

Fiqh **(Laws)**

Lesson 1

Introduction to Taqlíd

When girls and boys attain bulúgh (usually the age of 9 for girls and the age of 15 for boys) then all the laws of Islam (called the *shari'ah*) are wājib on them. And they have to base their actions on the correct teachings of Islam as taught by the Qur'ān and Rasullāh (s) through his Household, the Ahl al-Bayt ('a). To know these correct teachings, one who is not a mujtahid resorts to taqlid.

Taqlid therefore means to follow the most learned person in Islam in matters of shari'ah (Islamic Law).

Taqlid is only done in matters of worship (ibādāt) and in the Islamic laws of dealing with others (mu'āmilāt). At the madrasah we study all such matters under Fiqh. A lot of Fiqh deals with ibādāt that are also called furu ad-dín (the branches of religion). You cannot do taqlid in matters of aqāid (also called usul ad-din or "the roots of religion"). The usul ad-din are five: tawhid, adālah, nubuwwah, imāmah and qiyāmah. A Muslim has to understand these and have faith in them his or herself. For example, you are not allowed to believe that Allāh is only One or Prophet Muhammad (s) is the Messenger of Allāh or there is a Day of Judgement, and so on, only because your mujtahid says so. There is no taqlid of usul ad-din. You have to understand and believe it yourself.

Terminology

Mujtahid: A Shi'ah Ithna Ashari Muslim who has reached a level of knowledge in Islam where he or she does not need to follow anyone and can find the Islamic rules on any matter himself or herself, from the Qur'ān, from authentic hadith and other Islamic sources. A female mujtahid is called a mujtahida. A mujtahida, like a mujtahid, does not do taqlid but cannot be followed by others.

Muqallid: This is someone who is not a mujtahid and needs to follow a mujtahid to know how to practice the laws of Islam. The plural of muqallid is muqallideen.

Marj'a: This is a mujtahid who is followed by others who are not mujtahids. It means he is a mujtahid who has muqalideen. The plural of Marj'a is Marāj'i.

Taqlid: This means to refer to someone who is more learned than you in matters of shari'ah. A muqallid does taqlid of a marj'a.

A'alam: This means 'most learned' and refers to the most learned marj'a out of all the marāj'i.

'Adil: This means 'just'. A Muslim who practices all the laws of Islam such as praying, fasting, wearing hijāb and who keeps away from sinning openly (like drinking alcohol, eating harām food, lying and cheating others), is called an 'ādil Muslim because he or she can be trusted. For example, when an 'ādil Muslim tells us something is najis or if they tell us they saw the moon of Ramadan or 'Id, we can believe them. We have to be careful about believing someone who is not 'ādil and who only calls himself a Muslim but does not do what is wājib and does not keep away from harām.

Mukallaf: When a boy becomes bāligh (around the age of 15) or a girl becomes bāligha (age of 9) and if he or she is not mentally handicapped, they are called mukallaf (responsible). This means he or she is now held responsible before Allāh for his or her actions. This is the age from which we must do everything that is wājib and keep away from everything that is harām in Islam. For example, a mukallaf must know how to perform wudu, must pray five times a day, fast the whole month of Ramadan, wear hijāb (for girls), and so on. In other words, they must know all the basics of Islam and act on them properly.

Ihtiyāt: This means 'as a precaution'. When your marj'a tells you something is "ihtiyāt wājib" it means as a precaution, he is asking you to consider it exactly like a wājib act. Sometimes your marj'a will tell you something is "ihtiyāt mustahab". This means you should consider it to be the same as mustahab. You will learn examples of actions that are ihtiyāt wājib and ihtiyāt mustahab later on.

Also, when you are not sure if something is wājib or mustahab and you do not know your marj'a's opinion, then as a precaution (ihtiyāt), treat it as wājib until you know for sure. Similarly, if you do not know whether

something is harām or makruh, then as ihtiyāt, treat it as harām until you know for sure.

You have already learnt the meaning of wājib, mustahab, harām, makruh and mubāh in Book 4. If you don't remember the meanings of these words, your teacher will review them with you.

Other Useful Fiqh Terms to Know

Mubāh: You know that mubāh is an action that is not wājib, harām, makruh or mustahab e.g. walking, eating, sleeping, drinking water, etc. Another meaning of mubāh is "lawful" meaning something that belongs to you or you have permission to use. The opposite of this kind of mubāh is Ghasbi.

Ghasbi: Unlawful. Something that does not belong to you and is taken without the owner's permission e.g. stolen property, or even borrowing or using something without the owner's permission. This is the opposite of mubāh. For example, we cannot pray on someone's land or do wudu with their water without their permission. The land and water is *ghasbi* (unlawful) for us until we ask their permission. Unless of course we are sure they do not mind. But we can do wudu with the water at home or at the masjid because it is *mubah* (lawful) for us.

Sahih: Correct. An action that is valid in Islam. The opposite of bātil.

Bātil: The opposite of sahih. An action that is not done correctly. For example, if you pray salāh without wudu, your salāh is *bātil*.

Tartib: Correct Order. To do something in the right order. For example, in salāh you must do ruku' before sajdah. In wudu, you must wash the right arm before the left arm i.e. you follow the correct order or *tartib*.

Muwālāt: Continuity. It means to do something without interruption. For example, in the middle of wudu if you stop and answer the phone, then you have lost *muwālāt* in your wudu and it is bātil. You will have to start your wudu all over again.

Lesson 2

Najását

In Islam, there is a difference between something that is unclean and something that is *najis*. *Najis* means 'ritually unclean'. When our body or clothes become *najis*, they must be cleaned (sometimes by a special method) and made *tāhir* (ritually pure) again before we can perform certain acts of worship like our daily prayers (*salāh*).

For example, mud or dust or oil may look dirty or feel unclean but they are not *najis*. That means if you, for example, have dust on your body or clothes, it is better to remove it before praying but you can still pray because it not *najis*.

On the other hand, drops of blood may not seem 'dirty' but in Islam it is considered *najis* or ritually unclean. If blood falls on your clothes, you must change your clothes or purify them from the blood before you can pray with them.

You should also know that there is a difference in Islam between something that is clean and something that is *tāhir*. *Tāhir* means 'ritually pure'. If a glass of water has a drop of alcohol in it, it may look clean but it is not *tāhir*. It is *najis*. On the other hand, your shirt may have mud on it and may not look clean but it is still *tāhir*, because mud is not *najis*.

It is very, very important that you understand the difference between *tāhir* and *najis* in Islam versus clean and unclean in the general sense. Ask your teacher for more examples until you understand this difference very well.

How Something *Tāhir* becomes *Najis*

There are ten things that are *najis* by nature. They can never become *tāhir* by simply washing them. Some of them can never become *tāhir* no matter what you do. These ten things are each called **najis al-‘ayn** (or *najāsāt al-‘ayn* in plural).

Everything else in the world is *tāhir* (ritually pure). It can become *najis* if it comes into contact with one of the ten *najāsāt al-‘ayn* and there is some wetness or dampness between them. If a thing that is *tāhir* becomes *najis*, it is called **mutanajjis**. But since the thing that is *mutanajjis* is not one of the ten *najāsāt al-‘ayn*, there is always a way to make it *tāhir* again.

Before we can pray, everything around us must be *tāhir*. For example, the water we use for wudu, the clothes we wear while praying, our body, the prayer mat, and so on.

Remember: For a thing to become *najis*, it must:

1. Come into contact with one of the ten *najāsāt al-‘ayn* (plural of *najis al-‘ayn*).
2. There has to be some wetness or dampness between them. This means either the thing that is *najis al-‘ayn* must be wet or the thing that is *tāhir* must be wet. If both are dry then the *najāsah* does not spread.
3. You must be sure. Nothing becomes *najis* just by suspicion. If you are in doubt then you should assume the thing that was *tāhir* is still *tāhir*. To be sure that a thing is *najis*:
 - a. You yourself must have seen it becoming *najis*.
 - b. Someone who is the owner or in charge of a thing tells you it is *najis* e.g. a cook tells you the food or pot is *najis*.
 - c. Two ‘*adil* (just) Muslims tell you they know something is *najis*.

Note:

If you have two containers and you know for sure that one is *najis* but you don’t know which one is *najis*, you must avoid both because you know for sure that one is *najis*.

In the case of food, meat is an exception to the rule. For all foods, when you don’t know for sure if something is *najis* or not, you can assume it is *tāhir* e.g. fruits and vegetables. But in the case of meat, you must be 100% sure it is *halāl* and *tāhir*. If you are doubtful or don’t know for sure, you cannot eat it. However if a Muslim butcher or a Muslim restaurant owner tells you the meat is *halāl*, or you are invited to a Muslim’s house

to eat, you do not have to check or ask. You can assume it is halāl. Unless of course the Muslim restaurant owner, butcher or host drinks or serves alcohol and/or eats or serves pork. In this case, you should not trust them.

Najāsāt al-‘Ayn

There are ten things that are najis al-‘ayn which means:

- a. They are always najis and never become tāhir by the usual process of washing, and
- b. When they come into contact with anything else that is tāhir and there is also wetness or dampness between them, they make the tāhir thing to become najis as well.

