarly we should stand up, as a mark of reverence, whenever we utter or hear the name of the Imam of our time, (twelfth Imam).

Lesson 4: Salawat

Allahumma salli 'ala Muhammadin wa Aali Muhammad.

Meaning of Salawat

O Allah! Send Your Blessings to our Prophet Muhammad al-Mustafa (S.A.W.) and his Ahl al-Bayt.

Lesson 5: Names of Ulu'l-Azm Prophets

(There were 5 *Ulu'l-Azm* Prophets):

1. Prophet Nuh (A.S.);
2. Prophet Ibrahim (A.S.);
3. Prophet Musa (A.S.);
4. Prophet 'Isa (A.S.); and
5. Prophet Muhammad al-Mustafa (S.A.W.)

Lesson 6: Names of Revealed Books

Many books were revealed (sent) to the Prophets by Allah.

Four of them are important. They are 1. Tawrat; 2. Zabur; 3. Injil; and 4. Qur'an al-Majid.

You should know that:

1. Tawrat was revealed to Prophet Musa (A.S.)
2. Zabur was revealed to Prophet Dawood (A.S.)
3. Injil was revealed to Prophet 'Isa (A.S.)
4. The Qur'an was revealed to our Holy Prophet Muhammad al-Mustafa (S.A.W.).

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

Lesson 7: Names of Islamic Months

1. Muharram
2. Safar
3. Rabi' al-Awwal
4. Rabi' al-Akhir
5. Jamadi al-Ula
6. Jamadi ath- thaniyya
7. Rajab
8. Sha'ban
9. Shahr al-Ramadan
10. Shawwal
11. Dhi'l Qa'da;
12. Dhi'l Hajj.

Lesson 8: The Teachings of Islam

A: *Usul* (Roots): The fundamental Principles, the belief in which is 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:-*Furu'* or branches, which call for certain practices. These are:

1. *Salat* (Prayer)

2. *Sawm* (Fasting)
3. *Hajj* (Pilgrimage)
4. *Zakat* (Wealth tax)
5. *Khums* (One fifth levies)
6. *Jihad* (Holy war)
7. *Amr bi'l ma'ruf* (Enjoining the good)
8. *Nahy 'an al-munkar* (Forbidding the evil)
9. *Tawalla* (To love and follow 14 Ma'sumeen)
10. *Tabarra* (To remain aloof from the enemies of 14 Ma'sumeen).

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

In this connection, the Qur'an says:

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

Lesson 10: Al-Sifat al-Thubutiyah

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 al-Thubutiyah*. 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. *Hayy*. It means that Allah is alive and will remain alive for ever.
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 Prophet Musa (A.S.) and in the "Curtain of Light" for the Holy Prophet (S.A.W.)

8. *Sadiq*. This means that Allah is true in His words and promises.

It is impossible to fix any limits to His attributes. This list is not exhaustive but is essential to understand the Glory of Allah. The attributes are not acquired but inherent in the conception of Divinity.

Lesson 11: Al-Sifat al-Salbiyah

The Negative Attributes which cannot be found in Allah because they are below His dignity are called *Sifat al-Salbiyah*. They are many, but like *Sifat al-Thubutiyah* 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 in His Divinity.

2. *Murakkab*. This word means "compound" or "mixed". Allah is neither made, nor composed, of any material. He cannot be divided even in the imagination.

3. *Makaan*. It means "place". Allah is not confined to a 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 conception of Divinity.

5. *Mahall al-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 is not a body.

7. *Ihtiyaj*. It means "dependence" or "need". Allah is not deficient in any virtue, so he does not need anything.

8. *Al-sifat al-zaa'id*. This means "added attributes". The attributes of Allah are not separate from His Being. For example, we say that Allah is 'Alim, but it does not mean that His Knowledge is something separate from His Existence. In fact, there has never been a time when he is less 'Alim 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 the humanity with these principles and the code of life. The Qur'an says:

"We never chastise until We send forth a Messenger (to give warning)." (17:15)

The third *Usul "Nubuwwat"* calls for belief in all the Prophets sent by Allah from time to time for the guidance of humanity. According to Islam, Allah sent 1,24,000 Prophets in all. Adam was the first of them. Nuh (Noah), Ibrahim (Abraham), Musa (Moses) and 'Isa (Jesus) were other prominent Prophets (peace be on them all). Our Prophet, Muhammad al-Mustafa (S.A.W.) was the last. Some Prophets came with a Shari'ah (code of life), while others merely propagated the Shari'ah of their fore-runners.

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. The Holy Qur'an says:

"Indeed in the creation of the heavens and the earth and the alternation of night and day, are signs for the men of understanding heart, who standing and sitting and reclining bear Allah in mind and ponder on the creation of the heavens and Earth. "O our Lord!" say they, "Thou hast not created this in vain." (3:190-191)

And further the specific purpose of creation is:

"I have not created the jinn and the human beings but for submission to me". (51:56)

Now to explain this Divine will came the Divine Messengers known as the Prophets:

"Verily! Allah hath chosen Adam and Noah, the progeny of Abraham and the progeny of Imran above the worlds, the descendants one of the other. Allah is One Who hears and knows". (2:33-34)

The Prophets never disagreed in fundamentals. Generally the Prophets were deputed for specified communities, regions or periods. Muhammad, 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, the Quran says:

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

"And We did not send you except as a bearer of good news and warner to all mankind, but most people do not know". (34:28)

"Say (unto them): 'O mankind! 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 gives life and brings death! Therefore believe in Allah and His Messenger - the Makkan Prophet - who has faith in Allah and His words; and follow him so that you may be guided". (7:158)

Islam therefore, is a perfect code of life for the entire humanity without distinction of classes, climes and countries. It lays first 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 ultimately would lead to international brotherhood and creation of a peaceful society.

Lesson 13: The Roots of Religion (III)

IV. Imamat (Vicegerency of the Prophet)

During his life time, Prophet Muhammad (S.A.W.) had announced on several occasions that the responsibility of the guidance of the Muslim community would devolve after him on certain named persons as ordained by Allah. These persons are known as Imams (Vicegerents of the Prophet). The Imam deputizes the Prophet in every respect. Like the Prophets, therefore, the Imam should also be infallible in his thoughts, words and deeds. You have already been taught the names of those Imams in Lesson 3.

There are clear references in the Holy Qur'an about belief in the Imams. As for example:

"O ye who believe! Obey Allah and obey the Messenger and those amongst you invested with divine authority; and if in aught ye differ, bring it before Allah and the Messenger if ye believe in Allah and the latter day. This is the best and the fairest way of settlement". (4:59)

"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)

"(And remember) the day (the Day of Judgment) We shall call together all human beings with their respective Imams". (17:71)

Referring to Imams, the Prophet (S) has further emphasized:

"One who dies but does not recognize the Imam of his time dies the death of a pagan. On the Day of Resurrection every nation will be called along with the Imam of its time, the Book of Allah and Sunnat (tradition of its Prophet).

V. Qiyamah (Resurrection)

There is a life hereafter. After death an individual gets the reward or punishment of the deeds performed before death. For this purpose on a certain day called the Day of Judgment, all the dead will be resurrected from their graves and awarded heaven or hell depending on the merits of their actions in this world.

The Quran says:

“Beware when the event (qiyamah) will occur, no soul would then falsify its occurrence.. (It will be) lowering (the faithless), exalting (the faithful). When the earth is shaken to its depths, and the mountains are completely crumbled, becoming scattered dust..”. (56:1-6)

The day of Qiyamah will be of 50,000 years duration as has been written in the Holy Quran. 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)

Furu’ al-Deen

Furu’ al-Deen means the branches of religion. These branches are very many: but usually six to ten are taught to the children. They are explained below.

I. Salat (Prayer)

The daily five prayers and other eleven prayers which are detailed elsewhere are all obligatory and should be performed on their occasions in fulfillment of prescribed conditions.

The prayers are obligatory on adults (*baligh*). For purpose of fulfilling religious obligations a boy is deemed to be 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 (*lqam as-Salat*):

“Verily! I am Allah; there is no god but I, therefore submit to Me and maintain the prayer for My remembrance”. (20:14)

“Recite what has been revealed to you of the Book, and maintain the prayer! Indeed the prayer prevents indecencies and wrongs... and Allah knows what you do”. (29:45)

“O my son! Maintain the prayer and enjoin the good and forbid the evil, and be patient in whatever befalls thee: for this is firmness in the conduct of affairs”. (31 17)

II. Sawm (Fasting)

Fasting is obligatory for every Muslim adult, male or female, for the entire lunar month of Ramadhan every year. The fast lasts 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:

“O ye who believe! Fasting is prescribed to you, as it was prescribed to those before you, that ye may exercise self-restraint”. (2:183)

“So every one of you who witnesses this month should fast in it”. (2:185)

Lesson 15: The Branches of Religion (II)

III. Hajj (Pilgrimage)

Every Muslim is enjoined to go to Mecca, once in the life time, 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 of the last month of the Islamic (lunar) month Dhi'l Hajj. .

“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)

“The Hajj of the House of Allah (Ka'ba) is obligatory on every one who has the 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 poor Shia Ithna 'Asharis having a right to it.

The Quran has commanded the payment of "*Zakat*" almost as vigorously as the saying of prayers so much so that almost every verse which speaks of saying of prayers speaks of payment of *zakat*, example:-

“And offer prayers and pay zakat and bow down with those who bow down (in worship)”. (2:43)

V. Khums (One-Fifth Levy or Income Tax)

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 (descendants of the Holy Prophet), provided they are Ithna 'Ashari and poor, will get half of the *Khums*, while the other half belongs to Imam (A.S.). During the *ghaybah* of Imam (A.S.), his share must be handed over to the Mujtahid.

The Quranic command for this is as follows:

“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 the most important phase of a community's life. Islam provides for the defense of the Muslim community by imposition of what is called Jihad. It means fighting in the path of Allah in response to the call from the Prophet or the Imam of the age.

“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 bi'l Ma'ruf

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. Nahy 'an al-Munkar

It means forbidding the prohibited things or works. We should ask any man who is found to be 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 the Fourteen Ma'sumeen and keep friends with their followers.

X. Tabarra

It means that we should remain aloof from the enemies of the Fourteen Ma'sumeens.

Ijtihad and Taqlid

In every sphere of life we have to heed 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 that Law. Those experts are called Mujtahids; and the act of obeying their rulings is called *taqlid*.

Here are some of the conditions which govern our choice of the Mujtahid:

(a) He must be *baligh* (i.e. adult), (b) *Aaqil* (i.e. sane), (c) Man, (d) Alive at the time of beginning the Taqlid, (e) Ithna 'Ashari, (f) *Aadil*, (g) Mujtahid, (h) *A'lam*, (i) Of legitimate birth. (j) Having good memory, (k) Not involved in worldly affairs so as to hinder his scholarly pursuits.

Aadil means a person who does not commit major sins even unintentionally; and if he commits minor sins (not intentionally) he repents at once. Only an *aadil* person can lead the prayers, can be accepted as a reliable witness and be appointed as *qadhi* (judge).

A'lam means one who is the most learned of all.

