

# **Fiqh** **(Laws)**



# Lesson 1

## Islamic Concepts

### Taqlid

When girls and boys become bāligh (the age of 9 for girls and the age of 15 for boys) then all the laws of Islam like praying salāh five times a day and fasting (sawm) in the month of Ramadan are wājib on them.

But all the actions of a Muslim who is bāligh have to be based on the correct teachings of Islam as taught by the Qur'ān and Rasulullāh Muhammad (s).

*How do we know how to practice the laws of Islam?*

To know the correct teachings of Islam, we usually follow someone who has studied Islam for many years and understands all the āyāt of the Qur'ān and all the teachings of Rasulullāh (s) and the Ahl al-Bayt ('a) who explained the Qur'ān and the words and practices of Rasulullāh (s).

To follow someone who is most learned in the laws of Islam is called **taqlid**.

Before you become bāligh, you should find out who is the most learned person that others follow and you should make your intention (niyyah) to follow him when you become bāligh. Such a learned person is called a **mujtahid**.

Every mujtahid who allows others to follow him usually has a book with all the laws of Islam according to his research. We can find out about the laws of Islam either by reading the book of our mujtahid or by asking him directly. For example, if he has a website, we can send him an email and ask him our questions.

In Islam, ignorance is not an excuse. If we do not pray correctly or perform wudu correctly, we cannot say to Allāh on the Day of Judgement that we did not know how to do it properly or we could not read Arabic, and so on. Allāh will ask us: 'Why did you not ask the most learned person how to pray correctly?' That is why taqlid is wājib.

## Niyyah

Whenever human beings do anything in life, they do it for a reason. This is called their 'intention' or 'niyyah' (in Arabic). For example, when we eat, it is because we are hungry and our intention is to remove the pain of hunger. When we sleep, it is because we are tired and our intention is to rest. When we watch TV, it is because we enjoy watching a programme so our intention is to enjoy ourselves.

Similarly, when we perform any Islamic act like wudu, salāh, sawm, etc., we must have a niyyah of why we are doing it.. The niyyah or intention for all Islamic acts of worship is one and the same: **It is to please Allāh only**

**and to perform the Islamic act for the sake of Allāh only.**

For example, if we are praying a wājib salāh like salāt adh-dhuhr, we say, ‘I am praying salāt adh-dhuhr wājib qurbatan ilal lāh’. If we are praying a mustahab salāh, we say, ‘I am praying a mustahab salāh, qurbatan ilal lāh’. When we are bāligh and we fast in Ramadan, our niyyah is ‘I am fasting for the month of Ramadan, wājib qurbatan ilal lāh’. When we perform wudu, our niyyah is ‘I am perform wudu, qurbatan ilal lāh’. Even when we give charity, our niyyah has to be, ‘I am giving some money to the poor, qurbatan ilal lāh’.

You notice that every niyyah ends with ‘qurbatan ilal lāh’. What does this mean? **‘Qurbatan ilal lāh’ means ‘to come closer to Allāh’**. How do we come closer to Allāh? By doing everything we do, for the sake of Allāh only and to please Him alone.

Allāh does not accept our good actions unless they are done only for His sake and to come closer to Him. If we perform any wājib or mustahab act but without the correct niyyah of wanting to come closer to Allāh, then it is not accepted. For example, if a person does wudu only because he is feeling hot and he wants to cool himself, then his wudu is not accepted and he cannot pray until he does wudu again with the proper niyyah. Similarly if a person prays salāh only to show off to others or fasts in the month of Ramadan only to go on a diet and lose weight, then Allāh does not accept his or her salāh and

sawm and it is as if he or she has not prayed or fasted at all.

**Niyah** is therefore the **most** important first step in **every** Islamic act of worship, even if it is not said loudly. For now, every time you pray or do wudu, you should say your niyyah aloud.

## Five Types of Actions

Islam divides every action that a human being can perform, into one of five groups. There cannot be any action that is not one of these five types actions:

- (a) **Wājib**: This is an action that is compulsory on every Muslim who is bāligh. A Muslim who is bāligh and does not do what is wājib commits a sin and may be punished by Allāh on the Day of Judgement. Examples of wājib actions is to pray five times a day, to fast in the month of Ramadan, to go for hajj once in a lifetime, and to obey one's parents unless they ask us to disobey Allāh.
- (b) **Harām**: This is the opposite of wājib. Any action that Allāh has forbidden to do is harām. Anyone who does a harām action commits a sin and will be punished by Allāh on the Day of Judgement unless he asks Allāh to forgive him or her. Examples of harām actions is to steal from someone, to lie to others, to speak ill of others, to

kill an innocent person, to eat food that is not halāl or to disobey parents.

- (c) **Mustahab:** This is an action that is recommended in Islam but not a must to do (i.e. not wājib). It is not a sin if one does not do it but Allāh will reward anyone who does it. Examples of mustahab acts are to read the Qur'ān and to give charity to the poor and help others who are in need.
- (d) **Makruh:** This is the opposite of Mustahab and is any action which is better not to do. It is not harām but Allāh does not like it and Allāh will reward those who keep away from it. Examples of makruh acts are not praying salāh on time, eating too much even after one is full, and to sleep too much unnecessarily.
- (e) **Mubāh:** This is an action that is allowed but not wājib, harām, mustahab or makruh. For example, to exercise, to walk, to sleep, and so on.

These five words are very important to know because we use them when studying fiqh (Islamic laws) all the time.

### Challenge Question:

Can you think of any action that is not wājib, harām, mustahab, makruh or mubāh? You will never be able to find any action that does not belong to one of these five groups. Your teacher will help you decide which group every action that you can think of belongs to.

## Summary of the Five Types of Actions

WORD	MEANING	EXAMPLE
<b>Wājib</b>	<b>MUST DO</b> Not doing it is a Sin.	Salāh, sawm, Hajj, Khums, Hijab...
<b>Harām</b>	<b>MUST <u>NOT</u> DO</b> Doing it is a sin.	Stealing, eating non-halāl food, cheating, lying...
<b>Mustahab</b>	<b>BETTER TO DO</b> Thawāb if done. No sin if not done.	Adhān, Iqāmah, Reciting Qur'ān, Duas...
<b>Makruh</b>	<b>BETTER <u>NOT</u> TO DO</b> Thawāb if not done. No sin if done.	Praying salāh in front of a mirror, wearing black shoes...
<b>Mubāh</b>	<b>NO DIFFERENCE</b> Lawful. Makes no difference in Islam whether you do this or you don't.	Sleeping, eating, walking...



## Lesson 2

# Adhān and Iqāmah

We have learnt how to call the adhān and the iqāmah in Book 3. In this lesson, we will review how to call the adhān and iqāmah, but also learn *the meaning* of what we are reciting in the adhān and iqāmah.

Adhān is recited to let everyone who can hear us know that it is time for salāh. Iqāmah is recited after adhān and just before the salāh starts to let everyone know that the salāh is about to begin.

Adhān and iqāmah are only recited for the five daily wājib prayers (fajr, dhuhr, ‘asr, maghrib and ishā). For other types of salāh (that we shall learn about later on) like the salāh for ‘Id or the salāh for a person who has died, we don’t recite adhān and iqāmah. Instead we only call out *as-Salāh! (The Prayer!)* three times. We also don’t recite adhān for mustahab prayers.

Adhān and iqāmah are usually recited in the masjid or when a group of people are praying together. But it is mustahab to recite them even when we are praying all by ourselves.

The person who recites the adhān is called a muadhdhin. And the person who recites the iqāmah is called a muqim. The adhān is recited loudly so that

everyone who is far can hear the muadhdhin and know that it is time for salāh.

When you call out the adhān or iqāmah:

1. Do wudu first.
2. Make sure it is already time for salāh before starting the adhān .
3. Stand facing the qibla.
4. Recite it in Arabic with the correct pronunciation and in the right order.
5. Whenever you say ‘Allāhu Akbar’, raise your hands to your ears just like you do for takbirat al-ihram.
6. You should pause slightly between each phrase in adhān but without any pause during iqāmah.

When someone else is calling out the adhān, it is very important to remain silent and not to talk. Even if someone else talks to you, just indicate to them that it is time for adhān and you cannot talk to them.

When you hear the adhān:

1. Stop doing whatever it is you are doing immediately.
2. Stop talking immediately.
3. If you haven’t done wudu for salāh go and do it immediately.

4. Come to the place of salāh and sit in rows ready for salāh.
5. Listen to the muadhdhin and quietly repeat after him what he says.

The person with the best Arabic pronunciation and with the loudest and most clear and pleasant voice should be asked to be the muadhdhin. He should also be a Shi'ah Ithnā 'Ashari Muslim. When adults are praying, the muadhdhin should be bāligh (and not a child). Girls should not recite the adhān loudly when boys and men are present or can hear them.

When you hear the iqāmah remain seated quietly and get ready for salāh. As soon as the muqim says, '*qad qāmatī salāh*', stand up. Make sure your feet are in a straight line with the others in your row. Also make sure your shoulders are touching the shoulders of the person to your right and your left. Look down at your turbah and wait to start the salāh with niyyah and takbirat al-ihram.

## How to Call the Adhān

1 4 times

اللَّهُ أَكْبَرُ

*Allāhu Akbar*

Meaning: Allāh is the greatest!

2 2 times

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

*Ash-hadu an lā ilāha illalāh*

Meaning: I bear witness that there is no god except Allāh

3 2 times

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

*Ash-hadu anna Muhammadar Rasūlullāh*

Meaning: I bear witness that Muhammad is a Messenger of Allāh

4 2 times

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ

*Ash-hadu anna 'Alliyan waliullāh*

Meaning: I bear witness that Ali is Allāh's Special Friend

5 2 times

حَيَّ عَلَى الصَّلَاةِ

*Hayya 'alas salāh*

Meaning: Hurry to the Prayer!

6 2 times

حَيَّ عَلَى الْفَلَاحِ

*Hayya 'alal falāh*

Meaning: Hurry to the Success!

7 2 times

حَيَّ عَلَى خَيْرِ الْعَمَلِ

*Hayya 'ala khayril 'amal*

Meaning: Hurry to the Best of Deeds!

8 2 times

اللَّهُ أَكْبَرُ

*Allāhu Akbar*

Meaning: Allāh is the greatest!

9 2 times

لَا إِلَهَ إِلَّا اللَّهُ

*Lā ilāha illalāh*

Meaning: There is no god except Allāh

Reciting *أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ* is highly recommended even though it is not a wājib part of the adhān. When we say 'I bear witness that Ali is Allāh's Special Friend' we mean Imām Ali ('a) is chosen by Allāh to be the successor of Rasulullāh (s) as the guardian of the Muslims and the next leader (Imām) of Islam.

