

Laws of Islam (Fiqh)



“...For every one of you We have appointed a Shari'a
(illuminated way) and a Minhaaj (clear way)...”
Suratul Ma'ida - 5:48



FOREWARD

THE LAWS OF FIQH

“...For every one of you We have appointed a **shari’a** (illuminated way) and a **minhaaj** (clear way)...” **Suratul Ma’ida - 5:48**

Fiqh means a deep understanding or full comprehension and it is in essence the expansion of Sharia’ which is divine laws which illuminate the way to reach one’s full potential.

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

Shari’a encompasses all aspects of existence:

1. Ideological - The principles of faith (Usul). i.e. Tawheed, Adala, Angels, Nabuwwa, Imama & Qiyama.
2. Ethical - Moral behaviour aimed at cultivating the spiritual aspect of existence.
3. Practical -The laws which relate to all affairs beginning with the human being even before conception to the time he/she is lowered into the grave. The law covers not only the rules and regulations of worship (Ibada), but also social, economical, political, legal and family affairs. It deals with international law, war and peace and individuals rights. There is no vital issue for which Islam has not provided a comprehensive ruling.

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ISLAM IS MY RELIGION

The word Islam comes from the Arabic word 'salama' which means 'peace' or 'submission'...

A Muslim is therefore one who is at peace with (who submits to) Allah.

If you want peace at home, you listen to what your parents say and obey them. In the same way to be at peace with Allah one has to obey Him.

The Prophet (Pbuh) was asked what Islam is in one sentence. He said: "Obeying the Creator and serving His creation."

"Indeed the religion with Allah is Islam" –

Qur'an - Ali Imran 3:19

The word Deen which is translated as religion is used in several contexts:

1. Belief in the Creator and all the acts of worship which are inter-related to belief.
2. Judgement, law, order and all the inter-related beliefs in the life here after.
3. Character, custom or habit.

Therefore the word deen means conduct based upon spiritual ideals which we call aqeeda belief. The human being from the very beginning believed in a power that he considered as the Creator of the Universe and its Sustainer. The belief was based on the human tendency to search for reasons of the things around themselves. However, ignorance led a lot of people to think of various natural manifestations as their God; and therefore they worshipped the sun, moon, stars, idols etc. The Qur'an presents the belief in Allah as a natural instinct

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ط فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ط

Then set your face towards the upright religion, in natural devotion to the truth - the nature instilled by Allah in the people....

Suratur Rum - 30:30

The need for religion

We are social beings. Each of us is dependent upon millions of other people for the necessities of life. Every society needs laws to maintain the rights of all its members and to prevent injustice. No individual is capable of devising laws, which is based on total and perfect justice. It is necessary for the laws to be made by someone who is superior to mankind. This can only be the Creator – Allah.

Religion has been described as a tree. For a tree to survive it needs strong roots. In Arabic, roots are called Usool.

There are five roots of religion, which are what we believe in:

1. Tawheed - There is only one God.
2. Adala - Allah is just.
3. Nabuwwa - Allah sent prophets to guide us.
4. Imama - After the last Prophet -Muhammad (Pbuh) there are 12 leaders chosen by Allah - the Imam of our time Tawheed being Imam Muhammad Al-Mahdi (Pbuh)
5. Qiyama - The day of judgement when each person will rise again and account for his/her life.

There is no taqleed (following a mujtahid) in Usool.

A tree with just roots is not a complete tree. It needs branches.

The branches of religion are called furu. There are 10 branches (furu) of religion.

The ten branches of religion are:

1. Salaa
2. Sawm
3. Hajj
4. Zaka
5. Khums
6. Jihad
7. Amr bil Ma'ruf
8. Nahyi anil Munkar
9. Tawalla
10. Tabarra

The branches portray the a'mal - actions (deeds) required to be performed by a Muslim.

In Arabic the laws of Islam by which one can perform the furoo is known as Shari'a.

A tree is only complete if it has both roots and branches. In the same way Islam is a complete way of life composed of both beliefs and a'mal – actions.

TAWHEED

This is the first root of religion – Usul e deen

Tawheed means one. It is believing that there is only one God - Allah.

Unlike the word God which can be made into Gods and Goddess, there is no plural of the word Allah and neither is there a feminine of the word Allah.

Besides believing that there is only one God, Tawheed means to reject all other idols - physical or mental.

One who believes in Tawheed does everything for none but Allah.

Imam Ali (Pbuh) has said:

"...We must believe that Allah is One... He knows everything, hears everything and sees everything. He has no physical form, and cannot be seen by one's eyes in the world and in the hereafter...He is not in a particular place but there is no place where Allah is not present...He is Just (fair) but He is also Kind and Merciful..."

ONLY FOR ALLAH

During the battle of Khandaq (ditch) the Muslims had dug a wide ditch around Madina for protection

One of the soldiers from the enemy side called Amr bin Abdiwaad was very well known for his strength and courage. He jumped over the ditch and landed amongst the Muslims.

Everybody was terrified. Only Imam Ali (Pbuh) came to fight him. Soon Imam threw Amr on the ground and sat on him ready to kill him. Just then Amr spat in Imam's face.

All those around thought that Imam would kill him faster because of what he had done but they saw Imam Ali (Pbuh) get off Amr's chest and walk away. They were surprised to see how Imam could leave such a dangerous enemy of Islam just like that.

Amr attacked again and Imam fought bravely eventually killing him.

After the battle was over people asked Imam why he had let Amr go the first time. Imam replied:

"I wanted to kill him only for Allah. When he spat on me he made me angry. Had I killed him then I would not have killed him for Allah only but also to satisfy my anger. So I let him free. When my anger was controlled, I killed him for Allah only."

ADALA (JUSTICE)

Adala means to put everything in its right place. If you were to wear your shoes on your head it would not be a just act.

Sometimes we confuse adala with being equal. If everyone in the classroom was given the same marks in their test, whether they did well or not, it would not fair (just) although it would be giving everyone equal marks.

To believe in the adala of Allah means to believe that:
Allah is fair to everyone. He never does anything wrong.
He never forces anyone to do bad things and then punishes them.
He will always reward those who obey Him.

"Is Mankind free in their actions?"

The question was addressed to Imam Musa Al-Kadhim (Pbuh) . He replied:

"There are only three possibilities!

1. Man himself does it.
2. Allah makes him do it.
3. Both man and Allah are partners in doing the action.

If Allah made a person do things than why would He punish them?
Is that not injustice?

For He says in the Qur'an:

"...And Your Lord is not unjust to anyone..." Suratul Kahf 18:49

If both man and Allah were partners then it is injustice that the powerful partner punishes the weaker partner for something they both did together.

As both the above arguments do not make sense than the third is right, that man does his actions by his own will and power."

"..BUT ALLAH MADE ME DO IT!"

Abu Hanifa was a student of Imam Ja'fer As-Sadiq (Pbuh) . One day he was telling his friends about the things he did not believe in which Imam had taught him. They were:

1. Shaitan would go to Jahannam. Abu Hanifa said how could this happen when Shaitan was made of fire so how could fire burn fire?
2. Allah cannot be seen. Abu Hanifa said how we could not see Allah when we can see everything that exists. Abu Hanifa believed that we will see Allah on the day of Qiyama welcoming people to Janna.
3. Every person is responsible for his/her own action. Abu Hanifa said that Allah makes people do things.

