

Teaching Jurisprudence (Fiqh)



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~ Fiqh ~

The word fiqh literally means “deep understanding”. It is deriving religious rulings from their sources.

Those who are learned in this branch of knowledge came to be known as the Fuqaha (Singular - Faqih).

Shari'a

... لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَاءَ ...

For every one of you We have appointed a shari'a and a minhaaj (clear way) ..." 5:48

Shari'a means 'an illuminated way'. It is used to refer to the course of a river.

In practice Shari'a refers to Divine guidance in the form of laws (do's and dont's) for all aspects of existence.

It is these practical laws, which in Islamic terminology are known as the laws of Fiqh.

All the issues of FIQH are divided into 4 parts:

IBADAAT

UQOOD (Aqd)

IQA'AAT

AHKAAM (Hukm)

In all there are 52 chapters.

Ibadaat (Worship)

e.g. Salaa, Sawm, Hajj, Zakaat, etc. All those acts which are to be performed as prescribed by shari'a. They must be preceded by the niyya of Qurbatan Ilallah.e.g. salaa, sawm, hajj...

Uqood (2 Party contracts)

e.g. Nikah, buying/selling.... The contracts of shari'a which do not require the niyya of Qurbatan Ilallah but are to be declared with the pronouncement of a formula in which one party states the contract and another responds by acceptance.

Iqa'at (1 Party contract)

e.g. releasing a debtor from his liabilities... That which does not require the participation of two parties.

Ahkaam (Orders)

e.g. laws of inheritance, manners of eating/drinking, laws of compensation, ... Those duties which are to be discharged according to shari'a but do not require the niyya of Qurbatan Ilallah nor do they require the pronouncement of a particular formula. Most of these laws are social laws.



~ Terminology ~

Words used in Fiqh and their meaning

Wajib	<p>MUST DO Something that has to be done and not to do it is a sin.</p>	<p>Salaa, Sawm, Khums, Hijab...</p>
Haram	<p>MUST NOT DO Something that if done is a sin.</p>	<p>Stealing, eating non- halal food, lying....</p>
Mustahab	<p>BETTER TO DO Something which if done is rewarded. If it is not done there is no sin.</p>	<p>Adhan, Iqama, Salaatut Tahajjud (Shab), Reciting Qur'an, Dua...</p>
Makruh	<p>BETTER NOT TO DO Something which is not acceptable but if done is not a sin.</p>	<p>Praying salaa in front of a mirror, picture.... Wearing black shoes.</p>
Jāiz (Mubah)	<p>ALLOWED</p>	<p>All those things that do not fall in the above categories are Jāiz.</p>

TERMINOLOGY

Adhāb	PUNISHMENT	Jahannam
Thawāb	REWARD	Janna
Mubah	LAWFUL That which belongs to you or you have the permission of the owner to use.	Your belongings
Ghasbi	UNLAWFUL Something that is taken from someone else without permission. The opposite of Mubah.	Stolen property, borrowing without permission...
Bātil	INCORRECT That which is not done in the correct manner.	If you pray salaa without wudhoo, then salaa is bātil.

Tarteeb

CORRECT ORDER

To do something in the right order.

In Salaa all the actions -Qiyam, Rukoo', Sujood etc... are done in a certain order (tarteeb). If the order is changed then salaa is bātil.

Muwālāt

CONTINUITY

It means to do some - thing without any interruption.

In salaa all the actions must be done without any interruptions (Muwālāt).

Muslim

One who believes in Tawheed, Nabuwwa and Qiyama; and accepts the commands of Allah and His Prophet.

Mu'min

One who believes in Tawheed, Adala, Nabuwwa, Imama of the 12 AImma and Qiyama and accepts the commands of Allah and His Prophet.

Mushrik

One who believes that Allah has one or more partners.

Munāfiq

Hypocrite
One who says he/she believes in Allah, Prophet Muhammad (Pbuh) and also recites Kalima; but does not really believe what he/she says.

Practices

Islam has a set of practices which a Muslim must perform (Wajibaat) and some which he must not (Muharrimaat). Before one can follow these practices, one has to know them.

There are three ways to know the practices:

1. By being a Mujtahid - One who does ijtihaad
2. By being a Muqallid - One who does taqleed
3. By being a Muhtaata - One who does ihtiyat

All the three ways i.e. Ijtihaad, Taqleed, and Ihtiyat do not affect usool nor are they applicable to those Islamic Practices, which are self-evident.

For example, they do not apply to:

1. Salaa or Sawm being Wajib.
2. Duas or Zhikr being Mustahab.
3. Eating an apple being Ja'iz.

~ Ijtihad ~

It comes from the word 'juhd', which means effort and struggle referring to the effort and struggle a scholar makes to derive the laws of fiqh.

Ijtihad therefore means to strive with one's total ability and efforts to reach a goal, which in this case is to endeavour to deduce the divine laws of shari'a from the reliable sources and proofs.

Pre-requisites of ijtihaad:

Learning the Arabic language to the extent that is required. Knowledge of the colloquialism of Arabic and the language of the people to whom the Qur'an and the sunna was addressed to.

- Commentary (tafseer) of the Qur'an.
- Logic (mantiq). Every branch of learning in which reasoning is used needs logic (understanding).
- The study of Ahadith.
- Knowledge of the transmitters of ahadith (rijal), to the extent where one is able to discern the validity of the ahadith.
- The study of the principles of fiqh (jurisprudence).
- Thorough research and study of the views of others.
- Review of the verdicts and narrations of the Ahlus Sunnah.
- Striving to make use of all of one's abilities in deducing the rules.

Once these pre-requisites have been met, then to be able to derive the laws of Shari'a a mujtahid uses the following four sources:

1. The Qur'an
2. The Sunnah (meaning the words, actions and silent assertions (taqreer) of the Prophet (pbuh) and the Aamma.
3. Consensus (ijma)
4. Reasoning (aql)



It is wajib kifaai* for Muslims to study everything which is necessary for the physical and spiritual well-being and development of the Muslim community.

*This means that the obligation is on the community as a whole; but when an individual or a group of people endeavour to devote themselves to the required sciences, then the obligation is lifted from the rest of the community. This applies to all fields of knowledge.

One of the most important sciences where experts are needed is the science of religion - shari'a. It is wajib for a group of people to devote themselves to the science of religion so as to provide guidance for the Muslim community. The Qur'an exhorts us in this matter:

... فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ
إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"...Why should not a group from every section of the believers go forth and become learned in religion; and to warn their people when they return to them, that they may become aware?" 9:122

Those who take up task are known as the mujtahideen.

~ Mujtahid ~

One who has reached a level of ijtihaad where he/she has the ability to derive laws from the Qur'an and ahadith (sunna of the Ma'sumeen)

The Prophet (pbuh) has said:

الْفُقَهَاءُ أُمَّةٌ الرَّسُولِ

"The Ulema (those who are experts in Fiqh -Mujtahideen) are the trustees of the Prophets..."

Mujtahid

A mujtahid (whose taqleed one does) must be:

1. Baligh
2. Of sound mind
3. A male
4. Alive when you begin his taqlid.
5. Shi'a Ithna Asheri
6. A'dil (one who follows all the rules of shar'a and one who avoids all sins)
7. Born in wedlock.
8. A'lam (the most learned among all the mujtahids).

How does one identify the most learned Mujtahid?

1. The Muqallid him/herself has enough knowledge and realises it.
2. The testimony of two just Islamic scholars provided two others do not contradict it.
3. From fame one knows or is confident that a person is the most learned mujtahid.

A mujtahid is also referred to as marja' This means one to whom we turn to (do ruju'). He is one who is a point of reference.

AYATULLAH
SISTANI

SANEI

~ Taqleed ~

Taqleed literally means to follow and is based on common sense. It means to learn and acquire the FATWA* and instructions in order to act according to them.

AYATULLAH
NAJAFI

~ Muqallid ~

One who does taqleed of a Mujtahid

In every branch of science, a general person refers to the professional in that subject for guidance. Similarly, one who wishes his acts of worship and way of life are in accordance to shari'a will resort to taqleed for guidance.

The majority of Muslims in the world are Muqallids. They do taqleed because it is not realistic for them to become mujtahids.

Allah in the Qur'an says:

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

"Ask the people of reminder (The Qur'an) if you do not know"

Taqleed is not a new thing. From the time of the Prophet (pbuh) and through out the days of our Aimma (pbuh), those who went to do tableegh to various parts of the world were appointed as those who the public would follow. They were guided by the Ma'sumeen.

A muqallid learns of the rules of his Mujtahid (marja') in either of the following ways:

1. He hears the ruling direct from the mujtahid.
2. Two just people quote the mujtahid.
3. From a person whose statement satisfies him.
4. By reading the mujtahid's book of masails, known as **RISALA**

In Fiqh terminology risala is a collection of the practical rulings of a marja'.

A dynamic splash of clear water against a light blue background, with many droplets and ripples. A semi-transparent light blue rectangle is centered in the upper half of the image, containing the title text.

~ Najasa & Tahara ~

Najasa

Najasa means impure. It does not necessarily mean dirty.

There are **two** types of najasa:

- The najasa of the **body**.
- The najasa of the **nafs**.

Tahara

Tahara means pure and not necessarily clean.

Tahara is also of **two** types:

- That of the **body**.
- That of the **nafs**.

When we stand for salaa both body and nafs must be tahir.

Najasa of the body

An originally impure thing is known as **AYN NAJIS** whereas a thing, which has acquired impurity by coming into contact with an Ayn Najis thing, is known as **NAJIS**.

A'yaan Najisa

(Those things that are originally impure)

Some of them are:

- **Urine** - of humans and those animals whose meat is Haram to eat and whose blood spurts out when a blood vessel is cut.
- **Stool** - of humans and those animals whose meat is Haram to eat and whose blood spurts out when a blood vessel is cut.
- **Blood** - of humans and all warm blooded animals.
- **Dead bodies** - of humans and all warm-blooded animals.
- **Dogs** - those that live on land.
- **Pigs** - those that live on land.

Mutahhirat (Those things which can purify najasa)

1. Water

Water is the most common and widely used Mutahhirat. The way water can purify a najis thing depends on its type and quantity.

Water can be pure (mutlaq) or mixed (muzaf). Mixed water is that which is mixed with another liquid. e.g. tea, orange juice etc....

Pure water is of 6 types:

1. Rain Water
2. Well Water
3. Running Water e.g. from a tap or river
4. Spring Water
5. Kurr water (still water that occupies a container 31.5" cube. e.g. swimming pool, lake, sea...)
6. Less than Kurr water (still water which is less than the above) is divided into two categories: Maa'ul Katheer (Abundant water) and Maa'ul Qaleel (Little water)



2. Earth

Earth purifies the soles of the shoes and feet provided it is dry and tahir. If the najasa was acquired from the ground then it is removed by walking on the earth.

3. Sun

This purifies the ground and non-movable objects like buildings, walls, doors etc.

4. Chemical change

Chemical Change is when an item becomes something else and cannot be turned back to what it was e.g. when a najis piece of wood is burnt - the ashes become tahir.

5. Change in properties

Change in properties e.g. when wine turns to vinegar.

Najasa of the Soul

Some of the najasa of the soul are:

1. Passing Urine.
2. Passing Stool.
3. Passing stomach or intestinal wind.
4. Sleeping (in which one cannot hear or see anything).
5. Any state of loss of wisdom e.g. unconsciousness.
6. Touching a dead body (human).

All these cannot be purified simply by washing or any of the other Mutahhirat. The najasa of the soul can only be made tahir by wudhoo or ghusl (or their substitution by tayammum if the relevant conditions are fulfilled).

1 - 5 are called hadathe asgher (small najasat)

6 is called hadathe akber (big najasat)

The small najasa can be made tahir with wudhoo. The big najasa can only be made tahir with ghusl.