## How to Recite the Iqāmah

The iqāmah is very similar to the adhān except for three differences:

1. The first step **1** **اللَّهُ أَكْبَرُ** is said **only twice** instead of four times.
2. The last step **9** **لَا إِلَهَ إِلَّا اللَّهُ** is said **only once** instead of twice.
3. There is **one additional step** that comes between steps **7** and **8** and is recited twice. This is:

قَدْ قَامَتِ الصَّلَاةُ

*qad qāmatī salāh* (2 times)

Meaning: The Prayer is beginning!

Iqāmah should be recited without any pause (unlike adhān). It is forbidden (harām) to recite the adhān or the iqāmah like a song.

### Review:

1. Can you recite the *adhān* and *iqāmah* on your own, without reading from the book?
2. Do you know the meaning of what you are reciting in the *adhān* and *iqāmah*?

## Lesson 3

### Wudu

#### How to Perform Wudu

You have already learnt how to perform wudu in Book 3. This is a revision and we will also learn about some actions that can break our wudu.

Wudu is an act of worship (‘ibādah) like salāh. So we begin with making an intention (niyyah) and then washing our face, our right hand, our left hand and then wiping our head and feet with a wet hand. These are the minimum parts of wudu that are wājib in order for a wudu to be correct.

#### The Mustahab Parts of Wudu

When starting wudu, it is mustahab to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allāh, the Kind and the Merciful*

And then wash your palms twice from the wrists to the fingertips.

Then rinse your mouth and nostrils three times each.

Wash both hands before starting wudu



Gargle mouth x3



Rinse nose x3



After these mustahab parts of wudu, the wājib parts of wudu begin.

## The Wājib Parts of Wudu in Detail

1. **Niyyah (intention):** Make an intention by saying: ‘I am doing wudu *qurbatan illallāh*’, which means ‘I am doing wudu to come closer to Allāh.’ The niyyah does not have to be said aloud. But when you are learning how to do wudu, you should say it loudly so your teacher can correct you if you make a mistake.<sup>1</sup>
2. **Washing the face:** Wash the face from the point where the hair of the head normally grows down to the chin. On the sides, make sure you wipe to the area close to both ears. The area you cover is

---

<sup>1</sup> Note to Teacher: Ensure the student is saying “ilal lāh” (إِلَى اللَّهِ) and not “illal lāh” (إِلَّا اللَّهُ). The first one means seeking nearness “towards Allāh” and the second one means “except from Allāh”!!

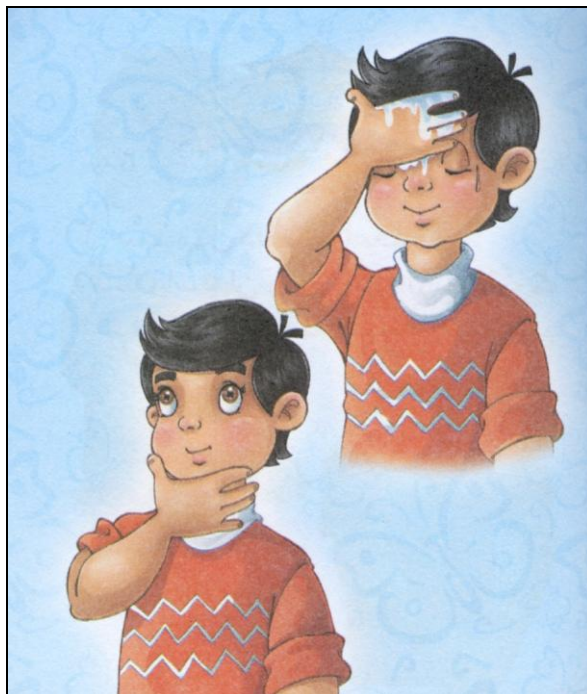


usually the width covered by the thumb and the middle finger when they are spread out.

If any of this area remains unwashed you wudu will be wrong and will have to be redone. So to be sure, it is better to wash a little more than the limit. Within the limits explained above, all visible parts of face skin have to be washed.

You can pour or splash water on your face as many times as you think necessary but once you start wiping the face, you should not add more water. But you can continue wiping your face until you make sure the water has reached the whole face.

### **Washing the Face**



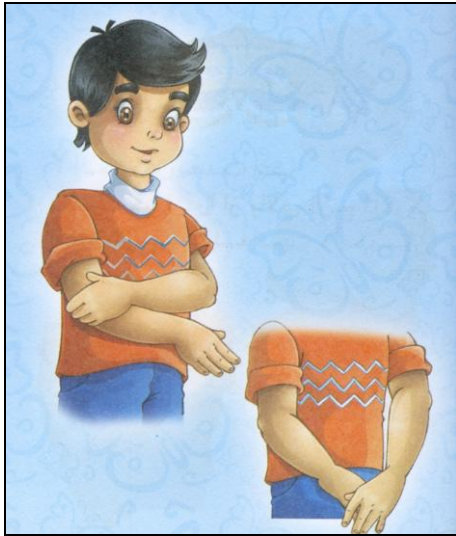
- 3. Washing the Arms:** After washing the face, the right and then the left arm should be washed from the elbow down to the fingertips.

Like the face, they should also always be washed from top to bottom. If washed from below to above, the wudu will be *bātil* (void) and will have to be redone. In order to make sure that the elbow is washed completely, you should wash some of the arm above the elbow as well.

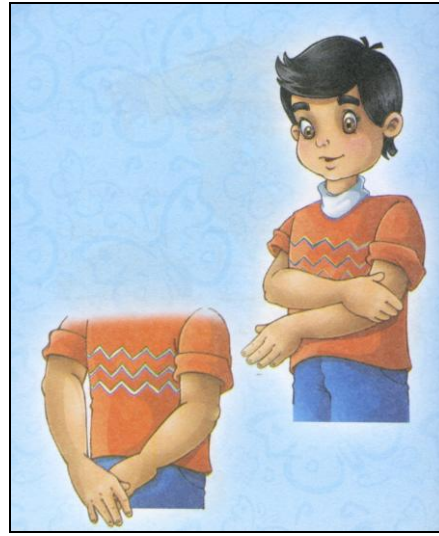
Also, like the face, there is no limit as to how much water should be poured in washing the arms. But once you start wiping the arm (to make sure the water reaches everywhere) then that is considered to be one wash. You can add more water a second time after wiping. But washing three times is not allowed. This means after you have poured water a couple of times and you start wiping your arm, do not add more water to wash that arm.

After you wash the right arm, repeat the same for the left arm. The right arm must be washed before the left arm. Make sure you start wiping from a little above the elbow and the water reaches all sides of the elbow and arm (inside and outside) and down to the fingertips. Make sure each finger is wiped properly. If you have any rings or a watch that is tight, remove them before wudu so that the water reaches everywhere.

### Washing the Right Arm

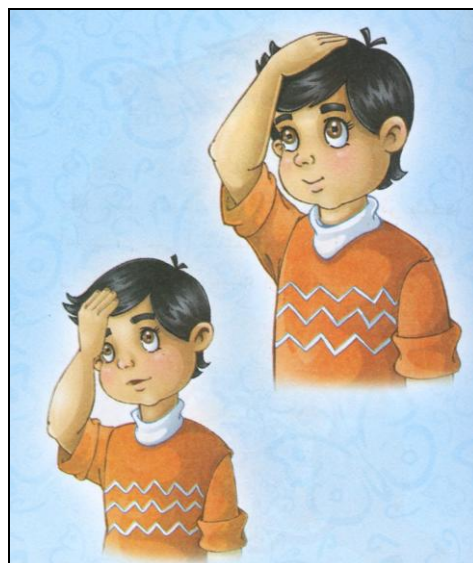


### Washing the Left Arm



4. **Wiping (*mas-h*) of the head with a wet hand:** After washing the left arm, you should wipe the top of the head with the wetness on your right palm, without taking any new water. Wipe the wet fingers of the right hand from the middle of the head up to the front edge of the hair. In wiping, the hand should not touch the forehead. If your hair is long your fingers should wipe down to the hair roots so that the wetness touches your scalp.

### *Mas-h* of the Head



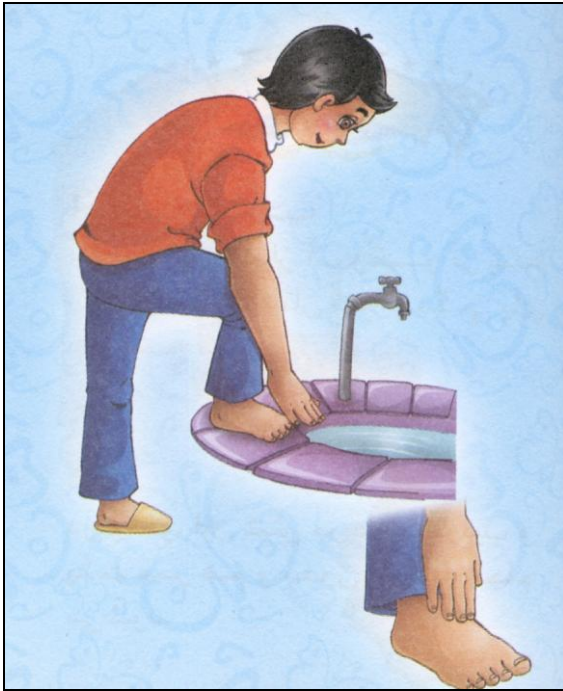
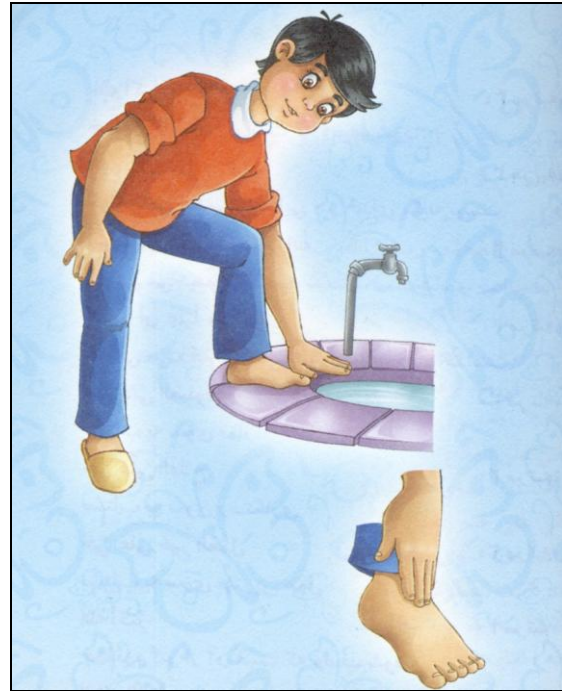
### 5. Wiping (*mas-h*) of the feet with wet hands:

After the head has been wiped, the feet should also be wiped with the same wetness. The right foot should be wiped with the wet right palm and the left foot should be wiped with the wet left palm.

