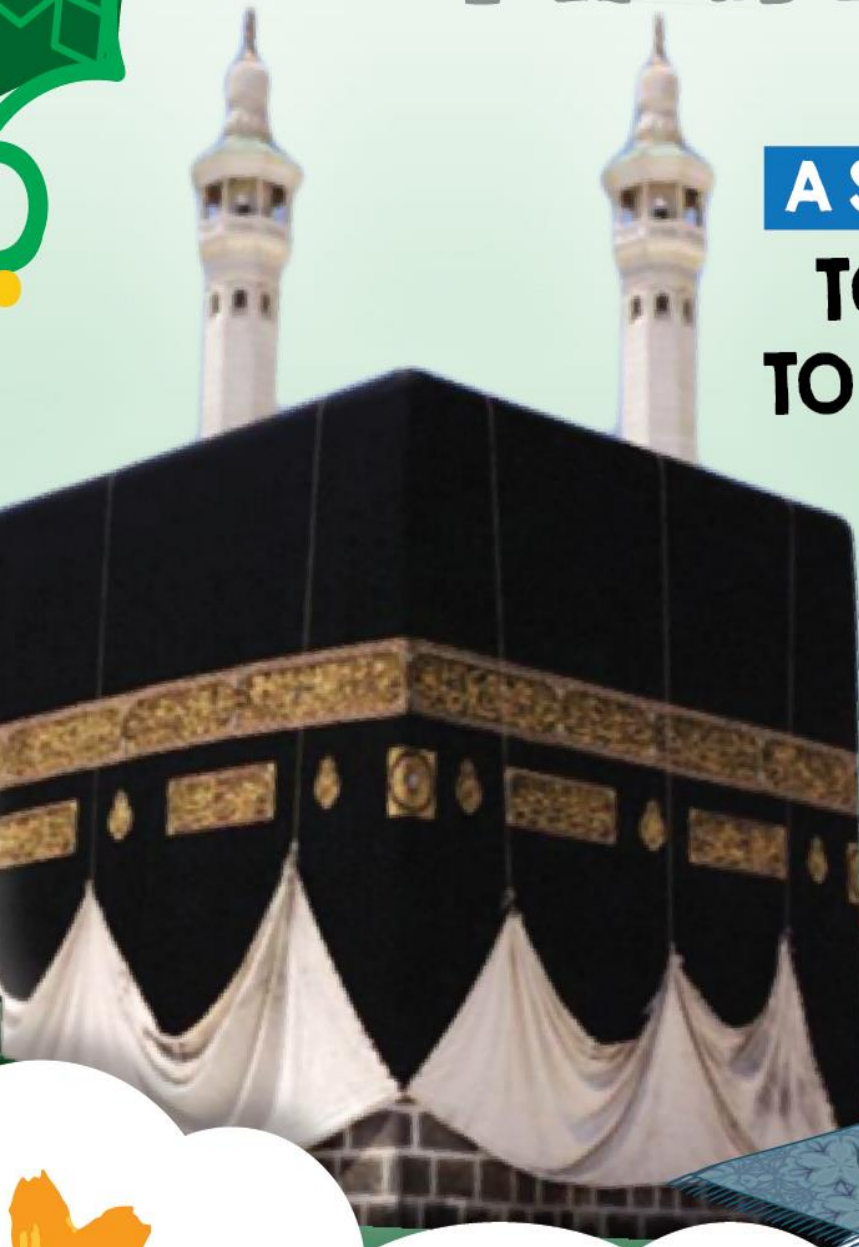


NAMAZ

**A STEP BY STEP GUIDE
TO LEARN HOW
TO RECITE NAMAZ**



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Wudhu

Allah (s.w.t.) says in the Holy Quran:

“O you who believe! When you stand up for ritual prayer (Salah), wash your face and your hands up to the elbows, and wipe a part of your head and your feet up to ankles.” (Surah Maida, Verse 6)

Hadith:

Prophet Mohammad (s.a.w.w.) said: “When the Muslim man performs the ablution, mistakes committed by his hearing, his sight, his hands and his feet leave him so that when he sits, his sins forgiven.”

Wudhu is a preparation for our meeting with Allah (s.w.t.). Salah is a beautiful way to communicate with Allah (s.w.t.)

By doing wudhu we get ready for the special meeting, as wudhu helps us to be clean physically by water and spiritually by reciting duas and remembering Allah (s.w.t.).

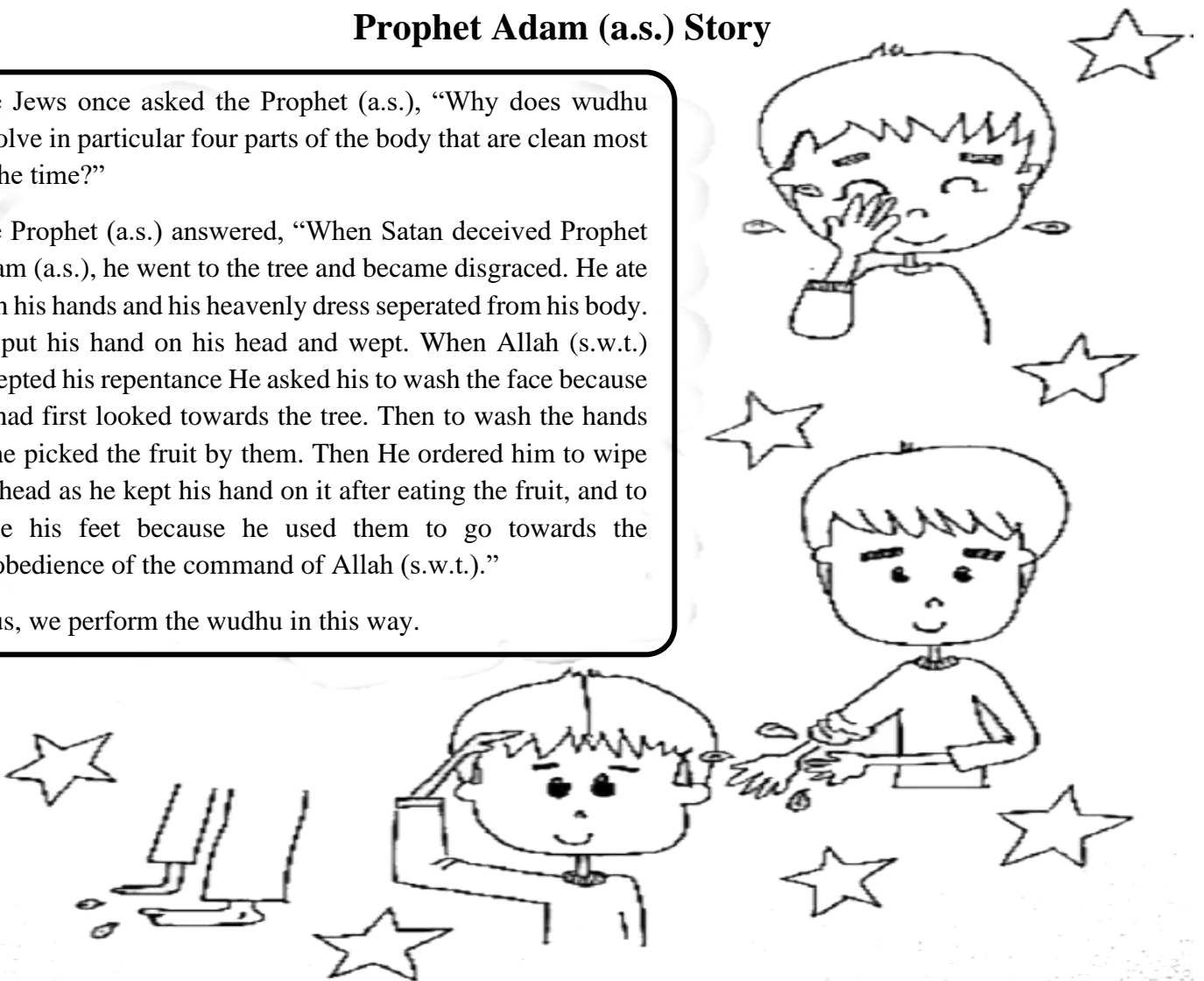
We do wudhu on selected parts of the body. Do you know why these parts were selected?

Prophet Adam (a.s.) Story

The Jews once asked the Prophet (a.s.), “Why does wudhu involve in particular four parts of the body that are clean most of the time?”

The Prophet (a.s.) answered, “When Satan deceived Prophet Adam (a.s.), he went to the tree and became disgraced. He ate with his hands and his heavenly dress separated from his body. He put his hand on his head and wept. When Allah (s.w.t.) accepted his repentance He asked him to wash the face because he had first looked towards the tree. Then to wash the hands as he picked the fruit by them. Then He ordered him to wipe his head as he kept his hand on it after eating the fruit, and to wipe his feet because he used them to go towards the disobedience of the command of Allah (s.w.t.).”

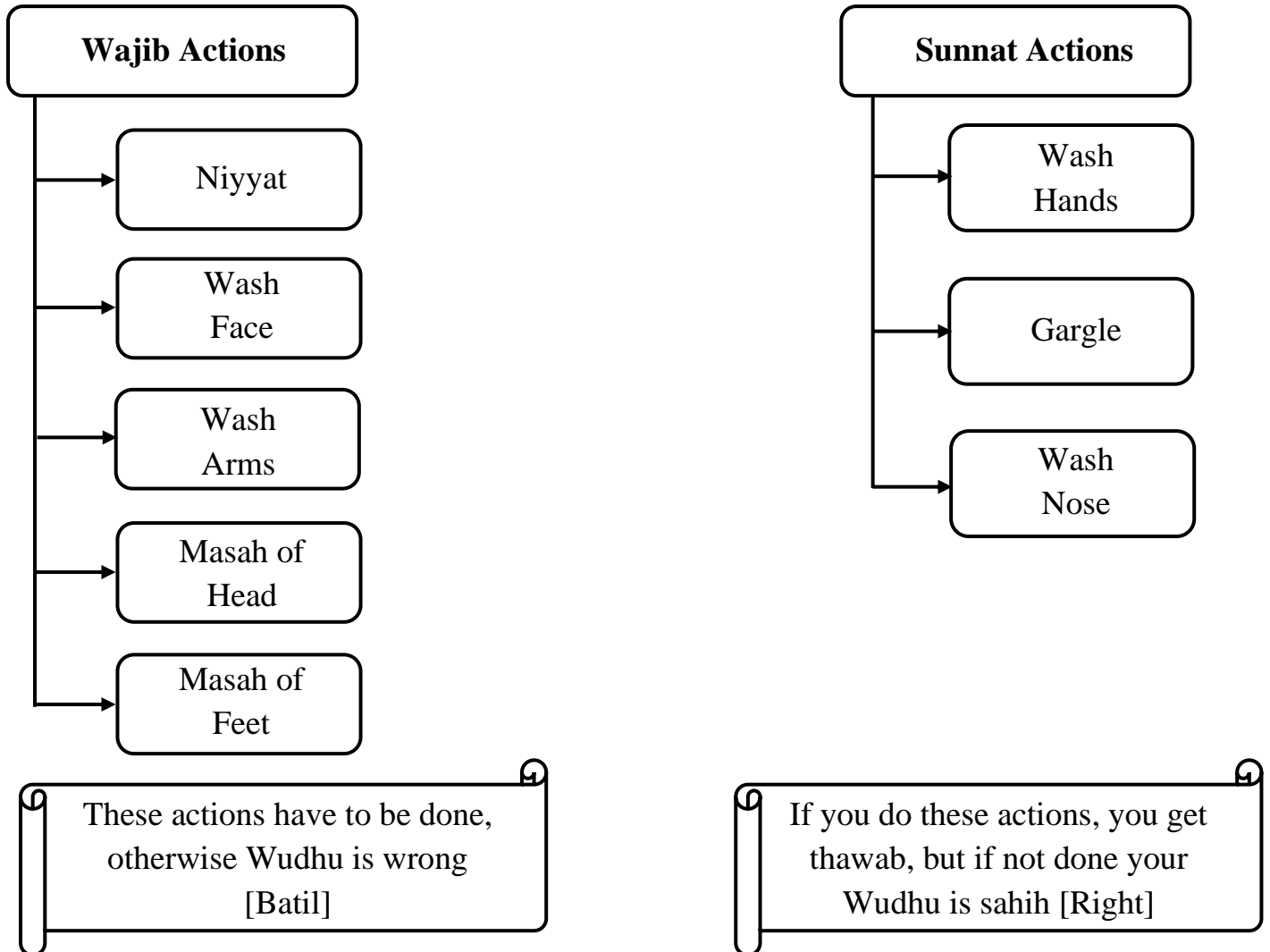
Thus, we perform the wudhu in this way.



How to Perform Wudhu




Wajib and Sunnat Actions

Wudhu is divided into



Method of Wudhu

Ablution should be performed according to the following order:

1. First of all, intention should be made that I (he or she) am performing ablution to gain nearness to God.
2. 
Then hands should be washed upto wrist twice.
3. 
Then gargling should be done thrice.
4. 
Then water should be poured in the nose thrice.

