



FIQH

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CLASS 4

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## BEFORE AND AFTER THE LESSON

### Dear Allāh [SWT]

Whatever I learn today,  
Please let it help me in my life.

Please let me understand this wonderful knowledge the way Your prophets understood it.  
And give me an excellent memory like you gave them.

Let my tongue always be filled with Your remembrance and my heart with Your love.

Please help me prepare myself with all that I learn so that when the 12th Imam [A] comes, he will pick me to help him.

With love, your Class 4 Student

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### Dear Allāh [SWT]

I have worked hard today to learn new things,  
Please help me remember them.

When I have to answer questions or share my knowledge please bring it back to me.

You are my Protector, You are my Guide.

With love, your Class 4 Student

# 01 IN THE NAME OF ALLĀH [SWT]... AND OUR NIYYAH

## WHAT I WANT TO LEARN:

- \* What is Niyyah? There should be a Niyyah for everything that we do.
- \* Allāh [SWT]'s gave us everything!

## SECTION 1



*Bismillāh al-Raḥmān al-Raḥīm*

I begin in the Name of Allāh, the Most Kind, the Most Merciful

In everything that we do, we should start with the name of Allāh [SWT], Who has given us the ability to be here today. He gave us life so that we could wake up this morning, He gave us feet so that we could walk and get ready, He gave us wonderful parents who gave us breakfast and helped us in the morning, and He gave us good teachers who are ready to teach us new things this year.

Before we begin our lessons this year, we have to try and understand the meaning of “Niyyah”.

1. *Niyyah* – this means “Intention”.

In Islam, there should be a niyyah for everything that we do and our niyyah should be ***Qurbatan ilallāh*** – **seeking closeness to Allāh [SWT]**

### Can you answer why we come to Madressa?

When we come to Madressa, we make a *niyyah* in our mind that we will come to the Madressa to learn something new. We make a *niyyah* in our mind that we will take some new information and try to practice it in our lives.

Everything we do, we should know **why** we are doing it and should be aware. For example, when we pray our *ṣalāh*, we are doing it for the pleasure of Allāh [SWT].

### Lesson in Practice: At Home

What does it mean to make a Niyyah when we are doing something? Help your child to make a Niyyah before he/she does anything.

# IN THE NAME OF ALLĀH [SWT]...

## AND OUR NIYYAH

When we are praying *ṣalāh* we say **“I am praying x raka‘āt, Qurbatan ilallāh”**. Our *niyyah* is that we are praying, for *fajr*, two *raka‘āt*, for the Pleasure of Allāh [SWT].

The *niyyah* that we make; for *ṣalāh*, for fasting in the month of *Ramaḍān*, or even for coming to Madressa, should **always be for the pleasure of Allāh [SWT]**.

For any good action, we should always think that we are doing this because Allāh [SWT] is watching us and knows what we are doing at all times. This action will make Him happy with us.

Can you give an example of how coming to Madressa can be for the Pleasure of Allāh [SWT]?

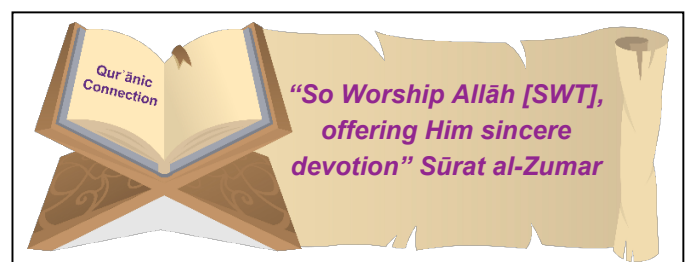
By coming to Madressa, we might be making our parents happy; and by making our parents happy, we are also making Allāh [SWT] happy.

Also, we can take everything that we have learnt and teach it to others, or even try to practice it in our lives, so that Allāh [SWT] will be happy with us.

We must understand the importance of having the right *niyyah*. If we do not have the right *niyyah* for our actions, they can be as big as mountains, but they will not weigh more than a piece of straw.

Let us start by making the right *Niyyah* for everything that we do. Allāh [SWT] is Just and Fair and will give us reward for that which we do sincerely (*al-‘Adl*).

He is also All-Forgiving and will forgive us if we ask Him sincerely if we make a mistake (*al-Ghafūr*)

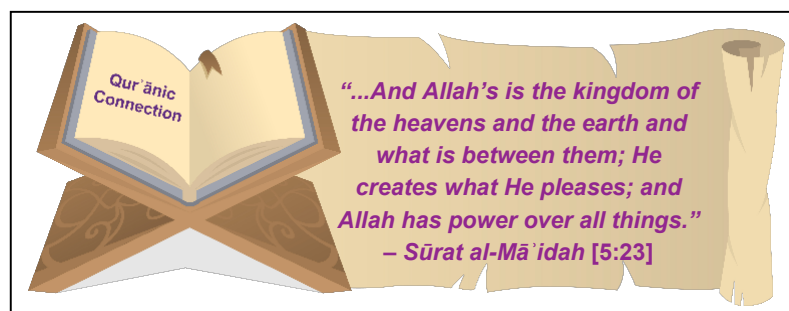


# IN THE NAME OF ALLĀH [SWT]...

## AND SOME OF HIS NAMES

### SECTION 2

Allāh [SWT] has many names known as the Asma'ul Husna. This means the good names, or the names that are good to call Him by.. These 99 names are those that we can call Allāh [SWT] by at any time. These names are beautiful and each has a unique meaning and is recommended to recite at certain times. One of these names is Al-Qadir which means 'The Able' and 'The Powerful'. In the Holy Qur'an In Sura-e-Ma'idha, Verse 17 this word is explained in more detail:



This shows us the power that Allāh [SWT] has! Imagine, He is the Owner of the Heavens and the Earth, and He has Created all Creation. No matter how hard we tried we would not be able to create something the way Allāh [SWT] can. This power is unique to Allāh [SWT] and nobody else.

Another name of Allāh [SWT]'s is Al-Bari' which means 'The One who Puts in Order'. This name refers to how Allāh [SWT] Creates everything and determines how it will be in His design. Allāh [SWT] is the One who has Created everything, even the peace and harmony around us. We should keep this name in mind when we are trying to organise or arrange something in our lives in the right way.

Allāh [SWT] also has a name known as Al-Ghaffar which means 'The Forgiving'. It is mentioned several times in the Holy Qur'an that Allāh [SWT] is All-Forgiving. It is very important for us to understand the Power of Forgiving. Not only should we forgive others, but we should also forgive ourselves as Allāh [SWT] may also forgive us if we ask sincerely. This name is highly recommended to be recited to control our anger (so that we do not get upset with others).

We should always be thankful to Allāh [SWT] after learning of His attributes and names. These are to help us better understand Allāh [SWT]. He is our Creator and He alone deserves for us to worship Him. We should try to take little time every day to remember Allāh [SWT] by one of His names and thank Him for all that He has given us.

#### Lesson in Practice: At Home

We should know which other ways we can call Allāh [SWT]. Ask your child about the Asma'ul Husna (Good names) that they learnt today.

# 02 ALLĀH [SWT] LOVES US

## HE HAS GIVEN US EVERYTHING...

### WHAT I WANT TO LEARN:

- \* Allāh [SWT] is our Creator and loves us
- \* We should also show our love for Allāh [SWT]

### SECTION 1

Allāh [SWT] is our Creator and loves us a lot! How do we know that Allāh [SWT] loves us? He has given us wonderful air to breathe and the life to live every day. Allāh [SWT] has given us wonderful parents to take care of us, and so much more!