To perform *mas-h* of the feet, wipe the wet fingers of the right hand over the upper part of the right foot, from the tip of the toes to the ankle, and similarly the left with the left hand. There is no limit to the width of the foot that is wiped but it is better to wipe with three fingers or wipe with the whole palm and all the fingers.

During *mas-h* of the head and the feet, only the hand can move while the head and feet should be still. Also, the places on the head and feet that are wiped must be dry before the *mas-h*.

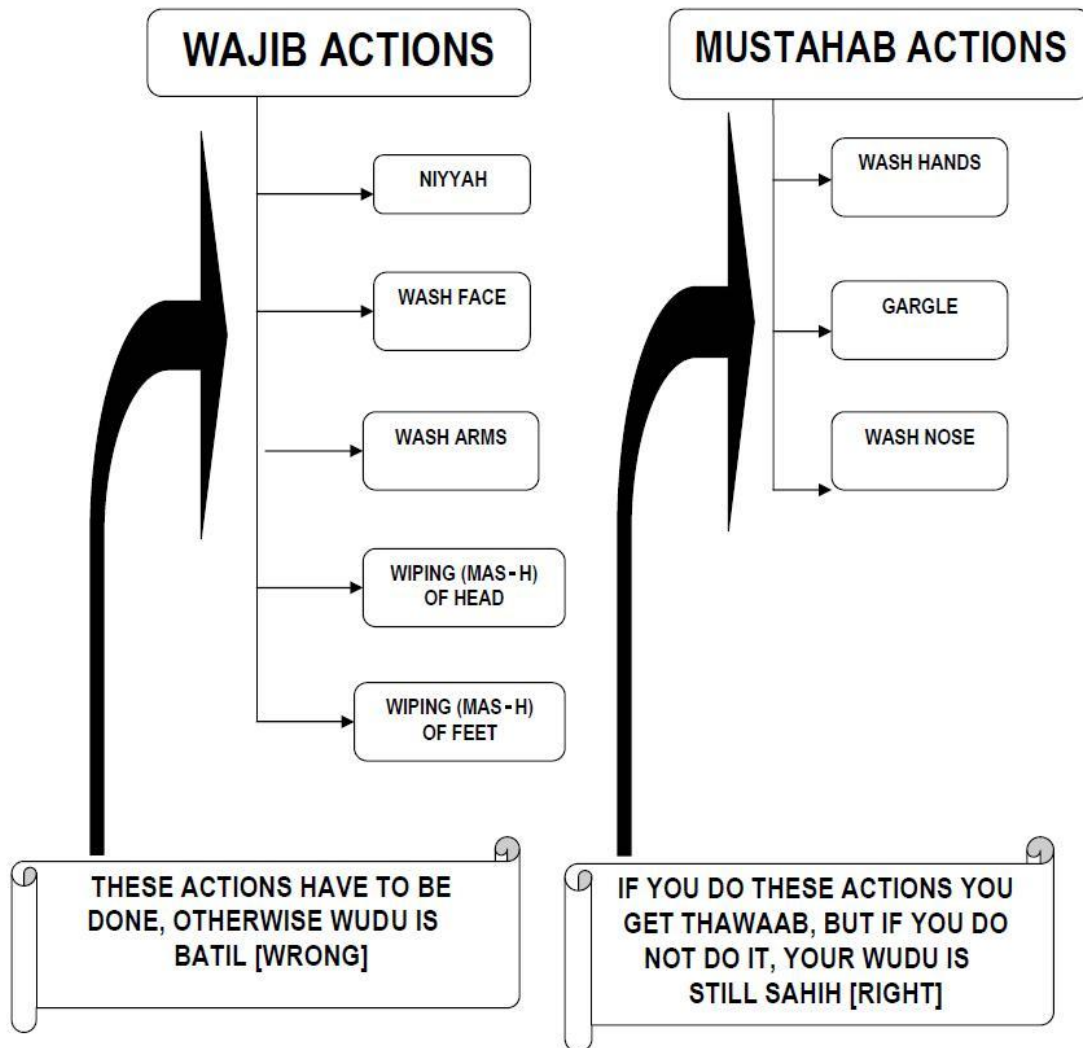
When performing wudu, it is necessary to follow the order (*tartib*) and to do it continuously (*muwālāt*). So you must first wash the face, then the right arm, then left arm, then wipe the head, and finally the feet. The left foot should not be wiped before the right foot. Following this order is called **tartib**. Similarly the acts of wudu should be performed without any intervals or interruptions. This is called **muwālāt**.

***Mas-h* of the Right Foot*****Mas-h* of the Left Foot****Remember:**

It is not permitted to do *mas-h* over socks or shoes. In cases of emergency, when, for example wudu is not possible due to intense cold or for some other reason, tayammum should be performed. We will learn how to do tayammum in Book 5 inshā Allāh.

Also, make sure your head and feet are dry before you start wudu. *Mas-h* (wiping) of the head and feet cannot be done if the head and feet are already wet.

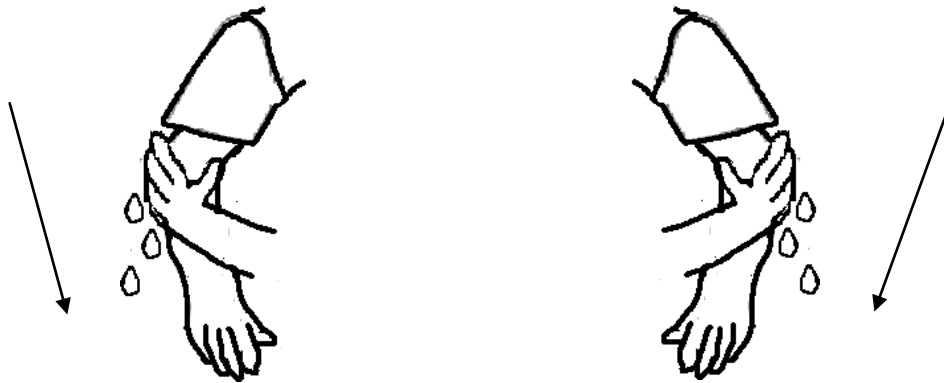
## Summary of Wājib and Mustahab Actions of Wudu



### A Note on Washing Hands

It is recommended for girls when washing their right and left arms to pour the water from the inside of the arm rather than the outside (elbow). For boys, the opposite is recommended.

Recommended for Boys: Pour water and start wiping from the outside (elbow-side) of the arms.



Recommended for girls: Pour the water from above the front (inside) part of the arms.



## How To Conserve Water

During wudu it is easy to waste a lot of water. A good Muslim is never wasteful. We should especially not waste water because it is a precious blessing from Allāh that we should always try and preserve.

Your teacher will show you how to perform wudu without wasting water. For example:

1. After you pour water on your face, close the faucet before you start wiping your face.
2. Similarly, when washing your arms, after you have poured water on them, close the faucet before you start wiping them.

Does it not feel good to save so much water? You should be happy when you save water and you should be sad when water is just running and going to waste!

## The Mubtilāt of Wudu

There are six actions that are the *mubtilāt* of wudu meaning they break our wudu (make it ***bātil***) and we have to perform it again if we need to pray or do anything that requires wudu.

For now, we only need to know four of them. We will learn the rest of them in Book 8. These four are:

### Using the Washroom

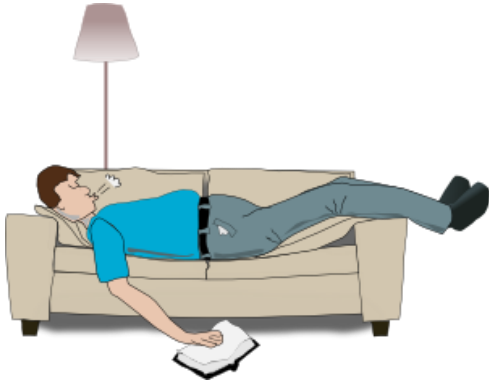


### Passing Gas





### Falling asleep



### Fainting



1. Using the Washroom: Passing urine and/or stool breaks wudu. If you go to the washroom, your wudu is bātil and you have to do wudu again.
2. Passing gas. If you had done wudu and then you pass gas, you will have to do wudu again before you can pray again.
3. Falling asleep. This also breaks your wudu. Even if you take a short nap or doze off for a few minutes, your wudu is broken.
4. Fainting. If a person faints for any reason, they must do wudu again before they can pray salāh.

## Lesson 4

# Saláh

### Revision of Daily Salāh

### No. of Rak'ah and How to Perform Them

In Book 3 (Fiqh Lesson 4) you learnt how many rak'ahs there are in each daily wājib salāh and how to pray a full 2, 3 and 4 rak'ah salāh in sequence, from niyyah to salām.

You have also learnt how to pray salāt al-fajr, salāt adh-dhuhr, salāt al-'asr, salāt al-maghrib and salāt al-ishā as a group. Now you must show your teacher that you can do this on your own.

If there isn't enough time to practice individually, your teacher will review the lesson from Book 3 in this lesson and then test you individually outside the class time e.g. during salāh time. You should also practice salāh with your parents at home, You must know how to pray salāh correctly before being promoted to the next Diniyat grade inshā Allāh.

### Ikhfatiya vs. Jahriya

Ikhfatiya means to recite softly. Jahriya means to recite loudly.

When we pray salāt adh-dhuhr and salāt al-‘asr, it is wājib for both men and women to recite the two surahs in the first two rak’ahs softly i.e. with ikhfatiya.

When we pray salāt al-fajr, salāt al-maghrib and salāt al-‘ishā, it is wājib for men to recite the two surahs in the first two rak’ahs loudly (i.e. jahriya) but women can recite the surahs either ikhfatiya or jahriya.



In the 3<sup>rd</sup> and 4<sup>th</sup> rak’ah of all salāh, it is wājib for both men and women to recite the tasbihāt al-‘arba’a softly (ikhfatiya).

If a person forgets, it is ok. But as soon as they remember, they must correct themselves otherwise their salāh is bātil. For example, if a man forgets and recites surah al-hamd in the first or second rak’ah softly in salāt al-maghrib and then remembers half-way, he must immediately continue reciting it loudly otherwise his salāh is bātil. Similarly, if he is reciting it loudly in salāt adh-dhuhr, he must change to reciting softly as soon as he remembers.

On Fridays, instead of Salāt adh-Dhuhr, we pray Salāt al-Jumu’ah. The two surahs in Salāt al-Jumu’ah are recited loudly. And even if a person is not praying Salāt al-Jumu’ah and praying the regular Salāt adh-Dhuhr, it is mustahab to recite the two surahs in the first 2 rak’ahs loudly because it is Friday. The qirā’ah in Salāt al-‘Asr is with ikhfatiya even on Fridays.

