



FIQH

CLASS 7

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‘AQQĀ’ID

What is ‘Aqā’id?

‘Aqā’id (Theology) is a study of the roots of religion (*Uṣūl al-Dīn*). It is an extremely important subject because it deals with the very foundation of faith in Allāh (SWT) and Islam.

The *Uṣūl al-Dīn* comprise of 5 basic principles:

- 1) *Tawḥīd* (Divine Unity)
- 2) *‘Adālah* (Divine Justice)
- 3) *Nubuwwah* (Prophethood)
- 4) *Imāmah* (Divine Leadership after the Prophet (S))
- 5) *Qiyāmah* (Resurrection)

This Chapter Consists Of:

Islam and Muslims

This part explains the meaning of Islam and what it means to be a Muslim. It provides us with an insight into the teachings of Islam and how Muslims are expected to live their lives. It also introduces other sects within Islam and the principle differences between these sects.

Uṣūl al-Dīn

This part looks at the five basic principles of our beliefs mentioned above: *Tawḥīd* (a study of Allāh (SWT) and His unity); *‘Adālah* (the Justice of Allāh); *Nubuwwah* (Allāh (SWT)’s guidance to mankind through His messengers and revelations); *Imāmah* (the continuation of Allāh (SWT)’s guidance after the demise of the Prophet (S)); and *Qiyāmah* (a study of the resurrection and the Hereafter).

I am a Muslim

In this part, we look at some of the teachings of Islam and the beliefs of Muslims, and how best we can put them to practice in everyday life.

Why Study ‘Aqā’id?

The study of ‘Aqā’id shapes our understanding of Allāh (SWT) and Islam. It addresses important issues such as the existence and nature of God, the need for religion and the purpose of our life. An in depth understanding of these issues is absolutely necessary, because without that, our actions would not have much significance.

Dear Lord,

Guide us in understanding the roots of our religion so that we may better understand Your existence and Your nature, and to understand the purpose of our religion and to live by its morals and values.

LEARNING OBJECTIVES



1. To be introduced to the notion of Allāh (SWT)'s complex system of justice
2. To evaluate in a rational way why Allāh (SWT) is never unjust

MY NOTES

IS ALLĀH (SWT) EVER UNJUST TO HIS CREATURES?

Muslims believe that Allāh (SWT) is always fair and just. Allāh (SWT) never does any wrong to anyone. Allāh (SWT) says in the Qur'ān:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكُنْ حَسَنَةً يُضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا

Indeed Allāh does not wrong (anyone) (even to the extent of) an atom's weight, and if it be a good deed He doubles it, and gives from Himself a great reward.

[4:40]

Usually when people are unjust or unfair to others, it is because:

- 1) they need something they cannot get and try to take it by force.
- 2) they are weak and someone is forcing them to be unjust.
- 3) they are greedy for more power or money or there is something else that they want.
- 4) they are not aware that what they are doing is unfair and wrong.

None of the above reasons apply to Allāh (SWT): He has no need to wrong anyone, because He is all-Powerful. Allāh (SWT) cannot be forced by anyone to do anything and He doesn't need anything from anyone. No one can threaten Allāh (SWT) and He is all-Wise and knows what is fair or unfair more than anyone else.

Allāh (SWT) says in the Qur'ān:

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ...

And Allāh does not desire any wrong for the creatures. To Allāh belongs whatever is in the heavens and whatever is in the earth. [3:108-109]

Since everything belongs to Allāh (SWT) anyway, He has no reason to be unjust or unfair to anyone. Sometimes we see some people suffering in this world and ask, "Why is Allāh (SWT) allowing this person to be ill or to die or to be poor?" Everything takes place for a reason, but we cannot know everything that Allāh (SWT) knows. Sometimes Allāh (SWT) is testing a person or wants a person to be patient so that he or she can become a better person and go to Paradise (*Jannah*).



GROUP ACTIVITY



In pairs, come up with a complex scenario like the story of the jeweller and the thief where the Justice of Allāh (SWT) plays a role. You can also mention an example from your own personal experiences.

THE COMPLEX SYSTEM OF ALLĀH (SWT)'S JUSTICE

Once upon a time, there lived a jeweller and a thief in the same town. One day, the thief decided he would rob the jeweller. On that day, it snowed heavily. The thief decided not to go to the jeweller, because it would be harder to escape with all the snow. The jeweller however had no customers that day because of the snow and he was very upset. Of course, if the thief had showed up, it would be very easy to rob the jeweller because he was all alone.

The next day, the jeweller was going to work when his car broke down. The thief had set out to rob him but when he got there, the place was shut so he went back home.

On the third day, the thief fell ill and he had to go to a doctor. The thief began thinking perhaps Allāh (SWT) was trying to tell him something. So he decided he would not steal again.

In the meantime, the jeweller had no customers for 3 days and kept wondering why Allāh (SWT) is not helping him earn his livelihood.

From their individual, human perspective, each person was upset because they couldn't get the profit they wanted. But only Allāh (SWT) knew how they were affecting each other's lives and how, if they knew the reality, they would actually be very grateful to Allāh (SWT).



IN SUMMARY



1. What is the meaning of 'Adālah?
2. Why is Allāh (SWT) never unjust?
3. If Allāh (SWT) is Just, why is there so much injustice and suffering in the world?

DID YOU KNOW?



There are many reasons why we suffer from difficulty, natural disasters, illnesses and so on. A lot of human suffering is caused by humans themselves. Suffering also builds character and brings out the best qualities in people, such as compassion and helping others. Another reason for suffering is that it may be a test from Allāh (SWT). Allāh (SWT) tests us to strengthen our faith and bring us closer to Him.

KEY POINTS



1. 'Adālah refers to the Justice of Allāh (SWT).
2. Allāh (SWT) is all-Powerful and owns everything in the heavens and the earth. He has no reason to be unjust to anyone.
3. Difficulties we sometimes face can be positive at times as it strengthens our character and brings us closer to Allāh (SWT).

ACTIVITY PAGE

FILL IN THE CORRECT ANSWER IN THE BOX AND FIND THE MYSTERY WORD

1. Allāh (SWT) is _____. In other words, He is not dependent on anyone or anything.

	E					S	
--	---	--	--	--	--	---	--

2. Allāh (SWT) is not _____ and hence cannot be forced to be unjust.

W			
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3. Allāh (SWT) is not _____ for anything.

	R					Y
--	---	--	--	--	--	---

4. Allāh (SWT) is _____. Hence, He is not unfair on anyone or anything due to any ignorance.

		L		K						G
--	--	---	--	---	--	--	--	--	--	---

5. 'Indeed Allāh does not wrong (anyone) (even to the extent of) an atom's _____ ...'

	E				
--	---	--	--	--	--

6. Everything takes place for a _____.

					O	
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Note down all the letters in the red boxes: _____

UNSCRAMBLE THESE LETTERS TO REVEAL THE MYSTERY WORD:

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WHY DO WE NEED ANBIYĀ?

Nubuwwah is one of the 5 *Uṣūl al-Dīn* (Roots of Religion). It refers to the belief in prophethood. Allāh (SWT) sent prophets (*anbiyā*) to guide people to the right path.

Some people say that we don't need prophets to guide us as we already know what is good and bad through our intellects. However, the intellect only informs us regarding the basic truths, such as the idea that justice is good and lying is bad. Also, what we perceive as good or bad is not always correct. People often understand good and bad depending on where they are born and the culture they are raised in. For instance, what some people might believe to be good in China, might be regarded as bad in Brazil and vice versa.

Secondly, let us take an example of a very intelligent person who wishes to become a doctor. Even though she may be very intelligent, it would take her a very long time to realise and learn everything on her own. However with a teacher, she can quickly learn everything she needs to know, and then teach others as well.

Similarly, even if we are "good at heart", the teachings of a *nabī* guide us along the shortest and fastest path to success so that we don't have to learn by constantly making mistakes. Referring to the Qur'ān - the guidance that has been sent for us through the Holy Prophet (S) - Allāh (SWT) says that it guides us along the best and most upright path:



إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward. [17:9]



LEARNING OBJECTIVES



1. To briefly understand why we need prophets
2. To understand via the Qur'ān the different roles of a prophet
3. To be introduced to the timeless miracle of the Holy Prophet (S)

MY NOTES





Furthermore, there are matters related to the Hereafter, such as the Day of Judgement, Paradise and Hell, as well as other matters relating to the unseen realm (*ghayb*) that we cannot see or know about unless a *nabī*, who has been given special knowledge by Allāh (SWT), teaches us about them.

The *anbiyā'* are our role models. That is why they are humans and not angels. They lived and grew up within their communities, so we can take them as our role models and strive to follow their teachings.

WHAT ARE THE QUALITIES OF A NABĪ?

Even though the *anbiyā'* were human, they were also special in many ways:

- * A *nabī* is chosen by Allāh (SWT)
- * A *nabī* can receive revelation – called *wahy* in Arabic - from Allāh (SWT)
- * A *nabī* is *ma'sūm*, meaning he does not commit sins
- * A *nabī* is able to perform miracles to prove his *nubuwwah*

THE ROLE OF A NABĪ

According to the Qur'an, a *nabī* performs the following functions:

1. To call people towards *Tawhīd* and to turn away from all false gods:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ



And certainly We raised in every nation an messenger proclaiming: "Serve Allāh and shun false gods. [16:36]

2. To communicate Allāh (SWT)'s revelation to mankind, to purify them, to teach them religious laws and the wisdom behind them:

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ



It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them, and to teach them the Book and the Wisdom, though before that they were in manifest error. [62:2]



3. To establish justice in human society:

MY NOTES



لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ
النَّاسُ بِالْقِسْطِ



Indeed We sent Our Messengers with Clear Signs, and sent down with them the Book and the Balance that people may uphold justice. [57:25]

4. To judge between people when they disagree so as to guide them:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ



Mankind were a single community; then Allāh sent the prophets as bearers of good news and warners, and He sent down with them the Book with the truth, that it may judge between the people concerning that about which they differed... [2:213]



5. So human beings are not able to make an excuse that they were not guided by Allāh (SWT):

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا



These Messengers were sent as bearers of glad tidings and as warners so that after sending the Messengers people may have no argument against Allāh. Allāh is All-Mighty, All-Wise. [4:165]



6. To give people good news of *Jannah* and to warn them about *Jahannam*:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ
وَسِرَاجًا مُنِيرًا

O Prophet! Indeed We have sent you as a witness, as a bearer of good news and as a warner, and as one inviting to Allāh by His permission, and as a light-giving torch. [33:45-6]

7. To teach and guide people so that they come out of darkness (falsehood) into light (truth):

الرَّ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ
رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

Alif, Lām, Rā. [This is] a Book We have sent down to you that you may bring mankind out from darkness into light, by the command of their Lord, to the path of the All-mighty, the Praiseworthy. [14:1]



THE TIMELESS MIRACLE OF THE HOLY PROPHET (S)

As you know, one of the characteristics of a prophet is his ability to perform miracles. The Holy Prophet (S) performed many different types of miracles during his life which have been recorded in the books of history. However, his greatest miracle was the Holy Qur'ān.

Our Holy Prophet (S) was the last of 124,000 prophets. Hence, one of his titles is ***Khātām al-Anbiyā***, meaning "The Seal of the Prophets". His standout miracle had to be one that could be witnessed by mankind until the end of this world, unlike the miracles of previous prophets, which were only witnessed by the people of their time. The Holy Qur'ān is that living miracle.

