



FIQH

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CLASS 9

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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.

# 01

## THE CLASSICAL SCHOOLS OF ISLAMIC THEOLOGY

### LEARNING OBJECTIVES



1. Understand the origins and main differences between the classical schools of theology.
2. Introduction to the famous debates between the theological schools.
3. Introduction to the main divisions between the various Shī'ah sects.

### MY NOTES



### INTRODUCTION TO THE CLASSICAL SCHOOLS OF THEOLOGY

Scholars have divided Islamic teachings into three main categories - Doctrines (*'Aqā'id*), Morals (*Akhlaq*) and Law (*Ahkām*).

*'Aqā'id* constitutes the issues that must be understood and believed in, such as the Unity of God, Prophethood, Imāmate and the Resurrection. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called *'ilm al-kalām*. The major cause of Muslim division into sects originates from the differing views regarding beliefs that are discussed in *'ilm al-kalām*.

Rational argumentation and explanation of Islamic doctrines originated in the Holy Qur'an itself, followed by the teachings of the Holy Prophet (S). However, the first systematic school of *kalām* started about 100 years after the passing away of the Holy Prophet (S) from a circle of traditional scholars of Qur'an and *Hadīth* who came to be known as the **Mu'tazilah**, the followers **Mu'tazilī** school. Their rival group were called the **Ashā'irah**, the followers of the **Ash'arī** school of thought. They took their name from the founder of this group, **Abū'l-Hasan al-Ash'arī**.

### THE MU'TAZILAH VS THE ASHĀ'IRAH: THE FAMOUS THEOLOGICAL DEBATES

One of the earliest debates that took place during this time was on the subject of **predestination** (*jabr*) versus **free will** (*ikhtiyār*). Do we human beings have complete free will to do as we wish or has Allāh (SWT) already predestined all our actions? The Mu'tazilah believed that we have total free will to do whatever we wish in this world, while the Ashā'irah sided with the opinion that our actions are predetermined by Allāh (SWT).

Another important debate that took place was regarding the Justice of Allāh (SWT). The Mu'tazilah argued good and evil can be understood by our reason. Allāh (SWT) in Just in the sense that he **must** do good and reward the good people. He **must** also not do evil and must punish the evil people. He **cannot** do otherwise. However, the Ashā'irah believed that because Allāh (SWT) is the Creator and Owner of everything, He is not bound by any rules of justice. The rules of justice apply to human beings only. As for Allāh (SWT), whatever He does is just, even if it is considered unjust by human beings. For example, if Allāh (SWT) throws all the good people into Hell and places all the evil people in Paradise, then that would



### CLASS ACTIVITY



Discuss as a class what you understand by the 6th Holy Imām (A)'s statement:

**"There is no complete predestination and no complete free will, but the reality is between the two."**

Can you think of examples about matters which are predestined for us? In which areas do we have free will in our lives?

still be just and fair. This is because if we believe Allāh (SWT) **must** reward the good and **must** punish the evil people, as per the Mu'tazilī view, then we are limiting Allāh (SWT)'s power to do as He pleases.

### THE SHĪ'Ī SCHOOL OF THEOLOGY

Unlike Sunnī Muslims, who believe that the Holy Prophet (S) was the last guide to mankind appointed by Allāh (SWT), Shī'ah Muslims followed Imām 'Alī (A) as the continuation of Divine guidance. Prophethood ended with the Holy Prophet (S), but Divine guidance continued through *Imāmah*. Hence, when the Holy Prophet (S) passed away, the Shī'ah turned to the Imāms (A) to guide them in all matters of religion, including that of theology. Imām 'Alī (A) continued where the Holy Prophet (S) left off in rationally explaining to us our different beliefs. Many of these teachings of the Imām (A) can still be found in the famous collection of his sermons and sayings, *Nahj al-Balāghah*. The major theological debates were taking place around the times of Imām al-Bāqir (A) and Imām al-Ṣādiq (A), so we find a lot of teachings from these two Imāms (A) on various matters of theology.

When the 6th Holy Imām (A) was asked whether our actions are predestined or if we have complete free will, he replied: **"There is no complete predestination and no complete free will, but the reality is between the two."** Certain matters in life that are predestined for us, such as who our parents are, where we are born, where we will die. However, in matter of actions, we have a choice. For example, when we are tempted to sin, we have a free choice to act or to stop out of fear of Allāh (SWT).

One day, Abū Ḥanīfah came to see Imām Ja'far al-Ṣādiq (A). While he waiting outside to be admitted, he saw Imām Mūsā al-Kāẓim (A) outdoors. Imām al-Kāẓim (A) was only 5 years old.

Abū Ḥanīfah asked the young boy, **"Tell me, are we responsible for what we do or does Allāh makes us do everything?"**

The Imām (A) replied:



**"There are only three possibilities. Either Allāh forces us to act, or we and Allāh are both responsible for our actions, or we are free to act ourselves.**

**If we say Allāh forces us to do everything, then it does not make sense why Allāh should judge us on the Day of Judgement for actions**



#### DID YOU KNOW?



One day, Bahlūl heard Abū Ḥanīfah saying to his students that Imām Ja'far al-Ṣādiq (A) was wrong to say that we are free in our actions. Abū Ḥanīfah believed that Allāh (SWT) makes us do everything.

Bahlūl therefore threw a stone at Abū Ḥanīfah and injured him. When Abū Ḥanīfah complained to the Muslim Judge, Bahlūl defended himself by saying:

**"According to the belief of Abū Ḥanīfah, it was Allāh who made me do it, so he should complain against Allāh!"**

#### MY NOTES



## KEY POINTS



1. Scholars of Islam generally divide Islamic teachings into three groups: Doctrines, Morals and Law.
2. Theology is the science that discusses and debates all matters of beliefs. In Islam, it is called *'ilm al-kalām*.
3. One of the earliest debates that took place in *kalām* was on the subject of free will versus predestination between two camps which later become known as the Mu'tazilah and the Ashā'irah respectively.
4. When Imām al-Ṣādiq (A) was asked about his position, he famously said: "*There is no complete predestination and no complete free will, but the reality is between the two.*"
5. On the subject of Divine Justice, the Imām (A) taught that although it is true that Allāh (SWT) has the power and freedom to do as He pleases, this does not mean He will act in a manner that is considered unfair just because He can do so.

*that He had committed Himself.*

*And if we say Allāh and humans are partners in committing sins then it is not fair that the stronger partner should punish the weaker partner on the Day of Judgement. So the only possibility is that we are free to act and we are responsible for our actions. That is why Allāh can judge us and reward or punish us!"*

Based on the teachings of the *Ahl al-Bayt* (A), we disagree with the *Ash'arī* and *Mu'tazilī* views regarding the Justice of Allāh (SWT). There is a big difference between what Allāh (SWT) **can** do and what Allāh (SWT) **will** do. It is true that Allāh (SWT) has the power and freedom to do as He pleases, but it does not mean He will act in a manner that is considered unfair just because He can do so. Allāh (SWT) has the power to do whatever He wills, but His actions are based on Wisdom. He will reward those who do good and punish the evil ones because He has promised to act justly with everyone.

SHĪ'AH SECTS

The Shī'ahs believe in *Imāmah* and follow Imām 'Alī (A) and his descendants as the successors of the Holy Prophet (S). However, the term '**Shī'ah**' is not used exclusively for the followers of the twelve Imāms of the *Ahl al-Bayt* (A).

Those who follow the Imāms up to Imām Zayn al-'Ābidīn (A) and then follow his son, Zayd bin 'Alī, as the 5th Imām are known as the **Zaydī Shī'ahs**. They believe that Imām Zayn al-'Ābidīn's son Zayd was the Imām after him, and not Muḥammad al-Bāqir (A).

The **Ismā'īlī Shī'ahs** believe that Imām Ja'far al-Ṣādiq's eldest son Ismā'īl is the 7<sup>th</sup> Imām, whereas we - the **Ithnā 'Asharī Shī'ahs** - believe that Ismā'īl's younger brother Mūsā al-Kāzīm (A) was the 7<sup>th</sup> Imām. The Ismā'īlīs are further divided into the Mustā'alī Ismā'īlīs (majority of whom are the Dawūdī Buhrahs) and the Nizārī Ismā'īlīs (or Agā Khānī Ismā'īlīs).

The **Shī'ah Ithnā 'Asharī** follow the twelve Imāms and believe that the final Imām is the Mahdī (A) who is in *ghaybah*. The phrase **Ithnā 'Ashar** means **twelve** in Arabic. We follow the 12 Imāms (A) and are therefore referred to as the **Shī'ah Ithnā 'Asharī**.

## IN SUMMARY



1. What was the position of the Mu'tazilah regarding free will and predestination?
2. What was the position of the Ashā'irah regarding free will and predestination?
3. What is the Shī'ah position regarding free will and predestination?
4. What are the positions of the three groups regarding Divine Justice?
5. Name the main Shī'ah sects and explain the difference between each.

# ACTIVITY PAGE

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

## WORD BANK

ADALAH  
AHKAM  
AKHLAQ  
AQAIID  
ASHAIRAH  
FREEWILL  
IKHTIYAR  
ISMAILI

JABR  
KALAM  
MUTAZILAH  
PREDESTINATION  
SHIAH  
SUNNI  
ZAYDI

## LEARNING OBJECTIVES



1. Become familiar with important Qur'anic verses relating to *Imāmah*
2. Understand that only Allāh (SWT) has the right to choose His representatives
3. Understand that one of the essential attributes of an *Imām* is *'iṣmah*

## MY NOTES

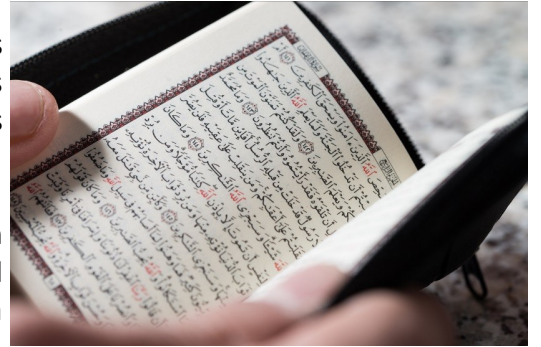


وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَى

عَمَّا يُشْرِكُونَ

*Your Lord creates what He will and chooses (for His tasks) whomsoever He will. It is not for them to make the choice. Glory be to Allāh. He is exalted far above their associating others in His Divinity. [28:68]*

Just as Allāh (SWT) created all beings, it is He Himself that appoints His representatives on earth. Human beings cannot choose their leaders themselves.



Before the creation of the first human being, Ādam (A), Allāh (SWT) informed the angels that He was going to appoint a vicegerent on Earth. Upon hearing this, the angels questioned this decision. Allāh (SWT) brushed aside their question, telling them that they do not have full knowledge regarding this matter:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ

فِيهَا مَنْ يَفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*And when your Lord said to the angels, I am going to place in the earth a vicegerent, they said: "Are you going to appoint in it someone who will cause corruption in it and shed blood, and we celebrate Your praise and extol Your holiness?" He said: "Surely I know what you do not know." [2:30]*

If the great angels, who are error-free (*ma'ṣūm*), were given no say in the appointment of His caliph on Earth, how can fallible human beings expect to take appointing the leaders of the Muslims after the Holy Prophet (S) into their own hands?

In every case in the Qur'ān, Allāh (SWT) attributes the appointment of a caliph or *Imām* to Himself. Prophet Dāwūd (A) is another example:

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ

*Oh Dāwūd! Surely We have appointed you a vicegerent on earth... [38:26]*

## CLASS ACTIVITY



Discuss why it is important for an *Imām* to be *ma'ṣūm*.



When Prophet Mūsā (A) was entrusted with his mission to rescue the Banū Isrā'īl, he wanted to have the his brother, Hārūn, as his helper and deputy. However, even though he was a prophet, he could not and did not select Hārūn for this role by himself. He had to seek Allāh (SWT)'s permission:



MY NOTES



اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ، قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ، وَيَسِّرْ لِي  
 أَمْرِي ، وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ، يَفْقَهُوا قَوْلِي ، وَاجْعَل لِّي وَزِيرًا مِّن  
 أَهْلِي ، هَارُونَ أَخِي ، اشْدُدْ بِهِ أَزْرِي ، وَأَشْرِكْهُ فِي أَمْرِي ، كَيْ نُسَبِّحَكَ  
 كَثِيرًا ، وَنَذْكُرَكَ كَثِيرًا ، إِنَّكَ كُنْتَ بِنَا بَصِيرًا ، قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا  
 مُوسَىٰ

*He said: "O my Lord! Expand my chest for me, And ease my task for me, And loosen the knot from my tongue, (that) they may understand my speech; and appoint for me, from my household, someone who will help me bear my burden: Hārūn, my brother, Strengthen me through him, And let him share my task, So that we may glorify You much, And remember You abundantly. Surely, You have always watched over us." He said: "You are indeed granted your petition, O Mūsā." [20:24-36]*

Prophet Ibrāhīm (A) went through a number of very difficult tests in his life. With each test that he passed, he was raised to a higher position with Allāh (SWT). He was appointed a prophet, then a special Friend of Allāh (SWT) (*Khalīl Allāh*) and then finally, in his old age he was appointed as an Imām.

He prayed to Allāh (SWT) requesting the great blessing of being an Imām to be granted to his progeny after him. Allāh (SWT) replied that those among his progeny who have ever been even the slightest bit unjust cannot receive this lofty position:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۗ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ  
 إِمَامًا ۗ قَالَ وَمِنْ ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

*And remember that Ibrāhīm was tested by his Lord with certain commands, which he fulfilled. He said: "I will make you an Imām to the Nations." He pleaded: "Does this promise apply to my descendants also?" He answered: "My promise shall not reach the unjust." [2:124]*

## DID YOU KNOW?



After the event of Ghadīr Khumm, the following verse was revealed: "***This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.***" This shows that the appointment of Imām 'Alī (A) marks the completion of the Holy Prophet (S)'s mission.

