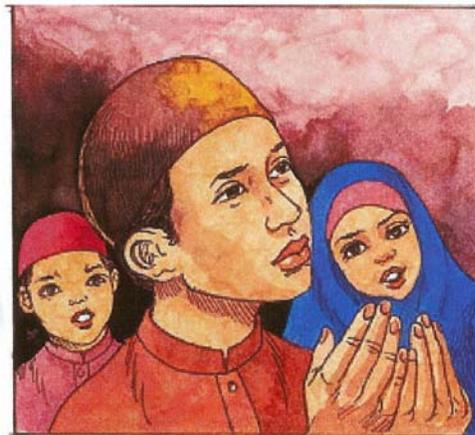
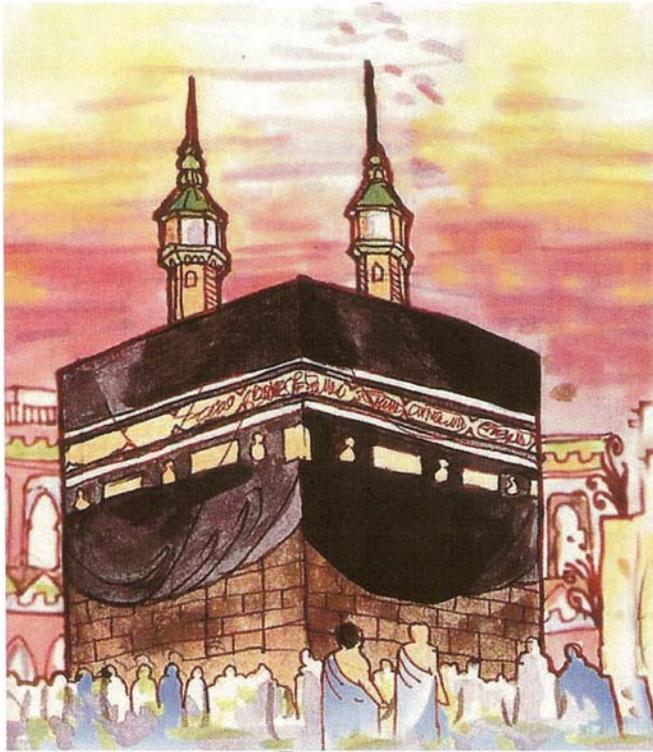


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Grade 7 Fiqh



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Preface

The 7th grade fiqh book starts with the concept of knowing Allah and later focuses on our worship of Him. It thus turns to various aspects and kinds of the Furoo e din, salaah. It later continues to explain in further detail the other Furoo e din, namely Saum and Hajj (as special occasion lessons), and Zakaat and Khums. For continuity from previous books a lesson on the awareness of the living Imam is also included.

Section I: Islamic Beliefs (Fiqh)

Chapter 1: Introduction to Al-Tawhid

1.1 Belief in the Existence of God

Before believing in any of the roots of religion, a believer should have strong faith in the existence of God. It is not enough to believe in God because it is what most people do, or it is what has always been taught and believed by those around us. Each human being has to know for himself/herself the reasons behind the belief in God.

1.2 Why should we know whether God exists?

Before we learn about the ways of knowing that there is a God, the first question we must answer is why should we even bother with that? Is it necessary to know whether God exists or not? Would not life be much simpler if we did not ask this question in the first place? To answer that, think of the following points.

1. Search for the Truth. It is a natural instinct to search for truth. At some point in life, most people ask themselves basic questions such as how they came upon the earth, who brought them here, what will be their ultimate end, etc. These questions need *answers*, and cannot be ignored by suppression. Human beings, especially those who are curious and intelligent, need to answer these questions in order to satisfy their search for the truth.

2. To thank the Provider of Blessings.

Good etiquette demands that we thank all those who carry out favors for us, whether big or small. The more the favors, the more the appreciation and gratitude should be. Take an example of a person who stays as a guest at someone's home. All preparations have been carried out to meet his needs. He has a room ready for him, food on the table, clothes washed and dried, etc. Would he not want to thank the person who did this for him? Good manners dictate that he should show his gratitude at the favors received by him by thanking the host. If he does not know who the host is, he should make an effort to find out. To ignore that, and just enjoy the benefits, would be considered ill mannered and rude.

When we come into the world, we see that there are a lot of blessings and favors that have been prepared for us. We have a wonderful body, family, home, beautiful earth, trees, fruits, flowers, animals, and numerous other blessings all of which are there for our use and benefit. Surely we need to ask who these blessings came from, in order to thank the Provider. It would be most ungracious if there really was a Provider and we did not bother to find out and thank Him.

3. Basis for Life. The way we live our lives is tremendously affected by whether we believe in a God or not. A person who does not believe in God would base his life on material and worldly benefits only. He would see no benefit in doing good deeds, as he would have no belief in the hereafter. The outlook on life for such a person would be completely different from one who believes in a God, and consequently believes in the life after this world.

To be able to plan our life in the best and most fruitful way possible, we need to first ask whether there is a God or not. Once we have answered the question, we can base our actions accordingly.

4. Avoid possible harm. Whenever we are warned about something, we immediately take heed and find out about the possibility of danger. For example, when there is a scare of a particular disease in a country, and the doctors warn that many people may die of it, the people of that country at once take heed. Most people would take necessary precautions after finding out if they were in danger of falling sick from that disease. This is because it is inherent in the human being to save himself from possible danger.

Many Prophets have come to humankind to warn them about disbelief, and the punishment awaiting those who reject faith in God. It is our duty, as people who have been warned, to at least study these warnings, and find out if they are true or not. We have been warned of punishment in the life hereafter, of Hell and the tortures awaiting the rejecters of faith. Common sense dictates that we should pay heed to these warnings and ask questions about them. It would be foolish to ignore the warnings, and then perhaps find out when it is too late, that they were actually true. This would bring great harm upon us.

1.3 Ways of Knowing God

Human being can know about God through two different ways:

1. The Inner way.
2. The Outer way.

The Inner way is from within the human being himself, through his own instinct.

The outer way is by looking at the world around him, and exploring the signs present outside him.

Chapter 2: Al-Tawhid – The Inner Way of Knowing God

2.1 The Inner Way

When a human being follows his own instinct, before listening to anything else to influence him, there is a voice inside him that tells him there is a being greater than himself who should be worshipped. That is why we see that throughout history, most people have always believed in God. Even those tribes who live far away from civilization, who are in isolation from the rest of the world, will still believe in some Divine being. This is sometimes a false god, such as the sun, animals, etc. But the fact remains that these people knew that they should be worshipping *something*.

This instinct of the human being is called *Fitrat* in Islamic terminology. There are many things that a human being knows through his *fitrat*. The love of goodness and beauty, for example, does not have to be taught. It is instinctive. So is the avoidance of harm and injury, the love of a mother for the child, and many other attributes which a human being does not have to be taught about. He knows about them from within himself. When a woman bears a child, she does not have to be told that she must love and protect it, and look after its needs. She does that instinctively, because of the nature she has been endowed with.

Allah says in the Holy Qur'an that we should follow the true religion "*in harmony with the fitrat (that) Allah has made for people*". (30:30)

A man once came to the Imam Ja'far as Sadiq (a) and asked him to convince him that there was a God.

The Imam asked him: Have you ever traveled by ship?

The answer was: Yes.

Then Imam said: Did it ever happen that the ship sprang a leak and there was nobody to save you from drowning in the fierce ocean?

"Yes!"

At that dangerous moment, and in that state of despair, did you have the feeling that an infinite and almighty power could save you from that terrible fate?

“Yes!”

That power you were hoping would save you was God.

2.2 A Question: Why then do some people not believe in God?

If the belief in God is instinctive, why are there many human beings who do not believe in God? Is the instinct not present in them?

Answer: Although Allah places the instinct in the human being, man can sometimes choose to suppress the instinct, or ignore it until it fades away. Take the example of the mother's love for her child. All of us are aware of the existence of such an instinct, and have seen it around us many times. Yet we have also heard of the cases, although rare, when mothers have killed their own children. A recent happening in America illustrates this point very clearly, when a young woman drowned her two baby boys in a lake. Did she not have a mother's instinct to love and protect her children? She did, but other factors affected her so much that she went against her instincts and destroyed her babies. That the case attracted so much outrage is an indication that it was a most unnatural thing to do.

Although the instinct in belief in God is present in human beings, they suppress it to reject the belief in a Creator. Reasons for doing this include running away from responsibility that faith would bring.

2.3 Instinct in God strongest at certain times

Although the instinctive belief in God is always there, it is strongest at two times:

1. In difficulties. When a human being faces a problem, and is going through a hard time, the instinctive belief in God becomes very strong. Even those who have not bothered much about the belief in God will turn to Him in times of grief or fear. At such times, just as in the story on the previous page, they know that the only being who can help them is the God.

In this way difficulties are sometimes actually blessings, because they turn a person towards God. If human beings were always happy, and experienced no hardships, they would turn away from God.

2. At the moment of death. When a person knows that he is dying, the instinct in God is extremely strong. Even if he had rejected faith in God throughout his life, at such a time he would affirm his faith in God.

The Qur'an tells us in Surah Yunus about Firaun that

"when drowning overtook him, he said: I believe that there is no god but He, in whom the children of Israel believe, and I am of the Muslims". (10:90)

Of course it was too late for Firaun. With the arrival of death the door of repentance is closed.

Even thinking over the death of someone else can make the instinct in belief in God strong. In Surah *al-Waqiah* Allah tells the people who are surrounding a dying person:

***Why then do you not (do something) when the soul reaches the throat
And you are at that time looking on.
And we are nearer to him, but you see not.
Why then, if you (imagine that you) are not going to be returned to Us,
Send it (the soul) back (into the dead person's body), if you are truthful?
(56:83-7)***

2.4 Worksheet: Al-Tawhid - The Inner Way of Knowing God

1. Read over this lesson carefully, and then think for a couple of minutes about its contents without referring to the lesson. Ask yourself the following questions, and write down the answers.
 - c. Clear your mind, and think about yourself. Locate the natural instinct (the *fitrah*) that Allah (swt) has gifted you with. Each human being can either suppress this instinct or let it flourish. Ask yourself how you are treating this instinct.

 - d. What are two situations where a human being is most likely to feel the *fitrah* to believe in God?

2. What reason does the lesson mention for why a human being suppresses the instinct to believe in God? Give two other reasons for why a human being might suppress the instinct to believe in God.

3. Look up verses 63 and 64 from the Qur'an, Surah Al-An'am, and explain how this lesson relates to these verses.

4. The lesson mentions that throughout time, people have listened to their instincts and believed in some type of god, although sometimes they believed in a false god or gods. Why do you think they believed in false gods? What were they lacking?

Chapter 3: Al-Tawhid – The Outer Way of Knowing God -part I

3.1 The Outer Way

The second way of knowing God is through the world around us. There is an order and a system present in the Universe, and many wonderful and astonishing acts of nature take place every day. As we see living things around us, we need to think about them and ask ourselves the following questions:

- 1) Who created all these living things? Did they come upon the earth by chance, or by the will of a supreme power?
- 2) Who made this perfect system in the world? Science has discovered many astonishing facts about the creation of the human body, animals, and plants. Everything in the world is designed exactly the way it should be. Was this just by accident or evolution, or because of a system and order?

3.2 Is there really a God?

There are numerous examples that demonstrate that a great power is responsible for the creation of the Universe. For example:

1. Whenever we see a beautiful painting, or a work of art, or a fancy life-like computer animation, we know that there must be a skilled artist behind it. We don't need to see the artist or to even know his name. We just know that there must be someone who made that particular piece of art. This is because we know, without being told, that every effect must have a cause. The piece of art is a sign that proves the existence and the skill of an artist.
2. When we take a walk in the forest, and see some footsteps of a large animal, we know at once that an animal has passed by the same route. We have not seen the animal, and we haven't heard from anyone that there was an animal walking on that path. We know this, however, because of the same cause and effect rule. There can be no footprints on a path without a creature walking on it. The footprint is a sign that proves the passing of the animal.

An old woman was spinning yarn. Someone asked her why she believed in God. She stopped her hand and the spindle stopped. She said: "You see, a simple spindle needs a hand to make it revolve. Can you think that this sun, moon, these stars, and all this world, moves without any guiding hand?"

3.3 An argument against Chance

By mathematical law we can prove that it would be impossible for the world to be created by chance. Chance, or probability, means that something may happen or not happen. The chance of one particular thing happening can be calculated by knowing the number of possibilities that could also happen at the same time. Take the following example to make it clear what exactly chance means.

Put 10 coins in a bag, numbered from 1 to 10. Shake the bag, and without looking, try to take out the coins in the right order, putting back each coin after taking it out. Mathematically, the chance of first taking out coin no.1 is one in ten. Taking out 1 and 2 in succession is one chance in a hundred, 1, 2 and 3 in succession is a chance of one in a thousand. Your chance of taking out all the coins from nos. 1 to 10 in the right order would reach the unbelievable figure on one chance in ten thousand million. That means you may have to try that many times (if possible) to *perhaps* be able to take out the coins in the right order.

For the world to exist as it does today, so many conditions are necessary that it is not possible that all of it could be by chance. A Swiss mathematician by the name of Charles Eugen Guye has calculated how likely it is for chance to have formed a single living cell. Each cell of living creatures is made up of 5 elements in exact proportions for it to function well. The chance that from all the elements in nature these 5 would come together in the amounts and procedure required is one chance in 10^{160} (To understand this amount write 160 zeros after the number 10). For just one single cell to occur by chance would require 10^{243} years. There are billions of cells in one human body alone. To calculate the chance of the cells being formed, and taking on different functions to form the human body, is an impossible task.

The example of the cell is just one small example amongst the millions of examples that could be cited to show the impossibility of creation by chance. So many exact conditions are necessary for life on earth that they could not possibly exist by chance. The earth rotates on its axis at 1000m an hour. If it rotated at 100m an hour, our days and nights would be ten times as long. The hot sun would then burn up the vegetation during the long day, and everything would freeze during the long night. The sun is just far away enough from the earth to warm us up enough. If it gave only half of its present radiation, we would freeze, and if it gave a half more than it does now, we would be roasted. If the moon were closer than it is now, the tides would be so enormous that twice a day all the continents would have been submerged. If the ocean was a few feet deeper, all the carbon dioxide and oxygen would be absorbed, and no vegetable life would exist.