During the time of the Holy Prophet (S), the Arabs were very proud of their language. They would compose poetry of a very high standard without any previous preparation. They called non-Arabs *ajam* which literally meant "those who spoke in an un-cultured manner". They thought that non-Arabs were less worthy in comparison to themselves because they could not speak as eloquently as the Arabs. Poets were held in very high esteem. The Holy Qur'ān was revealed to the Holy Prophet (S) and it challenged anyone in the world till the end of the world to produce anything like it in eloquence and wisdom:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, 'Should all humans and jinn rally to bring the like of this Quran, they will not bring its like, even if they assisted one another.' [17:88]

One famous poet from the idolaters of Makkah at the time of the Holy Prophet (S), Walīd b. Mughīrah, heard the Holy Prophet (S) reciting the Qur'ān and became amazed by it. He admitted:

"By God, I have just heard something from Muhammad that is unlike the speech of man or the speech of jinn. It is a speech with its own unique sweetness and beauty. The branches of its words are laden with fruit, its roots are full of blessings; it is a surpassing discourse, than which no more distinguished speech exists. Indeed, nothing can begin to rival its excellence."

IN SUMMARY



1. Why do we need a prophet to guide us? Can't we decide for ourselves what is good and what is bad?
2. What is a *mu'jizah*?
3. What are the functions of a *nabī*?
4. Why did the miracle of the Holy Prophet (S) have to be accessible to mankind till the end of the world?

DID YOU KNOW?



The Holy Prophet (S) summarised the complete mission for which he was sent to mankind in the following line:

"Verily I was sent to complete the lofty moral traits."

KEY POINTS



1. *Nubuwwah* refers to prophethood. A *nabī* is a prophet. The plural of *nabī* is *anbiyā*.
2. *Anbiyā*' acted as role models. They were the most knowledgeable people of their time. Allāh (SWT) sent revelation to them, and gave them special miracles (*mu'jizah*) as a proof of their divine appointment. The *mu'jizah* of our Holy Prophet (S) was the Holy Qur'ān.
3. Prophets are necessary because they guide us along the fastest and shortest path to Allāh (SWT).
4. The Qur'ān informs us about many of the responsibilities of a prophet.

ACTIVITY PAGE

ROLE PLAY:

In pairs, prepare a script for a short play in the form of a TV interview based on the questions below. One of you can be the interviewer and the other can be the interviewee. Then present your plays in front of the class.

1) I am an intelligent person. I know right from wrong, so why do I need to follow or listen to a prophet?

2) Prophets are Allāh (SWT)'s chosen servants. They are sinless. However, we are just normal people and we can never become like them, so they cannot be our role models.

3) What are the characteristics of a *nabī*?

4) Can you summarise the mission of the final prophet, Prophet Muḥammad (S)?

The word "Imām" in Arabic means "Leader". For this reason, the person who leads others in *ṣalāh* is called the *imām al-ṣalāh* - "the leader of the prayer". The station of *Imāmate* is a very lofty one that only a few servants of Allāh (SWT) reached. Even from among the prophets and messengers, only a very few reached this level. One of them was Prophet Ibrāhīm (A) who achieved this station after passing a series of very difficult tests from Allāh (SWT), many years after he became a prophet. Our Holy Prophet (S), apart from being a prophet and a messenger, was also an Imām.

Imām al-Ṣādiq (A) said:

"Verily Allāh, Blessed and most High, took Ibrāhīm as a slave (ʿabd) before He took Him as a prophet, and verily Allāh took him as a prophet (nabī) before He took him as a messenger (rasūl), and verily Allāh took him as a messenger before He took him as a friend (khalīl). And verily Allāh took him as a friend before He made him an Imām. And when all these ranks came together in him, He said, 'I am making you the Imām of mankind.'"



We believe that the Holy Prophet (S) was the greatest human being ever created. Following him, Imām ʿAlī (A) and the rest of the 12 Divinely guided Imāms (A), are the next best in creation and closeness to Allāh (SWT). Their station is even greater than all of the prophets and messengers, apart from the Holy Prophet (S).



WHAT IS THE NECESSITY OF HAVING IMĀMS AFTER THE HOLY PROPHET (S)?

All of the 124,000 prophets that were sent down by Allāh (SWT) taught mankind the same message. However, with the passing of time and the progression of mankind intellectually, the message of the prophets became more and more detailed and mankind became better acquainted with what Allāh (SWT) wants from them. Finally, the Divine message was perfected and completed with the

LEARNING OBJECTIVES



- To be introduced to the notion of Allāh (SWT)'s complex system of justice
- To evaluate in a rational way why Allāh (SWT) is never unjust

MY NOTES



GROUP ACTIVITY

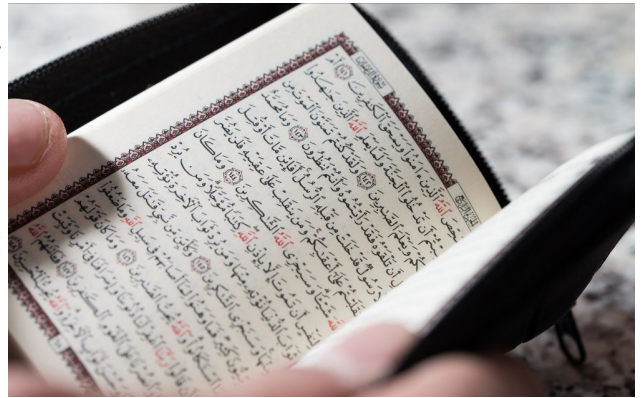


Read verses 21:73 and 32:24. What characteristics and responsibilities of an Imām have been mentioned?



final message brought by the Holy Prophet (S), in the form of the religion of Islam. There would no longer be any Divine revelation sent down to mankind.

However, Muslims still needed leaders who were guided by Allāh (SWT) to teach them the correct interpretation of the Qur'ān and the *Sunnah* of the Holy Prophet (S) after his passing away. The Holy Prophet (S) had spent 23 years as a prophet among idolaters, to establish the religion of Islam and the Qur'ān as the truthful



word of God. Following him, there would be a need for guides who were also familiar with the true meanings of the Qur'ān and its correct interpretation, otherwise people would take the wrong meanings from the Qur'ān and the message of the Qur'ān would become corrupted like the previous Heavenly Books. That's why the Holy Prophet (S), referring to Imām 'Alī (A), famously said:

"There is one among you who will fight to establish the (correct) interpretation (ta'wīl) of this Qur'ān, just like I fought to establish its revelation (as true)."



It is also for the same reason that before passing away, the Holy Prophet (S) reminded people on multiple occasions of the importance of holding on to his *Ahl al-Bayt* (A) for guidance after him:



"I leave behind me two weighty things, the Book of Allāh, which is a string stretched from the heaven to the earth; and my progeny, my Ahl al-Bayt. Verily Allāh, the Merciful, the Aware, has informed me that these two will never be separated from each other until they meet me at the Fountain of Abundance (the Ḥawḍ of Kawthar, a spring in Heaven)."

THE SPIRITUAL NECESSITY OF THE IMĀM

An Imām during his Imāmate is the Proof (*ḥujjah*) of Allāh (SWT) upon His creation. He is the intermediary of Divine Grace and Provisions that come to the rest of His creation. The position of the Imām to mankind is like the position of the heart to the rest of the human body. As long as the heart functions, the rest of the body is provided with blood which nourishes and sustains the different organs. If the heart stops functioning, the rest of the human body too stops working. For this reason, there can never be a moment in time since Prophet Ādam (A) was placed on earth, that there isn't a *ḥujjah* of Allāh (SWT) among the rest of mankind.

NECESSARY QUALITIES OF AN IMĀM

1. **Knowledge and Wisdom:** An Imām during his *Imāmate* is the most knowledgeable person alive. He is able to answer all the questions posed to him regarding Islam. He knows the Qur'ān in its entirety. In fact, he is the walking talking manifestation of the Qur'ān. He has the greatest *ma'rifah* of Allāh (SWT).

2. **'Iṣmah:** The Imām is *ma'ṣūm*, i.e. he does not commit sins or make mistakes in his guidance to people. Through his insight, he knows the reality and ugliness of sins and disobedience to Allāh (SWT). This awareness stops the Imām from coming anywhere near sins. It is due to the Imām's *'iṣmah* that the rest of mankind can trust what he has to say and believe that it is truly from Allāh (SWT) and not due any mistake on his part.

3. **Lofty Ethics:** The Imām possesses the loftiest moral traits and is superior to everyone else during his *Imāmate* in his time in all matters of virtue, such as God-consciousness (*taqwā*), courage, generosity and justice. He is free from the love of the world and its attractions and has complete control over his desires.

4. **Divinely Appointed:** The Imām must be appointed by Allāh (SWT). This appointment is made clear to the people by an explicit designation, called *nass*, directly by the Holy Prophet (S) or by the preceding Imām.

MY NOTES



DID YOU KNOW?



Imām 'Alī (A) said:

"Certainly Allāh has made me an Imām for His creation, so He has made it mandatory upon me to take into consideration myself, my food, my drink, and my clothing like that of the weak people [of the community], so that the poor may follow me in my poverty and the wealth of the rich does not embolden them to intimidation."



THE NARRATIONS REGARDING THE NUMBER OF IMĀMS AFTER THE HOLY PROPHET (S)

Both Sunnī and Shī'ah Muslims believe in the numerous *aḥādīth* of the Holy Prophet (S) that there will be 12 leaders after him. For the Shī'ahs who believe in the 12 Imāms from the *Ahl al-Bayt* (A), it is very easy to explain who these *aḥādīth* are referring to. For the Sunnī Muslims, it has always been a problem explaining these traditions!

The Holy Prophet (S):

"The (Islamic) religion will continue until the Hour (the Day of Judgment), having twelve caliphs for you, all of them will be from Quraysh."



"The affairs of the people will continue to be conducted (well) as long as they are governed by the twelve men, all of them from Quraysh."



"This religion remains standing until there are twelve vicegerents over you, all of them agreeable to the nation, all of them from Quraysh."



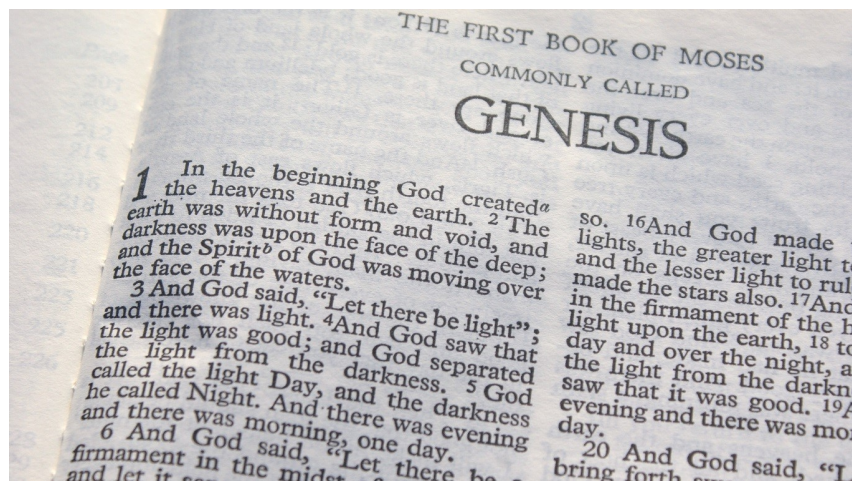
KEY POINTS



1. The 12 Imāms, as the successors to the Holy Prophet (S), have a greater station of closeness to Allāh (SWT) than all of the prophets and messengers, apart from the Holy Prophet (S).
2. With the passing away of Holy Prophet (S), revelation came to a complete end. Apart from this, the Imāms continued to fulfill all the other responsibilities of the Holy Prophet (S).
3. An Imām during his *Imāmate*, is the spiritual connection between Allāh (SWT) and His creation. Divine grace and provisions are sent down to the world through the means of the Imām.
4. The Imām must possess certain characteristics: a) He is the most knowledge human being and has complete understanding of the Qur'ān in all its depths; b) he is *ma'sūm*; c) he is Divinely appointed; d) he has the loftiest ethics and is free from the love of the world.