Manners and Tahara in the toilet

1. You must ask permission to use the toilet if it does not belong to you.
2. It is mustahab to wear slippers whilst in the toilet.
3. While in the toilet, must at least be able to cover your private parts from others.
4. It is haram to face qibla or to keep qibla towards the back whilst using the toilet.
5. You must use tāhir water to wash yourself by first removing the najis items and then pouring water at least twice, better still thrice.
6. It is makruh to urinate whilst standing.
7. It is makruh to hold on to one's want to visit the toilet, and if it harms one's health then it is haram.
8. It is mustahab to urinate before salaa and before going to sleep.
9. It is mustahab to enter the toilet with your left foot and come out with your right foot.
10. It is makruh to wash oneself with the right hand.



~ Wudhoo ~

Wudhoo in the Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَمْجَلِكُمْ إِلَى الْكَعْبَيْنِ ...

“O you who believe! When you stand up for ritual prayer (sala), wash your face and your hands up to the elbows, and wipe a part of your head and your feet up to ankles.” 5:6

Wudhoo in Ahadith

1. Imam Ali Ridha (pbuh) has said:“ The servant has been commanded to perform wudhoo so as to be pure when standing before the All-Powerful.... Confining it only to the face, the two hands, the head and the two feet, was because when the servant stands before the All-Powerful, the parts which are exposed are those which are ordered to be washed in the wudhoo - as with his face he performs the sujud, with his hands he requests through dua , with his head he inclines to Him in his ruku. ' (bowing down) and his sujud, and with his legs he stands and sits...” Uyunu Akhbarir Rida, vol. 2, p. 104, ch. 34, hadith 1.

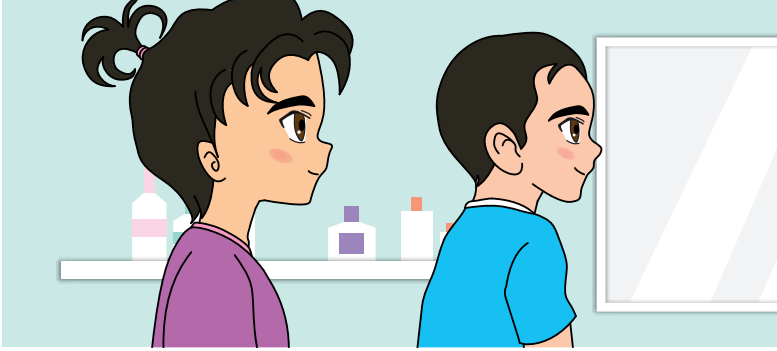
Wudhoo in Ahadith

2. A group of Jews came to the Prophet (pbuh) and asked him questions. Among their questions they asked: "Tell us, Muhammad why, are these four organs given the wudhoo, while they are the cleanest parts of the body'?"

He said: 'When Satan whispered to Adam and he came near the "tree" and looked at it, he lost face. He stood up and walked to it -the first step taken towards sinning. He took with his hand some of what was of it and ate it.....He put his hand on the top of his head and wept. Allah accepted his repentance, but made it waking before salaa upon him and his offspring to purify those four organs. So, Allah ordered the face to be washed, because it looked at the "tree". He ordered the hands to be washed to the elbows, because he took with them (the fruit of the tree). He ordered the head to be anointed (with the hand wet with water), as he put his hand on the top of his head, and He ordered the feet to be anointed because with them he walked to sin."

Ilalush-Sharai', vol. I, p. 280, ch. 191, hadith 1.

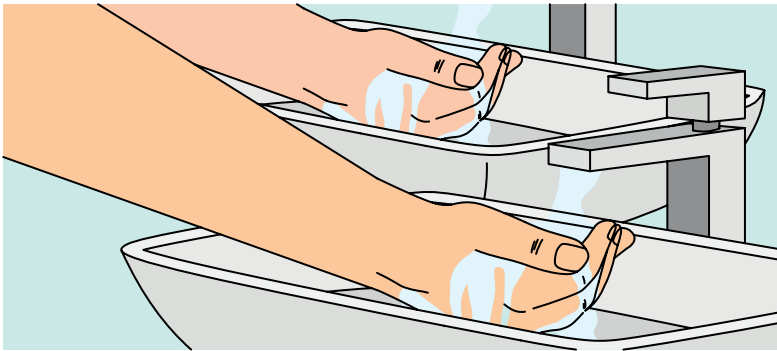
How to do Wudhoo and Mustahab Duas recommended to be recited



1. Niyya - Intention

بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجَسًا

(I begin) In the name of Allah, and for Allah; All praise is for Allah who made the water tahir and not najis.



2. Washing the hands

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

O Allah! Place me amongst those who do tawba and those who are tahir.



3. Rinsing the mouth

اللَّهُمَّ لَقِّنِي حُجَّتِي يَوْمَ أَلْقَاكَ وَأَطْلِقْ لِسَانِي بِذِكْرِكَ

O Allah! Enable me to answer correctly on the day of meeting You and open my tongue for Your praise.



4. Rinsing the nose

اللَّهُمَّ لَا تُحْرِمْنِي عَلَى رِيحِ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشْمُرُ بِرِيحِهَا وَرَوْحِهَا وَطِبِّهَا

O Allah! Do not deprive me from the fragrance of Janna, and place me amongst those who will smell it's fragrance, it's refreshment and it's perfume.



5. Washing the face

اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوِدُ فِيهِ الْوُجُوهُ وَلَا تَسْوِدْ وَجْهِي يَوْمَ تَبْيِضُ فِيهِ الْوُجُوهُ

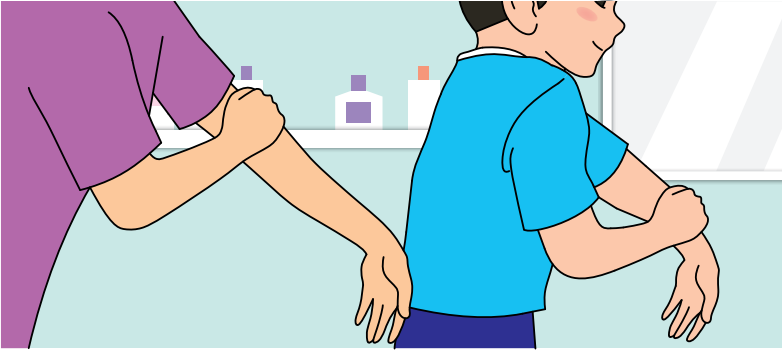
O Allah! Brighten my face on the day You will disgrace the faces, and do not disgrace my face on the day You will brighten the faces.



6. Washing the right fore-arm

اللَّهُمَّ اعْطِنِي كِتَابِي يَمِينِي وَالْحُلْدَفِي الْجَنَانِ بَيْسَارِي وَحَاسِبِي حَسَابًا يَسِيرًا

O Allah! Place the scroll of deeds in my right hand and (the certificate) of permanency in Janna in my left, and make the accounting of my account leniently.



7. Washing the left fore-arm

اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَلَا مِنْ وَرَاءَ ظَهْرِي وَلَا تَجْعَلْهَا مَعْلُوقَةً إِلَىٰ عُنُقِي وَلَا
أَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ النَّيِّرَانِ

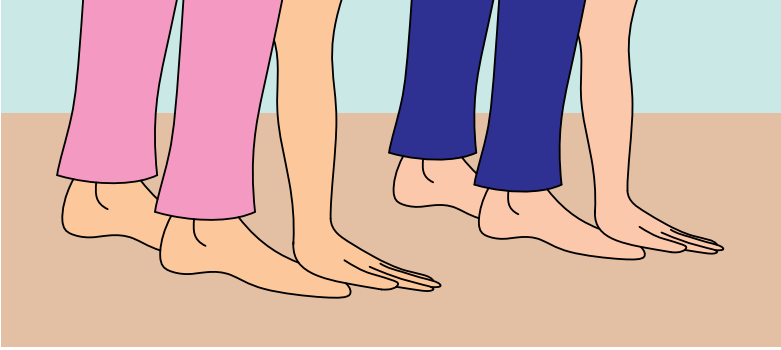
O Allah! Do not place my scroll of deeds in my left hand nor on my back and do not make it hang around my neck; and I seek refuge with You from the blazing fire.



8. Masah (wiping) of the head

اللَّهُمَّ غَشِّبْنِي بِرَحْمَتِكَ وَبَرَكَاتِكَ وَعَفْوِكَ

O Allah! Cover me with Your mercy, Your blessings and Your forgiveness.



9. Masah (wiping) of the feet

اللَّهُمَّ ثَبِّتْنِي عَلَى الصِّرَاطِ يَوْمَ تَنْزِلُ فِيهِ الْأَقْدَامُ وَاجْعَلْ سَعْيِي فِي مَا يُرْضِيكَ عَنِّي
يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

○ Allah! Keep me steadfast on the path on the day when the feet shall slip and make my efforts those that will please You; ○ Master of Power and Honour.

Mustahabat of Wudhoo

- Use 750 gms of water – about 1.5 pints.
- Brush your teeth even if it be with your finger.
- Wash you hands up to the wrists twice if it is wudhoo after visiting.
- Wash your hands upto the wrists twice if it is . wudhoo after visiting the toilet, once if it is after sleeping.
- Rinse your mouth thrice.
- Rinse your nose thrice.
- Wash your face with your right hand.
- When pouring water on your hands start from inside the elbow (female).
- Recite the duas of wudhoo.
- Begin wudhoo with Suratul Qadr and end with Ayatul Kursi.

Nawaadqiz ~ of Wudhoo ~

That which breaks wudhoo

Some of the things that invalidate wudhoo:

1. Visiting the toilet
2. Passing wind
3. Sleeping
4. Anything that causes a lack of consciousness

~ Jabira Wudhoo ~

Any plaster, dressing, or medication which is applied to a wound or broken bone is called Jabira.

Jabira wudhoo is the wudhoo done on the jabira, which is on the parts of the body related to wudhoo.

How to do jabira wudhoo:

Pass a wet hand over the plaster or dressing or place a tahir handkerchief over the plaster or dressing and pass a wet hand over it.

JABIRA WUDHOO IS DONE WHEN:

The bandage is on a wound where the skin is cut or torn, provided the bandage does not completely cover* any one of the relevant parts of wudhoo.

There is a splint for keeping a fractured limb in a certain position, provided that the splint does not completely cover* any one of the relevant parts of wudhoo.

*For example, if the bandage or splint (jabira) completely covers a foot, then tayammum must be done. However, if it covers only part of a foot, with an area visible for masa, then jabira wudhoo should be done.



If it is possible to wash the wound by removing the bandage, then perform wudhoo as normal. If it is not possible to take off the bandage, then wiping the wet hand fully over the bandage will do.

If the bandage is only for pain or swelling, then one should remove the bandage and perform normal wudhoo, though tayammum can be done.

If something is stuck on the parts of wudhoo or ghusl, and it is not possible to remove it, or its removal causes unbearable pain, then tayammum should be done. However, if the thing that is stuck is medicine, then the rules of jabira wudhoo apply.

Like in wudhoo, the rules of jabira equally apply to ghusl. When you are not sure whether you have to do wudhoo or tayammum, then both wudhoo and tayammum must be done.





~ Ghusl ~

Ghusl literally means to wash oneself. It is washing of the whole body in a particular way.

There are two ways in which to do ghusl.

- Ghusl Tartibi
- Ghusl Irtimasi

How to do Ghusl Tartibi?

Ghusl Tartibi is done in the following manner:

1. Make sure that there is nothing, which obstructs the water from reaching the skin. e.g. hair oil, nail varnish.....
2. Do your niyya - It must be Qurbatan Ilallah. You should know which ghusl you are doing.
3. Firstly it is wajib to pour water over your head down to the neck. It is mustahab to run your fingers through your hair so that the water reaches the roots of the hair and to make sure water reaches everywhere.
4. Then, it is wajib to pour water the rest of your body from the shoulder to the feet - the right side first and then the left side. It is mustahab to wipe over the body with your hands whilst doing ghusl to make sure that water has reached every part. When washing the right side some parts of the left side must be washed too and similarly when washing the left side some parts of the right side must be washed. However, it is permissible to wash the whole of the body at one go, i.e. without dividing it into two parts, after you have washed your head and neck.