Lesson 17: Useful Explanations Part I & II

Part I

1. *Wajib*: The religious duties, the performance of which is rewarded and neglect of which is punishable are called *wajib*.
2. *Mustahab*: Such of the rites, the performance of which is rewardable but their omission is not punishable are termed as *mustahab* or *sunnat*.
3. *Haraam*: Deeds, the doing of which is sinful and punishable and abstinence from them rewardable, are termed as *haraam*.
4. *Makruh*: Those deeds, abstinence from which is rewarded, but committing them is not sinful, are termed as *Makruh*.
5. *Mubah*: Those deeds which are allowed by the Shari'ah, but there is neither reward nor punishment for doing or neglecting them, are called *Mubah*. *Mubah* is also termed as "*ja'iz*".

Part II

1. *Muslim*: One who believes in Allah, His Prophet and the Day of resurrection (*Qiyamah*), recites the Kalima and accepts the commands of Allah and His Prophet as true, is called Muslim.
2. *Mu'min* : That 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.), and that all of them were appointed by Allah, is called *mu'min* (i.e. believer: faithful).
3. *Kafir*: He who does not believe in God or His Prophet or in Qiyamah is a *kafir* (unbeliever).
4. *Mushrik*: One who believes that Allah has one or more associates or partners is called a *mushrik*.
5. *Munafiq*: One who proclaims his belief in Allah and his Prophet and also recites the Kalima but does not have faith in them at heart, and is inimical towards them inwardly, is called a *Munafiq*.

Lesson 18: Useful Explanations Part III

1. *Ghasbi*: Anything taken by force from others without their consent; likewise, anything taken from others in normal transaction with an intention of not paying its price.
2. *Mubah*: legal; lawful; taken with consent of the owner.

3. *Hadath*: Those impurities (*najasah*) which require *niyyah* (intention) for cleaning, like those things after which *wudhu* or *ghusl* becomes necessary. *Hadath* is of two kinds: greater and smaller.

4. The greater *Hadath*: Those things which require *ghusl* for being clean, like *janabat*, *haidh*, *nifas*, *istihaza* and *mass al-mayyit*.

5. The smaller *Hadath*: Those things which require *wudhu* for being clean, like sleep etc.

6. *Khabath*: Those impurities (*najasat*) which do not require *niyyah* for cleaning like all the *najasah* described in Lesson 19.

Note: The difference between *hadath* and *khabath* may be described thus: *Khabath* is external impurity (*najasah*) and therefore there is no need of *niyyah* for cleaning it, while *hadath* is not an external but a spiritual uncleanness, and therefore it requires the attention and Intention of spirit to clean it.

Note no 2. To make the above point more clear it is advisable to mention that, for example, when a person goes to the toilet, he acquires both kinds of *najasah* i.e. the *khabath* and *hadath* - *khabath* is the external *najasah* which he cleanses without any *niyyah*, and thus his body becomes *tahir*. But still, he cannot pray; because the spiritual *najasah* i.e. *hadath* has not been removed. It will be removed when he will perform *wudhu* (with *niyyah*) and then he will be qualified spiritually to converse with Allah.

7. *Muwalat*: To perform any act, e.g. *wudhu*, without interruption; to perform all parts of the act one after another without a gap.

8. *Tartib*: To perform every act in the same order that has been approved in the Shari'ah.

Lesson 19: Najasah

Najasah means the thing which is unclean in itself, and makes other things unclean by contact. There are ten (10) *Najasah*:

1 and 2. Urine and stool of those living things whose meat is forbidden (*haram*), and whose blood comes out with a gush, 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 the 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 all these things of human beings are *najis*, and also those of cow are *najis*.

5. Dead body of those living things whose blood comes out with a gush. But there are some details: Those parts which have no life in them during life-time, 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 life-time of the elephant (You may think of other examples yourself).

6. The dog.

7. The pig.

8. Kafir.

9. Liquor (liquid intoxicant).

10. Fuqqa (mild beer).

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.

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) *Intiqal*; (6) Islam; (7) *Taba'iyat*; (8) *Istibra*; (9) *Ghaybah* (disappearance) of a Muslim; (10) *Zawal al-'Ayn*; (11) *Inqilab* and (12) Flowing of blood in normal quantity from a lawfully slaughtered animal.

1. Water

(a) According to purity or impurity, water is of two kinds: *mutlaq* i.e., pure water; and *mudaf* i.e., mixed water. Mixed water cannot make anything clean. Instead, it itself becomes unclean by coming into contact with anything unclean.

(b) *Mutlaq* 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 condition that the water is (1) *Mutlaq* and (2) Clean (*tahir*), and (3) Does not become *mudaf* by coming into contact with that *najisah*, and (4) All the *najisah* 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 *najisah*. But if anything becomes *najis* by urine it must be washed twice. It is better to wash it twice even in other *najisah*.

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 be unclean by mere contact with *najisah*. They will be unclean if either their taste, color or smell is changed by that contact.

Kur means water which takes 27 cubic span space (3x3x3). It is better to make it 42 7/8 cubic span (3 1/2 x 3 1/2 x 3 1/2). 1 span = 9 in.

Still water which is less than a *kur* becomes unclean by just coming into contact with a *najisah*. To cleanse with clean still water, it is necessary to wash twice after removing the *najisah*, and it is better to wash thrice.

The water running from the pipes in the houses is treated as river water so long as it is

running.

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 the 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 earth, 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, whatever the kind of water.

2. Earth

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

1. The *najasah* must have been contacted from walking on the earth;
2. It is removed by walking on the earth;
3. The earth is clean;
4. And dry.

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

3. Sun

The sun makes clean those things which cannot be moved like wall, tree, earth etc. If the *najasah* 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 not be clean.

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 the *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*. By *inqilab*, it will become 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

A *Kafir* becomes clean after accepting Islam.

Lesson 21: Mutahhirat (II)

In previous lesson we explained seven *mutahhirat*. Now the remaining five are explained here:-

8. Taba'iyat:

Taba'iyat means to follow. The following things become clean by it:

1. When a *kafir* becomes Muslim, his minor children become clean automatically.
2. 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.
3. While washing *najis* things our hands become unclean; but when that thing becomes clean, our hands will become clean automatically.
4. If the wine becomes vinegar and thus becomes clean, the pot in which it was will become clean automatically.
5. Wood-plank or cement stone slabs upon which the body of a dead Muslim is washed, as well as the piece of clothes used to cover his hidden parts, and also the hands of the person washing that body become clean when the *ghusl al-mayyit* is completed.

9. Zawal Najis al-'ayn (removal of the original impurity)

If there is any *najasah* on the body of an animal, it will become clean if that *najasah* is just removed or rubbed out from his body. Likewise, the inner parts of human body, like mouth and stomach, become clean if the *najasah* 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 purification (*taharah*) is *istibra'*; i.e. guarding it from above-mentioned *najis* feed 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 clean (*tahir*), provided that, at the end of that period, they are no more called 'refuse-eating animals.'

11. Ghaybat al-Muslim

If there is a Muslim, who is a strict follower of the shari'ah; 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 those clothes in prayer, for example, then you must believe that he has cleansed the clothes; otherwise, he would not have used it in prayer. It is called *ghaybat al-Muslim*, which means the "absence of a Muslim."

12. Flowing of Blood

When a halal animal is slaughtered according to the rules of shari'ah, 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 *tahir* (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 the Toilet

The following rules must be observed when going to the toilet:

1. The place where one sits to urinate or to relieve bowels, must be such as to hide one's private parts from onlookers
2. It is *haram* to urinate or relieve bowels in the following places:-
 - (a) In the property of another person without the 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 a Mu'min and in all places which are sacred in the religion, like a Mosque, Husayniyah, etc.
3. It is *haram* to face qibla, or to sit with one's back to the qibla 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 clothes, paper, or clay, provided the clothes, 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 by some other *najasa* (like blood), or the stool had spread outside the body (more than normal), or if some external *najasa* 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 al-shifa or a paper having the names of Allah or Ma'sumeen on it.

9. It is now allowed to use bone or dung in cleaning the body after relieving bowels.

Lesson 23: Wudhu (Ablution)

1. When is it required?

Wudhu is necessary for: (1) *Salat*, (2) *Tawaf wajib*, (3) Touching the writings of the Qur'an and the names of Allah and 14 Ma'sumeen, (4) *Qadha* of *sajdah* and *tashahhud*, (5) To wash a copy of the Qur'an which has become *najis*, and (6) When it becomes obligatory because of *nadhr*, *'ahd* or *qasam*.

2. What is Wudhu?

Wudhu is two washings and two *masah* (wiping). It means that washing of the face and two hands and wiping part of the head and feet.

1. Washing of the face. The face should first be washed from the place where the hair normally starts growing to the place below the chin lengthwise, and in breadth as much as is normally covered by the tip of the thumb and that of the middle finger, by taking water and pouring the over the face.

2. Washing of hands. After washing the face as above, wash the right hand from a little above the elbow to the tips of fingers. Then wash the left hand in the same way.

3. *Masah* (wiping). After washing the face and the hands, *masah* of the head should be performed by drawing the wet fingers of the right hand from the middle of the head up to the edge of the hair. Finally *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 tips of the fingers to its junction with the ankles and then the wet fingers of the left hand over the left foot in the same way.

3. Nawaqid al-Wudhu (things that invalidate Wudhu)

i.e. those things after which *wudhu* becomes necessary if anybody wants to perform any *'ibadat* mentioned in No. 1 above. These are called the smaller *hadath* as explained earlier. These are following: (1) Stool, (2) Urine, (3) Gas which comes out of stomach, (4) Sleep, (5) Unconsciousness, intoxication and all such things which effect the sense of a man, (6) All things mentioned in the greater *hadath*, and (7) *Istihaza* (for women). '

Note 1. If a man is sure that his *wudhu* had been broken by any of the above mentioned occurrences, 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 *nawaqid* has occurred, 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 al-Janabat*.

Lesson 24: 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 pot in which the water of *wudhu* is kept must be *mubah* and should not be made of silver or gold;
4. There must be time for *wudhu* and *Salat*. It means that if time of *Salat* is so short that if you begin *wudhu*, the *Salat* 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-Laah*, i.e. to obey the order of God, 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 *masah* of a portion of your head. then the *masah* of feet. It is better to do the *masah* of the right foot, then of the left; though *masah* of both feet may be done together;
8. *Muwalat*. It means that you must do all the above mentioned works in *wudhu* without interruption;
9. You must do all the acts 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* (invalid); 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* (wiping) 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 drops 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 the left hand, putting the validity of the *masah* of the left foot in question.

Mustahab acts of wudhu

There are many things *mustahab (sunnat)* in *wudhu*, washing the hands twice; gargling three times; rinsing the nose three times, (all these are before *wudhu*). Washing the face and hands during *wudhu* twice, etc.

Lesson 25: Prayers

There are 12 kinds of obligatory (*wajib*) prayers:

(a) Three prayers:

1. Daily prayers of five times (Subh: 2 rakaats; Zuhr: 4 *rak'ats*; Asr: 4 *rak'ats*; Maghrib: 3 *rak'ats*; Isha: 4 *rak'ats*). .
2. Friday Prayer (*wajib takhyiri* in the *ghaybah* of Imam)
3. Prayer of *ihiyat*. All of these are related to the daily prayer.

(b) Three prayers connected with a dead person:

4. Salat *al-mayyit*;
- 5, *Qadha* Prayers of the parents (obligatory for the eldest son} ;
6. 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 *ijarah*.