Besides these ten najāsāt al-‘ayn everything else in the world is tāhir. For now we shall learn eight of these najāsāt only. Later on, in Book 8, we will learn all ten. There are also some exceptions and conditions for each of these najāsāt al-‘ayn that will be covered in Book 8. For now simply try and memorize these eight types of najāsāt al-‘ayn:

1. Urine
2. Feces (Stool)
3. Blood
4. Any dead body (human or animal)
5. Dogs
6. Pigs
7. Any intoxicating liquid e.g. beer, wine and any drink with alcohol.
8. Kāfir

In the next lesson we will learn how to make mutanajjis things tāhir again. In most cases it is done by washing the mutanajjis thing with clean water.

Dead Body

When human beings die and their body becomes cold, their dead body is najis. The body of a Muslim can be made tāhir by giving it a special wash called Ghusl al-Mayyit. Otherwise all dead bodies are najis al-‘ayn.

Kāfir

A kāfir is a person who denies Allāh, or believes that Allāh has a partner.

Some people believe it is wrong to call any human being najis. This is because they think 'najis' means 'unclean' or 'dirty'. Remember najis does not mean dirty. Even a Muslim's blood or a Muslim's dead body before ghusl al-mayyit is najis. Later on you will learn that at the certain times even Muslim men and Muslim women become najis and have to take a special bath (ghusl) to become tāhir again.

You should also understand that just because something is najis does not mean we should hate it. For example, just because dog are najis al-'ayn does not mean we should hate dogs. They are also creatures of Allāh. Imām Hasan ('a) was once seen sharing his food with a dog. Similarly, if a kāfir is najis it does not mean as Muslims we should hate them. We simply have to be aware of the rules of tahārah and najāsah as it affects our other ibādāt (acts of worship) like salāh.

Practice Questions

Question 1:

Mustafa sees a restaurant with a halāl sign. He goes in and finds out the owner is a Muslim. He confirms that the restaurant does not sell alcohol or pork. Mustafa also sees a sign on the wall with an āyah of the Qur'ān. He sits down to order a meal. Then he has a doubt: What if the meat was not bought from a halāl butcher? What if the cook in the kitchen is not a Muslim?

What should Mustafa do? Can he eat at the restaurant?

Answer: Yes, he can eat there because the restaurant owner is a Muslim who is saying it is halāl. So it is the responsibility of the Muslim restaurant owner.

Question 2:

Ali is walking to the masjid when a car passes by a puddle and splashes his clothes. Now Ali wonders: was the water najis? What if the car tire

was najis and mixed with the water that splashed him? What should Ali do?

Answer: Ali can assume it is not najis because he has no proof. It is only a doubt and suspicion.

Question 3:

Sabira was playing with her baby sister and later she felt some wetness on her clothes. She is not sure if it was urine from the baby's diaper or just sweat or water. What should Sabira do?

Answer: Sabira can assume her clothes are clean because she is only doubtful. She is not sure. If she was sure then it would najis.

Question 4:

Ahmad walks barefoot in the school gym before going to the masjid to pray. His feet were dry and so was the gym floor. Are his feet najis? Can he pray after doing wudu without washing his feet?

Answer: His feet are not najis. Firstly because he has no knowledge of any najāsah touching his feet and secondly both his feet and the gym floor were dry. Najāsah can only transfer through wetness. So yes, he can pray without washing his feet first.

Question 5:

Ahmad plays basketball in the gym until he is sweating. Then he walks barefoot in the gym before going to the masjid to pray. His feet were damp when he was walking barefoot in the gym. Are his feet najis? Can he pray after doing wudu without washing his feet?

Answer: Sweat is not one of the najāsāt al-'ayn so even if his feet were damp or wet, as long as the gym floor was not najis, his feet do not become najis. So yes, he can pray without washing his feet first.

Question 6:

Maryam did wudu and then left home. Before she got into the car, her neighbour's dog came running and licked her hand. Is her hand najis? Is her wudu bātil? What should Maryam do before praying salāh?

Answer: Yes, Maryam's hand is najis because there was wetness exchanged between the dog's tongue and her hand. But Maryam's wudu is not broken because being touched by a Najis al-'Ayn is not one of the *mubtilāt* (things that breaks) wudu. So Maryam should simply wash her *mutanajjis* hand with clean water and make it *tāhir* again. And then she can pray.

You can review the things that break wudu (*mubtilāt of wudu*) in Book 4 (Fiqh lesson 3).

Lesson 3

Mutahhīrāt

In the previous lesson we learnt that most things in the world are tāhir and only become najis when they come into contact with a najis al-‘ayn. And that too, only if the two come into direct physical contact and there is some wetness or dampness exchanged between them.

Najāсах can also be passed on from something mutanajjis. For example, if your wet hand or a wet cloth touches something that is najis al-‘ayn, it becomes najis. Thereafter if the same najis wet hand or wet cloth touches something else, that too becomes najis, and so on. If a najis cloth falls into a bucket of water for example, and there are other clothes in it, then the bucket, the water and the other clothes all become najis.

There are ten things that can purify something that is mutanajjis and make it tāhir again. These ten things are called mutahhīrāt (‘The Cleansers’) because of their ability to make mutanajjis things tāhir again.

For now, we will only learn about some of them. In particular you should know the rules about water and how to use it to clean things that are najis, because water is the most common form of all the mutahhīrāt:

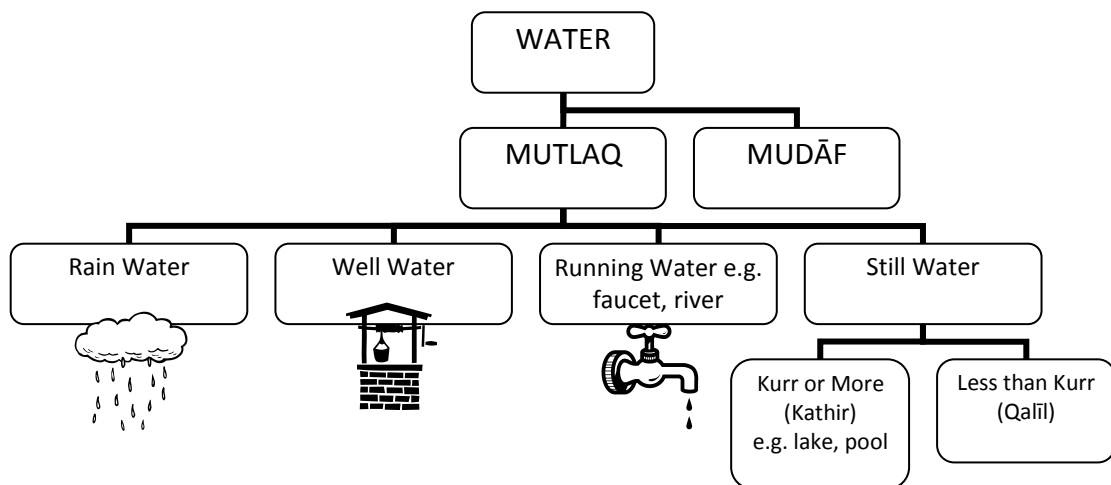
The Cleansers (Mutahhīrāt)

1. Water
2. The Ground (Earth)
3. The Sun
4. Istihāla
5. Inqilāb
6. Intiqāl
7. Islām
8. Tāb’iya
9. Ghaybat al-Muslim
10. Zawāl al-‘Ayn & Istibra

Water

Water is the most common mutahhir (singular of mutahhirāt) used to change something from mutanajjis to tāhir again (najis al-‘ayn can never be made tāhir with water). Before learning how to use water to purify a thing that has become najis, first we must understand the types of water in Islam.

Types of Water



- Mutlaq water: Pure water. Not mixed with anything.
- Mudāf water: Mixed water. Not necessarily najis. E.g. juice, mud water or rose water. Not najis but not mutlaq either.
- Kurr: An Islamic measurement, approximately 400 litres (or 100 gallons) of water. When water is less than kurr and gets touched by najāsah, it becomes najis and cannot be used to clean anything najis. When the water quantity is kurr or more, it can clean a najāsah and does not become najis itself even when it touches the najis object, as long as its colour, smell or taste does not change.
- Najis water: Water that is less than kurr quantity (or water whose colour, taste or smell has changed) and is touched by najāsah. It may look mutlaq but is still najis. E.g. Less than kurr water with a drop of alcohol or urine.

- Kathir water: Literally means, “Plenty Water”. It can refer to well water, rainwater, running water, spring water or still water that is kurr or more in quantity.
- Qalil water: Literally means, “Little Water”. It refers to “still water” (not running water) that is less than kurr in quantity.

When mutlaq water changes in taste, colour or smell, it is considered to be mudāf.

Conditions of Using Water as a Mutahhir

Before water can be used to make a najis thing tāhir again, four conditions must be fulfilled:

1. The water must be mutlaq (not mudāf).
2. The water itself must be tāhir (not najis).
3. It must not become mudāf when it comes into contact with the najāsah i.e. must not change in taste, colour or smell.
4. The najāsah must come off the object and wash away. Only pouring mutlaq tāhir water on the najis object or najāsah it is not sufficient. So first remove the najāsah and then follow the instructions below on ‘How to Make a Najis Thing Tāhir with Water.’

How to Make a Najis Thing Tāhir with Water

As a rule, all solid objects that become najis can be made tāhir either by washing it once with kathir water or twice with qalil water (recommended thrice). Solid objects means, for example, clothes, carpets, furniture, fruits and vegetables, utensils, pots and plates, cups and glasses, and even our body.

When liquids become najis, they cannot be purified with water and must be discarded e.g. milk.