A Summary of the Rules of Qirā’ah in Daily Salāh  
When and What to Recite:

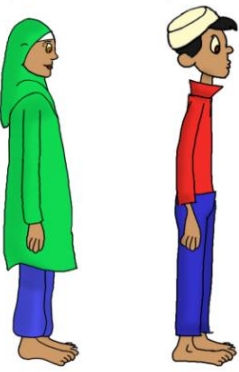
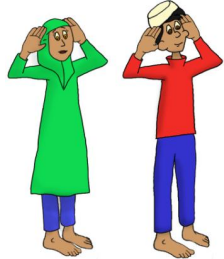
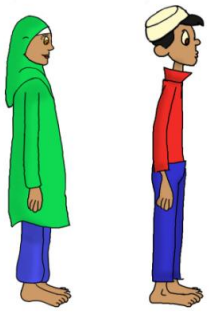
**Jahriya (Loudly) & Ikhfatiya (Softly)**

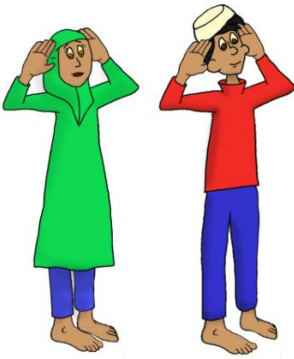
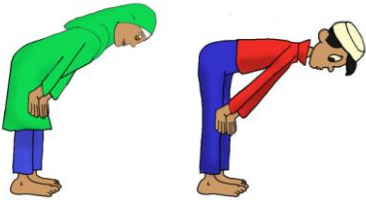
	When reciting Surah al-Fātiha & another surah in the <b>first</b> and <b>second</b> Rak’ah during Qiyām	When reciting the Tasbihāt al-Arba’a in the <b>third</b> and/or <b>fourth</b> rak’ah during Qiyām
	<b>Fajr</b> Dhuhr ‘Asr <b>Maghrib</b> <b>‘Isha</b>	Dhuhr ‘Asr Maghrib ‘Isha
	<b>Fajr</b> / Fajr Dhuhr ‘Asr <b>Maghrib</b> /Maghrib <b>‘Isha</b> / ‘Isha	Dhuhr ‘Asr Maghrib ‘Isha

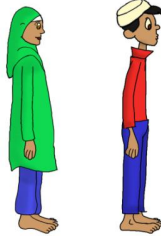
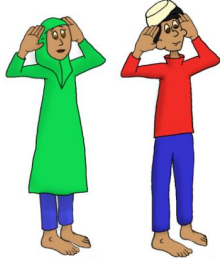


# REVISION (FROM BOOK 3) ON HOW TO PERFORM SALAH STEP-BY-STEP

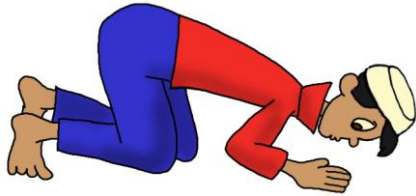

## TWO RAK'AH SALAH

### 1<sup>st</sup> RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
1	<p>NIYYAH</p> 	<p>STAND STRAIGHT FACING QIBLA.</p> <p>BOYS: LEGS SLIGHTLY APART. GIRLS: LEGS TOGETHER.</p> <p>HANDS TO THE SIDE. LOOK DOWN AT THE TURBAH. AND SAY:</p> <p>I AM PRAYING SALAT AL-_____ (FAJR FOR EXAMPLE) _____ (E.G. TWO) RAK'AHS</p> <p>قُرْبَةً إِلَى اللَّهِ تَعَالَى</p> <p>QURBATAN ILAL LAAH</p>
2	<p>TAKBIRAT AL-IHRAM</p> 	<p>RAISE BOTH HANDS TOWARDS YOUR EARS WITH PALMS FACING OUT TOWARDS QIBLA AND SAY LOUDLY:</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p>
3	<p>QIYAM AND QIRA'AH</p> 	<p>SURAH AL-FATIHA</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَانِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ            اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ            صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ            الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ</p> <p>AND            ANY OTHER FULL SURAH E.G.</p> <p>SURAH AL-IKHLAS</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ            قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ            وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ</p>
4	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ            ALLĀHU AKBAR!</p>
5	<p>RUKU'</p> 	<p>LOOK STRAIGHT DOWN AT TOES.            BOYS: BACK STRAIGHT. LEGS A LITTLE            APART. ELBOWS A LITTLE OUT.            GIRLS: HANDS STRAIGHT. LEGS            TOGETHER.</p> <p>RECITE:</p> <p>سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ            SUBHANA RABBI AL-'ADHEEMI WA BI            HAMDIH            [SALAWAT]</p>

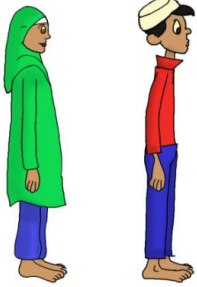

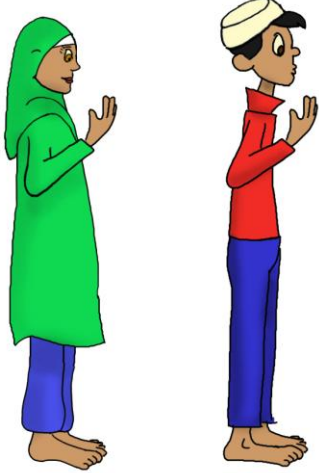
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
6	<p>QIYAM AFTER RUKU'</p> 	<p>STAND STILL FOR 1-2 SECONDS</p> <p>THEN RECITE WHILE STANDING STILL:</p> <p>سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ</p> <p>SAMI'ALLĀHU LI MAN HAMIDAH</p>
7	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN GO DOWN TO SAJDAH. BOYS: HANDS FIRST ON THE GROUND THEN KNEES. GIRLS: KNEES FIRST ON GROUND THEN HANDS</p>
8	<p>1<sup>ST</sup> SAJDAH</p> 	<p>FOREHEAD, BOTH PALMS, BOTH KNEES AND BOTH TOE THUMBS ON GROUND.</p> <p>BOYS: KEEP ELBOWS OFF THE GROUND. GIRLS: ELBOWS TO TOUCH GROUND AS WELL.</p> <p>RECITE:</p> <p>سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ</p> <p>SUBHANA RABBI AL-A'ALA WA BI HAMDIH [SALAWAT]</p>
9	<p>JULOOS</p> 	<p>SIT UP STRAIGHT FIRST. PALMS ON THIGHS WITH FINGERS TOGETHER.</p> <p>THEN WHEN SITTING STILL, RAISE PALMS TO EARS AND SAY TAKBIR</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN RECITE:</p>

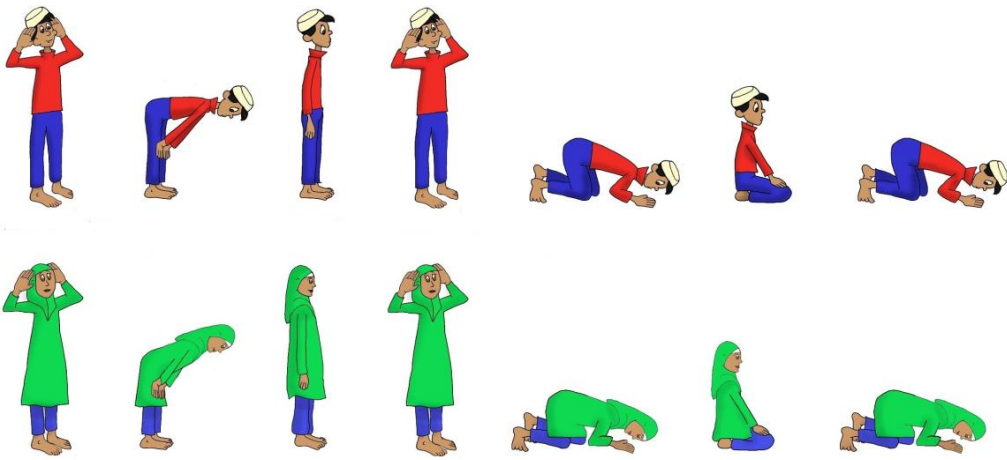


STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ</p> <p>ASTAGHFIRULLAHA RABBI WA ATUBU ILAYH</p> <p>THEN TAKBIR AGAIN (SIT STILL WITH PALSM RAISED TO EARS):</p> <p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p> <p>THEN GO TO SAJDAH AGAIN</p>
10	<p>2<sup>ND</sup> SAJDAH</p>  	<p>سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ</p> <p>SUBHANA RABBI AL-A'ALA WA BI HAMDIH [SALAWAT]</p>

## 2<sup>ND</sup> RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
11	STAND UP FOR 2 <sup>ND</sup> RAK'AH	<p>AS YOU STAND, RECITE:</p> <p>بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَأَقْعُدُ</p> <p>BI HAWLI LLAHI WA QUWWATIHI AQUMU WA AQ'UD</p> <p>BOYS: WHEN STANDING, FIRST PLACE BOTH PALMS FLAT ON THE GROUND IN FRONT OF YOU. RAISE KNEES FROM GROUND FIRST AND PALMS LAST.</p> <p>GIRLS: STAND WITHOUT PLACING PALMS IN FRONT.</p>



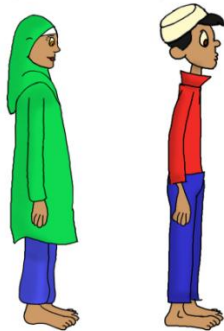
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
12	<p style="text-align: center;">QIYAM AND QIRA'AH</p> 	<p style="text-align: center;">SURAH AL-FATIHA AND SURAH AL-IKHLAS  (JUST LIKE IN 1<sup>ST</sup> RAK'AH)</p>
13	<p style="text-align: center;">TAKBIR</p> 	<p style="text-align: center;">اللَّهُ أَكْبَرُ ALLĀHU AKBAR!</p>
14	<p style="text-align: center;">QUNOOT</p> 	<p style="text-align: center;">RECITE:</p> <p style="text-align: center;">رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي حَسَنَةً وَقِنَا عَذَابَ النَّارِ الْآخِرَةَ RABBANA AATINA FID-DUNYA HASANATAN WA FIL AAKHIRATI HASANATAN WA QINA 'ADHAABAN NAAR  [SALAWAT]</p>