Can you count Allāh [SWT]'s blessings on your finger? We can't!

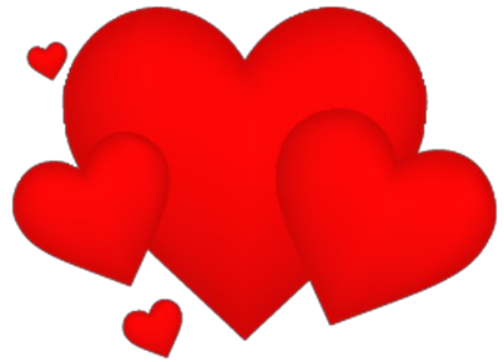
Let's try and count a few. Can you name five blessings that Allāh [SWT] has given you?

We should also show our love for Allāh [SWT], and how can we do that?

The Holy Prophet [S] was told to tell his followers that if they love Allāh [SWT] they should follow him and listen to his teachings. We must obey Allāh [SWT] and listen to what He has told the Prophet [S] to teach us.

We obey Allāh [SWT] by doing the things that He would love for us to do. We should always remember to thank Him by offering Ṣalāh, being kind to our parents, and respecting our teachers and those around us.

We also obey Allāh [SWT] by not doing things that Allāh [SWT] doesn't like for us to do. We should stay away from arguing with our brothers and sisters, and being naughty.



#### Lesson in Practice: At Home

How can we show our love for Allāh [SWT]? What are some of the blessings He has given us?

# ALLĀH [SWT] LOVES US

HE HAS GIVEN US EVERYTHING...

*Al-ḥamdu lillāh*, we are Muslims and we follow the religion of Islam which teaches us to love Allāh [SWT] and obey what He asks for us to do.

Allāh [SWT] says in the Qur'ān **“Indeed the religion with Allāh is Islam”** which also means we must understand the teachings of Islam that make Allāh [SWT] happy.

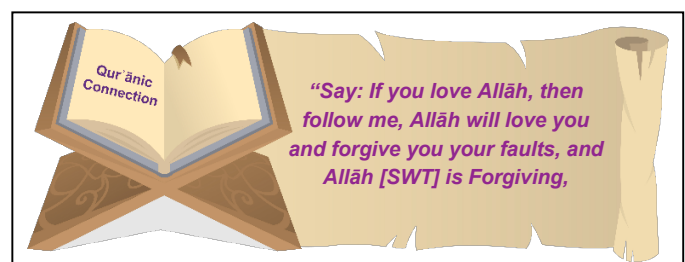
Allāh [SWT] sent 124,000 Prophets, from the first being Prophet Ādam [A] to the last, Prophet Muḥammad [S] and all of them taught the people to believe in and obey and worship one God, Allāh [SWT].

Allāh [SWT] Loves us so much and has given us many things, that we want to do all the things that will make him happy with us and for us to be good people so that He is pleased with us and proud of us.

Every morning we should think to ourselves that we want to be good today so that Allāh [SWT] is pleased with me. During the day, before I do anything I should think to myself “Allāh [SWT] is watching me, will He be pleased if I do this action?”

If the answer is yes, then we should do it because we want to please Allāh [SWT]. If the answer is no, then we should not do it.

We must also always remember to thank Allāh [SWT] for all the blessings he has given us.





# 03 UŞŪL AL-DĪN INTRODUCTION

## TAWHĪD AND ‘ADĀLAH

### WHAT I WANT TO LEARN:

- \* Uşūl al-dīn are the roots of religion
- \* The five Uşūl al-dīn

### SECTION 1

*Uşūl al-dīn* are the roots of religion. Every tree that we see outside is made up of roots, and branches. In the same way, the religion of Islam is like a tree, made up of roots and branches.

The roots of a tree are extremely important, if in a tree, the branches were to be chopped off, the tree will still live and the branches will slowly grow back, but if the roots of the tree were to be cut, the tree would die.

If we do not understand the roots of religion, which are the *uşūl al-dīn*, our faith will also die because we need these basic beliefs in Islam in order to live a successful Islamic life.

Every Muslim has to do their best to understand the *uşūl* as best as they can.

#### What are the *uşūl al-dīn*?

The roots of religion are five.

**Tawhīd** – Allāh [SWT] is One

**‘Adālah** - Allāh [SWT] is Fair and Just

**Nubuwwah** – Allāh [SWT] has sent 124,000 Prophets to guide us

**Imāmah** – Allāh [SWT] has sent 12 Imāms as a guide for us

**Qiyāmah** - The Day of Judgement



#### Lesson in Practice: At Home

What are the five roots of religion? What does Tawhīd mean? What does ‘Adālah mean?

# UŞŪL AL-DĪN INTRODUCTION

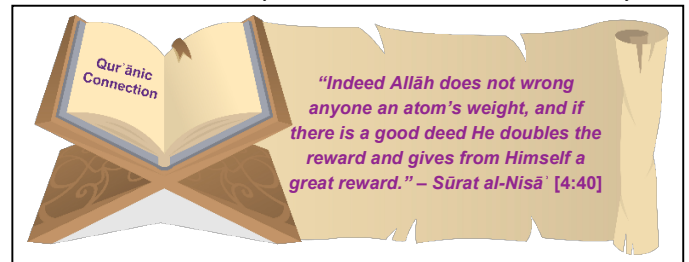
## TAWHĪD AND ‘ADĀLAH

Today we are going to look at the first two of the *uṣūl*.

**Tawhīd** means that Allāh [SWT] is One. Allāh talks about *Tawhīd* in *Sūrat al-Ikhlāṣ*

*Ṣurat al-Ikhlāṣ* perfectly describes the qualities of Allāh [SWT], and because it explains that Allāh [SWT] is only One God, we sometimes call this *Ṣurah*, *Ṣurat al-Tawhīd*.

Believing in *Tawhīd* means to understand that there is only One God whom we worship. He is the One we rely on for everything and He is the one we please and do everything for.



## SECTION 2

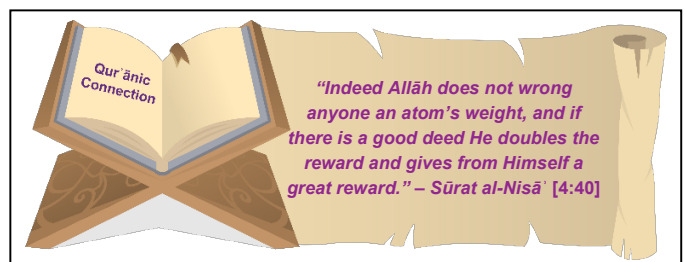
When we really trust Allāh [SWT], we do not need others or we won't be scared of others because we know Allāh [SWT] will look after us. **‘Adālah** means Allāh [SWT] is Fair and Just.

Muslims believe that Allāh [SWT] is always Fair and Just. He does not do wrong to anyone.

Justice means that Allāh [SWT] keeps a balance between the needs of all His Creation. Allāh [SWT] is All-Wise and knows what is fair and unfair more than anybody else. Everything Allāh [SWT] does is for a reason but we do not know everything that Allāh [SWT] knows.

Sometimes Allāh [SWT] is testing a person to see if he or she will still remain a good Muslim when they lose something. Sometimes Allāh [SWT] wants a person to be patient so that he or she can be stronger and go to *Jannah* (paradise).

The justice of Allāh [SWT] is called *‘Adālah* and it is *wājib* for Muslims to believe that Allāh [SWT] is Just. We must believe that Allāh [SWT] is fair to everyone and He never does anything wrong.