Even in the Old Testament of the Bible, the coming of 12 leaders is foretold:

"And as for Ismā'īl, I have blessed him, and I have made him fruitful. And I have truly multiplied him, he will beget twelve leaders and I will provide for him a large nation." [Genesis, 17-18:20]



IN SUMMARY



1. Why must there always be a *ḥujjah* of Allāh (SWT) present amongst mankind?
2. What are the similarities and differences of the responsibilities of the Holy Prophet (S) and the Imāms after him?
3. Name and explain three necessary characteristics of an Imām.

ACTIVITY PAGE

GUESS WHO?

1) I became Imam at the age of 5. One of my titles is the Awaited One. I am:

2) I am buried in Madīnah. My younger brother is an Imām too. I am:

3) I was imprisoned in the smallest and darkest of prisons. My name is also the name of one of the *Ūlū'l-'Azm* prophet. I am:

4) I was taken as a prisoner and travelled from Kūfā to Shām. I am known for my beautiful collection of supplications and my book 'The Treaties of Rights'. I am:

5) I am known as the one who 'split open knowledge'. I am buried next to my father in *Jannat al-Baqī*. I am:

6) I was under house-arrest for many years. I am buried in Sāmarrah next to my father. I am:

7) I was killed at the age of 25. I am buried in Baghdād next to my grandfather. I am:

8) I was 8 years old when I became the Imām. My mother's name is *Sayyidah* Sumānah. I am:

9) I am known as the 'Stranger of Tūs'. I was poisoned by the 'Abbāsīd caliph Ma'mūn. I am:

10) I am the one who was given the Dhu'l-Fiqār. I was struck with a poisoned sword in while in *sajdah*.

11) I am known as the 'Chief of Martyrs'. I am:

12) I was able to spread the knowledge of many different sciences and I had thousands of students. I am:

LEARNING OBJECTIVES



1. To become familiar with the Qur'ānic presentation of angels.
2. To become familiar with the various duties of angels relating to human beings.
3. To understand how human beings can become greater than angels or worse than animals.

MY NOTES



Allāh (SWT) is the Creator of the Heavens and the Earth. All His creations, in their countless numbers and diversity, are manifestations of His Beautiful Names. Even in today's modern world, we have not been able to account for all of the different creatures in our very own tiny blue planet, let alone anywhere else in the vast universe and in the spiritual realms of creation. Allāh (SWT) informs us of this reality in the Qur'ān:

وَالْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ



And He created horses and mules and donkeys for you to ride, and also as an adornment. And He has created (other) things of which you have no knowledge.

[16:8]

Other than the human being, from among the different intelligent creatures that the Qur'ān has informed us about are the angels, regarding whom we will be studying in more detail in this lesson.

THE REALITY OF THE ANGELS

1) The Holy Qur'ān has dedicated a good number of verses in explaining to us the attributes, characteristics and responsibilities of the angels. In fact, belief in the existence of these heavenly creatures is among the necessities of faith:

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ



وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوا سَمِعْنَا

وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allāh and His angels and His books and His messengers; "We make no difference between any of His messengers." And they say: "We hear and obey, our Lord! Your forgiveness (we crave), and to You is the eventual course. [2:285]



GROUP ACTIVITY



In verses 11:69-76 of the Holy Qur'ān, we are told the story of when certain angels visited Prophet Ibrāhīm (A). Read the passage and discuss the story as a class.

Belief in the angels is part of the belief in the unseen (*ghayb*), which is an essential characteristic of the God-conscious servants of Allāh (SWT). We have not seen the angels, yet we believe in them:

MY NOTES



الم ، ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ ، الَّذِينَ



يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Alif Lām Mīm. This Book, regarding which there is no doubt, is a guidance to the God-conscious: Those who believe in the unseen and keep up prayer and spend out of what We have given them. [2:1-3]

2) In the world around us, we see everything run by the system of cause and effect. However, the Qur'an informs us that behind the scenes, in the spiritual realm, our world is run and managed by the angels:

فَالْمُدَبِّرَاتِ أَمْرًا



(I swear by) those (angels) who regulate the affairs (of the world) [79:5]

The Throne (*'arsh*) is a symbol used in the Qur'an to represent the Power and Authority of Allāh (SWT) over creation. The angels are described as those who uphold this Throne, i.e. the mediators through whom Allāh (SWT) governs His Kingdom:

3) The angels exist in far greater in number than human beings. Imām al-Ṣādiq (A) was once asked about the number of angels that exist, to which he replied: *"By Allāh, in Whose grasp is my soul! The angels of Allāh that are present in the heavens are more than the particles of sand present on the earth. In the heavens there does not exist a place to put one's foot except that there is an angel there, engaged in glorifying and sanctifying Allāh."*



4) There exists a hierarchy in the Angelic Kingdom in terms of knowledge, authority and responsibilities, just as there exists hierarchy among our prophets. In the verse below, Allāh (SWT) uses the number of wings an angel possesses as an indicator to the rank of that angel:

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي



أَجْنِحَةٍ مَّثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ

شَيْءٍ قَدِيرٌ

Praise be to Allāh, Creator of the heavens and earth, who made angels messengers with two, three, four (pairs of) wings. He adds to creation as He will: God has power over everything. [35:1]



Each angel has been assigned particular duties that it carries out throughout its life. Imām al-Ṣādiq (A) once said:

“Allāh (SWT) possesses certain angels, who are in (a state of) rukū‘ (and shall continue to remain so) until the Day of Judgment, and certain angels, who are in (a state of) sajdah, (and shall continue to remain so) until the Day of Judgment.”



Referring to this reality, the Qur’ān quotes the angels describing themselves in the following manner:

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ، وَإِنَّا لَنَحْنُ الصَّافُّونَ ، وَإِنَّا لَنَحْنُ
الْمُسَبِّحُونَ



(The angels say), 'Every single one of us has his appointed place: we are ranged in ranks. We glorify God.' [37:164-166]



5) The greatest among the angels is **Jibrā’īl** (A), who was the messenger of revelation (*waḥy*) to our Holy Prophet (S). He is described in the Qur’ān as the Faithful Spirit (*al-rūḥ al-amīn*):

وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ، عَلَى قَلْبِكَ لِتَكُونَ مِنَ
الْمُنذِرِينَ

And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has descended with it, Upon your heart that you may be of the warners [26:192-4]

The other archangels include:

- * **Isrāfil** - the angel who will blow the trumpet to signal the end of the world, causing everyone to die.
- * **'Izrā'il** - also known as the Angel of Death (*Malak al-Mawt*), who has countless angels working under him responsible for taking the souls of human beings at the time of death.
- * **Mikā'il** - the angel responsible for providing sustenance to the physical world.

6) Among the different duties of the angels mentioned in the Qur'an in relation to human beings are the following:

1) Keeping account of the deeds of human beings:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ، كِرَامًا كَاتِبِينَ ، يَعْلَمُونَ مَا تَفْعَلُونَ

And most surely there are keepers over you, Honourable recorders, They know what you do. [82:10-12]



2) Protecting humans beings from death until their destined time:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ
الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our apostles cause him to die, and they are not remiss. [6:61]

MY NOTES





3) Taking the souls of human beings at the time when death is decreed for them:

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَاهُم
نَصِيبُهُم مِّنَ الْكِتَابِ ۗ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا
كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ ۗ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَيْنَا أَنفُسِهِم أَنَّهُمْ
كَانُوا كَافِرِينَ

Who is more wrong than the person who invents lies against God or rejects His revelations? Such people will have their preordained share [in this world], but then, when Our angels arrive to take them back, saying, 'Where are those you used to call on beside God?' they will say, 'They have deserted us.' They will confess that they were disbelievers [7:37]

7) Despite their lofty spiritual status and closeness to Allāh (SWT), Allāh (SWT) commanded the angels to humble themselves before Ādam (A). This shows that human beings have the potential to reach greater levels of perfection and closeness to Allāh (SWT) than even the angels:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ
مِنَ الْكَافِرِينَ

When We told the angels, 'Bow down before Ādam', they all bowed. But not Iblīs, who refused and was arrogant: he was one of the disobedient. [2:34]

On the other hand, Allāh (SWT) also says that human beings have the potential to be worse than animals:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۗ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۗ بَلْ هُمْ
أَضَلُّ سَبِيلًا

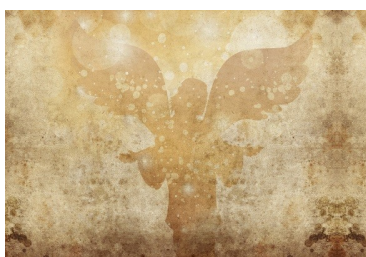
Do you think that most of them hear or understand? They are only like the cattle; no, even worse than the cattle. [25:44]

THE STATION OF THE HUMAN BEING

Angels have been granted the intellect, but they do not have desires that tempt them to disobey Allāh (SWT).

Animals have been granted desires, but they do not have the intellect.

Human beings have been granted both the intellect and desires.



By controlling their desires and following their intellect, human beings can reach greater stations than angels. This is because they use their free will to overcome their desires and worship Allāh (SWT), while angels do not have any reason to disobey Allāh (SWT).

On the flip side, if human beings ignore their intellect and become controlled by their desires, then they lower themselves to a level even below the animals. This is because animals do not have the intellect and do not know any better than to follow their desires, but human beings have been given the intellect, yet they cannot be distinguished from the animals.

DID YOU KNOW?



Some angels have sometimes come down to this world in human forms. An angel came to *Sayyidah* Maryam (A) to inform her that she was going to give birth to Prophet ʿĪsā (A). They also came down to Prophet Ibrāhīm (A) and Prophet Lūṭ (A).

Angel Jibrāʾīl (A) would sometimes appear before the Holy Prophet (S) in the form of a handsome human being named Daḥyah al-Kalbī, referred to as the Holy Prophet (S)'s milk-brother.

KEY POINTS



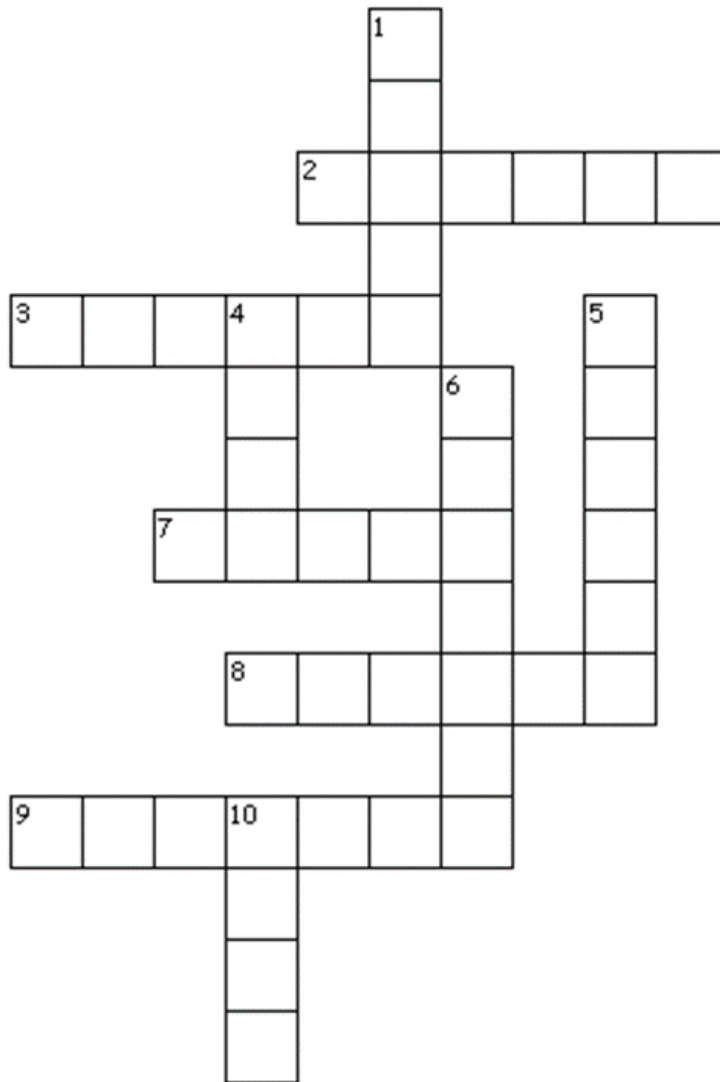
1. There are many different creations of Allāh (SWT) that we have no knowledge about.
2. Belief in the existence of angels is from the necessities of our faith.
3. Among the greatest angels are Jibrāʾīl, Mikāʾīl, Isrāfīl and ʿIzrāʾīl.
4. Human beings have the potential to become even greater than angels or worse than animals.