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

7. Prayer of *nadhr*;
8. Prayer of *qasam* (oath); and
9. Prayer of '*ahd* (promise to God).

(d) Three other prayers:

10. Prayer of Eidayn (Eid-ul-Fitr and Eid-ul-Adha).
- N.B. It is not obligatory during the *ghaybah* of the Imam.
11. Prayer after *wajib Tawaf* of Ka'ba; and
 12. Prayer of *Ayaat* (for earthquake, eclipse etc.)

Lesson 26: Times of Prayers

1. *Subh*: Beginning from *subh al-sadiq*, ending at sunrise;
 2. *Zuhr*: Beginning from exact noon, ending when only four *rak'ats* time remains to sunset;
 3. *Asr*: Beginning after lapsing of four *rak'ats* time from noon, ending at sunset;
 4. *Maghrib*: Beginning after sunset when the reddish color at east vanishes, ending when only four *rak'ats* time remains to exact mid-night.
 5. *Isha*: Beginning after lapsing of 3 *rak'ats* time from sunset, ending at midnight,
- Note 1 If any person did not pray Maghrib and Isha in time owing to some appreciable difficulty, he should pray both prayers before Subh without *niyyah* of 'ada' or 'qadha'
- Note 2. Midnight is 12 hours after exact noon. .

Some Details About Time

1. Time of fadhilah (the most excellent time for prayer)

It is better to pray in the time of *fadhilah* when the prayers are more greatly rewarded:

- (a) *Subh*: From the *subh al-sadiq* up to the time when red color appears on the horizon;
- (b) *Zuhr*: From the noon up to the time when the shadow of a given thing becomes equal to its length.
- (c) *Asr*: After the time of *fadhilah* of *Zuhr* up to the time when the shadow of a given thing becomes double of its length;
- (d) *Maghrib*: After sunset up to the time when the red color on the western horizon vanishes;
- (e) *Isha*: After the time of *fadhilah* of *Maghrib*.

2. Reserved and Joint times

- (a) *Zuhr*: four *rak'ats* time after noon is the reserved time of *Zuhr*. If anyone prays *Asr* in that time, it will be *batil* (invalid);
- (b) *Asr*: four *rak'ats* time before the sunset is the reserved time of *Asr*; if anyone prays *Zuhr* in that time, it will be *batil*, The time between these two reserved times is the joint time of *Zuhr* and *Asr*.
- (c) *Maghrib*: three *rak'ats* time after sunset is reserved for *Maghrib*. If anyone prays *Isha* in that time, it will be *batil*;
- (d) *Isha*: four *rak'ats* 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 obligatory (*wajib*) to face towards qibla:
 - a. While praying;
 - b. When slaughtering animals.
 - c. It is also *wajib* to face qibla at the time of death;;
 - d. To keep the dead body facing qibla at the times of praying *Salat al-mayyit* and

e. At the 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* (*ihtiyatan*) to do so.

2. Qibla: Ka'ba is qibla for those who are in Masjid al-Haram and Masjid al-Haram is qibla for the whole all world. The whole space above the Ka'ba up to the sky, is the qibla.

3. If anybody does not know the exact direction of qibla, he may ascertain it from the graves of Muslims, or Masjids, 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 a strong feeling that it must be in a certain direction, he should pray facing that direction.

5. If he has no inclination 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 the prayer he comes to know that the difference was of 90 degrees or more, i.e. qibla was on his right or left or back side, he will have to repeat the prayer, if the time of that prayer has not lapsed. And it is "*ahwat*" 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-side, when sitting in the toilet.

Lesson 28: Clothes of Prayer

There are certain rules laid down concerning the clothes for prayer:

1. It must be *tahir* (clean): The Salat in *najis* clothes is invalid (*batil*). Details will be given afterwards.

2. It must be *mubah*, not *ghasbi*. Salat in *ghasbi* clothes is *batil*. Clothes purchased by money from which *zakat* or *khums* (when *wajib*) was not given is *ghasbi*; and prayer with such clothes is *batil*.

3. It should not be a part of an animal whose meat is not halal. Therefore, the hide of an elephant 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 to be taken from a dead animal unless it is known that it was a *zabiha* (lawfully killed animal). Therefore, leather belts or similar items are not allowed in Salat 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 that Muslim had purchased it after due scrutiny).

5. It is not allowed to pray in clothes which have sweat that exuded during or after becoming unlawfully *junub*.
6. It is not allowed to pray in clothes which have the sweat of an animal which eats refuse of human beings.
7. For men only: The clothes should not be made from gold, whether it is pure gold or mixed. But there is no harm in keeping gold in pocket.
8. Likewise men are not allowed to wear pure silk.

Note: Wearing gold and pure silk are *haram* for men even at other times.

Other Rules

1. If a person did not know that his body or clothes were *najis*, and came to know after Salat, the Salat is correct.
2. If he knew that his body or clothes were *najis*, and forgot and prayed in those clothes, he would have to pray again, if the time is still there, or pray *qadha* if there is no time.
3. If the clothes became *najis* during prayer, and it was possible to change the clothes or to clean them without disturbing the prayer, he should do it, and the prayer would be correct. If it was not possible to change or clean the clothes as mentioned above, and there was enough time, he should break the prayer, clean or change the clothes and pray afresh. If there was not enough time, as mentioned above, and it was not possible to take away that clothes, he would proceed in the prayer in that clothes, and the prayer would be correct. The same rules apply if any part of his body becomes *najis* during prayer. If he could take away the clothes, but had no other clothes, he would complete the prayer in that same clothes.
4. The following *najasah* are excused in the prayer:
 - (a) The blood which comes out of 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 is not excused; it must be cleansed.
 - (b) The blood, (other than the blood of *haiz*, *Nifas*, or *istihaza*, or of a dead body, or *kafir*, or an animal whose meat is not halal) on the clothes or body of the person praying, which is less than '*dirham baghalli*' in the area.
Note: *dirham baghalli* is equivalent to the tip of the fore-finger.
 - (c) Those small wearing apparels which cannot be used to hide the '*auratayn*' (private organs of a human being) owing to their smallness, like small handkerchief, button, ring, etc. provided they are not made from *najasah* like dead body, dog, etc. It is not allowed to keep these things in prayer even without wearing them.
 - (d) The clothes of the woman, who rears up an infant boy, provided that:
 1. The clothes have become *najis* with his urine;
 2. And she has no other clothes to change into. In this case, she is allowed to clean the clothes once a day and then ignore the *najasah* of his urine afterwards. This rule cannot be

extended from urine to other *najasah*, or from the woman to man, nor from that woman who does not have another set of clothes to that one who has got other clothes to change into.

Note: The above mentioned exceptions are for *najis* clothes. It does not mean that other rules relating to clothes made from dead body or from a part of an animal whose meat is not halal are also relaxed.

5. The rules about clothes concerning the prayer, also apply in *wajib tawaf*.

6. When there is no other clothes 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 out, he should pray in a closed room, without clothes.

The same is the rule if there are no clothes other than *ghasbi* or made from a dead animal or from a *haram* animal. If there are no clothes except a *najis* one and it is not possible to cleanse it, he should pray wearing that same clothes. After finishing the prayer it is better to close the room, take out that *najis* clothes and repeat the prayer without the clothes.

Lesson 29: Place of Prayer

1. Prayer is not allowed in a *ghasbi* place. The permission from the owner may be either explicit or implied.

Further Explanation of Rule No. 1:

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 majhul al-malik*' (a thing the owner of which is not known). Such things become the property of the Imam (A.S.), and in his *ghaybah*, the Mujtahid has authority upon such things.

Therefore, such cases should be referred to the Mujtahid for his decision.

2. The place of *sajdah* must be *tahir*. Standing and sitting places may be non-*tahir*, provided there is no possibility of the *najasah* extending to the body or the clothes of the prayer.

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

4. The place of prayer should not be unstable, like a spring mattress, etc.

5. There should be space sufficient enough to stand properly and to do *ruku'* and *sajdah* properly.

6. If a man and a woman are praying in the same place, 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 forehead is put in *sajdah* should not be more than four fingers (about 2 ½ inches) lower or higher than the place where the toes and knees are put.

Masjid

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

- (a) Masjid al-Haram (around the Ka'ba) - one prayer there = 1,00,000 prayers.
- (b) Masjid al-Nabi (Madina) - one Prayer there = 10,000 prayers.
- (c) Masjid al-Kufa and Bayt al-Maqdis - one prayer there = 1,000 prayers.
- (d) Masjid al-Jami' - one prayer there = 100 prayers elsewhere.
- (e) Masjid of the market- one prayer there = 12 prayers elsewhere.

For women, their home is better than the Masjid.

The Prophet 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 has said: "There is no prayer for a neighbour of the Masjid, but in a Masjid."

Places where praying is makruh

It is not liked to pray in a dirty place, or butchery, or in a place where fire is burning, or when there is fire before a person, or where there are photos of human beings or animals, or with open Quran before him or any open book. It is also *makruh* 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 *makruh* to pray in a bath-house (*hammam*), or on roads, or facing an open door, or in a salty place, or in a room wherein someone is *junub*.

Lesson 30: Adhan and Iqamah

The saying of *Adhan* and *Iqamah* before starting daily prayers is greatly rewardable. These are given below.

Adhan

Allahu Akbar (4 times) (Allah is the Greatest).

Ash-hadu an la ilaaha illal Laah (twice) (I bear witness that there is no God but Allah).

Ash-hadu anna Muham-madan Rasoolul-Laah (twice) (I bear witness that Muhammad is the Apostle of Allah) .

**Ash-hadu anna Ameer al Mu'mineen Ali-yan hujjatul-Lah* (twice) (I bear witness that the Commander of the Faithful, Ali is the hujjat of Allah).

* These words should be said not as a part of adhan but for barakat only.

Hayya 'alas-Salaah (twice) (Hasten to prayer).

Hayya 'alal falaah (twice) (Hasten to success).

Hayya 'ala khayril 'amal (twice) (Hasten to the best deed).

Al-lahu Akbar (twice) (Allah is the Greatest}.

Laa ilaaha illal-Lah (twice)

(There is no god but Allah).

Iqamah

There is a little difference between *Adhaan* and *Iqamah*. While saying *Iqamah*, the words "Allahu Akbar" at the beginning are to be repeated twice. The words "Qad Qamatis salah" (Indeed the prayer has begun) are to be added after the words "hayya 'ala khayril 'amal" and repeated twice and "laa ilaaha illal Laah" at the end is to be said only once.

Lesson 31: Wajibat (obligatory acts) of prayer

There are 11 things *wajib* in the prayers:

1. *Niyyah*: Intention to pray for being near to God.
2. *Takbirat-ul-Ihram* (Allahu Akbar after *niyyah*).
3. *Qiyam*: To stand.
4. *Ruku'*.
5. Two *Sajdahs*.
6. *Qira'at*: to recite Surah al-Hamd and another Surah in first two *rak'ats* and *Tasbihat al-Arba'ah*.
(*Subhanallahi wal-hamdu lillahi wa la ilaha illal-lahu wallahu Akbar*) or Surah al-Hamd in the 3rd and 4th *rak'ats*.
7. *Dhikr*: to recite tasbih in *ruku'* and *sajdah*, as will be explained later.
8. *Tashahhud*.
9. *Salaam*.
10. *Tartib*: To pray in the sequence prescribed by the *shari'ah*.
11. *Muwalaat*: To pray without interruption or gap.

Rukn and Ghayr Rukn

Out of the above mentioned *wajib* acts of prayer, 5 are *rukhn* and the others are *ghayr rukhn*. *Rukhn* means such actions which invalidate the prayer if they are left out or added, though unintentionally.