From the above verse, we can learn many things, most importantly:

1- Allāh (SWT) tells Prophet Ibrāhīm (A), "***I will make you an Imām to the Nations***", showing that *Imāmah* is a Divinely-appointed status.

2- Although Allāh (SWT) granted Prophet Ibrāhīm (A)'s wish for *Imāmah* in his lineage, He makes it clear that an unjust person cannot be given this position. Thus:



a) the Imām has to be a person who has never worshipped idols (even before Islam), as that would amount to being unjust to oneself. Imām 'Alī (A) was the only one from among the first four caliphs to fulfil this criterion.

b) anyone who has ever been unjust himself or others by committing sins cannot become an Imām. In other words, the Imām has to be sinless (*ma'sūm*). Once again, none of the first four caliphs ever claimed to be *ma'sūm* other than Imām 'Alī (A).

The sinlessness (*'iṣmah*) of Imām 'Alī (A) as one of the *Ahl al-Bayt* (A) is clear from the following important verse in the Qur'ān. According to this verse, Allāh (SWT) has taken upon Himself to keep away from the Holy *Ahl al-Bayt* (A) any sort of spiritual impurity that would arise as a result of sinning:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا... 

...Allāh only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purifying. [33:33]

## KEY POINTS



1. Just as Allāh (SWT) has created all beings, it is He Himself who appoints His representatives on Earth.

2. *Imāmah* cannot be granted to a person who has worshipped idols or to someone who has been unjust to himself or others.

3. Therefore, the Imāms have to be sinless and Allāh (SWT) has taken upon Himself to make sure the Holy *Ahl al-Bayt* (A) are kept away from any sort of spiritual impurity.

## IN SUMMARY



1. Explain why Muslims cannot take the appointing of a leader after the Holy Prophet (S) into their own hands?
2. Who amongst the progeny of Prophet Ibrāhīm (A) are the ones who will not be granted *Imāmah*?
3. What is *'iṣmah*? Why does the Imām have to be *ma'sūm*?

# ACTIVITY PAGE

For each of the verses below, state: a) who is speaking; b) who is being spoken to; c) when it took place.

*“Surely I know what you do not know”*

---

*“Does this promise apply to my descendants also?”*

---

*“Are you going to appoint in it (the earth) someone who will cause corruption in it and shed blood...”*

---

*“Surely We have appointed you a vicegerent on earth...”*

---

*“I will make you an Imām to the Nations”*

---

*“...Expand my chest for me, And ease my task for me, And loosen the knot from my tongue...”*

---

## DECODE THE FOLLOWING!

9414: \_\_\_\_\_

83415 259571: \_\_\_\_\_

41134: \_\_\_\_\_

739967: \_\_\_\_\_

91418: \_\_\_\_\_

Alphabets and their corresponding numbers								
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	-

### LEARNING OBJECTIVES



1. Become familiar with the Qur’ānic verses and *aḥādīth* relating to the appointment of Imām ‘Alī (A)
2. Be able to understand and explain the Shī‘ī standpoint for the succession of Imām ‘Alī (A)

### MY NOTES



The argument for the necessity of *ma’sūm* Imāms to succeed the Holy Prophet (S) is similar to the argument for the necessity of prophethood itself. Human beings required prophets to convey and explain to them Allāh (SWT)'s message, as well as live among the people and guide them in their day to day lives. This same requirement is also necessary following the end of prophethood.

Historically, during the 23 years of the Holy Prophet (S)'s prophetic mission, he had to deal with many difficult problems in establishing and protecting the Islamic state, which afforded him very limited time in order to explain all religious teachings in their depths. In the beginning of his mission, the Holy Prophet (S) and the small group of Muslims faced great persecution from the idolaters of Quraysh simply for choosing to become Muslims. Some Muslims even had to emigrate to Abyssinia in order to survive.

The Muslims were then socially and financially boycotted and had to live in confinement in the small valley of Abū Ṭālib for three years. With the death of Abū Ṭālib (A), the Holy Prophet (S)'s life was now also in danger and the Muslim were forced to migrate from Makkah to Madīnah. In the 10 years of the Holy Prophet (S)'s life in Madīnah, the Muslims were occupied with multiple battles, including the battles of Badr, Uḥud, Khandaq, Khaybar and Ḥunayn.

Analysing the 23 years of the prophetic mission of our Holy Prophet (S), it is very clear that the majority of his time went in struggling to establish and defend the religion of Islam, as well as convey the entire revelation in the form of the Qur’ān. He was not afforded enough time to explain the depths and correct interpretation of the whole revelation. However, this was not a problem, because this would be the duty of the Imāms who would succeed him, starting from Imām ‘Alī (A). For this reason, both Sunnī and Shī‘ah Muslims report that the Holy Prophet (S) said regarding Imām ‘Alī (A):

إِنَّ مِنْكُمْ مَنْ يُقَاتِلُ عَلَيَّ تَأْوِيلَ هَذَا الْقُرْآنِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ



*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 it as a true revelation.*

### CLASS ACTIVITY



Can you think of any other occasion (not mentioned in this lesson) when Allāh (SWT) showed the Muslims the special status of Imām ‘Alī (A)?



## THE APPOINTMENT OF IMĀM 'ALĪ (A) IN THE QUR'ĀN & AHĀDĪTH

Given the importance of the issue, the Holy Prophet (S) made it clear and reminded the Muslims throughout his prophethood that Imām 'Alī (A) will be his successor. In the first open declaration of his prophethood, known as the *Da'wat Dhū'l-'Ashīrah*, he explicitly declared Imām 'Alī (A) as his successor. In his farewell Ḥajj, towards the end of his life, he also explicitly appointed him. Throughout his blessed life, he also reminded people of the special position of 'Alī (A). All of these incidents are available in both Sunnī and Shī'a sources.

### DA'WAT DHŪ'L-'ASHĪRAH

In the first three years of his mission, the Holy Prophet (S) preached Islam secretly to small groups of Muslims. Following this period, the following verse was revealed instructing the Holy Prophet (S) to make his mission public by first inviting his close family members to the new religion:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*And warn your nearest relations [26:214]*



The Holy Prophet (S) invited the sons of 'Abd al-Muṭṭalib home for a feast, so that he can convey to them his message. After they finished eating, the Holy Prophet (S) addressed them saying:

***"O sons of 'Abd al-Muṭṭalib, I have brought for you the goods of this world and the next, and I have been appointed by the Lord to call you unto Him. Therefore, who amongst you will administer this cause for me and by my brother, my successor and my caliph?"***

MY NOTES





No one responded to the Holy Prophet (S) except 'Alī (A) who was the youngest in the congregation. The Holy Prophet (S) asked the same question twice more and both times only 'Alī (A) responded positively. At this point, the Holy Prophet (S) said:

*"Oh my people! This 'Alī is my brother, my successor and my caliph amongst you. Listen to him and obey him."*



### THE VERSE OF WILĀYAH

Various Qur'ānic verses were revealed to remind people of the importance and special position of Imām 'Alī (A) amongst the Muslims as their master (*walī*). One of the most important verses is the following:

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



*Your master is only Allāh, His Messenger, and those who believe and keep up prayer and pay the poor-rate while they are (in the state of) bowing. [5:55]*

Once a beggar came to the mosque of the Holy Prophet (S) and asked for financial help. No one responded to him. The beggar raised his hands towards the sky and said: **"Oh Allāh, be a witness that I came to Your Prophet's mosque and no one gave me anything!"** During this time, Imām 'Alī (A) was in *rukū'*. Whilst in this position, he stretched out his little finger which had a ring, hinting at the beggar to take his ring. The beggar came and took the ring.

At this point, Angel Jibrā'īl (A) brought down the above mentioned verse. The verse clearly stipulates that believers have three masters, Allāh (SWT), the Holy Prophet (S) and Imām 'Alī (A). The incident also highlights the station of the Imāms as the intermediaries between Allāh (SWT) and His creation - whilst being completely absorbed in the remembrance of Allāh (SWT), they are still conscious of their responsibilities towards His creation.

### THE ḤADĪTH OF THAQAḤAYN



*"It is probable that I will be called soon, and I will respond (i.e. the call of death). So 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). Therefore, be careful of how you treat these two in my absence."*

In this very important *ḥadīth*, the Holy Prophet (S) pairs the Holy Qur'ān and his *Ahl al-Bayt* (A) together. Given the status of the Qur'ān, we understand the

# ACTIVITY PAGE

greatness of the *Ahl al-Bayt* for being paired with it. These are the two sources that the Holy Prophet (S) has left behind for our guidance after him.

The Holy Prophet (S) says that these two weighty things will never separate until the Hereafter. This tells us that the *Ahl al-Bayt* (A) would never do anything that is in the slightest way against the teachings of the Qur'an. From this we can derive the sinlessness (*'ishmah*) of the *Ahl al-Bayt* (A).

Finally, from this *hadith* we understand that the *Ahl al-Bayt* (A) are the perfect interpreters of the Holy Book, because they are in complete harmony with its message. Anyone who follows what they say is in fact following the Qur'an and anyone who disobeys what they say is in fact disobeying the Qur'an.

Given that Imām 'Alī (A) is not only part of the *Ahl al-Bayt* (A), but the head of the *Ahl al-Bayt* (A), we can easily derive from this *hadith* that he is the most qualified person to guide the Muslim *Ummah* after the Holy Prophet (S)

## THE DECLARATION AT GHADĪR KHUMM

On the 18th *Dhū'l-Hijjah* 10 AH, when the Holy Prophet (S) was on his way home from his farewell Hajj, angel Jibrā'il (A) descended to him with the following verse from Allāh (SWT):

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

*Oh Messenger! Deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allāh will protect you from the people; surely Allāh will not guide the unbelieving people. [5:67]*



MY NOTES





The Holy Prophet (S) immediately stopped and called for the Muslims who had moved ahead or were lagging behind to gather near him. In the extreme heat of the day, a crowd of over 100,000 Muslims gathered around the Holy Prophet (S) and a pulpit was set up for him to give his sermon from. The Holy Prophet (S) gave a lengthy sermon in which he asked the audience three times:

أَلَسْتُ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ؟



*Do I not have more authority (awlā') over the believers than they have over themselves?*

Each time, the crowd replied: **"Yes, of course you do, oh messenger of Allāh"**. The Holy Prophet (S) then raised up Imām 'Alī (A)'s hand, who was 33 years old at this time, and declared:

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ

*Whosoever's master (mawlā') I am, this 'Alī is also his master*

Then the Holy Prophet (S) raised his hands and prayed:

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَحِبَّ مَنْ أَحَبَّهُ وَابْغِضْ مَنْ ابْغَضَهُ وَأَنْصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ وَأَدِرْ الْحَقَّ مَعَهُ حَيْثُ دَارَ

*Oh Allāh, love the one who loves 'Alī, and be the enemy of the one who is an enemy to him, and detest the one who detests him, and help the one who helps him, and forsake the one who forsakes him, and make the truth turn with him wherever he turns.*

It is reported that after this sermon, the companions of the Holy Prophet (S) started lining up to congratulate Imām 'Alī (A). The following Qur'ānic verse was also revealed to the Holy Prophet (S) at this point:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

*This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion [5:3]*

This *ḥadīth* of Ghadīr is among the most authentic *aḥādīth* in both Sunnī and Shī'ah books. The word "*mawlā*" that the Holy Prophet (S) used to describe Imām 'Alī (A) has many different meanings in Arabic, including "master", "leader" and "friend". Many Sunnī Muslims claim that on this occasion, the Holy Prophet (S) was declaring Imām 'Alī (A) as the friend of the believers, not master. However, this is not correct for the following reasons:



1) Before referring to the Imām as the *mawlā'* of the believers, the Holy Prophet (S) asked the Muslims if he had more authority over them than they did over themselves. When asking this question, he used the word *awlā'*, referring to "authority". From this, in the Arabic language, we understand that the word *mawlā'* too must carry a meaning of authority and hence, in this context, it cannot have simply meant "friend".

2) From the nature of the prayer the Holy Prophet (S) makes after declaring the Imām as the *mawlā'* of the believers, we understand that the Imām must have been entrusted with a great responsibility, which will result in many people becoming his enemy. In carrying out this responsibility, he will need helpers and supporters.

3) This was a very joyous occasion and the companions of the Holy Prophet (S) all came to congratulate Imām 'Alī (A). If the Holy Prophet (S) was just declaring him as the friend of the believers, there would be no need for congratulations, as the Imām was already a friend to the believers.

4) It doesn't make sense for the Holy Prophet (S) to call back over 100,000 people in the burning afternoon heat of the desert and give a long sermon, just to announce: "*Whosoever's friend I am, this 'Alī is also his friend!*"

5) Returning from the Holy Prophet (S)'s Farewell Ḥajj, it was known among the Muslims that the Holy Prophet (S) only had a little time left in this world. Whatever he would have announced in this sermon needed to be of the most importance, in order to offer guidance to the Muslims regarding their affairs after him.



#### DID YOU KNOW?



Amongst the first ones to congratulate Imām 'Alī (A) on the day of Ghadīr were Abū Bakr and 'Umar, the first and second caliphs. 'Umar has been reported to have said:

*"Congratulations, congratulations to you, Oh 'Alī; you have become my mawlā' and the mawlā' of every faithful Muslim."*

#### KEY POINTS



1. The necessity of having *ma'sūm* Imāms to succeed the Holy Prophet (S) is as important as the necessity of prophethood itself, in order to preserve the message after him.

2. There were many occasions where the Holy Prophet (S) indicated to the people around him who his successor would be, such as *Da'wat Dhū'l-'Ashīrah*, the *Ḥadīth of Thaqaalayn* and the declaration at Ghadīr Khumm.