Because of these, and a million other reasons, we believe it is not possible that life was created by chance.

3.4 Worksheet: The Outer Way of Knowing God -part I

Fill in the blanks:

1. The outer way of knowing God is through the _____ around us.
2. There is an _____ and a _____ present in the universe.
3. Astonishing acts of nature make us ask the question who made this
_____.
4. We realize that the world came to be not just by _____ but because of a system or order.
5. Every effect has a _____, so behind the creation of the universe must be a
_____.

Food for thought:

Look back at the lesson and think of two examples (different than those provided in the lesson) that show of the impossibility of creation by chance. Write down those examples below. Compare your examples with other classmates and see what they have come up with.

Chapter 4: Al-Tawhid – The Outer Way of Knowing God – Part 2

4.1 Wonders of Creation

The outer way of knowing God is by looking at the world around us. We first ask the question: Who has created life? Then we think over the wonderful ways in which everything has been created. If we see there is beauty, order, wisdom, and knowledge in the creation of things, we know that the being who created them also has these qualities. An ignorant being that does not have good qualities could not have given these qualities to the things it creates.

Human beings often walk through life blindly. They see with their eyes, but do not think about what they see. That is why in the Qur'an, Allah often invites us to think about His signs that are present in the world. One example is the following *ayah* of the Qur'an:

Most surely in the creation of the Heavens and the Earth, and the alteration of the night and the day, there are signs for men who understand. (3:189)

Imam Ali (a) says: *Worship of Allah is not a lot of prayers (performed without meaning), but real worship is thinking over the signs of Allah.*

4.2 Imam as-Sadiq talks to an atheist.

Once an atheist came to the sixth Imam and asked him to help him believe in God. Imam asked him to take a seat. Then a child arrived with an egg in his hand. Imam took the egg from him and said to the atheist: "Here is a mysterious fortress enclosed within a hard shell, underneath which is a fine wrapping which covers molten silver (the albumen – the white part of an egg) and some molten gold (the yolk). The gold part does not mix with the molten silver (although both are semi-fluid and should mix when shaken). They keep their separate states. No artist comes out of it to say that he has made any changes, nor is it known whether it is designed to produce a male or female. Birds of various colors come from it. Do you think it has a designer? Who has painted all this inside it? And how did the chick come about? Who designed all these various shades, the feathers, the limbs, the feet, the beak, the wings, the eyes, the ears, the nose, the bowels, the crop, the joints, etc seeing that no artist entered it?" The atheist was amazed and had no answer!

4.3 The Human Brain

Our skull is filled with gray matter called the brain. This brain is the most important part of our system because it commands all the powers of our body, and manages all the organs of our system. The *cerebrum* in the brain is one of the most sensitive areas of our body, and is responsible for will power, consciousness and memory. Many of the reactions that take place in our body are from the cerebrum. If we remove the cerebrum from an animal, and leave the other organs intact, it will remain alive but its understanding and consciousness will be eliminated.

If the memory of the human being were taken away, even for a little while, he would be in great trouble. The center of memory forms a small part of our brain where the memories of a lifetime are stored. Everybody that we know, along with the particularities of that person regarding size, form, color, character, etc. are stored in an area in the memory. The moment we see that person, our mind removes the "file" of that person, reviews what we know about him, and commands us to react accordingly. If it is a friend, it commands us to show signs of affection and cordiality, and we feel happy. All this is done so fast that there is no passage of time in between.

Imagine if we had to store all this information outside of ourselves. If we had to make a recording of all we know about someone, or to make a file on a computer for each person we know. Every time we met someone, we would have to seek out his file from our hard disk (the more people you know the more files you'd have!); read that information, and then react. The same thing would apply to every action we have to carry out in life. We would record how to do it, and then look it up every time we want to do it. Living in this world would become too complicated to bear! It is a wise and knowledgeable creator who has saved us from all this and equipped us with a system which can do it faster than we can think about it.

4.4 Wisdom in the animal life

Animal wisdom is a wonderful sign that shows the existence of a wise Creator. The workings of many animals that work instinctively, is a brilliant testimony to the wisdom of God. Scientists have discovered that the beehive is a large amazing centre where a great effort occurs. In one "honey town", there are about 120,000 firm hexagonal houses built by the architect bees. At the centre of these houses is the royal palace that is the seat of the queen bee that produces two million infants a year. Around the palace stand splendid buildings that are the residences of the princesses. There are special houses for the care of infant bees. Wide streets have been built in every direction, and air-conditioning can also be seen in the hives. All the bees work together, in various roles such as guards, workers, engineers, and cleaners to produce honey, to train the next generation, and to continue life. They do not stop until they die.

The salmon is another good example of animal wisdom. The young salmon spends years at sea, then comes back to his own river, and travels up the very side of the river from which flows the tributary where he was born. If he is removed from that tributary, he will at once change his direction and go back to the main stream to return to his own tributary.

Even more amazing are the eels. The eels migrate at maturity from all ponds and rivers, to the deep waters of the Bermuda. There they breed and die. The little ones, with no one to guide them, find their way back to the same rivers and ponds from where their parents came. Eels from Europe return to Europe, while those from America go back to America, although the babies of both types of eels were born in the Bermuda. Added to all that, the European eel who has travel more than the American eel, is slower to mature so that it is not too old by the time it reaches its home.

A wasp will overpower a grasshopper, dig a hole in the earth and sting the grasshopper in exactly the right place so it does not die but is unconscious. The wasp will lay her eggs so that her children can feed on the insect without eating dead meat. The mother then flies away and dies. She never sees her young. This procedure is then repeated again, and again, for every new wasp to come on the face of this earth.

Such mysterious ways when animals and insects function, just on their instinct cannot be explained by accident or adaptation. A great Creator who knew exactly what each living thing would need to survive on the earth has bestowed these qualities. This is why the Qur'an says:

Everything in the Heavens and the Earth glorifies Allah. (62:1)

4.5 Worksheet: The Outer Way of Knowing God-Part 2

1. If we see there is beauty, order, wisdom, and knowledge in the creation of things, we know that the being that created them also has these qualities. Nature is known to have such wonders. Give an example of something you have seen that was 'awesome'. Did it remind you of Allah and His creation? If not take a moment to think of such a connection and write it down.

2. Write down a few signs that come to *your* mind when you read this ayah. If you can't come up with any all you need to do is think hard:

Most surely in the creation of the Heavens and the Earth, and the alteration of the night and the day, there are signs for men who understand. (3:189)

3. Scientists have not told animals how to function, yet they carry on their lives in a very systematic way. Give two examples of animals or insects that exhibit these qualities.

Chapter 5: Al-Tawhid – The Outer Way of Knowing God-Part 3

5.1 Extracts from Nahjul Balagha

Here are parts of the sermons given by Imam Ali (a) in which he describes some of the wonders of creation:

The Peacock (from Sermon 163)

Allah ...has created birds of various shapes that live in the burrows of the earth, in the openings of high passes, and on the peaks of mountains. . . Among them are those shaded with one shade, and there is no other color except the one in which they have been dyed. There are others, which are shaded in with one color, and they have a neck ring of different color.

The most amazing bird among them is the peacock in its creation, which Allah has created in the finest harmony and arranged its colors in the best composition, with wings well tacked together and a long trailing tail . . .It feels proud of its colors and swaggers with its movements. . . You could imagine its feathers to be sticks made of silver, and the wonderful circle and sun-shaped feathers growing on those sticks to be pieces of pure gold and green emerald. If you compare them to anything growing on land, you would say that they are a bouquet of flowers collected during spring. If you compared them to clothes, they are like printed clothing or amazing multicolored sheets of Yemen. If you liken them to jewelry they are like gems of different colors fashioned together by means of studded silver . . .

There is hardly a color from which it has not taken a bit of it, and improved it further by regular polish, luster, silky brightness, and brilliance . . . If you carefully see one hair from the hair of its feathers sticks, it would look like red rose, then emerald green and then golden yellow . . .

The Bat (from sermon 153)

Praise be to Allah . . . He created the creatures without any example, without the advice of a counsel, or the assistance of a helper . . . An example of His delicate production, a marvel of His creation, and a sample of His profound wisdom, is what we see in the bat, which shrinks from the daylight, although daylight moves everything else to action, and is active in the night, although the night stops the activity of every other living being. . . Consequently, they . . . treat the night as a lamp and go out with its help in search of their livelihood. The darkness of the night does not obstruct their sight nor does the gloom of darkness prevent them from movement. As

soon as the sun removes its veil, and the light of morning appears . . . the bats pull down their eyelids on their eyes and live on what they had collected in the darkness of the night . . . He has given them wings of flesh with which, at the time of need, they rise upwards for flying. They look like the ends of ears without feathers or bones. Of course, you can see the veins distinctly.

5.2 Extracts from the Hadith of Mufazzal

Hadith-e-Mufazzal is the narration by the sixth Imam (a) to one of his companions, Mufazzal bin Umar. Mufazzal asked the Imam to give him some answers to counter the arguments of the atheists who denied the existence of God. Consequently, Imam narrated to him some of the wonders of creation. This narration took place over a period of some days, and was written by Mufazzal. The following are some excerpts from the book.

O Mufazzal! The structure of the Universe is the most important proof and argument for the existence of Almighty Allah – (look) how the parts of it have been set together with elegant workmanship and design . . . This Universe is like a house furnished with all articles necessary for human beings. The sky is like a canopy. The earth is spread like a carpet, while the stars . . . appear as lamps alight in their places. The gems are treasured as if the house has a lot of collection.

O Mufazzal! Don't you see that everything big or small has been created with a flawless plan? Just see the advantage that occurs to a child from crying. There is a fluid in the child's brain which if not drained off may cause trouble or illness, even the loss of an eye. The discharge of the fluid from its brain leaves it healthy and the eyes brighter . . . Just consider the various organs of the body, the functions each one is required to perform, and the perfection of design that underlies each of them. Both hands are meant to handle business, both feet are meant for movement, the eyes are to see with, the mouth is to take in food, the stomach to digest it, the liver to extract its nutrition for distribution to the various parts of the body after manufacturing it into blood . . . you will find that every organ is exactly fitted to perform its specific functions, and is perfectly designed.

O Mufazzal! Do you think that if a man enters a house and sees it supplied with all human needs, the whole house full of treasures, and everything placed with a definite purpose, can he imagine that all those things have been arranged by themselves without anyone to plan it? Then how can any rational being suggest that this world and all its contents have come by themselves?

O Mufazzal! Just consider the mercy of Allah towards animals in giving their bodies a covering with different kinds of hair to protect them against winter hardships. And they have been gifted with hoofs, cleft and uncleft, or padded feet. They have neither hands nor palms nor fingers to spin and weave, so their clothing is made part of their bodily build without renovation and changing.

O Mufazzal! Just consider the physical build of the bird, as it was ordained that it would fly high in the air. It has been gifted with a light body and a compact constitution. It has only two feet instead of four . . . it is gifted with a sharp chest to cut through the air just as a boat is built to cut through the water . . .the whole body is covered with feathers to get filled with air for high flights.

5.3 Worksheet: The Outer Way of Knowing God-Part 3

1. What lessons can we learn about Allah from the following verse of the Qur'an?

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ نُخْرِجُكُمْ

[**Surat al-Room 30:19**] He brings out the living from the dead and brings out the dead from the living, and gives life to the earth after its death. That is the way that you too will be brought out (alive after being dead).

2. What lessons can we learn about Allah from the following verse of the Qur'an?

[**Surat al-An`aam 6:97**] And He it is Who made stars for you to help you find the right way (even) in the darkness of the land and the sea. We have truly made plain and simple Signs (aayaat) for people who know.

3. Name an animal that Imam Ali (a) has talked about in the Nahjul Balagha. Describe one of its amazing features.

4. What is the name of Imam Sadiq's (a) companion who has narrated many of his ahadith? What does Imam Sadiq (a) say about the function of a bay's tears?

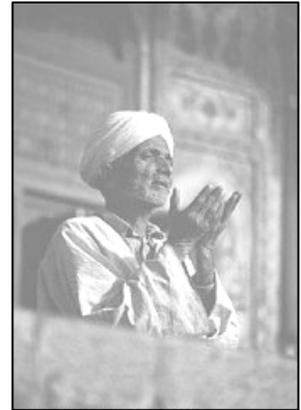
5. Describe one characteristic of an animal given to it by Allah that protects it.

Chapter 6: Salaat and its Importance in Islam - Part I

“Then when you have finished the prayer, remember Allah (swt) standing, sitting and reclining; but when you are secure (from danger) keep up the prayer; surely prayer is a timed law for the believers.”

- Al-Qur’an: Chapter 4, verse 103

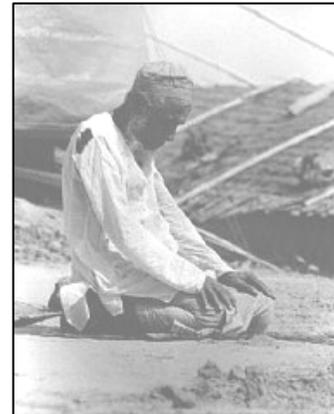
Everyday, Muslims from all around the world turn their faces towards the *Kaaba* five times a day to pray to their Lord. In the morning before the sun rises, they wake up to pray the *Subh* prayer. In the afternoon, they pray the *Dhuhr* and *Asr* prayers. Finally, in the evening after the sun has set, they end off by praying the *Maghrib* and *Eisha* prayers. From dawn to dusk the Muslim is constantly remembering his Lord through these prayers. In Arabic, these prayers are called “*salaat*”, and Almighty Allah (swt) has commanded the Muslims to perform them five times a day. *Salaat* is one of the most important practices in Islam and in this lesson we will learn why it so important.