5.



Then face should be washed lengthwise from the place where hairs grow upto the end of chin and breadth wise approximately from one ear upto another ear.

6.



Then right hand should be washed from elbow upto the ends of fingers.

7.



Then left hand should be washed from elbow upto the end of fingers.

8.



Then Masah of the head should be done which means the fingers of the right hand should be kept on the upper part of the head and stretched a little foot.

9.



Then Masah of the right should be done with right hand which means that hand should be stretched from fingers of the first upto joint.

10.



Similarly, Masah of the left foot should be done with the left hand.

Step by Step Explanation of How to Perform Wudhu

While performing wudhu, it is mustahab to recite dua's during each action.

1. Niyyah - Wajib Action

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



I am doing wudhu for the pleasure of Allah, Qurbatan ilallah.

2. Washing your hands - Sunnah Action



Wash your hands two times.

3. Gargling - Sunnah Action



Oh Allah! Please help me speak the truth.

Gargle i.e. wash your mouth three times.

4. Washing your nose - Sunnah Action



Oh Allah! Please help me to smell the fragrance of paradise.

Wash your nose i.e. take water into the nostrils three times.

5. Washing your face - Wajib Action



Oh Allah! Let my face shine on the day of Judgement.

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

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

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

Washing of the face once is Wajib, it is Mustahab to wash your face twice, but wudhu becomes batil if washed more than two times.

6. Washing your arms - Wajib Action



Oh Allah! Please give my a'amal in my right

Oh Allah! Please do not give my a'amal in my left hand.



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

Boys: The water is poured above the back part of the elbow.

Girls: The water is poured above the front part of the elbow.

Washing of the arms once is Wajib, it is Mustahab to wash your arms twice, but wudhu becomes batil if washed more than two times.

7. Masah of the head

- Wajib Action



Oh Allah! Please decrease the heat of the sun on the day of judgement.

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

The water of the face and head should not join.

This is done once only.

8. Masah of the feet

- Wajib Action



Oh Allah! Please help me pass pool-e-sirat with ease.

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

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

This is done once to each foot.

Worksheet

Q1. Find the following words.

niyyat	face	arms	feet	head
--------	------	------	------	------

Z	P	W	E	Q	Q	K	D	P	L
R	W	C	J	T	A	J	A	Q	R
J	A	I	V	F	S	W	E	B	H
F	G	X	D	W	I	J	S	H	S
B	W	U	V	J	E	I	W	M	N
J	R	K	S	B	D	U	Q	F	C
S	F	E	E	T	Z	D	Y	M	H
X	M	R	T	A	Y	Y	I	N	I
T	V	R	J	F	S	M	W	T	E
W	R	U	A	X	L	X	G	C	L

Q2. Choose the correct answer:

1. _____ is a preparation for our meeting with Allah.
 - a. Zakat
 - b. Khums
 - c. Wudhu
2. Salah is a beautiful way to communicate with _____.
 - a. Angels
 - b. Parents
 - c. Allah
3. Wudhu helps us to be clean physically by _____ and spiritually by reciting duas and remembering _____.
 - a. Sand, Allah
 - b. Water, Allah
 - c. Water, Death
4. While performing wudhu it is _____ to recite duas during each action.
 - a. Wajib
 - b. Makruh
 - c. Mustahab
5. The washing of arms in wudhu is from the elbow to the _____.
 - a. Fingers
 - b. Fingertips
 - c. Thumb

6. Wiping in Wudhu is done by the wet _____ fingers of the right hand from the middle of the head up to the edge of the hair without touching the _____.
- a. Four, Hair b. Three, Forehead c. Three, Hair
7. The water of the _____ and _____ should not join while doing wiping in Wudhu.
- a. Face and head b. Face and hair c. Hair and head
8. Masah of the feet is done by wiping the wet fingers of the hands over the _____ part of the foot from the tip of the toes to the _____.
- a. Lower, knees b. Upper, Knees c. Upper, Ankle
9. In wudhu the whole length of the face is washed by washing it from the beginning of the forehead till the _____.
- a. Chin b. Neck c. Ears
10. In Wudhu the whole width of the face is done by stretching the hand, out from the _____ to the middle finger.
- a. Thumb b. Toes c. Little finger

Q3. Name the following Sunnat actions of Wudhu. Colour them in and write how many times each one has to be done.



Name: _____

Times: _____

Name: _____

Times: _____



Name: _____

Times: _____

Q4. Read the story of Prophet Adam from your lesson and answer: Why the following four parts of the body are washed in Wudhu?

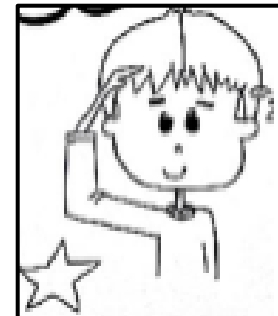
Washing the Face



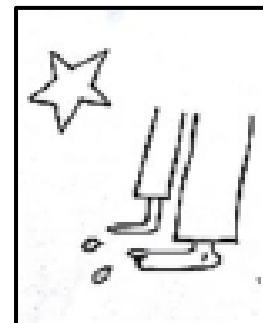
Washing the Hands



Wiping of the Head



Wiping of the Feet



Wudhu before bedtime

The steps to cleaning our soul

Did you sleep in wudhu last night? A person who sleeps with wudhu is like a person worshipping Allah all night. Try and do wudhu every night before bedtime. For this week, ask your mum or dad to watch you doing wudhu and then ask them to sign the chart below.

1. Niyyat



2. Wash your hands



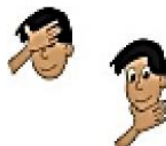
3. Wash your mouth 3 times



4. Rinse your nose 3 times



5. Wash your face



6. Wash your right arm



9. Wipe your feet



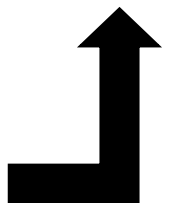
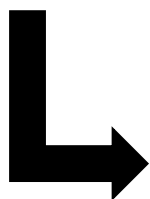
8. Masah of the Head



7. Wash your left arm



Day	Parent's Signature
Sunday	
Monday	
Tuesday	
Wednesday	
Thursday	
Friday	
Saturday	

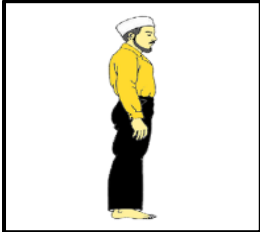


Ritual Purity

Wudhu is a special way of washing that makes us spiritually clean. Wudhu is made up of washing the face and arms and wiping the front of the head and upper part of the two feet.

Wudhu is Wajib [required] for:

Salaah



Tawaf-e-Wajib



Writings of:



The
Infallibles



Allah & The
Holy Quran

Wudhu is Sunnat [recommended] for:

Salaat Mayyit



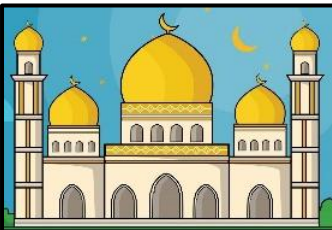
Visiting Graveyard



Going to Sleep



Entering Mosque



Muqaddamat of Wudhu

Muqaddamat means pre-conditions. There are eleven conditions which you need to ensure before starting Wudhu.

Water should be pure:

- It means that water should not be mixed with anything else like salt or sand in that quantity which will not remain in its pure condition and now people say its not a pure water.
- Water should not be extracted from a fruit like coconut water or fresh juice.



Water should be Tahir:

- It means that water should be free of all Najaasat.

- A running water is considered Tahir unless it develops color, odor, or taste of Najaasat.
- Kurr water which is approximately 384 litres is considered Tahir unless it develops color, odor or taste of Najaasat.

Water should not be usurped:

- You should either own water or you should have permission from the owner.
- If a water fountain says “Drinking water only” then you should not use it for Wudhu.



Parts of body for Wudhu should be tahir:

- Parts of body which are washed or wiped in Wudhu should be made ritually clean.
- It is enough to make them clean while performing the acts of Wudhu.

Intention of attaining proximity to Allah:

- Wudhu must be done with the Niyyat of Qurbatan il Allah.
- If you are doing it with some other intention like teaching someone then it will not be sufficient for Salaat.

Do it yourself:

Washing and wiping of body parts must be done himself / herself.

Sufficient time to do Wudhu:

- You should have enough time to perform Wudhu and then perform Salaat.
- This includes time to find water if not available nearby.
- If sufficient time is not available, then you should perform Tayammum (dry ablution).



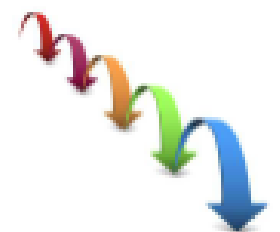
Perform in sequence:

All steps of Wudhu must be performed in sequence as taught by Shariah.



Perform with close succession:

- All steps of Wudhu must be performed one after the other in close succession.
- If you wait for a moment or do something else in between these steps, then Wudhu is not correct.



Using water must not be harmful:

- If someone is suffering from a disease where water can be harmful or water is too hot or too cold and can make irreparable damage to your health or not enough water will be left for drinking. Then you should perform Tayammum (dry ablution)



No obstruction on body:

- Wudhu cannot be performed on clothes or shoes.
- You must remove any other obstruction such as glue or cosmetics.
- If wound dressing cannot be removed, then there are additional instructions which must be learnt.



Worksheet

Draw a circle round those things that you have to do Wudhu for AND A square around those things it is good to do Wudhu for.



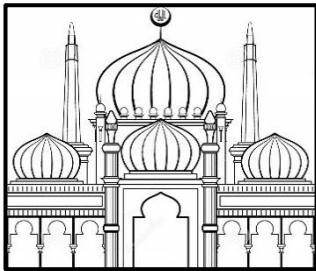
Before reciting Qur'an



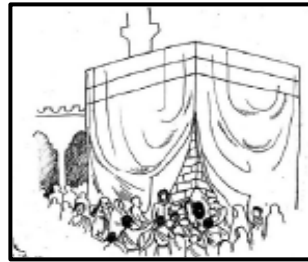
Before going to sleep



Before offering Salaat



Before going to Mosque



Before Tawaf of Kaa'ba



When you become angry

Worksheet

Q. Choose the correct answers:

- The sunnah actions of wudhu are:
 - Washing the face and arms 2 times
 - Taking water into the nostrils 3 times
 - Gangling 3 times
 - All of them
- The wajib actions of wudhu are:
 - Niyyat
 - Masah of the head and feet
 - Washing of the face and arms
 - All of them
- Some conditions of wudhu are:
 - The water for wudhu must be tahir
 - The order does not matter
 - Niyyat must be of "Qurbatan illallah"
 - Both a and c

4. The water with which you perform wudhu should be Tahir, Mutlaq and Mubah? Please explain the meaning of the above three words below:

Tahir: _____

Mutlaq: _____

Mubah: _____

5. It is permissible to do wudhu if you are wearing nail polish?

Extracurricular Activity:

Create a wudhu book. Design a cover page with the title “My wudhu book” (you may use construction paper if you like).

On the inside create a page on when wudhu is required; a page on the conditions of wudhu; a page on the sunnah actions; and a page on the wajib actions.

To further enhance your book, you may also include a page on when wudhu is sunnah. Enjoy!

Problems of Wudhu

Problem 1:

Doing ablution is obligatory on some occasions e.g. for obligatory prayers except Namaz-e-Mayyat, for the forgotten prostration or Tashhud, when Nazr for ablution has been done.

Problem 2:

Doing ablution is Mustahab on some occasions e.g. for Namaz-e-Mayyat, before sleeping, for recitation of Quran-e-Majeed, for entering the mosque or mansoleum of Imam (a.s.)

Problem 3:

At the time of performing ablution, it is necessary that the respective organs must be pure.

Problem 4:

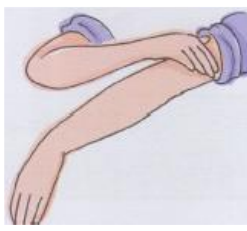
Mustahab things must be avoided if the time for prayers is less.

Problem 5:

It is necessary that face and hands should be washed from upside toward downwards.

Problem 6:

At the time of doing ablution there should not be anything on the concerned organs which stops water from reaching it e.g. nail polish etc.



Jabirah Wudhu

Jabirah is the thing with which a wound or a break in a bone is bandaged. If you cannot wash or wipe that part of the body which is covered, then there are few rules to be followed while performing Wudhu. This type of Wudhu is called Jabirah Wudhu.

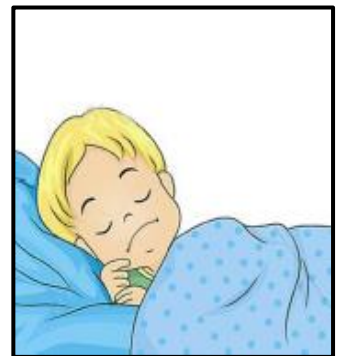
The following are some common situations and the steps you should take in each of them. For details, please refer to the book of laws of your Mujtahid.