3. The *ḥadīth* of Ghadīr Khumm is among the most authentic *aḥādīth* in both Sunnī and Shī'ah books.

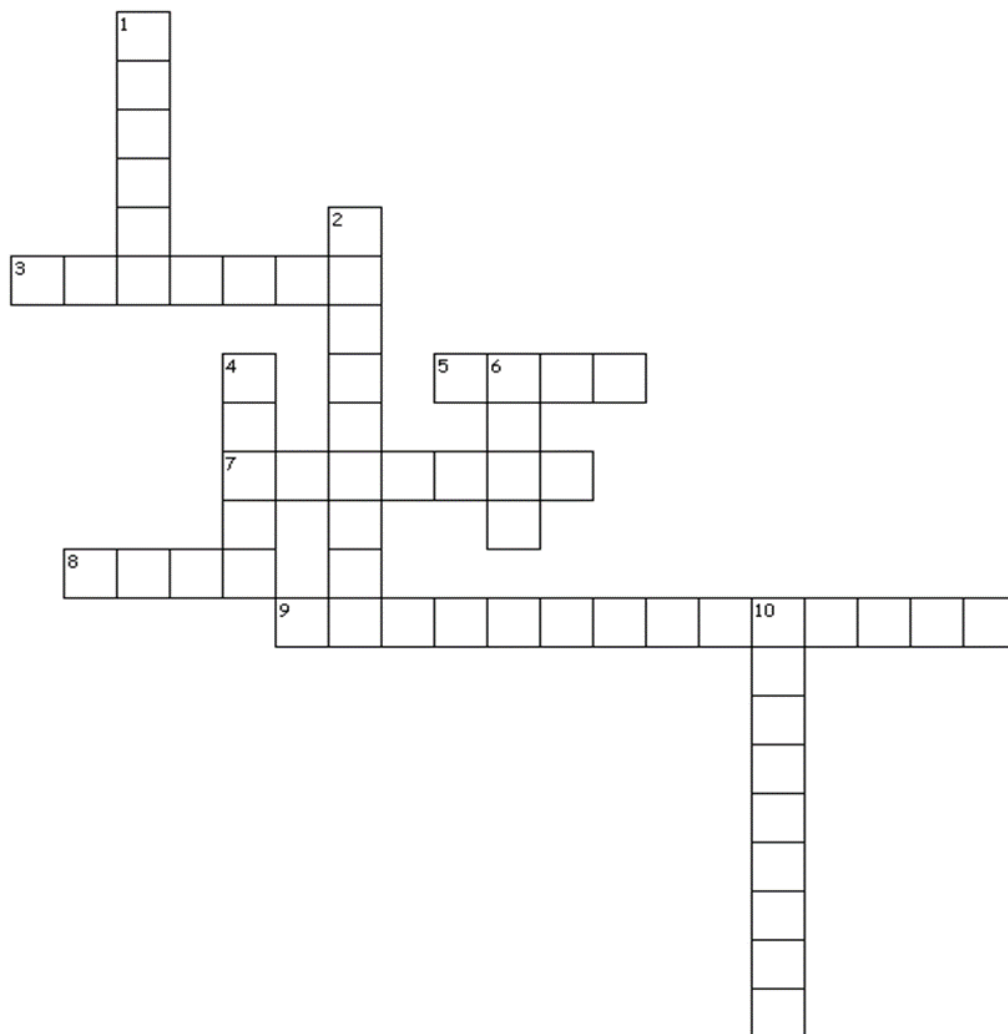
4. The event of Ghadīr Khumm was an important event as the Holy Prophet (S) called back over 100,000 people to make the announcement.

#### IN SUMMARY



1. Why is it important to have *ma'sūm* Imāms after the Holy Prophet (S)?
2. Explain at least two occasions during the life of the Holy Prophet (S) where he indicated that Imām 'Alī (A) would be his successor.
3. What is the significance of the event of Ghadīr Khumm?

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## Across

3. Muslims faced persecution from this group in Makkah.
5. The position during *ṣalāh* in which Imām ‘Alī (A) gave charity.
7. One of the most important verses in the Qur’ān stating that Imām ‘Alī (A) was the master of the Muslims is known as the Verse of \_\_\_\_\_.
8. Imām ‘Alī (A) was to the Holy Prophet (S) like Prophet Hārūn was to \_\_\_\_\_.
9. The Holy Prophet (S) fought to establish the Qur’ān as a true revelation, while Imām ‘Alī (A) fought for its correct \_\_\_\_\_.

## Down

1. This *ḥadīth* of \_\_\_\_\_ is amongst the most authentic *aḥādīth* in both Sunnī and Shī‘ah books.
2. This is the *ḥadīth* in which the Holy Prophet (S) mentions that he is leaving two weighty things after him.
4. *Whosoever’s (\_\_\_\_\_) I am, this ‘Alī is also his master.*
6. He was the one who congratulated Imām ‘Alī (A) on the Day of *Ghadīr* by saying "*Congratulations, congratulations to you, Oh ‘Alī; you have become my mawlā’ and the mawlā’ of every faithful Muslim.*"
10. The first place some of the Muslims emigrated to in order to escape persecution.





Those people who are able to answer these questions correctly will be greatly rewarded, while those people who are not able to answer these questions will be severely punished.

3. Once we die and enter Barzakh, there is no turning back to correct the wrongs we have done, no matter how much we may want to:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ



*When death comes to one of them, he cries, "My Lord, let me return*

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِن

وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

*so as to make amends for the things I neglected." Never! This will not go beyond his words: a barrier (barzakh) stands behind such people until the very Day they are resurrected. [23:99-100]*

4. The really pious people will reside in a special paradise for the people of Barzakh. They will enjoy living there as they wait for the Day of Judgment, where they will gain even greater rewards and the ultimate *Jannah*:

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ



بِمَا كُنْتُمْ تَعْمَلُونَ

*Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did. [16:32]*



5. The really evil people will reside in the Hell for the people of Barzakh. They will face continuous punishment there as they wait for the Day of Judgment, where they will receive even worse punishments:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ  
أَخْرَجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ  
غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

*And if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allāh other than the truth and (because) you showed pride against His communications.*

[6:93]



6. The rest of the people, who were neither very good or very bad, will eventually enter into a long sleep until they are resurrected on the Day of Judgment:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْقَدِنَا ۗ ۚ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ  
الْمُرْسَلُونَ

*They shall say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent Allāh promised and the apostles told the truth. [36:52]*

#### IN SUMMARY

1. Why is the realm after this physical world called Barzakh?
2. What happens to people immediately after they die and enter the realm of Barzakh?
3. Where will all the different people reside in Barzakh and for how long?

#### DID YOU KNOW?



Imām al-Ṣādiq (AS) said, "By Allāh! I fear for you the *Barzakh!*" He was asked, "What is the *Barzakh?*" He replied, "*The grave, from the day one dies until the Day of Judgement.*"

#### KEY POINTS



1. A *barzakh* is a boundary that separates two things. The realm of Barzakh is known by its name, because it separates the life of this world from the life of the Hereafter.
2. We enter the realm of Barzakh every night when we go to sleep.
3. Once we die and enter Barzakh, we cannot come back in this world to correct our mistakes.
4. The really pious people will reside in a special Paradise in Barzakh. The evil people will reside in the Hell of Barzakh. The rest of the people will go into a long sleep till the Day of Judgement.

# ACTIVITY PAGE

1) True or False? Correct the false statements.

1) Barzakh is a boundary that separates two things.

---

2) We can only enter Barzakh once we have died.

---

3) Two angels called Shākir and Shakīr will ask us questions in our grave.

---

4) Everyone will go to sleep in Barzakh, even the really bad people.

---

5) People will not want to go back and fix their mistakes because they will not regret their actions.

---

6) People will live in Barzakh forever.

---

2) Can you find the nine letter snake word hidden in this table? The nine letters word is formed from a continuous line passing through each cell once without crossing over itself.

S	N	E
I	D	M
O	N	I

## SIGNS OF THE LAST DAY

Allāh (SWT) has created this world in a perfect manner to sustain life on earth. The sun provides us with the necessary light and heat, the mountains provide the earth with stability as it spins on its axis, the clouds provide us with rain which allows vegetation to grow, and so forth. These are all necessary for life on this planet as we know it. However, when the decreed time for the end of this world arrives, all of these natural systems that we are used to seeing will collapse, signalling the coming of the resurrection.

Imagine life on this world to be like a theatre play. The sun, the stars, the mountains, and so on, are the props necessary for this play to take place. Once the play is over, all of these props are put away:

إِذَا الشَّمْسُ كُوِّرَتْ

*When the sun shall be folded up,*

وَإِذَا النُّجُومُ انْكَدَرَتْ

*when the stars shall scatter away,*

وَإِذَا الْجِبَالُ سُيِّرَتْ

*when the mountains shall be set  
in motion... [81:1-3]*



## LEARNING OBJECTIVES



1. Learn about the various signs of the Last Day
2. Learn about the 2 blowings of the trumpet
3. Learn about our Book of Deeds

## MY NOTES



## THE 2 BLOWINGS OF THE TRUMPET

1. At the decreed time for the end of this world, Allāh (SWT) will command an angel named Isrāfīl to blow on the Trumpet. This will cause every living creation in the Heavens and the Earth to die once and for all, with the exception of a select few. Then the Trumpet will be blown again and every creature will become alive once again, marking the start of the Day of Resurrection:

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ

*And the Trumpet shall be blown and all who are in the heavens and the earth shall fall down dead save those whom Allāh wills. Then the Trumpet shall be blown again, and lo! all of them will be standing and looking on. [39:68]*

2. No one knows how long the time between the 2 blowings of the Trumpet will be. However, during this time, the world will undergo a great transformation and new world will arise with different natural laws:

## CLASS ACTIVITY



Recite sūrah no. 101 (*al-Qāri'ah*) and read its translation. What is Allāh (SWT) telling us in this sūrah?



يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ ۖ وَبَرَزُوا لِلَّهِ الْوَاحِدِ  
الْقَهَّارِ



*On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allāh, the One, the Supreme. [14:48]*

3. Everyone will be so worried about their own deeds and saving themselves on that day, that no one will want to help anyone else:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ



*Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will they ask of each other! [23:101]*

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِّنْهُمْ  
يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ



*The day on which a man shall fly from his brother, And his mother and his father, And his spouse and his children. Every man of them shall on that day have an affair which will occupy him. [80:34-37]*

#### OUR BOOK OF DEEDS

1. **Raqīb** and **‘Atīd** are the two angels that are writing our Book of Deeds every day. They record everything we say and do. One of them records our good deeds and the other records our bad deeds. These angels rush to write our good deeds, but hesitate to write our sins, in the hope that we may repent and seek forgiveness from Allāh (SWT). This book will be shown to us on the Day of Judgment.





2. The Book of Deeds is amazing. When this book is shown to us, it won't be like reading a book or watching a movie. It will be like going back in time and reliving the past. No one will be able to deny anything recorded in it.

3. Allāh (SWT) says in the Qur'ān that on the Day of Judgment, those who are good will receive their Book of Deeds in their right hands, whereas the evil ones will receive theirs in their left hands or hanging from their necks:



#### DID YOU KNOW?



The Holy Prophet (S) taught us to live our lives as if we have two very pious people walking on our right and left side all the time. When we want to commit a sin, we should feel ashamed that two honourable, noble angels are watching us.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمْ اقْرَءُوا كِتَابِي إِيَّيْ طَنْتُ أَنِي  
مُلَاقٍ حِسَابِي. فَهُوَ فِي عَيْشَةٍ رَاضِيَةٍ

*As for him who is given his book in his right hand, he will say, 'Here, take and read my book! Indeed I knew that I shall encounter my account.' So he will have a pleasant life. [69:19-21]*

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهِ وَلَمْ أَدْرِ مَا  
حِسَابِيهِ يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ مَا أَغْنَى عَنِّي مَالِيهِ هَلَكَ عَنِّي سُلْطَانِيهِ  
خُذُوهُ فَغُلُّوهُ ثُمَّ الْجَحِيمَ صَلُّوهُ

*But as for him who is given his book in his left hand, he will say, 'I wish I had not been given my book, nor had I ever known what my account is! I wish death had been the end of it all! My wealth did not avail me. My authority has departed from me.' The angels will be told: 'Seize him! Then put him in hell'. [69:25-31]*

#### KEY POINTS



1. Just before **Qiyāmah**, Angel **Isrāfil** will blow a Trumpet and everyone will die, with the exception of a select few. The trumpet will then be blown again and everyone will come back to life.

2. Everyone will be worried about their own accounting on the Day of Judgment and will not have time to worry about anyone else.