**WHAT I WANT TO LEARN:**

- \* Allāh [SWT] has sent 124,000 Prophets to guide us
- \* Why did Allāh [SWT] send Prophets?

**SECTION 1**

*Nubuwwah* is the belief that Allāh [SWT] has sent 124,000 Prophets to guide us. The last of these Prophets was Prophet Muḥammad [S].

If Allāh [SWT] had just Created us but not sent any messengers to guide us then we would not know how to worship Allāh [SWT] or what He wants us to do and not to do.

Allāh [SWT] chose His Prophets and Messengers from human beings so that they could live amongst us and be our role models.

For example, imagine if we went to a park where there was a nature trail. We want to see all the animals on the nature trail, but we do not know our way. What can we do? We need to get a guide who can show us the way on the nature trail. What kind of person should this guide be?

He should be honest and should know his way. We should be able to trust him and know that he won't leave us.

In the same way, Allāh [SWT] sent Prophets as guides that we can trust. These were honest people who could show us the right path.

The Prophets knew what made Allāh [SWT] happy as they would receive messages either in their dreams or through Angel Jibrā'īl. The Prophets could also perform miracles with Allāh [SWT]'s permission so that people would really believe that they were sent by Allāh [SWT].

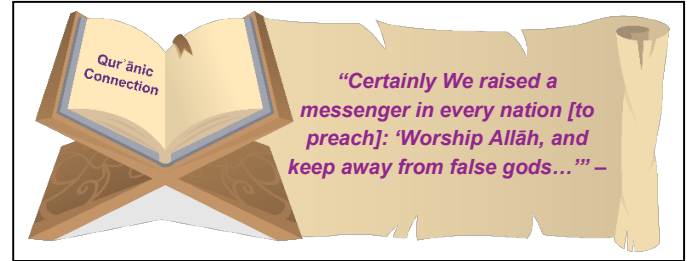


# UŞŪL AL-DĪN INTRODUCTION

## TAWHĪD AND ʿADĀLAH

### SECTION 2

For example, Prophet Mūsā [A] and his people crossed the seas which parted into two. Prophet ʿĪsā [A] could cure the sick and help the blind to see again. Prophet Muḥammad [S] put pebbles into his hands which recited the taṣbīḥ of Allāh [SWT].



From the time of Prophet Ādam [A], each Prophet [S] brought the message of Allāh [SWT] in stages. As the people developed, they could understand more and Allāh [SWT] sent Prophets to teach them more.

Our Holy Prophet, Prophet Muḥammad [S] brought the full message of Islam to his people, revealed by Allāh [SWT]. He also brought the special book which was a miracle, called the Qurʾān. It is a miracle because it still exists after 1400 years in the same Arabic language that Allāh [SWT] revealed it to the Prophet [S] in. Nobody can write anything like it!

Our final Prophet [S] is not physically with us; so we should read the Qurʾān as it can be our guide and teach us what is right and wrong.

Allāh [SWT] would speak to the Prophets [S] in different ways. Sometimes the Prophets [S] would see a message from Allāh [SWT] in a dream, other times, even though they would be awake, they would hear words clearly or think thoughts they knew were coming from Allāh [SWT]. Allāh [SWT] also spoke to the Prophets [S] through an angel, like angel Jibrāʾīl.

Some of the Prophets [S] are mentioned in the Holy Qurʾān, like Prophet Ādam [S], Prophet Mūsā [S], Prophet ʿĪsā [S] and others as well.

Now we know that Prophets are there to show us how to be good Muslims and to teach us just like teachers. They are human beings like us, so that we can copy them, and they can be role models for us.

#### Lesson in Practice: At Home

Why did Allāh [SWT] send Prophets? What should we do now that our Holy Prophet [S] is no longer with us?

# 05 UŞŪL AL-DĪN: IMĀMAH

## IMĀM IS A GUIDE AND A LEADER

### WHAT I WANT TO LEARN:

- \* What is an Imām and how many are there?
- \* Who are our Imāms?

### SECTION 1

An Imām is a guide and a leader. There are 12 Imāms. When the Holy Prophet [S] was on his deathbed he once again let everyone know that Imām ‘Alī [A] would be the leader after him. Just like the Prophets, the Imāms were the most perfect people of their time in everything.

Prophet Muḥammad [S] laid the religion of Islam for people to follow, and the Imāms looked after the religion and kept spreading the message of Islam and teaching people right and wrong.

Imāms are also chosen by Allāh [SWT]. They do not do things that displease Allāh [SWT] or make Him unhappy. Each of the Imāms sent by Allāh [SWT] shared something special with the people of their time. For example, Imām al-Ḥusayn [A] was given the mission of Karbalā’.

### Who are our Imāms?

Our first Imām is Imām ‘Alī Ibn Abī Ṭālib [A]

Our second Imām is Imām al-Ḥasan al-Mujtabā [A]

Our third Imām is Imām al-Ḥusayn [A]

Our fourth Imām is Imām ‘Alī Zayn al-‘Ābidīn [A]

Our fifth Imām is Imām Muḥammad al-Bāqir [A]

Our sixth Imām is Imām Ja‘far al-Şādiq [A]

Our seventh Imām is Imām Mūsā al-Kāzim [A]

Our eighth Imām is Imām ‘Alī al-Riḍā [A]

Our ninth Imām is Imām Muḥammad al-Taḳī al-Jawād [A]

Our tenth Imām is Imām ‘Alī al-Naqī al-Hadī [A]

Our eleventh Imām is Imām al-Ḥasan al-‘Askarī [A]

Our twelfth Imām, the Imām of our time, is Imām Muḥammad al-Mahdī (may he return to us quickly!)



# UŞŪL AL-DĪN: IMĀMAH

## IMĀM IS A GUIDE AND A LEADER

### SECTION 2

Our twelfth Imām is alive and is with us all the time. He guides us, but it is up to us to remember him at all times and to make him happy.

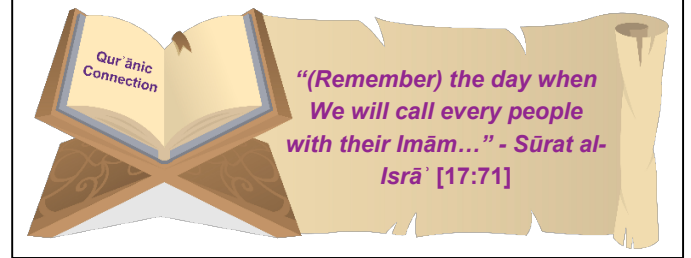
How can we make our Imām happy?

Every night, before we fall asleep, we should take account of what we did that day. Did we do anything that would make our Imām unhappy?

Our Holy Prophet [S] has said that “any Muslim who dies without knowing the Imām of his time has died the death of a non-believer.”

Just like the Prophets [A], the Imāms are chosen by Allāh [SWT]. They are *maʿṣūm*, meaning they do not commit sin, even by mistake. They are those who have the best *akhlāq* and are the most knowledgeable of their time and people can ask them whatever they wish.

Just because we cannot see our Imām, does not mean he is not there. We can also ask him anything we wish, and if we are sincere, we will receive the answer.



### Lesson in Practice: At Home

Who are our 12 Imāms? Who is the Imām of our time? How can we make the Imām of our time happy? Ask your child to provide some examples.

# 06 UṢŪL AL-DĪN: QIYĀMAH

## THE DAY OF JUDGEMENT

### WHAT I WANT TO LEARN:

- \* The fifth of the *uṣūl al-dīn* is *Qiyāmah*.
- \* What does *Qiyāmah* mean, what is another name for it?