For objects that come into contact with specific najāsah al-‘ayn such as a urine, dog, pig or alcohol, there are special instructions:

1. A cloth/body that becomes najis with urine must be washed twice with kathir or qalil water. For clothes it must also be squeezed after each wash. After urinating, if we are using a jug of water (qalil water) we wash ourselves twice (wājib) or thrice (mustahab).
2. A utensil licked by a dog must be rubbed thoroughly with wet and tāhir earth first. Then after washing the earth away, follow the usual rule: wash once with kathir water or twice with qalil water.
3. A utensil licked by a pig, or if a rat dies in it, must be washed seven times with kathir or qalil water.
4. A utensil that becomes najis with an intoxicating liquid (e.g. alcohol) must be washed three times with kathir or qalil water but it is recommended to wash it seven times.

If a carpet or rug becomes najis (e.g. with urine) and cannot be moved, first remove any visible najāsah, then pour clean water on it (covering a wider area), then dry it, and repeat the process three times.

The Ground (Earth)

Dry earth or soil is another form of mutahhirāt that can make the sole of our feet or shoes tāhir, by simply walking on it until the najāsah comes off. The conditions are:

- The earth you walk on must dry and tāhir.
- The najāsah stuck to the sole of the foot or shoe must come off by walking on the dry tāhir earth. Even if the feet are dry, they become tāhir.
- Anything besides shoes and feet does not count. For example, walking sticks, artificial legs, wheels of a cart or stroller, etc. do not become tāhir via contact with the earth.

Islam

When we say ‘Islam’ is one of the mutahhirāt, what we mean is that when a kāfir accepts Islam and becomes a Muslim, he or she will become tāhir. Islām therefore acts as one of the mutahhirāt.

Association (Tāb’iya)

When a mutannajis thing is made tāhir, anything directly associated with it also becomes tāhir. This is called Tāb’iya. For example:

- The hands used to wash a najis object also become tāhir with the object during the washing.
- When a kāfir becomes a Muslim, his or her children who are not bāligh automatically become tāhir as well.
- If a well becomes najis and it is made tāhir by removing a certain amount of water from it, the walls of the well, the rope, bucket, etc. all become tāhir.
- When the ghusl of a dead Muslim is complete, the wood, stone or table on which the body lay during ghusl, the cloth used to cover the dead body’s private parts during ghusl, the hands of the persons washing the body, all become tāhir.

Other Forms

We will learn about some of the other mutahhirāt in more detail in Book 8. For now, if you’re interested, you can read about them in the *risāla* of your marj’a.

Your teacher may also ask you to work on a project to create a chart of all the mutahhirāt (with diagrams and examples) and you can use your marj’a’s *risāla* to give examples of all the mutahhirāt.

Lesson 4

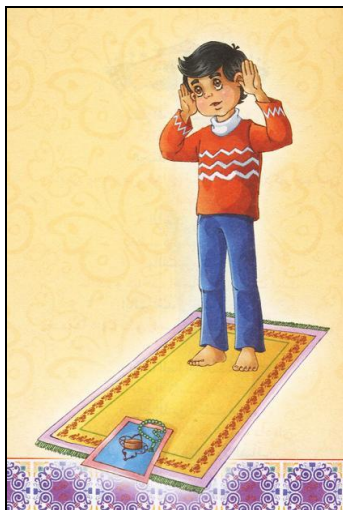
Wudu

In the previous books you have already learnt how to perform wudu correctly (Book 3 and 4) and about the mubtilāt of wudu (things that will break your wudu). In this lesson we learn some more details about wudu. If you're not sure whether you're performing wudu correctly, ask your teacher. It is very important that your wudu is done correctly otherwise your salāh is not valid.

When is Wudu Wajib?

Some of the times when it is a must (wājib) to do wudu are:

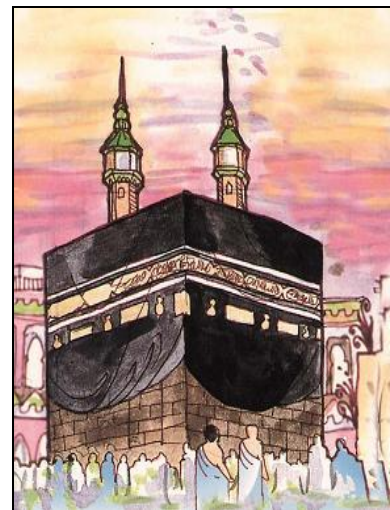
- Before praying any wājib or mustahab salāh except for salāt al-mayyit (that we shall learn about later on).
- Before touching the Arabic script of the Qur'ān.
- Before touching the names of Allāh (in any language).
- For the wājib tawāf of the Ka'bah. This is done during Hajj and we will learn more about it later on.



Before Salāh



**Touching Qur'ān and
Allāh's Names**



Tawaf of Ka'bah

Touching the Arabic writing of the Qur'ān without wudu is forbidden (harām), but it is not harām to touch its translation.

It is also harām to touch the names of Allāh without wudu no matter in what language they are written in. Also, we should not touch the names of the fourteen Ma'sumeen ('a) without wudu.

Wudu itself is a mustahab act. It only becomes wājib before some other wājib actions (like salāh and those mentioned above).

When doing wudu, it is better to do it with the niyyah of *qurbatan ilallāh* (to please Allāh) and not for a specific act like salāt al-maghrib. That way, we can use the same wudu to pray, touch the Qur'ān, etc. otherwise we would have to perform a separate wudu for every action that requires it.

When is Wudu Mustahab?

Sometimes wudu is not wajib. It is mustahab, meaning there is a lot of thawāb to do wudu but it is not a must. There are many examples of when it is mustahab to do wudu:

- Before going to bed.
- Before reciting the Qur'ān even if you are not touching the writings.
- Before reciting duas.
- Before entering a masjid or the haram of Prophets ('a) and Imāms ('a) (where they are buried).
- When visiting a Muslim cemetery.
- When you are angry.
- To remain in wudu all the time during the day. This means we would do wudu when we wake up in the morning and every time our wudu breaks (e.g. when we use the washroom) we would do wudu again so that we are always in the state of wudu.



Reciting Qur'ān and duas



Before going to bed



Before entering a masjid



When you're angry

Muqadamāt of Wudu

Before performing wudu, there are some conditions that must be fulfilled. These are called the *muqadamāt* (pre-conditions) of wudu and are as follows:

1. Mubāh Water
2. Tāhir and Mutlaq Water
3. Removal of Obstacles to Wudu on the Body
4. No Danger and Sufficient Time
5. Method of Performing Wudu

1. Mubāh Water

Something that is used without the owner's permission is called *ghasbi* and is harām to use because it is like stealing. Something that is not

ghasbi and we are permitted to use is called *mubāh*. Water that belongs to someone else cannot be used for wudu or ghusl if we know the owner will not like it – unless we first ask his or her permission. Otherwise it is ghasbi water. But it is ok to use the water if we think the owner does not mind. For example doing wudu in the bathroom of a public place like shopping mall or airport is ok. If a person cannot find water that is *mubāh* (not ghasbi) and the time for *salāh* is coming to an end, they should do *tayammum* instead.

Even the place where wudu is done must be *mubāh* and not ghasbi. Besides the water and place, everything else related to wudu (such as the bottle of water or faucet, the source from where the water is taken, etc.) must also be *mubāh*.

The container or faucet used for wudu water must not be of gold or silver: If there is no alternative, then you should perform *tayammum* instead.

It is *makruh* to do wudu using water from containers with paintings or pictures of humans or animals.

2. Tāhir and Mutlaq Water

The water used for wudu must be clean (*tāhir*) and pure (*mutlaq*) water. Wudu with *najis* water or mixed (*mudāf*) water is void (*bātil*), even if one did not know that it was not *tāhir*. All *salāh* performed with wudu from such water must be repeated. If the only water available is muddy or *mudāf* water, one should perform *tayammum* instead of wudu. However if there is time before *qada* for the *salāh* and it is possible to get *tāhir*, *mutlaq* water if one waits, then it is *wājib* to wait until such water becomes available.

3. Removal of Obstacles to Wudu on the Body

The limbs and parts of the body that are to be washed or wiped during wudu should be *tāhir*: any form of *najāsah* on them should be removed before starting the wudu.

Besides najāsah, there should be nothing preventing water reaching the parts of the body that need to be washed or wiped in wudu, such as paint, plaster, dirt, ink, oil, nail polish, etc. All such things have to be removed before wudu.

Jewellery that are tight and may prevent the water of wudu from reaching everywhere (e.g. a tight ring or watch) should also be removed.

However henna is ok because it does not form a barrier between the skin and the water. If a person is injured and has a bandage where he or she cannot put water for wudu, there is a special way to do wudu called *jabira wudu*, which we will learn about later on (in Book 11).

4. No Danger and Sufficient Time

There should be enough time for a person to do wudu and perform salāh: When the time remaining for salāh is so short that if a person does wudu the time for salāh will pass, then tayammum should be performed instead.

Using water for wudu should not be harmful or cause thirst. If a person is ill, for example, and only has cold water and is afraid that he or she will become sick if he does wudu, then he or she should perform tayammum instead. Similarly, if there is limited water and by doing wudu someone may suffer from thirst, then it is harām to do wudu. Instead tayammum should be done.

5. Method of Performing Wudu

Some things to keep in mind when doing wudu:

1. A correct niyyāh of *qurbatan ilallāh* must be made even if it is not said out verbally. If wudu is not done with the intention of seeking closeness to Allāh (*qurbatan ilallāh*) e.g. if it is done to cool down from heat, to refresh oneself, etc. then it is not valid.
2. A person must do wudu by himself or herself and not use someone's help to pour the water or wash their hands, etc. unless they are sick, injured or handicapped and cannot do it by themselves.