One of the reasons *salaat* is so important is because it is like a heavenly path that connects us to Almighty Allah (swt). When we stand to pray, we are standing in the presence of our Creator. We recognize that He is our Lord and the Lord of everything around us. So we pray to Him with humility and humbleness. Through *salaat*, our exhausted and restless hearts find peace and comfort. So we thank Allah for what He has given us; and we ask Him to continue guiding us along the right path. *Salaat* nourishes our souls just as food nourishes our bodies. It keeps us away from shameful deeds and without it our souls would become weak and fragile. *Salaat* has a social aspect as well, for when we pray in *jama’ah* (congregation) we show the unity and brotherhood of all Muslims. It is for these reasons that the *salaat* is so important, because it represents the heart of the Islamic message.



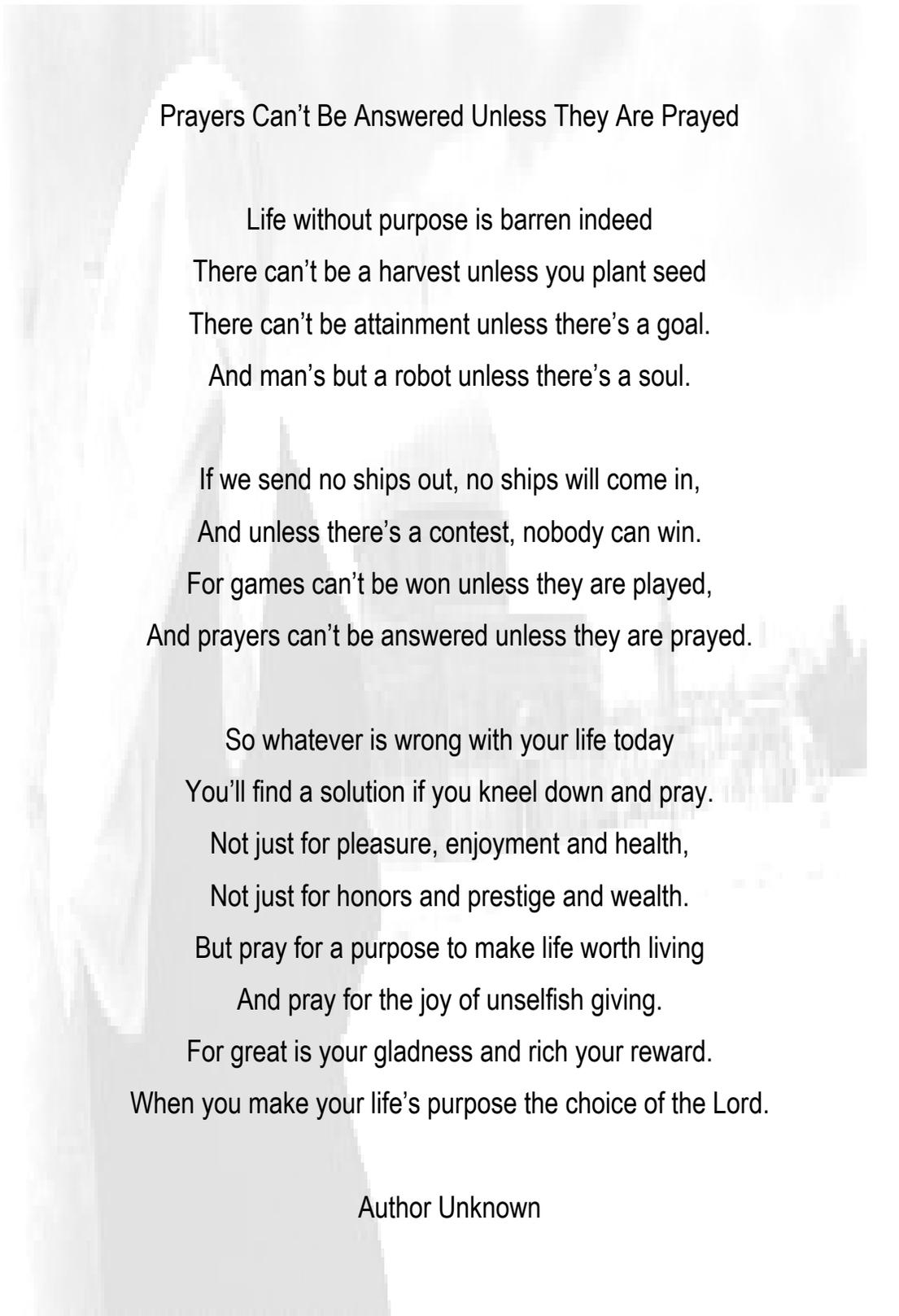
So if *salaat* is this important, then what is it telling us? Well for one thing, it is telling us that we cannot be careless about our *salaat*. In the Holy Qur'an, Almighty Allah (swt) warns us: "So woe to the praying ones who are heedless of their prayers." (Chapter 107, verses 4-5). In other words, we must take our *salaat* seriously and treat it with much respect. After all, we are not just standing in front of anyone ... we are standing in front of our Lord. The *salaat* is like a living being, and if we don't treat it with respect, it will not treat us with respect on the Day of Judgment. Imam Ja'far as-Sadiq (a) has said: "Whoever performed the obligatory *salaat* at the beginning of their times and observed their restrictions, the angel would raise them, white and pure, to heaven, and the *salaat* would say (to the performer): '*May Allah preserve you as you preserved and entrusted me to a generous angel*'. But whoever performed them after their times, with no excuse, and did not observe their restrictions, the angel would raise them, black and dark, while the *salaat* shouting at the performer: '*You have lost me, may Allah lose you, and may He not care for you as you did not care for me*'." Truly this *hadith* is advising us on something very important.



The most important thing that we must remember is that our *salaat* involves our whole being. It involves our body, our mind, and our soul. So before performing our *salaat*, we must make sure that our bodies are ritually clean, our intentions are pure and our hearts are sincere. And during *salaat*, we should not only utter the words with our tongue, but we should also realize what we are saying with our minds, and we should feel it deeply within our hearts. We must close our eyes to this world and open them towards our Creator. We must let go of all the little things in our life and focus completely on Allah (swt). Of course, to do all this is not easy. But we must try as much as we can, and *Insha-Allah* through practice and patience, we may be able to turn our prayers into something very special indeed.

SOURCES:

1. Ayatullah Sayyid Ali Khamenei, *Profoundities of the Prayer*, tr. 1994.
2. Ayatullah Ruhullah Khomeini, *Adabus Salat: The Disciplines of the Prayer*, tr. 1996.



Prayers Can't Be Answered Unless They Are Prayed

Life without purpose is barren indeed
There can't be a harvest unless you plant seed
There can't be attainment unless there's a goal.
And man's but a robot unless there's a soul.

If we send no ships out, no ships will come in,
And unless there's a contest, nobody can win.
For games can't be won unless they are played,
And prayers can't be answered unless they are prayed.

So whatever is wrong with your life today
You'll find a solution if you kneel down and pray.
Not just for pleasure, enjoyment and health,
Not just for honors and prestige and wealth.
But pray for a purpose to make life worth living
And pray for the joy of unselfish giving.
For great is your gladness and rich your reward.
When you make your life's purpose the choice of the Lord.

Author Unknown

6.1 Worksheet: Salaat and its Importance in Islam – Part I

True or False: Circle either “T” for True or “F” for False.

- | | | |
|---|---|---|
| 1. The word for ‘prayers’ in Arabic is <i>Subh, Dhuh, Asr, Maghrib</i> , and <i>Eisha</i> . | T | F |
| 2. <i>Salaat</i> nourishes our bodies just as food nourishes our souls. | T | F |
| 3. Praying <i>salaat</i> in <i>jama’ah</i> is a sign of the unity of all Muslims. | T | F |

Multiple Choice: Circle the letter of the best answer.

- In what state should we be when we perform our *salaat*?
 - We should be relaxed.
 - We should be humble.
 - We should be proud.
- If we perform our *salaat* in the way it should be performed, what will it do to our hearts?
 - Our exhausted and restless hearts will find peace and comfort.
 - Our soft and tender hearts will become hard and stiff.
 - Our hearts will go on beating forever and ever until the Day of Judgment.

Short Answer Questions: Answer the following questions.

- Write down two reasons why *salaat* is important in Islam?

2. What does Allah warn us in the Holy Qur'an in chapter 107 verses 4-5?

3. According to Imam Ja'far as-Sadiq (a), what will *salaat* say on the Day of Judgment to the person who did not perform his or her *salaat* correctly?

4. How does *salaat* involve not only the body but also the mind and the soul?

5. Complete the following sentence by comparing *salaat* with another object.

Salaat is like a ... _____

(Example: “*Salaat* is like a magic carpet that can take us on a heavenly journey to Allah”)

Chapter 7: Salaat and Its Importance II: Concentration in Prayer

Prayers have to be recited in their prescribed times and with proper concentration. People who undermine prayers or anything that forms a part of praying (e.g. Wudhu, Qiblah, etc.) are called *Mustakhiff* in `Arabic - literally meaning "those who take it lightly". The sixth Imam, Ja'far al-Sadiq (A) has said that there is no sin greater than that of prayers being taken lightly. Note that the Imam (A) does not say that the worst sin is missing prayers, but taking prayers lightly. This shows the importance of not only reciting the prayers, but also reciting it correctly and with great respect.

Allah says in the Holy Qur'an:

{4}

[Al-Ma`oon 107:4] So woe to those who pray,

{5}

[Al-Ma`oon 107:4] But do not pay attention when they say their prayer.

The Prophet (s) has said: "As for a *salat*, half of it may be accepted, or one-third, or a quarter, or a fifth, or even a tenth. Another *salat* may be folded, like an old dress, and be thrown back at the face of its owner."

Here are some ways to improve your concentration in prayer:

7.1 Know the meaning of what you recite

For most Muslims in the world, Arabic is not the native language they speak. But still, Allah (swt) commanded us to recite our prayers in Arabic. This means that we must understand enough Arabic to that we fully understand the meaning of what we recite.

7.2 Have presence of heart and mind

The key to having concentration in prayer is to make your mind and your heart go along with the actions of your body. The minds of those who do not pay attention in prayer wander freely as soon as the *Takbiratul Ihram* has been performed. Some ways you can improve your attention in prayer:

- From the moment you begin performing wudhu, focus on the task at hand. Ask Allah to protect you from the fire of hell the same way the water of your wudhu washes over you. Proceed from performing wudhu to your *musalla* without being disturbed, and think about every action you do.
- Before beginning prayer, recite *Adhaan* and *Iqamah*, and know that when you do so, angels will line up to pray behind you. Perform other *mustahab* actions as well such as wearing perfume, nice clothing, and an `aqeeq ring.
- Do not do something before prayers (like chatting with a friend about worldly things) that will distract your mind while in prayer
- If you are drowsy, hungry, or need to go to the bathroom, and there is enough time, take care of these things before saying your prayers

7.3 Swallow Your Pride (Have *Khushoo`*)

Allah (swt) is the Creator of everything and there is absolutely nothing we can do without His power. For example, we cannot sit, stand, speak, or even take our next breath without the power and permission of Allah. When you fully realize this point you will be able to concentrate better in prayer because the feeling of *khushoo`*, or lack of pride, will fill your body when you pray, especially when you do sajdah, since the Shaytan was unable to perform sajdah because of his pride.

7.4 Control your Imagination

The only way to control your imagination is to always be aware of it and to watch it. At the end of your salaah, think back to your imagination and all the things you thought about other than the prayer itself. Next time, make it your goal to do even better.

7.5 Remember the Ahlul Bait (a)

One of the best ways to have concentration in prayer is to ask Allah (swt) for guidance from the Ahlul Bait (a), and to remember the way that they and their companions used to concentrate in prayers.

1. A companion of the 4th Imam (a) said: "I saw 'Ali ibn al-Hussein (al-'Imam al-Sajjad) - may peace be upon both of them- offering prayer, when the cloak slipped from his shoulders. The Imam did not arrange it until he had finished his prayer. When I questioned him about it, he

said: 'Woe to you, don't you know before whom I stood? Nothing is accepted of a devotee's prayer except what he offers with the proper attention of his heart.' Thereupon I said to him, 'May I be ransomed for you, (if that is so) then we (i.e. the like of us) are doomed!' He replied, 'No indeed. Verily God compensates for that for the faithful by the means of the extra *nawafil* prayers.' "

2. A man belonging to the tribe of Ghatfan was pursuing the Muslims so that he might do them some harm and then return immediately. This man took advantage of the darkness of the night and shot an arrow at the person guarding the valley while the latter was offering prayers. The sentry was so much absorbed in invocations that he did not much feel the prickly sensation caused by the arrow. He pulled out the arrow from his foot and continued his prayers. However, the attack was repeated three times. The last arrow of the enemy struck his foot so severely that he could not continue his prayers as he wished. He therefore finished his prayers immediately and then awakened 'Ammar. The tragic condition of 'Abbad moved 'Ammar very much and he said by way of protest "Why did you not awaken me at the beginning?" The wounded sentry replied "I was praying and was reciting a surah of the Holy Qur'an when suddenly the first arrow hit me. The enjoyment of invocations and the deliciousness of attention towards the Almighty Allah kept me from breaking my prayers. If the Prophet had not made me responsible for guarding this point I would not at all have broken my prayers and the surah which I was reciting and would have given up my life making invocations to Allah before breaking my prayers.

7.6 Reward of Concentration in Prayer

The Ahlul Bait (a) have said repeatedly that if you recite just two raka'at and during those two raka'at you do not let your soul think of anything from this world, Allah will forgive you all your sins!

7.7 Worksheet: Concentration in Prayer

1. a) Based on this lesson, what is one way in which you can have all your sins forgiven?

b) Is this an easy thing to do or a difficult thing? Why?