1. If wound is uncovered and water is not harmful:
 - Perform normal Wudhu.
2. If wound is covered and uncovering, it is not harmful:
 - Uncover it and perform normal Wudhu.
3. If wound is covered on face or arms, and it is harmful to uncover or wash:
 - Wash around the wound carefully.
 - An obligatory precaution is to wipe over the wound cover.
4. If wound on face or arms is uncovered and water is harmful:
 - Wash around the wound.
 - Wipe on the wound if not harmful.
 - Put a pure cloth on the wound and wipe it too.
5. If wound on head or feet is uncovered and it is impossible to wipe any area:
 - Perform Tayammum.
 - Recommended precaution to also perform Wudhu as much as possible and
 - Put a pure cloth on the wound and wipe it too

Mubtelat-e-Wudhu

Mubtelate Wudhu refers to the things due to which Wudhu (ablutions) are broken. They are:

1. By Urination.
2. By Defecation.
3. By emission of gas from the place of defecation.
4. Such a sleep due to which the eyes and ears both are not working however, if eyes are close but can hear through ears wudhu is not batil.
5. Any condition in which a person's intelligence doesn't work, like fainting, becoming mad or intoxicated, etc.
6. Istehaza.
7. Ghusl-e-Janabat or any recommended precaution due to which Ghusl becomes Wajib.



Method of Ritual Bathing

There are some obligatory ghusls like the ghusl for touching a corpse (mass al-mayyit) and recommended ghusls like Friday ghusls. For performing both ghusls, there is one method which is described below:

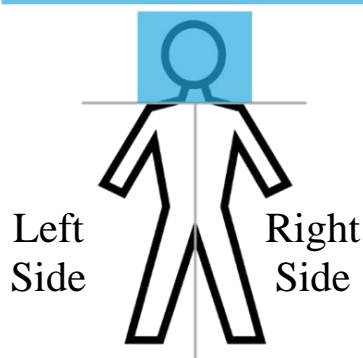
1

One must do intention which means it should be in his heart that he is performing ghusl for the sake of Allah (s.w.t.).

Intention

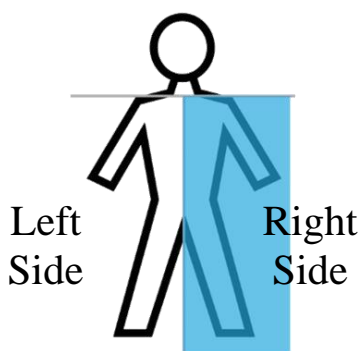
2

First wash the entire head and neck.



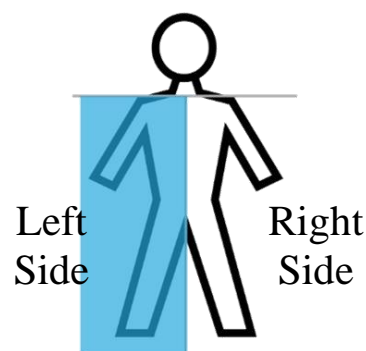
3

Wash the whole right side of the body till the top of toes.



4

Wash the left side of the body till the top of toes.



Laws of Ghusl

Law 1: During the ghusl, one should wash the parts of body thoroughly without leaving any space.

Law 2: In order for him to be certain that he has washed entire parts, when he washes one part, he must wash an area of the other part as well.

Law 3: It is unimportant to wash the parts of body from top to bottom instead they can be washed from the bottom to top. (The direction of pouring the water for ghusl)

Law 4: There should not be anything applied on any part of the body which can act as a barrier for the water to reach. For example, nail color, glitter, etc.

Tayammum

Things on which Tayammum is allowed.

1. Tayammum can be done on earth, sand, a lump of clay, or stone.
2. Tayammum can also be done on gypsum or limestone. Similarly, tayammum is allowed on the dust that gathers on the dress or the carpets, etc., provided that its quantity is such that it can be termed as soft earth.
3. If a person cannot find earth, sand, a lump of clay, or stone, he should perform tayammum on mud, and if even that is not available, then on dust particles which settle on the carpets or the dresses, though it may not be in a quantity which could be considered as soft earth. And if none of these things is available, he should, based on recommended precautions, pray without tayammum, but it will be obligatory for him to repeat the prayers later as Qadha.
4. If a person can gather some earth by shaking the carpet etc. then doing tayammum with dust particles will not be correct.
5. Tayammum cannot perform on Minerals. E.g., Aqeeq.
6. All the above items should be Tahir, should not be Ghasbi or done on a place that is not ghasbi.

How to perform tayammum



Step 1: Strike the palms of both hands simultaneously on earth, sand, or stone (in order of preference) which is dry and clean. (Figure 1)



Step 2: Pull both palms together from the beginning of the forehead where the hair grows down to the bridge of the nose. Both sides of the forehead joining the ears and over the eyebrows should be included. (Figure 2 & 3)



Step 3: Then pull the left palm on the whole back of the right hand from the wrist bone to the fingertips. (Figure 4)



Step 4: Then pull the right palm on the whole back of the left hand.

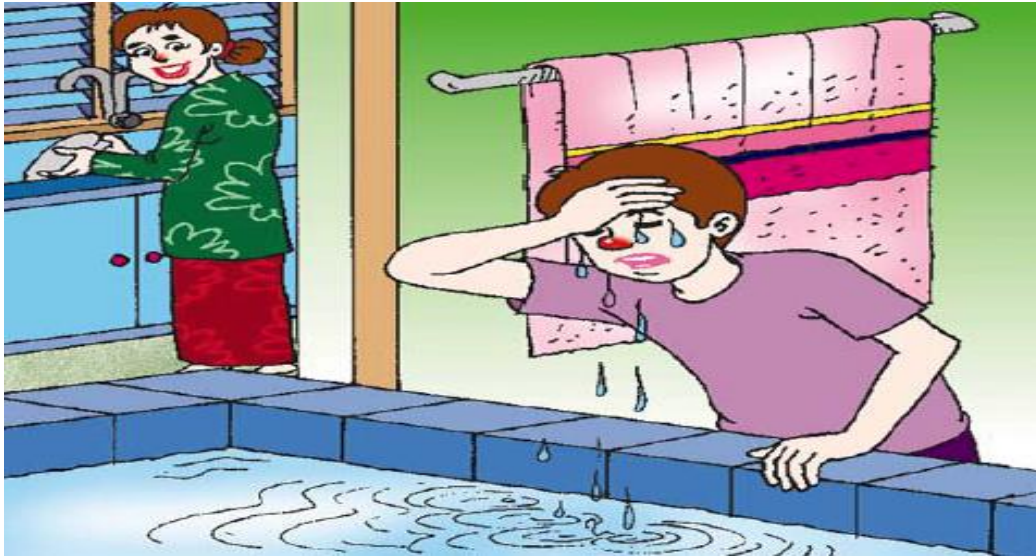
Step 5: Strike the palms together upon a valid surface a second time as in Step 1.

Step 6: Repeat Step 3.

Step 7: Repeat Step 4.

When to do Tayammum?

Tayammum is a substitute for wudhu or ghusl. In today's lesson, you will learn about the circumstances when you can do tayammum. Tayammum can be done in the following seven situations:



1. When you cannot get enough water for wudhu or ghusl:

If there is enough time for performing salaah, then you should wait, and pray after you find water. If you do not find water and the time of salaah is running out, then you must pray with tayammum. If you know that water is not available, then it is not wajib to search for it.

But if there is a possibility of finding water, then it is wajib to search for it. How much should one search in such a situation?

If you are in a plain and clear land, then you should search for a distance of 400 steps in two directions.

If you are in a hilly area or a forest, then you should search for 200 steps in all four directions.

2. When water is available, but difficult to reach:

It does not make any difference whether this difficulty is physical or otherwise. Therefore, if reaching for water involves danger of life, reputation, or property, then one should do tayammum. For example, if you are so old that it is difficult for you to go to the water, or if you are so sick that it is difficult for you to go to the water, or if you would be in danger of wild animals or thieves while going for water, or if the owner of water is selling the water to you for an extremely high price — in all such cases, you should do tayammum.



3. When use of water is harmful to one's health or life:

If you fear that using water might make you sick or harm your health, then you should do tayammum. However, if using warm water is harmless, then tayammum is not allowed.

4. When water is available, but one is afraid that by using that water one will be involved in hardship because of thirst:

If you fear that you, or your companions, or your pets are in danger of thirst, then in such a case, you should do tayammum instead of wudhu or ghusl.

5. When the time of salaah is so short that if one starts doing wudhu or ghusl, their salaah will become qadha whereas by doing tayammum they will be able to say their salaah in time:

In such a case, one should always do tayammum. Remember that praying on time is very important.

6. When water is not enough to do wudhu or ghusl as well as purify the najis body or cloth:

When the body or the only available clothes you have are najis and you find that if you use the water for wudhu or ghusl, there will be no water to purify your body or clothes, then in such cases, you should first purify your body or clothes with the available water, and then do tayammum instead of wudhu or ghusl.

7. When use of water depends on haraam acts:

If using water involves anything haraam, then one should do tayammum. For example, using water without the owner's permission would make it haraam to use, so you should do tayammum.

Worksheet

Q. Short Answer Questions:

1. If Hussein is in a flat and plain desert and he does not have any water to perform wudhu with and he does not know whether or not he can find any water, and if there is still enough time for performing salaah, then what should he do?

2. If Jaffer lives in the jungle, and he does not have any water to perform wudhu with, and he knows that there is a river in the middle of the jungle but there are also lots of wild animals in the jungle, then what should Jaffer do? Why?

3. If Ismat is sick and knows that using water will make her sicker but using warm water will not affect her, then what should she do if she wants to pray salaah?

4. If Mohammed, Rameez, and Ali, are in the middle of the desert, and there doesn't seem to be any water around for them to drink from except some water left in Ali's water-bottle, should he use the water to perform wudhu or should he keep it just in case they get very thirsty?

5. Suppose there is ten minutes left before the time for Fajr salaah gets qadha, and suppose it takes Maryam 5 minutes to pray the two raka'at salaah of Fajr. If it takes Maryam 2 minutes to do wudhu and only 1 minute to do tayammum, what should she do?

6. Suppose Haider goes on a camping trip where his shirt somehow gets najis. Suppose he only has one shirt and only enough water to make the shirt tahir. Should he use the water to make the shirt tahir or should he use the water to perform wudhu?

7. If there is enough time for Batul to do wudhu and although she doesn't have any water on her, she finds a tap in someone's backyard, then should she use the tap to do wudhu even though she hasn't asked the owner's permission?

Q. Fill in the blanks:

1. If searching for water to do wudhu or ghusl involves danger of _____, _____, or _____, then one should do tayammum.
2. If there is a possibility of finding water, then it is _____ to search for it.
3. If you are in a _____ and _____ land, then you should search for a distance of 400 steps in two directions. If you are in a _____ area or a _____, then you should search for 200 steps in all four directions.

The Conditions of Tayammum

Tayammum is the substitute for wudhu or ghusl when a person finds himself in one of the seven situations discussed in the last lesson. There are, however, five conditions which must be fulfilled in order to make the tayammum correct.

1. Niyyat (intention):

If a person has to do only one tayammum, then it is not necessary for that person to specify whether the tayammum is a substitute for wudhu or ghusl. But if a person has to do more than one tayammum, then that person has to specify in the niyyat for each tayammum whether it is a substitute for wudhu or for ghusl.

For example, suppose two people are in a desert where there is no water, and the time for prayers is coming to an end.

- If one person just has to do tayammum as a substitute for wudhu, then he would make his niyyat without specifying what he is doing his tayammum for. In other words, he does not have to say that he is doing tayammum as a substitute for wudhu.
- Now suppose the other person has to do tayammum as a substitute for ghusl mass mayyit as well as a tayammum for wudhu. In this case, in his first tayammum, he would specify in his niyyat that he is doing it as a substitute for ghusl mass mayyit and in his second tayammum; he would specify that he is doing it for wudhu.

2. Tartib (order):

All the acts of tayammum must be done in the correct order: first striking the palms on the earth; then wiping the forehead, the right hand, and the left hand; and then striking the palms again and wiping the hands again.

- For example, suppose a person creates his own way of doing tayammum such that he strikes his palms on the earth, and then wipes his hands, and then his forehead. In this case, his tayammum will be void.

3. Muwalat (continuity):

The acts of tayammum must follow one another right away. There should not be a very long gap between one part and the next.

- For example, suppose a person is doing tayammum and before he is finished, he is interrupted by another person for quite a long time. In this case, the person cannot continue with his tayammum; he has to start all over again.

4. Taharat:

The parts of body on which tayammum is done must be free from any najis element (e.g., blood) and must also be exposed there should be no cover on them.