When Bahlool (a companion of Imam who pretended to be mad) heard this he picked up a lump of clay and threw it at Abu Hanifa's forehead. He was caught by Abu Hanifa's friends and brought before the Khalifa.

Both Abu Hanifa and Bahlool were present in the court.

Abu Hanifa was asked what complaint he had against Bahlool. He replied:

"My head hurts as a result of the lump of clay that Bahlool threw at my head."

Bahlool said:

"Show me the pain!"

Abu Hanifa said:

"How can I show you pain which is invisible?"

"But you yourself told your friends that what exists has to be seen by the eyes"

Bahlool continued:

"And that the lump of mud hurt you is also not true because according to your belief, how can something made of earth cause pain to man who is also made of earth?"

"You also told your friends that Allah makes a person do things so why are you complaining against me?"

Abu Hanifa withdrew his case and walked out of the court unable to answer Bahlool.

NABUWWA (Prophethood)

This is the third root of religion

According to Islamic terminology the word (nabi) means one who is sent by Allah to guide us.

A (rasul) is one who is sent by Allah and brings a new shari'a (Laws of living).

In the English language both nabi (pl. Ambiya) and rasul (pl. Mursaleen) are referred to as Prophets.

Allah sent 124,000 Prophets to guide us. The first of them was Prophet Adam (Pbuh) and the last one was Prophet Muhammad (Pbuh)

Many of the Prophets were sent to one or two villages, some even to one family.

Others were sent to a bigger area or to one tribe. But none of them were sent for the whole of mankind like our Prophet Muhammad (Pbuh)

Five of these Prophets are known as Ulul Adhm Prophets (those given a great responsibility). They are:

1. Prophet Nuh (Pbuh)
2. Prophet Ibraheem (Pbuh)
3. Prophet Musa (Pbuh)
4. Prophet Isa (Pbuh)
5. Prophet Muhammad (Pbuh)

Allah sent down words to guide us.

These words were written down into books.

There were many books.

The four important ones are:

Zabur given to Prophet Dawud (Pbuh)
Tawraat given to Prophet Musa (Pbuh)
Injeel given to Prophet Isa (Pbuh)
Qur'an given to Prophet Muhammad (Pbuh)

Who is a Prophet?

A Prophet must be the perfect person in his time in everything like knowledge,

akhlaq, taqwa, bravery.....

He must also have the following qualifications:

1. He must be sent by Allah. A Prophet cannot be chosen by the people.
2. He must have ('isma). This means that he must not do anything to displease Allah even by mistake. A Prophet therefore does not commit any sins.
3. He must be able to perform miracles-(Mu'jiza). A miracle is something that nobody else can do. Miracles are performed by permission of and power given by Allah.

The miracles of Prophet Musa (Pbuh) are that his staff turned into a snake whenever he threw it down and his hand shone like a lamp every time he placed it under his armpit and took it out. The miracles of Prophet Isa (Pbuh) are that he could cure the sick and bring the dead back to life.

The miracle of our Prophet Muhammad (Pbuh) is the Qur'an.

ABU SINA (Avicenna)

Abu Sina was a very famous Muslim philosopher and scientist whose book was used in the Universities of Europe for many years.

He had many students who admired him greatly. He had one young student who was very attached to him. His name was Bahman Yar. He was also the cleverest of Abu Sina's students. Bahman Yar was so amazed by the lectures of Abu Sina that he often wondered why Abu Sina did not claim to be a Prophet.

On one of the coldest nights of the year, when there was a heavy snowfall; both Abu Sina and his student were sleeping in one room under warm thick blankets.

In the dark the student was still asking questions and the teacher replied. Bahman Yar told Abu Sina:

"With all this knowledge you have and being a master of all the sciences why do you not declare yourself a Prophet?"

Abu Sina smiled and did not say anything.

As the night progressed, the weather turned colder. Abu Sina got up feeling very thirsty. He called out to Bahman Yar to bring him some water.

Bahman Yar on seeing the snow outside made feeble excuses and went back to sleep.

A little while later the muadhin called out Adhan for Fajr salaa. Both Abu Sina and Bahman Yar heard the Adhan.

Abu Sina turned towards his young student and said:

"You have suggested to me several times to claim Prophethood and that people will put their full trust into me. You have been a close student to me and have benefited from my knowledge yet you could not leave your warm bed to bring me water.

Think of this man who is calling Adhan from the top of the minaret after coming out in the cold weather and doing wudhoo. It is for no other purpose than to obey the command of Allah as taught by Prophet Muhammad (Pbuh). That is the difference between me and a Prophet sent by Allah."

IMAMA

This is the fourth root of religion.

Imama means 'to lead'. An (Imam) is therefore a Leader. The plural is (Aimma).

There are 12 Aimma. The first of them being Imam Ali (Pbuh) and the last, the Imam of our time being Imam Muhammad Al-Mahdi (Pbuh)

Just like a Prophet, the Imam must be the most perfect person in his time in everything.

Our Prophet Muhammad (Pbuh) built Islam up till it was perfect, just like a builder who builds a building to its completion. Aimma are then those who look after the religion as caretakers, just as a building requires a caretaker to look after it and maintain it.

Aimma must be chosen by Allah. They cannot be chosen by the people.

They too must have 'Isma - They must not do anything to displease Allah even by mistake.

They must also be able to perform miracles.

DO WE NEED AN IMAM?

In a large mosque in Basra (Iraq), there was once a big crowd gathered around a man called Amr bin Ubayd who was discussing Imama. He did not believe in Imama. The crowd was asking him questions on the subject.

A young student called Hisham came and sat down in the first row. He asked Amr bin Ubayd if he could ask some questions. He was allowed to do so and the following conversation took place:

Hisham: May I know if you have eyes?

Amr: Young man! Is this a question to be asked?

Hisham: Whatever it may be, this is my question to which I shall appreciate your answer

Amr: All right! Although it is a foolish question you are free to ask....Yes! I have eyes.

Hisham: What is their use?

Amr: With eyes I can see and differentiate colours.

Hisham: And do you have a nose?

Amr: Yes, I do.

Hisham: What is its use?

Amr: I smell with it.

Hisham: And do you have a mouth?

Amr: Yes, I do.

Hisham: And what use is it for?

Amr: I can talk to people and eat and drink with it.

Hisham: Do you have ears?

Amr: Yes, I have two ears.

Hisham: And what is their use?

Amr: I hear with them.

Hisham: And do you have a mind.

Amr: Yes! Allah granted me that too.

Hisham: What is its use?

Amr: With it I am able to tell the difference between things which is felt and sensed by the hands, eyes, ears, mouth, nose, tongue..... With its help I can solve a lot of thing and be sure.

Hisham: So does it mean that besides being healthy, all other organs - eyes, nose, and mouth....cannot work without the mind.

Amr: No! None of them can work without the mind.

Hisham: So from what you have said, Allah has made the mind to guide all the other organs....

Amr: Yes!

Hisham: If Allah does not even leave the bodily organs without the guidance of the mind, how is it possible that He could leave millions of his creatures without an Imam to guide and solve their problems?

On hearing this argument, and having no answer to give, Amr bin Ubayd kept quiet thinking about what the young man has said.

QIYAMA

This is the fifth root of religion.

This means the day of Judgement.

We cannot live forever. All of us have heard about someone dying. It is Allah who gives us life and death.