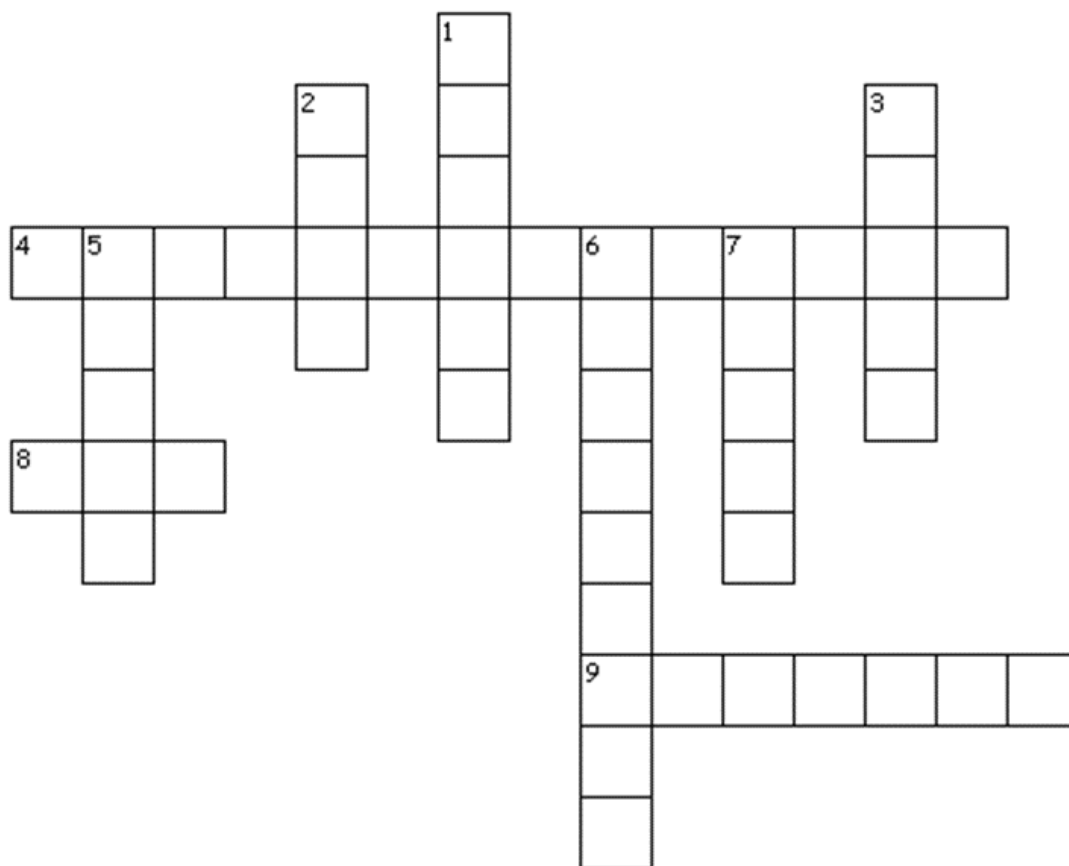
3. We have angels specifically assigned to write down all our deeds. This will then be

#### IN SUMMARY



1. What are some of the events that will take place before the blowing of the Trumpet?
2. What will happen when the Trumpet is blown for the first and second time?
3. Which angels record our deeds every day?
4. What will be presented to us on the Day of Judgment?

# ACTIVITY PAGE



## Across

4. Between the blowings of the Trumpet, the world will go through a great \_\_\_\_\_.
8. When the first time the Trumpet blows, everyone will \_\_\_\_\_, except for those who Allāh (SWT) wills otherwise.
9. The angel who will blow the Trumpet is named \_\_\_\_\_.

## Down

1. On the Day of Judgement, no one will help \_\_\_\_\_ else. It will be a day of worry and fear.
2. When we look at our Book of Deeds, it will feel like we are reliving the \_\_\_\_\_.
3. The sun, the moon and the stars are just \_\_\_\_\_ in the “play” of this world.
5. One of the angels that are noting down our deeds every day is called \_\_\_\_\_.
6. “When the \_\_\_\_\_ shall be set in motion” [81:3]
7. The trumpet will be blown \_\_\_\_\_.

# 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 *āḥādīth* 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. Learn the meanings of the terms *mutanajjis* and *najis al-‘ayn*.
2. Understand how *najāsah* spreads
3. Understand the meaning of *ḥadath* and *khabath*

## MY NOTES

NAJĀSAT AL-‘AYN

There are 10 things that are *najis* by nature. They can't become *ṭāhir* by simply washing them. These 10 things are called ***najāsat al-‘ayn*** (singular: *najis al-‘ayn*). Examples of *najāsat al-‘ayn* are urine, stool, blood, semen, dogs, pigs and intoxicating drinks (e.g. beer and wine).

Apart from the 10 *najāsat al-‘ayn*, everything else is *ṭāhir*, unless it comes into contact with one of the *najāsat al-‘ayn* and there is some wetness between them. If a thing that is *ṭāhir* becomes *najis*, it is called *mutanajjis*. ***Mutanajjis*** means "made *najis* but not *najis* by its own nature". Since a thing that is *mutanajjis* is not one of the 10 *najāsat al-‘ayn*, there is always a way to make it *ṭāhir* again.

**Q: How does *najāsah* transfer from one object to another?**

For a thing to become *najis*:

- \* It must come into contact with one of the 10 *najāsat al-‘ayn*.
- \* There has to be some wetness or dampness between them.
- \* You must be sure there has been transfer of *najāsah*. If you are in doubt, you should assume the thing that was *ṭāhir* is still *ṭāhir*.

To be sure that a thing is *najis*:

- \* You must have seen it becoming *najis* yourself.
- \* The owner tells you it is *najis* (e.g. a cook tells you the food or pot is *najis*).
- \* Two ‘*ādil* Muslims tell you they know something is *najis*.

The blood of humans and animals whose blood comes out with a force is *najis al-‘ayn*. The blood of animals whose blood does not gush (like fish and insects) is *ṭāhir*.

If some blood is seen on clothes and you are not sure whether it is the blood of an insect or human blood, it is *ṭāhir*. Remember: For something to be *najis*, you have to be sure.

Food or drink that has been touched by a dog or a pig is *najis* and it is *ḥarām* to eat it. If a dog licks a pot or container, it should be first rubbed with clean earth mixed with a little water and then washed. Then it should be purified at least twice with running water.



## ACTIVITY



Discuss in pairs whether the following are *ṭāhir* or *najis*:

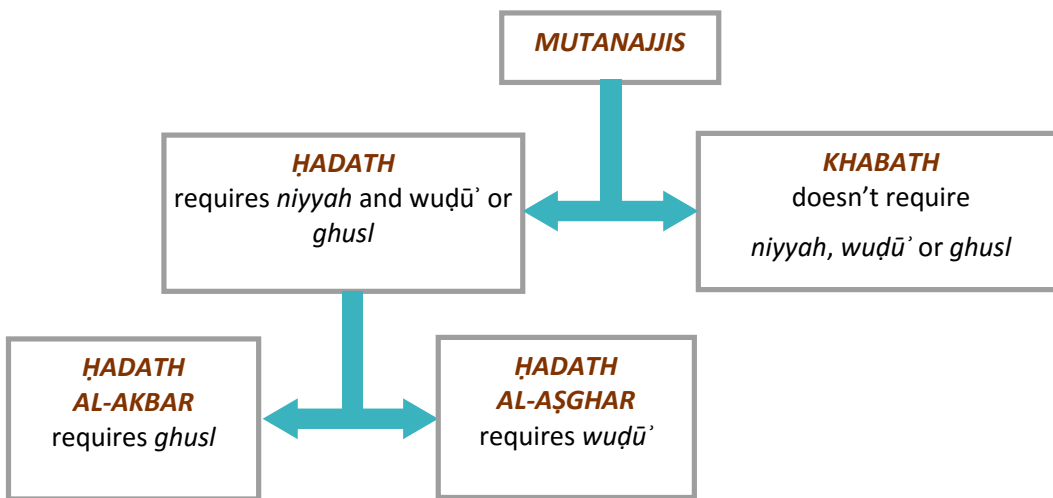
- The washroom floor
- Blood of an insect
- Alcohol in perfume

## HADATH AND KHABATH

When a *ṭāhir* object comes in contact with a *najis al-‘ayn*, it becomes *najis* and is called *mutanajjis*. **Mutanajjis** things can be divided into **ḥadath** and **khathath**.

A *ḥadath najāsah* is one that requires a specific *niyyah* and *wuḍū’* or *ghusl* to remove it and make it *ṭāhir* again. The ones that require *ghusl* are **ḥadath al-akbar** (e.g. *janābah* or touching a dead body), and those that require *wuḍū’* only are called **ḥadath al-aṣghar** (e.g. sleep, passing wind, going to the toilet).

A *khathath najāsah* does not require any *niyyah*, *wuḍū’* or *ghusl* to make it *ṭāhir* again. This is usually a *najāsah* that is external to the body, such as *najis* clothes, or *najāsah* that touches the outside of your body. You simply wash it away without requiring any *wuḍū’* or *ghusl*.



*Niyyah* (usually with *wuḍū’* or *ghusl*) is required for a *ḥadath*, because it is a form of spiritual uncleanness that needs to be removed to restore spiritual purity.

### IN SUMMARY

1. What are *najāsāt al-‘ayn*? Can you give 5 examples?
2. What does *mutanajjis* mean?
3. How does *najāsah* transfer from one object to another?
4. How can we be sure that something is *najis*?
5. What is the difference between *ḥadath* and *khathath*?

### DID YOU KNOW?



When a speck of blood is seen in an egg, the part of the egg where the blood has not spread is *ṭāhir*, but as *iḥtiyāt wājib*, you should not eat an egg that has even a small speck of blood.

### MY NOTES



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### KEY POINTS



1. **Najāsāt al-‘ayn** are 10 things that are *najis* by nature and cannot be made *ṭāhir*.
2. When a *ṭāhir* object comes in contact with *najis al-‘ayn* it becomes *najis* (it is called **mutanajjis**) provided one of them is wet.
3. **Mutanajjis** are divided into **ḥadath** and **khathath**. **Ḥadath** require *niyyah* and *wuḍū’/ghusl*. **Khathath** can be made *ṭāhir* without *wuḍū’* or *ghusl*.

## LEARNING OBJECTIVES



1. Understand how to perform *istibrā'* (for boys only)

## MY NOTES

WHAT IS ISTIBRĀ'?

After urinating, some drops of urine remain in the urinary tract (the tube through which urine comes out of the body). These drops of urine must be removed to ensure that there is no *najāsah* left on the body. The method used for cleaning the urinary tract to ensure that no urine is left is called *Istibrā'*.

Remember that urine is *najis al-'ayn* (it is *najis* by nature and cannot be made *ṭāhir*). If you do not clean yourself properly after urinating, your clothes and body will become *najis* again if any drops of urine come out after you have washed yourself. If this happens, your acts of worship such as *ṣalāh* will not be valid in the state of *najāsah*.

HOW DO WE PERFORM ISTIBRĀ'?

We should use our left hand to wash ourselves in the washroom.

Any part of the body that becomes *najis* after urinating it should be washed and purified first. It is *wājib* to wash ourselves two times, and it is better to wash three times.

Hereafter, the part under the root of the urinary organ should be pressed thrice with the middle finger.

Then the thumb should be placed above the urinary organ and the index finger should be placed below it and it should be pressed thrice up to the point of circumcision.

Then, the front portion of the organ should be given three gentle jerks to ensure any drops of urine remaining inside come out.

And finally the urinary organ must be washed at least twice.

It is *mustahab*, that after a man enters into the state of *janābah* (after discharge of semen), he should urinate and perform *istibrā'* first before performing the *ghusl* of *janābah*. This will allow the person to assume that any wetness that comes out after the *ghusl* is *ṭāhir* and is neither urine nor semen. If a person does *ghusl* without urinating and without *istibrā'*, they may have to do *ghusl* again if they see any wetness on their clothes later on and are not sure if it is semen or not.

## ACTIVITY



Do you remember the Islamic toilet etiquette? State two things which are *ḥarām*, and two things which are *makrūh* when using the toilet.

## WHY SHOULD WE PERFORM *ISTIBRĀ'*?

After urinating, it is *wājib* to wash ourselves two times, and it is better to wash three times.

Most public bathrooms (such as schools, restaurants and shopping centres) do not have water containers or taps in the washroom cubicle. You should therefore always carry a cup or a small bottle that you can fill with water and use to wash yourself after using the loo. If you do not have a cup or bottle, then you can use wet tissue to clean yourself and then dry yourself with toilet paper. However, you will have to properly wash yourself with water when you reach home, and change your underwear before you are *ṭāhir* again and can pray *ṣalāh*.

*Istibrā'* is recommended (*mustaḥab*) after urinating and not *wājib*, but it should always be practised.

If a boy does *istibrā'* after urinating and any wetness comes out from the urinary tract later, and he doesn't know whether that wetness is urine or not, then he can assume it is not *najāsah* and that his clothes are clean (*ṭāhir*). This is because he performed *istibrā'* after urinating.

Similarly, if a person who has performed *istibrā'* finds any wetness on his underwear later, he can assume that the wetness is not *najis*, and he does not need to change his clothes.

However if he does not do *istibrā'*, then he would have to assume that the wetness was urine and he would have to wash himself again and change his clothes.

There is no equivalent practice to *istibrā'* for women, and any wetness that comes out after urinating is not considered *najis*.

## DID YOU KNOW?



Most men's public washrooms have standing urinals. Muslims should not use urinals. Urinating while standing is *makrūh*, and it is more likely to cause *najāsah* to fall to one's body or clothes. Always sit and urinate. If it is a public place, you may have to wipe the seat and dry it with some tissue first.

## IN SUMMARY



1. What is *istibrā'*?
2. Why is it important to perform *istibrā'* after urinating?
3. Which hand should we use to wash ourselves with in the washroom?
4. If we are using a public washroom, what should we keep in mind?

## KEY POINTS



1. The method of cleaning oneself after urinating is called *istibrā'*.
2. It is *mustaḥab* for boys to perform *istibrā'*. Girls do not have to perform it.
3. It is *wājib* to wash ourselves two times, and it is better to wash three times after using the washroom.
4. We can assume that any wetness coming from the urinary tract after performing *istibrā'* is not *najis*.

## LEARNING OBJECTIVES



1. What is *bulūgh*?
2. When do we become *bāligh*?

## MY NOTES

WHAT IS BULŪGH?

As boys and girls grow into men and women, they change physically and emotionally. The period during which these changes take place is called puberty (or *bulūgh* in Arabic).

**Boys usually become *bāligh* between the ages of 12 - 15 years**, depending on when they see signs of *bulūgh* on their bodies. **Girls mature earlier, and are usually considered to be *bālighah* from the age of 9 years** (as per the Islamic calendar).

When a person becomes *bāligh(ah)*, he/she becomes a ***mukallaḥ*** and must perform all *wājib* actions such as *ṣalāh*, *ṣawm*, *ḥajj* and so on. A *bāligh(ah)* person should therefore make an intention to do *taqlīd* of a *marja'* who he/she will refer to for guidance in Islamic Law (*fiqh*).