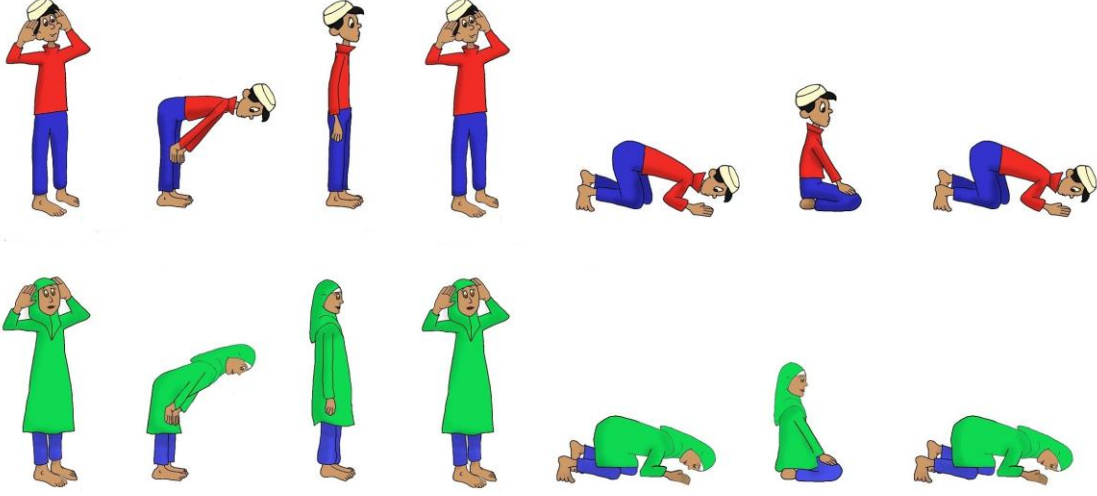


STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
15	<p style="text-align: center;">TAKBIR &amp; RUKU UNTIL 2<sup>ND</sup> SAJDAH (LIKE IN 1<sup>ST</sup> RAK'AH)</p> 	
16	<p style="text-align: center;">TASHAHHUD</p> 	<p style="text-align: center;">RECITE:</p> <p style="text-align: center;">أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ</p> <p style="text-align: center;">ASH-HADU AN LA ILAHA ILALLĀHU WAHDAHU LAA SHARIKA LAH. WA ASH-HADU ANNA MUHAMMADAN 'ABDUHU WA RASULUH. ALLĀHUMMA SALLI 'ALA MUHAMMADIN WA AALI MUHAMMAD.</p>
17	<p style="text-align: center;">SALĀM</p> 	<p style="text-align: center;">Only if this is a 2 Rak'ah salāh.</p> <p style="text-align: center;">RECITE:</p> <p style="text-align: center;">السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ</p> <p style="text-align: center;">AS-SALĀMU 'ALAYKA AYYUHAN-</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		NABIYU WA RAHMATULLAHI WA BARAKATUH. AS-SALĀMU 'ALAYNA WA 'ALA 'IBADILLAHIS-SALIHEEN. AS-SALĀMU 'ALAYKUM WA RAHMATULLAHI WA BARAKATUH.
		SALAH IS NOW OVER.  RECOMMENDED: RECITE TAKBIR THREE TIMES AND SALAWAT THREE TIMES.  THEN RECITE THE TASBIH AZ-ZAHRA ('a)

IF THIS IS A 3 OR 4 RAK'AH SALAH, THEN AFTER TASHAHHUD OF 2<sup>ND</sup> RAK'AH (STEP 16), DON'T RECITE SALĀM. INSTEAD CONTINUE AS BELOW:

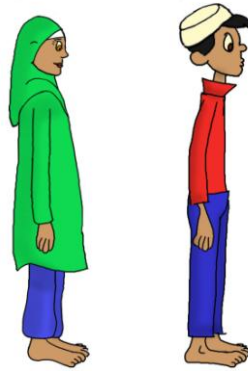
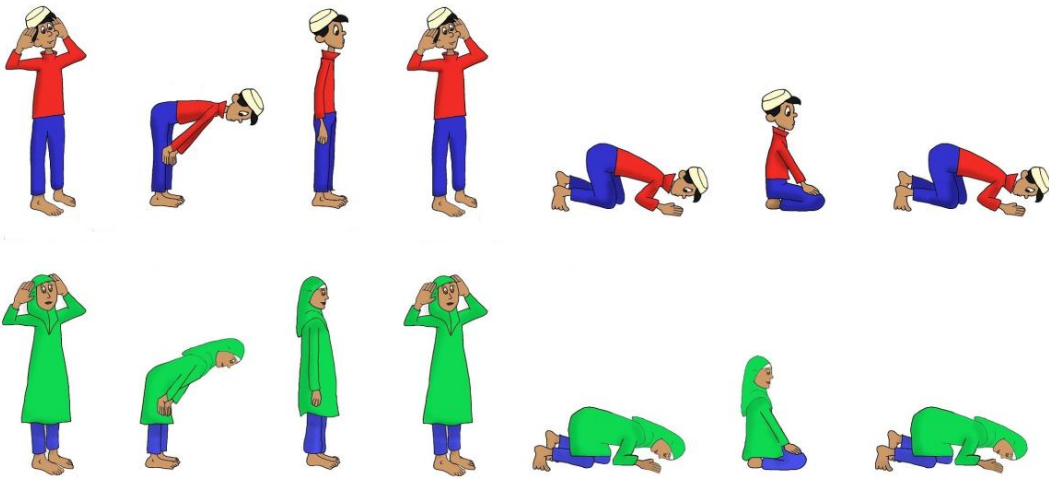

### THREE RAK'AH SALAH


STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
17	STAND UP FOR 3 <sup>RD</sup> RAK'AH	RECITE SAME AS BEFORE WHEN STANDING FOR 2 <sup>ND</sup> RAK'AH
18	QIYAM AND QIRA'AH  	RECITE TASBIHAT AL-'ARBA'A THREE TIMES  سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ  SUBHANALLĀHI WAL HAMDU LILAAHI WA LAA ILAHA ILALLĀHU WAL LAAHU AKBAR

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
19	<p style="text-align: center;"><b>TAKBIR &amp; RUKU UNTIL 2<sup>ND</sup> SAJDAH (LIKE IN 1<sup>ST</sup> RAK'AH)</b></p> 	
20	<p style="text-align: center;"><b>TASHAHHUD</b></p> 	<p style="text-align: center;">Only if this is a 3 Rak'ah salāh. RECITE TASHAHHUD AS IN 2<sup>ND</sup> RAK'AH</p>
21	<p style="text-align: center;"><b>SALĀM</b></p> 	<p style="text-align: center;">Only if this is a 3 Rak'ah salāh. RECITE SALĀM AS IN A 2 RAK'AH SALAH WHEN ENDING</p>

IF THIS IS A 4 RAK'AH SALAH, THEN AFTER 2<sup>ND</sup> SAJDAH OF 3<sup>RD</sup> RAK'AH (STEP 19), DON'T RECITE TASHAHHUD OR SALĀM. INSTEAD CONTINUE AS BELOW:

## FOUR RAK'AH SALAH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
20	STAND UP FOR 4 <sup>TH</sup> RAK'AH	SAME AS BEFORE
21	<p>QIYAM AND QIRA'AH</p> 	<p>TASBIHAT AL-ARBA'A THREE TIMES (JUST LIKE IN 3<sup>RD</sup> RAK'AH)</p>
22	<p>TAKBIR &amp; RUKU UNTIL 2<sup>ND</sup> SAJDAH (LIKE IN 1<sup>ST</sup> RAK'AH)</p> 	
23	<p>TASHAHHUD</p> 	<p>SAME AS IN 2<sup>ND</sup> RAK'AH</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
24	<p style="text-align: center;">SALĀM</p> 	<p style="text-align: center;">SAME AS WHEN YOU END A 2 RAK'AH SALAH</p>

# Lesson 5

## Salāh

### Wājib Parts of Salāh

The wājib parts of salāh are:

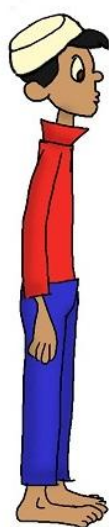
1. Niyyah (intention)
2. Takbirat al-ihrām
3. Qiyām
4. Ruku'
5. Sujud
6. Qirā'ah
7. Dhikr of Ruku and Sajdah
8. Tashahhud
9. Salām
10. Tartib
11. Muwālāt

Some of these are absolutely a must and are called the rukn (plural: arkān). This means that if a person misses to do them in salāh, intentionally or even by mistake, his or her salāh is not correct and has to be repeated. And some of these wājib parts of salāh are called 'ghayr rukn'. This means it breaks the salāh if you miss it intentionally but not if it is by mistake.

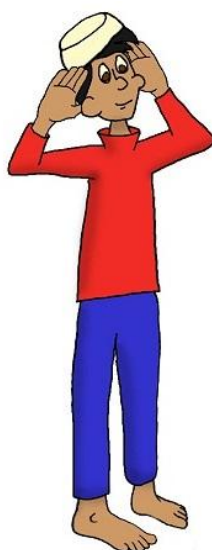
### Wājib Rukn

Out of all the wājib parts of salāh, the **ruk**n parts are the first five:

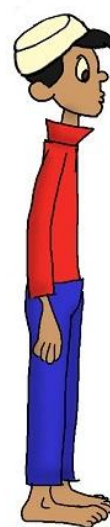
1. niyyah (intention)
2. Takbirat al-ihram
3. Qiyām (Standing still from takbirat al-ihram until ready to go to ruku')
4. Ruku'
5. Sujud



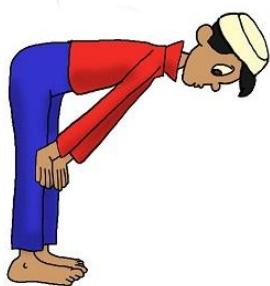
**Niyyah**



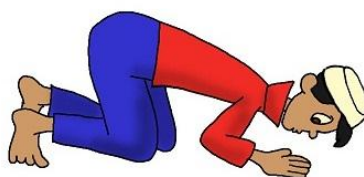
**Takbirat al- Ihram**



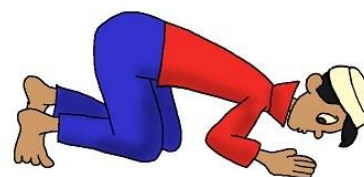
**Qiyam**



**Ruku**



**Sajdah**



**Sajdah**

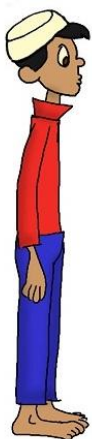
If you miss doing any of the wājib Rukn parts of salāh, your salāh is bātil and has to be repeated. It doesn't matter if you missed it on purpose or by mistake or if you forgot, etc.