In ghusl tartibi, you do not need to observe the unbroken chain of washing, i.e. from start to finish without stopping. For example, you may wash your head and neck, then the rest of your body after a while, so much so that this may result in the parts that were washed becoming dry.

Ghusl Irtimasi

Ghusl Irtimasi is done in the following way:

After niyya, the whole body is immersed in water all at once and the water must reach all parts of the body including the scalp.



Wajib Ghusls

1. Janaba (intimacy or discharge of semen)
2. Haydh (periods)
3. Nifas (bleeding after childbirth)
4. Istihadha (irregular bleeding)
5. Mase Mayyit (touching a dead body)
6. Mayyit (for a dead body)
7. Ghusl, which becomes obligatory on account of a vow or an oath to perform it.

Mustahab Ghusls

1. Jumua' - It is a strongly recommended mustahab type of ghusl. Its span of time starts from sunrise till sunset.
2. Ihraam
3. Eid (Fitr & Adha). The time during which these ghusls should be done is from sunrise till sunset. However, it is advisable that they are done before the prayer of Eid.
4. 8th & 9th of Dhulhijja.
5. 1st, 17th, 19th, 21st & 23rd Ramadhan
6. Istikhara
7. Istisqaa' Salaa for rainfall.
8. Entering Makka
9. Paying respect to the Ka'ba.
10. Entering the Mosque of the Prophet.

~ Tayammum ~

In Fiqh terminology, the word tayammum refers to the act of of wiping the forehead and the back of the hands with earth when wudhoo and ghusl are not possible. Tayammum substitutes them.

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا
يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ

“... If you cannot find water, take pure earth and wipe your faces and hands with it; Allah does not wish to put you in any difficulty, but He wishes to purify you...”

Qur'an - Suratul Ma'ida - 5:6

Tayammum is also called 'taharat turabiyya' (the tahara of earth) while wudhoo and ghusl are called 'taharat ma'iyya' (the tahara of water). It is always preferable to use dry earth (refer to Risala for other options).

How?

(From the risala of Sayyid Sistani) Law No 708.

4 things are WAJIB in tayammum:

1. Intention (niyya).
2. Striking or keeping both the palms on the object on which tayammum is valid.
3. Wiping the entire forehead with the palms of both the hands starting from where the hair of one's head grow down to the eyebrows and above the nose. And it is recommended that the palms pass over the eyebrows as well.
4. To wipe the back of the right hand with the left hand and then to wipe the back of the left hand with the right hand.

When?

Besides other times (refer to risala)

1. When there is no water and salaa is getting qadhaa
2. When using water is harmful to your health or life.
3. When the time left for salaa to be qadhaa is so little that if you do ghusl or wudhoo, your salaa will become qadha.

All the things, which make wudhoo or ghusl batil, also make tayammum batil.

~ Salaa (Pl. Salawat) ~

Salaa is a pillar of religion, which connects
the soul to Allah.

In the Qur'an Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"And I have not created the Jinn and
Mankind but that they may worship Me"*

51:56

Salaa

The purpose of life is therefore worship and salaa is the best form of worship. It is not merely a few minutes of rituals but that which concentrates our attention on the hereafter and Qiyama thus refraining one from evil. Salaa is a cure for anxiety, distress and fear.

It is the support of the whole Muslim Umma (community). Each and every day on hearing the Adhan, Muslims assemble to pray salaa. On Friday, whole communities, villages and towns gather for Salaatul Jumu'a, likewise during Hajj, Muslims from all over the world gather together for salaa.

Salaa is the me'raaj (ascension) of the mu'min. It is like a factory, which produces human beings. It draws out the corruption and evil from a nation by working through each individual.


Imam Ali (pbuh) has said: "If he who offers salaa knew how much grace Allah bestows upon him during the salaa, he would never lift his head from sajda." To be able to attain the benefits of salaa it must be recited correctly and with full presence of mind. Just like a watch, which is only useful if it shows the correct time. It would still look like a watch if it did not work but would not serve its purpose.

Ten types of Salaa

There are ten types of salawat:

1. The five daily salawat - Fajr, Dhuhr, 'Asr, Maghrib & Eisha.
2. *Salaatul Jumu'a
3. Salaatul Ihtiyat
4. Salaatul Ayaat
5. Salaatul tawaaf al wajib
6. *Salaatul Eid
7. Salaat alal mayyit
8. The qazha salaa of a father (deceased); the duty of which falls on the eldest son.
9. Salaatul Ijara - If the eldest son does not pray the qazha prayers of his father then he can hire someone to pray on behalf of the dead person.
10. Salaatul Nazhr, 'Ahad & Qasam.

*Wajib only when established by the Imam of the time but highly recommended in his ghaiba.



Muqaddamatus ~ Salaa ~

(PRELIMINARIES OF SALAA)

There are five preliminary conditions to be fulfilled before performing salaa:

1. Time of Prayer
2. Qibla
3. Tahara - Wudhoo, Ghusl, Tayammum
4. Place of Salaa
5. Clothes for salaa

Time for the five daily Salaa

أَتِمِ الصَّلَاةَ لَدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ^ط إِنَّ قُرْآنَ الْفَجْرِ
كَانَ مَشْهُودًا

“Establish salaa from the declining of the sun till the darkness of the night and the morning recitation; Surely the morning recitation is witnessed” 17:78

From the above aya the timings of salaa are:

1. When the sun declines - Time for Dhuhr & 'Asr
2. Darkness of the night - Time for Maghrib and 'Eisha
3. The morning recitation - Time for Fajr

Fajr Salaa

The time for Fajr prayers is from true dawn (subh e sadiq) upto sunrise. Just before the true dawn or subh e sadiq there is a false dawn or subh e kadhif. The false dawn is when the first light appears from the horizon and moves upwards looking like white pillars. The true dawn is when the light of the false dawn starts to spread appearing like a 'white thread' along the horizon. From then on the light continues to spread horizontally and vertically. Fajhilat (best time) for Fajr salaa is from true dawn upto the appearance of reddish streaks in the horizon.

Dhuhr Salaa

The time for Dhuhr salaa is from noon (midday) upto the time it takes to pray a four rakaat salaa before sunset. Noon (midday) means half way between sunrise and sunset and not clocktime noon. Fajhilat for Dhuhr salaa is from noon upto the time when the shadow of a thing e.g. a stick becomes equal to its length.

'Asr Salaa

The time for 'Asr salaa is from the time it takes to pray a four rakaat salaa after noon upto sunset. Fajhilat for 'Asr salaa is from the time it takes to pray Dhuhr salaa after noon upto the time when the shadow of a thing becomes double it's length.

Maghrib Salaa

The time for Maghrib salaa starts when the reddish streaks on the eastern horizon moves over one's head towards the West upto the time it takes to pray a four rakaat salaa before midnight. Midnight is exactly halfway between sunrise and sunset and not clocktime midnight. Fazhilat for praying Maghrib salaa is from the time the redness after sunset moves over one's head towards the West upto the time when it disappears.

'Eisha Salaa

The time for 'Eisha salaa is from the time it takes to pray Maghrib salaa after it's time has set in upto midnight (as explained). Fazhilat for praying 'Eisha salaa is from the time it takes to pray Maghrib salaa to the end of a third of the night. e.g. if midnight was 12.01 a.m. and Maghrib was 9.01 p.m. then a third would be upto 10.01 p.m.

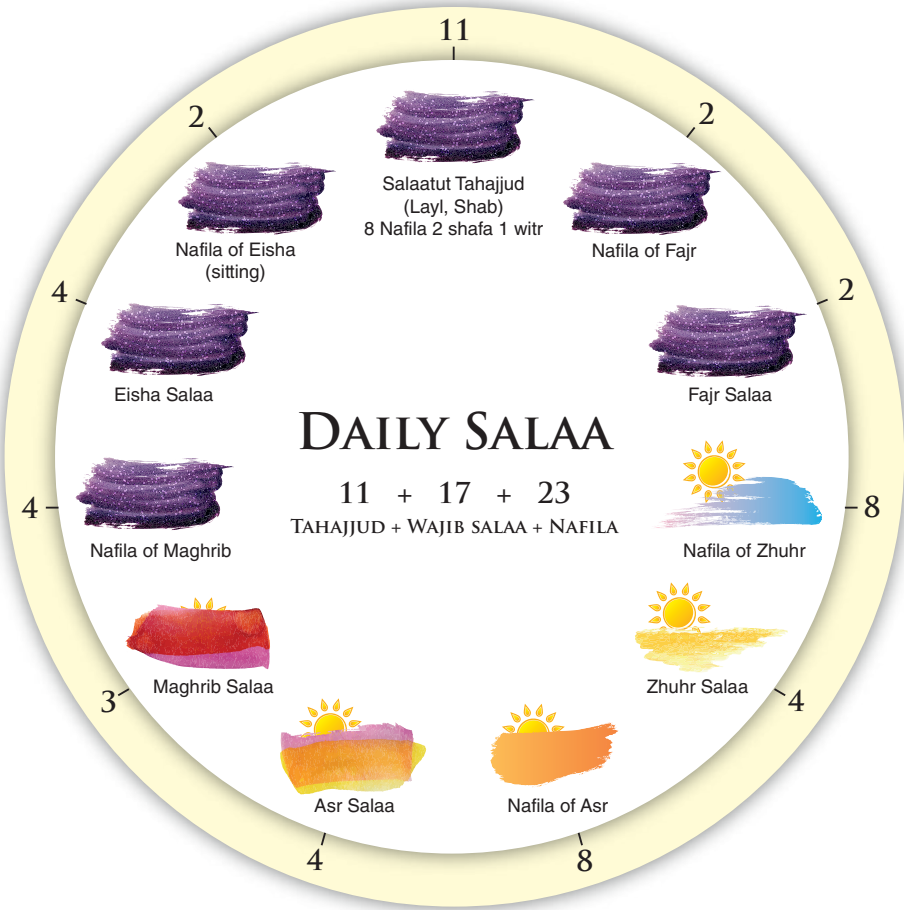
Reserved & joint times of Salaa

Dhuhr Salaa: The time it takes to pray a four rakaat salaa after midday (noon) is reserved exclusively for Dhuhr salaa.

'Asr Salaa: The time it takes to pray four rakaat salaa before sunset is reserved exclusively for 'Asr salaa. The time between the two reserved times above is the joint time for Dhuhr & 'Asr salawat (pl of salaa).

Maghrib Salaa: The time it takes to pray three rakaat salaa after the time for Maghrib has set in is reserved exclusively for Maghrib salaa.

'Eisha Salaa: The time it takes to pray four rakaat salaa before midnight is reserved exclusively for 'Eisha salaa. The time between the two reserved times above is joint time for Maghrib & 'Eisha salawat.



Qibla

It is wajib to face Qibla when praying all the wajib salawat. Besides it being an order of Allah, the aim of facing Qibla is for the unity and solidarity of all Muslims of the world drawing their attention to one place. The Ka'ba is our Qibla.

Qibla can be known by:

1. Any convincing means of knowledge e.g. compass, a reliable person...
2. Mihrab of a mosque - A niche in the wall of the mosque always built in the direction of Qibla.
3. Grave of a Muslim - A Muslim is laid down in the grave on his right side, with his face towards qibla.

Bearing in mind that the earth is a sphere and from any one point two lines can be drawn to the qibla, the direction in which the Ka'ba is nearer must be chosen. If one is at a place where the directions are equal, salaa may be offered in any direction just as inside Masjidul Haram itself where salaa is prayed in all directions towards the Ka'ba.

If it is not possible to pray facing qibla or one has no idea of the direction of qibla then one should pray in any direction. e.g. Whilst travelling and knowing that salaa will be qadha before the destination is reached.

Praying in the wrong direction

If one comes to know after praying salaa that one prayed in the wrong direction then:

1. If one prayed more than 90 degrees away from qibla, then the salaa must be repeated.
2. If one prayed less than 90 degrees away from qibla then the salaa need not be repeated.

Place of Salaa

- Salaa is not allowed in a place where the permission of the owner is not taken.
- The place of sajda must be Tahir.
- The place must not be unstable nor should it be a place where there is a danger to life or where the prayer cannot be completed properly.
- There should be enough space to perform the ruku and sajadaat properly.
- If a man and a woman are praying in the same place there must be a distance of at least one span between them.