### SECTION 1

The fifth of the *uṣūl al-dīn* is *Qiyāmah*. This means the Day of Judgement. Another name for the Day of Judgement is *Ma'ād*. Every Muslim must believe that a day will come when everyone will die and a day will come when Allāh [SWT] will bring everybody back to life and judge him or her.

On that day, those people who had faith, and did good deeds in this world, they will enter *Jannah* (Paradise). Here, they will live forever.

Those who did not believe, and did not have faith, and did not do good deeds, and they also never asked Allāh [SWT] for forgiveness, they will enter *Jahannam* (the fire of Hell).

There are many different names for the Day of Judgement in the Holy Qur'ān, some of these names are:

#### ***Yaum al-Ba'ath* – The day of Rising**

This name is given because it is the day when everybody from the time of Prophet Ādam [A], will be raised from the dead and will be answerable for their deeds.

#### ***Yaum al-Hasrah* – The day of Regret**

Why does the Holy Qur'ān also refer to this day as the 'day of Regret'? This is because on this day, there will be people who, when they see the reward for goodness, will wish they had more time in this world to do good. There will be others who wasted time in this world, and upon answering for how they spent their time, they will regret their records.

#### Lesson in Practice: At Home

Who are our 12 Imāms? Who is the Imām of our time? How can we make the Imām of our time happy? Ask your child to provide some examples.

# UŞŪL AL-DĪN: QIYĀMAH

## THE DAY OF JUDGEMENT

### ***Yaum at-Taghābun – The day of Gain & Loss***

This day is also referred to as the day of Gain & Loss because on this day there will be people who will ‘Gain’ thawāb for their good deeds, and there will be people who will have ‘losses’ and will be ashamed of what they could have earned, but chose not to, in this world.



### ***Al-Hāqqah – The Truth***

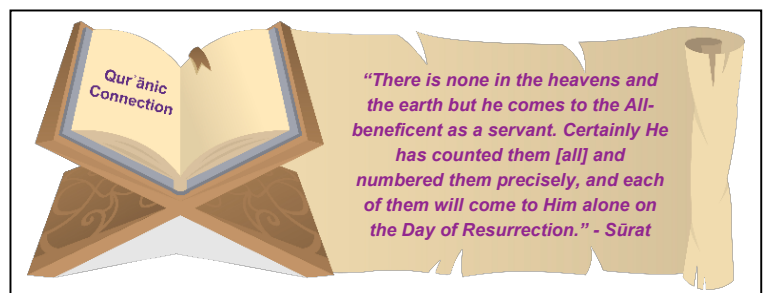
This day is also called ‘The Truth’ because it is definitely going to happen. There are many people in this world who do not believe in the Day of Judgement. However, the Holy Qur’ān says that this day will come and those who did not believe will see the truth and then will not be able to avoid it.

### ***Why will there be a Day of Judgement?***

There are several reasons for a Day of Judgement.

1. Allāh [SWT] did not create us without a purpose. If he did, it would be like an artist who creates a beautiful painting then ruins it. The purpose of our creation is to live happily forever, but not in this world. This world is a test for us to prepare for our real home.
2. There are some people in this world who have done wrong, and have not been caught, or their punishment for what they did is not a fair punishment. On the Day of Judgement there will be ‘Adālah (Justice) for every single deed no matter how big or small.

How will Allāh [SWT] bring us back to life? He tells us in the Holy Qur’ān that the One who will bring back the dead will be the same One who Created them in the first place.





## WHAT I WANT TO LEARN:

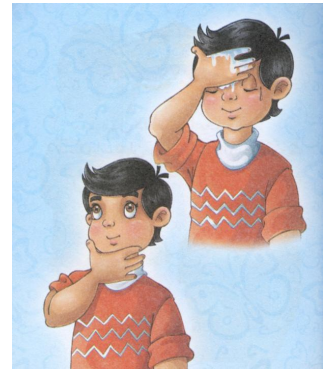
- \* Recapping on the actions of Wuḍū'
- \* What breaks my Wuḍū'

## SECTION 1

The mustahab actions of wuḍū', along with the wājib actions of wuḍū' were covered in Class 3. However, we will look at the wājib actions of wuḍū' in more depth and look at which actions break the wuḍū'.

1. Niyah: I am performing wuḍū' Qurbatan ilallāh, which means 'I am performing wuḍū' for the pleasure of Allāh [SWT]' **you don't have to say the niyyah out loudly.**

2. Washing your face: Wash your face from where the hair of the head normally grows, all the way down to the chin. Make sure you wipe to area close to your ears. Make sure all visible parts of the face skin are washed. **The area you cover in washing your face is the width covered by the thumb and the middle finger when they are spread out. If your face is not washed correctly and any area remains unwashed, the Wuḍū' will not be correct and will have to be done again.**

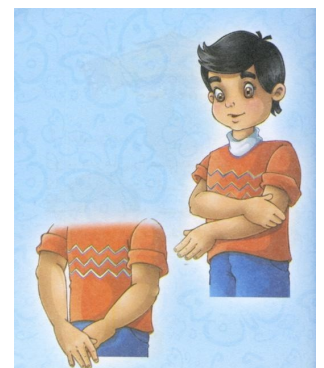
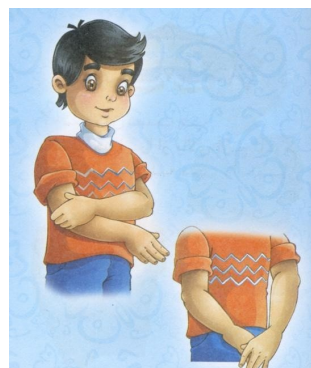


**You can pour or splash water on your face as many times as you need, but once you start wiping your face with your hands, you should not add more water.**

3. Washing your arms: After washing the face, you should wash your right arm, and then your left arm, from the elbow down to the fingertips. **Your arms should always be washed from top to bottom. If you wash from down to up, the Wuḍū' will not be accepted and will need to be done again. To make sure that the elbow is washed completely, it is okay to wash some of the arm above the elbow as well.**

**There is no limit in how much water you can pour on your arms, but once you start wiping your arm, that is considered one wash.**

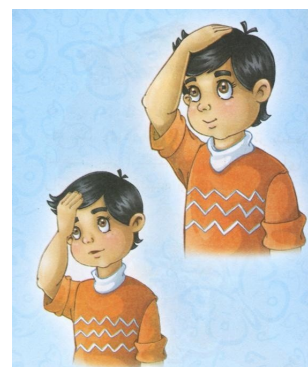
**You can add more water a second time if you need it, and wipe again. You cannot add water a third time. After you have washed your right arm, wash the left arm. Make sure you start wiping from a little above the elbow and that water reaches all sides of the elbow and the arm (inside and outside), all the way down to the fingertips.**



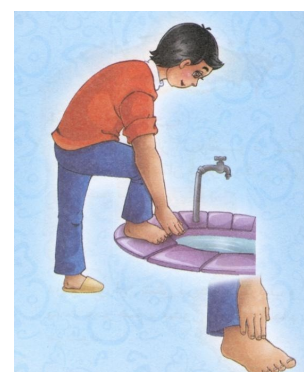
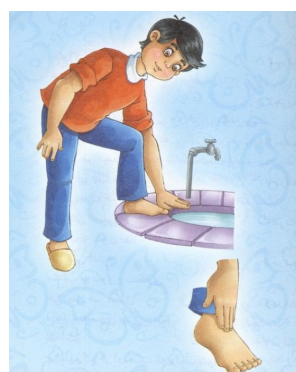
# WUḌŪ'

## ACTIONS AND WHAT BREAKS THE WUḌŪ'

4. Wiping (masā) of the head with a wet hand: After washing your left arm, you should wipe the top of your head with the wetness on your right palm, without taking any new water. Move the wet fingers of the right hand from the front quarter of the head all the way up to the edge of the hair.