3. Wudu must be performed in the sequence (tartib) that you learnt in the previous Book. So you cannot, for example, wash the left arm before the right arm or do *mas-h* of the feet before the head.
4. The whole wudu must be done continuously without interruption. This is called muwālāt (continuity). This means if a person answers the phone or starts doing other things between the actions of wudu, then their wudu is bātil and must be repeated.
5. The top of the head and the top of the feet (where *mas-h* is done) must be dry before starting wudu. If they are wet, the *mas-h* will be bātil and therefore the wudu will be bātil.

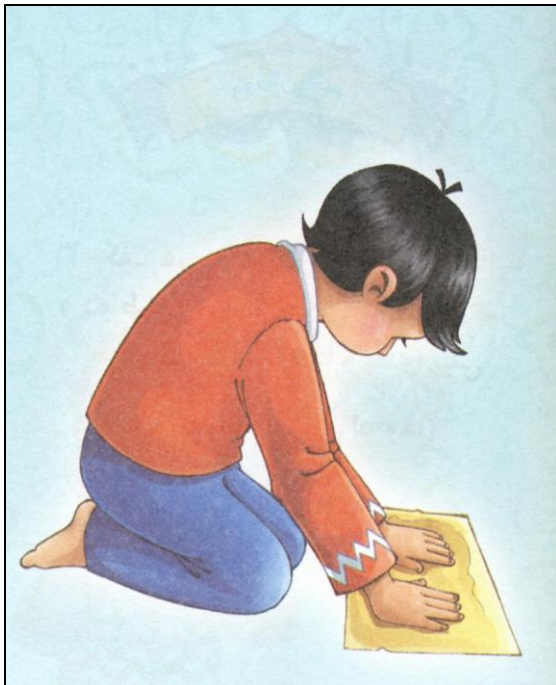
Lesson 5

Tayammum

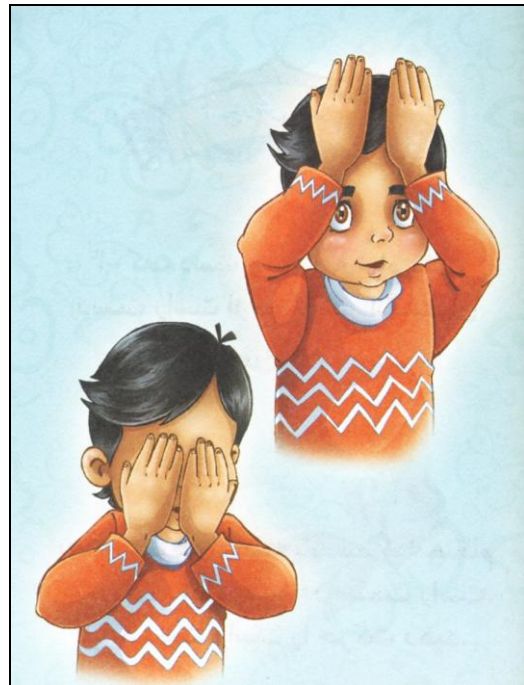
Tayammum is what we do instead of wudu or ghusl when we cannot find any clean water to use. You will learn more about ghusl in Book 6.

How to Perform Tayammum

- 1. Niyah:** Know your intention in your mind i.e. **why** you are performing tayammum, whether it is in place of wudu or ghusl, etc. The tayammum must also be done *qurbatan ilallāh*. E.g. 'I am performing tayammum for salāt al-fajr qurbatan ilallāh.'
- 2. Wiping the forehead:** Strike a sufficient quantity of earth, sand, or dry dust with both palms at the same time. Then place both palms on the forehead and pull down wiping the forehead and the eyebrows until you pass over the eyebrows and the area above the nose. If your hair is covering the forehead, it must be brushed aside first (before you start tayammum).



Strike the earth (or sand) with both palms at the same time



Place palms on forehead and wipe down to eyebrows

- 3. Wiping the back of hands:** Then wipe the back of your right hand with the palm of the left and the back of the left hand with the palm of the right. In order to ensure that the required part has been wiped, you should start higher than the wrist on the back of the hand. However, it is not wājib to wipe between the fingers.



Wipe right hand with left palm



Wipe left hand with right palm

It is recommended after the above steps to once again strike both palms on the ground and a second time rub the back of the hands as above i.e. repeat the last step.

In all these acts, the forehead and the back of the hands should be rubbed from above the wrist and going down to the fingers. Like wudu, it has to be done in sequence (*tartib*) and with continuity (*muwālāt*). If the hands are rubbed before the forehead, the tayammum is bātil. Likewise, if there is a big gap of time between rubbing the forehead and the back of the hands, the tayammum is bātil and must be redone.

Be careful to rub the parts of tayammum in full. If even a little of the forehead or the backs of the hands are not rubbed, the tayammum will be bātil.

When is Tayammum Permitted?

There are seven reasons when tayammum must be done instead of wudu or ghusl:

1. **Unavailability of water:** When water is not available for wudu or ghusl, you perform tayammum instead. However, it is wājib to first try your best to find water. As long as there is hope of finding water, you should wait as long as you can until you know that if you don't pray salāh now it will be qadā. If a person does not search for water and prays with tayammum, and later finds that if he had searched, he could have done wudu, his salāh will be bātil and he must pray it again.
2. **Danger or Lack of means:** If water is present, but due to old age, fear of thieves, or lack of means (poverty), a person cannot obtain water, he or she can perform tayammum instead.
3. **When water is harmful:** When a person is ill and using of water is harmful to his/her health or will increase his/her illness, they should perform tayammum instead. However if cold water is harmful but warm water is not, they must do wudu with warm water.
4. **Fear of thirst:** If a person has little water and is afraid that if he or she does wudu or ghusl then he/she or their family, or other persons, or even his animals will suffer from thirst, they must do tayammum instead of wudu or ghusl.
5. **When water is only sufficient for cleaning:** If a person's body or clothes are najis and there is only enough water to either clean the body and clothes *or* to perform wudu, then they should use the water to remove the najāsāt and perform tayammum for their salāh.
6. **When the water or its container is harām:** If a person has no tāhir, clean water except something that is ghasbi then they should perform tayammum instead.
7. **When there is no time for wudu:** If the time left for salāh before qadā is so short that doing wudu or ghusl will mean a person will not be able to pray before qadā time, then they must perform tayammum instead.

Surfaces for Tayammum

Tayammum is done on the ground (i.e. earth, sand, stones and so on). As long as dry earth is available, it is wājib to do tayammum on it and not on any other surface. When there is no dry earth then use either sand, dry mud or a lump of clay. If that is not found then perform tayammum on a stone. If you cannot even find a stone or rock to do tayammum on, you can use dust including the dust that may have settled on a rug, carpet, etc. If that is not found, then a dry earthen or mud wall (not painted) can be used.

If snow or ice is available, you can melt it and then it can be used to perform wudu or ghusl (as required). If it is not possible to melt it then tayammum can be done on the ice or snow. A dry brick made of mud or clay or clay pot can also be used as a surface for tayammum. And instead of a stone, marble or limestone may also be used. But minerals like gold, silver or lumps of salt cannot be used.

As a last resort wet earth can be used. Failing all, if none of these surfaces can be found, then you can pray salāh without tayammum (but it is still wājib to pray salāh). If you are forced to pray without even tayammum then as soon as water is found for wudu or ghusl or a surface of doing tayammum, you must do wudu, ghusl or tayammum and repeat the salāh as qadā (compensation).

The object on which tayammum is performed must be tāhir otherwise the salāh must be compensated for afterwards. And also, the place or object on which tayammum is done should not be stolen or without the permission of the owner (i.e. not ghasbi).

More Rules About Tayammum

If there is a possibility of getting water a little later but before the time for the salāh is over (qadā), you should not do tayammum. Instead you must wait as long as possible until there is only enough time to perform tayammum and pray the salāh.

Remember: Things that break wudu also break tayammum e.g. passing gas, sleep, using the washroom, and so on.

When the reason for performing tayammum (e.g. absence of water) is no longer true (e.g. you find water) then tayammum cannot be done and wudu or ghusl must be done.

Qadā prayers cannot be performed with tayammum if there is a possibility you will find water later on and will be able to perform the qadā prayers with wudu.

Any obstructions to tayammum like rings should be removed before performing tayammum.

Lesson 6

Salāh

Muqadamāt as-Salāh

Muqadamāt means 'what must come before' (or 'pre-conditions'). Some of the muqadamāt of salāh that we already know are:

1. Qibla. Before we can pray salāh, we must find out the direction of qibla so we can face it for salāh.
2. Wudu. It must be performed before salāh otherwise salāh is not valid.
3. Intention (Niyyāh). Our intention in salāh must be to pray only for the sake of Allāh (*qurbatan ilallāh*) otherwise it is not valid.

Similar to these, there are other preparations and conditions related to salāh that must be done before salāh so that our salāh is accepted. Three other muqadamāt of salāh are:

4. Place of Salāh
5. Time of Salāh
6. Clothes of Salāh and the Body

Place of Salāh

The place where one prays salāh:

1. Must be halāl (lawful) and not ghasbi. This means the place of salāh must not be used without the owner's permission. Even if only a part of a person's body touches a ghasbi property like a rug or carpet, it is not permissible. However if a person does not think the owner will mind or if it is in a public place like a hotel, shopping mall, railway station, airport, public park, etc. then asking permission is not necessary. But if it is someone's garden or a walled or fenced area e.g. a private farm, you should be sure that the owner does not mind.