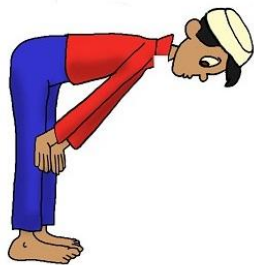
## Wājib Ghayr Rukn

The remaining six wājib parts of salāh are the Ghayr Rukn of salāh:

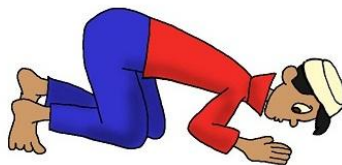
6. Qirā'ah (Reciting Surah al-Fātiha and another surah or Tasbihat al-Arba'a during Qiyām)
7. Dhikr of Ruku' and Sujud (Reciting 'subhana Rabbi al-'Adheemi wa bihamdihi' and 'Subhana Rabbi al-'Ala wa bihamdihi')
8. Tashahhud
9. Salām
10. Tartib (Doing everything in sequence i.e. first qiyām then ruku' then sajdah, etc.)
11. Muwālāt (Doing everything with continuity and no unusual break between different parts of salāh).



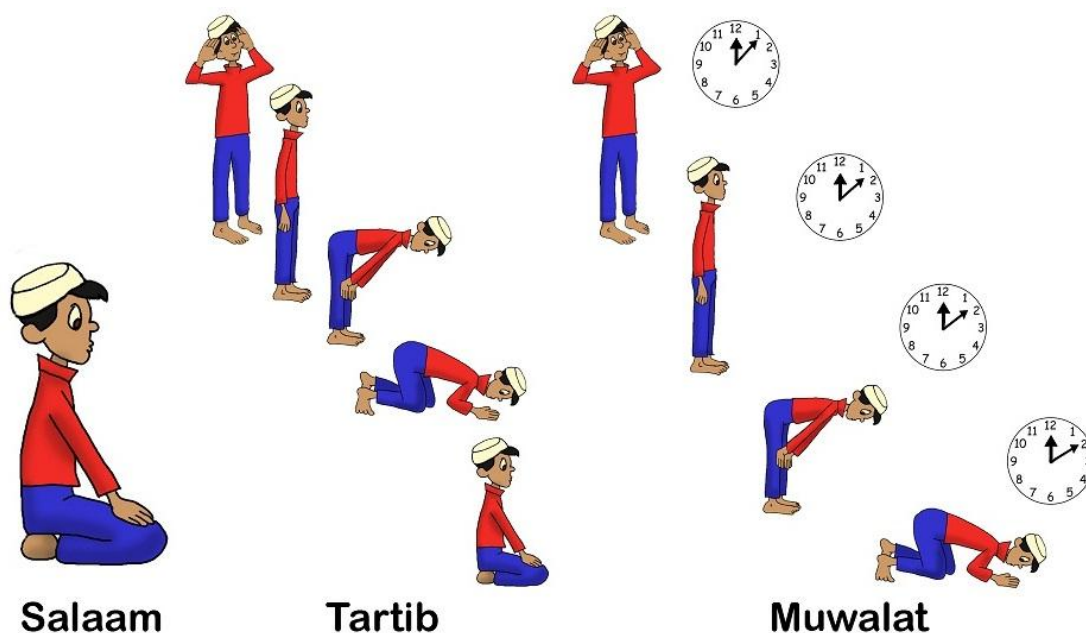
**Qira'ah**



**Dhikr of Ruku and Sajdah**



**Tashahhud**



If you miss doing any wājib ghayr rukn in your salāh on purpose, then your salāh is bātil and has to be repeated all over again. But if you forgot or made a mistake and missed it, it is ok and sometimes there is a small correction to do afterwards that will learn about in Book 8.

## Objects on which Sajdah can be Done

During sajdah, the forehead must touch the ground. It cannot, however, be placed on any kind of surface. It must either be on the earth or something that has grown from the earth but is not edible and not a mineral.

For example, during sajdah we can put our forehead on something natural like wood, grass or sand. But we cannot do sajdah on a rug or cloth. Also, we cannot do sajdah on something natural if it is edible. For example,


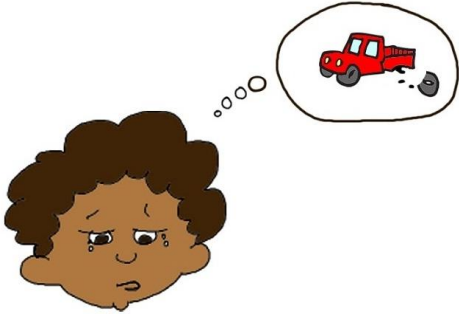




we cannot place our forehead on a piece of lettuce, because it is edible. But we can place our forehead on a leaf or flower that is not edible. We can also place our forehead on soil, stone, straw, and so on. We can also do sajdah on paper provided the paper does not have any paint or dye or ink on it. This is because paper is made from the bark of trees.

It is mustahab (highly recommended) to do sajdah on the earth or soil that is taken from the land where the Ma'sumeen ('a) are buried, especially on the earth of Karbala where Imām Husayn ('a) is buried.

## The Mubtilāt of Salāh

There are certain actions which break a salāh i.e. make it bātil. We already know some of the requirements of salāh without which salāh is bātil. For example, we know that without doing wudu, salāh is not acceptable and is bātil. We also know that when praying, we have to face qibla, meaning towards the Ka'bah in Makkah, otherwise our salāh is bātil.

In total, there are 12 actions that can make our salāh bātil and it means we would have to repeat it all over again:

		
<p>Laughing out aloud (smiling does not break salāh)</p>	<p>Crying for worldly things</p>	<p>Eating or drinking (even chewing gum, keeping food in mouth, etc.)</p>
		
<p>Folding arms intentionally</p>	<p>Saying 'Aameen' after Surah al-Fatiha</p>	<p>Speaking intentionally</p>

		
<p>Turning away from Qibla</p>	<p>Any action that shows you are no longer praying (clapping, jumping, etc.)</p>	<p>Leaving out any wājib <b>rukn</b> of salāh.</p>
	<p>Have I done Wudu? Are my Clothes Tāhir? Is the place I'm praying ghasbi? Has the time of salāh arrived?</p>	
<p>Doing anything that breaks wudu (falling asleep, passing wind, etc.)</p>	<p>Missing one of the muqadamāt of salāh (things that you have to be sure about before salāh)</p>	<p>Doubts about number of rak'ahs <b>in the first 2 rak'ahs</b> of any wājib salāh (Fajr or 1<sup>st</sup> two rak'ahs of Dhuhr, 'Asr, Maghrib or 'Ishā).</p>

Later in Book 8 you will learn the rules of what to do if you say something by mistake or if you doubt about something in salāh or if you forget something in salāh that is wājib but not a rukn (i.e. ghayr rukn).

To break the salāh without reason is a sin and harām. For example, to start talking or to just stop the salāh in the middle for no reason at all. However sometimes it is permitted and in fact wājib to break the salāh. For example, if your life is in danger or someone else is in danger or your property is in danger, then you must break your salāh and attend to the problem first.

Here are some examples: You are praying and there is a fire in the house. You must break your salāh and run to safety first. You are praying near a lake or pool and someone starts drowning and calls for help. You must break your salāh and save their life. You are praying and you notice someone hurting a child or an animal, you must go and save the child or animal immediately. You are praying and someone comes and steals your wallet or something that belongs to you - you must break your salāh and run after the thief and try and stop him immediately.

Salāh is very, very important. But Islam is also very logical and does not ask you to do something unreasonable. At the same time, we should have utmost respect for salāh. When someone is praying, we should not make noise or disturb them or try and make them laugh. They are talking to Allāh and we should not

interfere. And when we pray salāh at home, we should find a quiet place where no one will disturb us. We should take the time to pray slowly and with concentration and not try and rush through it.

Rasulullāh (s) said, ‘Salāh is a pillar of religion. If it is accepted, all your other good deeds will be accepted (by Allāh). And if it is rejected then everything else will also be rejected.’

**Salāh is the most important act of worship and it was the most beloved thing to Rasulullāh (s).  
Salāh is our way of talking to our Creator who is also the Creator of the whole universe!**

## Lesson 6

# Furu ad-Dín

You have learnt the 10 Furu ad-Din in Book 3. By now you should have memorized all of them:

1. Salāh To pray five times a day.
2. Sawm To fast in the month of Ramadan.
3. Hajj To go on pilgrimage to Makkah once in a lifetime.
4. Zakāh Islamic tax on gold, silver, grains and livestock.
5. Khums Islamic tax on surplus earnings.
6. Jihād Fighting in the way of Allāh to defend Islam.
7. Amr bil Ma'rúf Telling others to do good.
8. Nahi 'anil Munkar Forbidding others from doing evil.
9. Tawalla Loving the Ma'sumeen ('a) and their friends.
10. Tabarra Not befriending the enemies of the Ma'sumeen ('a).

### Sawm

In Book 3, we also learnt that Sawm means to fast and Muslims who are bāligh have to fast for the whole



month of Ramadan. Fasting, we know, means not eating or drinking from fajr time until maghrib time for the sake of Allāh only and to make Allāh happy.

Even if we are not bāligh, we should try and fast as much as we can in the month of Ramadan so that when we become bāligh, we can fast the whole month.

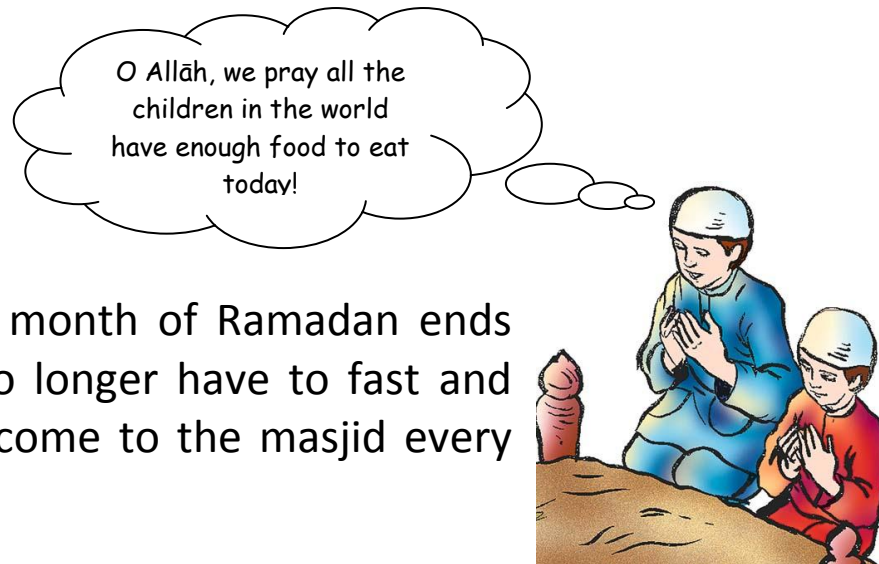
Some of the reasons why fasting is so good are:

- When we fast, Allāh is happy with us.
- Fasting teaches us patience because we cannot eat or drink during the day and we have to give up some of our habits.
- When we fast, we appreciate the hunger and thirst of all the poor people all over the world.
- Fasting reminds us of the Day of Judgement when everyone will be thirsty and hungry. Those who fast in this world will not be hungry and thirsty on the Day of Judgement.
- When we fast, we come to the masjid everyday for Qur'ān recitation, majlis and du'a. We also get to meet other Muslims everyday and to share a meal with them when we break our fast in the evening.
- When we fast, we feel like reciting the Qur'ān everyday and we pray to Allāh even more than we normally do.
- When we fast in Ramadān, we join millions of Muslims all over the world and we share with them

the joys of fasting, the feeling of the month of Ramadan and its blessings.