IN SUMMARY



1. Describe three duties of the angels relating to human beings.
2. How can human beings raise themselves to levels higher than angels?
3. How can human beings become worse than animals?

ACTIVITY PAGE



Across

2. Our world is run and managed by _____.
3. There are many more angels than _____.
7. Belief in the angels is part of the belief in the _____.
8. The Angel of Death (Malak al-Mawt) is _____.
9. The angel who will blow the trumpet to signal the end of the world is _____.

Down

1. Allāh (SWT) uses the number of _____ an angel possesses as an indicator to the rank of that angel.
4. The _____ is a symbol used in the Qur'ān to represent the Power of Allāh (SWT) over creation.
5. The angel responsible for providing sustenance to the physical world is _____.
6. The greatest among the angels is _____.
10. Allāh (SWT) commanded the angels to humble themselves before _____.

CONCEPT OF SIN

A sin is any act of disobedience to Allāh (SWT). In Arabic this is called *dhanb* and the plural is *dhunūb*. Committing a *dhanb* is *ḥarām*, meaning forbidden. Keeping away from *dhunūb* is *wājib*, meaning obligatory.

The reason why Allāh (SWT) forbids us to do certain things and calls them *dhunūb* is because they are harmful for our bodies and souls. When we commit *dhunūb*, we harm ourselves. It makes no difference to Allāh (SWT), but it reduces our chances of making it to *Jannah*, unless we repent and ask Allāh (SWT) to forgive us. That is why Allāh (SWT) says in the Qur'ān:

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

So it was not Allāh who wronged them, but it was they who used to wrong themselves. [9:70]



LEARNING OBJECTIVES



- 1.1. To understand what constitutes a sin and its difference to a mistake
- 2.2. To understand the difference between major and minor sins
- 3.3. To be introduced to the reality of *Shayṭān*

MY NOTES



This means that Allāh (SWT) does not harm us or treat us badly. We do it to ourselves through our wrong actions.

Sins are divided into 2 types: **major sins** (*al-dhunūb al-kabīrah*) and **minor sins** (*al-dhunūb al-ṣaghīrah*).



A major sin is a sin for which the punishment has been mentioned in the Qur'ān to be the fire of Hell. All other sins for which the punishment has not been mentioned in the Qur'ān, or is mentioned but it's not the fire of Hell, are considered to be minor sins.

We must remember that committing a minor sin repeatedly is a major sin. Therefore, we should not take minor sins lightly. Usually, committing minor sins leads us to commit major sins.

The Holy Prophet (S):

"Do not look at the pettiness of the sin, rather look at who it is you have dared to defy."



GROUP ACTIVITY



Make a list of all sins you know of as a class. Do you know which ones are major and which are minor?



Imām 'Alī (A):

"The worst of sins in the sight of Allāh is the sin which its perpetrator deems insignificant."



Imām 'Alī (A):

"Even if Allāh had not fixed punishments and threats for acts of disobedience to Him, we would still be obliged not to disobey Him, simply by way of gratitude to Him for His bounties."



Some actions are not *ḥarām* but they are still harmful. They may be *makrūh* (disliked by Allāh (SWT)).

Whenever we sin, we should immediately ask Allāh (SWT) to forgive us, and promise Him that we will not repeat that sin again. Allāh (SWT) is most Forgiving and Merciful, and loves those who turn to Him for forgiveness. He does not like people who are too proud to ask for forgiveness and those who take sins lightly and ignore the consequences.

Imām al-Ṣādiq (A):

"When a person commits a sin, a black spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper."



SHAYṬĀN - THE HUMAN BEING'S SWORN ENEMY

Shayṭān is our enemy and wants us to commit sins so that we can all end up in the Hellfire with him. Although even he confesses that he has no effect upon Allāh (SWT)'s special servants, like prophets and the *Ma'ṣūmīn* (A):

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ، إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

(Iblīs) said: "By Your glory, I shall mislead them all, Except Your servants from among them, the purified ones. [38:82-3]"

Allāh (SWT) tells us in the Qur'ān to beware of *Shayṭān* and to not let him deceive us like he did to our great-grandparents, Prophet Ādam (A) and *Sayyidah Ḥawwā*:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ ... إِنَّا
جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ

Oh Children of Ādam! Do not let Shayṭān tempt you, like he expelled your parents (Nabī Ādam and Sayyidah Ḥawwā) from paradise ... We have indeed made the devils friends of those who have no faith. [7:27]

Many Muslims believe that it is *Shayṭān* who makes us do evil and commit sins. Is that really true? The Qur'ān clarifies that *Shayṭān* cannot force us to commit sins. He only whispers ideas of sins in our hearts. If we remember Allāh (SWT) all the time, we will not pay attention to *Shayṭān*'s whispers and temptations. However, if we forget Allāh (SWT), we will listen to *Shayṭān* and commit sins.

On the Day of Judgement, when we blame *Shayṭān* for our sins, he will say:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ
فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي
فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ ...

When the matter is all over, Shayṭān will say, 'Indeed Allāh made you a promise that was true and I [too] made you a promise, but I lied to you. I had no control over you, except that I called you and you responded to me. So do not blame me, but blame yourselves. [14:22]

IN SUMMARY

1. What is the meaning of *dhanb*?
2. What is the difference between major sins and minor sins?
3. Who is *Shayṭān*? How does he take us to the wrong path?
4. What will *Shayṭān* say on the Day of Judgement when people blame him for their sins?

DID YOU KNOW?



Losing hope in the mercy and forgiveness of Allāh (SWT) is a major sin. We must never lose hope in Allāh (SWT). He is the most Kind and the most Merciful. He loves and forgives those who repent sincerely.

KEY POINTS



- 1, *Dhanb* is the Arabic word for sin. It refers to any act that is a disobedience to Allāh (SWT).
2. Sins are divided into two types: major and minor.
3. Major sins are those for which the Qur'ān clearly mentions Hellfire as the punishment. All other sins are referred to as minor sins.
4. However, we should not be fooled into committing a sin because it is a minor sin. All sins are grave because of the One against whom we are sinning, Allāh (SWT).
5. *Shayṭān* is our manifest enemy. His goal is to take us to Hell along with him.

ACTIVITY PAGE

UNSCRAMBLE THE SENTENCES!

1. " look not do sin pettiness at the of the, defy look at rather it is who you dared have to."

2. " Allāh sight which sin worst of the in the perpetrator of its insignificant is sins deems the."

3. disobedience is a any sin act of to Allāh (SWT), *dhanb* is called Arabic in this.

4. force cannot us commit to sins *Shayṭān*, he only ideas whisper can of sins hearts our in.

5. Day Judgement of will we accountable on the be for actions our and cannot we blame *Shayṭān*.

6. Manifest our enemy is *Shayṭān*. goal take us to along his Hell with him.

FIQH

What is *Fiqh*?

Fiqh (Jurisprudence) is a study of the Branches of Religion (*Furū' al-Dīn*), unlike *'Aqā'id* (Theology), which is a study of the Roots of Religion (*Uṣūl al-Dīn*). It is an expansion of the *Sharī'ah* based on the Holy Qur'ān and the *Sunnah* of the Holy Prophet (S). *Fiqh* deals with the rulings pertaining to the observance of each of the 10 *Furū' al-Dīn*.

A person trained in *Fiqh* is known as a *faqīh* (pl. *fuqahā'*).

This Chapter Consists Of:

Ṭahārah and Najāsah

This part explains the meanings of the words *ṭahir* and *najis*, and explains the concept of *ṭahārah* and *najāsah* in Islam.

Furū' al-Dīn

This part introduces the 10 branches of religion, and gives an insight into some of these branches (most relevant to this age group).

Ṣalāh

In this part, we look at the first of the 10 *Furū' al-Dīn* in depth. *Ṣalāh* is the most important act of daily worship, and the pillar of faith. It is a pre-requisite to all our other actions being accepted. For this reason, a large part of the *Fiqh* section is dedicated to learning *ṣalāh* and the rulings pertaining to it.

Taqīd

This section looks at the concept of *Taqīd* and *Ijtihād*. *Ijtihād* is the science of deriving Islamic Law from its sources, most commonly the Holy Qur'ān and the *aḥādīth* of *Rasūl Allāh* (S) and the *A'immah* (A). *Taqīd* refers to following a *mujtahid* in Islamic Law.

Bulūgh

This part looks at the period in our lives when we become *bāligh(ah)*. It explains the changes we experience in our bodies as well as our religious obligations upon reaching *bulūgh*.

Why Study *Fiqh*?

The study of *Fiqh* is essential because it deals with the rulings pertaining to our daily acts of worship. Without knowing these rulings, we cannot perform our *'ibādāt* (worship) correctly.

Dear Lord,

Guide us in understanding the laws and rulings you have placed within the fold of Islam, so that we may perfect our worship and reach nearer to You, with understanding.

LEARNING OBJECTIVES



1. Understand that ṣalāh is the most important act of worship in Islam.
2. Understand the effect of ṣalāh on our lives.

MY NOTES

**PHILOSOPHY OF ṢALĀH**

Ṣalāh is the pillar of religion. It is the most important act of worship in Islam. If one's ṣalāh is accepted, all other good deeds are also accepted. If it is not accepted, other deeds are also not accepted.

Q: What are the possible reasons for ṣalāh not being accepted by Allāh (SWT)?

Rasūl Allāh (S) said:

"The first thing that Allāh (SWT) made obligatory upon my ummah was the 5 prayers; and the first thing from their acts of worship that shall be taken up will be the 5 prayers; and the first thing that they will be questioned about will be the 5 prayers."



Q: Why is there so much emphasis on ṣalāh in Islam?

Allāh (SWT) says in the Qur'ān:

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ

...and maintain the prayer. Indeed the prayer prevents indecencies and wrongs, and the remembrance of Allāh (SWT) is surely greater... [29:45]



Ṣalāh helps us to connect with our Lord and Creator 5 times a day. If we pray properly, with complete attention and humility, Allāh (SWT) accepts our prayers and is pleased with us. We therefore get closer to Him, and this helps us to keep away from sinning.

Ṣalāh and the constant remembrance of Allāh (SWT) also takes away stress and worries, and helps us find inner peace. Allāh (SWT) says in the Qur'ān:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

... Those who believe and whose hearts are set at rest by the remembrance of Allāh; now surely by Allāh's remembrance are the hearts set at rest. [14:28]



ACTIVITY



Ṣalāh is the pillar of religion. List 3 things you will do to improve your ṣalāh.

ŞALĀH IS THE MI'RĀJ OF A MU'MIN

Mi'rāj refers to *Rasūl Allāh* (S)'s journey to the heavens. *Şalāh* is the *mi'rāj* of a believer. This means that if we pray with full concentration and "connect" with Allāh (SWT), we too can experience the heavenly journey.

Şalāh also helps us focus our attention and energy towards good acts, and promotes punctuality and a well organised lifestyle.