In the Qur'an, Allah says He made life and death to test which of us will do the best of deeds.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

"It is He (Allah) who has created death and life, that He may test which of you does the best of deeds" Qur'an - Suratul Mulk 67:2

By creating death, Allah wants us to compete with others in doing good deeds.

Islam teaches us to prepare ourselves for the day of Judgement. On this day, Allah will bring us back to life.

A recording (like a CD) of our whole life will be shown to us and we will have to explain everything we did.

For the good deeds we will be rewarded and for the bad deeds we will be punished.

That day will be a long day. The Qur'an says that one day will be fifty thousand years long and it will be very very hot. Those who have believed in Allah, and obeyed Him will have nothing to worry or fear about.

It will be like the report day at school. We will find out how well we did in our lives. If we get our report in our right hands it means we will go to Janna but if we get our report in our left hands then we will have to go to Jahannam.

WORDS USED IN FIQH AND THEIR MEANING- 1

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

FIQH TERMINOLOGY – 2

Word	Meaning	Example
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, Ruku, Sujud 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).

FIQH TERMINOLOGY – 3

Word	Meaning
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 Aimmah and Qiyama and accepts the commands of Allah and His Prophet.
Kāfir	Unbeliever One who does not believe in Allah, Prophet Muhammad (Pbuh), or in Qiyama.
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.

TAQLEED

Islam has a set of laws which a Muslim must perform (Wajibaat) and some which he/she must not (Muharrimaat). Before one can follow these laws one has to know them. There are only three ways to know the laws:

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

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

For example they do not apply to:

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

1. 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.

2. MUQALLID

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

Taqleed literally means to follow. It means to learn and acquire the fatawa (a verdict in relation to asking a question about a command) and instructions in order to act according to them.

Taqleed is based on common sense. In every branch of science, a layman refers to the professional in that subject for guidance. Similarly a mu'min who wishes to see that his/her acts of worship and way of life are according to shar'ia will resort to taqleed for guidance.

Allah in the Qur'an says:

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

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

Qur'an Suratul Ambiya 21:7

The Prophet (Pbuh) has said:

الْفُقَهَاءُ أَمْنَاءُ الرَّسُولِ.

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

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/she hears the ruling direct from the mujtahid.
2. Two just people quote the mujtahid.
3. From a person whose statement satisfies him/her.
4. By reading the mujtahid's book of masails.

BULOUGH

Buloogh (puberty) entails both physical and mental changes. Hormones begin to prepare the body for the tasks of reproduction.

For a girl, hair grows in the arm pits and around the private parts, the breasts enlarge and the pelvis enlarges. Menstruation (Haydh) follows on (there is no set age and some girls may begin menstruating later than others).

For a boy, the voice starts to break, and hair grows in the armpits, on the chin, on the lower part of the abdomen and sometimes on the chest. Nocturnal emissions may occur.

In Islamic legal definition -

A girl is baligha on her 9th Lunar birthday (approx 8 years & 9 months - Gregorian).

For a boy buloogh is determined by either of the following (whichever comes first):

1. Growth of coarse hair on the lower part of the abdomen.

OR

2. The first nocturnal emission.

OR

3. His 15th Lunar birthday (approx 14 years and 7 months - Gregorian).

NAJASA & TAHARA

Najasa means impure. It does not necessarily mean dirty.

There are **two** types of najasa.

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

Tahara means pure and not necessarily clean.

Tahara is also of **two** types; that of the **body** and 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

Kafirs

Alcoholic drinks e.g. wine.

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.

HAYDH (Menstruation)

وَسَأَلُونكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ

“And they ask you about menstruation (O Muhammad) - Tell them that menstruation is a discomfort (a period of physical and emotional tension) for the women.....”

Qur'an - Suratul Baqara -2:222

Menstruation or the monthly period occurs in girls from puberty, when a girl's body is going through important physical changes. If a girl bleeds before the age of 9 Lunar years, it is not to be taken as menstruation.

Signs of Menstruation

1. Black or dark red in colour
2. Warmth felt on discharge
3. Pressure in discharge

“The **minimum** duration of menstruation is **3** days and the **maximum** is **10** days.”
Imam Ja'fer As-Sadiq (Pbuh)

Some of the acts that are haram (forbidden) for one who is menstruating (Haaidh)

1. Any ibada that requires wudhoo, ghusl (or tayammum). Qadha of salaa is not wajib but qadha of sawm (fasting) is wajib. However, it is mustahab for a Haaidh to change her sanitary pad at the time of salaa, sit facing qibla and recite tasbeeh and duas. It is better to recite Tasbeehat Arba'a.
2. Touching the writing of the Qur'an, names and attributes (sifaat) of Allah, and the names of the Ma'sumeen.

3. Reciting the ayaat of Qur'an where sajda is wajib:
4. 32:15 (juz 21), 41:37 (juz 24), 53:62 (juz 27), 96:19 (juz 30)
5. Entering the following places:
 - Masjidul Haram (The masjid which houses the Ka'ba)
 - Masjidun Nabi
 - The shrines of the Aimmah
 - Staying or entering any other masjid * but one can pass through a masjid entering from one door and leaving through another.

*A masjid is different from an Imambada. It is not haram to stay in an Imambada.

When menstruation is over, it is wajib to perform Ghusl of Haydh, to enable one to begin ones ibada (salaa, sawm....)

If menstruation begins after the time of salaa has set in, and the salaa has not been prayed, then the qadha must be performed after the menstruation is over.

Different Categories of Haaidh

Period patterns vary greatly. Some women have a regular menstrual cycle where their period starts on a set date every month for a set number of days, whilst others have varying start dates and number of days of bleeding. Some women have a 5 or 6 (or even more) weekly cycle rather than a monthly one. Those who have just started their periods find that it takes time for their periods to settle down into a **pattern**.

A **pattern** is established when periods regularity in time and/or number of days for **2 consecutive months**.

There are 6 main categories of Haaidh:

1. Regular (Time & Duration)

Starts on a set date and is for the same number of days

- Whenever bleeding starts it should be taken as menstruation provided that there has been a gap of 10 days from the end of the last period. IF it does not last for 3 days continuously then the qadha of ibada must be performed.
- There must be a minimum of **10 days** between two periods of menstruation.
- If bleeding lasts for any period **up to 10 days**, it is to be taken as menstruation
- If the bleeding continues **for over 10 days**, then the days of haydh will be those of the regular habit and the rest will be Istihadha. Therefore Qadha of Ibada (Salaa & Sawm) will have to be performed for the days on which Ibada was not performed. e.g. Sakina has her period for 7 days every month. One month she found that she was bleeding continuously for 12 days. As soon as she entered the 11th day, she performed ghuls of Haydh and followed the rules of Istihadha. She also performed the qadha of the Ibada she had left for 3 days (as until the 10th day she had assumed the bleeding to be haydh).

2. Regular (Time)

Starts on a set date every month but the number of days differs from month to month

- When bleeding starts it is to be taken as menstruation only if it has the 3 signs of colour, warmth and pressure. If bleeding is not continuous for 3 days then qadha of ibada must be performed.
- There must be a minimum of **10 days** between two periods of menstruation.
- If bleeding lasts for any period **up to 10 days**, it is to be taken as menstruation

- If the bleeding continues **for over 10 days**, then the days of haydh will be taken firstly as the habit of the family members. IF this is not possible then 6 or 7 days to be taken as haydh and the rest as Istihadha. Therefore Qadha of Ibada (Salaa & Sawm) will have to be performed for the days on which Ibada was not performed.