2. When in prayer, the most important thing to focus on is your relationship with _____ (fill in the blank).

3. There are three grade 7 students who each prepare to recite salaah al-maghrib. **Ahmad** was in the middle of playing the new Lord of the Rings video game. He paused the game right in the middle of an important battle scene and is now anxious to get back to it. **Salma** just got off the phone with her good friend **Sulayma**. She was telling her about all the new clothes she saw when she went to the mall today. Recently, **Ali** got in the habit of saying *Subhanallah* to himself whenever his mind thinks about Allah. The first day he tried, he only remembered Allah a few times in the daytime, but now he thinks about Him a lot. Today he was saying *Subhanallah* when he heard the adhaan being recited from the computer program his parents run that plays adhaan automatically at *Maghrib* time.

a) What type of experience will Ahmad probably have during his salaah?

b) How can he improve that experience next time?

c) What type of experience will Salma probably have during her salaah?

d) How can she improve that experience next time?

e) What type of experience will Ali have during his salaah?

4. Name three ways in which you can improve your concentration during prayer.

5. For *at least* one salaah during this week, try applying some of the things that you learned in this lesson. How did your salaah improve?

Chapter 8: Salaat: Rules of Sajdah

8.1 Review of some laws of *sajdah*:

8.1.1 Definition

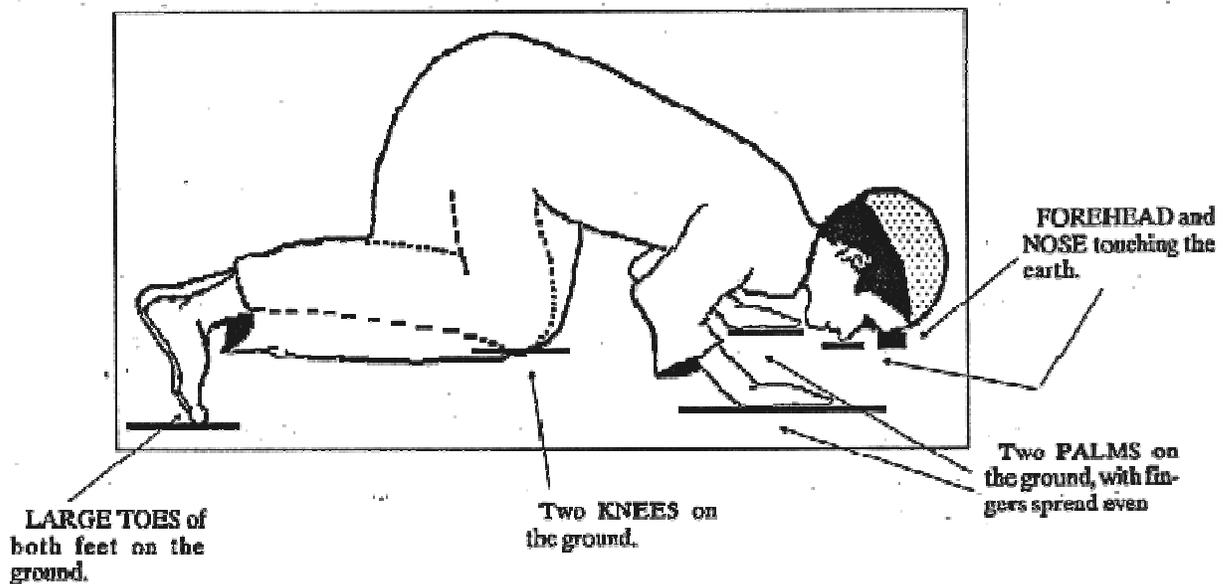
Sajdah means that you should place your forehead on earth in a special manner, with the intention of humility (before Allah).

8.1.2 The Position of Sajdah

During the Sajdah, 7 parts of your body must touch the ground. They are:

- Forehead,
- 2 palms,
- 2 knees and
- Big toes of both feet

Among these 7 parts, the forehead must rest directly upon the earth.



The place where you will put your forehead and your toes must be of the same level. If there is any difference, it should not be more than 4 joined fingers.

8.1.3 The Recitation in Sajdah

The *dhikr* of Sajdah is similar to that of Ruku` with the difference of only one word. It is recited as:

**"Subhaana rabbee-al-a`alaa wa bi hamdih."
Exalted beyond my understanding is my Lord,
the Most High, and I praise him.**

You can also recite **Subhaan-allah** three times.

8.1.4 Some rules about the order you should perform sajdah

1. Stand up **straight** and **still** before going into the first Sajdah. While reciting the Dhikr of Sajdah you should be **still**. You should not start the Dhikr until you have reached the required position and are not moving.
2. If you intentionally recite the Dhikr of Sajdah before your body becomes still or raise your head while still reciting the Dhikr, your Salaat is Baatil.
3. Get up after the 1st Sajdah into a sitting position, wait, then go into the 2nd Sajdah.
4. Recite the Dhikr again making sure you are still and don't start until you are in the exact position.
5. Get up again after the second sajdah into a sitting position before continuing with the Salaat.

8.2 Difficulty in Doing Sajdah

If a person can sit but cannot do Sajdah properly because of an illness or any other reason, then s/he should do one of the following things (in order of preference):

1. If a person can sit, but cannot do Sajdah properly, then s/he should **bow down as much as s/he can, and place the mohr/sajdagah on something high** and place his/her forehead on it. The palms, knees and toes must still touch the ground.
2. If something high cannot be found and s/he cannot find a person to hold it, then **the mohr/sajdagah should be raised to the forehead** by the person himself or herself.
3. If a person cannot perform Sajdah at all, then s/he should **make the sign of it with his/her head**.
4. If a person cannot make a sign with the head, then s/he should **make the sign of it with the eyes**.
5. If a person cannot even make the sign of Sajdah with the eyes, then s/he should **make the sign of Sajdah with the hands and recite the Dhikr in his/her mind**.

8.3 Mustahabaat in Sajdah

- ◆ Saying Takbir before Sajdah

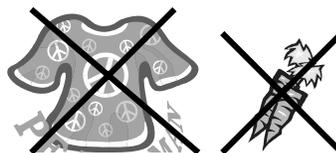
- ◆ When in Sajdah to place ones nose on a *mohr* or on anything that Sajdah can be performed
- ◆ To keep the hands on level of the ears, with the fingers close together and the fingertips facing the Qiblah.
- ◆ Repeating the Dhikr of Sajdah an odd number of times – 3, 5 or 7 times, and reciting Salawaat.
- ◆ After getting up from the 1st Sajdah, to say Takbir and then, "**Astaghfiru-Ilaaha rabbee wa atoobu ilayhi**" (I ask forgiveness from Allah, my Lord, and I turn to him in repentance), and also to say a Takbir before the 2nd Sajdah.
- ◆ To say "**Bi hawlil-laahi wa quwwatihi aqoomu wa aq`ud**" (By the power and strength of Allah I sit and stand) while getting up for the next Rakat. One can even add the words "**wa-arka' wa asjud**" (and perform ruku` and sajdah) after "aq`ud".
- ◆ While in Sajdah you should pray to Allah, and express your wishes. This is a recommended du`a: **Ya Khayr-al-Mas'oolen wa Yaa Khayr-al-Mu`teen, Urzuqnee wa-rzuq `ayaalee min fadlika fa innaka dhu-l-fadli-l-`adheem** - O You Who are the best from whom people seek their needs, and O You, Who are the best giver of gifts! Give me and the members of my family sustenance with Your grace. Undoubtedly You possess the greatest grace.
- ◆ It is Mustahab to prolong the Sajdah, and when sitting after the Sajdah, to place one's hands on the thighs.

8.4 Men and Women

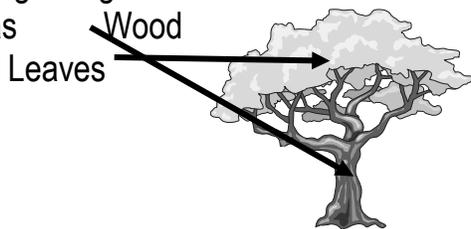
- ◆ While going down for Sajdah, a man should go in such a way that first his hands touch the ground; whereas a woman should go in such a way that first her knees touch the ground.
- ◆ A man should keep his hands away from the body, whereas a woman should keep them close to her body.
- ◆ Men should not make their elbows and stomachs touch the ground. And women should place their elbows and stomachs on the ground, and should join their limbs with one another.

8.5 Things on Which Sajdah Is Allowed

- Natural earth;
- Anything that is not eaten or worn



- Anything that grows from the earth.
such as



8.6 Further Rules Regarding Things On Which Sajdah Is Allowed

- Natural Earth – this does not include mineral or precious stones that come out from the mines.
- As mentioned above, you cannot do Sajdah on any things that are used in food or dress. E.g. you can do Sajdah on the leaves of a mango tree but you cannot do Sajdah on the mango itself.
- You can do Sajdah on paper if it has been manufactured from wood, grass, cotton or flax. Paper made from silk is not allowed
- If you cannot find something on which Sajdah is allowed, then you can do it on tar
- If there is nothing else available, then you should do Sajdah on your dress or on the back of your hand.
- Sajdah performed on soft clay or mud on which your forehead cannot stay still, is Baatil.
- If you perform Sajdah on a thing upon which Sajdah is not allowed, and realize before reciting the Dhikr, then you should gradually slide or move your head onto a thing that is permitted.

Importance of Sajdah

It is Haraam do Sajdah to anyone but Allah. Therefore, when we put our foreheads at the doorsteps of the shrines of our Imams (A) we must make sure that our intention is not for praying TO them but that we are doing Sajdah for thanking Allah and seeking the intercession of the Imams.

8.6.1 Khak-e-Shifa

The highest preference has been given for doing Sajdah upon the earth from the *Harum* of Imam Hussein (a) in Kerbala. This earth is known as "Al-Turbatul Husayniyyah" or "Khak-e-Shifa". It is sacred because it is the earth that has the blood of the martyrs of Kerbala. During the life-time of the Holy Prophet (s), his daughter Fatima (a) had made a *Tasbeeh* from the earth taken from Hamzah bin Abdul Muttalib's grave. Hamzah was known as "chief of the martyrs" during the Holy Prophet's time.

8.7 The merits of the *sajdah*

Imam Ali (a) said: "In the first prostration you are reminding yourself that you are made of dust and in the second one you remember that you will die and return to dust and by raising your head once more, you will think of the day you will be raised again for a future life."

Once Imam Muhammad al-Baqir visited his father Imam 'Ali bin al-Hussein. He saw that Imam as-Sajjad had reached an unprecedented state of 'ibadah. "His color had paled from keeping awake all night; eyes sore from weeping; forehead and nose bruised due to prolonged *sajdahs*; and his feet and ankles were swollen from standing in *salaat*." Such was the state of our fourth Imam during the worship that our fifth Imam says that he could not help breaking into tears. "I wept out of compassion that I felt for him," commented Imam al-Baqir. Some time passed before the Imam realized that his son has come. Upon seeing him, Imam as-Sajjad asked for the parchments which describe the great 'ibadah of Imam 'Ali bin Abi Talib (a). The fourth Imam read something from it and let it go from his hands in exasperation commenting, "Who has the strength to worship like 'Ali b. Abi Talib, 'alayhis-salaam?"

Imam Ali (a) said: Prolong your *sajdahs*, as there is no deed that is more severe for Iblis to see that to see the son of Adam in *sajdah*, since he (Iblis) was commanded to perform *sajdah* but he disobeyed...

Imam Muhammad al-Baqir (a) said: Whenever my father remembered Allah's blessings on him he performed *sajdah*. Whenever he read an Ayah from the Book of Allah where there was a *sajdah*, he performed *sajdah*. Whenever Allah removed any evil that he feared or any malice from an enemy, he performed *sajdah*. Whenever he finished an obligatory prayer he performed *sajdah*. Whenever he was able to make peace between two people he performed *sajdah*. The marks of *sajdah* were visible on all parts of his body where he performed *sajdah*, and for that he was known as *al-Sajjad*.

The Prophet (s) said: *Salaat is the mi'raj of the believer.*

8.8 The *Sajdah* of Shukr (Giving thanks):

In the Qur'an, Allah says:

"...If you are thankful, I will give you more; but if you disbelieve (and are thankless), My punishment is surely terrible." (14:7)

It is *Mustahab* to perform a *sajdah* of thanks:

- After you finish your prayers
- Whenever you are blessed with His bounties
- Whenever trials and tribulations are averted from you

When in *sajdah*, say *Shukran lillaah* (thanks be to Allah) or *Al-'Afwu* (O' the One who Pardons!) 100 times, or three times, or even once. You may also say whatever dua' comes to your heart. Thank Allah sincerely and ask Him what you need, and *insha'Allah* He will give it to you.

Here is a beautiful dua that Imam al-Baqir (a) recited in *sajdah*:

سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي حَقًّا حَقًّا،
 سَجَدْتُ لَكَ يَا رَبِّي تَعَبُّدًا وَرِقًّا،
 اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفُهُ لِي،
 اللَّهُمَّ قِنِّي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ،
 وَتُبُّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

O Allah, you are my Lord, truly and rightfully.
 I make *sajdah* to you, worshipping and humbly.
 O Allah my actions are weak,
 So increase them (In significance).
 O Allah, save me from Your punishment
 On the day You raise Your servants,
 And turn (mercifully) towards me.
 Surely You are *Al-Tawwab* (The One who Turns to those who Turn to Him), the Merciful.

8.9 Worksheet: Rules of Sajdah

1. Lookup verse 19 from Surat al-`Alaq in the Qur'an. What does it say about the effect of performing sajdah? How does this relate to the saying of Imam Ali (a): One cannot get close to Allah, glory be to him, except by performing a lot of sajdah and ruku?
2. True or False: You can perform sajdah on a steep slope of a hill as long as you are facing qiblah.
3. What is the meaning of what you recite in sajdah?
4. True or False: When you recite salaah, your elbows should rest on the ground.
5. Give two lessons you learned about the merits of sajdah from the sayings of the Prophet (s) and the Imams (a).

Chapter 9: Salaat: Salaat ul Qasr

When traveling, it is obligatory to say salaat in Qasr form; that is, one will recite the noon, afternoon and night prayers in two raka'at instead of the normal four raka'at. Salaat would be Qasr if one travels a total of 14 miles both ways from the boundary of the County in which he/she is living.