These are (1) *Niyyah*, (2) *Takbiratul-Ihram* (3) *Qiyam* at the time of *Takbiratul-Ihram* and just before going to *Ruku*, (4) *Ruku* and (5) Both *sajdahs* together. If any of these are left out, or added whether intentionally or unintentionally, the Salat will become *batil* (void). *Ghayr rukhn* means such *wajib* acts which invalidate the prayer if they are left out, or added, intentionally. But they do not invalidate the prayer if they are left or added unintentionally. These are the remaining *wajib* acts of prayer.

Lesson 32: Niyyah, Takbir and Qiyam

1. Niyyah

The person starting prayer must have, just before starting, a clear 'intention' that the specific prayer is '*qurbatan ilal-Laah*', i.e. in obedience to Allah. Thus three things are *wajib*

in *niyyah*:-

- (a) The prayer must be specified;
- (b) It must be for the sake of God only, not for any other motive;
- (c) That intention must remain unaltered up to the end.

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

2. Takbiratul-Ihram

The phrase '*Allahu Akbar*' is called *takbir*. '*Ihram*' means 'imposition of limits'. Thus the '*takbir*' just after *niyyah* is called '*Takbiratul-Ihram*', because it limits the man in his actions; now he cannot do any work except prayer. There are 4 conditions in it:

- (a) It must be in the approved form, i.e. '*Allahu Akbar*' without any addition or change and without joining it with other wordings.
- (b) It must be in correct Arabic.
- (c) It must be said while standing (details will come afterwards).
- (d) Body must be in '*tama'ninat*' (not moving, but still).
- (e) *Muwalaat*: The letters and words should be recited one after another without gap.

3. Qiyam (standing)

It is '*ruk'n*' while reciting '*Takbiratul-Ihram*' and before going to '*ruku*': and is *wajib* (but not *ruk'n*) at the time of reciting Surahs or *Tasbehat Arba'ah*. In *qiyam*, it is *wajib* that:

- (a) The *musalli* (person praying) should stand erect and facing qibla;
- (b) He should be motionless (*tama'ninat*).
- (c) 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 towards the qibla.

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

If he can stand for a part of the prayer, he should stand up to that time, and then should sit down.

This rule applies to the alternatives also.

Sunnat (mustahab) differences between the qiyam of a man and of a woman

Man stands with his feet apart from 4 to 8 inches; woman stands with her feet close to each other.

Man stretches his hands downwards resting on thighs; woman keeps her hands on her breasts.

Man and woman both should keep their eyes (during *qiyam*) on the place of *sajdah* (*muhr*).

Ruku'

4. *Ruku'* (bowing): It is *wajib* in each *rak'at* once; except *Salat al-Ayaat* which has 5 *rukus* in each *rak'at*.

There are 5 *wajibs* in *ruku'*:-

- (a) To bend so low that the palms rest on the knees;
- (b) To recite '*dhikr*' of *ruku'* after bending up to the approved position. *Dhikr* of *Ruku'*: '*Subhanallah*' (Glory be to Allah) 3 times, or '*Subhana Rabbiyal 'Azeemi wa bi hamdih*' (Glory and Praise be to my Lord Cherisher, the Great) once.
- (c) While reciting the *dhikr*, one should remain motionless as far as possible;
- (d) Standing again after *ruku'*, raising the head first;
- (e) '*Tama'ninat*' in the *qiyam* after *ruku'*.

These things are *sunnat* in *ruku'*:-

- (a) Saying *takbir* before kneeling down;
- (b) Keeping the eyes fixed between the feet during *ruku'*;
- (c) Reciting *dhikr* 3, or 5, or 7 or more times;
- (d) Reciting *salawat* after *dhikr*;
- (e) Reciting '*Sami'allahu liman hamidah*' after standing erect after *ruku'*.

Sunnat (mustahab) differences between ruku' of a man and of a woman:

- (a) A man must keep his palms on his knees; a woman on her thighs above the knees;
- (b) A man should keep his fingers stretched on his knees; a woman should keep them joined together;
- (c) A man should keep his arms and elbows away from the body, a woman should keep them joined to her body;
- (d) A man should keep the knees stretched backwards, a woman should keep them not so tight;
- (e) A man should keep his back in such a horizontal level that even 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 33: Sajdah (I)

5. *Sajdah*: Each *rak'at* has two *sajdah*, both taken together are one *rukn*. Seven things are *wajib* in a *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*:-
4. It must be either earth; or
5. Anything growing from earth, provided it is from those things which are not eaten nor worn.

Therefore, *sajdah* is not allowed on clothes 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 for performing *sajdah* on the earth from a specified area in Karbala. That earth is called '*khak al-shifa*', readymade tablets of which are available and are called '*muhr*, or '*turbat*' or '*sajdah-gah*: in different languages.

The *muhr* must be clean. Dirty tablets are not allowed in prayers. Also, the size of *muhr* should not be less than your own thumb.

Bibi Fatimah al-Zahra' 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 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: 33 round beads + one marker + 32 round beads + one marker + 33 round beads.

If there is nothing upon which *sajdah* is allowed, or there is so much cold or heat that a person cannot put his forehead upon the earth, then, he may perform *sajdah* upon his clothes. If there are no clothes 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 person praying should not do *sajdah* upon his clothes 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 prayer is invalid (*batil*), without any doubt. Remember that the mats are made from a fiber 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 on artificial) marble. Cement and lime are made from burnt stones; therefore a cemented floor or floor covered with lime cannot be used for *sajdah*. Likewise, *sajdah* is not allowed on earthenware, after it has been treated by fire.

4. To recite *dhikr* of *sajdah*, i.e. *Subhanallah* (three times) or *Subhana Rabbiyal A'ala wa bihamdih* (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 No.2) 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 *haraam* in Islamic shari'ah to do *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 al-shukr*) for Allah, it is alright. Otherwise, it is *haraam*."

Lesson 34: Sajdah (II)

Mustahabbat (recommended acts) in sajdah

The following are *mustahab* (recommended) in *sajdah*:-

1. Keeping the nose also on earth.
2. During *sajdah*, the hands must be in level with the ears and should point towards qibla. Fingers should be close to each other.
3. Eyes should see towards the nose.
4. Recitation of *dhikr* more than once, as already explained in case of *Ruku'*.
5. Recitation of *salawat* after *dhikr*.
6. After rising from the first *sajdah*, to say, first *takbir* and then *Astaghfirullah Rabbi wa atubu ilayh*. (I seek pardon from Allah, my Lord and I turn towards Him). Then saying *takbir* again before the 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 *Bi hawlillahi wa quwatihi aqumu wa aq'ud*, during the process of rising for the next *rak'at*. Remember that it is the only place in the prayer when recitation of a *dhikr* is prescribed during the motion of the body. All the other Surahs and *dhikr* must be recited when your body is motionless. (Meaning of this *dhikr*: Due to the power given by Allah, and because of the strength given from Him, I stand and sit).

Makruhat (disapproved acts) in Sajdah

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

Sunnat (recommended) differences between sajdah of a man and a woman

1. While bending down for *sajdah*, a man should lower his hands first but a woman should lower her legs first.
2. 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 towards one side of the body. But a woman should sit on her hams with the soles of the feet resting on the ground.
3. While rising for the next *rak'at*, a man should keep first his hands on the ground, then rising 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.
4. A man, while in *sajdah*, should keep his arms apart from his body. A woman should keep her arms close to her body.

These five *wajib* acts (*Niyyah, Takbiratul-Ihram, Qiyam, Ruku'* and *Sajdah*) were *ruk'n*. It means that if anyone of them is left out or added in prayer, though by mistake or unintentionally, the prayer is *batil* (void).

Lesson 35: Wajib (obligatory) Sajdahs of the Qur'an

In four Surahs of the Qur'an (*Alif Lam Meem Sajdah*, *Ha Meem Sajdah*, *Najm* and *'Alaq*) there is one verse which is called verse of *sajdah*. Anybody who recites that verse or listens to it must do *sajdah* at the end of that verse. 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" lower or higher than the place of knees or toes. The rules about the things upon which *sajdah* of prayer 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*:

La ilaha illal-lah haqqan haqqa; la-ilaha-illal-lahu Imaanan wa Tasdiqa; La ilaha illal-lah 'ubudiyatan wa riqqa; Sajadtu laka ya Rabbi ta'abbudan wa riqqan; La mustankifan wa la Mustakbiran; bal ana 'abdun dhalilun da'ifun kha'ifun mustajir.

It is not necessary to do *wudhu* etc., or to face towards qibla in this *sajdah*.

Lesson 36: Qir'at

Now we come to those 6 *wajib* acts which are *ghayr rukn*. i.e.. if anyone of them is added or left out intentionally, the prayer would be invalid (*batil*); but if it is added or left out by mistake or unintentionally, no harm will come to the prayer (except that some remedial actions are prescribed in certain cases).

6. Qira'at

It is obligatory to recite Surah al-Hamd and then any other Surah (with certain conditions) in the first two *rak'ats* of every prayer (except *Salat al-mayyit*), and to recite either *Tasbihat al-'Arba'ah* (*Subhanallahi wal-hamdu lillahi wa la ilaha illal-lahu, wallahu akbar*) or Surah al-Hamd in the third and fourth *rak'ats*.

Certain things are *wajib* in the *qir'at*:-

1. Correct pronouncement 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. *Fatha*, *kasra*, *damma*, *tashdid*, *madd*, and *jazm* should be pronounced correctly ..
3. When stopping on a word, its last *I'rab* should be replaced by *jazm*, compulsorily. Likewise, when two words are joined, the first word's *I'rab* should not be omitted.
4. *Bismillahir-Rahmanir Rahim* should be recited before every Surah except Surah al-Bara'ah, because it is part of every Surah (except al-Bara'ah).
5. The four Surahs in which *wajib sajadahs* occur, should not be recited in obligatory *Salat*.

But it is allowed in *mustahab* prayer. If he recited that Surah in a *mustahab* prayer, he must do *sajdah*, just after reciting the verse of *sajdah*, then stand up and finish the Surah and prayer as usual. If he recited that Surah in *wajib* prayer by mistake, or if he heard someone else reciting the verse of *sajdah* (when the hearer is praying *wajib* prayer), he should do the *sajdah* after prayer. It is better to do *sajdah*, by gesture of head only during prayer itself, and then to do *sajdah* after finishing the prayer.

6. Reciting the Surahs and *Tasbihat al-'Arba'ah* with *tama'ninat*.

7. A man should recite al-Hamd and Surah loudly in the first two *rak'ats* of Subh, Maghrib and 'Isha; and in a whisper in the first two *rak'ats* of Zuhr and 'Asr. 'Loudly' does not mean shouting, which many people resort to behind the prayer leader. If someone prays so loudly that it may be said that he is 'shouting' his prayer is *batil* (invalid). The whisper should be audible to the person himself. The *qir'at* in the 3rd and 4th *rak'ats* of every prayer should be in a whisper.

A woman should recite her prayers in a whisper, though she is allowed to pray loudly (where a man should pray loudly) when there is no danger that any *ghayr mahram* is nearby who may hear her voice. If someone intentionally prays loudly in place of "whispering", or vice-versa, his prayer is *batil* (invalid).

8. Reciting the Surah al-Hamd and Surah with *tartib* (in the sequence which is prescribed).

9. *Muwalaat* in the *qir'at*.