3. Regular (Duration)

Starting date differs every month but the number of days of bleeding is constant

- Whenever bleeding starts it should be taken as menstruation provided that there has been a gap of 10 days from the end of the last period. IF it does not last for 3 days continuously then the qadha of ibada must be performed.
- There must be a minimum of **10 days** between two periods of menstruation.
- If bleeding lasts for any period **up to 10 days**, it is to be taken as menstruation
- If the bleeding continues **for over 10 days**, then the days of haydh will be those of the regular habit and the rest will be Istihadha. Therefore Qadha of Ibada (Salaa & Sawm) will have to be performed for the days on which Ibada was not performed.

4. Irregular

There is no set pattern with regard to the start date or the number of days

- Whenever bleeding starts it should be taken as menstruation provided that there has been a gap of 10 days from the end of the last period. IF it does not last for 3 days continuously then the qadha of ibada must be performed.
- There must be a minimum of **10 days** between two periods of menstruation.

- If bleeding lasts for any period **up to 10 days**, it is to be taken as menstruation
- If the bleeding continues **for over 10 days**, then 6 or 7 days are to be taken as Haydh and the rest as istihadha. It will therefore be necessary to perform the qadha of Ibada for the days on which Ibada was not performed. (3-4 days)

5. Beginner

One who has just started her periods

- Whenever bleeding starts it should be taken as menstruation provided that there has been a gap of 10 days from the end of the last period. IF it does not last for 3 days continuously then the qadha of ibada must be performed.
- There must be a minimum of **10 days** between two periods of menstruation.
- If bleeding lasts for any period **up to 10 days**, it is to be taken as menstruation.
- If bleeding continues for **over 10 days**, then in the first month a girl should take the habit of her family members and then the rest as Istihadha. She will therefore have to perform the qadha of Ibadat for the balance upto 10 days (unless her family member's habit is 10 days). If that is not possible than in the 1st month she will take 7 days as Haydh and the rest as Istihadha therefore having to perform qadha for 3 days of Ibada. In the 2nd and subsequent months until a **pattern** is formed she will take 7 days as Haydh.

6. Forgetful

One who has forgotten her start date and duration

- When bleeding starts it is to be taken as menstruation only if it has the 3 signs of colour, warmth and pressure. If bleeding is not continuous for 3 days then qadha of ibada must be performed.

- There must be a minimum of **10 days** between two periods of menstruation.
- If bleeding lasts for any period **up to 10 days**, it is to be taken as menstruation
- If bleeding continues for **over 10 days**, she should first take the number of days as the most probable to be her haydh and the rest as Istihadha. Therefore she will have to perform qadha for the balance upto 10 days. If she cannot even remember the probable number of days then she should take 7 days as Haydh and the rest as Istihadha therefore having to perform qadha of lbada for the 3 days.

ISTIHADHA (Irregular Bleeding)

Istihadha is defined as bleeding which is not Haydh (Menstruation); nor Nifas (Post natal bleeding); nor that from an internal injury or loss of virginity.

Istihadha can be a yellowish light discharge which is cool and discharged with no pressure. However, it can also be blood stained and may contain all or some of the signs of haydh as well.

There is **no minimum or maximum** time period for Istihadha.

There is **no age limit** for Istihadha.

Ibadat (Salaa, Sawm....) is to be performed observing the necessary orders detailed below)

Different Categories of Istihadha

There are **3** categories and it is Wajib for a Mustahadha (one who has Istihadha) to examine herself and find out which category she falls in.

1. Qaleela (Slight Bleeding)

The blood does not penetrate the sanitary napkin remaining on top.

For this category wudhoo must be done before every Salaa and the sanitary napkin changed.

2. Mutawassita (Medium Bleeding)

The blood penetrates the sanitary napkin but does not flow through. For this category wudhoo must be done before every Salaa and the sanitary napkin changed. Ghusl must also be performed before Fajr (Subh) prayers.

3. Katheera (Heavy Bleeding)

The blood flows through the sanitary napkin. In this case a Ghusl of Istihadha must be performed before Fajr salaa, another ghushl before Dhuhr & Asr salaa, & a ghushl before Maghrib & 'Eisha prayers.

All Categories

It is wajib to perform the salaa straight after the wudhoo or ghushl.

A Mustahadha should not touch the writings of the Qur'an, or the name and attributes of Allah; and the names of the Ma'sumeen even after wudhoo or ghushl.

ISTIBRA

Istibra is a recommended act for men after urinating. Its object is to ensure that no more urine is left in the urethra.

There are certain ways of performing Istibra, and the best of them is that after the passing of urine, if the anus also becomes najis it is made Pak first.

Thereafter, the part between the anus and the root of penis should be pressed thrice, with the middle finger of the left hand. Then the thumb is placed on the penis, and the forefinger below it

pressing three times up to the point of circumcision, then the front part of the penis should be jerked three times.

If a person performs Istibra after urinating, and then discharges liquid doubting whether it is urine, that liquid is Pak.

Istibra is not meant for women, and if she sees any liquid and she doubts whether it is urine, that liquid is Pak, and it will not invalidate Wudhu and Ghusl.

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). (a) are called Maa'ul Katheer (Abundant water) and (b) is known as Maa'ul Qaleel (Little water)

Maa'ul katheer because of its abundance does not become najis when it comes into contact with a najasa except when the najasa is so strong that the taste colour or smell of the water changes.

Maa'ul qaleel, however, becomes najis as soon as it comes in to contact with a najasa. Thus, when purifying something with Maa'ul qaleel it is necessary to wash it twice, better still three times. E.g. washing in the toilet

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 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 e.g. when wine turns to vinegar

6. Change in place e.g. when an organ (heart, kidney...) from a Kafir is transplanted into a Muslim. It becomes tahir.

7. Disappearance of the najasa e.g. the inner part of the human body (like mouth, nose) become tahir once the najasa is removed.

8. Quarantine

It is limited to certain animals. Animals that have eaten human refuse can only be made tahir by keeping them away from human refuse for a certain number of days.

9. Islam

A Kafir can only become tahir by accepting Islam.

10. To follow

e.g. when a Kafir becomes a Muslim all his children who are not baligh become tahir automatically.

11. Disappearance of a Muslim

If the body or anything related to a Muslim was najis and he/she went out of your sight long enough to purify himself/herself; then whatever was najis must be considered as tahir.

MANNERS AND TAHĀRA 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.

MUSTAHABAAT OF WUDHOO

- Use 750 gms of water – about 1.5 pints.
- Brush your teeth even if it be with your finger
- 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

MUSTAHAB DUAS FOR WUDHOO

At the beginning of wudhoo

بِسْمِ اللَّهِ وَ بِاللَّهِ وَالْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَ لَمْ 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.

At the time of washing the hands



اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

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

At the time of rinsing the mouth



اللَّهُمَّ لَقِّنِي حُجَّتِي يَوْمَ الْقَاكَ وَاطْلِقْ لِسَانِي بِذِكْرِكَ

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

At the time of rinsing the nose



اللَّهُمَّ لَا تُحْرِمَنَّ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشْمُ رِيحَهَا
وَ رَوْحَهَا وَ طِيْبَهَا

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.

At the time of washing the face



اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تُسَوِّدُ الْوُجُوهُ وَ لَا تُسَوِّدْ وَجْهِي يَوْمَ تَبَيِّضُ 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.