When we stand in *şalāh*, we are acknowledging the fact that we are Allāh (SWT)'s humble servants, and have come to stand in prayer before Him to thank Him for all the blessings He has given us.

Rasūl Allāh (S) said to his companion Abū Dharr:

"O Abū Dharr! Surely, so long as you are in prayer, you are knocking on the door of the Great King, and whoever knocks long on the door of the King it will be opened for him."



Every act in *şalāh* has a deeper meaning. For example, when we raise our hands to say *takbīr* at the beginning of the *şalāh*, we are surrendering ourselves totally to Allāh (SWT), and must forget about everything else.

Imām 'Alī (A) says about the *sujūd*:

"The first sajdah means that I was dust in the beginning, and as I raise my head from sajdah, it means that I came to the world from the dust. The second sajdah means that I will again return to the soil, and as I raise my head again, it means that on the Day of Qiyāmah I will be raised from the grave."



Imām Ja'far as-Sadiq (A) has also said that prolonging the *rukū'* and *sujūd* in *şalāh* increases one's life.

IN SUMMARY



1. Why is *şalāh* the most important act of worship?
2. Why do we pray *şalāh*?
3. What are the benefits of *şalāh*?
4. Imām 'Alī (A) explained a deeper meaning behind the *sujūd* we perform in *şalāh*. What did he say?

DID YOU KNOW?



In the Battle of Şiffin, an arrowhead pierced the thigh of Imām 'Alī (A). It was not possible to pull it out because of the unbearable pain it caused. Imām al-Ḥasan (A) advised the people to wait until *şalāh* time, when his father will stand in prayer. The arrow would be easily removed during this time, as Imām would be in so much concentration in his *şalāh* that he would not notice the pain.

KEY POINTS



1. *Şalāh* is the pillar of religion and the most important act of worship.
2. We pray to Allāh (SWT) because He is our Lord and Creator. We also ask Allāh (SWT) for our needs through *şalāh*, and thank Him for His blessings.
3. *Şalāh* keeps us away from sin, and gives us structure in our lives. It also gives us inner peace.
4. Every action in *şalāh* has deeper meanings.

LEARNING OBJECTIVES

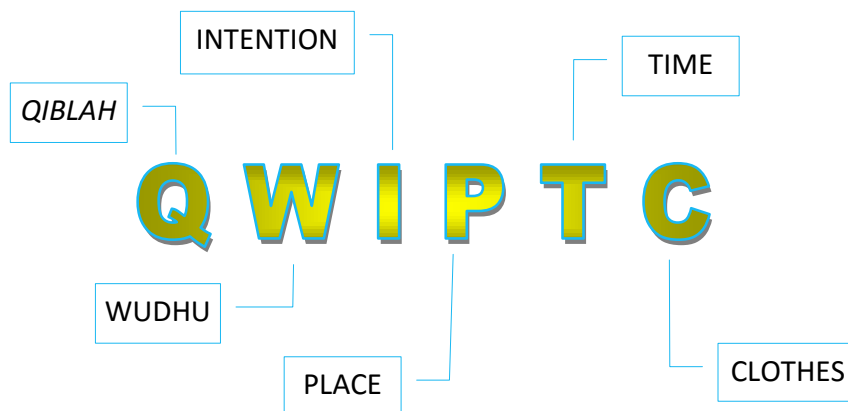


1. What does *muqaddimāt al-ṣalāh* mean?
2. What are the timings of the 5 daily prayers?
3. Why is it important to pray on time?

MY NOTES

**MUQADDIMĀT AL-ṢALĀH**

Ṣalāh is the most important act of worship. We therefore need to prepare appropriately for every prayer. There are 6 important areas we must pay attention to. These are known as *muqaddimāt al-ṣalāh* (the prerequisites of *ṣalāh*).



An example of *muqaddimāt al-ṣalāt* is the time of *ṣalāh*. We must make sure that we pray during the correct time, which is why it is important to know the timings of *ṣalāh*.

A person can only pray a *wājib ṣalāh* after they are sure that its time has set in. If a person is in doubt or unsure about the time for *ṣalāh*, they should wait a little until they are sure the time has set in.



Q: Why is it important to pray on time?

Imām Ja'far al-Ṣādiq (A):



Whoever performs ṣalāh on time and observes its restrictions, the angels will raise it (the ṣalāh) bright and pure into heaven. The Prayer will say (to the performer): "May Allāh (SWT) preserve you as you preserved me and entrusted me to a generous angel".

But whoever prays after the appointed time with no excuse, and does not observe the restrictions, the angels will raise it dark and gloomy. The Prayer will shout at the performer: "You have lost me, may Allāh (SWT) lose you, and may He not care for you as you did not care for me".

ACTIVITY



Look at a prayer timetable. Why does the prayer time change every day?

TIME OF ṢALĀH

We must always try as soon as prayer time sets in, unless we have a genuine reason to delay *ṣalāh*.

Ṣalāh	Starts	Ends
Fajr	<i>Al-ṣubḥ al-ṣādiq</i> (true dawn). This is the time when the first light appears at dawn	Sunrise
Ẓuhr	At midday (the time between sunrise and sunset)	Just before sunset when there is only enough time left for 'aṣr prayers.
'Aṣr	Just after midday as soon as enough time has passed for one to have prayed 4 <i>raka'āt</i> of <i>ṣalāt al-ẓuhr</i> .	Sunset
Maghrib	A little after sunset, once the redness in the eastern sky has passed overhead.	Just before midnight when there is only enough time to pray the 4 <i>raka'āt</i> of <i>ṣalāt al-'ishā'</i> .
'Ishā'	As soon as enough time has passed for one to have prayed <i>ṣalāt al-maghrib</i>	Midnight (time between sunset and sunrise)

We should always keep a *ṣalāh* timetable with us, and ensure we don't plan any other activity at *ṣalāh* time so that we can concentrate fully in prayer and don't feel rushed.

Allāh (SWT) tells us in the Qur'ān:

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

Be watchful of your prayers, (especially) the middle prayer, and stand humbly (in prayer) in obedience to Allāh (SWT) [2:238]



IN SUMMARY



1. Why should we give so much importance to preparing for *ṣalāh*?
2. What practical steps can we take to ensure we always pray on time?
3. What did Imām al-Ṣādiq (A) say about *ṣalāh* which is not prayed on time?

DID YOU KNOW?



Rasūl Allāh (S) used to love prayer so much that he would wait eagerly for the time of *ṣalāh* to set in so that he could pray right on time. As soon as it was time to pray, he would tell his companion Bilāl to call the *adhān*.

KEY POINTS



1. When we stand in prayer, we stand in front of our Lord. We must make sure we have prepared properly for *ṣalāh*.
2. The Qur'ān and the *aḥādīth* of the *Ma'ṣūmīn* (A) repeatedly emphasise the importance of praying on time.
3. Prayers said on time are raised bright and pure. Prayers which are made *qaḍā'* without a valid reason are dark and gloomy, and are not accepted.

LEARNING OBJECTIVES



1. What is *ta'qibat al-şalāh*?
2. Why is *ta'qibat al-şalāh* important?
3. Why do we recite a short *ziyārah* after *şalāh*?

MY NOTES

**TA'QIBĀT AL-ŞALĀH**

Ta'qibat al-şalāh refers to the *mustahab* (recommended) recitations following each of the daily prayers. Examples of *ta'qibat* are:

- * *Taşbīh* of *Sayyidah Fāṭimah al-Zahrā'* (A)
- * *Du'ā'* after every prayer
- * *Sajdat al-shukr* (Prostration for thanksgiving)
- * *Ziyārah*

The *şalāh* is *wājib*, but the *ta'qibat* after *şalāh* is not *wājib*. It is optional. Allāh (SWT) loves those who perform the *ta'qibat*, because they do it out of love for Allāh (SWT), and not because they are forced to do it.

Imām Ja'far al-Şādiq (A) says:

"As you finish saying your wājib şalāh, recite du'ā' and perform other mustahab acts of worship."



Q: What is the reward of reciting the *taşbīh* of *Sayyidah Fāṭimah* (A)?

Imām Ja'far al-Şādiq (A) said:

"Allāh forgives the sins of one who recites taşbīh of Sayyidah Fāṭimah (A) and ending it with Lā ilāha illallāh after every şalāh"



"The Taşbīh of Sayyidah Fāṭimah (A) after every wājib şalāh is more rewarding than praying 1,000 raka'āt every day."



"Whoever recites the taşbīh before unfolding the legs from tashahhud; Allāh forgives their sins and rewards them Jannah."



After reciting the *taşbīh*, we should recite *du'ā'*. The *A'imma* (A) have taught us specific *du'ā'* to be recited after every *şalāh*.

Imām Ja'far al-Şādiq (A) said:



"Supplication (du'ā') after Fajr, Zuhr and Maghrib prayers will be accepted (mustahāb) by Allāh."



ACTIVITY



Your teacher will give you the translation of the *du'ā'* recited after *'Aşr* prayers. Read the translation in pairs and list the things that we ask Allāh (SWT) in this *du'ā'*.

SAJDAT AL-SHUKR

It is important to perform *sajdat al-shukr* at the end of every prayer. We perform *sajdah* to thank Allāh (SWT) for all His blessings.

Sajdat al-shukr has been highly encouraged because it increases our love for Allāh (SWT), and He continues to shower His blessings on us.

In *sajdat al-shukr*, we can recite “*shukran lillāh*” (thanks to Allāh (SWT)) 3 times, followed by the words “*Ya Rabb, Ya Rabb, Ya Rabb*” (O Lord, O Lord, O Lord).

Imām al-Ṣādiq (A) said:

Sajdah al-Shukr after the prayer makes the prayer complete, earns the pleasure of Allāh, and the admiration of the angels.



At the end of every *ṣalāh*, it is recommended to perform a short *ziyārah* to pay our respects to *Rasūl Allāh* (S) and the *A`immah* (A). In this *ziyārah*, we also send our greetings to the Imām of our time, Imām al-Mahdī (A), and pray for his re-appearance.

After the *ziyārah*, we should recite a *du`ā`* for the safety and quick re-appearance of Imām Al-Mahdi (A).



IN SUMMARY



1. List four examples of *ta`qibat al-ṣalāh*.
2. What are the benefits of reciting *taṣbīḥ* of *Sayyidah Fāṭimah al-Zahrā`* (A)?
3. What should we recite in *sajdat al-shukr*?
4. Why do we recite a short *ziyārah* at the end of the *ṣalāh*?
5. Why should we pray for Imām al-Mahdī (A)?

DID YOU KNOW?



Allāh (SWT) said to Nabī Mūsā (A):

“The reason why I appointed you to the station of prophethood was your prostrations after prayer.”

MY NOTES



KEY POINTS



1. *Ta`qibat al-ṣalāh* refers to the *mustahab* acts that are performed after *ṣalāh*, such as the *taṣbīḥ* of *Sayyidah Fāṭimah al-Zahrā`* (A), *du`ā`*, *sajdat al-shukr* and *ziyārah*.

2. The *ta`qibat* of each *ṣalāh* make the *ṣalāh* complete.

LEARNING OBJECTIVES



1. How do we offer *şalāt al-qaşr*?

2. What are the conditions for *şalāt al-qaşr* to apply?

MY NOTES

**ŞALĀT AL-QAŞR**

It is *wājib* for a traveller to shorten all the daily 4 unit (*raka'āt*) prayers to 2 units. This shortened 2 units *şalāh* is called *şalāt al-qaşr*. However, the prayer can only be shortened if certain apply:

- * the return journey is a total of 28 miles (44 km) or more from outside the boundary of the city you live in, and
- * you are staying out for less than 10 days

> 28 MILES

< 10 DAYS

For each of these 4 unit prayers, you would pray 2 units with the *niyyah*:

“I am praying 2 rak'ah şalāt al-qaşr wājib qurbatan ilallāh”

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

Praying *qaşr* is *wājib* for travellers who meet its conditions. It is not an option. Even if a person forgets and prays in full when they should have prayed *qaşr*, their *şalāh* is *bāṭil* and they have to pray the *şalāh* again as *qaşr*.