10. Surah al-Duha' and Surah Alam Nashrah are one Surah.

Likewise, Surah al-Fil and Surah al-Qur'aysh are one Surah. If one of the Surahs is recited, the other one also should be recited.

11. A man who has started reciting any Surah after al-Hamd, may change to another Surah so long as he has not reached to the exact middle of that Surah. If he has, on the other hand, recited half that Surah, he is not allowed to change it. But he cannot leave Surah al-Ikhlās or Surah al-Kafirun even if he has just recited *Bismillahir Rahmanir-Rahim* with the intention of these Surahs.

If he forgets any word or verse from the Surah which he is reciting, he may leave the Surah and start another one, even if he has already recited more than half, or even if it is Surah al-Ikhlās or Surah al-Kafirun.

12. It is allowed to recite the Surah by looking into the Qur'an in Prayer; 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 al-jama'ah* (congregational prayer) to join.

Lesson 37: Translation of 3 Surahs and Qunut

(1) Surah al-Fatihah

Bismillahir-Rahmanir-Rahim:

I begin in the name, of God, the Beneficent, the Merciful.

Alhamdu lil-Lahi Rabbil 'aalameen:

(All) praise is God's, the Lord Cherisher of the worlds.

Ar-Rahmanir-Rahim:

The Beneficent, the Merciful.

Maliki yawmiddin :

The Master of the Day of Judgment.

Iyyaka na'budu wa Iyyaka nasta'in :

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

Ihdinas-Siraatal-Mustaqim:

Guide us on the Right Path.

Siraatal-Iadhina an'amta 'alayhim ghayr'il maghdubi 'alayhim waladhdhalliin

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

(2) Surah al-Qadr

Bismillahir-Rahmanir-Rahim:

I begin in the name of God; the Beneficent, the Merciful.

Inna anzalnahu fi laylatil Qadr:

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

Wa ma adraaka ma laylatul Qadr?

And what dost thou knew what is the Night of Qadr?

Laylatul Qadri khairum min alfi shahr:

The Night of Qadr is better than a thousand months.

Tanzalul mala'ikatu war-ruh fiha bi idhni rabbihim min kulli amr; salamun, hiya hatta matla'il fajr :

Descend down in it the angels and the spirit with the permission of their Cherisher Lord with all Ordinances. Peace is this (night) until the break of dawn.

(3) Surah al-Ikhlās

Bismillahir-Rahmanir-Rahim:

I begin in the name of God, the Beneficent, the Merciful.

Qul Huwa'llahu Ahad:

Say He God is One, Alone.

Allahus-Samad:

God is Perfect, (nothing He needs to be added to Him nor to be taken out of Him).

Lam yalid:

He did not beget (any son or daughter).

Wa lam yulad:

Nor was He begotten.

Wa lam yakun lahu kufuwan ahad :

Nor is there anyone like unto Him.

Qunut

It is *mustahab* to recite *qunut* in the second rak'at before *Ruku'*. A short *Qunut* (with translation is given here :

Rabbanaghfir lana:
O Our Lord, Forgive us,
War-hamna:
And be Merciful unto us,
Wa 'Afina Wa'fu 'anna:
And give us tranquility; and pass over our sins.
Fid-dunya wal-aakhirah :
In this world and the hereafter.
Innaka 'ala kulli shay'in Qadeer :
Verily Thou hast power upon everything.

Lesson 38: Other wajib (obligatory) acts

7. Dhikr

Dhikr means the *tasbeeh* of *ruku'* and *sajdah*.

8. Tashahhud

Tashahhud is *wajib* after the second *sajdah* of the second *rak'at* and that of the last *rak'at*. Six things are *wajib* in it. They are:-

1. Reciting *shahadatayn*. It is *ahwat* to recite in the following form: *Ash-hadu an la ilaha illal-lahu wahdahu la sharika lahu, wa ash-hadu anna Muhammadan 'abduhu wa rasuluh.*"
2. Reciting *salawat* after *shahadatayn*.
3. *Tartib* in its sentences as explained above.
4. *Muwalat*.
5. Reciting *tashahhud* while remain sitting.
6. *Tama'ninat*.

Meaning of tashahhud

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 is His servant and His Apostle. O Lord! May Thy peace be on Muhammad and His descendants.

9. Mustahabbat

It is *mustahab* in *tashahhud* that the hands of person rest on the thighs. The fingers should remain close to each other pointing towards qibla. Eyes should rest on the lap. The position of sitting for the man and the woman has already been described In the description of *sajdah*.

Salaam

Salaam is *wajib* after the *tashahhud* of the last *rak'at*. Four things are *wajib* in it:

1. Reciting either of these two sentences: "*Assalarnu 'alayna wa 'ala 'ibadillahis salihin.*"(Peace be on us and on all righteous servants of God). "*Assalaamu 'alaykum wa rahmatullahi 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. *Tama'ninat*.

Mustahabbat

1. Reciting both *salaams*.
2. Addition of "*Assalaarnu alayka ayyuhan Nabiyyu wa rahma-tullahi wa barakatuh*" (Peace be on thee, O Apostle, and the Mercy of Allah and His Blessings).
3. Saying *takbir* three times after *Salaam*.

10. Tartib

It is *wajib* to perform all the acts of prayer in the prescribed sequence. Any change in that sequence will render the prayer invalid, if done intentionally (and in case of a *rukn* sequence, even unintentionally).

11. Muwalaat

One act of *salaat* 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: Actions that Invalidate Prayer

There are certain things or actions which invalidate a prayer:

1. *Hadath* whether the greater or lesser, 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 al-Shar'i* ('*Salaamun Alaykum*' or '*Assalaamu Alaykum*') is allowed in the very same wordings.
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 Husayn (A.S.) has no harm.
7. Eating or drinking however little may be, whether intentionally or by mistake.
8. Folding the hands intentionally as some non-Shi'ah sects do in the prayer.
9. Saying '*Amin*' intentionally (with exception in certain cases) after Surah al-Hamd.
10. If any of the conditions of prayer is violated. For instance, he realizes during prayer that his clothes are *ghasbi*.
11. Doubt in first two *rak'ats* of a 4 *rak'at* prayer; or anywhere in a 2 *rak'at* or 3 *rak'at* prayer.

12. Adding or leaving out any *rukn* of prayer.

Lesson 40: Shakk (Doubts in Prayer)

We are human beings and to err is human. Although we pray prayer with full care and 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 prayer, he should ponder for a moment to shake of his doubt but if he fails to satisfy himself then he should act according to the prescribed rules.

There are 23 cases of doubt that may arise during prayer. The laws of Shari'ah are distinct for each one of these.

Doubts to be ignored

Six cases of doubts are such that these can be ignored. Prayer does not become invalid in the event of these doubts.

1. Doubts after having finished the prayer.
2. Doubt after passing of the event. For example while in *sajdah*, to doubt having missed *ruku'*.
3. Doubt after the time has passed. For example, doubt at the time of Maghrib whether the 'Asr prayer was offered or not.
4. People having doubtful natures. Such persons doubt about everything. So they can be doubtful about prayer also. They must ignore their doubts.
5. Doubt either by an Imam (one who leads the prayer) or a *ma'mum* (the follower of the Imam in prayer). In this case the Imam may be sure of his performance but the *ma'mum* is doubtful or vice versa. In such case whoever is in doubt will follow the one who is sure.
6. Doubt during a *sunnat* (non-obligatory) prayer, or in *Salat al-ihhtiyat*.

Lesson 41: Valid (Sahih) Doubts

(Doubts that require remedial procedure).

Nine cases of doubts are such that the prayer is not rendered *batil* (invalid), provided the remedial procedure as prescribed in each case is carried out. It is not necessary to offer the prayer again.

1. Doubt during a four *rak'at* prayer after both the *sajdahs* whether it was the second or the third *rak'at*. In such a case it should be regarded as the third *rak'at* and the prayer is to be finished after offering the fourth *rak'at*. Thereafter *Salat al-ihhtiyat* (precautionary prayer) of one *rak'at* by standing be offered. .
2. Doubt, after the two *sajdahs*, whether it was second the second, third or the fourth *rak'at*. In such a case, the prayer should be finished by considering it as the fourth *rak'at* and *Salat al-ihhtiyat* of two *rak'at* by standing is to be offered.
3. Doubt after the two *sajdahs*, whether it was the second, third or the fourth *rak'at*. In such a case, prayer is to be finished by considering it as the fourth *rak'at* and *Salat al-ihhtiyat*

of two *rak'ats* by standing and then another two *rak'ats* by sitting is to be offered.

4. Doubt after two *sajdahs* whether it was the fourth or the fifth *rak'at*. In a such case, the prayer should be completed then and there and two *sajdahs* of *sahw* should be offered immediately.

Note: "After the two *sajdahs*", in above 4 cases, means after completing the *dhikr* of 2nd *sajdah*.

5. Doubt whether it was the third or the fourth *rak'at*. In such a case the prayer should be finished by considering it as the fourth *rak'at* and *Salat al-ihhtiyat* of one *rak'at* by standing or two *rak'at* by sitting is to be offered.

6. Doubt while in *qiyam* (standing posture) whether it is fourth or fifth *rak'at*. In such a case, sit down at once and finish the prayer. Thereafter *Salat al-ihhtiyat* of one *rak'at* by standing or two *rak'ats* by sitting is to be offered.

7. Doubt while in *qiyam*, i.e. before *ruku'* whether it was the third or the fifth *rak'at*. In such a case, at once sit down and after finishing Prayer, offer two *rak'ats* of *Salat al-ihhtiyat* by standing.

8. Doubt while in *qiyam* whether it was the third, fourth or the fifth *rak'at*. In such a case, at once sit down and after finishing the prayer offer two *rak'ats* of *Salat al-ihhtiyat* by standing and two *rak'ats* by sitting.

9. Doubt while in *qiyam*, whether it was the fifth or the sixth *rak'at*. In such a case, prayer should be finished at once and two *sajdahs* of *sahw* will have to be done.

Note: In last the mentioned four cases, two *sajdah* of *sahw* should be done for the unwanted *qiyam*.

Lesson 42: Mubtil Doubts that Invalidate the Prayer

Eight kinds of doubts are such that if they occur then the Prayer is rendered invalid. The prayer has to be offered again.

1. Doubt about the number of *rak'ats* in a two *rak'at* prayer like Fajr, or *qasr* of Zuhr, Asr and 'Isha.
2. Doubt about the number of *rak'ats* in a three *rak'at* prayer i.e. Maghrib.
3. Doubt during a four *rak'at* prayer whether it was the first, the second or the third *rak'at*.
4. Doubt during a four *rak'at* prayer before finishing the *dhikr* of the second *sajdah* whether it was the second or the third *rak'at*.
5. Doubt during a four *rak'at* prayer whether it was the second, the fifth or a higher *rak'at*.
6. Doubt during a four *rak'at* prayer whether it was the third, the sixth or a higher *rak'at*.
7. Doubt during a four *rak'at* prayer whether it was the fourth, the sixth or a higher *rak'at*.
8. To forget in a four *rak'at* prayer the number of *rak'ats* already prayed.

Lesson 43: Prayer of Ihtiyat and Sajdah al-Sahw

Salat al-ihhtiyat

You have been taught that in some doubts about the number of the *rak'ats* of prayer you have to pray one or two *rak'ats* of *Salat al-ihhtiyat*. Here I am explaining how to pray that prayer.