- For example, suppose a man has some blood on his forehead. Since blood is najis and since tayammum is done on the forehead, then if the person does tayammum, his tayammum will be void.
- For example, suppose a man has a ring on his finger, or a woman has nail polish on her nail. Since tayammum is done on the hands, then if that man or woman does tayammum without removing the ring or nail polish, then their tayammum will be void.

5. Performing it yourself or with a helper:

Under normal circumstances, it is necessary to do tayammum by yourself. But in case of a disability, someone else may help. In this case, the helper should take your hands and strike them on the earth and do the tayammum. If this is not possible, then the helper should strike his own hands on the earth and then wipe your forehead and both hands.

Worksheet

Q. Short Answer Questions:

1. Suppose Mohammed was in the desert where he saw a dead man. Accidentally Mohammed touched the man which meant that he had to do ghusl mass mayyit. Now suppose Mohammed did not have any water on him and the time for namaz was ending. Mohammed decides to do tayammum. How many tayammums does Mohammed have to do and what should he say in his niyyat for each tayammum?

2. Suppose Haseena did tayammum in such a way that after her niyyat, she struck her palms on the earth, then wiped her forehead, her right hand, and then her left hand, and then struck her palms on the earth again and wiped her hands again. In this case, is Haseena's tayammum valid?

3. What should be done for a person who cannot do tayammum by himself?

4. Explain what is meant by tartib in tayammum.

5. Explain what is meant by muwalat in tayammum.

6. Write down the steps of doing tayammum below.

Q. Choose the correct answer:

7. Suppose Ismat does tayammum with ear-rings on. Is her tayammum valid?

- a. Yes
- b. No
- c. Only if she makes sure she rubs her hands on her ears also
- d. None of the above

8. Suppose Sylvia was doing tayammum and before she had finished, Batul interrupted her. They talked about school for around 10 minutes. In this case, can Sylvia continue her tayammum, or does she have to start all over again?

- a. Sylvia can continue her tayammum
- b. She has to start all over again
- c. She has to do wudhu now
- d. None of the above

9. We are allowed to do tayammum on the Sand

- a. True
- b. False

10. Here are some things on which tayammum is allowed:

- a. Earth, sand, stone, dust that has settled
- b. Marble, plastic, diamonds, gold
- c. Snow, ice, wet earth, melted ice
- d. Both a and c
- e. Both b and c

Adhaan and Iqamah

Recommendation for Adhaan and Iqamah:

1. Adhaan and iqamah are mustahab (recommended) for the five daily prayers, whether you are saying that daily prayer as ada or as qadha, at home or while traveling, in health or in sickness, alone or in a jama'ah.



2. It becomes more recommended to say adhaan and iqamah when you are doing your salaah as ada and especially for the Maghrib and Isha prayers.

3. From the two, iqamah is more recommended.

- It is Sunnah that if a person hears Adhaan or Iqamah recited by someone else; he himself should also utter, in a low voice, the part he happens to hear.
- It is Sunnah that while pronouncing Adhaan a person is recommended to stand with his face towards Qiblah and mustahab to perform Wudhu. He is recommended to place his hands on his ears and raise his voice. It is mustahab to leave a short gap between the sentences and recommended to do not talk with anyone during the recital of Adhaan.

Cases where Adhaan and Iqamah are not needed:

1. For a person who hears another person saying the Adhaan and Iqamah.
2. For the person who joins jama'ah prayer while Adhaan and Iqamah has already been said.

Conditions for Adhaan and Iqamah:

1. Niyat: The intention in your mind that you are saying the adhaan or iqamah for the sake of Allah.
2. Tartib: The order should be followed; adhaan should be said before iqamah and the phrases of adhaan and iqamah should be done in the correct order as well.
3. Muwalat: There should be continuity between the adhaan and iqamah and between their phrases.
4. The adhaan and iqamah should be said in Arabic.
5. The adhaan and iqamah should be said after the time of salaah has started.

Adhaan and Iqamah with Translation

Adhaan	Arabic	Translation
Allahu Akbar (4 times)	اللَّهُ أَكْبَرُ	“Allah is the greatest”
Ash hadu an la ilaha illal lah (2 times)	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	“I bear witness that there is no god but Allah”
Ash hadu anna Muhammadan Rasu lul lah (2 times)	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	“I bear witness that Muhammad is the messenger of Allah”
Ash hadu anna Aliyyun Waliyyullah (2 times)	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ	“I bear witness that Ali is the beloved of Allah” [Not a part of Adhaan or Iqamah but recited to complete the kalima]
Hayya alas Salah (2 times)	حَيَّ عَلَى الصَّلَاةِ	“Rush to prayers”
Hayya alal Falah (2 times)	حَيَّ عَلَى الْفَلَاحِ	“Rush to success”
Hayya ala Khayril Amal (2 times)	حَيَّ عَلَى خَيْرِ الْعَمَلِ	“Rush to the best act (prayer)”
Allahu Akbar (2 times)	اللَّهُ أَكْبَرُ	“Allah is the greatest”
La ilaha illal lah (2 times)	لَا إِلَهَ إِلَّا اللَّهُ	“There is no God but Allah”

Aqamah	Arabic	Translation
Allahu Akbar (2 times)	اللَّهُ أَكْبَرُ	“Allah is the greatest”
Ash hadu an la ilaha illal lah (2 times)	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	“I bear witness that there is no god but Allah”
Ash hadu anna Muhammadan Rasu lul lah (2 times)	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	“I bear witness that Muhammad is the messenger of Allah”
Ash hadu anna Aliyyun Waliyyullah (2 times)	أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ	“I bear witness that Ali is the beloved of Allah” [Not a part of Adhaan or Iqamah but recited to complete the kalima]
Hayya alas Salah (2 times)	حَيَّ عَلَى الصَّلَاةِ	“Rush to prayers”
Hayya alal Falah (2 times)	حَيَّ عَلَى الْفَلَاحِ	“Rush to success”
Hayya ala Khayril Amal (2 times)	حَيَّ عَلَى خَيْرِ الْعَمَلِ	“Rush to the best act (prayer)”
Qadqa matis Salah (2 times)	قَدْ قَامَتِ الصَّلَاةُ	“The prayer has begun”
Allahu Akbar (2 times)	اللَّهُ أَكْبَرُ	“Allah is the greatest”
La ilaha illal lah (1 time)	لَا إِلَهَ إِلَّا اللَّهُ	“There is no God but Allah”

Worksheet

1. Sana is reading qadha salaah, is it still recommended for her to recite adhaan and iqamah?

2. Give one case where adhaan and iqamah is not needed.

3. Explain three conditions for reciting adhaan and iqamah.

4. What phrase do we recite in adhaan and iqamah which is not actually a part of adhaan and iqamah?

5. What does Ash hadu an la ilaha illal lah mean?

6. Zain has his friends over for a cricket game. He has formed a cricket club consisting of all the 5th graders who like cricket in his community center. It is salaah time and being good Muslim boys, they decide to do salaah. Zain's friends ask him to do the Adhan and Iqamah so that they can all pray together as a congregation. Zain reads the Adhan and at the end says "Qadqa matis Saalah" 2 times. Is his Adhan correct?

7. What does Tartib mean?

8. Adhan and Iqamah are Mustahab?
a. True b. False
9. It is alright to read Adhan before Iqamah and to read Iqamah before Adhan so long as both of them are recited before salaah.
a. True b. False
10. "La illaha illal lah" is recited once at the end of Iqamah.
a. True b. False

Salah

Allah says in the Holy Quran:

Establish regular prayers - at the sun's decline till the darkness of the night, and the Morning Prayer and reading: for the prayer and reading in the morning carry their testimony. Sura Israa, Verse 78

Hadith:

Imam Ali (AS) said: "When a man stands to pray, Iblis (shaitan) approaches and looks at him jealously because of the mercy of Allah that he can see covering him."

Salah is a beautiful way to connect to Allah. In our Qirat (recitations of surahs from Quran) Allah talks to us while in zikr (of ruku and sujood) and duas we talk to him.

Salah will be the first thing we will be asked about by Allah and Allah loves those who pray salah and gives huge reward to those who pray.

When we are praying salah we keep our bodies in four states or positions.

Allah included these positions in Salah so that we get the reward of all the creation of Allah who worship Him.

When we stand in salah we get rewards of the tasbeeh of the creation of Allah which are always standing like mountains and trees.

In Ruku we get the reward of tasbeeh of the animals who have their four legs on the ground.

In Sajda we get the reward of the insects who crawl, and their heads and bodies are on the ground.

When we sit in Salah, we get the reward of the small plants whose top part is near the ground.

Let us learn how to talk to Allah and pray salah and gain lots of reward.

Actions of Salaat

Boys:



Takbiratul



Qiyam



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos

Ihram



Qiyam



Qunoot



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos

Girls:



Takbiratul



Qiyam



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos

Ihram



Qiyam



Qunoot



Ruku



Qiyam



Sajdah



Juloos



Sajdah



Juloos

Worksheet

Q. Number the following in the correct sequence to make 1 Rak'ah.



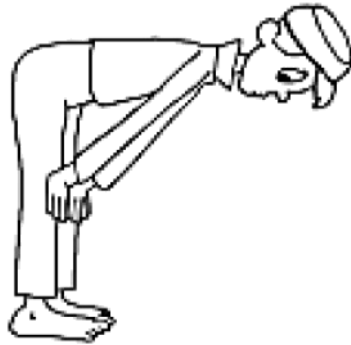
Qiyam _____



Julus _____



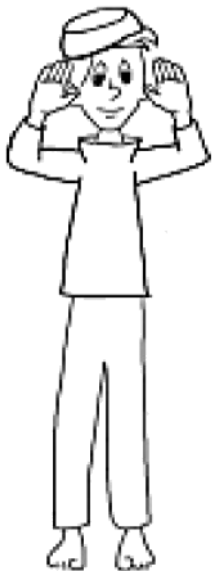
Sajdah _____



Ruku _____



Qiyam _____



Takbirat al-Ihram _____



Julus _____



Sajdah _____

Salat – The Dress for Prayer

The following condition must be observed in the clothes for Salaat

- The clothes must be TAHIR.
- The clothes must be MUBAH.
 - Mubah means that the clothes must be lawfully yours. Either you are the owner, or you have permission to use it.
 - A dress bought from money from which Zakaat and Khums has not been paid, is regarded as GHASBI. Ghasbi is the opposite of Mubah. So, a prayer offered in such clothing is Batil.
- The clothes must not be made from any part of a Haraam animal. Therefore, for example a coat made of Lion's hair is not allowed to be worn in Salaat.
- If the clothes are made from any part of a Halaal animal which was slaughtered in the Islamic way, then there is no problem with it at all.
- If the clothes are made from an Halaal animal which died by itself or was slaughtered in an un-Islamic way, then there are two rules:
 - If the clothes are made from those parts of such an animal which have feeling during lifetime (like, fat, meat, skin, hide), then such clothing are not allowed in Salaat.
 - If the clothes are made from those parts of such an animal which have no feeling during lifetime (like, hair, horn, teeth, bone, nails), then such clothing are allowed in Salaat.

For Men Only

- The clothes should not be made of gold (whether pure or mixed). Wearing any gold is Haraam for men at all times, not only during Salaat.
- The clothes should not be made of pure silk. Wearing pure silk is Haraam for men at all times, not only during Salaat.

Worksheet

Q. Fill in the blanks:

silk	mubah	tahir	ghasbi	gold	haram
------	-------	-------	--------	------	-------

1. The clothes for salat must be _____ and _____.
2. A dress bought from money from which Zakaat and Khums has not been paid, is regarded as _____.
3. Wearing any _____ is Haraam for men at all times, not only during Salaat.
4. _____ means that the clothes must be lawfully owned. Either a person is the owner or have permission to use it.
5. The clothes must not be made from any part of a _____ animal.
6. Wearing pure _____ is haram for men at all times.

Salaat-Times and Names of Prayers

The time of salaat (Fazilat and Qadha)

It is better to pray in the time of Fazilat in order to earn more thawaab.

By regular offering of Salaat at its fixed timings, the spirit of punctuality is developed.

When the time of a Salaat ends, it becomes Qadha. If you have not prayed your Salaat before it becomes Qadha, you will then pray with the Niyyat of Qadha (rather than 'ada')

There are severe punishments and disadvantages of delaying wajib salaat, making it qadha, or missing it completely.

Name of Salaat	Fazilat Time	Qadha Time
Fajr (Subhu)	Beginning from Subh-Sadiq	Sunrise
Dhuhr	Beginning from Noon Time	Sunset
Asr	After Dhuhr Prayer	Sunset
Maghrib	Before Redness of the sky	Midnight
Isha	After Maghrib Prayer	Midnight

Names (forms) of wajib prayers:

Salaat (prayer) is wajib on a Muslim five times a day. The Salaat is wajib on those who have become 'BALIGH'. Boys become baligh, at the latest, by the age of 15 and girls become baligh at the age of 9.