What are the conditions for şalāt al-qaşr to apply?

It is *mustahab* that a traveller should recite *taşbihāt al-arba'ah* 30 times (or even better 60 times) after every *şalāt al-qaşr*.

If a person misses a *qaşr şalāh*, the *qaḍā'* of the *qaşr şalāh* should also be shortened, even if the person is no longer travelling and is back home. Similarly, if a person offers a *qaḍā'* *şalāh* while on a journey for a prayer that was missed in his/her home town, the *qaḍā'* *şalāh* should be the full 4 *raka'āt* and not shortened to 2 units.



ACTIVITY



Circle the prayers which must be shortened when a person is on a journey:

**FAJR ZUHR 'AŞR
MAGHRIB 'ISHĀ'**

CONDITIONS FOR ŞALĀT AL-QAŞR TO APPLY

1. DISTANCE

The total journey must be 28 miles or more.

2. PURPOSE OF TRAVEL

If a person's work requires him/her to travel frequently (e.g. a pilot), then they can't shorten their prayers when travelling for work.

3. INTENTION OF TRAVEL

If the intention of a person who travels somewhere is to do something *ḥarām* (e.g. gambling), then he/she cannot pray *qaşr* and has to pray in full (and of course he/she is also committing a sin by travelling).

4. ḤADD AL-TARAKHKHUŞ

A traveller can only pray *qaşr* when he or she is outside the city that he or she lives in. This boundary of the city is called *ḥadd al-tarakkhkuş*. The *ḥadd al-tarakkhkuş* for London is generally considered to be the M25.

5. DURATION

The journey must be for less than 10 days. If a traveller plans to stay at a destination for 10 days or more, and makes a day trip to another place that is more than 28 miles away (return journey), it does not break their "10 day intention" as long as they do not spend the night in the new location. They will pray *qaşr* at the new destination during their day trip but once they return, they can continue praying in full again.

6. DESTINATION

The travel destination should not be one's home town (*waṭan*).

DID YOU KNOW?



Those who travel to Makkah, Madīnah or Kūfah, have the option to pray either *qaşr* or full prayers. They can pray in full inside *Masjid al-Ḥarām*, *Masjid al-Nabawī* and *Masjid Kūfah*, as well as anywhere else in these cities.

We also have the option of praying full in the *Ḥaram* of Imām al-Ḥusayn (A) in Karbalā', up to a distance of 25 arms lengths from his sacred grave.

IN SUMMARY



1. When do we pray *şalāt al-qaşr*?
2. What are the conditions for *şalāt al-qaşr* to apply?
3. State your complete *niyyah* when reciting 'Asr prayers as a traveller?
4. What does *ḥadd al-tarakkhkuş* mean?

KEY POINTS



1) *Şalāt al-qaşr* refers to the shortening of *Zuhr*, 'Asr and 'Ishā' prayers from 4 units (*raka'āt*) to 2 units when travelling.

2) There are several conditions which must be fulfilled for *şalāt al-qaşr* to apply.

3) It is *mustaḥab* to recite *taşbihāt al-arba'ah* 30 times (or even better 60 times) after every *şalāt al-qaşr*.

LEARNING OBJECTIVES



1. What does *tark al-şalāh* mean?

2. What are the consequences of not praying or taking prayers lightly?

MY NOTES

**TARK AL-ŞALĀH**

“*Tark*” in Arabic means to leave something. *Tark al-şalāh* is therefore to skip *şalāh* that is *wājib* by not praying at all, or praying on and off, or always making it *qaḍā’*. This is a major sin in Islam.

Rasūl Allāh (S) said:

“The thing that turns a Muslim into a *kāfir* is to skip *şalāh* intentionally or to offer *şalāh* but to consider it insignificant and unimportant.”



Someone once asked Imām Ja‘far al-Şādiq (A) why a person who commits other major sins does not become a *kāfir* but a person who stops praying *şalāh* becomes a *kāfir*?

Imām replied that when a person commits other sins, it could be because of some reason like being tempted or being angry, but when a person stops praying there is no reason except that they no longer have faith in Allāh (SWT).

In his last moments before leaving this world, Imām Ja‘far al-Şādiq (A) said:

“Our help on Day of Judgement (*shafā‘ah*) will not benefit those who take their *şalāh* lightly.”



We must remember that Allāh (SWT) does not need our *şalāh*. We perform *şalāh* in obedience to Allāh (SWT)’s command. It shows our willingness to surrender and bow before our Lord. It is also our connection and ‘rope’ to Allāh (SWT).

There are numerous *āyāt* in the Qur‘ān that emphasise the importance of *şalāh* and condemn *tark al-şalāh* or even neglecting *şalāh* and treating it lightly.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ

But there came after them an evil generation, who neglected şalāh and followed their desires... [19: 59]



وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ

...And keep up the prayer (şalāh) and do not be of the polytheists... [30: 31]



ACTIVITY



In small groups, list 5 reasons why some people don’t usually pray on time, or not pray at all.

15 PUNISHMENTS FOR THOSE WHO DON'T PRAY

Rasūl Allāh (S) said that a person who neglects *ṣalāh* and is lazy in fulfilling his *wājib ṣalāh* will have 15 punishments: 6 of them in this life, 3 at the time of death, 3 in the grave (in *barzakh*) and 3 in the Hereafter.

The punishments in this world are:

1. His/Her life is reduced.
2. His/Her sustenance (*rizq*) is reduced.
3. The mark of goodness disappears from his/her face.
4. None of his/her good deeds will be accepted.
5. His/Her *ad'iyā'* (plural of *du'ā'*) will not be answered.
6. Even when virtuous people pray for him/her, it will not benefit him/her.

The punishments at the time of death are:

7. He will die with disgrace.
8. He will die feeling terrible hunger.
9. He will die with such terrible thirst that even if he was to drink all the water of the earth, his thirst would not be quenched.

The punishments in the grave are:

10. An angel will be appointed to punish him.
11. His grave will be made very narrow and confined.
12. His grave will be dark and horrifying.

And the punishments on the Day of Judgement are:

13. The angels will drag him for accounting whilst others will be watching.
14. His accounting will be very strict and unforgiving.
15. Allāh (SWT) will not look at him with mercy or purify him.



IN SUMMARY

1. What does *tark al-ṣalāh* mean?
2. Why is a Muslim who does not pray similar to a *kāfir*?
3. What did Imām al-Ṣādiq (A) say about those who don't pray?
4. What punishments will befall a person who does not pray?
5. What does the Qur'ān say about those who neglect *ṣalāh*?

DID YOU KNOW?



When the people in Paradise ask the people in Hell, 'What brought you into Hell?' They will answer: 'We were not among those who prayed...' [74:39-43]



MY NOTES



KEY POINTS



1. *Tark al-ṣalāh* refers to taking *ṣalāh* lightly by not praying at all, or praying on and off, or always making it *qaḍā'*.
2. It is a major sin in Islam, with severe punishment.
3. A Muslim who does not pray is similar to a *kāfir* (disbeliever).
4. Those who take *ṣalāh* lightly will not receive intercession in *Qiyāmah*.

LEARNING OBJECTIVES



1. To understand that the Islamic calendar is based on the lunar months.
2. To understand how we find out the beginning of each month

MY NOTES

**ISLAM FOLLOWS A LUNAR CALENDAR**

The Islamic months start every time there is a new moon.

A new moon is called a crescent (*hilāl* in Arabic).

Every night the moon appears bigger than the previous night, until it becomes a full moon in the middle of the Islamic month.

The Islamic calendar began with the *Hijrah* of *Rasūl Allāh* (S) from Makkah to Madīnah.

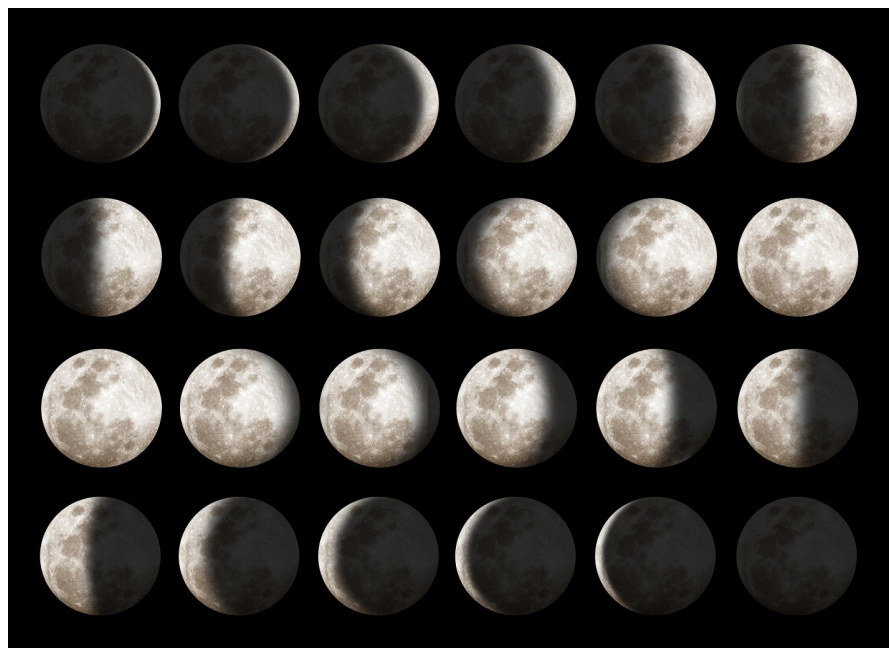
Every Islamic month can only have 29 or 30 days, depending on the sighting of the new moon. If the new moon is not seen after 29 days, we can assume that after one more day, the new month begins (because we cannot have 31 days).

The Islamic calendar has the following months:

- | | |
|-----------------------------|--------------------------|
| 1. <i>Muḥarram</i> | 7. <i>Rajab</i> |
| 2. <i>Ṣafar</i> | 8. <i>Sha‘bān</i> |
| 3. <i>Rabī‘ al-Awwal</i> | 9. <i>Ramaḍān</i> |
| 4. <i>Rabī‘ al-Thānī</i> | 10. <i>Shawwāl</i> |
| 5. <i>Jumādā al-Ūlā</i> | 11. <i>Dhū‘l-Qa‘adah</i> |
| 6. <i>Jūmādā al-Ākhirah</i> | 12. <i>Dhū‘l-Ḥijjah</i> |

When we see a new moon, we should say:

“Oh Allāh, bless us in this month and keep us safe. Oh Allāh, bless Muḥammad and the family of Muḥammad.”



ACTIVITY



For each month in the Islamic calendar, state one important event that took place in Islamic history.

AN INTRODUCTION TO MOON SIGHTING

Q: How do we know that the moon has been sighted?

- * We must see the moon with our own eyes, or
- * At least 2 *‘ādil* (trustworthy people who don’t sin openly) must have sighted the moon.

If a person is sure that he/she saw the crescent but there was no other witness, then he or she must assume it is the first of the month, even if others do not because of not having sufficient witnesses.

When the moon is sighted in a different town, city or country, we may be able to follow that sighting depending on what our *marja’* advises. Usually the people who are most learned in religious matters will advise you whether you can follow the people who saw the new moon in another city/country or not.

It is *wājib* for a person who cannot find the answer from a scholar to try and look up towards the skies (if it is clear) at night time, on the first possible night of *Ramaḍān* and try and see if he or she can see the moon.

If the first of the month of *Ramaḍān* is not confirmed, but there is a possibility that the moon was sighted elsewhere and that it is the first day of *Ramaḍān*, then it is recommended to fast, but without the intention of a *wājib* fast for the month of *Ramaḍān*. The *niyyah* should simply be “*qurbatan ilallāh*”. This way, if it is found even several days later that it was in fact the first day of *Ramaḍān*, it will automatically be counted as your first *wājib* fast for the month of *Ramaḍān*.