9.1 How the 17 Raka'at are reduced:

PRAYER	Raka'at recited daily	Raka'at recited by traveler
Fajr	2	2
Dhuhr	4	2
Asr	4	2
Maghrib	3	3
Eisha	4	2
TOTAL	17	11

It is recommended that a traveler should recite the following verse 30 times after every salaat. If you recite it 60 times it is even better.

“Subhannallahi walhamdu lillahi wa la illaha illallahu wallahu Akbar”

It is highly recommended to recite dua after Dhuhr, Asr, and Eisha salaat.

9.2 Seven Conditions should be fulfilled for Salaat-e-Qasr to apply:

- 1. Traveling Distance:** A traveler should shorten their prayers if the total distance covered beginning from the boundary of the county, or city in which they are living is 28 miles or more.
- 2. Boundary/ Hadde-Taakh- Khus:** The traveler should be out of the boundary of the town or county in which they are living.
- 3. Niyyat:** There must be a firm intention (Niyyat) of traveling 28 miles or more.
- 4. Purpose of Journey:** The journey should not be haraam (forbidden by Allah/unlawful) or conducted for a haraam purpose.

5. Length of Stay: The intention/Niyyah to stay must be for less than 10 days. The stay of 10 days means staying at least from: Sunrise of the 1st day to sunset of the 10th day **or** Dhuhr of the first day to Dhuhr of the 11th day.

6. Destination:

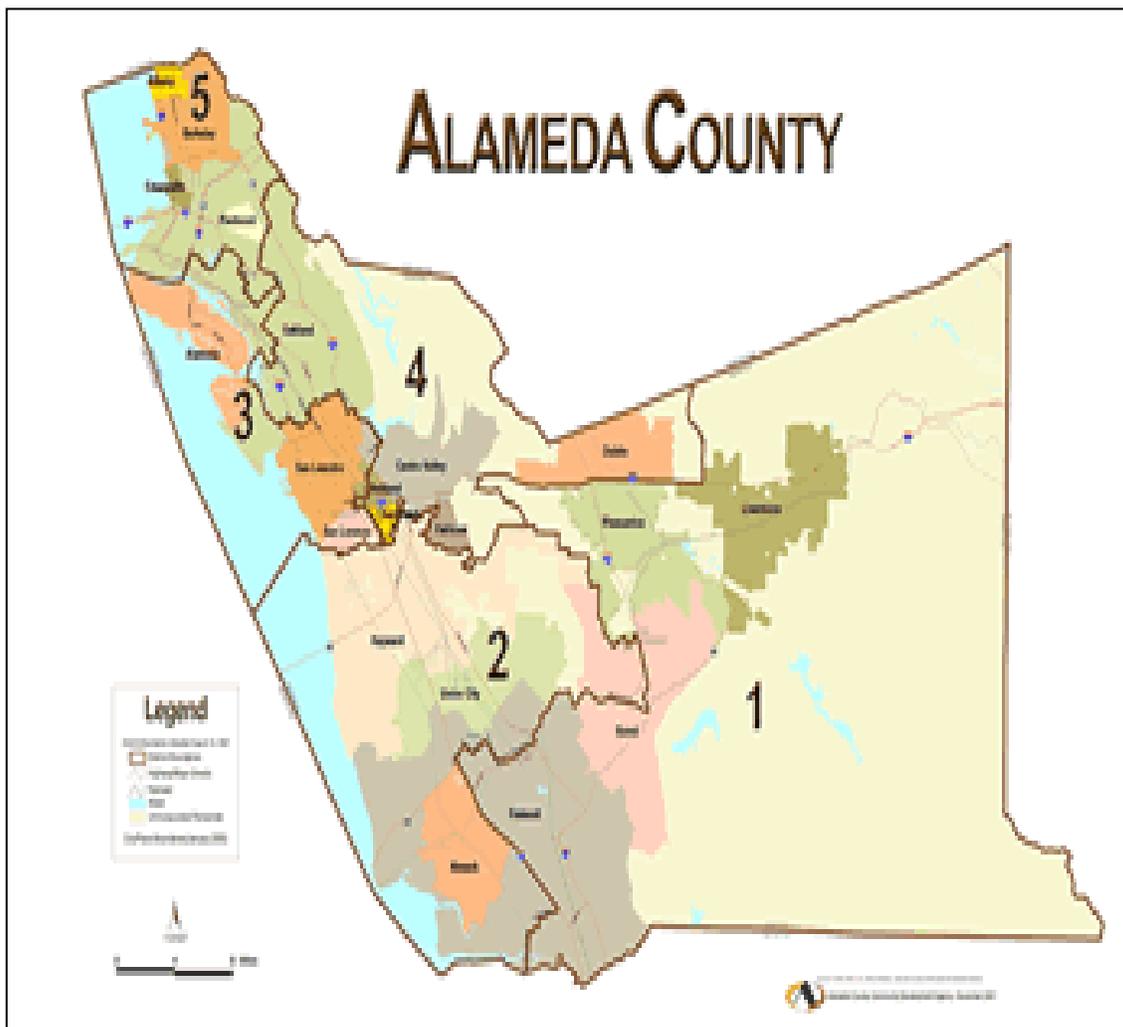
The destination should not be to a place that is within the home County where you live; for instance, Alameda County, Santa Clara County, San Jose etc.

7. Frequency:

The normal journey of a person to work, school, or to run errands is not considered as travel time.

In our lesson we will use Alameda County as an example. In Figure 1 we have a map of Alameda County.

Figure 1



If you live in a County, so long as you are within the boundary of the county, salaah –e Qasr does not apply. For instance, Fatemah, a 7th grader, lives in Fremont, which falls in Alameda County. She goes to school in Fremont but has to travel to Union City for Qur'an lessons, and archery classes in Piedmont daily after school. Although the distance from one end of Alameda County to the other is more than 14 miles, she is within her home county and therefore Qasr does not apply.

In the following page we have an extended map of the cities and counties surrounding Alameda County. Please note that the area that is highlighted with an X indicates the approximate "Hadde Tarkhus," which basically refers to the areas that are at a 14-mile radius from the boundary of Alameda County.

Let us apply these rules to our daily life by studying the lives of different students and individuals living in the Bay Area.

Case 1: Fatemah

Fatemah lives in Santa Clara County; she is a student at the University of California Berkeley studying Economics and Sociology. She commutes daily to school; however, she is home on the weekends and holidays. Berkeley falls in Alameda County.

Traveling Distance: Approximately 47 miles from her home on Terence Avenue

Town/ County Boundary: Santa Clara

Niyyat: Both Berkeley and Santa Clara are her home

Purpose of Journey: Studying

Halaal? Yes

Destination: The University is her temporary home

Journey Frequency: As and when required

Decision: She will pray full salaah

Reason: She is studying there to get her degree, which will take 4 years

Case 2: Haider

Haider has just moved with his family to San Jose from San Francisco. Being the head of the household, he decided to move to San Jose as his two daughters are studying law at San Jose State University. He has rented an apartment in River Oaks. He however works for the Four Seasons Hotel in San Francisco as a General Manager and maintains a penthouse suite at the hotel.

Traveling Distance: 47 miles from their new home in River Oaks Parkway.

Town / County Boundary: Outside San Jose County

Niyyat: He has made niyyat to make his home in both cities

Purpose of Journey: He has moved to be around his daughters

Halaal? Yes

Destination: San Francisco

Journey Frequency: Everyday

Decision: He prays full salaah

Reason: He has made his home in both towns

Case 3: Sarah

Sara and her friends are at a friend's house in San Jose. They decide on their own to attend a live performance of "Joseph and the Amazing Technicolor Dream Coat" by legendary actors. They are traveling from Alameda County.

Traveling Distance: 34 miles round trip

Town/ County Boundary: Alameda

Niyyat: To attend a play and be home by the end of the day

Halaal? No- their parents do not know of the trip and the play is a musical

Length of Stay: 1 day

Decision: They will pray full salaah

Reason: The journey is for a haraam purpose

Case 4: Amina

Amina is a policewoman with the Santa Clara Police Department but lives in Alameda County.

Travelling Distance: More than 28 miles daily

Town/ County Boundary: Outside Alameda County

Niyyat: Amina knows that she will travel daily to work

Halaal? Yes as it is for work

Length of Stay: Daily

Destination/ Watan: The destination is not her hometown as she is going there to work

Journey Frequency: Daily

Decision: She will pray full salaah

Reason: She is making her daily journey for work

Case 5: Abbas

Abbas is joining his friends at Sunday school for a weekend camp in the lake Tahoe region. He lives in San Jose

Travelling Distance: *More than 400 miles total round trip distance*

Town/ County Boundary: *Outside San Jose*

Niyyat: *To go on a leisure outing*

Halaal: Yes

Destination/Watan: *He is only visiting Tahoe*

Journey Frequency: *3 days*

Decision: *Will pray Qasr*

Reason: *The trip is halaal and the total distance and length of stay all support the fact that he should pray Qasr*

9.3 Worksheet: Salaat ul Qasr

1. When traveling a person will offer only _____ Raka'at instead of _____ in one whole day.

2. In order to be a called traveler, the traveling distance should not be less _____ miles.

3. If the total of outward journey and return journey is 28 miles and even if the single journey each way does not equal 14 miles, he should shorten his prayers.

TRUE FALSE

4. The traveler should be out of the boundary of the town or city (city limits) HADDE TARAKH-KHUS in order to shorten his prayers.

TRUE FALSE

5. The traveling distance is to be counted, starting from the point one leaves the house.

TRUE FALSE

6. I will be gone overseas for 15 days. I will be staying at three different cities (Paris, London, and Dubai) for 5 days each. Do I pray Salaat-e-Qasr for those 15 days?

YES NO

7. When you are traveling, and if your stay at the destination is less than 10 days, do you have to offer Salaat-e-Qasr?

YES NO

8. If a person intends to stay for 10 days in a place, or thinks he will probably stay for 10 days he should pray Salaat in full. The stay of 10 days means staying minimum from:

(Mark 2 correct answers)

- a) Sunrise of first day to Sunset of tenth day
- b) Dhuhr of first day to Dhuhr of eleventh day
- c) Sunrise of first day to Midnight of ninth day

9. A traveler is given an option of praying Qasr or _____ in Masjid ul Haraam (Kaaba) and in the whole town of Mecca. (House of God.)

10. A person who going for Hajj goes to Medina first. He stays there for 11 days. It is wajib on him to pray full Salaat all the time he is there.

TRUE FALSE

11. If a traveler **did not know** he was to pray Qasr Salaat and offered Salaat in full, then his Salaat is fine.

TRUE FALSE

12. If a person **knows** he has to offer Qasr prayers and offers prayers in full, his Salaat is Baatil.

TRUE FALSE

13. If a person **forgets** that he has to pray Qasr and prays full Salaat, and then realizes his mistake later, he has to pray again unless the realization came after Salaat became _____.

14. It is time to offer Dhuhr Salaat and I am too busy packing, as I have to travel to another state. I reach there before Maghrib time and am planning to stay there overnight. Do I pray Qasr Salaat for the Dhuhr Salaat that I did not pray back home?

YES NO

15. Take the same scenario as in Question # 14, except that when I get to the other State, it is dark and past Maghrib time. Do I pray Qadha of Dhuhr as Qasr Salaat?

YES

NO

16. If the Dhuhr, Asr or Eisha Salaat of a **traveler** becomes Qadha and he has not offered Salaat yet, he will pray his Qadha Salaat in the shortened form even **if he is not traveling anymore (he is back home)**.

TRUE

FALSE

17. Suppose a person who is **not a traveler** does not offer Dhuhr, Asr or Eisha prayers in time and it gets qadha. The next day, he is traveling. Now he wants to pray Qadha of the previous day. Does he pray

a) In full?

b) Qasr?

18. A traveller reaches his hometown before the time of Salaat becomes Qadha, should he offer Salaat in full?

19. Zainab lives in Alameda County and is going to Pakistan to visit her Grand parents during Spring break. She will be in Pakistan for 5 days. Will she read Qasr or regular Salaat?

20. Ali lives in Fremont is spending the night in Piedmont with his friend. He will be in Piedmont for a day. Does he read Qasr or regular prayers?

Chapter 10: Qadha Salaat

10.1 If a qasr salaat becomes qadha:

In case a Qasr Salaat (the prayer to be recited by a traveler) is made Qadha, and the person returns to his home, it should be made up as 2 raka'at, provided that the traveling was for a purpose that is permissible in Islam. If the travel was not an allowed one in Islam, then one should pray 4 raka'at.

10.2 Other qadha salaat:

If you are uncertain about the number of days for which you have to recite qadha it is sufficient for you to recite qadha for the least number of days for which you believe you owe qadha. You may however decide that as a precaution you should recite qadha for any larger number of days. If there are so many, that you have no clear idea how many qadha you have, then recite as many qadha prayers as you can until you acquire the satisfaction that you owe no more.

One can pray Sunnah (mustahab) prayers even if he/she has qadha prayers to be performed. This rule is unlike fasting, in which all wajib qadha fasts must be completed before fasting any Sunnah fasts.

It is not wajib to pray a qadha Salaat before you pray the regular Salaat. It is strongly recommended to pray the Qadha of the day on the same day. For example, if it is Dhuhr time and you haven't prayed the Subh Salaat, you can pray the Subh qadha after you can pray the Dhuhr and Asr, but it is recommended that you pray the Subh first. Qadha salaat should also be recited in the proper sequence i.e. Subh, Dhuhr, Asr, Maghrib and Eisha, but this is not wajib.

10.3 Praying of a Father's Qadha Salaat

It is wajib on the eldest son to recite the qadha prayers of his deceased father. For other sons (if the eldest has died or is refusing to pray the qadha), it is mustahab (recommended) to recite the qadha. If there are no sons, then again it is mustahab for the daughter to recite - it is not wajib. Also it is mustahab for the eldest son to recite the qadha Salaat for his mother (unlike being wajib for the father).

In all cases, one can hire or employ somebody else to recite the qadha Salaat for the deceased.