5. Wiping (masā) of the feet with wet hands: After you have done masā on your head, you should also wipe your feet with the same wet fingers. First wipe the right foot, then wipe your left foot. Wipe from tip of the toes up to the ankle. It is better to wipe with three fingers or the whole palm. For your wuḏū' to be correct, you must follow the order and do all the actions without a break or interruption in the middle.



### What Breaks my

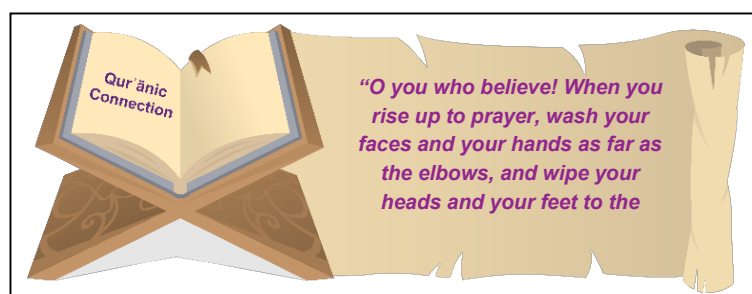
Our wuḏū' can break if:

- We go to the bathroom,
- We pass wind.
- We go to sleep
- We become unconscious.



wuḏū'?

It is good to do wuḏū' before going to sleep at night, before going to the Mosque, and even when you are feeling angry. It is good to stay in wuḏū' **all the time**.



# 08 PERFECTING MY ṢALĀH

## PREPARING TO PRAY

### WHAT I WANT TO LEARN:

- \* The wājib rukn and ghayr rukn of ṣalāh
- \* Preparing ourselves for ṣalāh
- \* What breaks my ṣalāh?

### SECTION 1

Muslims are required to pray 5 times a day. How can we prepare for our ṣalāh?

When we are expecting friends to come over to our house, and they are going to be staying with us, we will prepare. How will we prepare? We will tidy up our room! We will prepare nice toys for our friend to play with and to have a good time.

In the same way, we must also prepare for ṣalāh.

- Our body must be clean
- Our clothes must also be clean and ṭāhir.
- We must know the right time for ṣalāh
- We must perform wuḍūʾ
- Qiblah should be correct
- The place where we are praying must also be ṭāhir.



The five prayers a day are:

<i>Ṣalāt al-fajr</i>	The Dawn prayer is prayed early morning before sunrise	2 raka'āt
<i>Ṣalāt al-ẓuhr</i>	Noon Prayers.	4 raka'āt
<i>Ṣalāh al-ʿaṣr</i>	Afternoon Prayers – prayed after ṣalāt al-ẓuhr and before sunset.	4 raka'āt
<i>Ṣalāt al-maghrib</i>	Evening prayers. It is prayed soon after sunset	3 raka'āt
<i>Ṣalāt al-ʿishāʾ</i>	Night prayers. It is prayed after ṣalāt al-maghrib and before mid-night	4 raka'āt

# PERFECTING MY ṢALĀH

## PREPARING TO PRAY

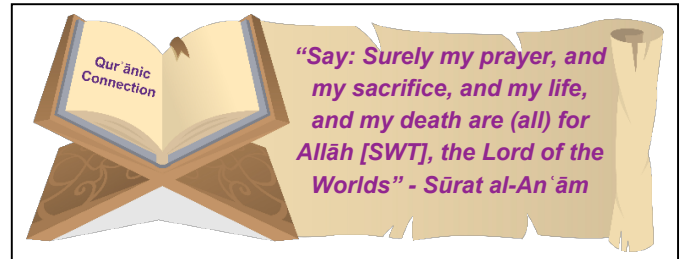
### SECTION 2

#### WHAT BREAKS MY ṢALĀH?

There are certain actions which break the ṣalāh, for example, we know that praying ṣalāh without doing wuḍū' is not acceptable.

Actions which break the ṣalāh are:

- Laughing out loud
- Crying for worldly things
- Eating or drinking
- Folding arms intentionally
- Saying “Āmīn” after *Sūrat al-Fātiḥah*
- Speaking intentionally
- Turning away from *qiblah*
- Any actions that show you are no longer praying, like clapping
- Leaving out any **wājib rukn** of ṣalāh
- Doing anything that breaks the *wuḍū'* (like passing wind)
- Missing an action that you have to be sure about before ṣalāh (like are my clothes “*tāhir*”?)
- Doubts about which *rak'ah* you are in



#### Lesson in Practice: At Home

Quiz your child on what breaks the ṣalāh. You can act out the ṣalāh and do one of the above intentionally and see if they are able to identify it as something that breaks the ṣalāh

# PERFECTING MY ṢALĀH

## PREPARING TO PRAY

### SECTION 3

#### HOW TO PRAY A 3 RAK'AH SALĀH

A 3-rak'ah *salāh* is like a two rak'ah *salāh* except after *Tashahhud* of the 2nd rak'ah, we do not recite the *salām*. Instead we stand up for *Qiyām* again.

In *Qiyām* and during *Qirā'ah*, instead of reciting *Surah al-Hamd* and *Surah al-Ikhlās*, we recite the *Tasbihāt al-Arba'a* three times. *Tasbihāt al-Arba'a* is as follows:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

*Subhānallāhi wal Hamdu lillāhi wa Lā ilāha illallāhu wallāhu Akbar!*

Then we perform *Ruku'*, two *Sajdahs*, *Tashahhud* and *Salām* to complete our *Salāh*.

#### HOW TO PRAY A 4 RAK'AH SALĀH

A 4-rak'ah *salāh* is like a 3 rak'ah *salāh* but instead of reciting *Tashahhud* and *Salām* after the 3rd rak'ah, we stand up again for *Qiyām* and *Qirā'ah* and we recite the *Tasbihāt al-Arba'a* three times again.

Then we perform *Ruku'*, two *Sajdahs*, *Tashahhud* and *Salām* to complete our *Salāh*.

Your teacher will help you to pray a two, three and four rak'ah *salāh* in class or during *salāh* time.

#### Lesson in Practice: At Home

Assist your child in learning how to pray a 3 Rak'ah and 4 Rak'ah *salāh*

# 09 TA'QIBĀT AND ṢALĀH

## THE RECITATIONS AFTER OUR ṢALĀH

### WHAT I WANT TO LEARN:

- \* What is ta'qibāt?
- \* The recitations after our ṣalāh

### SECTION 1

Ta'qibāt is the recitation of Qur'ān, du'ā', taṣbīḥ, and ziyārah after we have finished praying our ṣalāh.