IN SUMMARY

1. What is a *hilāl*?
2. When did the Islamic calendar start?
3. What is the first month of the Islamic calendar?
4. How do we know if a new month has started?
5. How many days are there in an Islamic month?

DID YOU KNOW?



In the Islamic calendar, the night (eve) comes before the day. For example, the “eve of Friday” is Thursday night. Similarly, the “eve of Eid” is the night before Eid.

MY NOTES

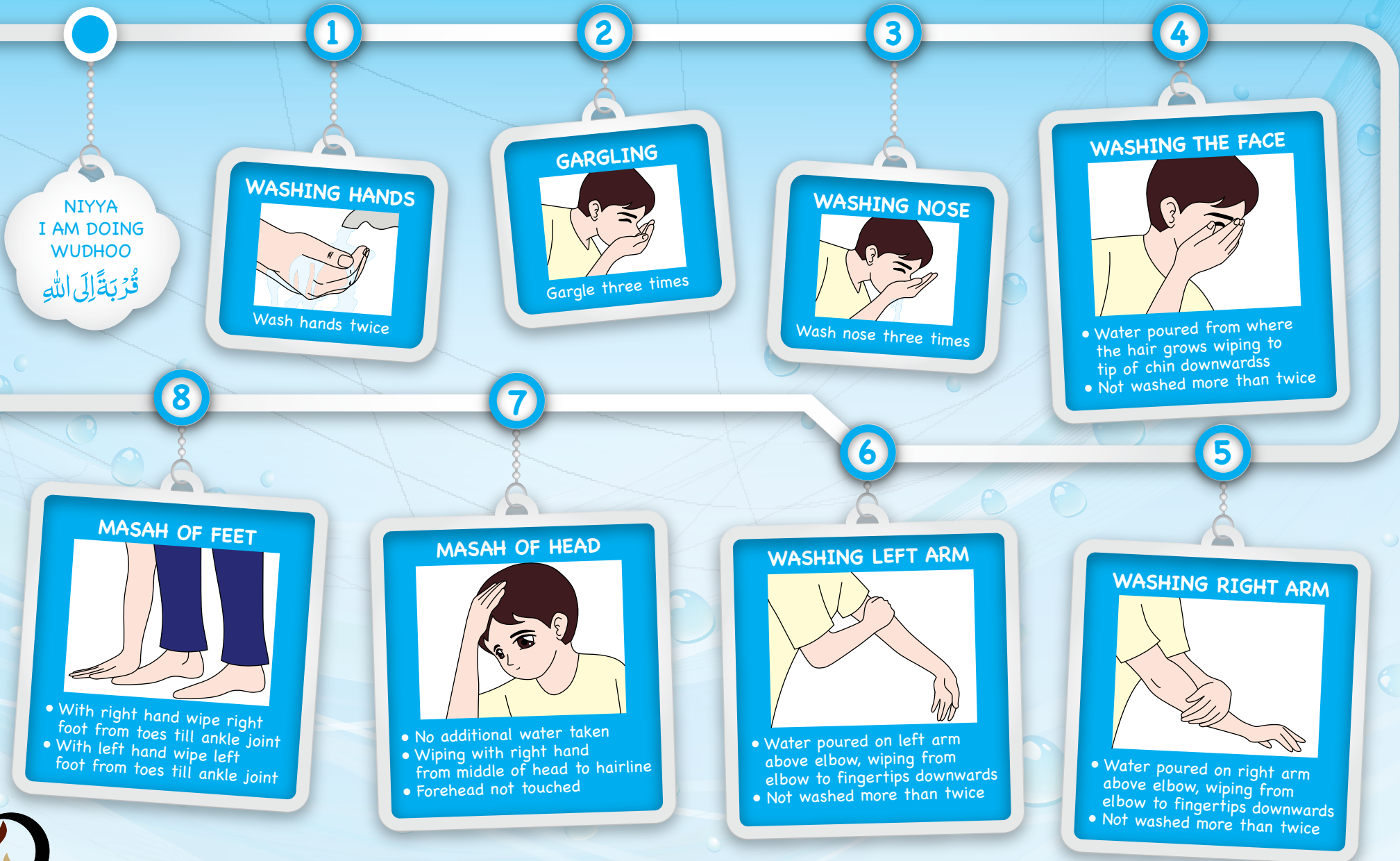


KEY POINTS



1. The Islamic calendar is a lunar calendar, meaning that it follows the sighting of the new crescent (*hilāl*) every month.
2. The Islamic calendar started with the *Hijrah* of *Rasūl Allāh* (S) from Makkah to Madīnah.
3. An Islamic month either has 29 or 30 days.
4. The Islamic calendar begins with *Muḥarram* and ends with *Dhū’l-Hijjah*.

My Wudhu Chart



Wudhoo & Salaa Assessment



Name: _____

Age: _____ Class: _____



~ Wudhoo Assessment ~

Wudhoo was taught by the Prophet (pbuh) after he came back from Mi'raj, where he performed wudhoo with water from a river in Heaven.

Apart from salaa, wudhoo is also required for:

- Tawaf around the Ka'ba
- Touching the writing of the Holy Qur'an
- Touching the names of Allah and the 14 Ma'sumeen

It is Mustahab to do wudhoo:

- Before going to sleep
- Before going to the Imambara
- When you are angry, as it calms you down
- In fact try to be in wudhoo at all times

Before doing wudhoo, ensure that:

- The parts of wudhoo (face, arms, head, feet) are all tahir
- There is nothing on them which will stop water reaching it, e.g. plasters, nail varnish, watches, rings etc.



~ Removal of Obstructions ~



- All rings/watches removed
- Sleeves rolled up above elbows
- Socks removed



Wajib – BOLD
Mustahab – LIGHT

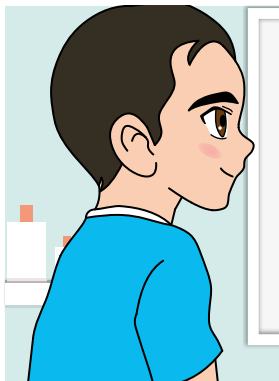


~ Niyya ~

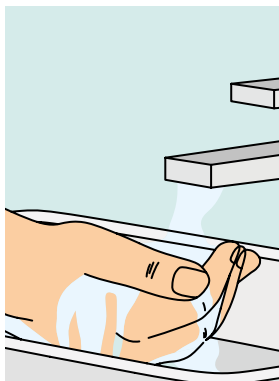


Niyya: I am doing
Wudhoo.

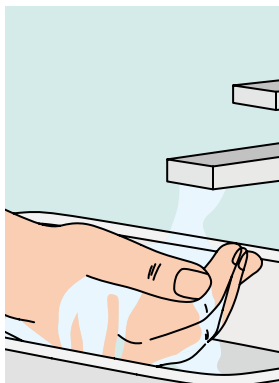
قُرْبَةً إِلَى اللَّهِ



~ Washing ~



Washing hands twice.



~ Washing ~



Gargling three time.



~ Washing ~



Washing nose
three times.



~ Washing The Face ~



Water poured from where the hair grows.

Face wiped from hairline to tip of chin.

Whole width of face is wiped downwards.



Face not washed more than twice.



~ Washing Right Arm ~

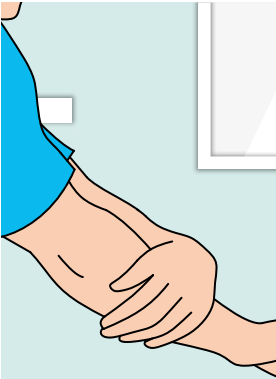


Water poured on right arm above elbow.

Wiping from elbow to fingertips ensuring that water has reached everywhere.

All wiping done downwards.

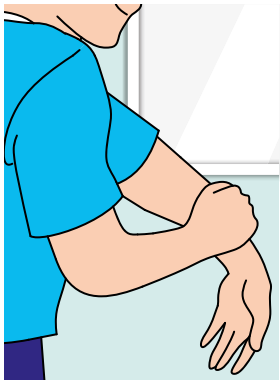
Ensure arm is washed no more than twice.



~ Washing Left Arm ~



- Water poured on left arm above elbow.
- Tap is closed before wiping.
- Wiping from elbow to fingertips ensuring.



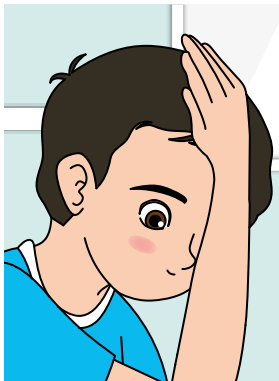
- That water has reached everywhere.
- All wiping done downwards.
- Ensure arm is washed no more than twice.



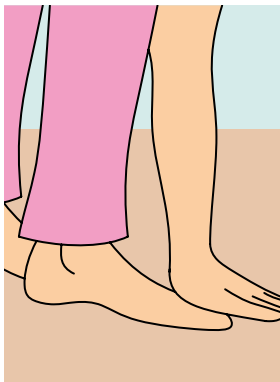
~ Masah of Head ~



- No additional water taken.
- Wiping with right hand from.
- Middle of head to hairline.
- Wiping with flats of fingers.
- Forehead not touched.



~ Masah of Feet ~



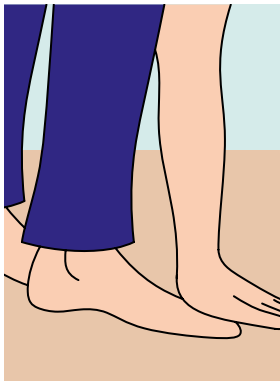
Wiping from toes till ankle joint.

Right foot first then left.

Not same time.

Right hand used for right foot.

Left hand used for left foot.



Each foot wiped ONCE only.



~ Adhan ~

Adhan is the call for salaa (prayer). It is called in a loud voice. It can be called from the minaret of a masjid (mosque).

4 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Ash hadu anl laa ilaaha illallah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 times Ash hadu anna Muhammadar
Rasulullah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 times Ash hadu anna Aliyyuw waliyullah

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ



- 2 times Hayya alas salaa
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal
حَيِّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Allahu Akber
اللَّهُ أَكْبَرُ
- 2 times Laa ilaaha illallah
لَا إِلَهَ إِلَّا اللَّهُ



~ Iqama ~

Iqama is the call to start salaa. It is said just before salaa.

2 times Allahu Akber

اللَّهُ أَكْبَرُ

2 times Ash hadu anl laa ilaaha illallah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 times Ash hadu anna Muhammadar
Rasulullah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 times Ash hadu anna Aliyyuw waliyullah

أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ

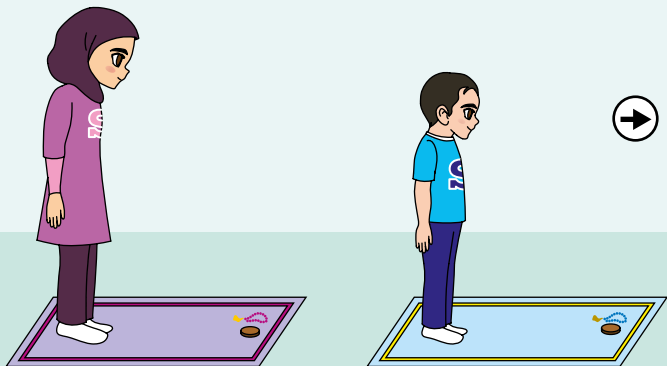


- 2 times Hayya alas salaa
حَيِّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah
حَيِّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal
حَيِّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Qad qaamatis salaa
قَدْ قَامَتِ الصَّلَاةُ
- 2 times Allahu Akber
اللَّهُ أَكْبَرُ
- Once Laa ilaaha illallah
لَا إِلَهَ إِلَّا اللَّهُ



~ Salaa Assessment ~

3 Rakats Maghrib Salaa



NIYYA: “I am praying 3 rakats for
Salaatul Maghrib – Qurbatan ilallah”

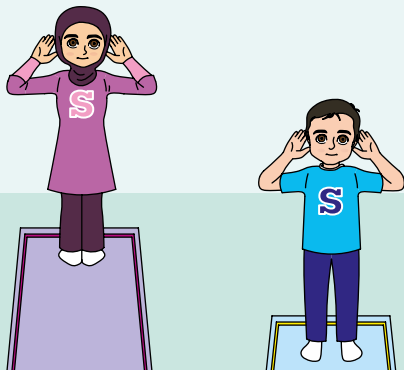
قُرْبَةً إِلَى اللَّهِ

Teacher's Note:

Ensure child says Qurbatan ilal lah (only for Allah) and NOT Qurbatan illal lah (for all EXCEPT Allah) – note the meaning changes.