Salaat is one of the main pillars of Islam. It is the first and foremost duty of every Muslim. In the Holy Qur'an Allah has mentioned it again and again in more than 80 places. Allah has given more importance to Salaat than any other act of worship. Salaat keeps us away from evil things and helps us live a clean and pure life. Here are the salaat that are wajib:

1. The five daily Prayers

Fajr	2 Raka'ats
Zuhr	4 Raka'ats
Asr	4 Raka'ats
Maghrib	3 Raka'ats
Isha	4 Raka'ats
Total	17 Raka'ats wajib everyday

2. **The Prayer of Ayat** - Prayer recited when an eclipse place or an earthquake or any other event which causes people.
3. **The Prayer of Mayyit** - Prayer recited before a dead before it is buried.
4. The Prayer after completing Wajib Tawaf of Kaaba.



Some of the salaah that are not wajib:

- Salaah-e-Waledain
- Eidain Salaah
- Salaah-e-Wahshat
- Salaah-e-Jumah (can become wajib under certain conditions) Nafila and Salaah-e-Shab (mustahab)

Worksheet

Q. Solve the following:

1. Fazilat time means:
 - a. The fixed time when the salaah starts
 - b. The time before salaah becomes qadha
 - c. The time to do wudhu
 - d. The time right before midnight
2. A prayer becomes Qadha when the time of salaah _____ and you have to pray with the Niyyat of _____ rather than “ada
 - a. Begins, sunnah
 - b. Ends, sunnah
 - c. Ends, qadha
 - d. Begins, qadha
3. Praying on time encourages the habit of
 - a. Looking at the clock
 - b. Making dua
 - c. Praying sunnah prayers
 - d. Punctuality
4. The name of the early morning salaah is _____.
5. The names of the two salaah around the middle of the day are _____ and _____.
6. The names of the two salaah after sunset are _____ and _____.
7. It is _____ to say your 5 daily prayers.
 - a. Wajib
 - b. Sunnah
8. It is _____ to say the salaah of Ayat.
 - a. Wajib
 - b. Sunnah
9. It is wajib to perform these prayers:
 - a. Prayer of Mayyit
 - b. Prayer after wajib tawaf of the Holy Kaaba
 - c. Prayer of Eid
 - d. Both a and b
10. Draw a clock and mark on it, Subh Sadiq, Sunrise, Noontime, Sunset, and Midnight. Then draw each Salaah with its fazilat time and the time it becomes qadha. You could use a color code.

The Place of Salaat

Islam teaches us that we have to respect the things which belong to others, and that we should not use them without the owner's permission. This rule has to be remembered at all times especially when you want to perform your Salaat.

The place where you intend to pray must either be yours or you must have the permission of the owner to use it. If the place does not belong to you and you do not have the permission of the owner to use it then your Salaat is Batil.

Of course, if you go to the Masjid (mosque), you do not need anyone's permission to perform your Salaat in there.

WHY? Because.....

**MASJID IS THE HOUSE OF ALLAH,
IT IS BUILT FOR PRAYING TO ALLAH**

Also remember that Allah wants us to pray in a clean place. Therefore always keep your room clean and Tahir. If you have a musalla in your room, always fold it after praying and keep it in a place where it will remain Tahir and clean.

Necessary Conditions to Be Observed for the Place of Salaat

- Salaat can only be offered in someone's place with their permission. (Mubah)
- The place where you perform your Sajdah must be Tahir. Where you stand or sit while performing Salaat can be Najis, as long as there is no possibility that this Najasat will affect your body or clothes.
- You cannot offer your Salaat in a place where you are not sure you will be able to complete your Salaat or that there is a possibility of danger to your life, for example on a busy road in the rush hour.
- The place where you pray must not be unstable, like on a bed or a couch.
- There should be enough space to stand and perform Ruku and Sajdah properly.
- If women and men are praying in the same room, then the women must stand behind the men. The minimum difference should be that her place of Sajdah be at least in line with his thighs during Sajdah. It is better to have a curtain or wall in between.
- The place where the head is kept for Sajdah must not be 2.5 inches above or below the place where the knees and toes are put.

Some Other Points on the Place for Salaat:

The most highly recommended place for salaat is a masjid. The masjid that should be given highest priority is Masjid-ul- Haraam; the next priority is Masjid-un-Nabawi; then is Masjid-e-Kufa; and finally is Masjid-e-Baitul Muqqaddas. If salaat can't be offered in any of these masajid, then the jaama masjid of town is recommended. If this is not possible one should offer salaat in

the masjid of an area in town and so on. It is makruh for person who is a masjid's neighbor, to pray at home and not at the masjid (unless he's physically not able to do so).

Women can pray wherever they can observe proper hijab and this includes their home.

Salaat at the harum of our imams is mustahab and extremely highly recommended. Salaat at the harum of Amirul momineen Imam Ali (a) is equivalent to 200,000 raka'at of salaat.

Certain things should be considered in terms of a place for prayer. For example, it is makruh to pray:

In a dirty place, a salty place (beaches), on roads, or on footpaths.

Facing an open door

In a place where a fire is burning or in front of a fire or oil lamp

In front of a picture of an animal or human being

In front of an open book be it the Qur'an

In front of a grave or in a cemetery

In front of a person who is facing you

If one is praying where people are passing or there is someone in front of him/her, it is mustahab to place a string, stick (even a tasbeeh) in front (after the turbat - mohr).

Worksheet

Q. Fill in the blanks:

1. If you go to the Masjid (mosque), you do not need anyone's permission to pray there
 - a. True
 - b. False
2. The place where you perform your Sajdah must be _____.
3. If women and men are praying in the same room, then the women must stand _____ the men.
4. The most highly recommended place for salaat is a _____.
5. It is makruh to pray:
 - a. In front of a picture of an animal or human being
 - b. In front of an open book be it the Qur'an
 - c. In front of a grave or in a cemetery
 - d. In front of a person who is facing you
 - e. All of the above
6. The place where you pray must not be unstable, like on a bed or a couch.
 - a. True
 - b. False

7. Mention 4 major masjid that we are highly recommended to try to pray in if we get the opportunity to at some time in our lifetime

8. If we cannot pray or get the opportunity to pray at the above masjids we should continue to pray in the Jamaa Masjid in our town, city or country

- a. True b. False

9. Zeinab is on a camping trip with her 4th grade class in Vermont. All the kids are picking Apples at an Apple farm and she realizes she has forgotten to pray her Zohr prayers. She decides to leave her friends and walk to a quiet place where she can pray peacefully. She finds a barn not very far from the farm and decides to pray there. Zeinab does not know who the barn belongs to and does not ask for permission to pray there. She prays in the Barn and heads back to the Apple farm. Is Zeinab's salah batil? If your answer is yes, explain why?

10. The place where the head is kept for Sajdah must not be 2.5 inches above or below the place where the knees and toes are put.

- a. True b. False

Salaat-Meaning of Salaat

Phrase	Meaning	Arabic
Allahu Akbar	Allah is Greater than anything or anyone	اللَّهُ أَكْبَرُ
Niyat: I am praying 2 raka'at for Salaatul Subh Qurbatan illal lah	To obey Allah and to get closer to Him.	قُرْبَةً إِلَى اللَّهِ

Surah Al Hamd		
Bismillahir Rahmanir Rahim	I commence with the Name of Allah, The Compassionate – The Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Alhamdu lillahl Rabbil 'alamin	Praise be to Allah, the Lord of the worlds.	الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
Arrahmanir Rahim	The Compassionate, the Merciful.	الرَّحْمَنِ الرَّحِيمِ

Maliki yaw middin	Lord of the Day of Judgement.	مَالِكِ يَوْمِ الدِّينِ
Iyyaka na'budu wa iyyaka nasta'in	You alone we worship, and to You alone we pray for help.	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
Ihdinas siratal mustaqim	Guide us to the straight path.	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
Siratal lazina an'amta 'alayhim Ghayril maghzubi 'alayhim walazzallin	The path of those whom You have favored. Not of those who have incurred Your wrath, nor of those who have gone astray.	صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Surah Al Ikhlas		
Bismillahir Rahmanir Rahim	I commence with the Name of Allah, The Compassionate – The Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
Qul huwallahu Ahad	O Prophet! Say: Allah is One - the Eternal Being.	قُلْ هُوَ اللَّهُ أَحَدٌ
Allahus -Samad	Allah is the Sustainer.	اللَّهُ الصَّمَدُ
Lam yalid walam yulad	He begot none, nor was He begotten.	لَمْ يَلِدْ وَلَمْ يُولَدْ
Walam yakullahu kufuwan ahad	And none in the creation is equal to Him.	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Meanings of Salaat (Continued)		
Subhana Rabbi yal 'Azimi wa bihamdhi	Glory be to my Lord the Great and praise be on him	سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ
Sami' Allahu liman hamidah	Allah hears and accepts the praise of one who praises	سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ
Subhana Rabbi yal A'la wa bihamdhi	Glory to my Lord, Most High, and praise be on Him.	سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ
Astaghfirullah Rabbi wa atubu ilayh	I seek forgiveness from Allah my Lord, and I turn to Him in repentance.	أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Repeat(Sajdah)		
Bi haw lillahi wa quwwatihi aqumu wa aqu'd	I stand and sit with the help and strength of Allah.	بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقُودُ

As you are getting up to stand after your second sajdah, for your next rakaat

<p>Qunoot Rabbana Aatena Fiddunya Hassanatan Wa fil aakhirati Hasanatan Wa qina Adahban naar</p>	<p>O' Lord give us Good in the world And good in the Hereafter And protect us from the punishment of the fire</p>	<p>رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ</p>
<p>Tashahhud Ash hadu an la ilaha illal lahu wahdahu la sharika lahu Wa Ashhadu anna Muhammadan 'abdahu wa Rasuluh Alla humma salli 'ala Muhammadin wa ali Muhammad</p>	<p>Bearing Witness And I testify that there is none worth worshipping except the Almighty Allah, who is One and has no partner And I testify that Muhammad is His servant and messenger. O Allah! Send Your blessings on Muhammad and his progeny</p>	<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ</p>
<p>After Tashahud, stand up for third rakat</p>		
<p>Subhanallahi wal hamdu lillahi wa la ilaha illal lahu wallahu Akbar</p>	<p>Glory be to Allah, and all praise is for Him and there is no one God except Allah, and He is greater than any description.</p>	<p>سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ</p>
<p>In the last rakat Tashahud first then this salaam</p>		
<p>Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh Assalamu 'alayna wa 'ala 'ibadil lahis salihin Assalamu 'alaykum wa rahmatullahi wa barakatuh.</p>	<p>Prophet! Allah's peace, blessings and grace be upon you, Allah's peace be upon us, those offering prayers – and upon all the pious servants of Allah, Allah's peace, blessings and grace be on you believers.</p>	<p>السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ</p>
<p>Tasbih of Janab-e-Fatima tuz Zahra (s.a.)</p>		
<p>Allahu Akbar (34) Alhamdulillah (33) Subhanallah (33)</p>	<p>Allah is the greatest All praise belongs to Allah Glory to Allah</p>	<p>اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ سُبْحَانَ اللَّهِ</p>
<p>Page 38 of 60</p>		

Worksheet

Q. Match the following:

Bismillahir Rahmanir Rahim	Lord of the Day of Judgement.
Alhamdu lillahl Rabbil 'alamin	Praise be to Allah, the Lord of the worlds.
Arrahmanir Rahim	I commence with the Name of Allah, The Compassionate – The Merciful.
Maliki yaw middin	The Compassionate, the Merciful
Iyyaka na'budu wa iyyaka nasta'in	You alone we worship, and to You alone we pray for help.
Ihdinas siratal mustaqim	The path of those whom You have favored. Not of those who have incurred Your wrath, nor of those who have gone astray.
Siratal lazina an'amta 'alayhim Ghayril maghzubi 'alayhim walazzallin	Guide us to the straight path.

Worksheet

Q. Match the following:

Bismillahir Rahmanir Rahim	Allah is the Sustainer.
Qul huwallahu Ahad	O Prophet! Say: Allah is One - the Eternal Being.
Allahus -Samad	I commence with the Name of Allah, The Compassionate - The Merciful.
Lam yalid walam yulad	And none in the creation is equal to Him.
Walam yakullahu kufuwan ahad	He begot none, nor was He begotten.

Worksheet

Q. Match the number to its meaning:

Assalamu ‘alayna wa ‘ala ‘ibadil lahis
salihin

Glory to Allah

Sami' Allahu liman hamidah

Glory be to my Lord the Great and praise
be on him.

Subhanallah

Allah's peace be upon us, those offering
prayers –
and upon all the pious servants of Allah

Subhana Rabbi yal A'la wa bihamdhi

Allah hears and accepts the praise of one
who praises

Bi haw lillahi wa quwwatihi aqumu wa
aqu'd

Good in the world
And good in the Hereafter

Subhana Rabbi yal 'Azimi wa bihamdhi

Glory to my Lord, Most High, and praise
be on Him.