Soon after finishing the prayer (in which the doubt had occurred and which requires *Salat al-ihhtiyat* for its completion and validation) without looking away from qibla or doing anything which makes a prayer invalid, you are to stand up and make the *niyyah*. (if the *Salat al-ihhtiyat* is to be performed sitting, then remain sitting after the first prayer and make the *niyyah*). *Niyyah* is to be done in the following way: "I pray *Salat al-ihhtiyat* one (or two) *rak'at(s) wajib qurbatan ilal- Laah*." Then say *Takbiratul-Ihram*. Recite only Surah al-Hamd in whisper. Go to *ruku'* then do *sajdah*; recite *tashahhud* and *salaam*. Your *Salat al-ihhtiyat* is finished.

If you have to recite two rakats of *Salat al-ihhtiyat*, then you should stand up for the second *rak'at* just after the second *sajdah* of the first *rak'at* in the usual way. Recite the second *rak'at* also with just Surah al-Hamd, without even *qunut*, and then finish the prayer in usual way.

Sajdah al-Sahw

Sajdah al-sahw is *wajib* when:-

1. One has talked by mistake in prayer; or
2. Has left one *sajdah* by mistake; or
3. Has forgotten *tashahhud* by mistake; or
4. Has recited *salaam* by mistake at a wrong place; or
5. Has added or omitted by mistake any such thing which is not *ruk'n*; or
6. In the 4-*rak'at* prayer has doubt after the second *sajdah* whether it was the fourth or the fifth *rak'at*.

How to do Sajdah al-Sahw

Soon after finishing the prayer, *niyyah* should be done as follows: " I do *sajdah al-sahw* in lieu of *tashahhud* (or *salaam* or *sajdah* or *qiyam* etc.. as the case may be) *wajib qurbatan ilal-Laah*." Then *sajdah* should be done. In *Sajdah* you have to say once "*Bismillahi wa billahi Assalaamu alayka ayyuhan-Nabiyyu wa rahrnatullahi wa barakatuh*." Then raise your head; sit properly; go to *sajdah* for the 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 prayer, it is *wajib* to do its *qada* at once after the prayer; then the *sajdah al-sahw* is to be done just after the *qada tashahhud* or *sajdah*.

If after the prayer, but before the *qada* of the *sajdah* or the *tashahhud*, if any of such actions are done which invalidate the prayer (like turning away from qibla}, it is necessary to do the *qada* and the *sajdah al-sahw* as required, and then to repeat the prayer.

Lesson 44: Ghusl

1. Seven kinds of ghusl are wajib

(1) *Janabat*, (2) *Haiz*, (3) *Nifas*. (4) *Istihaza* (5) *Mayyit*, (6) *Mass al-Maiyit*. and (7) The *ghusl* of *nadhar*, *qasam* or *'ahd*

2. How to do ghusl

There are two ways of doing ghusl: (1) *Tartibi* and (2) *Irtimasi*.

Ghusl tartibi

In this way of *ghusl*, the body is washed in three stages. First, the head down to the chamber-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 a bathroom no method can be used other than the *tartibi ghusl*.

Ghusl Irtimasi

It can be done in pools or rivers only. In it the whole body is immersed in the water at once after the *niyyah*, not gradually.

3. Conditions of ghusl:

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

The difference in these conditions are as follows:

5. The whole body must be *tahir* (clean);

7. *Tartib* is necessary in *ghusl tartibi* only. In *ghusl irtimasi* there is no *tartib*.

8. There is no *muwalat* in *ghusl tartibi*. It means that if you wash your head then you go out and come again after some time and wash your right side and then left side, your *ghusl* is correct.

12. There is no fixed law as how should you wash the 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 upper side and then come down; or wash the right side, for example, from shoulder and then come down to the foot. You may begin from the foot and go above up to the shoulder.

13. There is no *masah* (wiping) in *ghusl*.

Lesson 45: Ghusl of Janabat

1. When is it required?

There are two things which cause "*janabat*" and it is *wajib* to do *ghusl* of *janabat* after them:-

- (a) Discharge of semen in sleep or while awake;
- (b) Sexual intercourse. (both parties become *junub*).

2. For which Purpose?

Ghusl is *wajib* for all the things for which *wudhu* is required. Also, it is *wajib* to validate a *sawm* (fast), as will be explained later.

3. Things which are forbidden before performing Ghusl janabat:

The following things are *haram* if a person has to do *Ghusl janabat*: (a) Reciting even a single verse from those Surahs in which *sajdah* is *wajib*; Touching the writing of the Qur'an or the names of Allah, the Prophets, or the Imams (in any script}; (c) 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, at Medina and Masjid al-Haram, at Mecca, are concerned, even passing through them is not allowed. (d) Putting anything into a mosque even from outside; and entering into a mosque to take out anything.

Note 1. The shrines of Imams are like the mosques in every detail.

4. Things which are makruh in the janabat :

For a person who has to do *ghusl janabat*, it is *makruh* to (1) read Quran more than seven ayats. (This applies to the Surahs in which no *sajdah* is *wajib*); (2) touch the Quran (not the writing, which will be *haram*); (3) take a Quran or carry it from one place to other, even without touching it.

Lesson 46: Ghusl of haidh and nifas

(1) Haidh

"*Haidh*" means "menstruation" generally known as 'monthly course' or 'period'. Every adult and healthy woman has her periods regularly. Shari'ah 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 woman 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. But it is not possible to give all the details in this small booklet.

(2) Nifas

The bleeding after child birth is called *nifas*. If blood appears 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 doing the *ghusl*. Likewise, all the things which are *makruh* in *janabat* are *makruh* in *haidh* and *nifas* also.
2. In addition, it is *haraam* to give divorce to a woman in the period of *haidh* or *nifas*. Some other things are also *haraam* in these periods, but it is not the place to go into details.
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 *du'a* etc, (without touching the writings of the Qur'an or the names of Allah, the Prophets or the Imams, 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 blood which is not *haidh* or *nifas* is called *istihadha*. *Istihadha* has been divided into 3 categories:

1. Istihadha qalila

If the blood does not penetrate the cotton-pad used for protection, it is called "*istihadha qalila*" (minor *istihadha*).

There is no *ghusl* for this category of *istihadha*; but she must do *wudhu* for every prayer. She is not allowed to pray two prayers with one *wudhu*.

2. Istihadha mutawassita

If the blood penetrates the cotton-pad but does not exceed it, it is called "*istihadha mutawassita*" (medium *istihadha*).

She should do one *wudhu* for every prayer and one *ghusl* daily. For example, if she had seen this *istihadha* before Zuhr, she should do *ghusl* before Zuhr and should pray Zuhr with that *ghusl* and one *wudhu* as mentioned earlier. The 4 later prayers (up till the morning

prayer of the next day) should be prayed with one *wudhu* each.

3. Istihadha kathira

If the blood exceeds the cotton-pad after soaking it, it is called *istihadha kathira* (major *istihadha*). She should do separate *wudhu* for each prayer, as mentioned earlier, and should do 3 *ghusls* daily: One for morning prayer, one for Zuhr and Asr and one for Maghrib and Isha. She should pray Zuhr and Asr together and Maghrib and Isha together.

Note: In all cases it is emphasized that she should change the cotton-pad before every *wudhu*.

2. If she is unable for any reason (described in lesson 48) to do *ghusl* or *wudhu*, she should do *tayammum* in place of that *ghusl* or *wudhu*.

3. If a woman observes the rules mentioned above, she should not think herself as *najis*; she will be clean.

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 clothes of the person concerned is *najis*, and he finds that if he uses the water in *wudhu* or *ghusl*, his body or the clothes will remain *najis*. In this case he will cleanse his body or the clothes by water and then will do *tayammum*;
 6. When there is no water except *ghasbi* or *mudhaf*; 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 finished in time.
- In these seven conditions a person should do *tayammum*; not *wudhu* or *ghusl*.

2. Things upon which Tayammum is permissible

Tayammum should be done (in order of preference) on: (a) Earth; (b) Sand; (c) Chunks of sand or earth -- other than baked in fire; (d) Stones - other than minerals; (e) If the first mentioned four things are not available then, and only then, it is permissible to do *tayammum* on the dust which gathers upon the mats, floors, desks etc.; (f) 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* upon its 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 just as an emergency measure.

They should open the bag and do *tayammum* on earth.

3. The conditions about the above-mentioned things:

- (a) All the above-mentioned things must be dry as far as possible. Even the mud should be dried, if possible, to convert it into the chunk of earth;
- (b) They must be *tahir*;
- (c) And *mubah* - not *ghasbi*;
- (d) The place where these things are kept, must be *mubah*;
- (e) The place where you are standing while doing *tayammum*, must be *mubah*.

4. How to do tayammum

1. *Niyah*: I am doing *tayammum* in place of *wudhu* or *ghusl* (as the case may be), so that my prayer or fast (as the case may be) may be correct, *wajib* or *sunnat* (as the case may be) *qurbatan ilal-Laah*.
 2. Strike palms of both hands together upon the thing on which *tayammum* is correct e.g. earth or sand etc. Remember that just putting the hand 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 joining the ears 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 wrist up to the fingertips;
 5. Then pull the right palm on the back of the left palm likewise;
 6. Strike the palms together upon 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 the left hand, as explained above.
- If a person has to do *ghusl* and *wudhu* both, and he has got water sufficient 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: Salat al-ayaat (Prayer of signs)

1. Its causes

The prayer of "signs" (*ayaat*) is obligatory when any of the following signs occur:-

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 eclipses, the time of the "prayer of signs" is from beginning of the eclipse till it is completely cleared.

In other causes like earthquake it must be prayed soon after the cause subsides. But it is always *ada* even if prayed many days after its occurrence.

3. Its method

Prayer of signs is 2 *rak'ats*; every *rak'at* has 5 *ruku'* (total 10 *ruku'*).

After *niyyah* and *Takbiratul-ihram*, you should recite Surah al-Hamd, then any other Surah; then go to *ruku'*. Your one *ruku'* is complete. After rising from *ruku'*, recite again Surah al-Hamd and one Surah and go to *ruku'*. Your second *ruku'* is complete. Likewise, you should do 5 *ruku'*. After rising from 5th *ruku'*, say '*Sami' Allahu liman hamidah*' and go to *sajdah*. Complete 2 *sajdahs* as usual and rise for the 2nd *rak'at*.

Likewise, do 5 *ruku'* in the 2nd *rak'at*, and perform 2 *sajdahs*, recite *tashahhud* and *salaam* as usual. Your prayer is complete.

Note: It is *mustahab* to recite *qunut* before every second *ruku'*. For this purpose count all ten *ruku'* together, Thus you will recite *qunut* before the 2nd and 4th (in the first *rak'at*), and before the 6th, the 8th and the 10th *ruku'* (in the 2nd *rak'at*).

4. Short Method

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

After *Takbiratul-Ihram*, you recite Surah al-Hamd, and only a part of a Surah; then go to the first *ruku'*, after rising recite another subsequent part of that Surah and go to the second *ruku'*, rise again and recite the third subsequent part of that Surah and go to the 3rd *ruku'*. Likewise do before the 4th and the 5th *ruku'*, finishing the Surah before 5th *ruku'*.