The du'ā' we recite after each ṣalāh are different, for example:

After praying our **fajr ṣalāh**, we say that **“there is no strength nor power except Allāh [SWT] and He is enough for me! There is no God except Allāh [SWT] and I have put my full trust in Him.”**

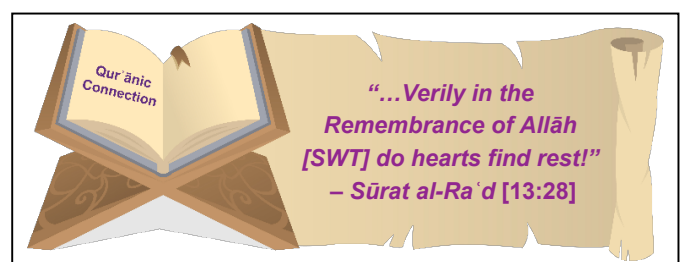


After praying our **ẓuhr ṣalāh**, we ask Allāh [SWT] **“not to leave any of our sins unforgiven, or any of my sicknesses without being healed. And allow me to do what makes you happy and from which I can receive your reward.”**

After praying our **'aṣr ṣalāh**, we say to Allāh [SWT] that **“You are the source from which each and every favour we get and I pray that You forgive me. Give me comfort when times are hard, and make times easy for me when I find them difficult.”**

After **maghrib ṣalāh** we say **“Oh Allāh [SWT] save us from the Hellfire, and let us be in Paradise, Heaven, near your Holy Prophet [S].”**

After **īshā' ṣalāh** we say **“Oh Allāh [SWT], I have full knowledge that you know where my sustenance is, while I look for it in the mountains, in the lands and the seas. So please make it easy for me to find, and please do not let me get tired by chasing that which you have not meant for me”**



# TA‘QIBĀT AND ṢALĀH

## THE RECITATIONS AFTER OUR ṢALĀH

So each *du‘ā’* has a special meaning that we should try and understand so that we can become closer to Allāh [SWT]. We can also recite any *sūrah* we want after our *ṣalāh*, to make it special.

The *taṣbīh* that we recite after our *ṣalāh* is known as the *taṣbīh* of *Sayyidah Fāṭimah* [A], because her father, the Holy Prophet [S] gave this to her as a present.

After the recitation of the *taṣbīh* we should go into *sajdah* to thank Allāh [SWT] for all that He has given us and ask for whatever we wish. It is highly recommended to recite ***shukran lillāh*** as many times as we can, Thanking Allāh [SWT].

We should also recite *ziyārah* after our *ṣalāh*.



### Lesson in Practice: At Home

What is ta‘qibāt? Sit with your child after ṣalāh and read the different du‘ā’ that are recommended after each prayer. Help him/her learn the basic ziyārah to recite after their ṣalāh.

# 10 NAJĀSAH AND ṬAHĀRAH

## UNCLEAN AND CLEAN, AND PURE

### WHAT I WANT TO LEARN:

- \* Understanding the meaning of *najāsah* and *ṭahārah*
- \* How can we make something *ṭāhir*?

### SECTION 1

*Najāsah* means those things which the Islamic Law says are unclean – because they are always *najis*, they are called '**āyn al-najis** (they never become pure – *ṭāhir*)



*Najāsah* can spread from one place to another, if the *najis* item is wet and touches something else, or if the place it is put is wet.

For example, a dog is '*āyn al-najis*.

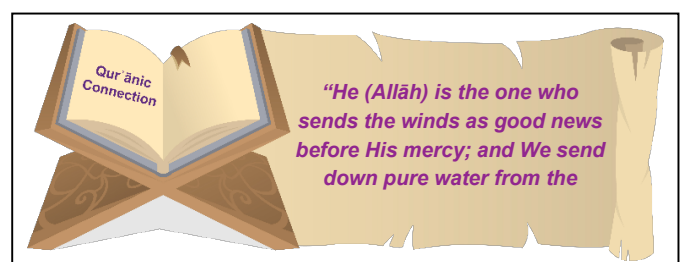
If a man is walking his dog and they walk past you, you do not become *najis* even though the dog is *najis*, because the dog did not touch you.

However, if the dog comes and licks your hand, because the dog's tongue is wet, and it has touched your hand, now your hand is *najis* and it needs to be made *ṭāhir*.



What are some of the '**āyn al-najāsah**?

- Urine and Stool
- Blood
- Pig
- Dog





# NAJĀSAH AND ṬAHĀRAH

## UNCLEAN AND CLEAN, AND PURE

How can I make my hand *ṭāhir* if it has been licked by a dog?

There are 12 different **MUṬAHHIRĀT** (things that can make something *ṭāhir*) – the most common of these is water.

Water can be **PURE** or it can be **MIXED WITH SOMETHING**

PURE WATER is called **MUṬLAQ**

MIXED WATER is called **MUḌĀF**



If the water is pure (*muṭlaq*), it has not changed in its colour, taste or smell. It **CAN** make a *najis* thing *ṭāhir*. For example, tap water is *muṭlaq* water.



If the water is mixed (*muḌāf*), it has been mixed. It **CANNOT** make a *najis* thing *ṭāhir* and it also becomes *najis* when it touches the *najis* thing. For example, lemon juice is *muḌāf* water because it has changed in colour, taste and smell. If your hand is *najis* and the lemon juice touches your hand, it also becomes *najis*.

**Before we get ready for *ṣalāh*** we have to make sure our clothes are clean **but also that they are *ṭāhir***.

When something *najis* comes on our clothes, there is a special way that we must wash it, so the *najāsah* goes away. It isn't like normal dirt where we just wash it off.

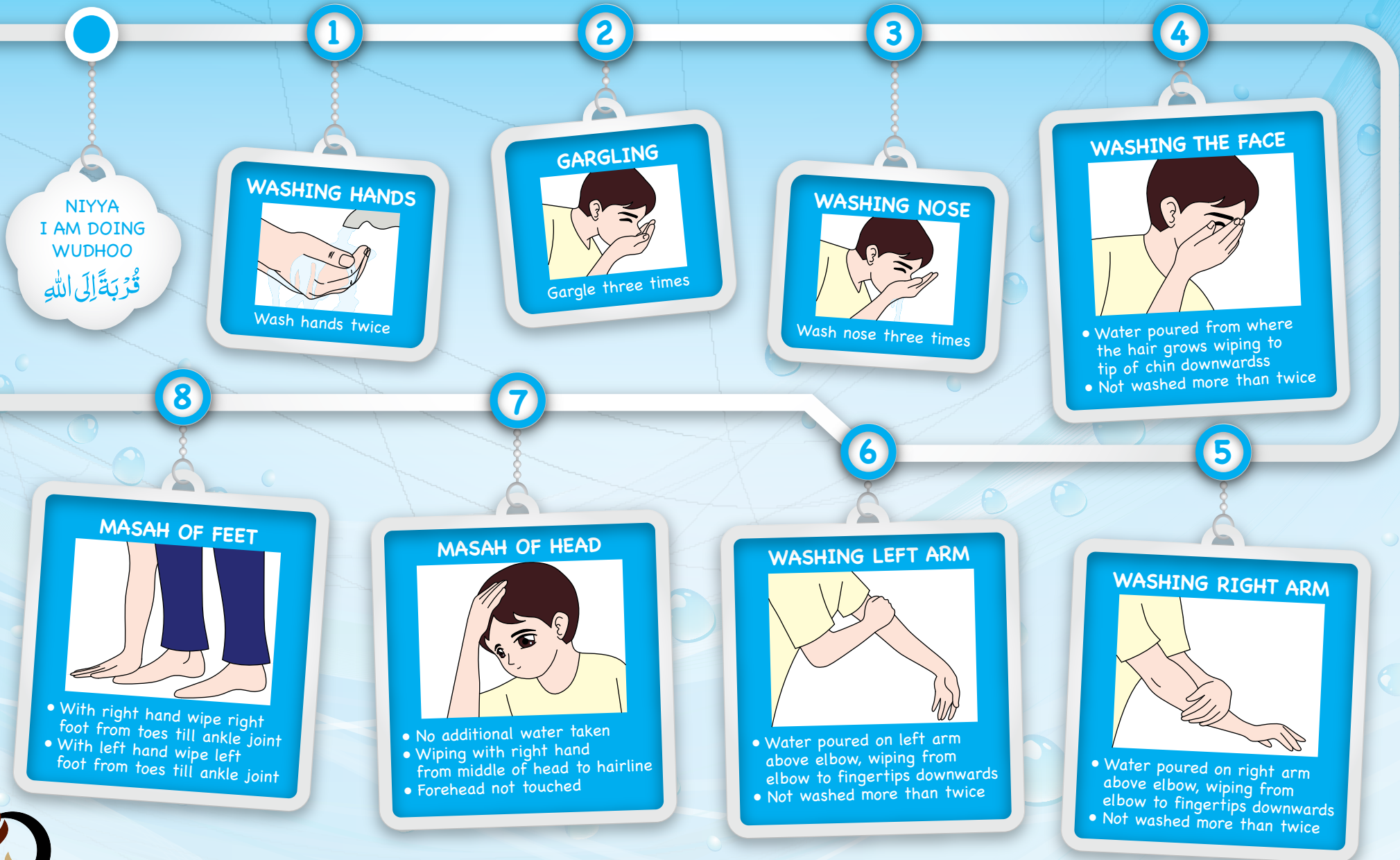
To make our body or clothes **ṬĀHIR** when it has become *najis* with urine, we must first remove the *najāsah* by washing once, and then we must wash the area a second time. In total we must wash it three times.