There are various physical signs of *bulūgh*. Some are common to both boys and girls, like the growth of hair under the armpits and below the navel, referred to as pubic hair. Pubic hair is described as coarse hair. Soft hair is not a sign of *bulūgh*. Other signs are unique to each gender.

BULŪGH IN GIRLS

As a girl grows older, her body starts adjusting to becoming a mother one day. She will experience some bleeding every month. This will occur as a cycle every month and is called the menstrual cycle (or *ḥayḍ* in Arabic).

Later on, when a girl grows up, gets married and decides to have a baby, this blood will be needed for the baby's growth in the mother's womb. Until then, the blood comes out from her body.

A girl is said to be *bālighah* in Islam when she either:

- \* starts experiencing menstruation (*ḥayḍ*), or
- \* she is 9 years old according to the Islamic calendar.

BULŪGH IN BOYS

As a boy starts maturing physically, he experiences growth of hair under the armpits, a moustache and beard. He is considered *bāligh* when any one of these three signs appear in him:

- \* The body begins to produce and discharge semen. When this happens, the person is in the state of *janābah* and must perform *ghusl al-janābah* to become *ṭāhir*.
- \* Growth of pubic hair below the navel.

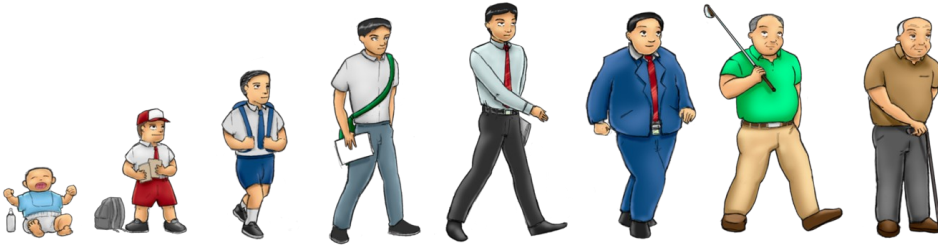
## ACTIVITY



State any 3 *ghusl* which are *wājib* and 3 which are *mustaḥab*.



- \* The boy reaches the age of 15 according to the Islamic calendar.



### WHAT IS HARĀM IN THE STATE OF JANĀBAH?

- \* Touching writing of the Qur'ān, the names of Allāh (SWT), the prophets and the 14 *Ma'sūmīn* (A).
- \* Entering Masjid al-Ḥarām in Makkah or Masjid al-Nabawī in Madīnah, even if it is only to pass through them.
- \* Staying at a *masjid* or taking anything in or out of the *masjid*. However, passing through a *masjid* without stopping is allowed.
- \* Reciting any of the four *āyāt* of Qur'ān for which *sajdah* is *wājib*.

### WHAT IS MAKRŪH IN STATE OF JANĀBAH?

- \* Reading more than seven *āyāt* of the Qur'ān
- \* Touching the cover/pages of Qur'ān (touching the writing is *ḥarām*)
- \* Dyeing the beard, applying henna or rubbing oil on the body
- \* Sleeping
- \* Eating or drinking

If a person needs to eat, drink or sleep before doing *ghusl*, it is recommended to do *wuḍū'* first.

#### IN SUMMARY

1. What are the signs of *bulūgh* in boys?
2. When does a girl become *bālighah*?
3. Who is a *mukallaf*?

#### DID YOU KNOW?



It is *makrūh* for a man or woman to have very long pubic hair or hair under the armpits. It is recommended to shave or at least trim this hair on a regular basis.

#### MY NOTES




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#### KEY POINTS



1. The age of **bulūgh** is when boys and girls see physical changes in their bodies due to puberty.
2. Boys become **bāligh** when semen is discharged from their bodies, they see growth of pubic hair or turn 15 according to the Islamic calendar.
3. Girls become **bālighah** when they start experiencing menstruation or turn 9 according to the Islamic calendar.

## LEARNING OBJECTIVES



1. Rulings regarding *ḥayḍ* and *istiḥāḍah*

## MY NOTES

WĀJIB GHUSL FOR WOMEN

There are three types of *wājib ghusls* specific to women:

- *Ghusl* of *ḥayḍ*: *wājib* at the end of the monthly period
- *Ghusl* of *istiḥāḍah*: *wājib* after certain kinds of irregular bleeding
- *Ghusl* of *nifās*: *wājib* after the bleeding of childbirth

**Ḥayḍ** is a woman's monthly bleeding, also called "period". Most periods last 3 to 5 days, but in some women the bleeding can continue for 7 to 10 days. The average menstrual cycle is 28 days long, but cycles in women can also vary.

The average age for a girl to get her first period is 12, but this does not mean that all girls start at the same age. A girl can start her period (*ḥayḍ*) any time from the age of 8.

During the days that a woman has her period, she is not required to pray the daily *ṣalāh* or to fast. If she misses *wājib* fasts in the month of *Ramaḍān*, she will have to do *qaḍā'* fasts after her period. The *ṣalāh* that she misses during her period do not require *qaḍā'*.

After her period is over, a girl must perform *ghusl* of *ḥayḍ* with the intention: "***I am performing ghusl of ḥayḍ, wājib qurbatan ilallāh***". Hereafter she can start praying and fasting as usual.

3 days ≤ *ḥayḍ* ≤ 10 days

Women in *ḥayḍ* are divided in two broad categories:

- \* Those who have their periods regularly every month
- \* Those who have do not bleed regularly

Those who have a *regular period* are further divided into three categories:

- \* Those whose period is regular **both in start date and duration** of the period (*dhāt al-waqt wa al-'adad*).
- \* Those whose period is regular **in start date** but not in duration (*dhāt al-waqt*).
- \* Those whose period is regular **in duration** but not start date (*dhāt al-'adad*)

Those with *irregular periods* are also divided into three categories:

- \* The beginner (***mubtadi'ah***): the girl who has just started experiencing her period and is therefore not aware of any regular pattern.

- \* The fluctuator (**muḍṭaribah**): the woman whose period varies from occasion to occasion and follows no regular pattern.
- \* The forgetful (**nāsiyah**): the woman who has forgotten the dates or duration of her menses.

Detailed rulings for the above groups can be found on the next lesson, and also in the *risāla* of your *marja'*.

**Q: What is ḥarām for a woman during ḥayḍ?**

- \* Praying *ṣalāh* of any kind, including *ṣalāt al-āyāt*. She can however pray *ṣalāt al-mayyit*, because it does not require *wuḍū'* or *ghusl*.
- \* Entering any *masjid* including Masjid al-Ḥarām in Makkah, Masjid al-Nabawī in Madīnah, or shrines of any of the A'imma (A).
- \* Touching the writings of the Qur'ān.
- \* Reciting any of the four *āyāt* of the Qur'ān for which *sajdah* is *wājib*.

**Q: What is makrūh for a woman during ḥayḍ?**

- \* Keeping a Qur'ān with oneself, touching it or reciting from it.
- \* Dying hair

Besides *ḥayḍ*, a *bālighah* woman can also experience bleeding that is not a part of her period or monthly menstrual cycle. This unexpected irregular (non-period) bleeding is called *istihāḍah*. When a woman experiences *istihāḍah*, she still has to pray and fast, but there are some additional rules for it (such as performing *wuḍū'* or *ghusl* before every *ṣalāh*).

Unlike in *ḥayḍ*, in *istihāḍah* it is not *ḥarām* to stay at *masājid* or to enter Masjid al-Ḥarām or Masjid al-Nabawī. Likewise, it is permitted to read the *āyāt al-sajdah*. As for touching the writing of the Qur'ān, those who have little bleeding should perform *wuḍū'* and those with heavy bleeding should perform both *ghusl* and *wuḍū'*.

**RULES REGARDING HAYḌ AND ISTIHĀḌAH**

**Rules for the woman who has a regular period, both in dates and duration**

- \* Always assume it is *ḥayḍ* even if bleeding begins 2 or 3 days early or later than the usual date.
- \* If it is a few days before the regular period, precaution should be taken (by avoiding both what is *ḥarām* during *ḥayḍ* and *istihāḍah*). If she is later convinced that it was not *ḥayḍ* (e.g. the bleeding lasts less than 3 days), she should pray *qaḍā'* for the missed prayers.
- \* If the bleeding exceeds 10 days, only those 10 days which correspond to her regular period are considered as the days of *ḥayḍ*. The rest will be considered as *istihāḍah*.

MY NOTES





#### Rules for the woman who has a fixed start date for *ḥayḍ* but no fixed duration

- \* Assume the bleeding is *ḥayḍ* even if it starts 2 or 3 days earlier or later than the regular date.
- \* If the bleeding exceeds more than 10 days, refer to the habit of relatives and use that as a guideline to determine how many days (out of the first 10 days) were *ḥayḍ* and how many were *istiḥāḍah*. Calculate the first day of menses according to the regular date.
- \* One who does not know about the habit of her relatives should consider the first 7 days after her regular date as *ḥayḍ* and the rest as *istiḥāḍah*.

#### Rules for the woman who has a fixed duration of *ḥayḍ* but no fixed start date

- \* As long as it is between 3 and 10 days and she has not already experienced *ḥayḍ* in that month's cycle, she should assume her bleeding is *ḥayḍ*.
- \* If there is bleeding for more than 10 days, she should count the days which corresponds to her regular period as *ḥayḍ* (from the beginning of the bleeding) and the rest as *istiḥāḍah*.

#### Rules for the beginner (*mubtadi'ah*)

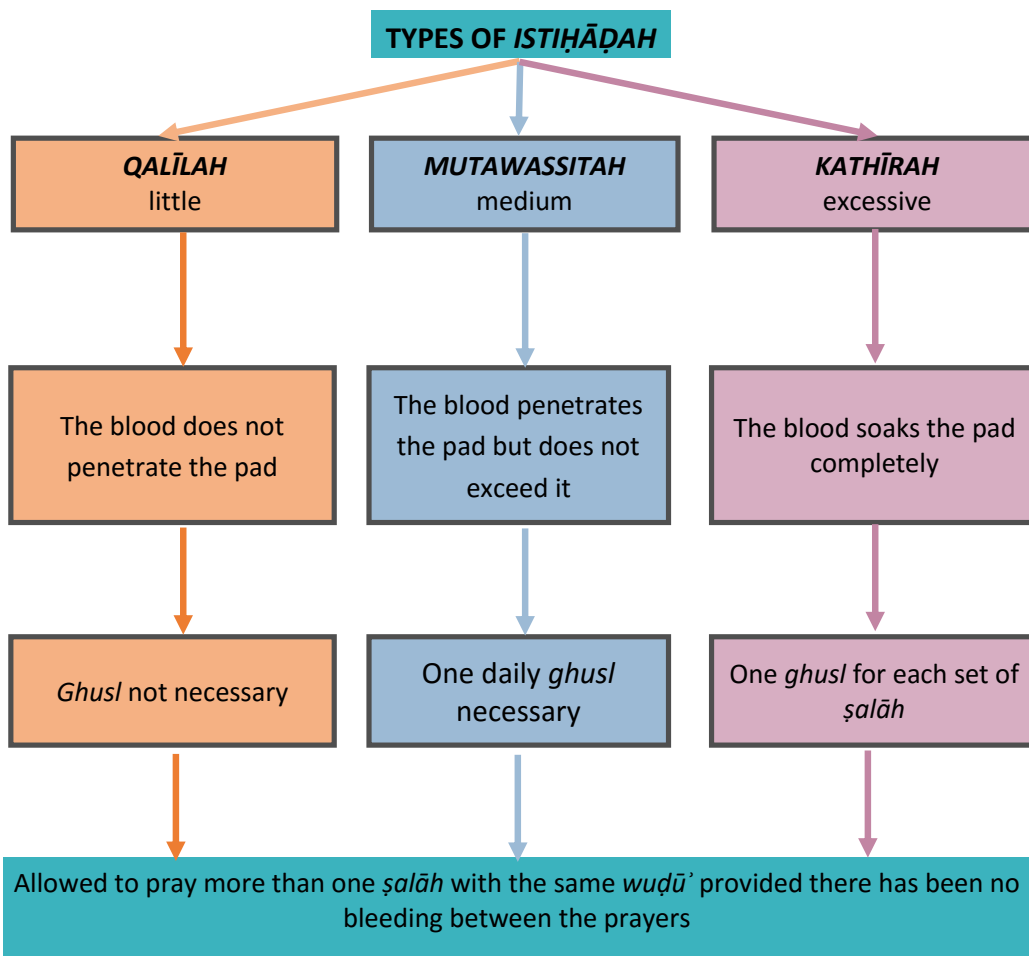
- \* A girl who is experiencing her menstrual period for the first time and sees blood for more than 10 days, should refer to the habit of her relatives in order to determine how many days she should consider as *ḥayḍ*. The rest will be considered *istiḥāḍah*.
- \* If the bleeding lasts for less than 10 days, then all of it is *ḥayḍ*.
- \* If some of the bleeding has the signs of menses (for instance, the colour of the blood is red), and then after a few days she has bleeding which has the clear indication of *istiḥāḍah* (for instance, discharge of yellowish blood), she should consider the first as *ḥayḍ* if it has continued for more than three days, and the latter as *istiḥāḍah*.
- \* If she has bleeding with the signs of *ḥayḍ* followed by bleeding with the signs of *istiḥāḍah*, and once again bleeding with signs of *ḥayḍ*, and the total bleeding that has the signs of *ḥayḍ* exceeds 10 days, only the first bleeding should be considered as *ḥayḍ* and the rest as *istiḥāḍah*.

#### Rules for the woman whose duration and dates are irregular (*muḍṭaribah*)

- \* If such a woman experiences bleeding for more than 10 days she should refer to the habit of her relatives and calculate her menstrual period in accordance with it.
- \* If the habit of her relatives is not known, she should consider the first 7 days after the start of bleeding as *ḥayḍ*, and the rest as *istiḥāḍah*.
- \* If the regular period of her relatives is less than 7 days (e.g. 5 days), she should consider her *ḥayḍ* period as 5 days, but observe the rules for *ḥayḍ* for two more days as a precaution.
- \* If she starts bleeding and thinks it is *ḥayḍ*, she should not pray or fast and assume it is *ḥayḍ*. If the bleeding stops before 3 days and she realises it was *istiḥāḍah*, she must perform *qaḍā'* for the prayers and fasts missed.