We should feel sad

when the month of Ramadan ends and we no longer have to fast and we don't come to the masjid every night.



In Book 6, we will inshā Allāh learn about different things that break a fast. For now, remember, when we are fasting, we cannot:

- Eat anything
- Drink anything
- Put our head underwater – so we cannot go swimming when we are fasting (Allowed by A Sistani)

## Hajj

It is wājib on every Muslim to go to Makkah for Hajj at least once in their lifetime if they are healthy and have the money.

Hajj can be done every year but only in the month of Dhul Hijjah.

Makkah is the holiest city in Islam. It is where Masjid al-Harām is located. The Ka’bah is inside Masjid al-Harām. The Ka’bah was built by Nabi Ibrāhim (‘a) and his son Nabi Ismā’il (‘a) many, many years ago even before Nabi Musa (‘a), Nabi Isa (‘a) and Rasulullāh (s) were born.

The Ka’bah is also called the House of Allāh (Baytullah) because it is the holiest house in the world.

What happens during Hajj?

- When we go for Hajj we perform the same actions that Nabi Ibrāhim (‘a) did many years ago. For example, we wear special clothes called Ihrām and we walk around the Ka’bah in circles, seven times.
- When we go for Hajj we get to meet thousands and thousands of other Muslims who are our Muslim brothers and sisters from all over the world and everyone gathers together like one big family to worship Allāh.

When we go for Hajj, all along the journey, we say ‘Labayk! Allāhumma Labayk!’ This means, ‘Here I am, O Allāh, Here I am at Your service!’

The following two nasheeds on Hajj can be found on the Teacher’s DVD:

We will all go to Makkah on the Hajj
--------------------------------------

We will all go to Makkah on the Hajj x2

We will all go to Makkah x3

On the Hajj!

We wear only two white garments on the Hajj x2

We wear only two white garments x3

On the Hajj!

We will walk around the Ka'bah seven times x2

We will walk around the Ka'bah x3

Seven times!

We run backward and run forward on the Hajj x2

We run backward and run forward x3

On the Hajj!

We will drink the Zamzam water on the Hajj x2

We will drink the Zamzam water x3

On the Hajj!

We throw pebbles at the Shaytan on the Hajj x2

We throw pebbles at the Shaytan x3

On the Hajj!

We will sacrifice for Allāh on the Hajj x2

We will sacrifice for Allāh x3

On the Hajj!

We will all go to Makkah on the Hajj x2  
 We will all go to Makkah x3  
 On the Hajj!

Class Activity: Memorize this nasheed and then recite it as a group at the masjid in front of a live audience!

I was dreaming...
-------------------

I was dreaming, I was dreaming,  
 I was dreaming last night,  
 Last night I was dreaming,  
 I was dreaming, last night.

Went to Makkah, went to Makkah,  
 Went to Makkah, last night,  
 Last night went to Makkah,  
 Went to Makkah, last night.

Saw the Ka'bah, saw the Ka'bah,  
 Saw the Ka'bah, last night,  
 Last night saw the Ka'bah,  
 Saw the Ka'bah, last night.

Saw the Pilgrims, saw the Pilgrims,  
 Saw the Pilgrims, last night,  
 Last night saw the Pilgrims,  
 Saw the Pilgrims, last night.

They were all in white, They were all in white,

They were all in white, last night,  
Last night, They were all in white,  
They were all in white, last night.

Joined in Prayers, Joined in Prayers,  
Joined in Prayers, last night,  
Last night, Joined in Prayers,  
Joined in Prayers, last night.

Touched the Black Stone, Touched the Black Stone,  
Touched the Black Stone, last night,  
Last night, Touched the Black Stone,  
Touched the Black Stone, last night.

Then I woke up, Then I woke up,  
Then I woke up, last night,  
Last night, Then I woke up,  
Then I woke up, last night.

Prayed to Allāh, Prayed to Allāh,  
Prayed to Allāh, last night,  
Last night, Prayed to Allāh,  
Prayed to Allāh, last night.

To make the Trip again, to make the trip again,  
To make the trip again tonight,  
To-night, I'll make the trip again,  
I'll make the trip again tonight.

=====

If you would like to make this nasheed longer, you can use the following phrases to create additional stanzas between the 'Touched the Black Stone' and 'Prayed to Allāh' stanzas:

- Looked at my watch
- It was getting late
- Had to run home
- Then I woke up
- It was all a dream

Class Activity: The Teacher's DVD has video clips of Makkah showing the Ka'bah and people doing tawāf. You can watch them in class!

## Lesson 7

# Hijáb

### What is Hijab?

Allāh made everyone beautiful. When we grow up into young adults we become even more beautiful and we are naturally attracted to the opposite gender that are not related to us closely. This is so that one day we will get married and start our own family.

Our own close relatives (like siblings) are called our 'mahram' in Islam. And the opposite genders that are not related to us are called 'ghayr mahram'.

But Allāh does not want every boy looking at the beauty of every girl and admiring her; or every girl staring and admiring every ghayr mahram



boy she is attracted to. Shaytan wants us to look at the beauty of others who are not our mahram (i.e. who are ghayr mahram) because it leads us to other sins. That is why it is harām to admire the

beauty of someone who is not your mahram or to look at them when they are not dressed properly.

Islam teaches boys and girls to dress modestly and not to show off their beauty. To cover ourselves so that strangers do not look at our bodies is one form of hijāb.



The scarf that Muslim women wear to cover their hair is also called hijāb. When a girl becomes bāligha (9 years old in the Islamic calendar), it is wājib on her to cover all her hair and body in public and in the presence of ghayr mahram, except for her face and her palms from the wrist to the fingers. Baligha girls and women do not have to wear hijāb when they are only with other women or with mahram men like their grandfather, father or brothers. But they still have to dress respectfully and modestly in front of other women and in front of their fathers, brothers and all mahrams. Dressing modestly means not wearing clothes that are too thin, short or tight on the body.

It is also wājib for girls to cover themselves fully (except for face and palms) when they pray salāh.

We will learn more about hijāb in future. For now, remember, hijāb is wājib when you are bāligha and in front of ghayr mahram. For girls (9 years and older), it means to cover their hair and body except for their faces and palms. And for boys (15 years and older) it means to dress respectfully and not to stare and admire women who are ghayr mahram.

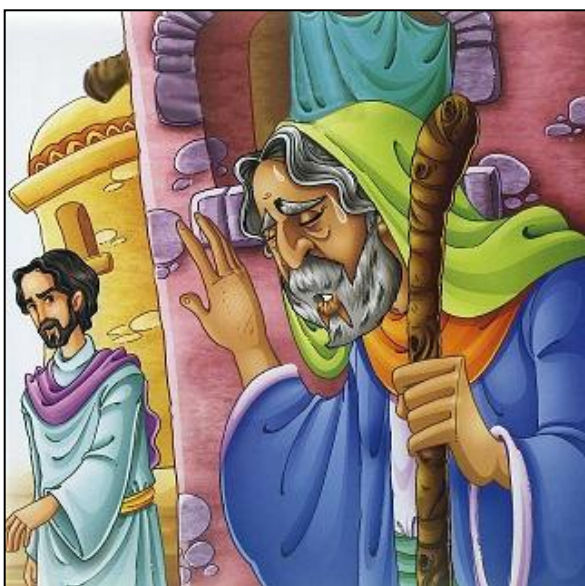
The following story is about Sayyida Fatima az-Zahra ('a) and a blind man. There are many morals to this story. But three morals we can learn from it about hijāb are:

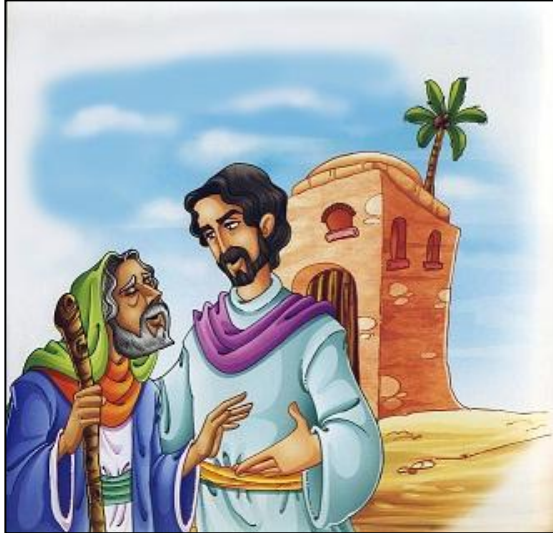
1. Hijāb keeps us aware that Allāh is watching us at all times and protects us from sin.
2. Allāh and Rasulullāh (s) love Muslim women who observe hijāb.
3. All bāligha girls and women who follow Sayyida Fātima az-Zahra (‘a) wear hijāb.

### Sayyida Fatima (‘a) and the Blind Man

When Rasulullāh (s) migrated with his family and companions from Makkah to Madina, Islam began spreading everywhere in Arabia and people started converting to Islam in large numbers. One day, a blind man came to Madina. He was very old and was supporting himself on a stick.

The old man had travelled a long way. A young Muslim man saw him and felt sorry for him. The old blind man seemed to be lost and was looking for something. So the young Muslim man came close to him and said, ‘as-salāmu alaykum. You look like you have come from far. Are you new here? Can I help you?’



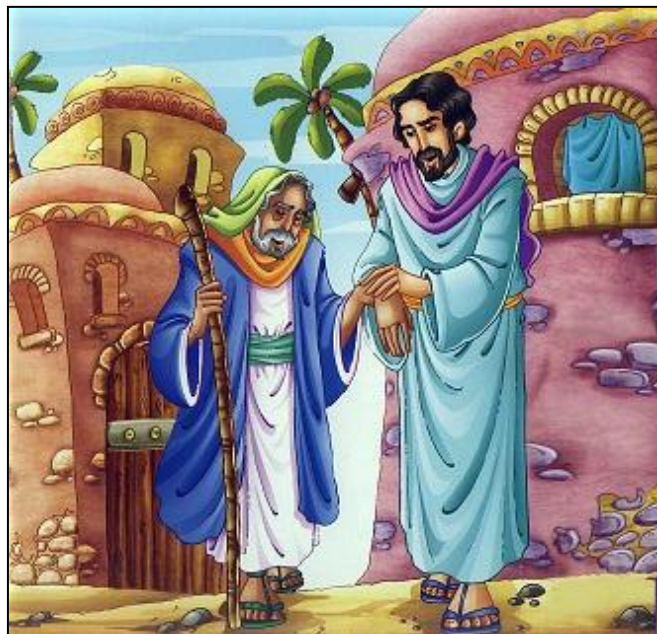


‘Thank you, my son’, replied the old man. ‘Yes, I have come from very far. I am looking for the house of Rasulullāh (s). Can you take me there?’ ‘Yes, of course, dear uncle’, replied the young man. ‘Inshā Allāh I will show where Rasulullāh (s) lives.