To make our body or clothes **ṬĀHIR** when it has become *najis* with blood, we must first remove the *najāsah* by washing once, and then washing once again. In total we must wash it two times.

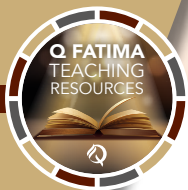
### Lesson in Practice: At Home

Help your child understand the difference between MUṬLAQ and MUḌĀF. What are some of the 'āyn al-najāsah?

# 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

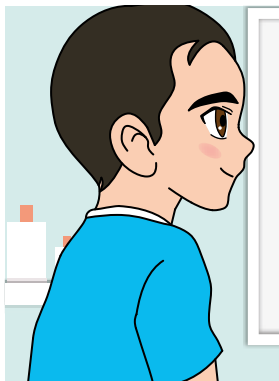


## ~ Niyya ~

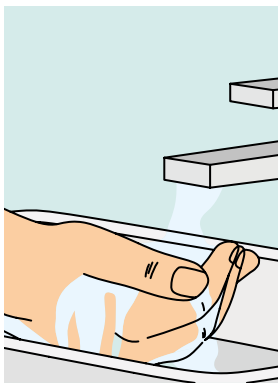


Niyya: I am doing  
Wudhoo.

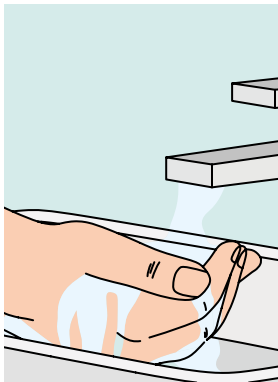
قُرْبَةً إِلَى اللَّهِ



## ~ 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 ~

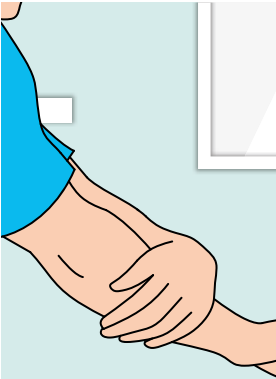


Water poured on right arm above elbow.

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

All wiping done downwards.

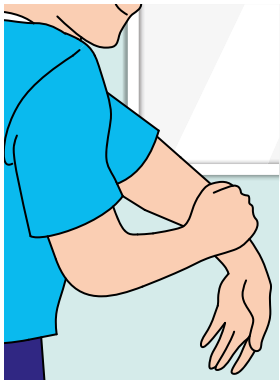
Ensure arm is washed no more than twice.



## ~ Washing Left Arm ~



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



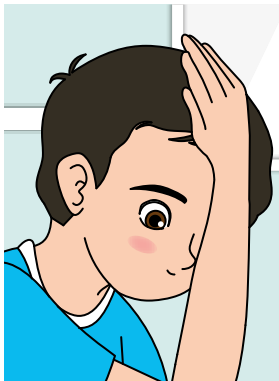
- That water has reached everywhere.
- All wiping done downwards.
- Ensure arm is washed no more than twice.



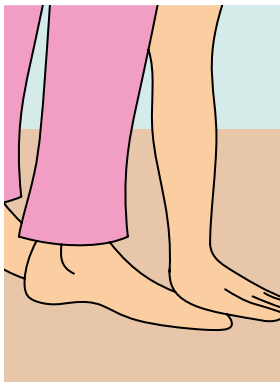
## ~ Masah of Head ~



- 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 ~



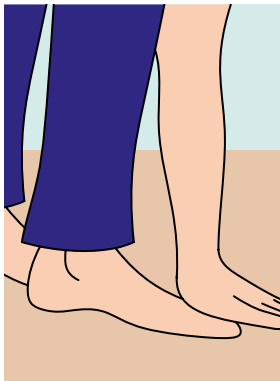
Wiping from toes till ankle joint.

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

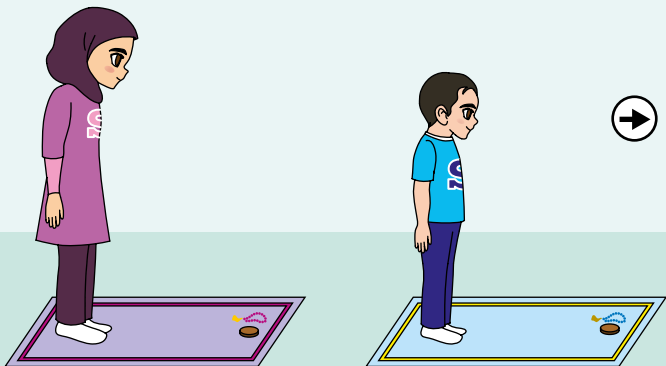


- 2 times Hayya alas salaa  
حَيَّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah  
حَيَّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal  
حَيَّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Qad qaamatis salaa  
قَدْ قَامَتِ الصَّلَاةُ
- 2 times Allahu Akber  
اللَّهُ أَكْبَرُ
- Once Laa ilaaha illallah  
لَا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



## ~ Salaa Assessment ~

### 3 Rakats Maghrib Salaa



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

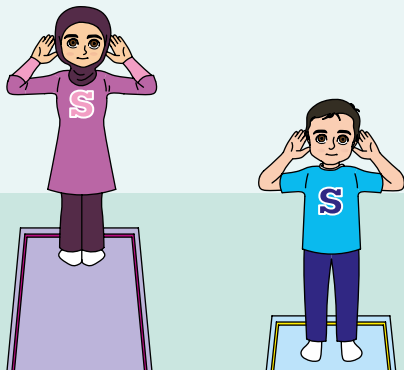
قُرْبَةً إِلَى اللَّهِ

#### 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 ~



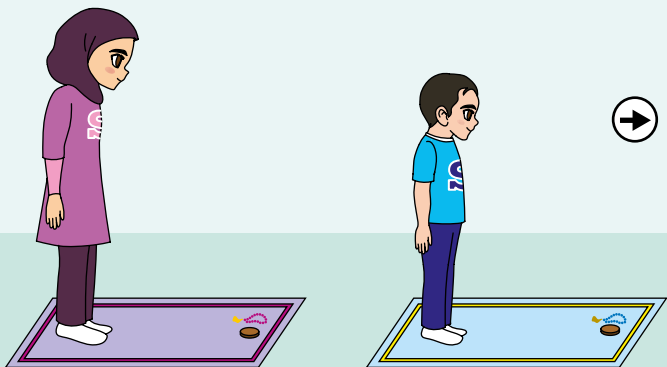
- Recitation of Allahu Akber (Allah is Greater than anything and anyone).