2. Must not be in motion e.g. on a train, boat, plane, car. If there is time for salāh, you should wait until the vehicle stops or you arrive at your destination. If, however, the time of salāh is coming to an end then the salāh should be performed while travelling. This is studied in more detail in Book 11 (Fiqh Lesson 1).
3. Must be level. This means the place where the forehead is put during sujud must not be more than four fingers (held together) higher or lower than the place where the feet rest or on which the knees are placed. The ceiling in the room as well should not be so low that you cannot stand straight. The walls should not be so close that you cannot perform ruku' or sujud, unless there is no choice.
4. Should not disrespect anything holy. For example, when you visit the grave of a Prophet or Imām, you should not stand facing qibla in such a way that your back faces Rasulullāh (s) or Imām ('a)'s grave. You should also not stand on a prayer mat that has the names of Allāh, Rasulullāh (s) or the Imāms ('a) if your feet will be on their names and it is seen as a sign of disrespect.
5. Should not have a man standing behind a woman. A man and a woman may pray in the same row as long as there is at least a foot between them, although it is recommended that the man should be at least a metre in front of the woman and that there be a curtain or partition between them. The only place where a man is allowed to stand behind a woman in salāh is in Makkah in the Masjid al-Harām around the Ka'bah.
6. Must be tāhir (ritually pure) and not najis. This applies particularly to the place of sujud, which, even if it is dry, must not be najis.

Time of Salāh

A person can only pray a wājib salāh after they are sure the time has arrived. If a person is in doubt e.g. it is cloudy and they don't know the time or what time is the salāh time, they should wait a little until they are sure.

Similarly, the wudu for a particular salāh can only be done after its time has arrived. For example, the wudu for dhuhr salāh cannot be done in the morning. However if a person wishes to do wudu before the time for

a salāh e.g. to do wudu at home before leaving for the masjid to pray salāh, one can do wudu with the niyyah of 'qurbatan ilallāh' only, without specifying which salāh it is for and that would be fine.

Some of the terms used in Islam for times of the day that you should know are:

- Imsāk** - The time just before Fajr when you should stop eating if you have to fast.
- Fajr** - The time for early morning salāh.
- Sunrise** - When the time for Fajr salāh ends and Fajr Salāh becomes qadā.
- Dhuhr** - The time for noon salāh. This usually starts when the day is half way between sunrise and sunset. And the qadā is just before sunset when there is only enough time to pray 4 rak'ahs of 'Asr.
- 'Asr** - The time for afternoon salāh. It starts as soon as enough time has passed for you to finish praying 4 rak'ahs of salāt al-dhuhr. And the qadā is sunset.
- Sunset** - When the time for 'Asr salāh becomes qadā.
- Maghrib** - The time for evening salāh and for breaking fasts. Maghrib is not the same as sunset. It is a little after sunset when even the redness on the horizon has disappeared.
- 'Isha** - The time for night salāh. The time for 'Isha salāh starts as soon as enough time has passed for you to finish praying salāt al-maghrib. The qadā is approximately twelve hours after dhuhr time.

Clothes of Salāh & Body

One of the conditions of salāh is proper clothing and a tāhir body. For a boy or man, the minimum clothing is that his private parts must be covered. For a girl or woman, all her body must be covered including the head, hair and feet except the part of the face that is washed during wudu and the palms until the wrists.

If a man or a woman performs salāh without this minimum clothing, the salāh is bātil (invalid) and must be repeated.

The only exception is when a person is in a difficult situation and cannot find anything to cover himself or herself as required.

There are four other conditions about the clothes worn during salāh:

1. The clothes and body must be tāhir (ritually pure). Remember the difference between clean vs. tāhir that you studied in Lesson 2 and 3.

2. The clothes must be mubāh (lawful). This means it must not be ghasbi i.e. stolen or taken without the permission of the owner (unless you know for sure the owner won't mind). If a person does not pay the wājib zakāh and khums taxes (that you will study in detail in Book 9) and then buys clothes with that income, the clothes will also be unlawful (harām) and all the salāh prayed with those clothes are bātil.

3. The clothes must not be made from harām animal skin. The clothes worn during salāh should not be made from the skin of snakes or fish. It should also not be made of the skin or hair of animals whose meat is harām (e.g. lion skin) and it cannot also be from the hair or skin of animals whose meat is usually halāl but the animal was not slaughtered according to Islamic laws of dhabiha (which make its meat halāl). For example, if a cow or goat was slaughtered according to Islamic laws, since its meat is halāl, its skin can be worn during salāh (e.g. a watch strap or belt) or if it is part of the clothing. But if a cow or goat was not killed according to Islamic law, then you cannot wear clothing made of out their skin. When you are not sure, you should see where the leather or skin is made. For example, if it is from Iran or Pakistan, you can assume the animal was halāl. But if it is, for example, from China or Mexico, you should assume it is not halāl.

4. Men cannot wear gold or silk. Generally, it is harām for a man to wear gold as jewellery or in his clothes or to wear pure silk clothing. Additionally, if a man performs salāh wearing for example, a gold chain, ring, watch or a garment into which gold is woven, or a silk shirt, his salāh is bātil. Gold and silk is halāl for women to wear during salāh and also in general, without any restriction.

Summary of Muqadamāt of Salāh

If you are finding it hard to remember all the things that must be done before salāh, remember the word QWIPTC (pronounced 'kweepts'). It stands for all the muqadamāt of salāh:

Q	=	Qibla
W	=	Wudu
I	=	Intention (Niyyah)
P	=	Place of Salāh
T	=	Time of Salāh
C	=	Clothes of Salāh and Body

Rukn and Ghayr Rukn - Revision

This was already covered in Book 4 and is given here as revision (if needed):

The wājib parts of salāh are:

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

All these wājib parts of salāh are divided into two categories: Rukn and Ghayr Rukn.

Wājib Rukn

Rukn are the wājib parts of salāh that cannot be missed – even by mistake. If they are not done even unintentionally, the salāh is bātil and must be repeated all over again.

The Wājib Rukn parts of Salāh are:

1. Niyyah (intention)
 - a. The niyyah for salāh must be that it is only for Allāh (*qurbatan ilAllāh*).
2. Takbirat al-ihram
 - a. Must be said immediately after niyyah and the body must be still.
 - b. Men should say it loudly and raise hands to ears with fingers closed together and palms facing qibla.
 - c. It is called takbirat al-ihram (just like the ihram of hajj) because some things become harām for you after this takbir until you finish the salāh. E.g. talking, laughing, turning away from qibla, etc.
3. Qiyām
 - a. The ‘rukṅ’ part of qiyām is to stand still during takbirat al-ihram and to stand still after qirā’ah when you do takbir just before ruku’. The ‘ghayr rukṅ’ part of qiyām is during qira’ah.
 - b. Stand straight facing qibla.
 - c. Do not lean on anything when standing. Stand with whole feet (not heels or toes).
 - d. Stand still.
 - e. Hands on thighs with fingers joined.
 - f. Feet in straight line.
 - g. Look at turbah.
 - h. Boys feet slightly apart. Girls feet together.
4. Ruku’
 - a. Bow to extent you can rest your fingers on the knees.
 - b. Look between two feet.
 - c. Boys: push knees back. Keep back flat. Keep neck in line with back.

- d. Girls: place hands just above knees without pushing knees back.

5. Sujud

- a. Seven parts of the body must touch the ground (forehead, 2 palms, 2 knees and 2 thumb toes).
- b. Forehead must be on a tāhir, natural surface that is not eaten or worn (e.g. it can be on dry earth, grass, paper, etc. but not on clothes, carpet, rug, vegetable, etc.).
- c. Both sajdahs are wājib rukn. Even if one is missed or any are added unintentionally, salāh is bātil.
- d. All recitations (dhikr and takbirs) recited in sajdah, when you sit up and when you go back for 2nd sajdah and sit up again, must be done when you are not in motion. You must go into a position first, be still, then recite the dhikr or do takbir. If you recite anything while moving, salāh is bātil. The only exception is 'bi hawlillāh' when standing up for next rak'ah.



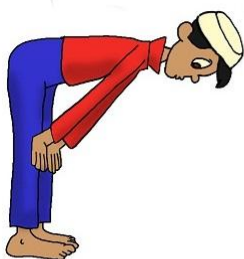
Niyah



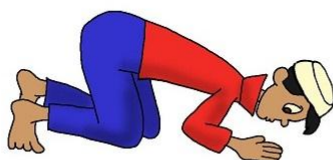
Takbirat al- Ihram



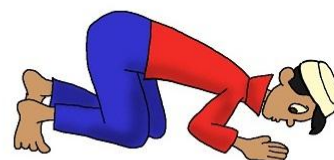
Qiyam



Ruku



Sajdah



Sajdah

Wājib Ghayr Rukn

Ghayr Rukn is also a wājib part of salāh. If it is missed intentionally, the salāh is bātil. However if it is missed unintentionally, the salāh is not broken and can be continued.