If the person reciting or arranging for the qadha to be recited does not know how many Salaat the deceased missed, an estimate will be made, and that will be sufficient.

A person can accept engagement to offer some Mustahab acts like Ziyarat, Umrah, Hajj, on behalf of living persons. Also he can perform some Mustahab acts, and dedicate their thawaab to living or dead persons. However, someone else cannot recite the qadha Salaat of a person that is still alive, even if the person is so ill that he cannot recite it for himself.

A person who is hired to offer the qadha prayers of a dead person, should be a Mujtahid, or should know the rules of the prayers correctly according to Taqleed, or should act according to precaution, provided that he knows fully when a precaution is to be observed. At the time for making niyyat, the hired person must specify the dead person, but it is not necessary that he should know his/her name. Hence, it is enough if he intends: "I am offering prayers for the person on whose behalf I am hired."

The hired person should act with the niyyat that he is acting to discharge the obligation of the dead person. It will not be enough if he performs and dedicates its thawaab to the dead person.

While hiring somebody one should be satisfied that the hired person will perform the act for which he is hired. If the person hired for offering prayers for a dead person has not performed it, or has performed incorrectly, another person should be hired for the purpose. If a person doubts whether or not the hired person has performed the act, and in spite of the hired person's assurance, he is not satisfied, he must hire another person. But if he doubts whether or not the hired person has performed it correctly, he should presume that it has been correct.

A person who has some excuse (for example, if he offers prayers with tayammum or in a sitting position) should never be hired for offering prayers for a dead person, even if the prayers of the dead person may have become qadha that way.

A man can be hired on behalf of a woman, and a woman can be hired on behalf of a man, and in the matter of offering prayers loudly or silently, the hired person should act according to his/her own obligation.

If it is not agreed with the hired person how many Mustahab acts he will perform, he should perform as much as is usual.

10.4 Worksheet: Qadha Salaat

1. You were on a trip and were in one place for more than 10 days, so you had to pray full Salaat. If you happened to miss one set of Dhuhr and Asr Salaat, and returned to your hometown before repaying it. Do you have to recite the full 4 raka'at, or only 2 for these qadha?

2. If a man only had daughters, is it wajib for them to recite his qadha Salaat when he dies? Describe how this would change if he had sons. If you are the oldest son of your parents what applies to you?

3. If a person is in a coma and cannot pray his Salaat, can his family pray the qadha Salaat for him until he has recovered to the point that he can start to pray on his own?

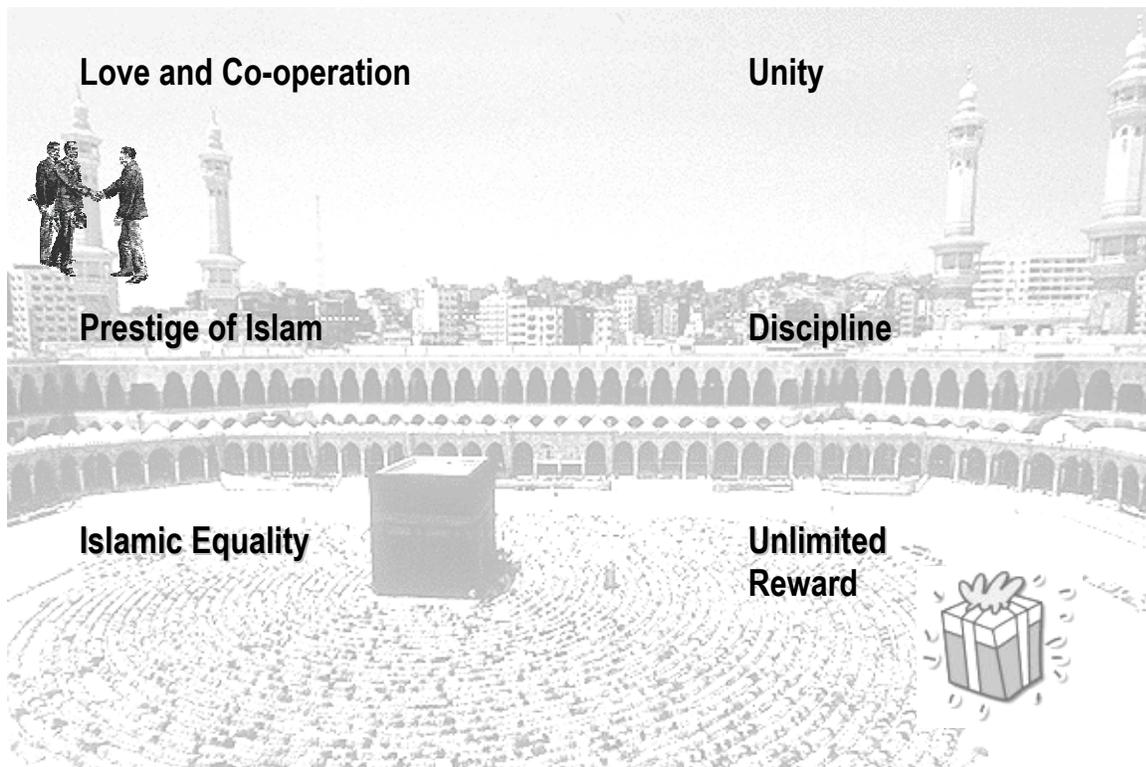
Chapter 11: Salaate Jama'ah - Congregational Prayers

11.1 Definition:

Salaat e Jama'ah means prayers that are offered as a group (i.e. more than two people).

11.2 Benefits:

Praying in congregation provides us with rewards both in this world and the hereafter; these are listed and illustrated below:



11.3 Unlimited Reward

Allah has put a very big reward for Jama'ah Salaat. Our Holy Prophet (S) and our

Imams (A) have placed great emphasis on Jama'ah Salaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

Rewards

People present in Jama'ah	Each Rakat worth
2	150 prayers
3	600 prayers
<i>THEREAFTER IT DOUBLES UNTIL AFTER THE 11th PERSON JOINS</i>	
11	**ONLY ALLAH KNOWS**

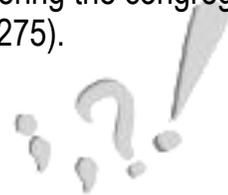
11.4 Importance and conditions of Jama'ah Salaat

The following are a few examples of the importance of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 262)

1. Unlimited reward as mentioned above.
2. If a parent orders the son to offer Jama'ah prayers, (with love or otherwise) as a recommended precaution, he should obey.
3. *When congregation prayers are being offered, it is Mustahab (i.e. better to) for a person, who has already offered his prayers alone, to repeat the prayers in congregation.*
4. It is not permissible to absent oneself from the congregational prayers intentionally, and it is not proper to abandon congregational prayers without a justifiable excuse.
5. When an Imam is leading a congregation for the daily prayers; one can follow him for any of the daily prayers.
6. If one does not consider a particular imam as 'aadil' and he is already inside the mosque then he should pray Wajib Furada between Adhaan and Iqamah or wait until Salaat ul Jama'ah is finished, as a mark of respect.
7. Increase of rukn either intentionally or unintentionally makes prayer invalid, but in congregational prayer such increase is allowed due to the importance of Jama'ah.

The following are a few examples of the conditions of offering the congregational prayers. For a full listing of please refer to 'Islamic Laws' (page 270 - 275).

1. The Imam of the congregation prayers should be:



****Baligh****

****Adil****

****of legitimate birth****

****Sane****

****Recite Correctly****

2. If the Imam and the followers are both women, the obligatory precaution is that all of them should stand in line, and the Imam should not stand in front of others.
3. In the first line immediately after Imam, it is Mustahab, if aged; learned and pious persons occupy the first row.
4. It is Mustahab that the rows of the congregation are properly arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder.
5. It is necessary for the follower that, besides that which is recited in the prayers, he should perform all acts like Ruku and Sajdah with the Imam or a little after him, and if he performs them before the Imam, or after a considerable delay, intentionally, his congregational prayers becomes void. However, if he converts to Furada, his prayers will be in order.

11.5 How to Join Salaat ul Jama'ah

Scenario's	11.5.1.1.1.1 Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 st Rakat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 nd Rakat better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakat (Qiyam):	Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku' you have to change your Niyyat to furada.				
If you do not know which Rakat it is always join in:		<input checked="" type="checkbox"/>			

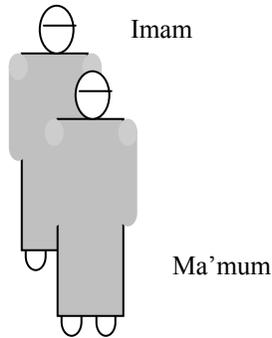
<p>You enter the Mosque it is the last Sajdah, you perform your Niyat and Takbiratul ihram and then go into:</p>			<input checked="" type="checkbox"/>	<p>By joining you are being rewarded Jama'ah thawaab. During Tashahud and Salaam, raise your knees and place your palms on the floor – rise up to your 1st Rakat when Imam completes Salaam.</p>
<p>Extra note:</p>		<p>Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakat.</p>		

11.6 Some rules of Salatul Jama'ah

1. Two persons, one leading, another following can start Salatul Jama'ah.
2. When there are only two persons in Salatul Jama'ah, one Imam and another Ma'mum, then the Ma'mun should position himself just behind the imam on his right side.
3. In first line immediately after Imam, it is Sunnah if aged or learned people join.
4. Travelers who pray Qasr Salaat and all those suffering from gas trouble should not join in the first line.
5. You should stand close to each other, shoulder to shoulder in line. It is Makruh to start or join in a new line when there is still space in the front line.
6. The distance between two rows should be less than a meter.
7. Only Wajib salaah, whether ada (on time) or qadha Salaah can be in Jama'ah.
8. There can be no Salatul Jama'ah in Mustahab prayers except Salaah-e-Eidain and Salaah-e-Istisqa (an invocation for rain).

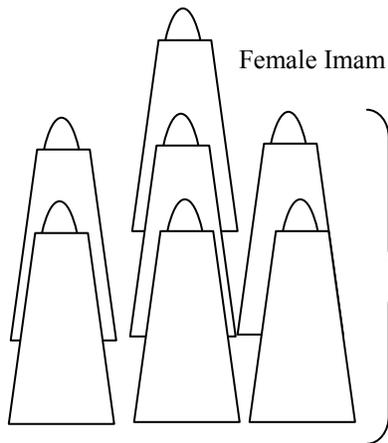
9. When Takbiratul Ehram is recited by Imam, it is better that people standing in the second and other lines say Takbir after people in the first line have said.
10. Mamumeen praying behind Imam should recite all Dhikr except the recitation of the first and second Surah in the 1st and 2nd Rakat.
11. It is necessary for you to recite silently all the recitations that are Wajib or Sunnah to follow Imam and not to recite before Imam, especially intentionally, as this will make your Salaat Baatil.
12. If adult females want to join Salat ul Jama'ah, they should stand behind male mamumeen and if there is a curtain between the male and female it is allowed.
13. The only differences between having a **male Imam and a female Imam** are:
 - i. A male Imam can have female followers, whereas as a female Imam cannot have male followers.
 - ii. A male Imam has followers standing behind him while he stands alone; whereas a female Imam will have her followers standing next to her to form the first line of Salaat ul Jama'ah.

11.7 Worksheet: Salaatul Jama'ah



Can you start Salaat ul Jama'ah with only two people?

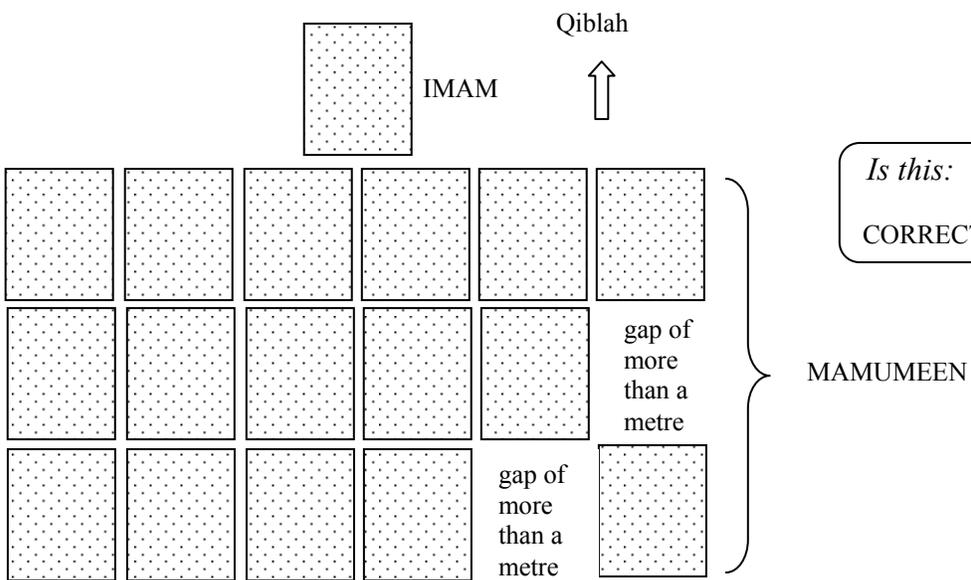
YES NO



FEMALE MAMUMEEN

Is this:

CORRECT INCORRECT



Is this:

CORRECT INCORRECT

MAMUMEEN

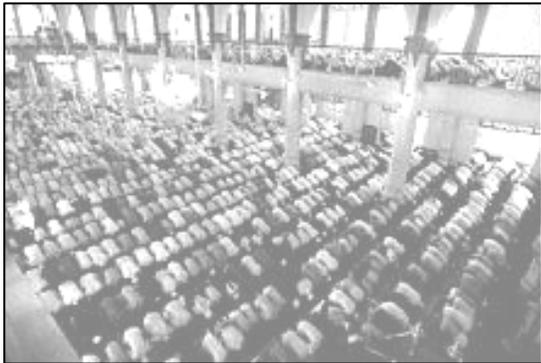
Choose the correct answer:

1. It is not permissible to absent oneself from _____prayers intentionally, and it is not proper to abandon them without a justifiable excuse.
2. It is generally advisable to join salaah e jama'ah in _____ although in the first and second rakat you could also join in at _____.
3. When you join at ruku the Imam of the prayer should prolong the _____.
4. In first line immediately after Imam, it is Sunnah if _____or learned people join.
5. You should stand close to each other, shoulder to shoulder in line. It is _____ to start or join in a new line when there is still space in the front line.
6. Mamumeen praying behind Imam should recite all Dhikr except the recitation of the first and second _____ in the 1st and 2nd Rakat.
7. It is necessary for you to recite silently all the recitations that are Wajib or Sunnah to follow Imam and not to recite _____ Imam, especially intentionally, as this will make your Salaah Baatil.