At the time of washing the right fore-arm



اللَّهُمَّ اَعْطِنِي كِتَابِي بِيَمِينِي وَالْخُلْدَ فِي الْجَنَانِ بِيَسَارِي وَ حَاسِبِي
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.

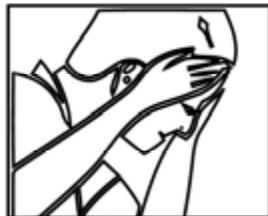
At the time of washing the left fore-arm



اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِيصٍ وَلَا مِنْ وَرَاءِ ظَهْرِي وَلَا تَجْعَلْهَا مَعْلُوقَةً
إِلَى عُنُقِي وَ اَعُوذُ بِكَ مِنْ مُقْتَعَاتِ 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.

At the time masah (wiping) of the head



اَللّٰهُمَّ غَشِّنِيْ بِرَحْمَتِكَ وَبَرَكَاتِكَ وَ عَفْوِكَ

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

At the time of masah (wiping) of the feet



اَللّٰهُمَّ ثَبِّتْنِيْ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيْهِ الْاَقْدَامُ وَ اجْعَلْ سَعْيِيْ
فِيْمَا يَرْضِيْكَ عَنِّيْ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ

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

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. i.e. to pass the wet hand over the jabira or by placing a taahir handkerchief over the jabira and passing the 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 means 'washing' oneself. Unlike wudhoo, it is washing of the whole body in a particular way. To be able to remove Hadathe Akber (The big najasat) Ghusl is Wajib. e.g. touching a dead body.

It is Mustahab to do ghusl on Friday before going for Salatul Jumu'a or on Eid day before Salatul Eid.

There are two ways in which to do ghusl. One is known as Ghusl Tartibi and the other is known as Ghusl Irtimasi.

Ghusl Tartibi is done in the following manner:

1. First make sure that there is nothing which obstructs the water from reaching the skin .e.g. hair oil, nail polish, lipstick.... It is best to clean your complete body and then wash off the shampoo and soap.
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.

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.

It is better to do Ghusl tartibi.

TAYAMMUM

فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ ط
مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَ لَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ

".... 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 should be performed:

1. When there is no water for wudhoo and/or ghusl; you have to try your best to look for water. If there is enough time before salaa becomes qadha to get water, then you cannot do tayammum. However, if you are not sure if there will be water then you can do tayammum. If you think you will not

find any water then you should pray salaa with tayammum. If later on you find water before salaa becomes qadha then you must do wudhoo and pray again.

2. When water is available but difficult to obtain/reach. If reaching water is difficult due to old age, weakness, fear, danger to life or reputation or property or the owner is charging a high price for the water, then you should do tayammum.
3. When using water is harmful to your health or life. Tayammum should be done unless warm water can be used instead. It is not necessary for you to be certain that water is harmful for you. Even if you feel that using water could harm you, tayammum should be performed. Tayammum can be done if you have eye sores where water could be harmful.
4. When water is available but you fear that by using the water, you will put yourself, your companions or animals in danger of thirst.
5. When there is not enough water to do wudhoo/ghusl and to make najis clothes or body tahir. In this case, you should use the water to make your najis body and/or clothes tahir and pray salaa with tayammum.
6. When using water depends on haram acts. If using water involves anything haram then one should do tayammum. e.g. Using water or the container which holds water without the owner's permission.
7. When the time left for salaa to be qadha is so little that if you do ghusl or wudhoo, your salaa will become qadha. If you are doubtful whether enough time will be left for salaa if you do wudhoo or ghusl, then you should do tayammum.

Things on which tayammum is allowed:

Tayammum can be done on earth, sand, a lump of clay or stone. Earth is the first choice for tayammum. If there is no earth then either sand or a lump of clay can be used. If earth, sand or a lump of clay is not available then a stone can be used. However, one cannot perform tayammum on minerals e.g. aqeeq, diamonds... If none of the above are available, then dust which may have settled on the carpet can be used.

If dust cannot be found then tayammum can be done on wet earth. If snow or ice is available, then you should try and melt it to do wudhoo. If this is not possible then tayammum can be done on the snow or ice.

The things on which tayammum is done should be tahir, it should not be ghasbi or done on a place that is ghasbi.

Method of doing tayammum (instead of ghusl or wudhoo)

1. Niyya
2. Striking or keeping both your palms together on the things on which tayammum is allowed.
3. Wiping or stroking the entire forehead with the palms of both hands from the place where the hair of your head grows, down to the eyebrows and above the nose. It is recommended to pass the palms over the eyebrows too.
4. To pass the left palm over the whole back of the right hand and then to pass the right palm over the whole back of the left hand.
5. Strike hands on the earth again and wipes the backs of the hands as in no.

Conditions of tayammum.

There are 5 conditions:

1. Niyya

If there is only tayammum to be done then it is not necessary to specify if it is instead of ghusl or wudhu. If there is more than one tayammum, then it is necessary to specify the niyya of each tayammum - whether it is instead of ghusl or wudhoo.

2. Tarteeb

All the acts of tayammum must be in the correct order.

3. Muwalat

The acts must follow each other without any undue gaps.

4. Tahara

The parts of the body on which tayammum is done must be tahir and not covered. I.e. no rings, nail polish etc...

5. Under normal circumstances you must do tayammum yourself. If you are not able to, and then someone can help you perform tayammum.

Those 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" **Qur'an-Adh-Dhariyat 51:56**

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.

Salaa 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/she who offers salaa knew how much grace Allah bestows upon him/her during the salaa, he/she 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.

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, Ghusul, Tayammum.....

4. Place of Salaa

5. Clothes for salaa

TIME FOR THE FIVE DAILY SALAA

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَالْقُرْآنَ الْفَجْرِ ط
إِنَّ الْقُرْآنَ الْفَجْرَ 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"

Qur'an - Surat Bani Israeel : 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. Fajilat (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. Fazhilat 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. Fashilat for 'Asr salaa is from the time it takes to pray Zhuhr 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. Fashilat 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).Fashilat 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.

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

- a) If one prayed more than 90 degrees away from qibla, then the salaa must be repeated.
- b) 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 sijda 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 prayig in the same place there must be a distance of at least one span between them. (It does not matter whether they are standing side by side or behind one another). However, it is better for the woman to stand behind the man.

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

The thawaab for praying one rakaat salaa in Masjidul Haram in Makka is equal to 100,000 rakaats elsewhere.

In Masjidun Nabi the thawaabs are equivalent to 10,000 rakaats.

In Masjidul Kufa and Baytul Muqaddas in Jeruselam - 1,000 rakaats.

In the central mosque of a town - Masjidul Jamia' - 100 rakaats.

In the local mosque - Masjidus Suq - 12 rakaats.

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:

- i) There is blood from a wound or tumor which is difficult to clean.
- ii) The blood on the clothes is less than the tip of the index finger and is not the blood of a haram animal, a kafir 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/her teeth and combed his/her 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. 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'ddihin for salatul jama'a should be sane, baligh and Shia Ithna'asheri. There is tartib & muwalat in Adhan and Iqama.