## Rules for the woman who forgets about the duration or date of her period (*nāsiyah*)

- \* If she experiences bleeding for more than 10 days, she should consider that blood which has the signs of *ḥayḍ* as menses and the rest as *istiḥāḍah*.
- \* If she cannot tell the two apart, as a matter of obligatory precaution (*iḥtiyāt wājib*) she should consider the first 7 days as her menstrual period (*ḥayḍ*) and any extra days as *istiḥāḍah*.



### DID YOU KNOW?



*Istiḥāḍah* blood is often yellowish and cool, and comes out without straining and burning, unlike the blood of *ḥayḍ* that is usually thick, warm and of black or dark red colour and comes out with slight straining and burning.

### KEY POINTS



1. There are 3 types of *wājib ghusls* only for women (in addition to other *ghusls* which are *wājib* for both men and women): *ghusl* of *ḥayḍ* (*wājib* at the end of the monthly period), *ghusl* of *istiḥāḍah* (*wājib* after certain kinds of irregular bleeding) and *ghusl* of *nifās* (*wājib* after the bleeding of childbirth).

2. The bleeding in *ḥayḍ* lasts 3 days or more, but does not exceed 10 days.

### IN SUMMARY



1. What is *ḥayḍ*?
2. State any 3 acts that are *ḥarām* for a woman in *ḥayḍ*.
3. State any 3 acts that are *makrūh* for a woman in *ḥayḍ*.
4. What is *istiḥāḍah*?
5. What is *nifās*?
6. How do we perform *ghusl* for *ḥayḍ*?

## LEARNING OBJECTIVES



1. What is *ghusl*?
2. How do we perform *ghusl*?
3. The *ghusl* of *Jumu'ah*
4. The *ghusl* of *Janābah*

## MY NOTES

WHAT IS GHUSL?

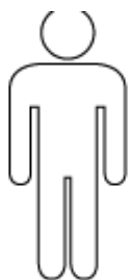
*Ghusl* is a bath that is done in a special way and with a *niyyah*. There are times when *ghusl* becomes *wājib*, and times when it is *mustahab*.

EXAMPLES OF GHUSL	
WĀJIB	MUSTAḤAB
<i>Ghusl al-janābah</i>	<i>Ghusl al-Jumu'ah</i>
<i>Ghusl al-mayyit</i>	<i>Ghusl of Laylat al-Qadr</i>
<i>Ghusl for ḥayḍ</i>	<i>Ghusl on the day of 'Īd</i>

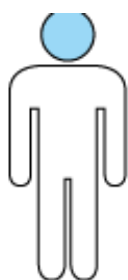
METHOD OF PERFORMING GHUSL

We should make the *niyyah* e.g. "*I am performing the ghusl al-Jumu'ah qurbatan ilallāh*".

1. Wash the **head and neck** first.
2. Then pour water on **right side** of the body washing from the right shoulder downwards.
3. Then pour water on the **left side** of the body washing from the left shoulder downwards.

Performing *ghusl* step by step:1. *Niyyah*

## 2. Wash head and neck



## 3. Wash right side



## 4. Wash left side



## ACTIVITY



In pairs, list all the *wājib* and *mustahab ghusl* that you know of.

If there is any uncleanness or *najāsah* on the body, we should remove it and wash it off before starting *ghusl*. Also, if there is oil in the hair, or nail polish on finger or toe nails, or paint on the body, it must remove it before starting *ghusl*.

## GHUSL AL-JUMU'AH (FRIDAY)

*Ghusl al-Jumu'ah* (*ghusl* of Friday) is *mustahab*. Friday is a special day for Muslims. It is the holiest day of the week in Islām. On Fridays, we pray a special *ṣalāh* instead of *ṣalāt al-ẓuhr*, which is called *ṣalāt al-jumu'ah*.

*Ghusl* of *jumu'ah* can be performed at any time from *fajr* to sunset, although it is better to perform it before the time of *ṣalāt al-jumu'ah*.

Once you perform *ghusl al-jumu'ah*, it is not *wājib* to do *wuḍū'* to pray *ṣalāt al-jumu'ah*, unless your *ghusl* breaks (for the same reasons that *wuḍū'* breaks). However, it is recommended (*mustahab*) to perform *wuḍū'* as a precaution.

**Q: Do you remember the things that make *wuḍū'* (and *ghusl*) *bāṭil*?**

## GHUSL AL-JANĀBAH

When semen comes out from the body of a man, voluntarily or involuntarily, due to a *ḥalāl* or *ḥarām* reasons, the man is said to be in the state of *janābah*. *Janābah* is a state of being ritually impure, because such impurity cannot be removed only by cleaning or washing oneself or taking a regular bath. It can only be removed by performing *ghusl*.

*Ghusl* also becomes *wājib* on both men and women after sexual intercourse.

The *niyyah* for *ghusl al-janābah* is as follows:

**"I am performing *ghusl al-janābah*, *wājib qurbatan ilallāh*"**

It is important to urinate and perform *istibrā'* before performing *ghusl al-janābah*.

### IN SUMMARY

1. What is *ghusl*?
2. Can you give one example of a *wājib ghusl* and one for a *mustahab ghusl*?
3. How do we perform *ghusl*?
4. When is it *wājib* to perform *ghusl al-janābah*?



### DID YOU KNOW?



According to Ayatullāh al-Sīstānī, the *ghusl* of Friday is so highly recommended, that if you miss it, you can still perform it on Saturday with a *niyyah* of *qadā'*. If you know that you will not be able to perform it on Friday, you can perform it in advance on Thursday.

### KEY POINTS



1. ***Ghusl*** is a bath that is done in a special way and with a ***niyyah***.
2. Some *ghusl* are ***wājib*** (e.g. *ghusl al-janābah*), whereas others are ***mustahab*** (e.g. *ghusl al-jumu'ah*).
3. Anything that prevents water from reaching the skin must be removed before starting *ghusl*.
4. ***Ghusl al-jumu'ah*** should be performed on Friday any time before *ṣalāt al-jumu'ah*.
5. When semen comes out from the body of a man, he becomes enters the state of ***janābah*** and must perform ***ghusl al-janābah***.

### LEARNING OBJECTIVES



1. What are *mutahhirāt*?
2. How can we use water to remove *najāsah*?

### MY NOTES



### WHAT ARE MUṬAHHIRĀT?

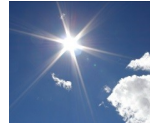
There are 10 things that can purify something that are *mutanajjis* and make it *ṭāhir* again. These 10 things are called *muṭahhirāt* (the cleansers) because of their ability to make *najis* things *ṭāhir* again. The 10 *muṭahhirāt* are:



WATER



EARTH



SUN



ISLAM



ABSENCE OF A MUSLIM



PHYSICAL TRANSFORMATION (ISTIḤĀLAH)



CHEMICAL TRANSFORMATION (INQILĀB)



TRANSLOCATION (INTIQĀL)

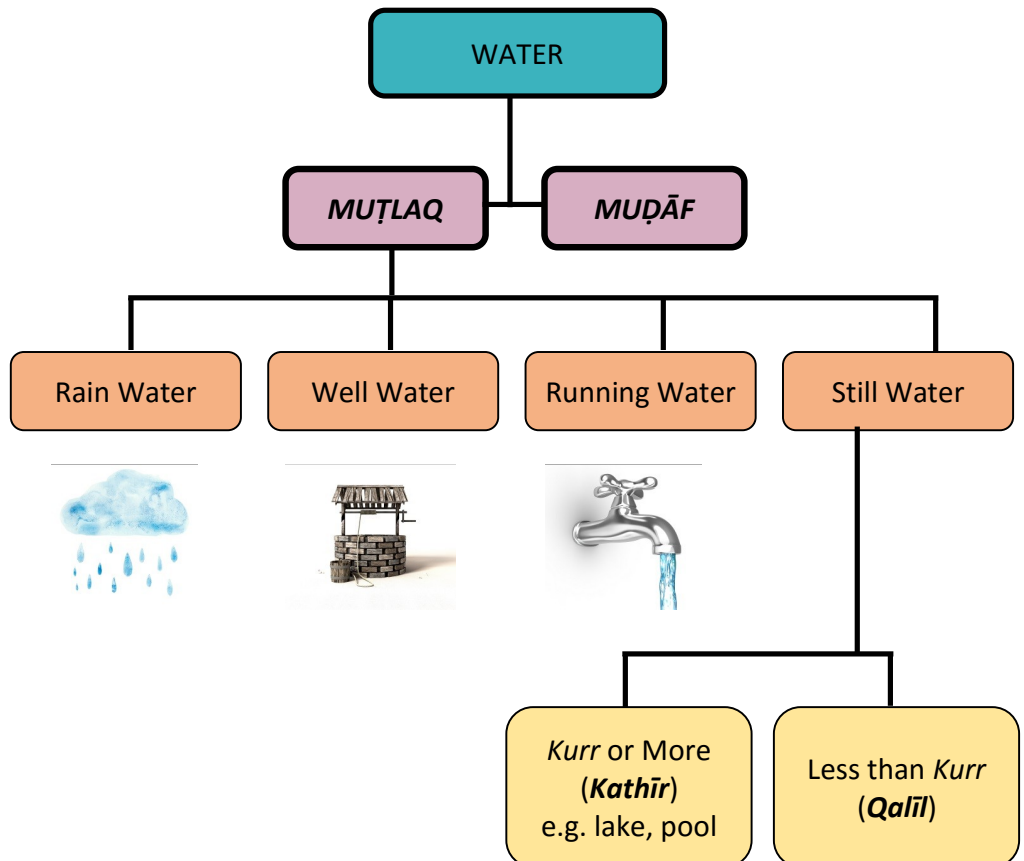


ASSOCIATION (TABĪ'AH)



REMOVAL OF NA-JĀSAH FROM THE BODY (ISTIBRĀ')

### TYPES OF WATER:



### ACTIVITY



List any 3 *mutahhirāt* and explain how they make *najis* things *ṭāhir*.



## HOW TO PURIFY A MUTANAJJIS USING WATER

For water to make a *najis* thing *tāhir*, 4 conditions must be fulfilled:

1. The water must be *muṭlaq* (not *muḍāf*)
2. The water itself must be *tāhir* (not *najis*)
3. It must not become *muḍāf* when it comes into contact with the *najāsah* (i.e. it must not change in taste, colour or smell).
4. The *najāsah* must come off the object and wash away. Only pouring water on the *najis* object is not sufficient.

When water is little in quantity, it is called “*qalīl*” in Arabic. Such water, if it is touched by anything *najis*, also becomes *najis*.

Water in a large quantity (more than *kurr*) is called *kathīr* water. It doesn't become *najis* as long as the *najāsah* is not enough to change its taste, colour or smell. (e.g. water in a lake). Similarly, running water (like water from a tap) is also able to clean a *najāsah* without becoming *najis* itself.

If an object becomes *najis*, first remove the *najāsah* completely. Then wash it 3 times with *kurr* or running water to make it *tāhir*. If you only have *qalīl* water, fill the utensil with water and empty it out completely 3 times. If an object becomes *najis* with alcohol it should be washed 3 times. If it becomes *najis* with urine, it must be washed until the urine is removed and then washed again once more.

If a rug or clothing becomes *najis*, remove the *najāsah* first, then wash it 3 times with *kurr* or running water. If you only have *qalīl* water, wash it, then wring it and squeeze out all the water. Repeat this 3 times.

### IN SUMMARY

1. What are *muṭahhirāt*?
2. Define the terms *muṭlaq* and *muḍāf*.
3. Define the terms *qalīl* and *kathīr*.
4. What is *kurr* water?
5. What are the 4 conditions for water to make a *najis* thing *tāhir*?



### DID YOU KNOW?



*Kurr* is an Islamic measurement. It is approximately 400 litres (or 100 gallons) of water. Examples of *kurr* water include large swimming pools, wells and lakes.

### MY NOTES



### KEY POINTS



1. **Muṭahhirāt** are things that make *najis* things *tāhir*. There are 10 *muṭahhirāt*.
2. Water is the most common *muṭahhirāt*. It can be divided into several types:
  - **Qalīl** (less than *kurr*)
  - **Kathīr** (more than *kurr*)
  - **Kurr** (400 litres or more)
  - **Muṭlaq** (pure water)
  - **Muḍāf** (water mixed with something else e.g. muddy water)

## LEARNING OBJECTIVES



1. What are the *muṭahhirāt* apart from water?

## MY NOTES

EARTH

For earth to make *najis* things *ṭāhir*:

- It must be *ṭāhir* itself and not *najis*
- It must be dry
- The *najāsah* should come off by walking on it



If our feet or shoes become *najis* as a result of walking on the ground, the earth can purify them as the *najāsah* rubs off through walking. However, if the *najāsah* is not as a result of walking on the ground, it cannot be purified by the earth.

THE SUN

The sun purifies the earth, buildings, walls and all such large immovable objects when they become *najis*. First the *najāsah* on them has to be removed and the area has to be made wet. Thereafter the direct rays of the sun are sufficient to dry it and make it *ṭāhir* again.

PHYSICAL TRANSFORMATION (ISTIḤĀLAH)

*Istiḥālah* means that the *najis* thing becomes something else. For example, a piece of *najis* wood burns and turns into ash. The ash is now *ṭāhir* due to *istiḥālah*. Similarly, if a dog dies and its body decomposes and changes to earth, the earth will be *ṭāhir*. However, if the change is not into something completely different, it does not become *ṭāhir*. For example, if wheat becomes *najis* and it is used to make bread, the bread is still *najis*, because the wheat is just an ingredient of the bread and not a complete transformation.