Chapter 12: Salaat al-Jumah

“O you who believe! When the call is made for prayers on Friday, then hurry to the remembrance of Allah and leave your business; that is better for you, if you know. But when the prayer is ended then spread out in the land and seek Allah’s grace, and remember Allah much so that you may be successful.”

- Al-Qur’an: Chapter 62, verses 9-10



Friday is a very important day in Islam. In most Muslim countries, it is considered a holiday and it is a day when people spend their time with their friends and families. It is also a day when Muslims gather together from all parts of the village or city in order to perform the Friday prayers. In some places, so many people gather together that a whole mosque is built just for that purpose. This is usually called the Friday mosque. In Arabic, ‘Friday prayers’ can be translated as *Salaat al-Jumah*. In fact, just to show you how important *Jumah* (or ‘Friday’) is, if you look in the Holy Qur’an, you will come across a whole chapter that is named after it – Chapter 62. In it, Allah has told the believers that they should leave all their work and meet with the other believers in order to perform the prayers that are so special in that day.

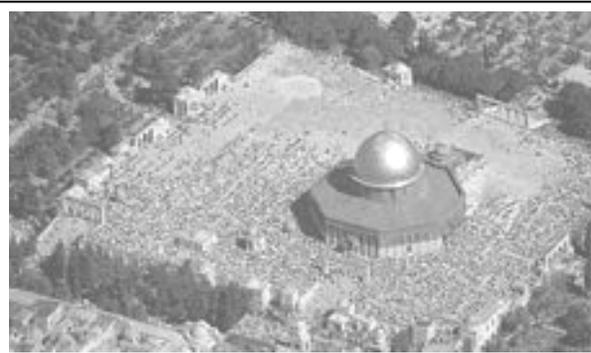
According to Ayatollah Seestani, *Salaat al-Jumah* is not exactly *wajib*, but it is *Wajib-e-Takhyiri*. *Wajib-e-Takhyiri* simply means that you have a choice of doing any one of two different acts with the intention of *wajib*. So on Fridays, you can either perform *Salaat al-Jumah* or you can perform the regular *Dhuhr* prayer. The choice is entirely up to you, but you must perform at least one of them. So for example, if you went to mosque on a Friday afternoon and you prayed *Salaat al-Jumah*, then you don’t have to pray your *Dhuhr* prayer anymore. Of course, you may perform the *Dhuhr* prayer if you wanted to, but then it should be done with a *mustahab* intention. The point is that if you have performed *Salaat al-Jumah* then you don’t need to perform *Dhuhr*, and instead you can go straight to *Asr*.

Now it should be remembered that not all *mujtahids* consider *Salaat al-Jumah* as *Wajib-e-Takhyiri*. Some *mujtahids* believe that it is *mustahab* and will only become *wajib* when the twelfth Imam (a) will reappear. So if you do *taqleed* of any of these *mujtahids*, then you have to pray your *Dhuhr* prayer even if you prayed *Salaat al-Jumah*.

Salaat al-Jumah cannot just be prayed anywhere at any time. There are certain conditions that must be met before it can be performed. Here are some of the main conditions:

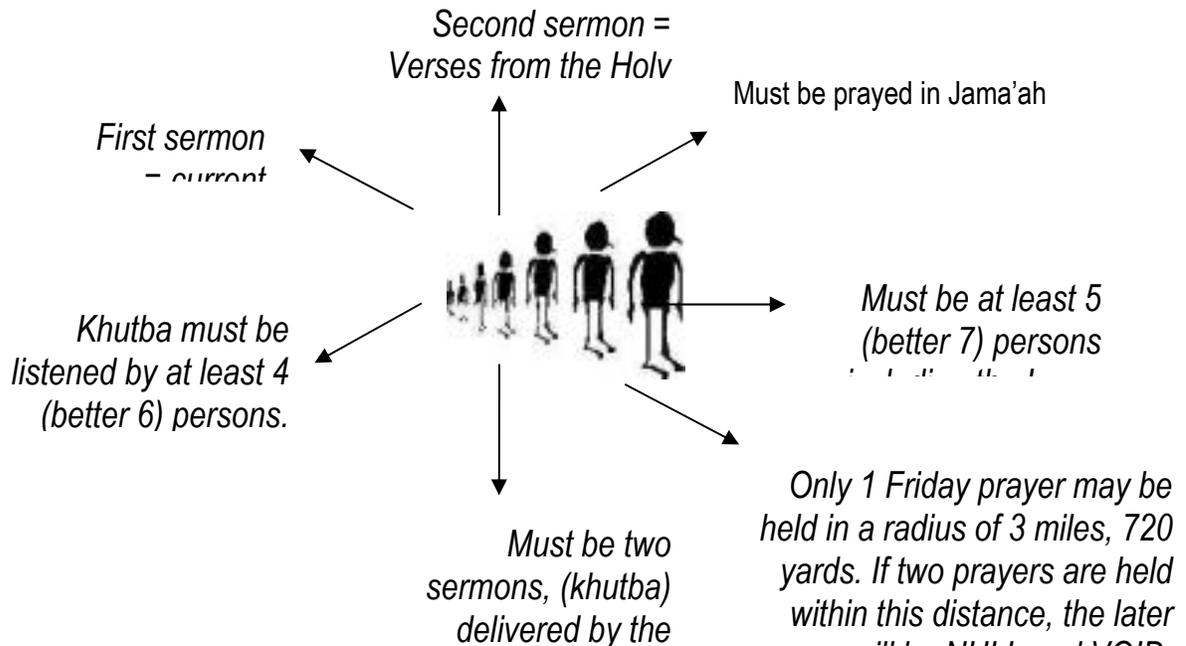
1. It should be prayed at the earliest time of *Dhuhr*. If it is delayed for too long, then its time will be over and you won't be able to pray it anymore.
2. It must be prayed in *jama'ah* ('congregation') with at least five people (including the *Imam*). If there are less than five people, it cannot be performed. This means that you cannot perform *Salaat al-Jumah* on your own.
3. The *Imam* must have the necessary qualifications for leading a *jama'ah* prayer. For example, he must be *baligh*, sane, just, etc.
4. If there are two places where *Salaat al-Jumah* is being offered, then the distance between them should be more than 5.5 km. If the distance is less than this, then whichever of the two groups performs the prayer first will be correct while the other one will not.

By now you know a lot about *Salaat al-Jumah*, but do you know how to pray it? Well, *Salaat al-Jumah* consists of two *raka'at* similar to the *Subh* prayer in the morning. But unlike the *Subh* prayer, *Salaat al-Jumah* has two *khutbahs* or 'sermons' before it. In the first *khutbah*, the *Imam* stands and praises Allah for His blessings, reminds the people to be pious, and then reads a *surah* from the Qur'an. The *Imam* then sits down while the congregation recites three *Salawaat*. The *Imam* stands up again and begins his second *khutbah*. In it, he praises Allah again, sends blessing on the fourteen *Ma'sumeen*, and seeks forgiveness for the believers. Sometimes, he even talks about current issues that threaten the Muslim world. Both *khutbahs* are in Arabic, but when the *Imam* is talking directly to the congregation, he can use any language he wants. After the *khutbah*, the prayer begins. It is recommended that in the first *raka'at* after *Surah Fatiha* the *Imam* should



AERIAL VIEW OF HUNDREDS OF THOUSANDS OF MUSLIMS GATHERING FOR FRIDAY PRAYERS AT THE DOME OF THE ROCK AND AL-AQSA MOSQUE.

recite Surah Jumah (Chapter 62), and in the second *rakat* after Surah Fatiha he should recite Surah Munafiqun (Chapter 63). *Qunoot* is usually done in both *raka'at*, but in the first *rakat*, it is done before the *ruku'* and in the second *rakat*, it is done after the *ruku'*.



12.1 Method of Praying Friday Prayer

Niyyat	I am praying 2 Raka'at Salaat e Jumah Wajib / Sunnah Qurbatan ilallah	
1st Rakat Qira'at		Sunnah for the Imam to recite Suratul Jumah after Al-hamd
Qunoot		There is a special Qunoot

Ruku		
Sajdah		
2 nd Rakat Qira'at		Recite Suratul Munafiqoon after Suratul Hamd
Ruku		
Qunoot		Recite the normal Qunoot (that is usually recited in the daily prayers)
Sajdah		
Tashahud & Salaam		

SOURCES:

AL- MUNTAZIR MARESSA, LONDON

Syed Ali al-Husaini Seestani, *Islamic Laws: English Version of Taudhihul Masae'l*, tr. 1994.

NOTE: Translations of the Holy Qur'an may have been simplified for teaching purposes.

12.2 Worksheet: Salaat al-Jumah

True or False: Circle either “T” for True or “F” for False.

- | | | |
|---|---|---|
| 1. <i>Jumah</i> means ‘Friday prayers’. | T | F |
| 2. Chapter 62 in the Holy Qur’an is called <i>Salaat al-Jumah</i> . | T | F |
| 3. <i>Salaat al-Jumah</i> must be prayed in congregation. | T | F |
| 4. <i>Salaat al-Jumah</i> can be prayed just before <i>Maghrib</i> prayers. | T | F |
| 5. There are 3 raka’at in salaat al Jumah | T | F |
| 6. Verses 9 and 10 of Chapter 62 are about <i>Salaat al-Jumah</i> . | T | F |
| 7. There is one qunoot in <i>Salaat al-Jumah</i> . | T | F |
| 8. In <i>Salaat al-Jumah</i> the sermon should be given before the prayer. | T | F |

Multiple Choice:

Circle the letter of the best answer.

9. If your *mujtahid* says that *Salaat al-Jumah* is *mustahab* what does that mean?
- It means that if you pray *Salaat al-Jumah* you don’t have to pray your *Dhuhr* prayer.
 - It means that if you pray *Salaat al-Jumah* you still have to pray your *Dhuhr* prayer.
 - It means that you should not pray *Salaat al-Jumah*.
10. When praising Allah in the *Khutbahs*, what language should be used?
- Arabic.
 - Any language the Imam wants.
 - Half in Arabic and half in any other language.

Short Answer Questions: Answer the following questions.

11. According to Ayatollah Seestani, *Salat al-Jumah* is *Wajib-e-Takhyiri*. What does this mean? (Give an example as well)

12. If there are two places where *Salaat al-Jumah* is being offered, and the distance between them is less than 5.5 km, what happens?

13. Describe what the Imam says in the two *khutbahs* of *Salaat al-Jumah*?

14. What is unusual about the *Qunoot* in *Salaat al-Jumah*? How is it different from regular prayers?

15. Find a *hadith* that has to do with *Salaat al-Jumah* and write it down. Don't forget to mention who it is from.

Chapter 13: Salaat e Eidain - Eid Prayers

13.1 Method of Praying

Niyyat	I am praying two Raka'at of Eid-ul-Fitr / Adha Sunnah Qurbatan Ilallah.		
First Raka'at	After Surah Al-Hamd, Sura A'ala (Surah no. 87) is recited,	<p>Then hands are raised for Qunoot.</p> <p>This special Qunoot (SEE BELOW) is recited five times along with Takbirs (Allah u Akbar) at the end of each dua.</p> <p style="text-align: center;">Du`a for Qunoot in the Eid prayer</p> <p style="text-align: center;">بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ اللّٰهُمَّ صَلِّ عَلٰی مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ اللّٰهُمَّ اَهْلَ الْكِبْرِیَّآءِ وَّ الْعِظَمَةِ وَّ اَهْلَ الْجُوْدِ وَّ الْجَبْرُوْتِ وَّ اَهْلَ الْعَفْوِ وَّ الرَّحْمَةِ وَّ اَهْلَ التَّقْوٰی وَّ الْمَغْفِرَةِ اَسْئَلُكَ بِحَقِّ هٰذَا الْیَوْمِ الَّذِیْ جَعَلْتَهُ لِلْمُسْلِمِیْنَ عِیْدًا ، وَّ لِ مُحَمَّدٍ ، صَلَّ اللّٰهُ عَلَیْهِ وَّ اٰلِهِ ، ذُخْرًا وَّ شَرْفًا وَّ كَرَامَةً وَّ مَزِیْدًا اَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَّ اَنْ تُدْخِلْنِیْ فِیْ كُلِّ خَیْرٍ اَدْخَلْتَ فِیْهِ مُحَمَّدًا وَّ اٰلِ مُحَمَّدٍ وَّ اَنْ تُخْرِجَنِیْ مِنْ كُلِّ سُوءٍ اَخْرَجْتَ مِنْهُ مُحَمَّدًا وَّ اٰلِ مُحَمَّدٍ صَلَوَاتِكَ عَلَیْهِ وَّ عَلَیْهِمْ اَجْمَعِیْنَ . اللّٰهُمَّ اِنِّیْ اَسْئَلُكَ خَیْرَ مَا سَأَلْتُكَ بِهٖ عِبَادَتِكَ الصَّالِحُوْنَ ، وَّ اَعُوْذُ بِكَ مِمَّا اسْتَعَاذَ بِكَ مِنْهُ عِبَادُكَ الْمُخْلِصُوْنَ</p>	Do Ruku' and Sajdah

Second Raka'at	Surah Shams (Surah no. 91) is recited after Al-Hamd. In this Surah, Allah has directed man to keep himself pure and to protect himself from sins	The Qunoot and the dua above is again recited but now only four times along with Takbirs (Allah u Akbar) So the Dua' for Qunoot is recited for a total of nine times in this 2 raka'at prayer.	Ruku', Sajdah, Tashahud & Salaam are done in the usual way.
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The Muslims observe two big festivals each year. One is Eid-ul-Fitr (1 st. Shawwal) and the other is Eid-ul-Hajj (10 Dhulhijjah). Eid-ul-Fitr is observed at the end of the Holy month of Ramadhan. Fasting creates the feelings of faith, spirituality, patience, contentment and sacrifice. The festivity of Muslims is NOT dancing or singing songs. We submit ourselves to Allah offering Eid prayer for those religious, spiritual and moral benefits that we gathered during the Holy month of Ramadhan.