THE ADHAN - الأذان

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 أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ

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

2 times حَيَّ عَلَى الصَّلَاةِ

Hurry to salaa

2 times حَيَّ عَلَى الْفَلَاحِ

Hurry to success

2 times حَيَّ 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

THE IQAMA الإِقَامَةُ

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 أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا وَلِيُّ اللَّهِ*

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

2 times حَيَّ عَلَى الصَّلَاةِ

Hurry to salaa

2 times حَيَّ عَلَى الْفَلَاحِ

Hurry to success

2 times حَيَّ 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

*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.

WAJIBAAT OF SALAA

THE WAJIBAT OF SALAA ARE 11

1. Niyya - Intention
2. Takbeeratul Ihraam - The first takbeer
3. Standing upright.
4. Qira'a - Recitation of Suratul Fatiha and one other sura.
5. Ruku - Bowing down from the waist
6. The two sajdahs - Prostrations
7. Zhikr - Recitations in ruku and in the two sajdahs
8. Tashahhud - Bearing witness
9. Salaam - Salutations
10. Tarteeb - Correct order
11. Muwalat - Continuity

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
2. Takbeeratul Ihram
3. Qiyam - Whilst saying takbeeratul Ihram & just before ruku after qira'a which is called qiyam muttas'il ba ruku'.
4. Ruku'
5. 2 sajdahs 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.

NIYYA

In obedience to Allah (to get closer to Him)

Niyya means the reason (intention) to do something. All actions depend on the reason.

In salaa it is necessary to make one's intention known, which is that one intends and directs one's heart to the aim of salaa which is to get closer to Allah (as a result of self perfection) and in obedience to Allah. If the salaa is prayed for anyone other than Allah then the salaa is batil.

One must also know which salaa is being prayed.

It is not necessary for niyya to be said.

Niyya is a rukn part of salaa and therefore if it is missed intentionally or in error, salaa is batil.

If one stands for Dhuhr salaa or for 'Asr salaa with a niyya of praying four rakaats but does not specify whether it is Dhuhr or 'Asr then the salaa is batil.

TAKBEERATUL IHRAM

Allah is greater than anyone and anything....

The second Wajib act of salaa.

The term takbeeratul ihram is made up of two words - takbeer & ihram.

Takbeer means to glorify Allah by saying **اللَّهُ أَكْبَرُ** and Al-Ihram means an act which makes certain things Haram. I.e. all the munafiyat of salaa become haram (all the things which make salaa batil).

The conditions for Takbeeratul ihram are:

1. It must be said correctly. i.e.
2. It must be said in Arabic.
3. It must be recited whilst in Qiyam (standing)* & the body must be still. *Unless one is unable to stand.

Muwalat - There should be no unusual gap between the two words

By saying the first takbeer, we enter a sacred area where all one's attention must be on Allah, and with humility one must humble oneself in His presence.

By raising one's hands near to one's ears with palms open facing towards qibla (mustahab to do so), we are saying that Allah is greater than all; we will sacrifice all in his way.

QIRA'A

It means recitation. Qira'a is Wajib in all the rakaats of salaa. In the first and second rakaat of any salaa it is wajib to recite Suratul Hamd and one other sura whilst in the third and fourth rakaat it is wajib to recite either Suratul Hamd or Tasbeehat e Arba'a - The four praises

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 but Allah and Allah is Greater than anything/anyone...

The body must remain still during recitation. If one wishes to move during Qira'a, one should stop the recitation - adjust one's position and then continue the recitation. If one moves intentionally then it is better to repeat that which was recited during the movement.

There should be a continuity of recitation with no breaks - Muwalat must be observed.

It is Wajib for men to recite Qira'a in the first and second rakaat of Fajr, Maghrib, & 'Isha loud enough for someone present in the room to be able to hear it. Women may recite loudly if they so wish for these salaa as long as there are no na-mahram listening. It is Wajib for both men and women to recite Qira'a in the first and second rakaat of Dhuhr & 'Asr in a low voice. However, it is

Mustahab to recite: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ of both the suwer loudly.

It is Mustahab to recite quietly in the first rakaat:

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِیْمِ

seek refuge from Allah from the cursed Shaitan.

It is Mustahab to stop momentarily between the recitations of the first and second sura; and between the second sura and qunoot in the second rakaat.

It is Mustahab to recite اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ after the recitation of Suratul Hamd and after reciting Suratul Ikhlas to say كَذٰلِكَ اللّٰهُ رَبِّیْ (Such is Allah, my Lord) once, twice or thrice.

It is Makruh not to recite Suratul Ikhlas in any one of the 5 daily salawat.

It is Makruh to recite the same sura in both the first and second rakaats - however, this does not apply to the recitation of Suratul Ikhlas which is not makruh to recite in both the rakaats.

SURATUL HAMD

It is the first sura of the Qur'an and a table of contents of its principles.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(I begin) in the name of Allah, the Kind, the Merciful
By reciting it we seek blessings and success from Allah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is for Allah, the Lord of the worlds.

Here we reflect on the purpose of our creation and our harmony and unity with the rest of creation.

الرَّحْمَنِ الرَّحِيمِ

The Kind, the Merciful

By reciting these two beautiful qualities of Allah we try to adopt these qualities within the society we live in being kind and forgiving.

مَلِكِ يَوْمِ الدِّينِ

Master of the day of judgement

Here we remember the day of judgement and the punishment and reward for our deeds.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone do we worship and You alone do we seek help from

By saying 'You alone' we relate to the Oneness of Allah and then forgetting the 'I' of ourselves and using the word 'We' in it's place we try to be in unity with other Muslims.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us on the straight path

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The path of those whom You have blessed,
This is related to the road of the Prophets, Aimmah, the true and the righteous. This is the road we must follow.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Not of those whom Your anger is upon and nor of those who have gone astray.

We say No here to the path of the arrogant, hypocrites, unbelievers, unjust and also to the path of the lost ones.

RUKU'

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا

O you who believe! Do ruku'...

Al- Hajj 22:77

We do ruku' for none but Allah. The ruku' and glorification of Allah is the cure for arrogance. In every raka'at after Qir'at it is wajib to bend from the waist until the fingers rest on the knees.

For men it is Mustahab to keep the feet apart, bowing down keeping the waist at 90 degrees to the legs, resting the palms of the hands on the knees with fingers open, keeping the arms away from the body and eyes between the toes.

For women it is Mustahab to keep the feet together, bowing down keeping the waist at 45 degrees to the legs, resting the palms of the hands slightly above the knees, arms tucked in and the eyes between the toes.

It is wajib to stand up straight and remain still for Qiyam after Ruku' and before going to Sajda.

The dhikr of ruku' can be one of the following or a combination of both:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

Glory be to my Lord, the Greatest and praise be to Him.

It comes from the Qur'anic aya:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So glorify the name of your Great Lord

Qur'an - Al- Waqia 56:74

AND/OR

Three times سُبْحَانَ اللَّهِ

Glory be to Allah

The dhikr must be in Arabic. Whilst one is reciting dhikr one must be still.

It is Mustahab to recite Takbeer before the ruku' and raising the hands during the takbeer.

It is Mustahab to repeat the dhikr 3, 5 or more times (odd number).

It is Mustahab to recite الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ after the dhikr

and/or to recite اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

It is Mustahab to recite سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ meaning Allah hears he/she who praises Him in the Qiyam after ruku' followed by Takbeer.

SUJOOD

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا.....

O you who believe! Do ruku' and sujud...

Al-Hajj 22:77

Sajda is the most important part of salaa. It is one of the greatest acts of worship.