CHEMICAL TRANSFORMATION (INQILĀB)

*Inqilāb* is similar to *istiḥālah* but the change is in the property of the thing and not its physical appearance. Sometimes a thing does not change physically (like wood to ash), but its properties or chemical composition changes and it transforms to another thing. This change can make it *ṭāhir* if the chemical transformation is complete. For example, when wine is left open for a while, it changes to vinegar. The vinegar is *ṭāhir*.



## ACTIVITY



Do you remember the things which are considered *najis al-‘ayn*? How many can you list?

TRANSLOCATION (INTIQĀL)

When something moves from one place to another and becomes part of it, it also becomes *ṭāhir*. For example, Human blood is *najis*, but if a mosquito bites a human and sucks blood, it becomes part of its body and therefore *ṭāhir* (because the blood of a mosquito is *ṭāhir*).



## ISLAM

If a *kāfir* accepts Islam and recites the *shahādatayn*, he or she becomes a Muslim and is also considered to be *ṭāhir*. However any clothes worn before becoming a Muslim are still *najis* and must be washed.



## ASSOCIATION (TAB'ĪYYAH)

When a *najis* thing becomes *ṭāhir*, objects associated with it also become *ṭāhir*. For example, when wine turns into vinegar, its container becomes *ṭāhir* as well. Similarly the hands used to wash a *najis* object also become *ṭāhir* with the object during the washing. This is called *tab'īyyah*.



## REMOVAL OF NAJĀSAH FROM THE BODY (ISTIBRĀ')

The body of an animal whose meat is *ḥalāl* and which is slaughtered according to Islamic Law is *ṭāhir*. If the body of a *ḥalāl* animal (e.g. chicken) becomes *najis* due to eating a large quantity of *najāsah*, it can be made *tāhir* again by feeding the animal *tāhir* food for a while until its body can be said to be purged of the *najāsah*. The removal of *najāsah* from the body is called *Istibrā'*. The animal's body is then said to be *ṭāhir* again. If it is a *ḥalāl* animal, its meat will also be *ṭāhir* when it is slaughtered according to Islamic law.



## ABSENCE OF A MUSLIM (GHAYBAT AL-MUSLIM)

If the body or clothing of a Muslim becomes *najis*, and then he/she is not seen for some time (at least for the duration of one *ṣalāh*) and then seen again with the same clothes, then we can assume that he/she must have cleansed himself/herself. Therefore, we can assume that his/her body, clothes, etc, are now *ṭāhir*, and we do not need to ask him/her about it.



## DID YOU KNOW?



*Shahādatayn* means “two *shahādahs*”, which are:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness there is no god but Allāh

and

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muḥammad is the Messenger of Allāh

Anyone who declares this is considered a Muslim.

## IN SUMMARY



1. What are the conditions for earth to make a *najis* thing *ṭāhir*?
2. What is the difference between Islam and *ghaybat al-Muslim* as forms of *muṭahhirāt*?
3. What is *tab'īyyah*?
4. Is the blood of a mosquito considered *najis* or *ṭāhir*?
5. What is the difference between *istiḥālah* and *inqilāb*?

## KEY POINTS



1. There are 10 different forms of *muṭahhirāt*. These are purifiers which make *najis* things *ṭāhir*.
2. The earth can purify the feet or shoes which have become *najis* as a result of walking on the ground.
3. When certain *najis* things undergo a complete transformation, they become *ṭāhir*.

### LEARNING OBJECTIVES



1. What are the types of doubts which can occur in *şalāh*?
2. Which of these doubts can we ignore?
3. Which doubts make the *şalāh* *bāṭil*?

### MY NOTES

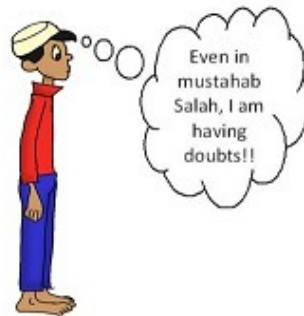


### DOUBTS IN ŞALĀH

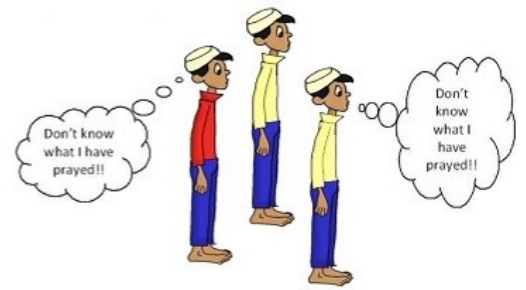
Whenever you have a doubt in *şalāh*, it will be one of three possible types of doubts:

- \* A doubt which can be ignored
- \* A doubt which makes the *şalāh* *bāṭil* – you have to repeat the *şalāh*
- \* A doubt which can be fixed and has a remedy

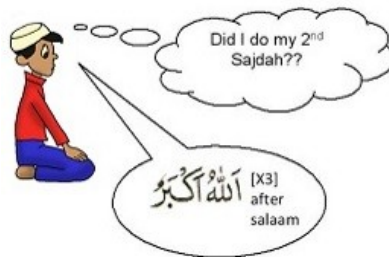
The following six doubts can be ignored:



1. Doubts in a **mustahab** *şalāh*



2. Doubts in **congregational** *şalāh*.  
The person in doubt should follow the one who is sure.



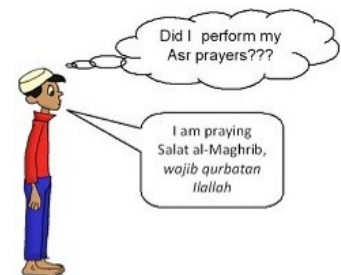
3. Doubt **after the** *şalāh* is complete



4. Doubt about a **previous action** of the *şalāh*



5. Doubts of someone who is **kathir al-shakk** (a compulsive doubter)



6. Doubts regarding a *şalāh* **after its time has passed**

## SOME COMMON DOUBTS THAT MAKE THE *ṢALĀH BĀṬIL* ARE:

1. Doubts about the number of *raka'āt* performed in a *wājib* 2 or 3 *raka'āt ṣalāh*



2. Doubts about the number of *raka'āt* performed in a *wājib* 4 *raka'āt ṣalāh* before reaching the 2<sup>nd</sup> *sajdah* of the 2<sup>nd</sup> *raka'āt*



3. Doubts about the number of *raka'āt* performed in a 4 *raka'āt ṣalāh* such that one is completely confused which *raka'āt* one has reached.



### IN SUMMARY

1. What are the three types of doubts that can commonly occur in *ṣalāh*?
2. What are the six doubts that can be ignored?
3. State three examples of doubts that make the *ṣalāh bāṭil*.
4. What can we do to avoid doubts in *ṣalāh*?

MY NOTES



### KEY POINTS



1. There are three types of doubts that can occur in *ṣalāh*. These are known as ***shakkiyāt al-ṣalāh***. They include doubts which can be ignored, doubts which make the *ṣalāh bāṭil*, and doubts which can be corrected.

2. We can avoid doubts in *ṣalāh* by ensuring that we are fully awake and alert when praying, praying in a quiet place away from distractions, and concentrating fully on the prayer.

## LEARNING OBJECTIVES



1. Which doubts have a remedy in *ṣalāh*?

2. What do we do when we get a doubt which has a remedy?

## MY NOTES



## DOUBTS IN ŞALĀH WHICH CAN BE CORRECTED

A doubt can be corrected **only** if it occurs in:

\* a *wājib* 4 *raka'āt ṣalāh*, **and** after the completion of the 2<sup>nd</sup> *sajdah* of the 2<sup>nd</sup> *raka'āt*.

The remedy is usually to pray ***ṣalāt al-iḥtiyāt*** and/or perform ***sajdat al-sahw***. *Ṣalāt al-iḥtiyāt* means “precautionary *ṣalāh*”. It is performed as a precaution, in case we have missed a *rak'ah*. It can be performed sitting or standing. 2 *raka'āt* sitting is equivalent to 1 *rak'ah* standing.

Q: How is *ṣalāt al-iḥtiyāt* performed?

Immediately after finishing the 4 *raka'āt wājib ṣalāh* and without turning away from the *qiblah*, stand up and make your niyyah: “***I pray ṣalāt al-iḥtiyāt one (or two) rak'ah wājib qurbatan ilallāh***”.

Perform the *takbirat al-iḥrām* and recite *sūrat al-Fātiḥah*. There is no second *sūrah*. Then perform *rukū'* and the two *sajdahs*. If it is a 1 *rak'ah ṣalāt al-iḥtiyāt*, recite *tashahhud* and *salām* and the *ṣalāh* is complete. If it is a 2 *raka'āt ṣalāt al-iḥtiyāt*, the 2<sup>nd</sup> *rak'ah* should be performed like the first (with no second *sūrah* and no *qunūt*) and then complete with *tashahhud* and *salām*.

There are six reasons for which *sajdat al-sahw* may be required:

1. If you talk by mistake in *ṣalāh*.
2. If you forget to recite *tashahhud* (e.g. in the 2<sup>nd</sup> *rak'ah*).
3. If you recite *salām* in the wrong place by mistake.
4. If you miss a *sajdah* by mistake.
5. You add or leave out by mistake anything that is not *rukū'* (e.g. if you sit down before performing *rukū'* or stand before reciting *tashahhud* and then sit down again).
6. In a 4 *raka'āt ṣalāh*, you doubt after the 2<sup>nd</sup> *sajdah* of the 2<sup>nd</sup> *rak'ah* whether it's your 4<sup>th</sup> or 5<sup>th</sup> *rak'ah*. You should assume it's your 4<sup>th</sup>, complete the *ṣalāh* and perform *sajdat al-sahw*.

Immediately after the *ṣalāh*, make *niyyah* of performing *sajdat al-sahw*:

***I am performing sajdat al-sahw for \_\_\_\_\_ wājib qurbatan ilallāh.***

Then go into *sajdah* and recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

*In the name of Allāh, and through Allāh. Peace be upon you, Oh Prophet, and His Mercy and Blessings.*

Sit up, then go into *sajdah* and recite the same as the 1<sup>st</sup> *sajdah*. Then sit up and recite *tashahhud* and the last phrase of the *salām* only:

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

*Peace be upon you and Allāh's Mercy and His Blessings.*

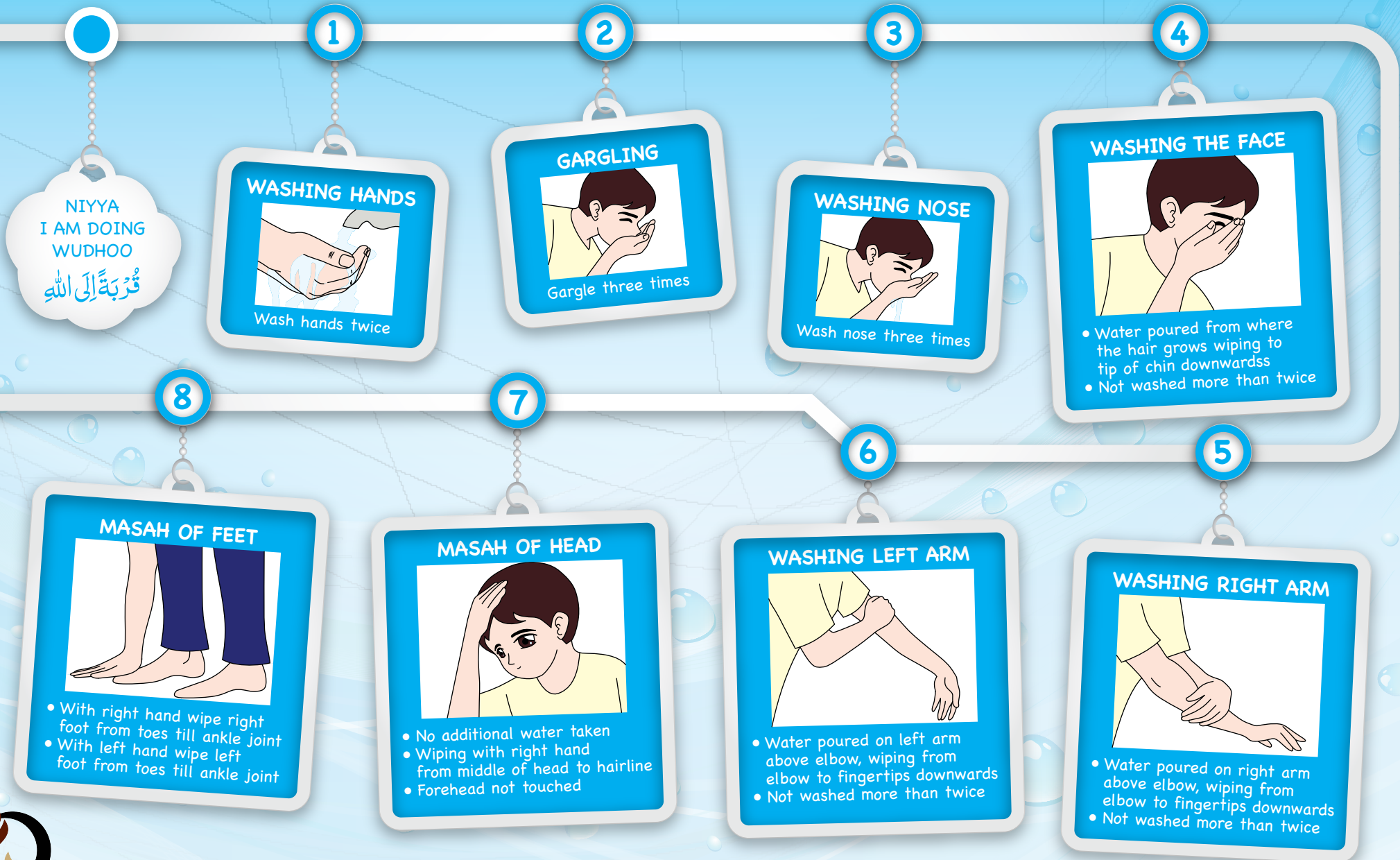
## KEY POINTS



1. Some doubts have a remedy.

2. Only doubts which occur after the completion of the 2<sup>nd</sup> *sajdah* of the 2<sup>nd</sup> *raka'āt* in a 4 *raka'āt ṣalāh* can be corrected.