The best place to pray is in a masjid. The thawaabs for praying in a masjid are far greater.

- The thawaab for praying one raka'a salaa in Masjidul Haraam in Makka is equal to 100,000 raka'at elsewhere.
- In Masjidun Nabi the thawaabs are equivalent to 10,000 raka'at.
- In Masjidul Kufa and Baytul Muqaddas in Jeruselum - 1,000 raka'at.
- In the central mosque of a town - Masjidul Jamia' - 100 raka'at.
- In the local mosque - Masjidus Suq - 12 raka'at.

For women it is better to pray in a place where there are no na- mahram.

It is Makruh to pray:

- In a dirty place, a salty place (beaches) or on roads or footpaths.
- Facing an open door.
- In a place where a fire is burning or in front of a fire or oil lamp.
- In front of a picture of an animal or human being.
- In front of an open book be it the Qur'an.
- In front of a grave or in a cemetery.
- In front of a person who is facing you
- If one is praying where people are passing or there is someone in front of him/her, it is mustahab to place a string, stick (even a tasbeeh) in front (after the turbat - mohr).

Clothes for Salaa

The clothes must be Tahir except when:

There is blood from a wound or tumour, which is difficult to clean. The blood on the clothes is less than the tip of the index finger and is not the blood of a haram animal or haydh.

The clothes must be Mubah - one must have the right or permission to use them. The clothes should not be made from any part of a haram animal. Clothes made from any part of a halal animal, which is slaughtered according to sharia, are allowed in salaa.

If the clothes are from a halal animal, which was not slaughtered in accordance to sharia, then the following rules apply:

- Clothes from the parts which had feelings during the animal's lifetime e.g. skin, meat, hide etc...) are not allowed in salaa.
- Clothes from the non-feeling parts e.g. hair, horn, teeth, bone etc... are allowed in salaa.



For men the clothes should not be made of gold or pure silk which in any case are haram for men to wear at all times.

For men it is also wajib to cover their private parts whether there is anyone to see them or not.

For ladies it is wajib whether there is a na mahram present or not to cover their whole body including the hair except for the wrists, feet below the ankles and the area of the face which is wajib to wash in wudhoo.

It is Mustahab to wear:

- A turban with its final fold passed under the chin (for men)
- A loose garment on the shoulder - abaa (for men)
- White clothes
- Perfume
- An Aqeeq ring

It is Makruh to wear:

- Black clothes
- Tight clothes
- Clothes with images on them or jewellery with engraved images.
- Clothes with the fastenings (buttons) open.

Presence of mind

All attention must be on salaa and on the dhikr - lines of remembrance that it contains.

When standing for salaa the heart must be free from everything else.

Having placed oneself before Allah, the Lord of the worlds, address Him, praise Him, confide in Him, and implore to Him. When this is realised and salaa taken as a direct communion with the Creator then the heart becomes full of fear and one sees the faults in the performance of one's duties to Him.

It befits one who prays salaa to be in a state of humility, dignified, in clean and tidy clothes, with scent and having cleaned his teeth and combed his hair.

Remembrance of Allah must be taught to the heart just like when one teaches words to a child stressing each one in order to get the child to repeat them. When one remembers Allah with the tongue, and is occupied with training the heart, the outside helps the inside just as the heart of a child opens through the tongue.

~ Adhan & Iqama ~

Adhan and Iqama are Mustahab for the five daily salawat whether they are recited as ada, qadha, at home, whilst travelling, in health or sickness, alone (furada) or in jama'a. Both are strongly recommended for ada salaa especially for Maghrib and 'Isha salaa.

Adhan & Iqama

There is no adhan or Iqama for other than the five daily salawat. Adhan & Iqama must be recited in Arabic after the time for salaa has set in.

It is only allowed to be a few moments before Fajr salaa so one can wake up and get ready. There should be an intention - niyya for reciting only for the pleasure of Allah.

The mua'ddhin for salat al jama'a should be sane, baligh and Shia Ithna'asheri.

There is tartib & muwalat in Adhan and Iqama.

The Adhan

4 times اللَّهُ أَكْبَرُ

Allah is Greater than anyone and anything...

2 times أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no god except Allah

2 times أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muhammad is the messenger of Allah

2 times أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ *

I bear witness that the Commander of the faithful, Ali is the wali of Allah

2 times حَيِّ عَلَى الصَّلَاةِ

Hurry to salaa

2 times حَيِّ عَلَى الْفَلَاحِ

Hurry to success

2 times حَيِّ عَلَى خَيْرِ الْعَمَلِ

Hurry to the best of deeds

2 times اللَّهُ أَكْبَرُ

Allah is greater than anything and anyone

2 times لَا إِلَهَ إِلَّا اللَّهُ

There is no god except Allah

*This is not part of Adhan or Iqama but is preferable to recite with the niyya of Qurbat. Adhan is the announcement of the principles of our beliefs, the renewal of one's allegiance to the Prophet (pbuh) and an invitation to salaa and righteousness.

The Iqama

2 times اللَّهُ أَكْبَرُ

Allah is Greater than anyone and anything...

2 times أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

I bear witness that there is no god except Allah

2 times أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I bear witness that Muhammad is the messenger of Allah

2 times أَشْهَدُ أَنَّ عَلِيًّا وَوَلِيُّ اللَّهِ *

I bear witness that the Commander of the faithful, Ali is the wali of Allah

2 times حَيِّ عَلَى الصَّلَاةِ

Hurry to salaa

2 times حَيِّ عَلَى الْقَلَابِ

Hurry to success

2 times حَيِّ عَلَى خَيْرِ الْعَمَلِ

Hurry to the best of deeds

2 times قَدْ قَامَتِ الصَّلَاةُ

Indeed the Salaa has begun

2 times اللَّهُ أَكْبَرُ

Allah is greater than anything and anyone

Once لَا إِلَهَ إِلَّا اللَّهُ

There is no god except Allah

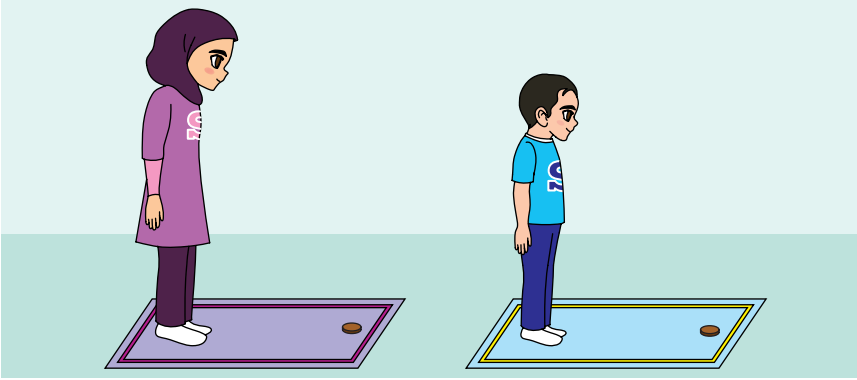
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~ Wajibaat of Salaa ~

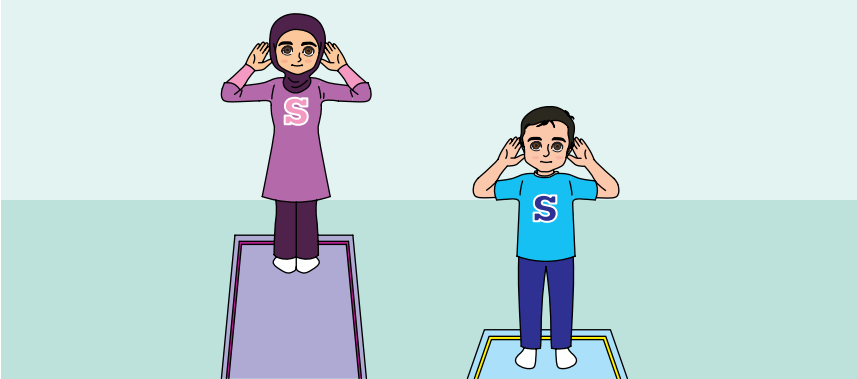
The wajibat of salaa are 11

1. **Niyya** – Intention to pray for being near to God.
2. **Takbeeratul Ihraam** – (Allahu Akbar after niyya).
3. **Qiyaam** – To stand
4. **Qira'a** - Recitation of Suratul Fatiha and one other sura.
5. **Rukoo** - Bowing down from the waist.
6. **The two sajdas** - Prostrations
7. **Zhikr** - Recitations in ruku and in the two sajdas.
8. **Tashahhud** - Bearing witness
9. **Salaam** - Salutations
10. **Tarteeb** - Correct order
11. **Muwalat** - Continuity