Imam Ali (Pbuh) was once asked the secret of the sajdats (two sajdats). He answered:

"The first sajda indicates that one was created from the earth and when one raises his/her head it indicates that he was taken from the earth. The second sajda is a sign that one will return to the earth again (death); whilst raising one's head again is a sign of rising up a second time from the earth on the day of Qiyama"

He recited the following aya of the Qur'an:

مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

"From it We created you and into it We shall send you back; and from it will We raise you a second time"

Taha 20:55

Two sajdats are Wajib in every rakat' of salaa. Together they are a rukn of salaa. If both are missed out or two added intentionally or by mistake then salaa is batil.

If one is missed or one added in error then salaa is correct and sajda sahw is done.

It is Wajib that seven parts of the body rest on the ground - Forehead, 2 palms, 2 knees and the toes of both feet. The forehead must rest on one of the things on which sajda is allowed;

- a) Earth (excluding minerals or precious stones)
- b) Anything that grows from the earth which is not used for food or clothing.

- c) That which is subsequently made from the above two.

The best thing for doing sajda on is the earth from the grave of Imam Husayn (Pbuh) in Karbala known as 'Turbatul Husayniyya'.

It is Wajib to get up in between the two sajdatayn into a sitting position.

It is Wajib to make sure that the place where the forehead is placed is not more than 3 inches higher than that where the toes are.

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

It is Mustahab to recite salawat in sajda. The dhikr must be in Arabic. Whilst one is reciting dhikr one must be still.

It is Mustahab to recite takbeer before going into sajda.

Whilst going down into sajda, it is Mustahab for a man to go in such a way that first his hands touch the ground whilst a woman should go in such a way that her knees touch the ground first.

It is Mustahab that the complete forehead and the nose touch the ground and to look towards one's nose.

It is Mustahab for men to keep their hands away from the body and for women to keep their hands close to their bodies.

Whilst sitting between the two sajdahs it is Mustahab to place one's hands upon the thighs and recite Takbeer and then

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

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

Whilst getting up for the next raka't men should get up so that their knees leave the ground before their hands whilst for women it is Mustahab that they rise with their hands on their knees.

It is Mustahab to recite

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَقُومُ وَأَقُودُن

whilst getting up for the next raka't.

It is Makruh to recite Qur'an in ruku' or sajdah.

TASHAHHUD

It is reciting the declarations of Islam (Kalima).

On reciting أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ the fact that Prophet

Muhammad (Pbuh) is Allah's 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. Tashahhud is wajib but a ghayr rukn part of salaa. In a two raka't salaa it is recited once after the second sajdah of the second raka't. Twice in a three and four raka't - after the second sajdah of the second raka't and

after the last sajda in the last raka't. Tashahhud is recited as follows:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

It is Wajib to recite Tashahhud in the above manner. It should be recited whilst being seated and being motionless. There must also be continuity (muwalat) in reciting it. It is Mustahab to sit on the left thigh with both the legs folded underneath in such a way that the right foot rests on the bottom part of the left foot.

It is also Mustahab to place one's hands on one's thighs and to look at one's lap.

Before reciting Tashahhud it is Mustahab to recite الْحَمْدُ لِلَّهِ

or بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ خَيْرُ الْأَسْمَاءِ لِلَّهِ

It is Mustahab to recite the following after Tashahhud:

وَ تَقَبَّلْ شَفَاعَتُهُ وَ أَرْفَعْ دَرَجَاتُهُ

SALAAM

When one who has directed him/herself totally towards Allah comes up after sajda and finds him/herself once more in command, he/she greets creation just as though he/she has come back from a journey.

He/she first greets the Prophet (Pbuh) and then the rest of creation.

If one does not depart from creation to be a traveller towards Allah during Salaa, then salaam has no reality but just something said with the tongue.

Salaa is a mu'min's me'raaj (Spiritual journey).

Salaam is wajib after the tashahhud of the last raka't.

It is wajib to recite either of the following:

السَّلَامُ عَلَيْنَا وَ عَلَىٰ عِبَادَ اللَّهِ الصَّالِحِينَ

or

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

It is wajib to recite salaam in Arabic and be seated motionless whilst reciting it.

It is Mustahab to be seated in the position of tawarruk (as for tashahhud).

It is Mustahab to recite both the salaams (above) and add the following before them:

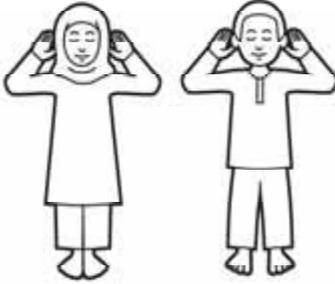
السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

To follow the salaam with three takbeers is also Mustahab.

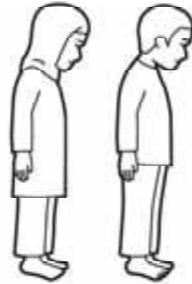
Salaa is complete with the recitation of salaam.

MY ACTIONS OF SALAA

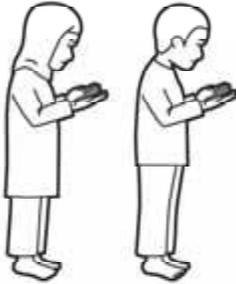
These are the actions that I have to know before I pray salaa. They all have special names.



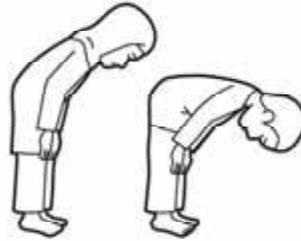
Takbeeratul Ihram



Qiyam



Qunoot



Rukoo



Sajda



Juloos

TARTEEB AND 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 be 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/her salaa and stands still for some time and the onlooker thinks that he/she is not praying, then his/her salaa will become batil.

QUNOOT

Qunoot means to be humble when praying to Allah. It is Mustahab, but specially recommended in the salawat of Fajr, Maghrib and 'Isha. In salaa it refers to when one raises hands for dua to Allah in the second rakaat just before going to ruku.

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/her. Any dhikr in qunoot is enough, even if one says Subhanallah once.

However, it is better to recite the following dua:

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ
لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ اِسْبَعِ
وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ
وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Duas from the Qur'an are also recommended

اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبَّنَا

"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 اَرْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ط

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 ruku', it is Mustahab to recite its Qadha after ruku'.

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

TA'QIBAAT

Ta'qibaat means the tasbeeh and duas that follow salaam.

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 لِلَّهِ

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 الْمَعْسُومِينَ مِنْ ذُرِّيَّتِكَ

عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ

عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيٍّ بْنِ مُحَمَّدٍ وَ الْحَسَنِ بْنِ عَلِيٍّ وَ

الْحُخَّةِ بْنِ حَسَنِ عَجَّلَ اللَّهُ فَرَجَهُ وَ سَهَّلَ اللَّهُ مَخْرَجَهُ وَ ظَهَّرَهُ

وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

THE MUNAFIYAAT OF SALAA (THINGS WHICH MAKE SALAA BATIL)

There are 12 Munafiyaat:

1. All those things which make wudhoo batil (nawaqidh of wudhoo). E.g. sleeping, passing wind... It makes no difference whether they happen intentionally or by mistake. Only if such an act happens just before salaam unintentionally then the salaa is correct.
2. Turning away from qibla. Turning away from qibla will make salaa batil only if the deviation is more than 45 degrees on either side whether it is done intentionally, unintentionally or by an external force. E.g. strong wind.
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. It makes no difference whether one is talking to someone else or oneself, whether it is an emergency or not. If it is an emergency, one must speak but salaa will become batil. Clearing one's throat, blowing air because of fatigue, or moaning will not make salaa batil. Replying to one who greets with 'Assalamu Alaykum' with the same greeting will not make salaa batil.
5. Laughing. Laughing 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.