The Wājib Ghayr Rukn parts of Salāh are:

6. Qirā'ah

- a. This is what is recited during qiyām i.e. two surahs or tasbihāt al-arba'a.
- b. In the 1st two rak'ahs it is wājib to recite surah al-fātiha and any other complete surah. In the 3rd and 4th rak'ah it is wājib to recite either surah al-fātiha or tasbihāt al-arba'a. It is mustahab to recite tasbihāt al-arba'a three times instead of just once.
- c. Any surah you recite after Surah al-Fātiha must be recited in full (i.e. with Bismillah and all the verses in it). Also remember:
 - i. If you recite Surah ad-Duha, you must also recite Surah al-Inshirah (with its own Bismillah). And if you recite Surah al-Feel, you must also recite Surah al-Quraysh (with its own Bismillah).
 - ii. You cannot recite a surah that has an āyah with a wājib sajdah. This is because you would have to do sajdah immediately and it would break the tartib of the salāh. The surahs with a wājib sajdah verses are:
 Surah Sajdah (32) Surah Ha Mim Sajdah (41)
 Surah an-Najm (53) Surah al-Alaq (Iqra) (96)

7. Dhikr of Ruku' and Sujud

- a. Reciting '*subhāna Rabbi al-'Adheemi wa bihamdihī*' in Ruku' and reciting '*Subhāna Rabbi al-'Ala wa bihamdihī*' in both Sajdahs.
- b. The recitations in salāh for all rukn and ghayr rukn parts (takbirat al-ihram, surahs in qirā'ah, ruku', sujud, etc.) must be in Arabic and pronounced as accurately as possible.

8. Tashahhud

- a. Wājib in the 2nd rak'ah after sitting up from the 2nd sajdah. And if the salāh is more than 2 rak'ahs then wājib again in the last rak'ah (3rd or 4th) after sitting up from 2nd sajdah.

9. Salām

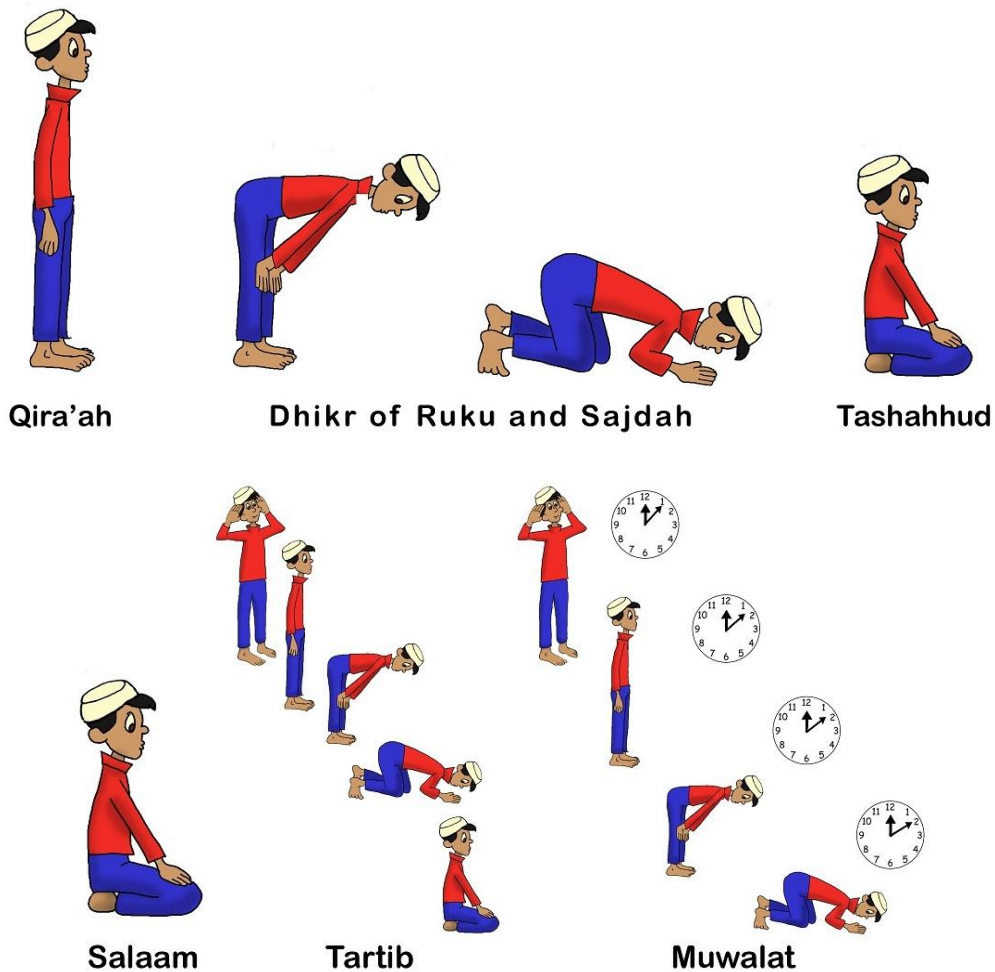
- a. Wājib after tashahhud of last rak’ah.
- b. You must be seated. Be still and not moving.

10. Tartib

- a. Sequence. It means the order of salāt must be maintained e.g. first takbirat al-ihrām, then qiyām and qirā’ah, then ruku’, then sajdah, and so on. This order cannot be changed or disturbed intentionally.

11. Muwālāt

- a. Continuity. It means the salāh must ‘flow’. If a person intentionally stops for a while due to ‘day-dreaming’ or pausing too long such that another person watching him or her might think they are no longer praying, then the salāh is bātil.



Salāh Performance – Review and Revision

You have already learnt how to pray two, three and four rak'ah salāh on your own (in Book 3 and 4).

By now you should know how to pray in full with correct pronunciation and in order. Your teacher will test you (even during salāh time outside Diniyat class time) to ensure you can pray two, three or four rak'ahs on your own without any mistakes.

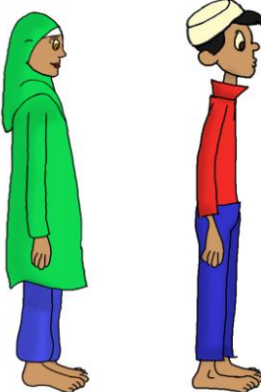
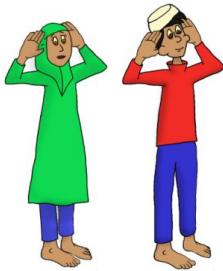
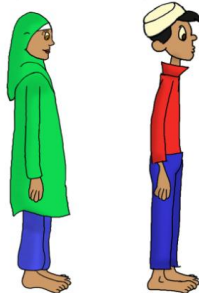
Students who cannot perform wudu and salāh correctly in this Diniyat Grade cannot be promoted to the next Grade.


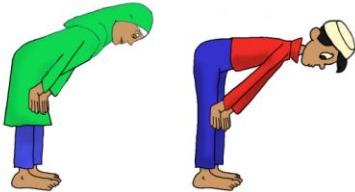
The next few pages are revision notes on how to pray salāh step-by-step (from Book 4). The only change is that these notes also have the translation of what we are reciting in salāh. This revision material does not have to be covered in class. It is a reference for the teacher and students during practice sessions, tests, etc.

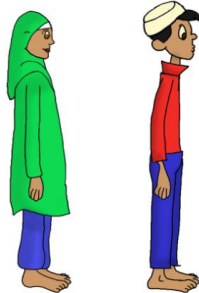

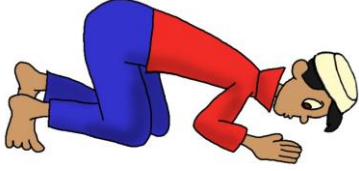


REVISION (FROM BOOK 4) ON HOW TO PERFORM SALAH STEP-BY-STEP

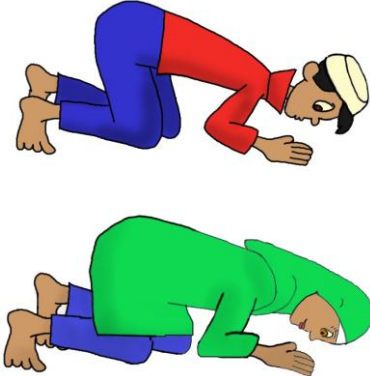
TWO RAK'AH SALAH

1st RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
1	<p style="text-align: center;">NIYYAH</p> 	<p style="text-align: center;">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 style="text-align: center;">I AM PRAYING SALAT AL-_____ (FAJR FOR EXAMPLE) _____ (E.G. TWO) RAK'AHS</p> <p style="text-align: center;">قُرْبَةً إِلَى اللَّهِ تَعَالَى</p> <p style="text-align: center;">QURBATAN ILAL LAAH (Translation: Seeking to be near to Allāh)</p>
2	<p style="text-align: center;">TAKBIRAT AL-IHRAM</p> 	<p>RAISE BOTH HANDS TOWARDS YOUR EARS WITH PALMS FACING OUT TOWARDS QIBLA AND SAY LOUDLY:</p> <p style="text-align: center;">اللَّهُ أَكْبَرُ</p> <p style="text-align: center;">ALLĀHU AKBAR! (Translation: Allāh is the Greatest)</p>
3	<p style="text-align: center;">QIYAM AND QIRA'AH</p> 	<p style="text-align: center;">SURAH AL-FATIHA</p> <p style="text-align: center;">بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَانِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ</p>