Please come with me.’

So off they went and the young man held the old, blind man’s hand and walked with him slowly as he welcomed him to Madina, the city of Rasulullāh (s).

The old man felt very happy and relieved as he walked leaning on his stick on one side and on the young man’s arm on the other. They began talking. The young man did not know the old man’s name so he simply called him ‘uncle’ out of respect.

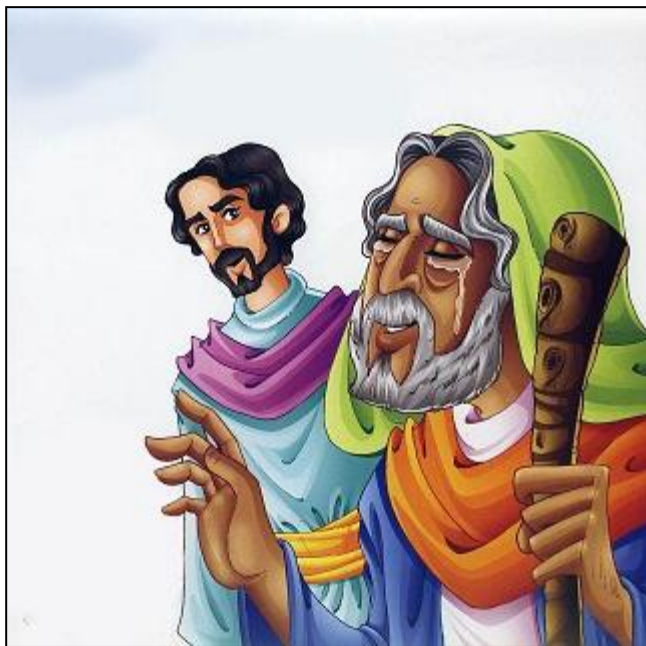


Then the young man said, ‘Uncle, why are you sweating and why do you look so tired?’

‘Don’t worry’, said the old man, ‘I will no longer be tired once I meet the kind and merciful Messenger of Allāh (s), who has been sent by Allāh to save all of mankind and to guide them from being lost!’

‘But Rasulullāh (s) may not be home right now’, said the young man.

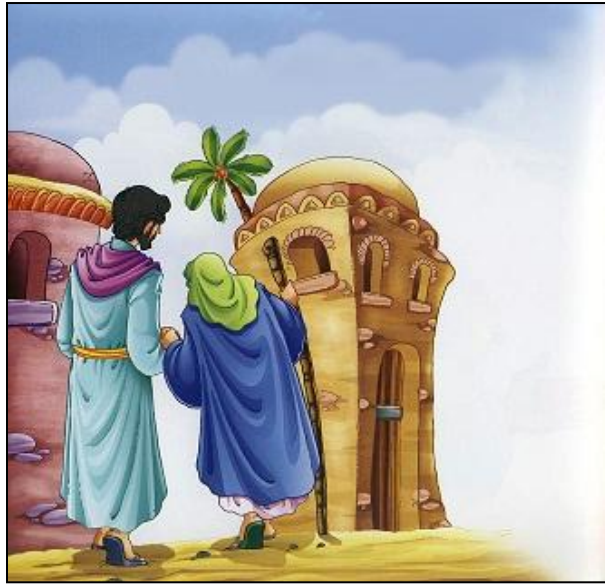
‘That’s ok, my son’, smiled the old man, ‘If we do not find him then I am sure we will find one of his family members, the Ahl al-Bayt, whom Allāh has kept away from all evil and who are purified by Allāh!’



And the old, blind man continued talking about the Ahl al-Bayt (‘a). ‘The manners (*akhlāq*) of the Ahl al-Bayt (‘a) is exactly like that of the Messenger of Allāh (s) and they will never disappoint or turn away anyone from their home.’

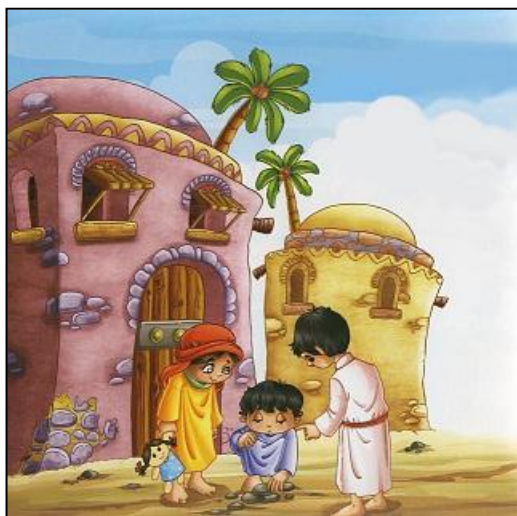
Then the old man began crying and tears fell from his eyes out of love for Rasulullāh (s) and the Ahl al-Bayt (‘a).

The old man spoke again and said, 'Maybe I will find Sayyida Fātima, the daughter of Rasulullāh (s) at home. For she is just like her father and she is the leader of all the women in the world.'



'We are almost there!' said the young man.

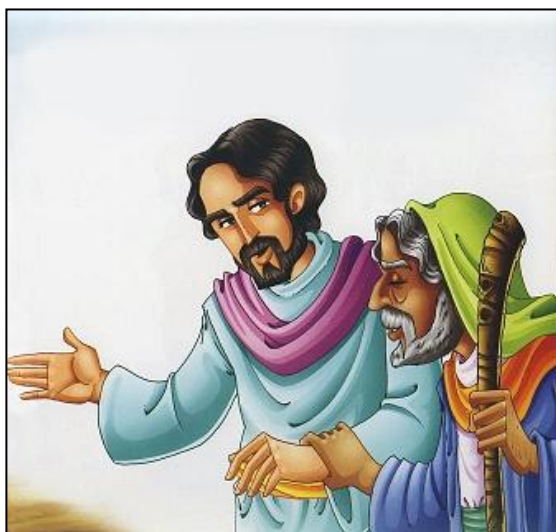
And after a few steps the young man said to the old man, 'Here we are, dear uncle! This is the house of the Prophet of Mercy (s). But before I leave you and go. I have a question to ask you: How did you find guidance to Islam when you are a blind man. You cannot see anything nor can you read what Allāh has revealed in the Qur'ān?'



The old man smiled. Then he said, 'Even if my eyes cannot see, my heart can see the truth. And my mind understands when I listen to the words of Allāh in the Qur'ān and the words of the Messenger of Allāh (s) and all the good he has done for

people and how he has guided them.'

‘What you say is true’, agreed the young man. ‘If it was not for the Messenger of Allāh (s), we would all have remained lost and misguided.’

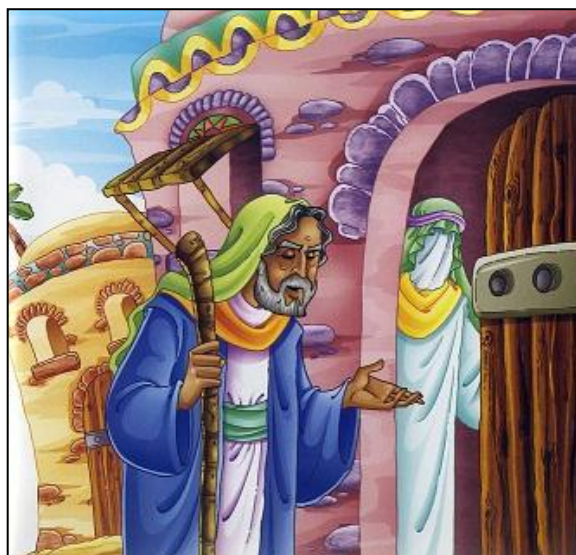


‘We would never know how to worship Allāh or what is the truth, if it was not for the Messenger of Allāh (s) and his Ahl al-Bayt

(‘a). They are a very special gift from Allāh (*subhānahu wa ta’āla*) to all the people on the earth. And we are very proud of them.’

Then the young man said ‘Fi Amānillah’ and left the old man at the door of the house of Rasulullāh (s).

The old man knocked on the door of Rasulullāh (s)’s house and after a few moments the daughter of Rasulullāh (s), Sayyida Fātima az-Zahra (‘a) spoke to him from behind the door.



The blind, old man greeted her and she replied his salām. Then the old man asked about the Messenger of Allāh (s) and Sayyida Fātima (‘a) said to him politely, ‘He is not at

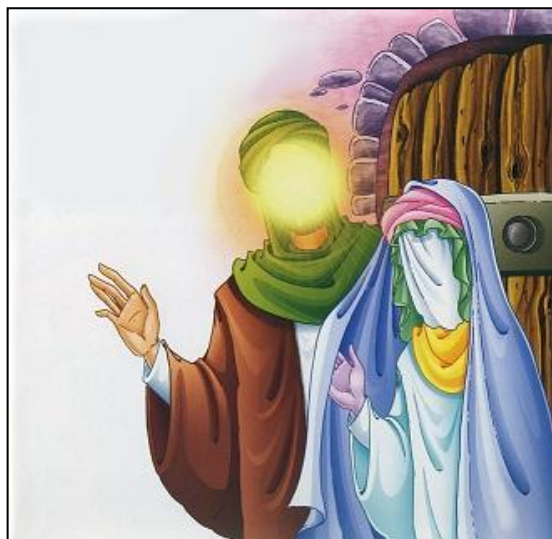
home right now. But if you wish to tell me the reason for which you have come, perhaps we can help you inshā Allāh.'



Just then, the Messenger of Allāh, peace be on him and his family, arrived home. So he greeted the blind, old man and welcomed him into

the house. And all the while, Sayyida Fātima ('a) was wearing her hijāb and fully covered.

The Messenger of Allāh (s) listened to the old man and what he had come for. Then he gave him whatever he asked for and the old man left happy and delighted. When the old man had left, the Messenger of Allāh (s) asked his daughter: 'Fātima, why were you fully covered in your hijāb even though the old man was blind and could not see?!'



Sayyida Fātima az-Zahra ('a) replied, 'Dear father, even though he could not see me, I could see him. And he can still smell scents and sense the presence of others.' The Messenger of Allāh (s) smiled and hugged his beloved daughter and said to her, 'Indeed, dear Zahrā! Truly you are a part of me!'