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 practise obedience to command. This instils in us all discipline which is the essential feature of community life.

Our masjid remain alive due to Salatul Jama'a.

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/her or after. The action must never be done before the Imam.

Joining Salatul Jama'a

In the 1st and 2nd rakaat, join whilst the Imam is reciting the first or second sura or join in rukoo. (Recite the takbeeratul Ihram on joining).

In the 3rd or 4th rakaat of Salatul Jama'a, join when Imam goes to rukoo.

If you join in Qiyam, when the Imam is reciting Tasbihate Arba'a, then you should at least recite Suratul Hamd, but if you cannot complete the recitation of Suratul Hamd 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 sijda, 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.

SALATUL AYAAT

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

1. Lunar or Solar eclipse.

Total or partial, causing fear or not.

2. Earthquake.

Causing fear or not.

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.

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.

This is only done when:

1. The travelling distance is not less than 14 miles each way. i.e. 28 miles total
2. The traveller should be out of the boundary of the town or city - hadde tarakh-khus*
3. Before starting the journey, there must be a niyya of travelling 28 miles or more.
4. The journey should not be haram or for haram purposes.
5. The niyya to stay must be for less than 10 days.
6. The destination should not be to a place which the traveller has made his hometown - watan.
7. The travelling is not a journey which a person does regularly 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 Kerbala.

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

SAWM

Fasting

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

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."

HAJJ

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

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 Jamarat are stoned. In Mina Muslims from all over the world sit and discuss ideas, problems and solutions.

Hajj is then complete.

ZAKAA

Zakaa is an Islamic tax. Tax means sharing your wealth with other members of the society. Zakaa is a tax on nine things which can be divided into three groups:

(I) METALS

1. Gold
2. Silver

(II) CATTLE

3. Camels
4. Cows
5. Goats and sheep.

(III) CROPS

6. Wheat
7. Barley
8. Dates
9. Raisins

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. For 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

The word Khums means one fifth. It is a tax like Zakaa. Its name implies that you have to pay one fifth on which it applies.

Khums is paid on seven things. The most common of them is 'savings'. Khums becomes wajib when you become baligh.

The seven things on which Khums is wajib can be divided into three groups:

(I) EARNINGS

1. Savings or profit from earnings.
2. Halal wealth which is mixed with haram wealth.

(II) LAND AND SEA

3. Profits e.g. pearls...obtained from the sea by diving
4. Treasure-trove
5. Minerals
6. Land bought by a Zimmi Kafir* from a Muslim.

*A Zimmi Kafir is a non-Muslim who lives in an Islamic country. The non-Muslim can buy land from a Muslim but has to pay Khums on that property.

(III) JIHAD

7. War booty. (That which is taken by Muslims from the enemy in the battlefield)

Khums can be given in kind or cash. It is divided into two:

- (i) Sehme Sadat - For feeding the poor sadat (Seyyids- The descendants of Prophet Muhammad (Pbuh). Zakaa is haram for Sadat.
- (ii) Sehme Imam - This portion belongs to Imam Muhammad Al-Mahdi (Pbuh) during his ghayba it is given to the Mujtahid for use in religious purposes e.g. masjid, Imambadas, madrasas, roads...

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

JIHAD

Jihad is often translated as 'holy war'. However, it is much more than that.

Jihad literally means to 'work hard' or 'to strive' for something. Jihad is of two types:

The Minor Jihad

This is the social jihad which is striving for justice against an unjust ruler or government. This can be done in different ways:

1. By fighting; permission for which can only be given by an Imam.
2. By giving financial (material) help to the victims of the unjust ruler or government.
3. By feeling or expressing sympathy for the people who are victims of the unjust ruler or government. i.e. by protesting, writing, etc..

The Major Jihad

This is the Jihad which is fought in the hearts and minds of every Muslim. It is the fight between the soul and desires (wanting).

Islam does not say that one must not fulfill desires, but that one has to be careful in how to fulfil them. E.g. Eating is one of the desires that we have. It is not haram to eat, but before we eat we must check whether the food is halal, whether it was bought with halal money...etc...

AMR BIL MA'RUF (Encourage Ma'ruf - Righteousness)

وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And from amongst you there should be an Umma (community) who invite to goodness, encourage righteousness and forbid what is evil; It is these who are successful."

Suratu Aali

Imran - 3:104

Amr bil Ma'ruf means to encourage righteousness. If a Muslim does not follow that which is Wajib, it is Wajib on us to advise him/her to follow the right path provided there is some hope that he/she will follow the advice given.

Amr bil Ma'ruf applies to all the Wajib acts of Islam which have all been called Ma'ruf. i.e. Salaa, Sawm, Khums, Zakaat, Hijab, good akhlaq... Amr bil Ma'ruf is Wajib the first time and Mustahab the second time.

It becomes Wajib when:

1. One knows what is right and wrong.
2. One has some hope that the advice will be followed.
3. The person who is being advised insists on doing wrong.
4. One knows that by giving advice, one will not come to harm. However, if the basic faith of Muslims is in danger, then it is Wajib upon everyone to do Amr bil Ma'ruf even though by doing so one may come to harm.

NAHYI ANIL MUNKAR (Discouraging Munkar - Evil)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ط وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And from amongst you there should be an Umma (community) who invite to goodness, encourage righteousness and forbid what is evil; It is these who are successful." **Qur'an Suratu Aali Imran - 3:104**

Nahyi anil Munkar means to discourage that which is Munkar. Munkar means all the things which are haram. I.e. stealing, cheating, drinking, gambling, eating pork...Etc.

Just like Amr Bil Ma'ruf there must be some hope that the advice will be followed by the one who is doing something Haram.

Nahyi anil Munkar is wajib the first time and mustahab the second.

Nahyi anil Munkar is done in four stages:

1. First by facial expression showing dislike of the deed which is haram.
2. By words of advice.
3. Warnings or angry words.
4. By use of physical action to stop the haram act provided one does not get hurt in the process.

TAWALLA

(Love for the Prophet (Pbuh) and his Ahlulbayt)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّبِكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

"Say (O Muhammad)! If you love Allah, then follow me; Allah will love you and forgive your sins..."

Suratu Ali Imran 3:31

Tawalla means to love and follow the teachings of the Prophet (Pbuh) and his Ahlulbayt.

However, it is not enough to express the love only through words but the words must be coupled with actions. i.e. Following the laws and guidelines laid out by them and being available whenever needed.

TABARRA

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
وَ أَعَدَّ لَهُمْ عَذَابًا مُهِينًا

Indeed those who annoy Allah and His messenger; Allah has cursed them in this world and in the hereafter; and has prepared for them a painful punishment.

Suratul Ahzab 33:57

Tabarra means to keep away from those who are the enemies of Allah, His Prophet and the Ahlulbayt. It also means keeping away from those who do evil.

Silence means consent when one watches evil being done. In our contemporary history Salman Rushdie is an example. Imam Khumayni (A.R.) showed the true meaning of Tabarra to the Muslims.



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