For example: Surah al-Ikhlās is 5 verses. You may recite '*Bismillahir-Rahmanir-Rahim*' before first *ruku'*; '*Qul-Huwa'llahu Ahad*' before the 2nd *ruku'*; '*Allahus-Samad*' before the 3rd *ruku'*; '*Lam yalid wa lam yulad*' before the 4th *ruku'*; and '*Wa lam yakun lahu kufuwan ahad*' before the the 5th *ruku'*,

Thus you would have read only one al-Hamd and only one complete Surah in one *rak'at*. You may recite one *rak'at* in one way and the other *rak'at* in the other way.

Lesson 50: Friday Prayer

In the presence of Imam (A.S.) or his specially appointed authority, Friday prayer is *wajib al-'ayni* in place of Zuhr. Zuhr is not recited on such occasions.

In *ghaybah* (occultation) of the 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 al-takhyiri*.

Wajib al-takhyiri means that a man has an option to choose between two obligatory acts, but he cannot leave both. For example, in the 3rd and 4th *rak'at* of the daily prayers, a man has to recite either *Tasbihat Arba'ah* or Surah al-Hamd. He has to choose anyone of these two alternatives, but cannot leave both. Thus these two things are "*wajib al-takhyiri*" in these two *rak'ats*. Likewise, on Fridays, Zuhr and Friday prayer are *wajib al-takhyiri*. It means that a man has the option to choose between these two prayers. But he cannot

neglect both.

There are certain conditions for Friday prayer:-

1. Friday prayer must be prayed in *Jama'ah* (congregation).
2. There must be at least 5 (better 7) persons including the 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 later will be null and void.

According to the fatwa of Ayatullah al-Khu'i, if Friday prayer of even the Sunnis or other sects is held within the said radius of 3 miles 720 yards, and begins before the Friday prayer of the Shi'as, then those Shi'as who are followers of Ayatullah al-Khu'i cannot do *niyyah* of *wajib* for their Friday prayer. In such cases, they may pray Friday prayer with *niyyah* of *qurbatan ilal-Laah* (in the hope that may be the Shari'ah likes them to pray such Friday prayer) .

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 obligatory to hold Friday prayers specially. Instead, Zuhr may be prayed. But if Friday prayer is held by an 'adil (just) Imam, then it is obligatory (*ihiyat wujubi*) to participate in that prayer; and there will be no need to pray Zuhr afterwards. .

6. Friday prayer is two *rak'ats*: In the first *rak'at* it is sunnat for the Imam to recite Surah al-Jumu'ah and in the 2nd *rak'at* Surah al-Munafiqun, after Surah al-Hamd. .

7. Two *qunut* are *mustahab* in this prayer: In the 1st *rak'at* before *ruku'*; in the 2nd *rak'at* after rising from *ruku'*. There is a special *qunut* for Friday.

"*Allahumma Inna 'abidam min 'ibadikas saleheena qamu bikitabika wa sunnati Nabiyyika fajzihim 'anna khayr al-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: Salat al-'Eidayn

The Muslims observe two big festivals in a 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 Ramadan. The fasting creates the feelings of faith, spirituality, patience, contentment, 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 vulgar songs or playing dirty games. We offer our gratefulness to Allah and also offer the Salat al-'Eid for those religious, spiritual and moral gains which accrue to us in the holy month of Ramadan.

The Muslims offer sacrifice on the day of Eid-ul-Adha. Thus they pledge to give away their lives in the way of Allah and that of Islam. This is a great month for the believer. This is the motto of a Muslim's life. In happiness of this pledge, we offer prayer of Eid-ul-Adha. The prayer of Eid is not obligatory (*wajib*) but recommended (*mustahab*) nowadays when our present Imam is hidden from our eyes. The *niyyah* (intention) of Salat al-Eid should be done as follows:-

"I pray two *rak'at* prayer of Eid-ul-Fitr or Eid-ul-Adha *sunnat qurbatan ilal-Laah*."

In the first *rak'at*, after Surah al-Hamd, Surah al-'Ala is recited then the hands are raised for *qunut*.

Du'a in the Qunut

"Allahumma ahl al-kibriya'i wa'l azamah wa ahl al-jud wa'l jabarut, wa ahl al-'afw war-rahmah, wa ahl at-taqwa wa'l maghfirah; asaluka bihaqqi haadha'l yawm-illadhi ja'altahu li'l Muslimeen eidan, wa li Muhammadin Salla'llahu 'alayhi wa Aalihi dhukhran wa karamatan wa sharafan wa mazeeda; an tusalli 'ala Muhammdin wa Aali Mumammadin, wa an tudkhilani fi kulli khayrin adkhalta fih Muhammadan wa Aala Muhammadin wa an tukhrijani min kulli su'in akhrajta minhu Muhammadan wa Aala Muhammadin, salawatuka 'alayhi wa 'alayhim ajma'in. Allahumma, inni as'aluka khayra ma sa'alaka bihi 'ibadukas-salihun; wa a'udhu bika mimma ista'aza minhu 'ibaduka'l rnuhhlisun."

In first *rak'at*, the *qunut* is recited five times along with *takbirs* (*Allahu Akbar*). Then after the *ruku'* and *sajdah*, the second *rak'at* begins

In the second *rak'at* Surah al-Shams is recited after Surah al-Hamd.

In Surah al-Shams, Allah has directed man to keep his self pure and to protect himself from sins. After the recitation of this Surah, the *qunut* is again recited but now only four times. Thereafter *ruku'*, *sajdah*, *tashahhud* and *Salaam* are done in the usual way.

Lesson 52: Salat al-Jama'ah (congregational prayer)

Prayer is offered individually and also in jama'ah (congregation). But there is great reward when the prayer is offered in jama'ah.

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 *niyyah*, 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 Co-operation

People meet with one another in the congregational prayer. They know the hardships and worries of each other and try to help each other. New things are known there. 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'ah* we stand in rows, follow the Imam of *jama'ah* 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'ah*. It enhances the prestige of the Muslims and the unity of the Muslims affects the enemies greatly.

6. Limitless Reward

Allah has put a big reward for congregational prayer:-

Our Holy Prophet (S.A.W.) and the Imams (A.S.) have laid great stress on congregational prayer. Therefore, we should offer congregational prayer as far as possible.

The Holy Prophet said that if there are only 2 persons (the Imam and only one *m'amum*) in *jama'ah* prayer, every *rak'at* gets the reward of 150 prayers. The reward is increased by the increase in the number of people praying. Thus in a *jama'ah* prayer of 3 persons every *rak'at* gets the reward of 600 prayers.

If there are 4, every *rak'at* gets the reward of 1,200 prayers.

If there are 5, every *rak'at* gets the reward of 2,400 prayers.

If there are 6, every *rak'at* gets the reward of 4,800 prayers.

If there are 7, every *rak'at* gets the reward of 9,600 prayers.

If there are 8, every *rak'at* gets the reward of 19,200 prayers.

If there are 9, every *rak'at* gets the reward of 36,400 prayers

If there are 10, every *rak'at* gets the reward of 72,800 prayers.

If there are more than 10, then nobody can estimate its reward except Allah.

Lesson 53: The Prayer for the Deceased (Salat al-Mayyit)

Salat al-mayyit is *wajib al-kifa'i*, i.e. it is obligatory on every Muslim but as soon as it is performed correctly by one of them, it remains no more obligatory on others; but if no one offers the prayer everyone is a sinner.

If the deceased was six years old, the prayer for the deceased is obligatory. In offering this prayer, purity of the body or dress is not necessary; also *ghusl*, *wudhu* or *tayammum* is not obligatory. But the intention of the prayer (*niyyah*) and facing qibla is essential. The dead body should be placed in such a way that the head of the deceased 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.

Prayer of deceased has 5 *takbirs* (including *Takbiratul-Ihram*).

After the first *takbir* (i.e., *takbiratul-ihram*) the *Kalima al-shahadatayn* is recited. After 2nd the *takbir*, *salawat* is recited. After the 3rd *takbir*, prayer is offered for all the believers and Muslims. After the 4th *takbir*, prayer is offered especially for the deceased one. Then the 5th *takbir* is said And the prayer comes to end.

The shortest method of offering this prayer is as follows:

Niyyah: I pray *Salat al-mayyit* of this corpse *Wajib*, *qurbatan ilal-Laah*. *Allahu Akbar*;

Ashhadu an-la ilaha illallahu wahdahu la sharika lah; Wa Ashhadu Anna Muhammadan Abduhu wa Rasuluh;

Allahu Akbar;

Allahumma salli 'ala Muhammadin wa Aali Muhammad; Allahu Akbar;

Allahummaghfir li'l Mu'minina wa'l Mu'minaat; Allahu Akbar;

Allahummaghfir li haadha'l mayyit (In case the deceased is a female, say Allahummaghfir li haadhihi'l mayyit);

Allahu Akbar;

After the completion of the prayer recite "*Rabbana aatina fid-dunya hasanatan wa fi'l aakhirah hasanatan waqina adhaban-naar.*"

It is necessary to mention that even if this prayer is offered by *jama'ah*, 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 invalid (*batil*).

Lesson 54: Sawm (fasting)

Sawm means to abstain from those things which break the fast, from *subh al-sadiq* (true dawn) till Maghrib, in obedience to Allah.

Obligatory fasts

8 fasts are obligatory (*wajib*): (1) Month of Ramadan; (2) *Qadha* of the month of Ramadan; (3) 3rd day of *I'tikaf*; (4) 10 days of '*badal al-hadi*' in Hajj; (5) Fast of *kaffarah* becoming obligatory for various reasons, (6) Fast which becomes obligatory on account of *nadhr*, '*ahd* or *qasam*'; (7) Saum of *kaffarah* of breaking or leaving fast; (8) Fast which has become *qadha* from father, becomes obligatory on his eldest son after his death (It is better to include 'mother' also in this rule).

Conditions of the Fast

These are the conditions for the validity of the fast:-

1. Sanity; 2. Islam 3. *Iman* (faith); 4. Remaining free from *haidh* and *nifas* for whole day; 5. Not remaining a traveler (*musafir*) at the time of *zawal*; 6. Not being in danger of illness by keeping fast. If a traveller returns to his home-town or reaches a place where he intends to stay 10 days, before *zawal*, and has not done anything which breaks the fast, he must do the '*niyyah*' of fasting, 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 obligatory on a 'minor' (*ghayr-baligh*).

Persons Exempted From fasting

The following persons are exempted from fasting:

1. & 2. Old men and women, 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 expectant 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*' (3/4 kilogram) wheat, rice or any such staple food, per day to a poor Ithna-'ash'ari. It is '*ahwat*' to pay 1 ½ 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 people are not required (though recommended) to fast in *qadha* they regain their strength.

Lesson 55: Muftirat & Kaffarah

Muftirat

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

1. and 2. Eating or drinking anything. 3. Sexual relation; 4 Speaking, writing or conveying by sign any lie about Allah, the Prophets, the Imams, or Bibi Fatima (S.A.); 5. Submerging the head in water; 6. Conveying thick dust, smoke or steam up to throat; 7. Vomiting; 8. Doing any such thing by which semen comes out; 9. Enema with liquid; 10. Remaining in the condition of *janabat*, *haiz* or *nifas* up to *subh al-sadiq* (true dawn).

Note 1. All these things break the fast if they are committed intentionally. If a person forgets that he is fasting, and eats or drinks, his fast is correct. Likewise, if he vomits involuntarily; or speaks something about God or Imams which he thinks is correct (though in fact it is wrong). or somebody else pushes him into water and his head goes into water; or he sees a dust coming towards him and tries his best to protect himself from it, but still inhales some of it involuntarily, his fast is correct.