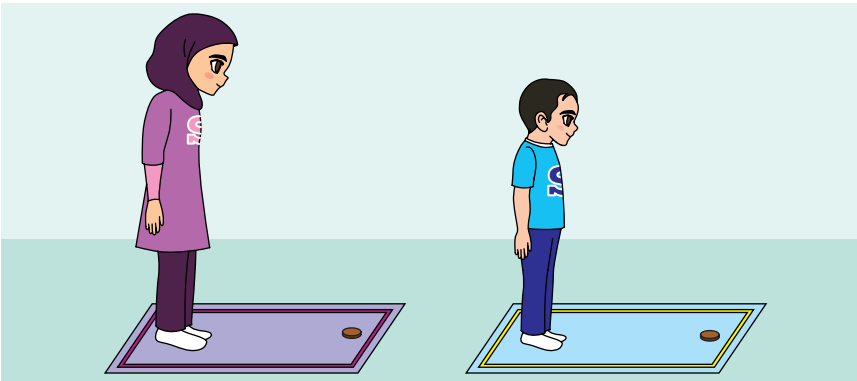
~ Actions of Salaa ~



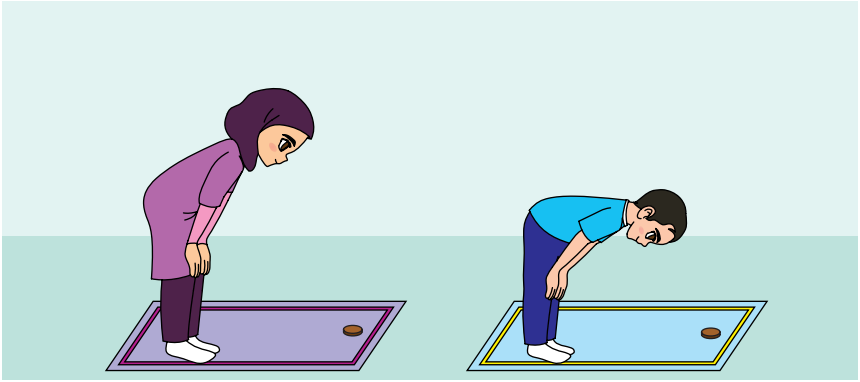
1. Niyya



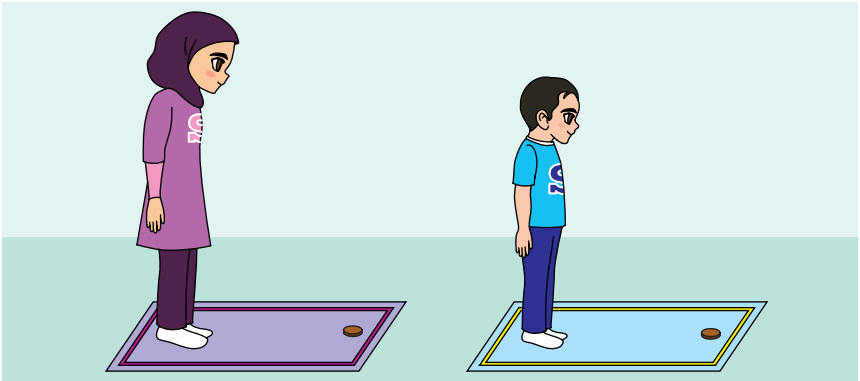
2. Takbeeratul Ihraam



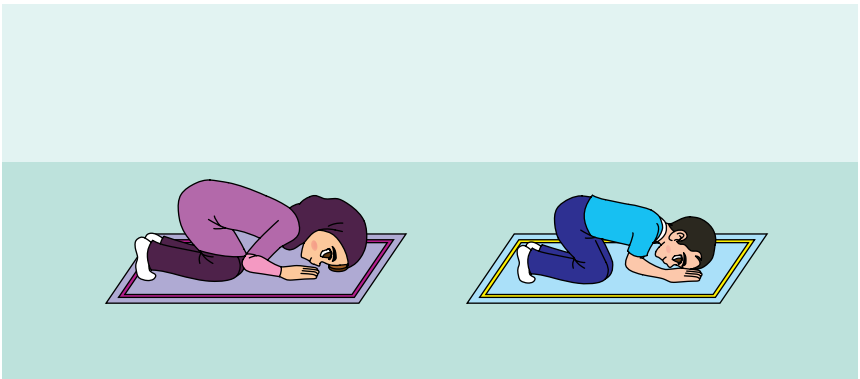
3. Qiyaam



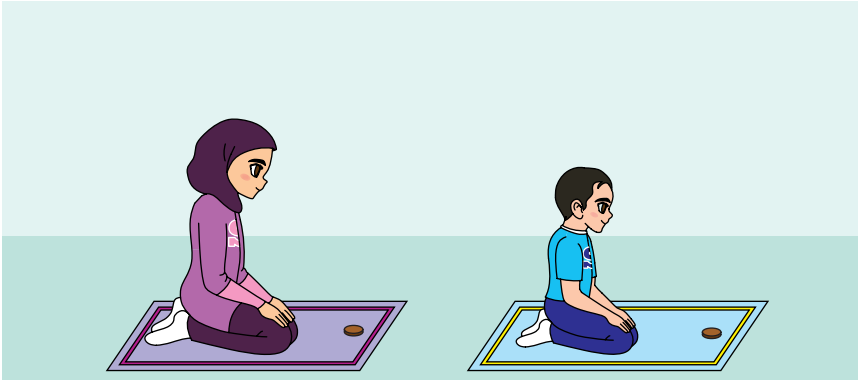
4. Rukoo



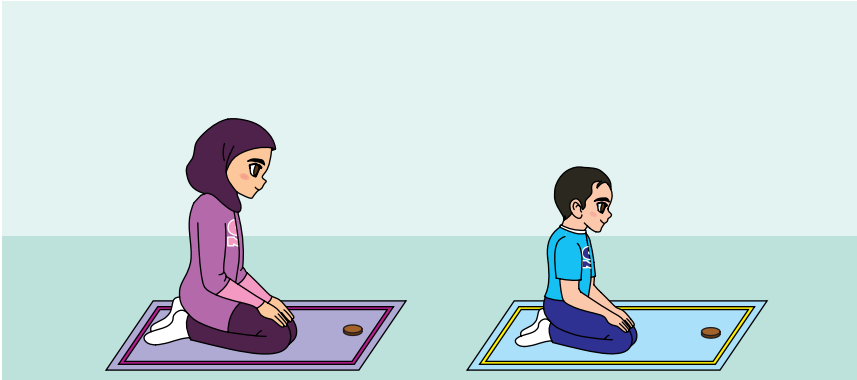
5. Qiyaam after Rukoo



6. Sujood



7. Julooos



8. Tashahhud & Salaam

The wajibaat of salaa are divided into two parts - Rukn & Ghayr Rukn.

Rukn: These are the pillars of salaa, which if left out or added intentionally or in error make the salaa batil. They are five:

1. Niyya (Intention)

The person starting prayer must have, just before starting, a clear 'intention' that the specific prayer is 'Qurbatan Ilallah', i.e. in obedience to Allah.
2. Takbeeratul Ihram
3. Qiyam
 - Whilst saying takbeeratul Ihram
 - Just before ruku after qira'a which is called qiyam muttas'il ba rukoo.
4. Rukoo
5. 2 sajdas together.

The other six wajibaats of salaa are Ghayr rukn.

If these are left out or added intentionally then the salaa is batil but if they are left out or added to in error, then the salaa is correct.

1. Qira'a - Recitation of Suratul Fatiha and one other sura.
2. Zhikr - Recitations in ruku and in the two sajdas
3. Tashahhud - Bearing witness
4. Salaam - Salutations
5. Tarteeb - Correct order
6. Muwalat - Continuity



~ Niyya ~

A clear intention that the specific prayer is 'Qurbatan illallah' i.e. in obedience to Allah.

Niyya

Three things are wajib in niyya:

1. The prayer must be specified;
2. It must be for the sake of God only, not for any other motive;
3. That intention must remain unaltered up to the end.

Note: It is not necessary to say these things in words. The intention and attention of mind is enough.

“And intention is superior to action, or, rather, intention is the complete reality of act itself.”
Prophet (pbuh)

The success or failure of an act depends on the intention with which it is done. Niyya is the base of all acts; according to it one's acts will either be good or bad, sound or unsound. The word niyya means the aim which makes one decide to do or say something.

~ Takbeeratul Ihram ~

In essence it is to attribute ultimate Greatness to Allah. It is called IHRAAM because on its pronunciation - all the things that are normally allowed like eating, drinking etc... are now haraam (not permissible). It is one of the 5 arkansan (pillars of salaa). Even if forgetfully omitted it must be repeated.

Rules

1. During Takbeer one should stand if one has the ability and not lean on anything if possible.
2. Single Takbeer is sufficient (but mustahab to say 6 more). There is a hadith about it from Imam Sadiq (pbuh). One day the Prophet went to pray and Imam Husayn (pbuh) was with him. It is narrated that Imam Husayn (pbuh) spoke at a later age so much so that people thought that he would never speak. He stood by Rasulullah in salaa, and the Prophet said takbeer and Imam Husayn (pbuh) tried to repeat it but he couldn't. The Prophet repeated it 7 times until Imam Husayn (pbuh) said it properly. (Repetition allows us to focus)
3. One needs to only pronounce the words ALLAHU AKBER. However, it is mustahab to recite it whilst raising the hands with the fingers and thumb together, the palms facing qibla and the index finger is close to the ear lobe.

Allah Akber means Allah is Greater than.... anything or anyone.... The idea is to focus on His Greatness when one is saying TAKBEERATUL IHRAAM

~ Qiyam ~

Qiyaam (Standing) & Qira'a (Recitation)

This is the 3rd Rukn (one of the 5 cornerstones).

The two instances when it is a rukn is:

1. During Takbeeratul Ihraam
2. Just before Rukoo

Other than the two instances above, Qiyaam is not a Rukn, so if you were to move a little during the recitation of Fatiha for example, the salaa is still valid.

Conditions (if possible)

1. To stand straight on both feet (not on the toes or heels)
2. To be still.
3. Feet slightly apart for men (one hand span -not spread out too much) and together for women.
4. Not to lean on anything.
If you can't stand, then sit.
If you can't sit, then the first choice is to lie on your right side with your face towards qibla like in the grave.
If not, then on the left side.
And if not, then on your back with your feet towards qibla.
If you cannot do any of the above because of pain or any disability, then do whatever is possible.
5. The shoulders should be lowered in humility.
6. Hands should be placed on the thighs with fingers together.
7. Eyes should be on the sajdagah (mohr, masjid...)

Recitation during Qiyaaam (Qira'a)

1. It is wajib to recite Suratul Fatiha in the first two rakats of every salaa (not necessary in nafila).
2. Ihtiyat Wajib to recite another complete sura in wajib salaa (not necessary in Nafila). It can be left out if one is in fear, if one is ill, if salaa will get qadha or if one is rushed. The second sura has to be a complete sura.
3. One cannot recite the 4 suwer in which there are wajib sajdas (32,41,53 & 96). Note that Feel & Quraysh both have to be recited together as they are regarded as one as are Dhuha & Inshirah. You may swop a sura if you have not completed it. However if you start Suratul Ikhlas or Suratul Kafirun, you cannot swap them.
4. It is important that the correct makharij and tajweed are used to recite.
5. For men it is wajib to recite Maghrib, Eisha and Fajr in a voice that a person next to him can hear (Jahr).
6. For women, they have a choice in Maghrib, Eisha and Fajr to recite with jahr or Ikhfaat (audible whisper - where one can hear oneself).
7. It is allowed to recite the text from a copy of the Qur'an (mushaf).
8. Mustahab to stop after each aya, recite slowly and beautifully.

Mustahabaat

1. Dhuhr on Jumua' is mustahab with jahr.
2. It is recommended for men to say the Basmallah with jahr.
3. It is mustahab to begin each sura asking for protection from Shaytan – Audhu billahi minash shaytaanir rajeem. 16:98
4. It is mustahab to stop after each aya and to recite beautifully.

Qira'a

The concept is to maintain a connection with the Qur'an. It is important to pay close attention to the meaning as one recites, making a conscious intention to live a Qur'anic life by acting on the verses.

Istiaazha

When reciting the ISTIAAZHA (Protection from Shaytan) know that he is:

- A sworn enemy to human beings. 35:6
- Who is jealous of those who do repeated prostrations to Allah when it was because of one failed prostration that he was exiled by Allah (15:29-35)

Sura Al Faatiha

(I begin) in the name of Allah,
the Kind, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise be to Allah, Lord of
the worlds.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The Beneficent; The Merciful.

الرَّحْمَنِ الرَّحِيمِ

Master of the day of
judgement.

مَلِكِ يَوْمِ الدِّينِ

You alone do we worship and
You alone do we ask for help.

إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ

Guide us on the straight path.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

The path of those whom You
have favoured; not those who
earn Your anger nor of those
who have gone astray.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sura Al Ikhlaas

(I begin) in the name of Allah,
the Kind, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Say ! He Allah is One.

قُلْ هُوَ اللَّهُ أَحَدٌ

Allah is He on Whom all
depend.

اللَّهُ الصَّمَدُ

He does not give birth and
neither was He given birth to.

لَمْ يَلِدْ وَلَمْ يُولَدْ

And none is like Him.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ



AL FATIHA - THE OPENING



SUMMARY OF THE QUR'AN,
TO AWAKEN THE SOUL TO FAITH AND SUBMISSION TO DIVINITY IN ORDER
TO REACH ONE'S FULL POTENTIAL
SEEKING THE PATH TO SUCCESS DEFINED BY DIVINITY

001

3

REPLY FROM DIVINITY

- FOLLOW THE PATH OF THOSE WHOM HE HAS BLESSED
- NOT TO FOLLOW THOSE ON WHOM THERE IS ANGER
- NOT TO FOLLOW THOSE WHO ARE LOST



Aya 7

WE WISH TO BECOME YOUR SLAVES AND WANT YOUR HELP IN GUIDANCE TO REACH OUR FULL POTENTIAL

- AN 'ABD (SLAVE) KNOWS THAT NO ACT IS SIGNIFICANT UNLESS IT IS LINKED TO THE MASTER
- SIRAAAT AL MUSTAQEEM IS THE STRAIGHT, WIDE AND ONLY PATH WHICH LEADS TO DIVINITY



2

Ayaat 5-6

WHO IS ALLAH?

- RABB – MASTER, CHERISHER, NOURISHER, SUSTAINER
- RAHMAAN – MERCY THAT ENCOMPASSES ALL CREATION
- RAHEEM – SPECIAL EAR MARKED COMPASSION TO THOSE WHO SUBMIT TO HIM
- MAALIK – OWNER AND CONTROLLER (MICRO AND MACRO)

1



Ayaat 1-4

001. Al-Faatiha ~ The Opening

7 Ayaat (Makki)

FOCUS

SUMMARY OF THE QUR'AN,
TO AWAKEN THE SOUL TO FAITH AND SUBMISSION TO DIVINITY IN ORDER TO
REACH ONE'S FULL POTENTIAL
SEEKING THE PATH TO SUCCESS DEFINED BY DIVINITY

DID YOU KNOW?