Fiddunya Hassanatan Wa fil aakhirati
Hasanatan

And I testify that Muhammad is His servant
and messenger.

Wa Ashhadu anna Muhammadan 'abdahu
wa Rasuluh

I stand and sit with the help and strength of
Allah.

The Wajibat of Salaat (Rukn & Ghayr Rukn)

You already know how to pray. You also know that salaat is made up of different parts. In today's lesson, you will come to know all the wajib acts of salaat along with the rukn and ghayr rukn parts.

The Wajib Acts of Salaat:

There are 11 things that are wajib in salaat:

1. Niyyat (intention)
2. Takbiratul Ehram (the first Allahu Akbar)
3. Qiyam (standing during recitations of surahs or tasbeehat)
4. Ruku' (bowing down)
5. Sajdatayn (two prostration)
6. Qira'at (recitation of Surah al-Hamd and other surah)
7. Zikr (the recitations in Ruku' and Sajdah)



8. Tashah-hud (the recitation while you sit after the two Sajdah in the second and last Raka'at)
9. Salaam (Salutation)
10. Tartib (Correct order)
11. Muwalat (Continuity - one action after the other without a long delay)

Rukn & Ghayr Rukn:

The salaah is like a building which is made up of many parts: some of these parts form the foundation of the building, while others are just built upon the foundation. If the foundation gives way, then the whole building will collapse.

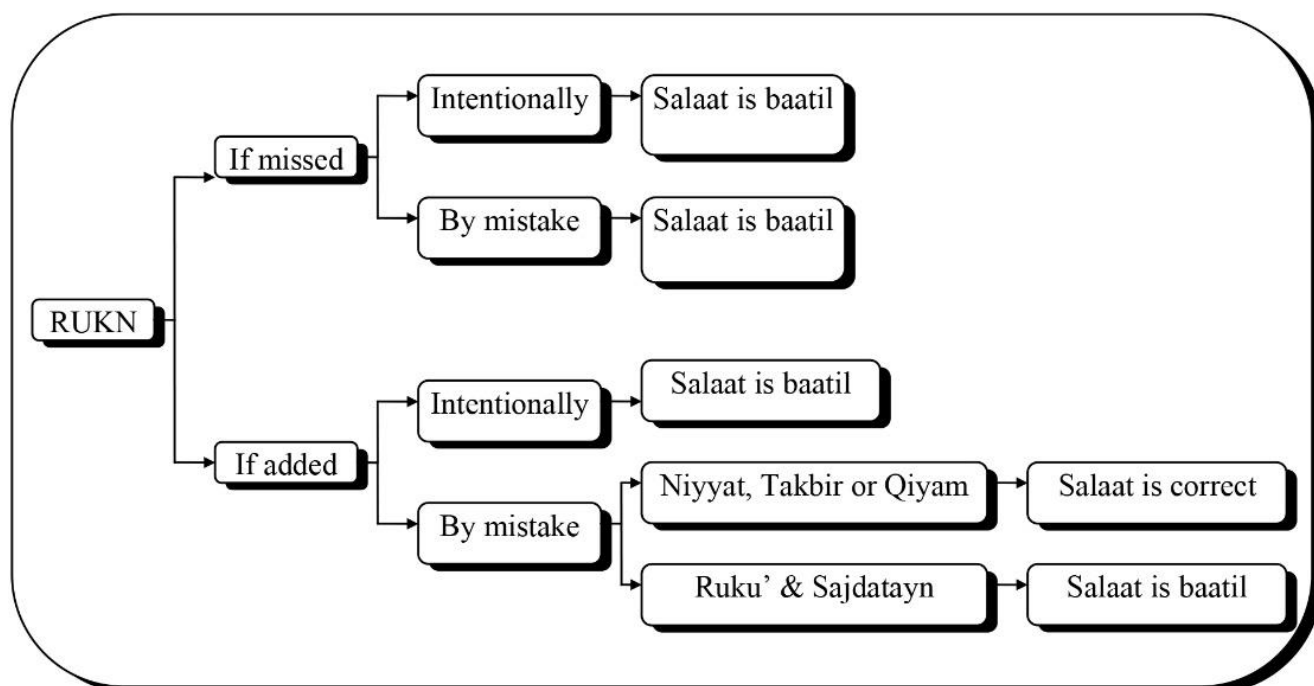
In the same way, the wajib acts of salaah are divided into two groups: rukn and ghayr rukn. Rukn are those wajib parts which form the foundation of salaah. Ghayr rukn are those wajib parts which do not form the foundation of salaah.

There are five Rukn Parts of Salaah:

1. Niyyat.
2. Takbiratul Ehram
3. Qiyam
4. Ruku'
5. Sajdatayn

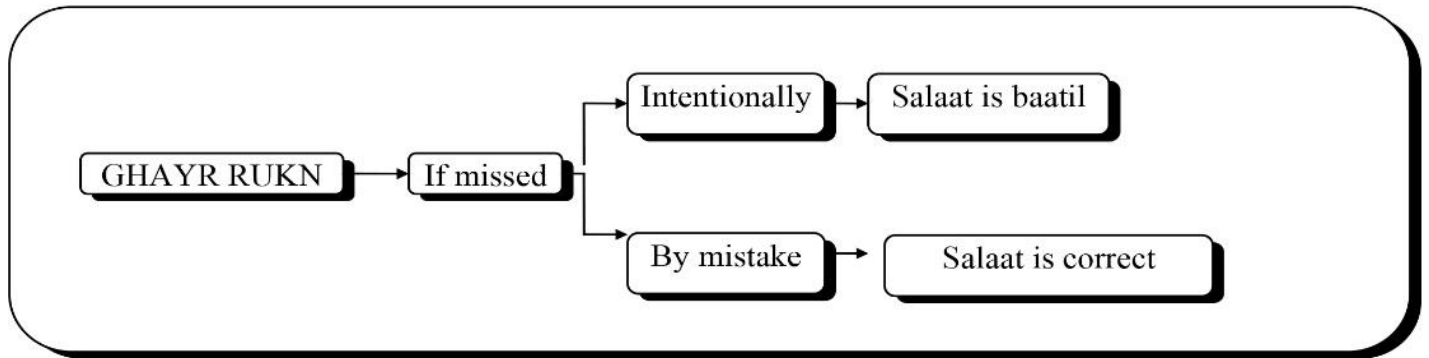
If anyone leaves out any rukn of salaah — whether intentionally or by mistake — then his salaah will become baatil (incorrect). Likewise, if anyone adds any of the rukn intentionally, then his salaah is baatil.

What if someone adds a rukn part of salaah by mistake? In the case of ruku' and two sajdahs, his salaah will become baatil; but in the case of the other three rukn of salaah, his salaah will be correct.



Ghayr Rukn

The other six wajib parts of salaah are ghayr rukn. If anyone leaves out any ghayr rukn part intentionally, then obviously his salaah is baatil. But if a person leaves out any one of the ghayr rukn by mistake, then his salaah is correct.



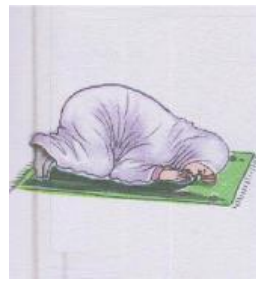
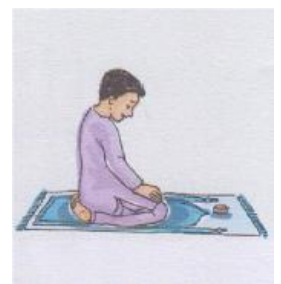
Rule #1: If a person forgets to perform ruku and remembers this before he performs sajdah, he must stand upright and then perform and it will not suffice if he performs ruku while in the state of bending forward (not having stood upright).

Rule #2: In the recommended prayers, the recitation of any surah after Surah Alhamd is not obligatory, except those prayers in which give instruction of any specific surah like Namaz-e-Wehshat.

Rule #3: A person should stand before ruku which is called the standing that is connected to the ruku (al-qiyam al-muttasil bil-ruku) is a rukn.

Rule #4: If one inadvertently does not perform a sajdah or adds one, his prayer does not become invalid because one sajdah is uncounted as a rukn.

Rule # 5: A person should sit for a while between two sajdahs and after two sajdahs before standing in each rakaahs.



Worksheet

Q1. Name the eleven things that are wajib in salaah.

- | | |
|----------|-----------|
| 1. _____ | 7. _____ |
| 2. _____ | 8. _____ |
| 3. _____ | 9. _____ |
| 4. _____ | 10. _____ |
| 5. _____ | 11. _____ |
| 6. _____ | |

Q2. What is the difference between Qara'at and Zikr?

Q3. What are the rukn parts of salaah?

Q4. If I leave a rukn part of salaah out by mistake, is my salaah correct?

Q5. If I leave a ghayr-rukn part of salaah out by mistake, is my salaah correct?

The Munafiyat of Salaat **(Things which make Salaat Batil)**

There are certain things which can make your Salaat Batil (invalid). If any of these things happen, you will have to do your prayers again.

Salaat should be performed with presence of mind and heart

The Munafiyat of Salaat are 12:

1. All those things which make the Wudhu Batil, for example, sleeping or passing wind and so on.
2. Turning away from the direction of Qiblah.
3. Anything which give the impression that you are not praying; For example, clapping hands or jumping.
4. Speaking intentionally.
5. Laughing.
6. Crying intentionally for a worldly thing.
7. Eating or drinking.
8. Folding the arms intentionally just as some other Muslims do during their Salaat.
9. Saying "Aameen" after Surae al-Hamd.
10. Anything that is wrong in one of the necessary conditions of Salaat; For example, you realize that your clothes are not tahir.
11. Doubt in first two raka'at of Dhuhr, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers.
12. Adding or leaving out any Wajib e Rukn part of Salaat.

Some Munafiyat of Salaat in Detail

The things which make the Salaat Batil:

1. Any thing that makes Wudhu Batil:
 - If anything, that makes the wudhu Batil (like passing wind), takes place anywhere during the Salaat, the Salaat will become Batil. It makes no difference whether it happened intentionally or by mistake.
 - Only in one case, such an act will not harm your Salaat, if it happened just before the Salaam by mistake.
2. Turning away from the Qiblah:
 - As you already know from the lesson on Qiblah, turning away from the Qiblah will make your Salaat Batil only if the deviation is less than 90 degrees on your left or right, then salah will not be batil if this is by mistake, or wind or pushed by anyone else by person that makes direction out of the Qibla.

In all cases of deviation which makes the Salaat Batil, one should proceed as follows:

- If it happened intentionally or by external force, then the Salaat is Batil under all circumstances.
- If it happened by mistake and you remember it after the time of Salaat had ended, then there is no Qadha.
- If it happened by mistake and you remember it while there still is time for repeating the Salaat, then you must repeat your Salaat.

3. Anything which cannot be called Salaat:

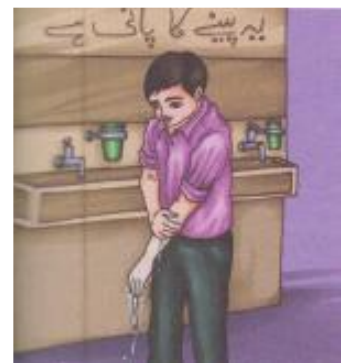
- If during prayers someone does something which is regarded by good Muslims as contrary to the performance of Salaat, then his Salaat is Batil. For example, clapping hands or knitting during the Salaat. Such acts will invalidate the Salaat, no matter whether it was done intentionally or by mistake.
- Moving the arms or even indicating something to someone with your hands will not harm the Salaat.

4. Speaking Intentionally:

- The Salaat will become Batil by speaking intentionally. It makes no difference whether you were talking to someone or to yourself or whether it was an emergency or not. If it is an emergency, then you can speak; but your Salaat will still become Batil. You will have to repeat your Salaat again.
- Clearing one's throat, blowing air because of fatigue or moaning will not make the Salaat Batil.

5. Laughing Intentionally:

- Laughing makes the Salaat Batil. If your face turns red and no voice has been passed from mouth then Ahtiyat-e-Wajib is to repeat the salah. Laughing does not include smiling; smiling will not harm your Salaat.



Worksheet

Q. Solve the following:

1. Examples of things which make the Wudhu Batil are sleeping or passing wind. These also make the Salaat batil.
a. True b. False
2. Zeinab is praying salaah and turns away from the direction of Qiblah. Is her salaah batil?

3. Lana is old is reading jama'ah salaah with all the other children in the Sunday school. She notices a child crying to her right because his mother is praying in the congregation. She starts smiling and making faces at the baby to quiet him down but continues with the congregation. Is her salaah valid?