~ Takbiratul Ehram ~



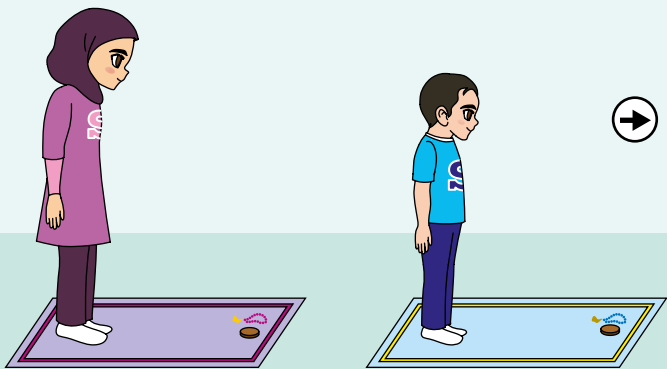
- Recitation of Allahu Akber (Allah is Greater than anything and anyone).

الله أكبر

- Hands raised up to ears with fingers closed.



~ Qiyaam ~



- Standing straight facing Qibla.
- Motionless while reciting.
- Standing with feet together (girls).
- Standing with feet apart (boys).
- Palms on thighs Looking at sajdagah.
- Recitation of Suratul Fatiha and one other Sura.



~ Suratul Fatiha ~

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {1}
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {2} الرَّحْمَنُ الرَّحِيمِ {3}
مَالِكِ يَوْمِ الدِّينِ {4} إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ {5}
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ {6} صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ {7}

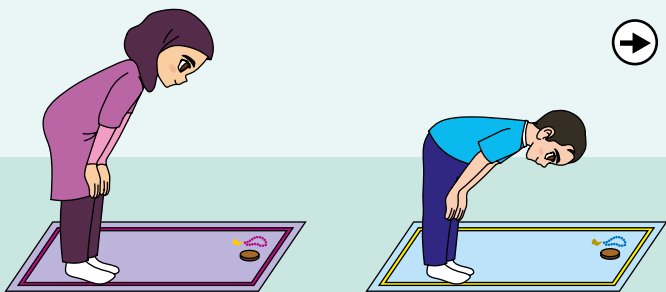
~ Suratul Ikhlaas ~

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ هُوَ اللَّهُ أَحَدٌ {1} اللَّهُ الصَّمَدُ {2}
لَمْ يَلِدْ وَلَمْ يُولَدْ {3} وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

QIYAM MUTTASIL BIR RUKU: STANDING BEFORE RUKOO. To stand erect while saying Takbiratul Ehram and to stand before Rukoo – is RUKN part of Salaa.



~ Rukoo ~



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ



(Glory be to my Rabb, the Great and praise be to Him).



Bending at right angles with palms on knees – boys.



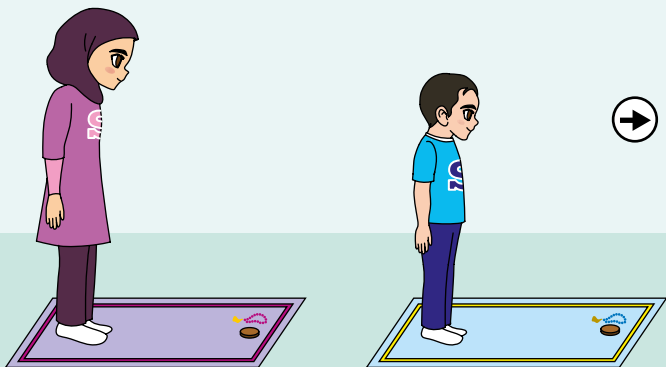
Bending knees slightly with palms on thighs – girls.



Looking between the feet.



~ After rising from Rukoo ~



سَمِعَ اللهُ لِمَنْ حَمِدَهُ



(Allah hears he/ she who praises Him).



~ Sujood ~



- 7 parts of body touching ground.
- Motionless while reciting.
- Rising head first from sajda.
- Sitting still between sujood.

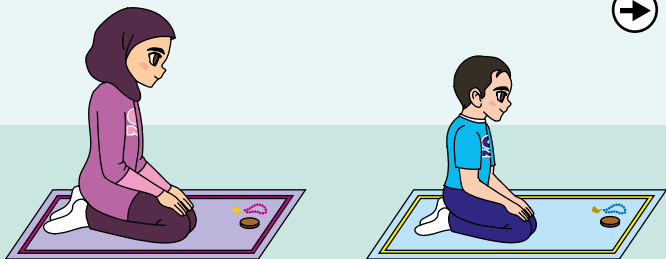
سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

- (Glory be to my Rabb, the most High and praise be to Him).



~ Julus - Recitation ~

Between two Sujood



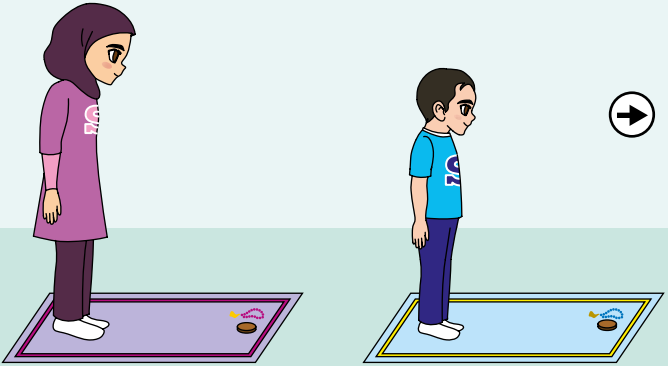
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ



(I see forgiveness from Allah, my Rabb,
and I turn repentant to Him)



~ Raising for next Rakat ~

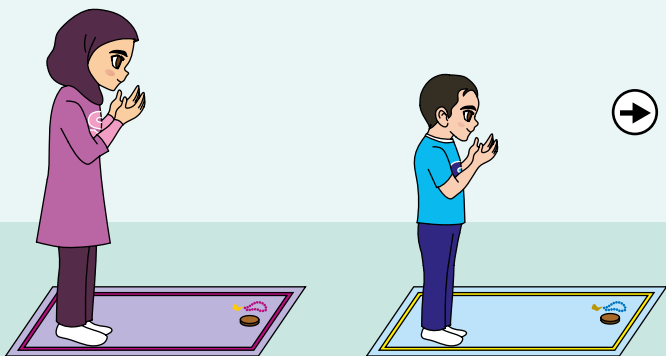


بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

- (With the power and strength of Allah, I stand and sit).



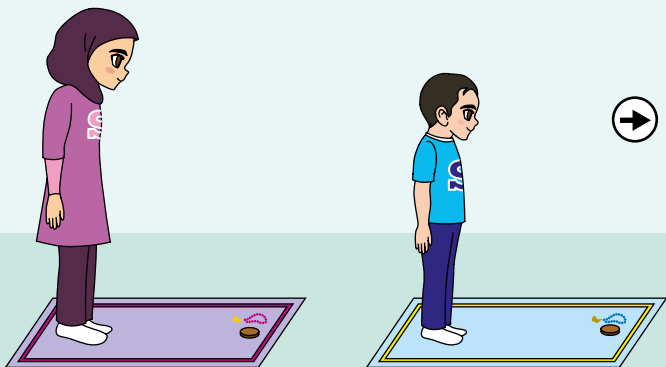
~ Second Rakat Qunoot ~



- Recitation of any du'a.
- Raising hands to face level.
- Palms facing upward.



~ Third Rakat ~



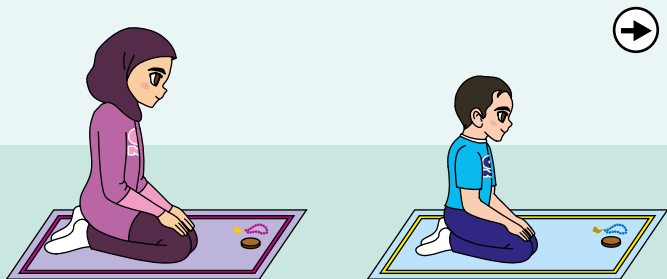
Tasbihate Arba: once Wajib better three times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

□ (Glory be to Allah, and all praise is for Allah, and there is no god except Allah, and Allah is greater than everything and everyone).



~ Tashahhud & Salaam ~

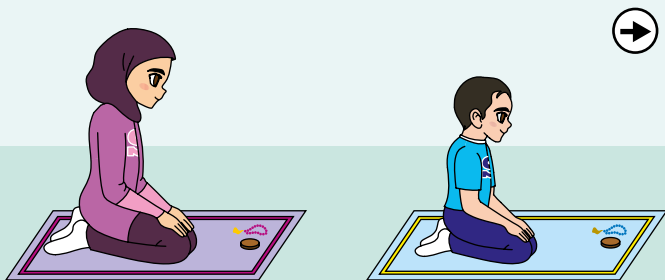


- Recitation in seated position.
- Motionless while reciting.
- Palms on thighs.
Recitation of 3 Salaams.
- 3 takbirs after Salaam.
- Salawaat after Salaam.



~ Tashahhud ~

In second and final Rakat



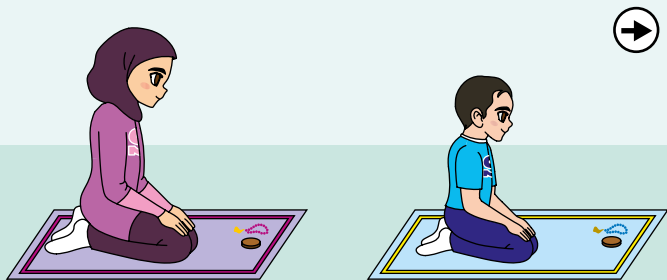
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(I bear witness that there is no god except Allah, the only One and there is no partner for Him, and I bear witness that Muhammad is His slave and His messenger. O Allah! Send blessings on Muhammad and his ahlulbayt).



~ Salaam ~

In final Rakat



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

(Salaams be upon you, O Prophet and the mercy of Allah and His blessings; Salaams be upon us and upon all the righteous servants of Allah; Salaams be upon you all and the mercy of Allah and His blessings).



~ Assessment Summary ~

Wudhoo

REMOVAL OF OBSTRUCTIONS

NIYYA: I AM DOING WUDHOO

WASHING THE FACE

WASHING RIGHT ARM

WASHING LEFT ARM

MASAHA OF HEAD

MASAHA OF FEET



~ Assessment Summary ~

Salaa

- NIYYA
- TAKBIRATUL EHRAM
- QIYAAM
- RUKOO
- SUJOOD
- JULUS - RECITATION BETWEEN TWO SUJOOD
- SECOND RAKAT QUNOOT
- TASHAHHUD
- THIRD RAKAT
- TASBIHATE ARBA
- SALAAM



NOTES