اللهُ أَكْبَرُ

- 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}

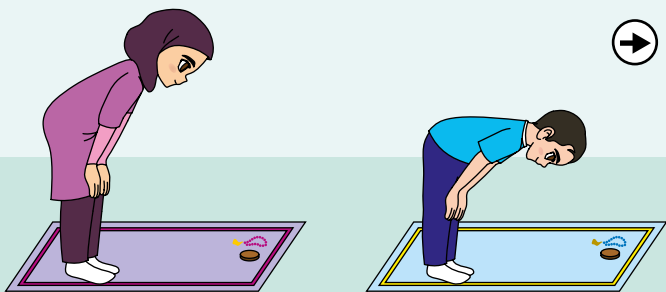
## ~ Suratul Ikhlaas ~

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.



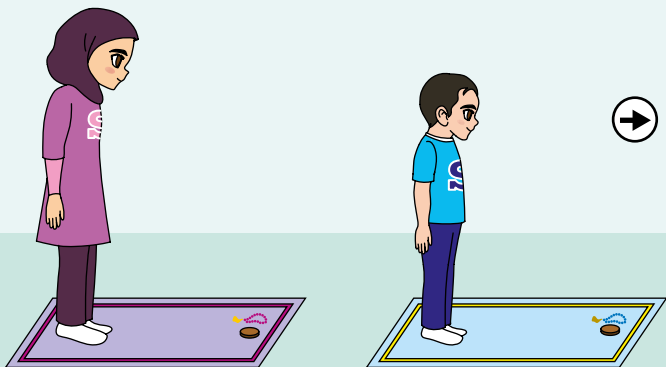
Bending knees slightly with palms on thighs – girls.



Looking between the feet.



## ~ After rising from Rukoo ~



سَمِعَ اللهُ لِمَنْ حَمِدَهُ



(Allah hears he/ she who praises Him).





## ~ Sujud ~



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

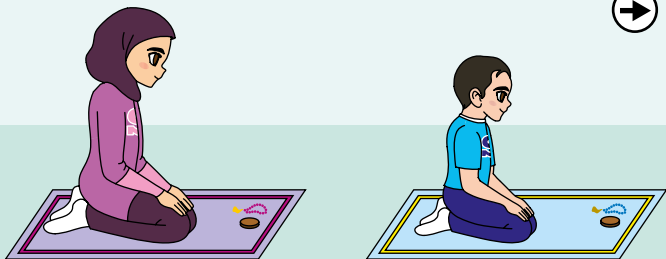
سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

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



## ~ Julus - Recitation ~

Between two Sujood



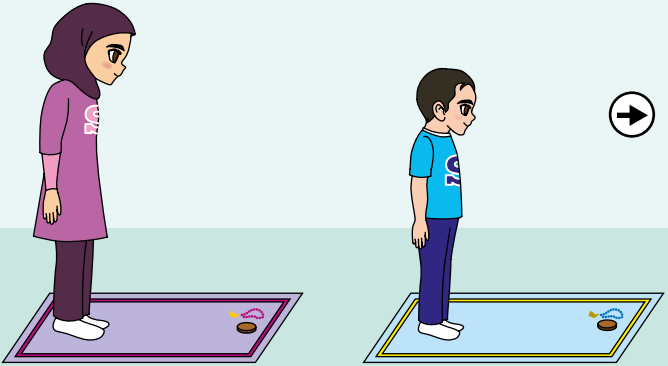
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ



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



## ~ Raising for next Rakat ~

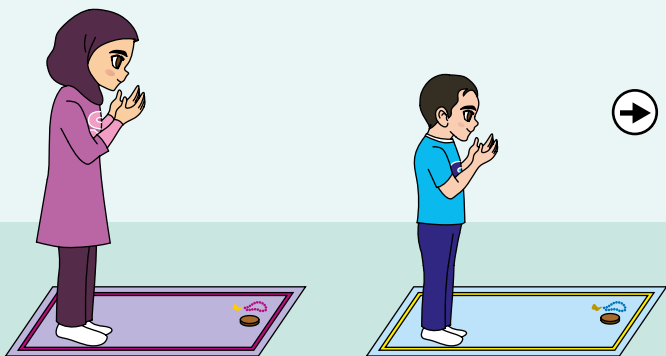


بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

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



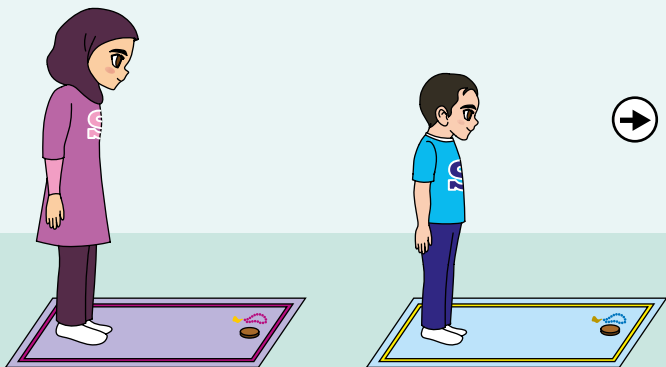
## ~ Second Rakat Qunoot ~



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



## ~ Third Rakat ~



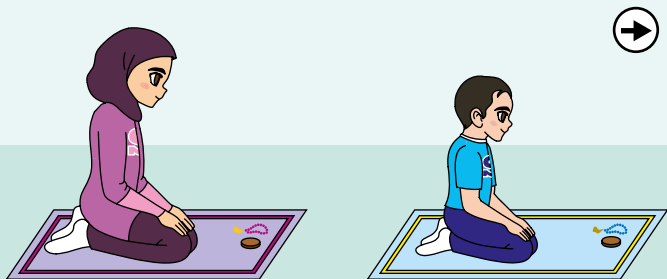
**Tasbihate Arba: once Wajib better three times**

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 ~

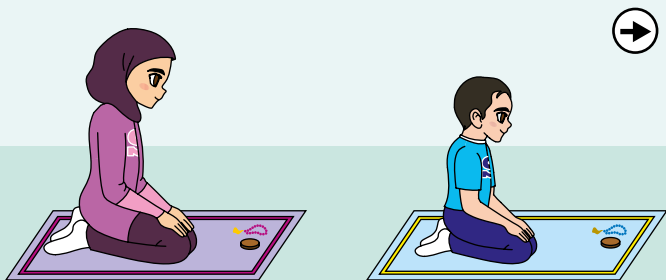


- Recitation in seated position.
- Motionless while reciting.
- Palms on thighs.  
Recitation of 3 Salaams.
- 3 takbirs after Salaam.
- Salawaat after Salaam.



## ~ Tashahhud ~

In second and final Rakat



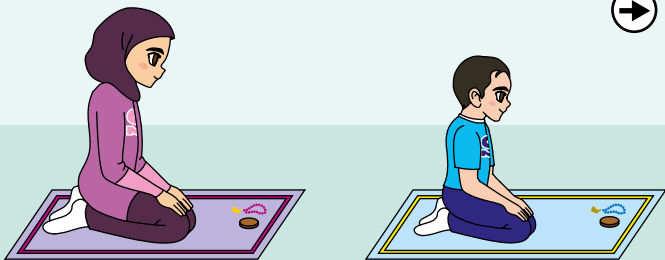
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(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