THE ENTIRE QUR'AN IS A DIALOGUE BETWEEN ALLAH AND HUMAN BEINGS.
THIS SURAH IS A CONVERSATION BETWEEN THE HUMAN BEING AND ALLAH
TEACHING US HOW TO CONVERSE WITH OUR CREATOR.

SELECTED AYAAT

- 1:1 IN THE NAME OF ALLAH, THE MOST MERCIFUL, THE MOST
COMPASSIONATE.
- 1:2 ALL PRAISE AND GRATITUDE BELONG TO ALLAH, THE RABB OF
THE WORLDS
- 1:3 THE MOST MERCIFUL , THE MOST COMPASSIONATE
1:4 OWNER (SOLE POSSESSOR) OF THE DAY OF JUDGEMENT
- 1:5 YOU ALONE DO WE SERVE AND YOU ALONE DO WE ASK FOR HELP
- 1:6 GUIDE US ON THE STRAIGHT (RIGHT) PATH
- 1:7 THE PATH OF THOSE WHOM YOU HAVE BLESSED, NOT OF THOSE
ON WHOM THERE IS ANGER, NOR THOSE WHO HAVE GONE ASTRAY.

NARRATIVE

THE PRIMARY MEANING IS THE OPENING AND IT OPENS THE QUR'AN ON
OPTIMISM AND GRATITUDE. HAMD IS A COMBINATION OF PRAISE AND
GRATITUDE

IT IS RECITED IN EVERY CYCLE OF SALAA AND ALSO RECITED ON OCCASIONS
AS DIVERSE AS FUNERALS, WEDDINGS, BIRTH, INAUGURATION OF OFFICIAL
EVENTS , BEGINNING OF JOURNEYS, ETC.

IT IS THE FIRST COMPLETE CHAPTER TO BE REVEALED; A SYNTHESIS OF THE
MESSAGE OF THE QUR'AN AND ITS MOST IMPORTANT SURAH THUS ALSO GIVEN
THE TITLE - MOTHER OF THE BOOK

IT HAS A THREEFOLD STRUCTURE: THE FIRST ANSWERS WHO IS GOD?

THE MIDDLE VERSES DEAL WITH THE RELATIONSHIP BETWEEN HUMAN BEINGS
AND GOD

THE FINAL SECTION DEALS WITH THE VARIOUS STATES OF THE HUMAN BEING.



ABSOLUTE MONOTHEISM
EXPOSITION OF AHADIYYA – THE UNIQUE, ONLY EVER INDEPENDENT ENTITY

112

AL IKHLAAS - THE PURITY OF BELIEF

EXPOSITION OF AL-AHAD (THE UNIQUE ONE)

IT ANSWERS THE QUESTION 'WHO IS ALLAH?'

- AL AHAD – THE UNIQUE ONE
- AL SAMAD - ETERNAL, INDEPENDENT, EVER RELIABLE (PERFECT & COMPLETE)
- HE DOES NOT GIVE BIRTH NOR WAS HE GIVEN BIRTH TO
- INCOMPARABLE – NO EQUAL

1

Ayaat 1-4

الله 1



112. Al-Ikhlaas ~ The Purity of Belief

4 Ayaat (Makki)

FOCUS

ABSOLUTE MONOTHEISM

EXPOSITION OF AHADIYYA – THE UNIQUE, ONLY EVER INDEPENDENT ENTITY

DID YOU KNOW?

THE SURA IS PAIRED WITH SURA AL KAAFIRUN (109) AND THEY ARE KNOWN AS MUKASHKISH (THAT WHICH HEALS). THEY FORM PART OF THE BASIC TENANT OF ISLAM – LAA ILAAHA (NO GODS) – SURA AL KAFIRUN ILLALLAH (EXCEPT THE ONE GOD) – SURA AL IKHLAAS

SELECTED AYAAT

- 112:1 Say! He Allah is the Unique One
112:2 Allah is He on Whom all depend
112:3 He does not give birth nor was He given birth to
112:4 And there is none like Him

NARRATIVE

IT WAS REVEALED IN MAKKA WHEN THE PROPHET (PBUH) WAS CONTINUOUSLY ASKED TO DESCRIBE THE IDENTITY OF ALLAH.

ANNOUNCE TO THE WORLD THAT HE IS:

- I. HE IS AL AHAD – THE UNIQUE ONE, ETERNAL, SELF SUPPORTING, EVER RELIABLE ON WHOM ALL DEPEND.
- II. HE IS AL SAMAD – NOT IN NEED OF ANYONE AND CANNOT BE OVERCOME. THE ONLY EVER INDEPENDENT ENTITY
- III. PARENTS AND PROGENY ARE A CREATIONAL PROCESS FOR CREATION
- IV. HE IS INCOMPARABLE AND TRANSCENDS EVERYTHING AND EVERYONE. (KUFU MEANS ONE WHO IS COMPATIBLE IN RANK AND STATUS)

THE AIM IS TO TRANSCEND THE RELATIVE AND SUBMIT AND FALL IN LOVE WITH THE ABSOLUTE REALITY.

Rules for the third and fourth Raka'a

1. Recite either Suratul Fatiha or Tasbeehat Al Arba'aa

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). It may be said once; although it is better that it should be said three times.

2. If the time for salaa is short then one can recite once:

سُبْحَانَ اللَّهِ

3. It is wajib to recite the qltraa in the 3rd and 4th raka'a silently.

The concept of the Zhikr of Tasbeehat Al Arba'aa

"I love repeating سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

(Glorified is Allah, all praise is due to Allah, and there is no God but Allah, Allah is greater then anyone or anything) more than all that the sun shines upon." Prophet (pbuh)

Tasbeehat Al Arba'a

Tasbeehat Al Arba'aa

"One day the Prophet (pbuh) said to his companions: If you heap up all your clothes, buildings and the living goods, do you think they will reach the sky?"

They said: "No, O Messenger of Allah!"

The Prophet said: "Shall I introduce to you something whose root is in the earth and its branches in heavens?"

They said: "Yes."

He said: "سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ"

- the roots of which are in the earth and its branches are in heavens. It is these words that remove sorrows, calamities, trials and tribulations... Those words are truly righteous deeds."

Tasbeehat Al Arba'a

Imam Sadiq (pbuh) was asked:

"What is the secret behind the Ka'ba having four arkaan (corners, supports) and it being cubic square (in shape)?"

Imam (pbuh) replied, "It is because Baitul Ma'mur (The mosque in the heavens) has four arkaan."

The person then asked, "Why does Baitul Ma'mur have four arkaan (pl of rukn)?"

Imam (pbuh) replied, "Because the 'Arsh has four arkaan."

The man asked: "Why does the 'Arsh have four arkaan?"

Imam (pbuh) replied; "Because every Arsh is dependent upon (or made firm by) the arkaan (as its supports).

These are:

اللَّهُ أَكْبَرُ (Allah is Greater than anything and anyone)

سُبْحَانَ اللَّهِ Subhanallah (Declaring the perfection of Allah)

الْحَمْدُ لِلَّهِ Alhamdulillah (Praise and Gratitude belongs to Allah)

لَا إِلَهَ إِلَّا اللَّهُ La Ilaha Illallah (There is no God but Allah)

A man in a blue suit is performing a Rukoo (bowing) in a mosque. He is leaning forward with his hands on his knees. The background shows a mosque interior with wooden pillars and a red carpet.

~ Rukoo ~

Rukoo is a Wajib Rukn.

The word Raka'a which is used in counting the units of salaa is derived from the word "rukoo".

Rukoo

The tribe of Thaqif requested that the Prophet (pbuh) excuse them from performing rukoo' and sujud in salaa, saying: "Bending down for us is a shame."

This aya was revealed **وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ**

"When they are told, 'Bow down,' they do not bow down!"
77:48

When the aya 56:74 (**فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ**) was revealed, the Prophet ordered it to be recited in rukoo'.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

"Glory be to my Lord, the Great, and praise belongs to Him."

Rukoo' is the sign of courtesy (adab) while the sujud is the symbol of nearness (qurb) to Allah.

If you do not perform the gesture of courtesy properly, you cannot be ready for the stage of nearness.

Rukoo' is the means of repentance (tawbah) and asking forgiveness in the presence of God:

... فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ

"So (Dawood) pleaded with his Rabb for forgiveness, and went into Rukoo and repented." 38:24

"Anyone who performs his rukoo' perfectly will be safe from the horror of the grave." Imam Baqir (pbuh)

"A long rukoo' and sujud have effects on the longevity of life." Imam Sadiq (pbuh)

Conditions (if possible)

1. One must bend until all the fingertips including the thumb touch the knees.
2. Recite the zhikr - Either one Tasbihaat Kubra
3. (سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ) or 3x Tasbihaat Sughra
eg. اللَّهُ أَكْبَرُ , سُبْحَانَ اللَّهِ , الْحَمْدُ لِلَّهِ.

If it is difficult then 1 Tasbihaat Sughra will suffice.

4. One must be still whilst reciting the zhikr.
5. After the rukoo' one may stand straight for a moment (this qiyam is a rukn)

Mustahabaat

1. For men, it is recommended that the feet be slightly apart and the back to bend parallel to the ground. The fingers to be spread out.
2. For women, it is recommended that the feet be together and the angle of bending be 45 degrees. She should place her hands above the knees.
3. To look between the feet.
4. To repeat the zikir an odd number of times.
5. To say **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** and **أَلْحَمْدُ لِلَّهِ** in the qiyam after rukoo.

Reflections during Rukoo

1. Before going to rukoo, to say the Takbeer and remind oneself of the Greatness of the Creator and the insignificance of oneself.
2. Reinforcing the concepts of SUBHAAN (Declaring His Perfection) and HAMD (Praise & Gratitude for Him alone) in ones heart by repeating it over and over again.
3. To ensure one is counted amongst those who praise Him by reciting **سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ** (Allah hears the one who does His Hamd). And then to repeat **أَلْحَمْدُ لِلَّهِ**



~ Sujood ~

The most awesome position of salaa is sajda.
It is the essence of Salaa.

Imam Ali (pbuh) says; "If the human being only knew what mercy envelopes him at the time of sujood, he would never raise his head from that state."

Sujood

The first command given to the angels after the creation of Prophet Adam (pbuh) was to do do sajda. All of them did sajda, except Iblis who because of his refusal was expelled from Divine presence.

Imam Ali (pbuh) on sujood (Exposition of aya 20:55)
 "The first sajda means that I was dust in the beginning, and as I raise my head from sujud, it means that I came to the world from the dust. The second sajda means that I will again return to the soil, and as I raise my head from sajda, it means that on the Day of Resurrection I will rise up from the grave and be summoned."

The dhikr of sajda can be one of the following or a

combination of both: **سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ**
 Glory be to Allah, the Highest and praise be to Him.

It comes from the Qur'anic aya **سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ**
 Glorify the name of your Lord - the High - Suratul A'la 87:1

AND/OR Three times **سُبْحَانَ اللَّهِ**
 Glory be to Allah

Some laws

- 2 sajdas together are one unit and one rukn.
- 7 body parts must touch the ground - the forehead, 2 hands, two knees and the tips of the two big toes.
- During the sajda the hands must be placed parallel to the ears.
- During sajda the person praying, apart from the obligatory recital, has to send salawat, do dua and weep out of fear of God. Meaning of the dhikr: "I declare the perfection of My most High Rabb and I praise him with praise befitting Him."
- While rising from sajda, he has to recite takbir and during the recital of takbir, he has to raise both his hands.
- The forehead must be placed on earth or what grows from the earth as long as it is not commonly eaten or worn. Imam Sadiq would not do sajda on anything but the earth of Karbala. Sujood on the earth of Karbala tears away seven types of veils (that separate man from the Source of Light).
- You must sit up straight between the two sajdas.
- The ground under all the 7 body parts should be at the same level...with a maximum difference of 4 fingers-width.
- If you can't do sajda properly, then do what you can and lift the turbah/masjad to your forehead.