# 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

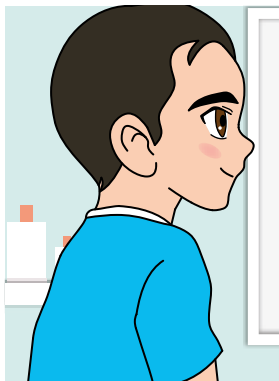


## ~ Niyya ~

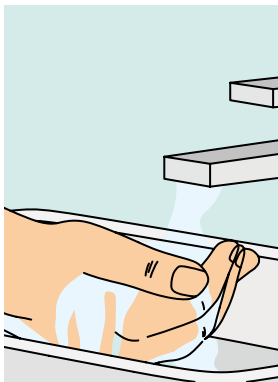


Niyya: I am doing  
Wudhoo.

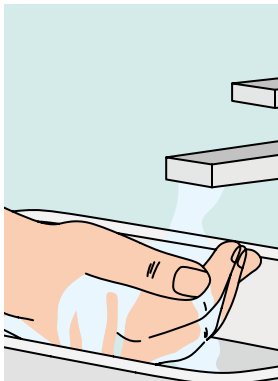
قُرْبَةً إِلَى اللَّهِ



## ~ 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 ~

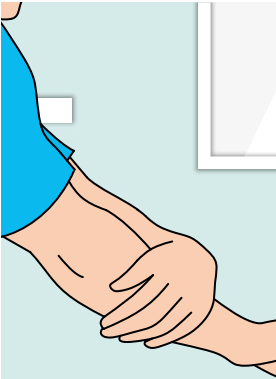


Water poured on right arm above elbow.

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

All wiping done downwards.

Ensure arm is washed no more than twice.

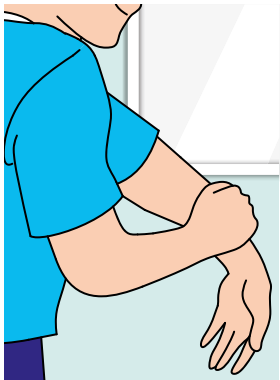




## ~ Washing Left Arm ~



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



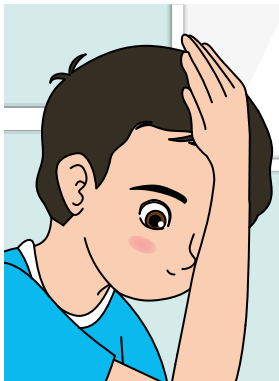
- That water has reached everywhere.
- All wiping done downwards.
- Ensure arm is washed no more than twice.



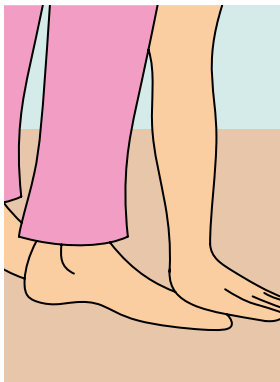
## ~ Masah of Head ~



- 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 ~



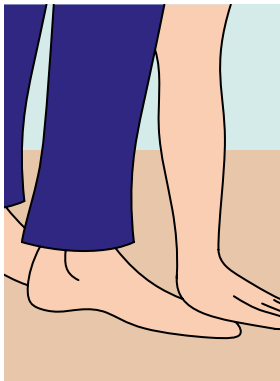
Wiping from toes till ankle joint.

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

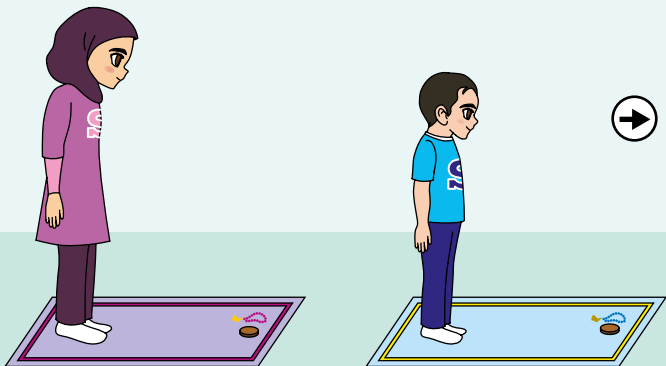


- 2 times Hayya alas salaa  
حَيَّ عَلَى الصَّلَاةِ
- 2 times Hayya alal falaah  
حَيَّ عَلَى الْفَلَاحِ
- 2 times Hayya alaa khayril 'amal  
حَيَّ عَلَى خَيْرِ الْعَمَلِ
- 2 times Qad qaamatis salaa  
قَدْ قَامَتِ الصَّلَاةُ
- 2 times Allahu Akber  
اللَّهُ أَكْبَرُ
- Once Laa ilaaha illallah  
لَا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



## ~ Salaa Assessment ~

### 3 Rakats Maghrib Salaa



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

قُرْبَةً إِلَى اللَّهِ

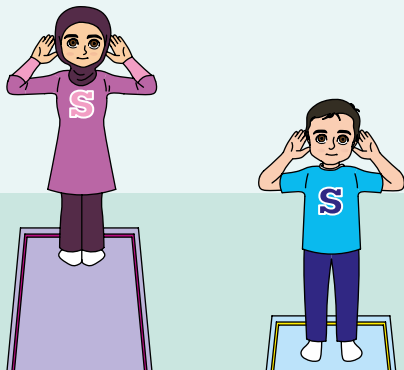
#### Teacher's Note:

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





## ~ Takbiratul Ehram ~



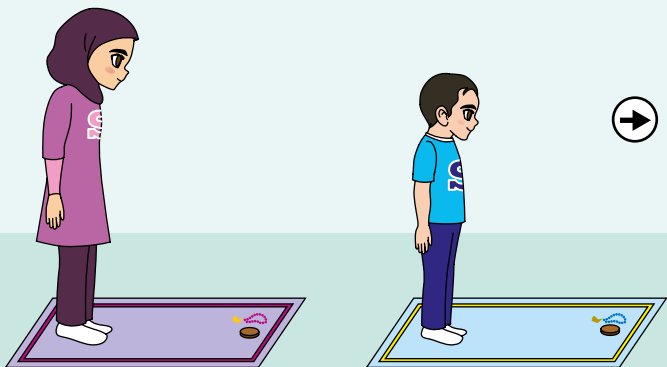
- Recitation of Allahu Akber (Allah is Greater than anything and anyone).

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}

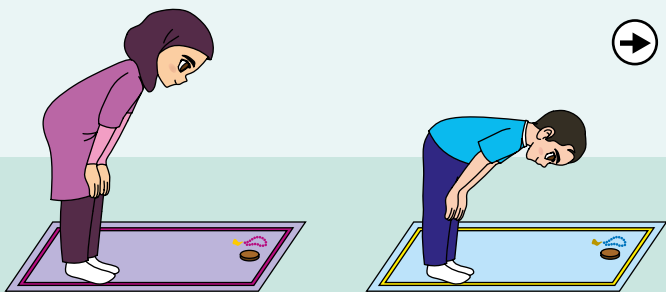
## ~ Suratul Ikhlaas ~

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.



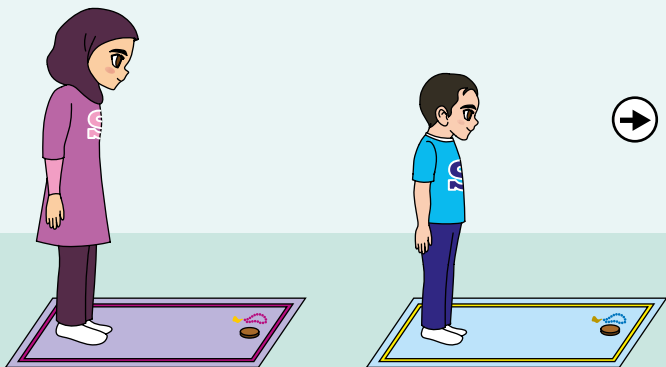
Bending knees slightly with palms on thighs – girls.



Looking between the feet.



## ~ After rising from Rukoo ~



سَمِعَ اللهُ لِمَنْ حَمِدَهُ



(Allah hears he/ she who praises Him).



## ~ Sujud ~



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

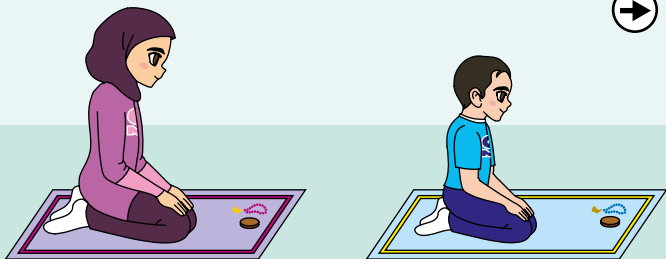
سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

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



## ~ Julus - Recitation ~

Between two Sujood



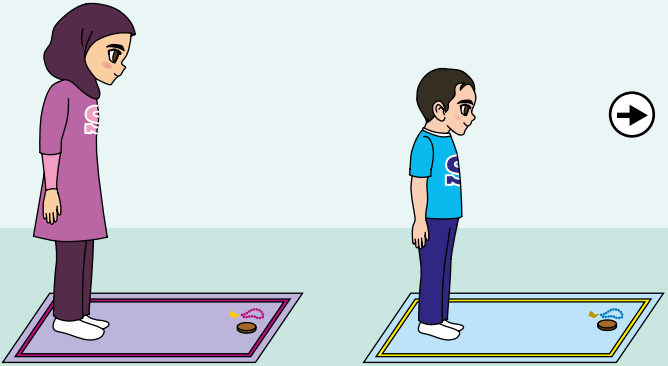
أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ



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



## ~ Raising for next Rakat ~



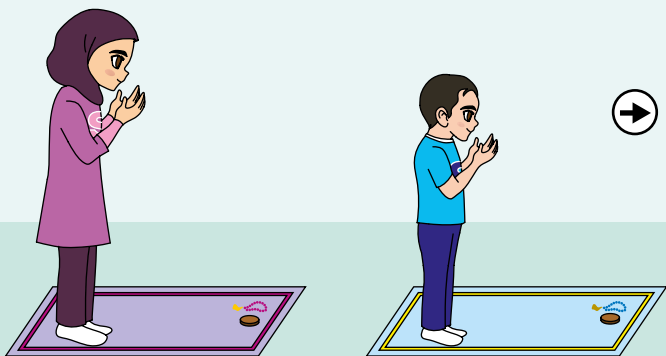
بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقْعُدُ

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





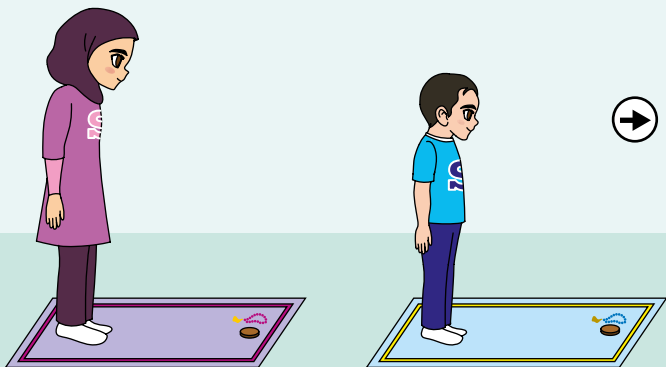
## ~ Second Rakat Qunoot ~



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



## ~ Third Rakat ~



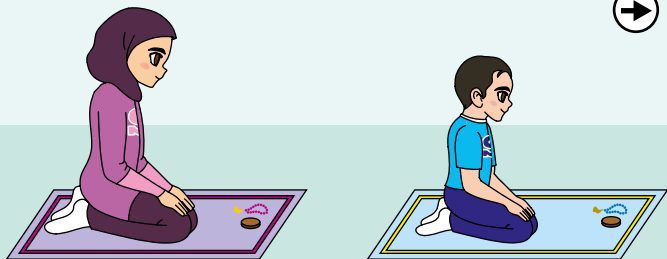
**Tasbihate Arba: once Wajib better three times**

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 ~

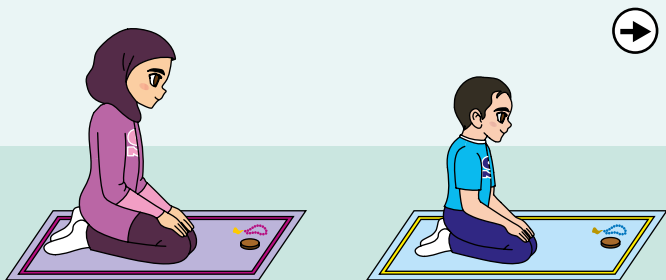


- Recitation in seated position.
- Motionless while reciting.
- Palms on thighs.  
Recitation of 3 Salaams.
- 3 takbirs after Salaam.
- Salawaat after Salaam.



## ~ Tashahhud ~

In second and final Rakat



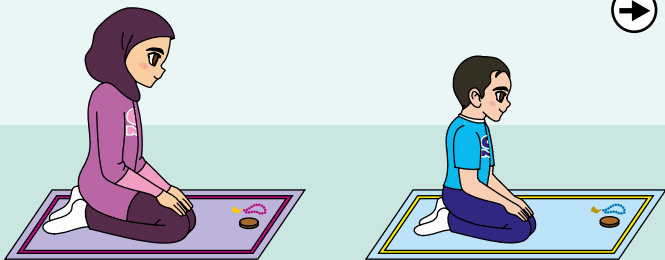
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

(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