Note 2. Remaining in the condition of *janabat* makes a fast void in the month of Ramadan and in its *qadha* only. Other fasts are not affected by it.

Note 3. Not doing *ghusl* (or *tayammum*. if allowed) of *haiz*, or *nifas* before *subh al-sadiq* (true dawn) makes the fast void in the month of Ramadan only. Other fasts (including the *qadha* of Ramadan) 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 keep fast (without any excuse. i.e. illness or travel), he has to pay *kaffarah*. in addition to its *qadha*.

Kaffarah

The *kaffarah* of breaking the fast of one day of Ramadan is :

1. Emancipating a slave; 2.If that is not possible, then two-months-fast consecutively; 3.And if that is also not possible, then feeding 60 poor Mu'mins.

Kaffarah of breaking the *qadha* of one day of Ramadan, if broken after *zawal*, is: 1. Feeding

10 poor Mu'mins: 2. and if that is - not possible, then fasting three days.

Kaffarah of breaking the fast of specified *nadhr* is:

1. Emancipating a slave; 2. If that is not possible, then feeding 10 poor Mu'min; 3. Or clothing 10 poor Mu'min; 4. And if he cannot do any of these then, fasting for three days.

Note 1. In feeding, it is enough to give each man 1 ½ pound of 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 money of 1 ½ pound of wheat, or the price of a shirt and trousers to a poor man. It is obligatory to give him the grain or clothes.

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 Mu'mins), 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: Nadhr

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

Types of Nadhr

(a) *Nadhr al--bir* (*Shukr*, Thanks) - if a particular wish is fulfilled then to undertake to do an act of virtue.

(b) *Nadhr istidfa' al-baliyah* - for removal of a hardship or difficulty.

(c) *Nadhr al-zajr wa al-tanbih* - *Nadhr* for reprimanding oneself on committing a sin, e.g., If I backbite someone then I shall be bound to pray two *rak'at* of prayer.

(d) *Nadhr al-tabarru'*, - It is a *Nadhr* without any of the above conditions; e.g., to bind oneself to pray *Salat al-tahajjud* during the month of *Ramadan* for the sake of Allah.

Conditions of Nadhr

Nadhr should be performed In the following manner:-

(1) A *Nadhr* should be kept for the sake of Allah. It is essential to say "*lil-Laahi 'alayya*" (It is, for Allah, upon me to do so) whilst doing *Nadhr*.

(2) A person doing *Nadhr* must be adult and sane; and should do *Nadhr* with his own free will.

(3) If an extravagant person, or one who is prevented by Shari'ah to deal in his property or wealth does any *Nadhr* involving money or wealth it is not valid.

(4) If a husband asks his wife not to keep *Nadhr* and whilst performing *Nadhr* the rights of the husband are likely to be encroached upon, then the wife cannot possibly keep such a *Nadhr*. However, if the husband has granted his permission then he cannot stop his wife from performing the *Nadhr*.

(5) Whilst doing *niyyah* of a *Nadhr*, one should be capable of performing the said *Nadhr*. Otherwise the *Nadhr* is void. For example, if one does a *Nadhr* that he will go to Karbala on foot, and it is out of his bounds, then such a *Nadhr* is void.

(6) A *Nadhr* cannot be kept to give up any obligatory or recommended act or to carry out any

makruh or *haraam* act because such a *Nadhr* is void.

(7) A *Nadhr* should always be performed according to the original Intention. For instance, if

one keeps a *Nadhr* to give charity or recite prayers on a particular day, then it should be performed on that very particular day and should not be postponed to any other day.

(8) If a person keeps a *Nadhr* 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 *Nadhr* to give some money for the shrine of an Imam or a martyr or any other pious person, then it is *ihhtiyat wajib* to use it in its construction, light, etc.

(10) If the *Nadhr* is kept for an Imam or martyr or any Imam zada, (e.g., if my patient becomes well, then I will give as *Nadhr*, for the sake of Allah, shs. 100/-, to Imam Husain A.S.), then if he had a *niyyah* to use that money in a particular purpose (e.g. construction of an Imambargah}, then it must be used for that purpose.

And if at the time of doing *niyyah* of that *Nadhr* he did not specify a particular use, then it is called "*Nadhr al--mutlaq*" (unspecified *Nadhr*); and in this case the money should be used in a purpose which has some connection with that Imam or martyr. For example, for the needy pilgrims to his shrine, or the construction of his tomb, etc.

(11) The money of *Nadhr al--mutlaq* may also be used for the purpose of spreading and/or strengthening the religion, and for the help of poor Shi'ah.

(12) When one wants to spend the money of *Nadhr* (mentioned in Nos. 10 and 11), it is better to do *niyyah* that one is using it on behalf of the Imam or martyr concerned and that its reward is for that Imam or martyr.

Questions

Lessons 2/3

1. State whether the following were Imam, Ahl al-Kisa' or both:-

(a) Hasan al-Mujtaba. (b) Ali al-Murtaza (c) Musa al-Kadhim.

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 *Ulu'l-Azm* Prophets.

2 Name the month of Fasting, the ninth month of Islam.

Lessons 8/13

1. Prove in your own words the existence of God.

2. Give one verse from the Qur'an to prove the Oneness of Allah.

3. Why is *qiyamat* 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 does 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 had kept 200 silver coins?
4. How much *khums* should be paid on a saving of shillings one hundred fifty? How shall this money be divided?
5. When is Jihad obligatory? 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 bi'l ma'ruf* and *nahy 'an al-munkar*'?
7. With whom is *tabarra* done?
8. What is the meaning of *a'lam*?

Lesson 17

1. Give five examples of each of the following:-
Wajib Haram Makruh.
2. Explain in brief the difference between a *mushrik* and a *munafiq*.

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 *junub*.

Lesson 20

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

1. A dog drinks from a water which was exactly a *kur*.
2. *Najasah* is mixed with rose-water more than a *kur*.
3. A few drops of urine are 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 bare-foot on a wet earth with *najasah* on your sole.
7. A *najasah* 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 do wine and its container become clean?
2. Explain what is *istibra'*.
3. While visiting a Muslim (who deliberately ignores the laws of shari'ah) you noticed a chair

being *najis*. On your next visit, you happened to sit on the same chair with your wet clothes. Are your clothes pak or *najis*?

Lesson 22

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

Lesson 23

1. Which are the obligatory actions in *wudhu*?
2. Describe the *mustahab* acts of *wudhu*.

Lesson 24

Explain briefly the effect of the following actions:-

1. A man performed *wudhu* at a place where a sign board 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 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 starting from fingers going towards the elbow.

Lesson 25

When do the following prayer becomes obligatory (*wajib*)?

1. *Salat al-Ayaat*.
2. *Salat al-Ijarah*.
3. *Salat al-Mayyit*.
4. *Salat al-'Eidayn*.

Lesson 26

1. A man takes one minute for one *rak'at*. 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 prayer 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 *fadhilah* time and reserved time of prayer.

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 the toilet?

Lesson 28

Describe the effects of following actions, giving the reason of your answers:-

- (a) A prayer is performed in a *tahir ghasbi* clothes.
 - (b) A hair of a cat is on the clothes of a person praying.
 - (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 clothes which have 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 Masjid al-Haram?
2. What is the reward of a prayer in Masjid Jami'?

Lesson 30

1. Are *Adhan* and *Iqamah* obligatory?
2. Is "*ashhadu anna Ameer al Mu'mininina 'Aliy-yan Hujjatul-Laah*" a part of *Adhan* or *Iqamah*?

Lessons 31/38

1. Are the following things *wajib al-rukni*, *wajib ghayr-rukni* or *mustahab*?
ruku' - *muwalaat* - *dhikr* of *sajdah* - *salawat* after *dhikr* of *ruku'* - *tashahhud* - *niyyah* - *qiyam* at the time of *Takbiratul-Ihram* - *salaam* - *Sami' Allahu liman hamidah*- *qunut-qira'at*- *tartib*.
2. What will be the effect of the following:-
 - (a) You intentionally did not recite *qunut* in prayer.
 - (b) In addition to the seven parts of your body, you also kept your nose on the earth during *sajdah*.
 - (c) You forgot *Takbiratul-ihram* after *niyyah*.
 - (d) You left out one *sajdah* in prayer by mistake.
 - (e) While reciting Surah al-Hamd you purposely kept your body moving.
3. What is the difference between '*wajib al-rukni*' and '*wajib ghayr 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 *ruku'* as to whether you had recited Surah-al-Hamd.
2. In Maghrib prayer a doubt occurred whether it was the 2nd or the 3rd *rak'at*.
3. You became doubtful in a four *rak'at* prayer, at the time of *tashahhud*, whether you had prayed the 1st *rak'at*.
4. At the time of Maghrib you became doubtful whether you had prayed your Asr prayer properly.

5. You became doubtful in a four *rak'at* prayer before the second *sajdah* whether it was the 2nd or the 3rd *rak'at*.

Lesson 42

State the remedial procedure for the following doubts:

1. In a four *rak'at* prayer, doubt occurred whether it was the 3rd or the 4th *rak'at*.
2. A doubt occurred after both the *sajdahs* whether it was the 2nd, the 3rd or the 4th *rak'at*.
3. Doubt occurred after the two *sajdahs* whether it was the 2nd or the 4th *rak'at*.
4. Doubt occurred while in *qiyam*, whether it was the 5th or the 6th *rak'at*.

Lesson 43

1. Explain with examples when *sajdah sahw* is *wajib*?
2. When does *Salat al-ihiyat* become *wajib*?
3. How is *sajdah sahw* done?

Lesson 44/45

1. Explain the difference between *ghusl tartibi* and *ghusl irtimasi*.
2. Which are *wajib ghusls* for a man?
3. Can a *junub* person enter a Hussayniya to hear majlis?
4. Can a *junub* person recite the Qur'an by 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 *ghusl*. 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 is the Prayer of Ayaat obligatory?
2. What is the method of the Prayer of Ayaat?

[Lesson 50](#)

1. What is the meaning of *wajib takhyiri*?
2. What are the conditions for the Friday prayer?

[Lesson 51](#)

1. Is Eidayn prayer obligatory nowadays?
2. What is the method of Eidayn prayer?

[Lesson 52](#)

1. Explain some social benefits of *jama'ah* prayer.
2. Give some spiritual benefits of *jama'ah* prayer.

[Lesson 53](#)

1. What is the meaning of "*wajib kifa'i*"?
2. What is the method of *Salat al-mayyit*?
3. Is *wudhu* or *ghusl* obligatory for *Salat al-mayyit*?

[Lesson 54](#)

1. What are the conditions of the 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 a liter of water.
 - (c) Intentionally not doing *Ghusl janabat* up to *subh al-sadiq*.
2. What is *kaffarah* for an old aged person who cannot fast

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- [1] <http://www.al-islam.org/user/login?destination=node/30714%23comment-form>
- [2] <http://www.al-islam.org/user/register?destination=node/30714%23comment-form>
- [3] <http://www.al-islam.org/person/allamah-sayyid-saeed-akhtar-rizvi>
- [4] <http://www.al-islam.org/organization/bilal-muslim-mission-tanzania>
- [5] <http://www.al-islam.org/library/general>
- [6] <http://www.al-islam.org/library/general-01>

[7] <http://www.al-islam.org/library/general-2>

[8] <http://www.al-islam.org/feature/introducing-islam>

[9] <http://www.al-islam.org/feature/muslim-practices>