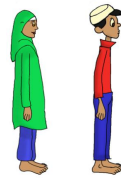

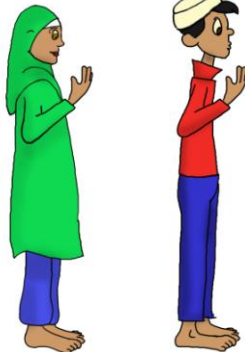
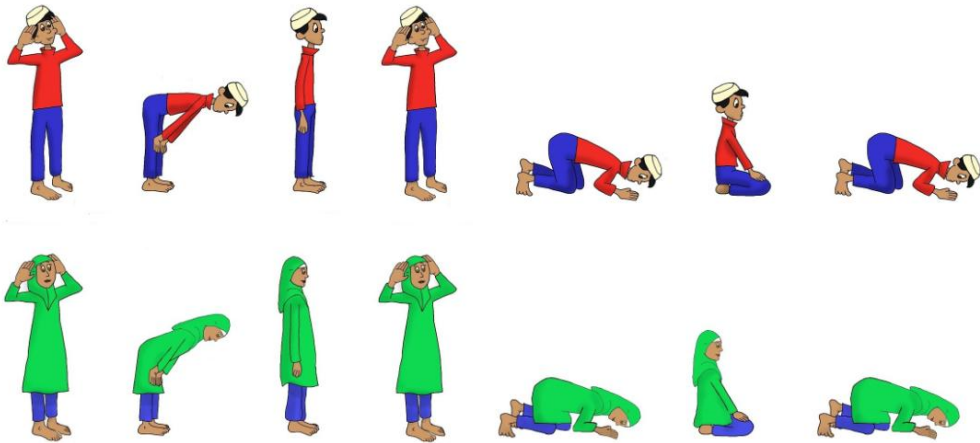
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ</p> <p>AND ANY OTHER FULL SURAH E.G.</p> <p>SURAH AL-IKHLĀS</p> <p>بِسْمِ اللَّهِ الرَّحْمَنِ 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 (Translation: Glory be to my Lord, the Great and all praise is for Him.) [SALAWAT]</p>



STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
6	QIYAM AFTER RUKU' 	STAND STILL FOR 1-2 SECONDS THEN RECITE WHILE STANDING STILL: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ SAMI'ALLĀHU LI MAN HAMIDAH (Translation: Allāh listens to one who praises Him)
7	TAKBIR 	اللَّهُ أَكْبَرُ ALLĀHU AKBAR! THEN GO DOWN TO SAJDAH. BOYS: HANDS FIRST ON THE GROUND THEN KNEES. GIRLS: KNEES FIRST ON GROUND THEN HANDS
8	1 ST SAJDAH  	FOREHEAD, BOTH PALMS, BOTH KNEES AND BOTH TOE THUMBS ON GROUND. BOYS: KEEP ELBOWS OFF THE GROUND. GIRLS: ELBOWS TO TOUCH GROUND AS WELL. RECITE: سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ SUBHANA RABBI AL-A'ALA WA BI HAMDIH (Translation: Glory be to my Lord, the Highest and all praise is for Him.) [SALAWAT]
9	JULOOS 	SIT UP STRAIGHT FIRST. PALMS ON THIGHS WITH FINGERS TOGETHER. THEN WHEN SITTING STILL, RAISE PALMS TO EARS AND SAY TAKBIR اللَّهُ أَكْبَرُ ALLĀHU AKBAR! THEN RECITE:

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ</p> <p>ASTAGHFIRULLAHA RABBI WA ATUBU ILAYH (Translation: I ask Allāh my Lord to forgive me and I turn back to Him)</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>2ND SAJDAH</p> 	<p>سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ</p> <p>SUBHANA RABBI AL-A'ALA WA BI HAMDIH [SALAWAT]</p>

2ND RAK'AH

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
11	STAND UP FOR 2 ND RAK'AH	<p>AS YOU STAND, RECITE:</p> <p>بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ</p> <p>BI HAWLI LLAHI WA QUWWATIHI AQUMU WA AQ'UD (Translation: By the power and strength of Allāh, I stand and I sit)</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. GIRLS: STAND WITHOUT PLACING PALMS</p>

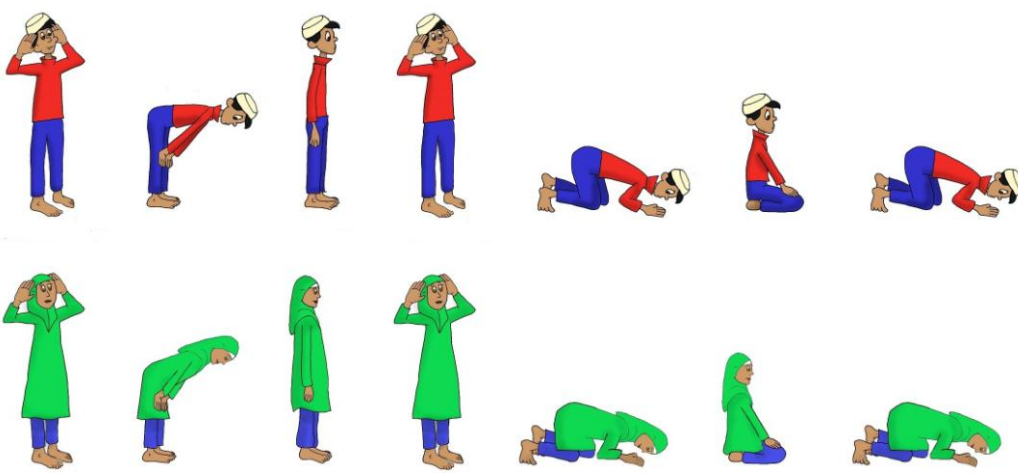
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
12	<p>QIYAM AND QIRA'AH</p> 	<p>IN FRONT.</p> <p>SURAH AL-FATIHA AND SURAH AL-IKHLĀS</p> <p>(JUST LIKE IN 1ST RAK'AH)</p>
13	<p>TAKBIR</p> 	<p>اللَّهُ أَكْبَرُ</p> <p>ALLĀHU AKBAR!</p>
14	<p>QUNOOT</p> 	<p>RECITE:</p> <p>رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ</p> <p>RABBANA AATINA FID-DUNYA HASANATAN WA FIL AAKHIRATI HASANATAN WA QINA 'ADHAABAN NAAR</p> <p>(Translation: Our Lord! Give us good in this world and good in the next world. And protect us from the punishment of Hellfire.) [SALAWAT]</p>
15	<p>TAKBIR & RUKU UNTIL 2ND SAJDAH (LIKE IN 1ST RAK'AH)</p> 	


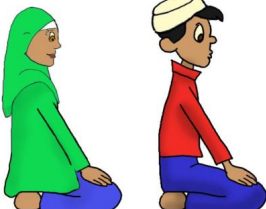
STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
16	<p style="text-align: center;">TASHAHHUD</p> 	<p style="text-align: center;">RECITE:</p> <p style="text-align: center;">أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ</p> <p>ASH-HADU AN LAA ILAHA ILALLĀHU WAHDAHU LAA SHARIKA LAH. WA ASH-HADU ANNA MUHAMMADAN ‘ABDUHU WA RASULUH. ALLĀHUMMA SALLI ‘ALA MUHAMMADIN WA AALI MUHAMMAD. (Translation: I bear witness that there is no god except Allāh, the only One. He has no partner. And I bear witness that Muhammad is His servant and His Messenger. O Allāh, send blessings on Muhammad and the family of Muhammad.)</p>
17	<p style="text-align: center;">SALĀM</p> 	<p>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>AS-SALĀMU ‘ALAYKA AYYUHAN-NABIYU WA RAHMATULLAHI WA BARAKATUH. AS-SALĀMU ‘ALAYNA WA ‘ALA ‘IBADILLAHIS-SALIHEEN. AS-SALĀMU ‘ALAYKUM WA RAHMATULLAHI WA BARAKATUH.</p> <p>(Translation: Peace be on you O Prophet, and the mercy and blessings of Allāh be on you. Peace be on us and on all the good servants of Allāh. Peace be on all of you, and the mercy of Allāh and His blessings.)</p>
SALAH IS NOW OVER.		

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
		<p>RECOMMENDED: RECITE TAKBIR THREE TIMES AND SALAWAT THREE TIMES.</p> <p>THEN RECITE THE TASBIH AZ-ZAHRA ('a)</p>

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

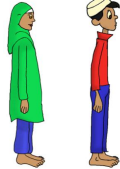

THREE RAK'AH SALAH

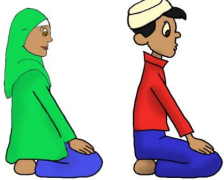

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
17	STAND UP FOR 3 RD RAK'AH	RECITE SAME AS BEFORE WHEN STANDING FOR 2 ND RAK'AH
18	QIYAM AND QIRA'AH	<p>RECITE TASBIHAT AL-'ARBA'A THREE TIMES</p> <p>سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ</p> <p>SUBHANALLĀHI WAL HAMDU LILAAHI WA LAA ILAHA ILALLĀHU WAL LAAHU AKBAR</p> <p>(Translation: Glory be Allāh; and praise be to Allāh; and there is no god except Allāh; and Allāh is the Greatest!)</p>
19	TAKBIR & RUKU UNTIL 2 ND SAJDAH (LIKE IN 1 ST RAK'AH)	 <p>The illustrations show a sequence of movements for a man (top row) and a woman (bottom row). The man starts with Takbir (hands raised), then Ruku (bending forward), then stands up for Takbir, then Ruku, then Sajdah (kneeling and prostrating), then sits up, and finally another Sajdah. The woman follows the same sequence with her hands raised in Takbir and Ruku.</p>