4. Speaking intentionally is a Munafiyat of salaah. Hassina is reading salaah and Amina walks into the door and says "Salaam Alaikum" to her – knowing that it is wajib to reply to anyone who says "Salaam Alaikum" to you in Islam, she replies to Amina by saying "Wa alaikum Salaam," and immediately continues praying. Her salaah is valid
a. True b. False
5. Hussein has food poisoning and does not want to miss his prayers. He is just done wudhu, but he cannot control passing gas due to his illness. He has no option but to go ahead and pray his salaah. Is his salaah baatil since he is sick?

6. Zahra's sister is not concentrating on her salaah. She is crying because her mother refused to buy her one of her favorite card games called Yu Gi Oh. Her salaah is valid because she is human and sometimes it is hard to control your emotions as a human.
a. True b. False
7. Ali was chewing gum while he was doing his wudhu. He forgot to take it out while praying his salaah and accidentally chews on it. His salaah is valid as his action was accidental.
a. True b. False
8. Folding the arms intentionally just as some other Muslims do during their Salaah makes it batil or saying "Aameen" after Surah al-Hamd makes salaah batil
a. True b. False
9. Ameen realizes that his clothes are Najis while praying salaah, because he was playing out in the yard with the neighbor's dog. Since he had forgotten that his clothes were najis before salaah and has already started praying, his prayers are valid.
a. True b. False
10. Doubt in first two raka'at of Dhuhur, Asr and Isha prayers, and also anywhere in Fajr or Maghrib prayers will make salaah batil.
a. True b. False

The Method of Prayers

Intention

Before every prayer it is necessary to do its intention. For example: “I am reciting Namaz e Fajr qurbatan ellaah”

The method of performing the morning prayers

The morning prayers are to be performed as follows:

The First Rakat

- Say Takbiratul Ehram (الله أكبر) in the position of Qiyam (The standing position).
- Recite Surah Al-Hamd as well as any other Surah like Surah Qadr in the same position of Qiyam.
- Recite Takbir (الله أكبر) and go into Ruko (That is bend to the extent the hands reach the knees).
- Recite the following in the condition of Ruko

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

and then recite the duood as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Resume erect posture saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Recite Takbir (الله أكبر) and go into Sajdah (prostration). Seven parts of the body (The Forehead, both the palms, both the knees and both the toes) should touch the ground in the condition of Sajdah. Recite the following in the condition of Sajdah:

سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

and then recite the duood as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Lift up the head from the Sajdah and recite the Takbir in the sitting position. Then recite:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Thereafter recite the Takbir again and go into Sajdah for the second time. Recite the zikr of sajdah and duood in the condition of the Sajdah. Lift up the head from the Sajdah and recite the Takbir in the sitting position. Rise up for the second Rakat. While rising up recite the following:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

The Second Rakat:

Recite Surah Al-Hamd as well as any other Surah like Surah Ikhlas in the position of Qiyam.

Recite Takbir and raise up both the hands to recite Dua-e-Qunoot. For example one may recite:
(رَبِّ زِدْنِي عِلْمًا)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Perform Rukoo and Sajdah as in the first Rakat.

After the second recite the Tashahhud in the sitting position as follows:

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

Complete the prayers by reciting the Salaam as follows after the Tashahhud:

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

The method of performing the Maghrib prayers

Recite two Rakats as explained above without reciting the Salaam.

After the Tashahhud in the second rakat rise up for the third rakat while reciting:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

Recite Tasbihaate Arbaa thrice in the position of Qiyam as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

After Tasbihaate Arbaa, recite Takbir and go into Rukoo. Perform Rukoo and Sajdah as in the second Rakat. Complete the prayers by reciting the Tashahhud and Salaam.

The method of performing the Zuhr, Asr, Isha prayers

Recite three Rakats as explained above but don't recite the Tashahhud and Salaam of third Rakat.

After the two Sajdah in the second Rakat rise up for the fourth Rakat while reciting

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

Like in the third Rakat recite Tasbihaate Arbaa thrice in the position of Qiyam as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

After Tasbihaate Arbaa, recite Takbir and go into Rukoo.

Perform Rukoo and two Sajdah. Complete the prayers by reciting the Tashahhud and Salaam.

Some essential matters concerning Prayers

Allah, the High has decreed the Prayers necessary for every mature (Baligh) person. Regular performance of prayers is the cause of the happiness of Allah, The Prophet (s.a.w.w.), and also the Imam (a.s.). However, this is possible only if the prayers are performed in the correct manner, by paying attention to the essential matters concerning the prayers.

Some of these essential matters of Prayers are:

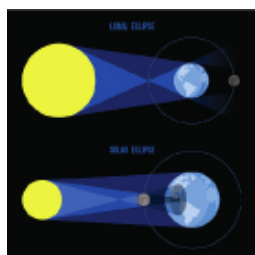
1. The prayers should be performed in the direction of the Qiblah. That is the face, the chest, the stomach and the legs should point towards the Qiblah.
2. The body should be at rest and not move at all while reciting anything during the prayers. The only exception is the recitation at the time of rising up.
3. The body and dress of the person performing the prayers should be Pak (pure).
4. While performing prayers it is necessary for men to cover their private parts. It is better for the body to be covered from the waist upto the knees.
5. While performing prayers it is necessary for women to cover their entire body including even their head and hair. Exemption from this covering is allowed for that part of the face which is washed during wuzu, the hands upto the wrists and the legs upto the ankles. Even in condition other than prayers it is necessary for the girls to cover themselves in front of Na-Mehram. That is cousin brothers from either the maternal or the paternal side, etc.



Obligatory prayers

Obligatory prayers are as under:

1. Daily five prayers i.e. morning (Fajr) afternoon (Zohar, Asar,) evening (Maghrib and Isha) Namaz-e-Juma on Friday.
2. Namaz-e-Ayat i.e. prayers offered when solar eclipse, lunar eclipse, earthquake etc.
3. Namaz-e-Mayyat (Namaz-e-Janaza)
4. Namaz-e-of obligatory tawaf or Khana-e-Kaaba.
5. Qaza namaz of the deceased father upon the elder son. (Some mujtahids consider qaza namaz of mother too.)
6. Namaz of Nazr, pledge, oath.
7. Namaz-e-Ijara, i.e. Namaz of any deceased person offered by taking compensation for that.
8. Namz-e-Idain (namaz is not wajib during ghaibat-e-Imam)



The Importance of Prayer

The battle of carnage was going on at the ground of Siffin. The soldiers of the Muslim army were attacking on the enemies efficiently. During this situation the leader of the army looked at the sky, kept his sword in the scabbard, came down from the horse and spread the prayer mat for Zuhr prayer. Someone asked Imam Ali (a.s.):

“O Ali (a.s.)! Prayer in the battle of carnage!!”

The leader of the army, Imam Ali (a.s.) said:

“We are fighting just for the sake of prayers (Salat).”

My dear students! Did you see how important prayer is, by the help of this narration? We cannot omit it in any condition. The importance of prayer is discussed in the Holy Quran at various places.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

aqeemus-salaata wa-aatuz-zakaata

Offer prayer and pay zakat.

Our last Holy Prophet (s.a.w.w.) has explained the importance of prayer (Salat) in this way.

“Prayer is the pillar of Islam.”

Like a building which cannot stand without the pillars, the religion of a person is no more valid without prayer. There are uncountable benefits of prayer described in the Holy Quran and the narrations of Masoomeen (a.s.) (Infallibles). It is stated in Surah Ankaboot that:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

innas-salaata tanha anil-fahshaai wal-munkar

Verily, Prayer restrains from indecency and dishonor.

Once the Holy Prophet (s.a.w.w.) said to his companion:

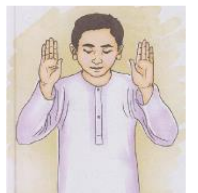
“If a stream flows in front of the house of one person and he takes a bath from it five times a day, will there be any dirt left on his body?”



The companion replied, **“No.”**

At that same moment the Prophet (s.a.w.w.) continued:

“Similarly, if a person offers prayers five times a day, all his bad deeds will be washed.”



On another place the Prophet (s.a.w.w.) has said:

“If a person’s prayers are accepted, then all his remaining deeds are accepted and if a person's prayers are rejected then all his remaining deeds are rejected.”



Now it is recognizable from this narration that whoever offers prayer, but his prayers are not accepted before Allah (s.w.t.) then none of his deeds will be accepted before Him. Therefore, a person, who doesn't offer prayer, should be scared of Allah's (s.w.t.) oppression. The Prophet (s) said:

“An ordinary sinful person will experience the squeezing of the grave (Fishar) one time, but the person who doesn't offer prayer will experience this squeezing several times.”

Holy Prophet (s.a.w.w.) said to his companions:

“A person who does not offer prayers will be sent to that part of Hell in which the houses will be containing a snake with one thousand poisonous teeth who will bite this person and the ones who are drunkards.”



We believe that Prophet (s.a.w.w.) and his household (a.s.) will intercede for us on the Day of Judgment except the ones who take the prayers lightly. In this case our sixth Imam Jafar Sadiq (a.s.) bequeathed to his followers that:

“Whoever takes the prayers lightly will be exempted from our intercession.”

Come and make an oath that we will never refrain from prayers, in return we will be interceded on the Day of Judgment.

“The first question which will be asked is about prayers on the Day of Judgment.”

Imam Muhammad Baqir (a.s.)

Initial Conditions for Offering the Prayer

There are some conditions that must be considered before performing prayer.

Taharat (purity)

There are two types of taharat which are given below:

1. Internal Taharat — means ablution and ghusl or tayammum (whatever is obligatory that time) should be performed.
2. External Taharat — means the body and clothing of the person must be pure.

Time

The time of offering the prayer must have to be reached. For example: Fajr prayer must be offered when the whiteness spreads (It is the second dawn.) in the sky.

Clothing

While performing prayers, a man must cover his private parts even if no one visualizes him, and it is better that he covers his body from the navel to the knees.



While performing prayers, a woman must cover her entire body, even her head and hair, and based on obligatory precaution, she must cover her body in a way that even she cannot see it. However, it is unnecessary for a woman to cover her face, her hands below the wrists, and her feet below the ankles.



The conditions of clothing worn by someone performing prayers are as follow:

1. It must be pure (tahir).
2. It must be permissible (mubah) [i.e.; it must not be usurped.], as an obligatory precaution.
3. It must be unmade from the parts of the carcass (of an animal) that has not been slaughtered in accordance with the Islamic law.
4. It must not be from a predatory animal; and based on obligatory precaution, nor must it be from an animal whose meat is unlawful to eat.
5. If the person performing prayers is male, it must neither be made from pure silk nor be embroidered with gold. For example: the clothing of gold, gold chain, etc. should not be worn or else it will become invalid. This law is enforced on men in normal condition as well.

The place of prayer

The place of offering the prayer should be permissible (mubah); not captured, motionless and the place of prostration must be pure.

Qiblah

A person's face, chest, stomach must face the Kabaah.



Salat al-Qasr

When you travel:

- for a total of 44 kms (28 miles) or more outside the city or town you live in, and
- you will be spending the night out of town, and
- you are staying out for less than 10 days...

...then it is wajib to shorten all the daily 4 rak'ah prayers to 2 rak'ahs. This shortened 2 rak'ah salah is called Salāt al-Qasr. And it replaces salat adh-dhuhr, salāt al-'asr and salat al-'isha. For each of these 4 rak'ah prayers, you would pray 2 rak'ahs with the niyyah of 'I am praying 2 rak'ah salat al-qasr wajib qurbatan ilallah'.

Nothing changes for salat al-fajr and salat al-maghrib.

If however you travel to a place and you plan to stay there for 10 days or more, then you must pray in full (like you do normally) even from the very first day you arrive.

If you missed any qasr salah when you were travelling and then you return home, you must repay the qada of the qasr salah (as 2 rak'ahs) and not 4 rak'ahs. Similarly, if you have a qada of a 4-rak'ah salah (like 'isha) and then you travel, you must repay the qada as 4-rak'ah even though you are travelling because the salah was missed when you were not a traveler.

Other Rules About the Traveler's Prayer (Salat al-Qasr)

1. For a person to pray qasr, his total distance, going and returning must be equal to or more than 44 kms (28 miles). It doesn't matter if the journey one-way is less than 22 kms (i.e. half of the total 44 kms). For example, if a person travels 15 kms to a place and he knows that whilst coming back he will take a longer route and travel 30 kms, he must still pray qasr at his travel destination because he knows that the total of his journey is going to be more than 44 kms.
2. Praying qasr is wajib for travelers who meet its conditions. It is not an option. Even if a person forgets and prays in full when they should have prayed qasr, their salah is batil and they have to pray the qasr salah again.
3. Those who travel to Makkah, Madina or Kufa, have the option to pray either qasr or full prayers. They can pray in full inside Masjid al-Haram, Masjid Nabawi and Masjid Kufa, as well as anywhere in these cities. We also have the option of praying full in the haram of Imam al-Husayn ('a) in Karbala, up to a distance of 25 arm's length from the sacred grave.
4. If a person's work requires him/her to travel frequently under kaseer-us-safar, he has to pray full namaz. This ruling is for only that person who is a professional traveler but if he is not travelling for his work or profession, or job requirement for e.g. travelling for vacation etc. he still have to pray full namaz.
5. If the intention of a person who travels somewhere is to do something haram (e.g. gambling) then they cannot pray qasr and have to pray in full (and of course they are also committing a sin by travelling).
6. The person praying qasr must have the intention (niyyah) of travelling out more than 44 kms and staying for less than 10 days from before. Otherwise, they have to pray in full. For example, if a person is following someone else and does not know how far he is going to go

and then he travels more than 44 kms and it is time for salah, he must pray in full because he never had the intention of travelling.