Mustahabaat

1. To place your nose on turbah.
2. Sit in tawarruk in between the two sajdah - place the left foot under the right foot in such a manner that the weight of the body is on the left side because the left is the symbol of falsehood while the right is the symbol of truth.
3. Sajdah position for men and women:
 - For men, the elbows must not be placed on the ground and must remain open on both sides like wings.
 - For women, the elbows are to be tucked in.
4. It is Mustahab to recite salawat in sajdah.
5. Whilst sitting between the two sajdah it is Mustahab to place one's hands upon the thighs and recite Takbeeh

and then **أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ**

I ask forgiveness of Allah, my Lord, and turn towards Him.

6. It is Mustahab to recite **بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَتُومُ وَأَقْعُدُ** whilst getting up for the next raka't.

Sajda of Shukr

Imam Sadiq (pbuh) says: "Whenever you remember a blessing, place your forehead on the ground as a token of thanks..."

The Prophet (pbuh) was once seen dismounting a camel. He did sajda five times and said: "Jibra'il came down to me and gave me five types of insight, and for every insight I did sajda".

During the sajda of shukr any zhikr or dua is permissible, but it is recommended to recite

شُكْرَ اللَّهِ (thanks to Allah) and

أَلْحَمْدُ لِلَّهِ (all praise belongs to Allah)

Although there is no specific time and place for sajda of shukr, the best time nevertheless is after every prayer as a supplement to the prayer.

Did you know?

The place of sajda is so important that Imam Sadiq (pbuh) says: "After salaa, touch the place of sajda with your hand and apply it to your face and body in order to remain safe from diseases and unpleasant things."

Try not to forget sajda of shukr after the maghrib salaa as the dua after it is accepted.



~ Qunoot ~

Qunoot means to be humble when praying to Allah.

It is Mustahab in every salaa, but specially recommended in the salawat of Fajr, Maghrib and 'Isha.

Qunoot

In salaa it refers to when one raises hands for dua to Allah in the second rakaat just before going to rukoo except for the following:

1. Salatul Jumua' when there are 2 qunoots (before the rukoo in the first raka'a and after the rukoo in the second raka'a).
2. Salatul Eid where there are 4 in the first raka'a and 3 in the second raka'a.
3. Salatul Witr in which there is one before and one after the rukoo.

It is recommended to recite Allahu Akbar before qunoot.

It is also recommended to raise one's hands keeping them wide open in front of the face with the fingers together and the thumb apart, looking at the palms.

It is Mustahab to recite qunoot loudly. However, whilst praying in Jama'a it is not be mustahab for the ma'mun if the Imam can hear him. Any dhikr in qunoot is enough, even if one says Subhanallah once.

Qunoot

However, it is better to recite the following dua:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ
رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ
وَمَا فَوْقَهُنَّ وَمَا تَحْتَهُنَّ رَبُّ الْعَرْشِ الْعَظِيمِ وَسَلَامٌ عَلَى الْمُرْسَلِينَ
وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Duas from the Qur'an are also recommended

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord! Give us good in this world and good in the hereafter, and save us from the punishment of the fire."

Suratul Baqara 2:201

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَانِي صَغِيرًا

Lord! Have mercy on them (my parents) as they brought me up when I was little.... Bani Israil

17:24

If one forgets to recite qunoot, and remembers before reaching ruku', it is mustahab to stand up and recite it.

If one remembers whilst in rukoo, it is mustahab to recite its qadha after rukoo.

If one remembers whilst in sajda then it is mustahab to recite it after salaam.



Tashahhud & Tasleem

~ (Salaam) ~

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

I bear witness that there is no god but Allah and Muhammad is His servant and Messenger. O Allah! Send blessings on Muhammad and his progeny.

It is reciting the declarations of Islam (Kalima).

On reciting

أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

the fact that Prophet Muhammad (Pbuh) is Allah' servant we realise that we have become free of all other things.

There are only two paths:

1. Service to Allah (the way of the Prophet)
2. Service to the self (desires, others, etc...)

If we become free from the slavery of others and accept the service of Allah, then we gain the title of being a slave of Allah and the actions we perform will have no deviation.

Some laws

- It is wajib but not a rukn.
- It is composed of 3 lines - a recollection of what is said in Adhan at the beginning of the salaa.
- To re emphasise Tawheed & Nabuwwa.
- It is recited after the second raka'a and at the end of salaa.

Mustahabaat of Tashahhud

- To say: بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَخَيْرُ الْأَسْمَاءِ لِلَّهِ or الْحَمْدُ لِلَّهِ before reciting tashahhud.
- To place one's hands on one's thighs, with joined fingers.
- To look at one's laps.
- To say after tashahhud and salawat

وَتَقَبَّلْ شَفَاعَتَهُ وَارْفَعْ دَرَجَاتَهُ

Tasleem (Salaam)

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“May Allah’s peace, mercy and blessings be upon you, O Prophet!”

At the end of Salaa we return to creation by first sending salaams to the most awesome man who walked the earth.

Then, we extend our salaams to the righteous servants of God:

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

“May peace be upon us and the righteous servants of Allah!”

This salam includes all the past prophets, their successors and the infallible Imams.

Tasleem (Salaam)

Then to the believers at the present time. This includes the angels surrounding the one who prays.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

“May Allah’s peace, mercy and blessings be upon you!”

- It is wajib and not a rukn
- It is mustahab to recite all three
- It is sufficient to recite only the last salaam
- It is recited at the end of a salaa
-

With the opening TAKBEER, we begin a journey of the soul focusing on Allah and as we return, we turn our attention back towards His creation - ..first the Prophet, then other righteous servants...and finally those around us and the angels who guard us and those that record your deeds.



~ Tarteeb & Muwalat ~

Tarteeb means the correct order of things.
Muwalat means continuity and flow in action.
Both of these train a person to be disciplined
in his/her actions.

Tarteeb

It is necessary that every part of the salaa is performed in the prescribed order. If there is a change in the order of a Wajib rukn part of salaa either intentionally or by mistake then the salaa will be batil.

If there is a change in the order of the Ghayr Rukn part of salaa intentionally, then again salaa will become batil. However, if the order of a Ghayr Rukn part of salaa is changed by mistake, then salaa will be correct.

Muwalat

All the actions of salaa must follow one another without any unusual interval. If one stops his salaa and stands still for some time and the onlooker thinks that he is not praying, then his salaa will become batil.

Ta'qibaat

Ta'qibaat means the tasbeeh and duas that follow salaa. It is Mustahab to recite **اللَّهُ أَكْبَرُ** three times after the salaam followed by salawat:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

It is highly recommended to recite the tasbeeh of Sayyida Fatima Zahra (Pbuh):

34 times **اللَّهُ أَكْبَرُ**

33 times **الْحَمْدُ لِلَّهِ**

33 times **سُبْحَانَ اللَّهِ**

A sajda to thank Allah for everything and to ask for forgiveness is also recommended. In sajda recite the following as many times as possible.

شُكْرًا، شُكْرًا، شُكْرًا

عَفْوًا، عَفْوًا، عَفْوًا

Ziyara of the ma'sumeen completes ta'qibat.

Ziyara

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ
 السَّلَامُ عَلَيْكَ يَا فَاطِمَةَ الزَّهْرَاءِ
 السَّلَامُ عَلَيْكَ يَا خَدِيجَةَ الْكُبْرَى
 السَّلَامُ عَلَيْكَ يَا حَسَنَ الْمُجْتَبَى
 السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ
 وَعَلَى تِسْعَةِ الْمُعْصُومِينَ مِنْ دُرِّيَّتِكَ
 عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ
 عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ وَ الْحُجَّةَ
 بِنِ حَسَنِ
 عَجَّلَ اللَّهُ فَرَجَهُ وَ سَهَّلَ اللَّهُ مَخْرَجَهُ وَ ظَهَّرَهُ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ
 اللَّهِ وَ بَرَكَاتُهُ



The Munnafiyat of ~Salaa~

Things which make Salaa batil

Things which make Salaa batil

1. All those things, which make wudhoo batil (nawaqidh of wudhoo). E.g. sleeping, passing wind...
2. Turning away from qibla more than 45 degrees on either side.
3. Anything which gives the impression to an onlooker that one is not praying. e.g. clapping hands or jumping. Moving the arms or even indicating something to someone with the hands will not make salaa batil.
4. Speaking intentionally except when one replies to the greeting of Assalaamu 'Alaykum.
5. Laughing - this does not include smiling. Smiling does not make salaa batil.
6. Crying intentionally for worldly matters.
7. Eating or drinking.
8. Folding the arms intentionally.
9. Saying 'Ameen' after Suratul Hamd.
10. Anything that is wrong in the pre-requisites of salaa. E.g. one realises that the clothes are not tahir.
11. Doubt in the first two rakaats of Dhuhr, 'Asr and 'Eisha salaa, and also anywhere in Fajr and Maghrib salaa.
12. Adding or leaving out any Wajib rukn part of salaa.

A photograph of several men in white prayer attire (kurtas and skullcaps) kneeling on a blue prayer mat in a mosque. The men are seen from behind, and the background is blurred, showing other people in the same setting. A semi-transparent green box is overlaid on the center of the image, containing text.

~ Salatul Jama'a ~

Salatul Jama'a means praying in congregation with others it is highly recommended and rewarded by Allah.

Wordly benefits

In the congregation - jama'a, rich and poor, high and low, all stand shoulder to shoulder in obedience to Allah.

In Salatul Jama'a, all the participants have one niyya, speak in one language (Arabic) and have identical actions. It portrays the unity Muslims should have in all matters, at all times wherever they may be.

Muslims meet with one another in Salatul Jama'a. They get to know each others problems and try to help each other. New ideas are discussed and relationships are formed; thus a caring close-knit community develops.

Whilst praying Salatul Jama'a we stand in rows, follow the Imam of Jama'a and practice obedience to command. This instills in us all discipline, which is the essential feature of community life.

Spiritual benefits (Thawab)

The Prophet (Pbuh) and our Aimma (Pbuh) have strongly recommended Salatul Jama'a.

The reward for praying in Jama'a is as below: E.g. If there are 2 people, the reward for each rakaat is equal to 150 rakaats prayed alone.

No of people	Thawaabs for each Rakaat
2	150
3	600
4	1200
5	2400
6	4800
7	9600
8	19200
9	36400
10	72800
More than 10	Only Allah Knows

Terminology

- Imam** One who leads the salaa. He must be baligh, sane, Shia Ithna'asheri, aadil (just), of legitimate birth and able to recite salaa correctly.
- Mamun** One who prays behind an Imam.
- Furada** Alone (not praying with Jama'a). A person may be part of a congregation but furada in niyya. It is better to wait for some time and join Salatul Jama'a then to pray alone at fadhilat time. Those who do not know the proper pronunciation or recitations of salaa should join Salatul Jama'a and learn the proper recitations.
- Mamumeen** (pl. of mamun) praying behind Imam should recite all the dhikr except the recitation of the first and second suwer (pl. of sura) in the 1st and 2nd rakaat. In every action follow the Imam. The action must be done with him or after. The action must never be done before the Imam.

Joining Salatul Jama'a

One can join Salaatul Jamaa'a by reciting takbiratul ihram when Imam is in qiyam or rukoo of the first or second raka'a.

In the 3rd or 4th one can join when Imam goes to rukoo, or in qiyam by reciting Suratul Fatiha. If you cannot complete the recitation of Suratul Fatiha and the Imam rises from rukoo, then you have to change your niyya to furada and complete the salaa as furada.

If you are late and do not know which rakaat of Jama'a is being recited, then you should wait until the Imam goes to rukoo.

On entering the masjid, if you come to know that it is the last sijda of the last rakaat, and you want to join Salatul Jama'a to get the thawab, you should do niyya, recite takbeeratul ihram and join Imam in sajda, and when Imam completes tashahhud and salaam*, you should rise for your first rakaat (remembering not to recite takbeeratul ihram again).

*When the Imam is reciting tashahhud and salaam, you should keep your knees off the ground and place both palms on the ground until Imam completes the recitation of salaam.



~ *Salat al Jumua'* ~

“O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know”.

Suratul Jumua' 62:9

Daily prayers are said individually or in the local mosque. On Jumua' Muslims within the radius of about 5 miles attend one congregational prayer. Twice a year on Eid Muslims of a whole area (city) meet and once a year the international assembly of Muslims is at Makka for Hajj.