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
20	<p style="text-align: center;">TASHAHHUD</p> 	<p>Only if this is a 3 Rak'ah salāh.</p> <p>RECITE TASHAHHUD AS IN 2ND RAK'AH</p>
21	<p style="text-align: center;">SALĀM</p> 	<p>Only if this is a 3 Rak'ah salāh.</p> <p>RECITE SALĀM AS IN A 2 RAK'AH SALAH WHEN ENDING</p>

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

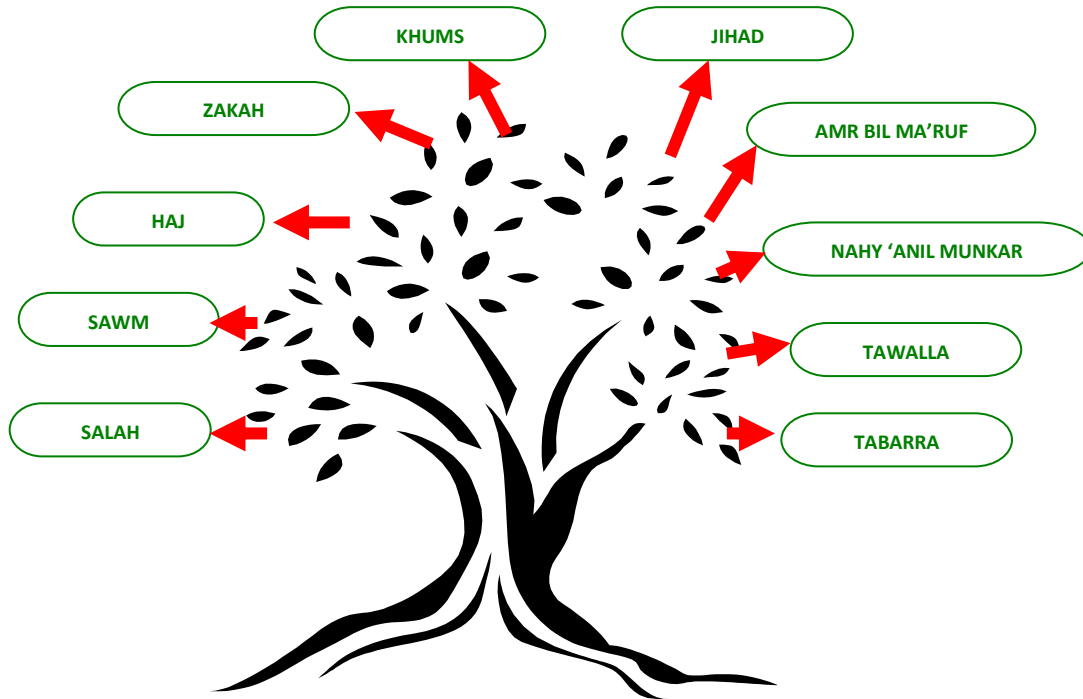
FOUR RAK'AH SALAH

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

STEP	ACTION	HOW TO PERFORM AND WHAT TO SAY
23	<p style="text-align: center;">TASHAHHUD</p> 	<p style="text-align: center;">SAME AS IN 2ND RAK'AH</p>
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 7

Review of Furu ad-Dín

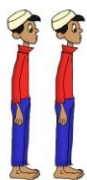


The 10 Furu ad-Dín

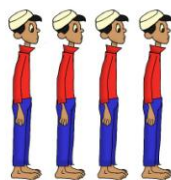
You already know the 10 furu ad-din. Now it is time to learn a little bit about each one of them:

Salāh

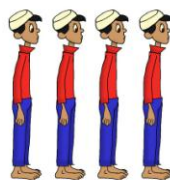
Salāh refers to the five daily prayers that is wājib on every bāligh Muslim. The five daily salāh are Salāt al-Fajr, Salāt adh-Dhuhr, Salāt al-‘Asr, Salāt al-Maghrib and Salāt al-‘Isha and together they make up 17 rak’ahs.



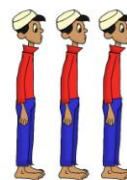
Fajr



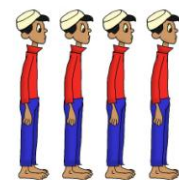
Dhuhr



‘Asr



Maghrib



‘Isha

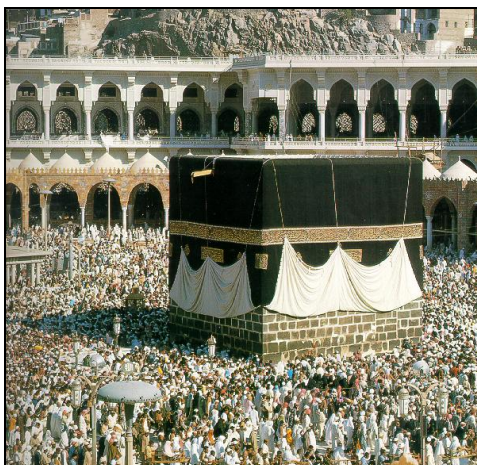
Sawm

Sawm means Fasting. In Furu ad-Din, it means fasting for the whole month of Ramadan that is wājib on every bāligh Muslim male or female.



Hajj

Hajj is an annual pilgrimage. Every year in the month of Dhul Hijjah, Muslims from all over the world go to Makkah for Hajj. It is wājib on every bāligh Muslim to go for Hajj at least once in their lifetime if they can afford the journey.



Zakāh

Zakāh is a wājib Islamic tax that must be paid by every bāligh Muslim who deals with certain specific items only, like gold and silver coins, grains and livestock. It is given to poor Shi'ah Muslims.



Khums

Khums is a wājib Islamic tax that must be paid by every bāligh Muslim on their surplus (extra) income at the end of the year.

Jihād

Jihād means it is wājib on every bāligh man to fight and defend Islam and even sacrifice his life if necessary to save Islām. Jihād can be in the form of speech, writing or physical war. It is only wājib in form of war when a ma'sum Imām or his representative orders it.



Amr bil Ma'rúf

Amr bil Ma'ruf means to tell others to do good. It is wājib on every bāligh Muslim to tell others to do what is wājib, when they see them not doing it, like telling people to pray salāh, to fast in Ramadan and to respect their parents and elders. But this must be done politely without embarrassing or insulting the person.

Nahi 'anil Munkar

Nahi 'anil Munkar means to forbid evil. It is wājib on every bāligh Muslim to tell others not to sin or do harām when they see them doing it. For example, when they see a Muslim drinking alcohol or bullying others, they should tell them not to do it and even try and stop them.

Tawalla

Tawalla means it is wājib on every bāligh Muslim to love, follow and imitate those who are pure and good i.e. the Ma'sumeen ('a). Tawalla is not just to love the good but also to act like them and to follow their actions and teachings.

Tabarra

Tabarra is the opposite of Tawalla. It means to keep away from the enemies of the Ma'sumeen ('a). Tabarra is not just to hate the enemies of Islam but also not to behave like them and not to follow their actions.

Hijab

The scarf that Muslim women wear to cover their hair is called hijāb but it is only one part of "hijāb". When a girl becomes bāligha (9 years old in the Islamic calendar), it is wajib 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 cover their hair when they are with other women only or with mahram men like their grandfather, father or brothers; but they still have to dress respectfully and modestly in front of them. Dressing modestly means not wearing clothes that are too thin, short or tight on the body.

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

Observing hijāb also means it is harām to have any physical contact with a *ghayr mahram* such as hugging or shaking hands. For example, our uncles and aunts who are related to us by blood are our mahram but the husbands and wives of our aunts and uncles that are not related to us by blood are not our mahram and we cannot shake hands with them or hug them even if they are much older to us and even if we call them 'uncle' and 'aunt'. Our cousins are also ghayr mahram to us and we cannot shake hands with them or hug them (for any reason including birthdays, 'Id, weddings, etc.)

Who Are Our Mahram and Ghayr Mahram?

A mahram is someone of the opposite gender who is already married to you or someone whom it is harām for you to ever marry.

A ghayr mahram is the opposite of the mahram. It means anyone of the opposite gender who is bāligh and whom you can get married to if they are or they become a Muslim.

For bāligh boys/men, mahram include:

- Mother
- Wife
- Sisters
- Mother’s sisters (maternal aunts)
- Father’s sisters (paternal aunt)
- Grandmother (both paternal and maternal)
- Mother-in-law
- Daughters
- Nieces
- Granddaughters

For bāligha girls, mahram include:

- Father
- Husband
- Brothers
- Mother’s brothers (maternal uncles)
- Father’s brothers (paternal uncles)
- Grandfather (both paternal and maternal)
- Father-in-law
- Sons
- Nephews
- Grandsons

For bāligh boys, ghayr mahram include:

- cousin sisters
- aunts who are not blood relatives but married to your uncles
- all other bāligha girls and women not related to you (classmates in school or madrasah, your sisters’ friends, etc.)

If you are a bāligh boy/man, even if a woman is not a Muslim or is married to someone else, she is still ghayr mahram to you. This is because if she becomes a Muslim or is divorced or widowed, it is still possible for you to marry her.

For bāligha girls, ghayr mahram include:

- cousin brothers
- uncles who are not blood relatives but married to your aunts
- all other bāligh boys and men not related to you (classmates in school or madrasah, your brothers' friends, etc.)

If you are a bāligha girl/woman, even if a man is not a Muslim or is married to someone else, he is still ghayr mahram to you. This is because if he becomes a Muslim or is divorced or widowed, it is still possible for you to marry him.