7. It is mustahab that a traveler should recite the Tasbihat al-Arba'a 30 times (or even better 60 times) after every salat al-qasr.
8. A traveler can only pray qasr when he or she is in the outer limits of the city or area that he or she lives in. This outer limit is called hadd at-tarakhkhus. So, if a traveler has been praying qasr and is now heading back home, he or she will pray qasr as long as they are outside the hadd at-tarakhkhus. Once a traveler enters the city limits, he or she must start praying in full again. Here are two examples:
 - Ali lives in Brampton. He travels to Niagara Falls for two days. He prays for the Qars in Niagara Falls. On his way back, he stops in Burlington. He will still pray for qasr because he is still a traveler and outside the hadd at-tarakhkhus. But if on his way back home, he stops in Oakville or Mississauga to pray, he will pray in full because now he has entered inside the hadd at-tarakhkhus i.e. the limits of towns and cities that considered to be part of the Greater Toronto Area (GTA).
 - Fatima lives in Richmond Hill and travels to Ottawa for five days. On the way back, she stops in Kingston for salah. She will still pray qasr because Kingston is still outside the hadd at-tarakhkhus of Richmond Hill. But if she stops in Oshawa or Whitby, she will start praying full again because she has re-entered the hadd at-tarakhkhus (city limits) of where she lives.
9. With regard to a traveller who wants to stay somewhere for ten days, if from the outset he intends during the ten days to travel to a surrounding place – which is commonly regarded as being a different place – and if the distance to it is less than four farsakhs, then, if the period of his outward and return journeys is such that it does not conflict with him staying for ten days, he must perform tamām prayers. However, if it does conflict, then he must perform qasr prayers. For example, if he intends from the outset to travel for one complete day or for one complete night, then this conflicts with his staying and he must perform qasr prayers. However, in the event that his intention is, for example, to travel for half a day and return, even if the return is after sunset, then he must perform his prayers in tamām form unless this type of travelling happens so often that he is commonly regarded as residing in two or more places.

Salah when on a Bus, Plane or Train

When it is not possible for the traveller to say the salat in a plane or a car or a train in a standing position, he should say it while he is seated. If it is not possible for him to find the direction of the qiblah, he should face the direction that he most probably thinks to be the qiblah; if he is unable to prefer one direction to the other, he should pray in whatever direction he is facing. If it is not possible to face the qiblah except for Takbirat-ul-Ihram (the opening "Allahu Akbar"), he should at the least say the takbir facing the direction of qiblah. Similarly, if it is possible to do the bowing (ruku') and prostration (sajdah) normally (e.g., in the aisle of the bus or the train), those parts of salat should be done normally. But if it is not possible, then one should try to bow normally for ruku' and sajdah [for example, from a sitting position on the seat or the berth of the train].

For sajdah, one has to put the forehead on an item on which sajdah is valid, even if by lifting that item to the forehead. If bowing normally is not possible, one should just indicate by bending the neck [halfway for ruku and fully for sajdah]

Wudu of course should also be performed unless it is impossible, in which case tayammum must be performed.

The clothes and body of the person praying whilst travelling must also be tahir. If they are najis and they cannot make clothes or their body tahir, they must still pray the salah and no qaza is required.

Salat al-Ayat

Salat al Ayat becomes obligatory when the following four phenomena occur:

1. Solar eclipse
2. Lunar eclipse
3. Earthquake
4. Salat al Ayat should be performed when thunder and lightning gales that make the sky look black or red; and other similar natural celestial phenomena occur provided that most people are frightened by them. (But according to some mujtahids Salat does not become obligatory in fourth condition.)



Method of Salat Al-Ayat:

Salat al-Ayat has 2 rakaats and there are five rukus in each rakaah makes the total of 10 rukus.

The method of performing the prayer is as follows; after one has made intention [of performing the prayer] he says takbir, recites one Surat al-Hamd and one other complete surah, goes into ruku and then raises his head from ruku; then, he again recites one Surat al-Hamd and one other complete surah, goes into ruku again, and so on until he has done this a total of five times. After getting up from the fifth ruku, he performs two sajdahs, stands up, and proceeds to perform the second raka'ah in the same way as the first; he then says tashahhud and salam of the prayer.

It is recommended that one performs qunut before the second, fourth, sixth, eighth, and tenth ruku.

Eid-ul-Fitr

Eid ul-Fitr is the first day after the Holy month of Ramadhan. It is on the 1st of Shawwaal.

Fitr means to break, and it marks the end of the fasting period.

It is a happy occasion because:

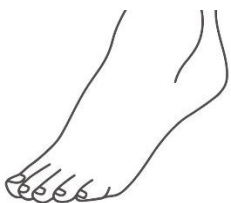
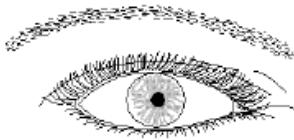
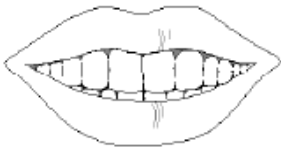
1. During Ramadhan we are in the habit of committing few or no sins →
2. We do not have to fast after Ramadhan because we have no food to eat like poor people →
3. Through our prayers in Ramadhan, Allah may have forgiven our sins →



Allah has made a Wajib charity of Zakat ul-Fitr for every family at the end of Ramadhan. This charity helps poor people who do not have the money to feed themselves.

Worksheet

Write in each organ what you should NOT do with it, especially while fasting.



Impurities

Basic impure

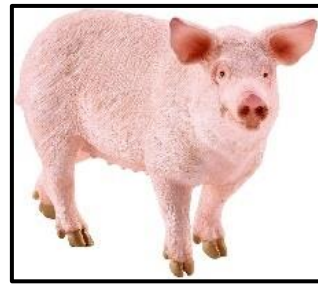
Allah has fixed some things as impure, they are called basic impure. Basic impure can never be purified e.g. urine.

Impurified

A thing which is impurified due to any impure thing is called impurified. Impurified can be purified e.g. if hand is touched by urine then hand can be purified with water.

Out of basic impure things few are these:

1. Urine
2. Blood
3. Dog
4. Infidel
5. Stool
6. Dead body
7. Pig
8. Wine



Methods of Vindicating Impurities

Impurity of a substance is vindicated by three ways:

1. One is certain or is confident by rational means that the object is impure.
2. Someone who is in possession of an object says it is impure, and that person is not believed to be someone whose words cannot be accepted in this case; for example, one's spouse, servant, or maid says that a utensil or something else that they have in their possession is impure.
3. Two just men say that an object is impure on condition that they give the reason for its impurity; for example, they say that the object has come into contact with blood and wine. If one just man, or any other person who is reliable, says something is impure but one does not gain confidence in what he says the obligatory precaution is one must avoid that thing. (i.e. it is ruled as being impure)

How does a pure object become impure?

If a pure object touches an impure object and both or one of them is wet such that wetness of one transfer onto the other the pure object also becomes impure; however, it does not become impure through multiple intermediaries. (i.e. the transfer of impurity is limited to two intermediaries)



The way of purifying an impure object:

1. If any part of body becomes impure from urine, so to purify it we must wash it with water 3 times. Firstly, wash in such a way that the particles of the impurity are removed. After that washing that part twice will make it pure.
2. If any part of body becomes impure, other than urine from any intrinsic impurity like blood so it must be washed two times to make it pure. Wash it first time to remove the particles of impurity and after washing it second time, that part will become pure.
3. If a fabric becomes impure from urine then it should be washed three times to purify it. Washing it first time will remove the particles of impurity and second and third time (when it is washed) it will become pure. If washing the fabric with qaleel water, it must be squeezed and if wash with kurr water, there is no need to squeeze.
4. Other than urine, if a cloth becomes impure from any intrinsic impurity like blood, then it must be washed twice. Washing it first time will remove the particles of impurities and second time when it is washed it will become pure but it must be squeezed every time when it is washed.



Commands regarding going to latrine

1. It is obligatory upon human being to hide his private part from others during nature is call.
2. At the time of nature's call it is forbidden to keep the front part of the body (i.e. chest and stomach) or back towards Qibla.
3. It is forbidden to use anyone's place for nature's call without his permission.
4. To purify the space of stool it should be washed in such a way that the particles or stool do not remain.
5. To purify the place of urine it is better that it must be washed thrice with water. First time in such a way that impurity may be removed, thereafter it must be washed twice more with water.
6. The place of stool can be purified beside water by stone, pebble, paper, cloth etc. Although the place of urine can be purified by water only.

Few mustahab things regarding nature's call are as under:

1. At the time of entering latrine first left foot recommended to be kept inside and while coming out, first right foot to be kept out is mustahab.
2. It is mustahab to cover your head at the time of nature's call.
3. At the time of nature's call body's burden is recommended to be rested upon left leg.



Some hateful things regarding nature's call:

1. Urinating in a standing posture.
2. Urinating on hard road.
3. Urinating on still water.
4. Resisting urine or stool
5. Urinating in lanes, roads or in front of house doors.
6. Talking at the time of nature's call.
7. Eating and drinking during nature's call.

It is mustahab to urinate before namaz and going to bed.

Quranic Ayats with translation

Aya-e-Tatheer	Ahzab 33:33
<p>إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا</p>	
<p><i>Bus Allah (SWT) ka irada ye hai ai Ahle Bait (AS) kay wo tum sey har burai ko door rakhey aur is tarah pak o pakeeza rakhey jo pak o pakeeza rakhnay ka haq hai</i></p>	
<p>Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying</p>	

Aya-e-Mawaddat	Shoora 42:23
<p>قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ</p>	
<p><i>Aap kah dijie kay main tum say is tableegh e risalat ka koi ajar naheen chahta ilawa is kay kay merey aqraba say mohabbat karo</i></p>	
<p>Say: I do not ask of you any reward for it but love for my near relatives</p>	

Ayat-e-Durood	Ahzab 33:56
<p>إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا</p>	
<p><i>Be shak Allah (SWT) aur us kay malaika rasool par salawat bhejtay hain, to ay sahibat-e-iman, tum bhi un par salawat bhejtey raho aur salam kartey raho</i></p>	
<p>Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation</p>	

Aya-e-Mubahila	Ale Imran 3:61
<p>فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ</p>	
<p><i>Inhein kay dijie kay ao hum log apney apney farjand, apni apni aurtaun aur apney apney nafson ko bulaien aur phir khuda ki bargah main dua karein aur khoon par khuda ki lanat qarar dain</i></p>	
<p>then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars</p>	

Aya-e-Ikmal-ud-Deen	Maida 5:3
<p>الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا</p>	
<p><i>Aaj main nay tumharey liey deen ko kamil kardia hai aur apni nemataun ko tamam kardia hai aur islam tko tumharey liey pasandeeda banadia hai</i></p>	
<p>This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion</p>	

Aya-e-Wilayat**Maida 5:55**

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ
رَاكِعُونَ

*Iman walon, bus tumhara wali Allah (SWT) hai, aur iska rasool aur wo sahiban-e-iman jo namaz qaim
kartey hain aur halat-e-rukoo main zakaat detey hai*

Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and
pay the poor-rate while they bow

Aya-e-Baligh**Maida 5:67**

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ
يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

*Ai paighambar, aap is hukm ko pohonchadein jo aap kay parwardigar ki taraf say nazil kia gaya hai
aur agar aap ney ye na kia to goya is kay paigham ko naheen pohonchaya. Aur khuda aap ko logon
kay shar say mehfooz rakhega kay allah kafiron ki hidayat naheen karta hai*

O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you
have not delivered His message, and Allah will protect you from the people; surely Allah will not
guide the unbelieving people

Aya-e-Baqiyatullah**Hood 11:86**

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Allah ki taraf ka zakheera tumrahay haq main bohut behtar hai aur tum sahabe iman ho

What remains with Allah is better for you if you are believers, and I am not a keeper over you

Aya-e-Jaa-al-Haq**Bani Israil 17:81**

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Aur keh dijiye kay haq agaya aur batil fana hogaya kay batil baharhal fana honey wala hai

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing
(thing).

Aya-e-Ghalba-e-Islam**Tawba 9:33**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ

*Wo khuda wo hai jisney apney rasool ko hidayat aur dine haq kay sath bheja takey apney deen ko
tamam adyan par ghalib banaye chahey mushrakeen ko kitna hi nagawar kyoh na guzrey*

He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to
prevail over all religions, though the polytheists may be averse

References:

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