The call for Friday prayers according to the Ma'sumeen solely the right of 'Sultanil 'Aadil' -the Just King - in other words the Imam of our time . In his 'ghayba' the Jumua' prayers are optional which is the view of a majority of the mujtahideen.

The first Jumua' prayers were held at Quba - 3.5 miles from Madina. When the Prophet (pbuh) arrived at Quba on his way from Makka (Hijra), he first arranged for the building of a mosque there. Then he delivered a sermon and offered the Friday prayers before proceeding to Madina.

- On Friday, Salaatul Jumua' is recited in place of Salaatul Zhuhr.
- It consists of two raka't
- It is wajib that it is prayed in Jamaa'a
- In whichever locality Salaatul Jumua' is established, it is not permissible for another Salaatul Jumua' to be held for a distance of 6 km.
- It is wajib that before the Salaa, two speeches are given which are part of the salaa. Imam Ali (pbuh) has said: "The khutba (speech) is salaa."

The Contents of the Speeches of Jumua'

1. Praise and glorification of Allah.
2. Blessings upon the Prophet (pbuh) and his progeny.
3. The people must be advised of issues currently relevant to Muslims. Imam Sadiq (pbuh) has said: "And also so that the people would be made aware of what is good for them in relation to their religion and religious affairs and of the worldly affairs as well." He also said: "And surely the reason why two speeches have been made wajib is that in one of them, the praise of Allah and His glorification should be carried out. However as for the second speech, the mentioning of the needs of the people and warning them and inviting them to that which they need to know of the commandments and prohibitions (of Allah) and that which is righteous and wicked (from amongst those acts)."
4. A short sura from the Qur'an must be recited.

The Imam who performs the Salaatul Jumua' must also follow certain manners and etiquette. These include that he should wear a turban and must stand to deliver the talks. The Imam must also lean on or hold in his hand a sword or a stick...

~ Salatul Ayaat ~

Salaatul Ayaat becomes wajib when any one of the following occurs:

1. Lunar or Solar eclipse. Total or partial.
2. Earthquake.
3. Any natural disaster, which is likely to create fear in people. E.g. cyclones, storms, etc.

Salatul Ayaat is wajib only on those people who live in the affected area.

During a Lunar or Solar eclipse, the salaa can be prayed at any time from the beginning of the eclipse to the end.

If it was a total eclipse and one did not know of the eclipse till after it was over then it is wajib for one to should pray with the niyya of qadha.

For a partial eclipse, it is not wajib to recite Salatul Ayaat after its occurrence. In other natural disasters which create fear in people, Salatul Ayaat should be prayed soon after the disaster is over, e.g eclipse or earthquake.



Method

Salatul Ayaat is made up of: 2 rakaa's - each rakaa' has 5 rukoos. There are 5 qunoots (mustahab) in total.

1st Rakaa'

Niyya / Takbeeratul Ihram

Suratul Hamd & 1 other sura in qiyam

Rukoo 1

Suratul Hamd & 1 other sura in qiyam
Qunoot 1

Rukoo 2

Suratul Hamd & 1 other sura in qiyam

Rukoo 3

Suratul Hamd & 1 other sura in qiyam
Qunoot 2

Rukoo 4

Suratul Hamd & 1 other sura in qiyam

Rukoo 5

Qiyam
Sajadaat

2nd Rakaa'

Suratul Hamd & 1 other sura in qiyam
Qunoot 3

Rukoo 6

Suratul Hamd & 1 other sura in qiyam

Rukoo 7

Suratul Hamd & 1 other sura in qiyam
Qunoot 4

Rukoo 8

Suratul Hamd & 1 other sura in qiyam

Rukoo 9

Suratul Hamd & 1 other sura in qiyam
Qunoot 5

Rukoo 10

Qiyam
Sajadaat / Tashahhud & Salaam

Salatul Ayaat may also be prayed using a shorter method. After Suratul Hamd in the 1st qiyam, recite part of another sura. After the 1st rukoo recite a further section of the other sura and go into the 2nd rukoo. Continue, completing the other sura before the 5th rukoo.

Repeat the same procedure in the 2nd rakaat or pray the longer method.





~ *Salatul Qasr* ~

A traveller has to shorten all his 4 rakaat salaa into 2 rakaats during his journey.

Salatul Qasr

This is only done when:

1. The travelling distance is not less than 14 miles each way. i.e. 28 miles total from the boundary of one's town.
2. The niyya to stay must be for less than 10 days.
3. The destination should not be to a place which the traveller has made his hometown - watan.
4. The travelling is not a journey, which a person goes for regular work.

A traveller is given the option of praying Qasr or full salaa in the following places:

1. Masjidul Haram (Ka'ba) and in the whole town of Makka.
2. Masjidun Nabawi and the whole city of Madina.
3. Masjidul Kufa.
4. The shrine of Imam Husayn (pbuh) in Karbala.

*For further details on this and other matters refer to the risala of your Marja' of taqleed.



~ Sawm ~

Sawm means to keep away from certain things from dawn to sunset only for Allah. Every Muslim who has reached buloogh must fast in the month of Ramadhan.

Some of the things that are not allowed in sawm are:

1. Eating intentionally.
2. Drinking intentionally.
3. Vomiting intentionally.
4. Letting dust or smoke enter your throat.
5. Lying about Allah and the Ma'sumeen.

These are called the muftiraat - meaning those things which make a sawm batil.

Niyya (Intention)

In the month of Ramadhan on the first night (i.e. the night preceding the first day) one can make the niyya to fast the whole month and remain with that niyya until the month ends or one can make the niyya for each day separately. Other than the month of Ramadhan, one must make a separate niyya for each day whether they are few or many; wajib or mustahab.

Imam Ja'fer As-Sadiq (Pbuh) has said: "The sawm is not merely not eating and drinking...Your sawm must be coupled with:

1. Keeping your tongue from lying.
2. Not being jealous.
3. Not backbiting or gossiping.
4. Not arguing.
5. Not swearing oaths, even if they are true.
6. Not quarrelling with one another.
7. Not to abuse.
8. Not being mean or miserly.
9. Not being unjust (unfair)
10. Keeping your eyes away from that which is not allowed to look at."



Those exempt from fasting and the concept of fidya

- Those who are incapable of fasting because of advanced old age are totally exempted. They do not have to give any qadha either.
- The elderly people who find it extremely difficult to fast are also exempted; but they have to pay a fidya in lieu of each fast.
- A person, who due to illness is unable to sustain and endure thirst, is exempted. Such a person will pay fidya in lieu of each fast and will give qadha if the illness is later cured.
- A mother in advanced stage of pregnancy will not fast if fasting is harmful to herself or the baby. She will give fidya in lieu of the fasts and will give qadha later.
- Similarly, a nursing mother who fears that fasting might reduce the supply of milk for the child is exempted from fasting. But she will give fidya in lieu of each fast she has left out and will later give qadha also.
- A lady in her period will not fast. She will give qadha later.

Kaffara: (Expiation)

It is not permissible to eat or drink during the days of the month of Ramadhan or deliberately commit acts which break the fast - without a justifiable reason. Anyone who leaves out a fast purposely has to give qadha together with kaffara. The kaffara is either:

1. Free a slave
2. Fast for two months in lieu of each fast of the month of Ramadhan
3. Feed 60 poor



~ Hajj ~

Every year in the month of Dhulhijja, Muslims from all over the world go for Hajj if they are able to.

Hajj

First they wear Ihraam, which is two pieces of white unsewn cloth for boys and men.

Girls and ladies wear their normal clothes.

After Ihraam is worn Niyya **قُرْبَةَ إِلَى اللَّهِ** for Hajj is done.

Then Talbiyya is recited: **لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ**

Here I am! O Allah! Here I am! You have no partner! Here I am!

Then in Makka Tawaaf is done.

This means to go around the Ka'ba seven times starting at Hajar Al-Aswad (The black stone).

After Tawaaf, 2 rakaats Salatul Tawaaf is prayed near Maqami Ibraheem. This is the stone on which Prophet Ibraheem (Pbuh) stood when the Ka'ba was being built. His footprints are moulded on the stone (Allah softened the stone).

After Salatul Tawaaf, Sa'ee is done. This means to walk between the mountains of Safa and Marwa seven times. This is followed by Taqseer which means to cut off a bit of hair or nails.

This completes the first part of Hajj, which is called Umra.

On the 9th of Dhulhijja, everyone goes to Arafat to stay there from Dhuhr to Maghrib. Arafat is a plain desert land.

From Arafat in the evening all the hajjis go to a place called Muzdalifa (Mash'ar ul Haram). Here they have to pick pebbles to hit the Jamarats in Mina. In Mina there are three Jamarats, which have to be stoned with seven pebbles each.

The 10th of Dhulhijja is the day of Eid ul Hajj (Adha). An animal has to be sacrificed in remembrance of the sacrifice offered by Prophet Ibraheem (Pbuh) of his son. Prophet Ismail (Pbuh).

The men have to shave their heads and the ladies cut a bit of their hair - Taqseer.

After Eid the Haji's return to Makka to do Tawaaf and Sa'ee again. They return back to Mina to stay for two nights. Each day in Mina the Jamaraat are stoned. In Mina Muslims from all over the world sit and discuss ideas, problems and solutions.

Hajj is then complete.





~ Zakaa ~

The word Zakaa in the Qur'an encompasses all the rights of other people including khums, fitra and sadaqa.

In the majority of the cases where Salaa and Zakaa are mentioned together, the word Zakaa covers all forms of financial obligations that we have upon one another in a Muslim society.

Salaa represents God’s rights upon us and Zakaa represents the rights of other people that God has placed upon us. By combining Salaa with Zakaa we are being constantly reminded that the manifestation of Salaa (connection to Divinity) is through Zakaa (service to humanity)

Zakaa		
The ZAKAA, which we look at, as part of FURU DEEN is Wajib on the Three C’s - COINS, CROPS, CATTLE		
CROPS	COINS	CATTLE
Wheat Barley Dates Raisins	Gold Silver	Camels Cows Sheep

Zakaa is to be used for the following purposes:

1. For the Shia who does not earn enough to cover a year's expense for himself and his family.
2. For the beggar.
3. or those who are in debt.
4. For religious purposes like building and maintenance of a masjid. etc.
5. For a traveller who has run out of money.
6. For those non-Muslims who might become Muslims or supporters of Islam if they are helped.
7. For the salary of he who is appointed by an Imam or a Mujtahid to collect Zakaa.
8. For buying a slave and setting him/her free.





~ Khums ~

“Khums” literally means “one-fifth” (or 20%).
In Islamic legal terminology, it means “one-fifth of certain items which a person acquires as wealth, and which must be paid as an Islamic tax”. It is a tax like Zakaa and becomes wajib when you become baligh.

Khums

The Qur'an mentions it in the following verse:

"Know that whatever of a thing you acquire, a fifth of it is for Allah, for the Messenger, for the near relative, and the orphans, the needy, and the wayfarer..." (8:41)

In this verse, the word "ghanimtum" has been used which has been translated as "you acquire", meaning "certain items which a person acquires as wealth."

What are these certain items?

According to the ahadith of the A'imma, the items eligible for Khums, are:

- The profit or the surplus of income.
- The legitimate wealth, which is mixed with some illegitimate wealth.
- Mines and minerals.
- The precious stones obtained from the sea by diving.
- Treasures.
- The spoils of war.

For further details refer to the risala of your marja' of taqleed.



~ Dietary Laws ~

Foods that are Haraam

- Pork
- Animals slaughtered in the name of anyone but Allah
- An animal that has died of itself or been strangled, beaten (to death), killed by a fall, or savaged by a beast of prey
- Blood
- Intoxicants and alcoholic beverages
- Birds of prey that have talons eg. falcons, eagles, hawks....
- Shell fish and fish without scales (shrimps, prawns are allowed)

Quranic verses, which have information regarding halal foods, include: 2:173, 5:5, and 6:118–119, 121.

Etiquettes of eating

(Rulings 2653, 2654, 2655 & 2656 in the Risala of Syed Sistani)