Eid-ul-Adha or Eid-ul-Hajj is observed on the day when Prophet Ibrahim (A.S.) intended to sacrifice his son Isma'il in obedience to Allah's command. The Holy Qur'an has narrated the whole episode, which is the greatest example of self-sacrifice. The festival of Adha is in remembrance of this sacrifice. It reminds us that all our possessions, everything we have, including our lives and those near and dear to us, should be sacrificed in the way of Allah, if necessary. Again we offer this special prayer - Eid prayer.

Eid prayer is Sunnah, not Wajib, in these days when our Imam (A) is hidden from us.

Translation of the dua recited in qunoot.

In the name of Allah, the Beneficent, the Merciful.

O Allah: the Possessor of Greatness and Magnificence, the Possessor of Generosity and Power, the Possessor of Pardon and Mercy, and the Possessor of Piety and Forgiveness.

I beseech You for the sake of this day which You have appointed as a festival for Muslims, and for Muhammad (Allah's blessing be on him and his family) a treasure, an honor, a distinction, and an increase in bounties. Bless Muhammad and the family of Muhammad, and grant me of every good which You have granted Muhammad and his family. Remove from me every evil which You have kept away from Muhammad and his family, Your blessings be on him and on all of them. O Allah, I ask You the good that Your virtuous servants have asked You for, and I seek refuge in You from what your sincere servants have sought refuge from.

13.2 Worksheet: Salaat-e-Eidain – Eid Prayers

1. Eid prayer is:

0 Sunnah

0 Wajib

in these days when our _____ (A) is hidden from us.

2. Eid-ul-Fitr is celebrated on

_____ (Islamic date & month)

and Eid-ul-Hajj is celebrated on

_____ (Islamic date & month)

3. How many Raka'at are there in Eid Salaat? _____

4. How many Qunoot? _____

5. What is the name of the surah that is recited in the first Raka'at after Surah al-Hamd?

6. What is the name of the surah that is recited in the second Rakat after Surah al-Hamd?

7. Eid ul Hajj is also known as _____
8. Eid-ul-Hajj is observed on the day when Prophet Ibrahim (A.S.) intended to sacrifice his son _____ in obedience to Allah's command.
9. In the qunoot Allah is referred to as the possessor of _____,
_____, _____, _____,
_____, Piety, and Forgiveness.
10. In about 2 to three sentences tell what a person is asking for himself, when reading the qunoot?

Chapter 14: Voluntary and Obligatory Taxes in Islam

14.1 The Transfer of Wealth to Promote Economic Equality

Islam wants to prevent the excessive accumulation of wealth in the hands of a few people so the society may not fall into two classes: one over wealthy, while the other is starving.

The Holy Qur'an gives the reason for taxing wealth by saying,

***"...so that it (the wealth) may not circulate among those who are rich among you."
(al-Hashr, 59:7)***

To bring about this equality in the economic condition of the people, Islam has introduced various methods to transfer excess wealth from the fortunate sector of the society to its less fortunate members. This is done on two different levels: on an individual level and on a collective level.

1. Individual Level

Islam encourages Muslims to be mindful of the plight of others by prescribing charity. In Arabic, this is known as Sadaqah and Infaq. Various verses of the Holy Qur'an encourage us to be charitable.

***They ask you (O Muhammad) as to what they should spend (in way of charity). Say, "Whatever can be spared (from your wealth after your own expenses)."
(al Baqarah, 2:219)***

***(The pious are those who)...spend (in charity) from whatever We have given to them.
(al Baqarah 2:3)***

(The pious people are those) who spend (in charity) when rich or poor...

(Ali Imran 3:134)

However, the Holy Qur'an also encourages us to follow the path of moderation when giving charity

***Let not your hand be shackled to your neck (out of greed) or outspread it completely open -- otherwise you will sit down blamed and destitute (poor).
(Bani Israil, 17:29)***

The economic equality is guaranteed through the obligatory (Wajib) taxes on the excess wealth of every Muslim. These are taxes like Khums, Zakaat, Fitrah, etc. Let us look at these taxes in a little more detail.

14.2 Khums: The Obligatory Tax

Khums is the fifth branch of Furoo e din and it is Wajib on every Muslim.

Khums, in Islamic terminology means one fifth of certain things which a person acquires as wealth and which must be paid as an Islamic Tax.

Allah says in the Holy Qur'an:

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

14.3 The History Of Khums

Khums is one of those things introduced by Abdul Muttalib, the grandfather of our Holy Prophet (S) and continued in Islam.

Acting upon a command of Allah given to him in a dream when he discovered the well of Zam Zam, he found in it many valuable things that were buried in it by the progeny of Prophet Isma'il (A) when they feared their enemies would usurp the valuables.

When Abdul Muttalib found this buried treasure he took out one fifth (Khums) in the way of Allah and kept the rest. This became a custom in his family and after the Hijrah of Prophet Muhammad (S), this same system was incorporated in Islam.

14.4 Khums Has To Be Paid On The Following 7 Things

According to the Ahadith of our Imams (A), the items that are eligible for Khums are seven:

1. *Net Savings:*

From business or any income source. It applies to a Baligh who has surplus of lawful (according to Shar'iah) income and net savings after the necessary expenditures on maintenance of his family. He or she must pay 20% on the net. This saving could be from wages, salary, profits, gifts, prizes, etc.



person has savings.

2. *Lawful Wealth Mixed With Unlawful Wealth:*

If lawful wealth gets mixed with unlawful wealth; and if the exact amount cannot be distinguished, or if the quantity cannot be determined or the true owner cannot be found then it is Ihtiyaat e Wajib to take out Khums out of it, with a general intention i.e. a payment of Khums or Mazalim then it will become legal wealth. Mazalim means to pay charity as a penalty for valuables obtained in an unlawful way and when one is not able to reimburse the owner, either because he does not know the owner or because it is impossible to do that.

3. *Buried Treasure:*

You pay Khums on buried treasure if the property found is in the silver or gold. If the treasure found is neither gold nor silver than obligatory on the basis of precaution to pay Khums.



form of it is

4. *Minerals:*

After having paid the expenses of mining the minerals out, if value of the minerals exceeds 70 grams of gold, then Khums have to be paid on the remaining amount.



the will

5. *Precious Stones Obtained From Sea By Diving:*

It is Ihtiyaat e Wajib to pay Khums on such valuables even if it is small amount.



of a

6. *War Booty:*

It is Ihtiyaat e Wajib to take out Khums on booty (spoils of war) obtained from the war against non-Muslims, with the permission Imam (A), even in his Ghaybah.



of the



7. *Land Purchased:*

If a Non-Muslim (Kafir e Zimmi) purchases land from a Muslim, the Muslim will pay Khums (i.e. 20% of the value received by him for the land).

(Source: Stanmore Madrasah of London: Masail of Ayatollah Seestani)

14.5 Worksheet: Voluntary and Obligatory Taxes in Islam

1. One verse from the Qur'an that encourages the giving of charity is:

2. Khums has to be paid on 7 things. Circle the correct answers.

Net savings	Wheat	Rice
Minerals	War booty	
Buried Treasure	Cattle	Dates

Halaal income mixed with unlawful income

Land purchased by a Zimmi Kafir

Precious stones obtained from under-sea diving

3. Khums is the _____ branch of Furoo e din

- a. First
- b. Last
- c. Fifth
- d. Second

4. Khums is _____ on every Muslim i.e. every Muslim is obligated to pay it.

- a. Mustahab
- b. Wajib
- c. Makruh
- d. Haraam

5. Two other obligatory taxes in Islam are:

- a. Zakaat and Fitrah
- b. Sadaqah and Kaffara
- c. Zakaat and Sales tax
- d. Fitrah and sadaqah

Chapter 15: Khums (Continued)

Khums is Wajib on seven items as discussed in the last lesson; but we will discuss Khums on only two items:

- The net savings, and
- Lawful wealth that is mixed with some illegitimate wealth.

The other five are not generally relevant to most Muslims, and one can refer to the necessary Masail for them, if needed.

15.1 Khums on Net Savings

After the allowable expenses are deducted from the income, what remains at the end of the year or on the annual date set for payment, will be the net savings. You will deduct 20% of this saving as Khums.

All new items that have not been used (even once) by the end of your Khums year must be counted as your savings.

The deductible household expenses include:

Food	Transportation
Drink	Furniture
Accommodation	Marriage expenses
Medical expenses	Hajj
Payment of Sadaqah	Ziyarat
Gifts	Donations
Paying debts	Legal penalties
Wages of servants	Insurance premiums

The amount deducted from your salary for mandatory provident fund or for mandatory pension plan, income tax, etc

15.2 Khums when lawful wealth is mixed with some illegitimate wealth



It is Wajib to pay Khums from a wealth that is mixed with some illegitimate wealth. By "illegitimate" we mean anything that has been acquired by the means not permitted in the Shar'iah, for example, usury, gambling or liquor business.



By "mixed" we mean that the owner is unable to distinguish the amount or the items that have come to his possession by lawful and legitimate means from those that he has acquired by unlawful means.

If a person cannot distinguish the amount, the item and the owner of the wealth acquired by unlawful means from the legitimate wealth, then the only way to make his existing properties lawful is to pay Khums from the entire wealth.

If a person knows the amount or the item possessed by unlawful means but does not know the owner or owners, then he must give that amount or item to the needy as charity (Sadaqah) on behalf of the unknown owner.

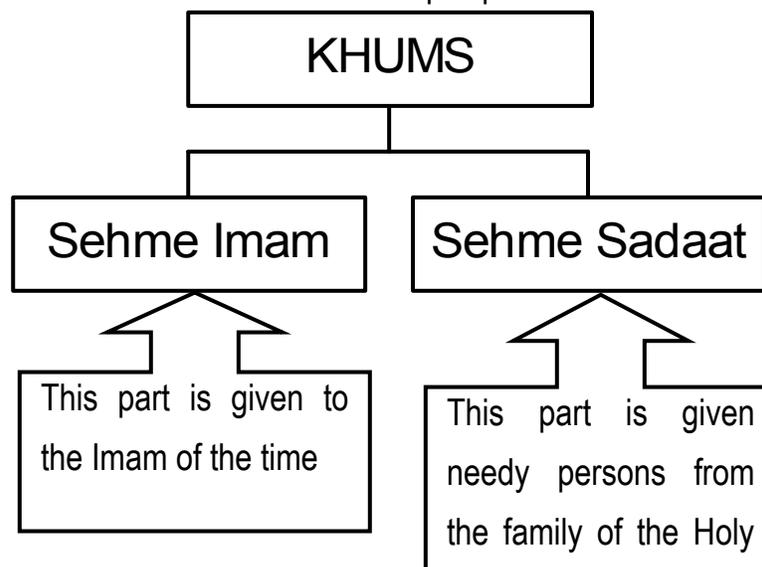
However, before giving that amount or item as Sadaqah, it is Ihtiyaat e Wajib to ask the permission of the Mujtahid.

15.3 Items On Which Khums Is Exempted

1. There is no Khums on the amount of one's Dowry (Mahr) i.e. the wealth that the husband agrees to pay his wife at the time of Marriage, and she can demand it at any time.
2. Khums is not liable on Inheritance. It is Ihtiyaat e Wajib that when one inherits from the least anticipated person, e.g. a very remote relative from whom one does not expect to inherit, Khums should be paid if any amount remains at the end of the year.

Distribution Of Khums

The money of Khums has to be divided into two equal parts.



At present in the Ghaybah of the Imam (A) this part of the Khums has to be given to most learned and trustworthy Mujtahid. He is Mujtahid whose taqleed we do. With his permission we use this money for other purposes, like building Mosques, Madrasahs, etc.

15.4 An Example on How to Calculate Khums

Mohsin is single and owns a studio apartment. He earns \$2 500 every month. His khums is due mid April. Suppose he has the following monthly expenses:

Travelling costs to and from work	\$ 100
Household Expenses	\$ 300
Mortgage	\$ 800
Insurance [Car &Home]	\$ 200

He has a saving account which has \$5 000.

Question:

How much khums will he pay if he has never paid khums before?

Solution:

Salary he gets in hand after National Insurance, Tax deduction and pension plan is:	\$2 500
Total expenses for the month:	\$1 400
Savings:	\$5 000
Savings after deducting all expenses:	\$1 100
Total Khums due on:	\$6 100
Khums to be paid \$6 100 @20%	\$1 220
Sehme Sadaat	\$610
Sehme Imam	\$610

Question:

Suppose he has been paying khums every month and khums has already been paid on \$4 000 of his savings. Will he have to pay on that again this year? If not, how much will he pay instead?

Solution:

He will not pay on the \$4000 he has already paid khums on. His khums for this year will be:

Salary he gets in hand after National Insurance, Tax deduction and pension	\$2 500
--	---------

plan is:	
Total expenses for the month:	\$1 400
Savings:	\$1 000
Savings after deducting all expenses:	\$1 100
Total Khums due on:	\$2 100
Khums to be paid \$2 100 @20%	\$420
Sehme Sadaat	\$210
Sehme Imam	\$210

(Source: Stanmore Madrasah of London: Masail of Ayatollah Seestani)

15.5 Worksheet: Khums Continued

Choose the correct answer

1. Khums has to be paid on net savings
 - a. Once a year
 - b. Once in a lifetime
 - c. Once every 5 years
 - d. Once a month

2. Items that are considered as deductible from Khums are:
 - a. Food, drink, accommodation
 - b. Marriage expenses, sadaqah
 - c. Net savings
 - d. Both a) and b)
 - e. All of the above

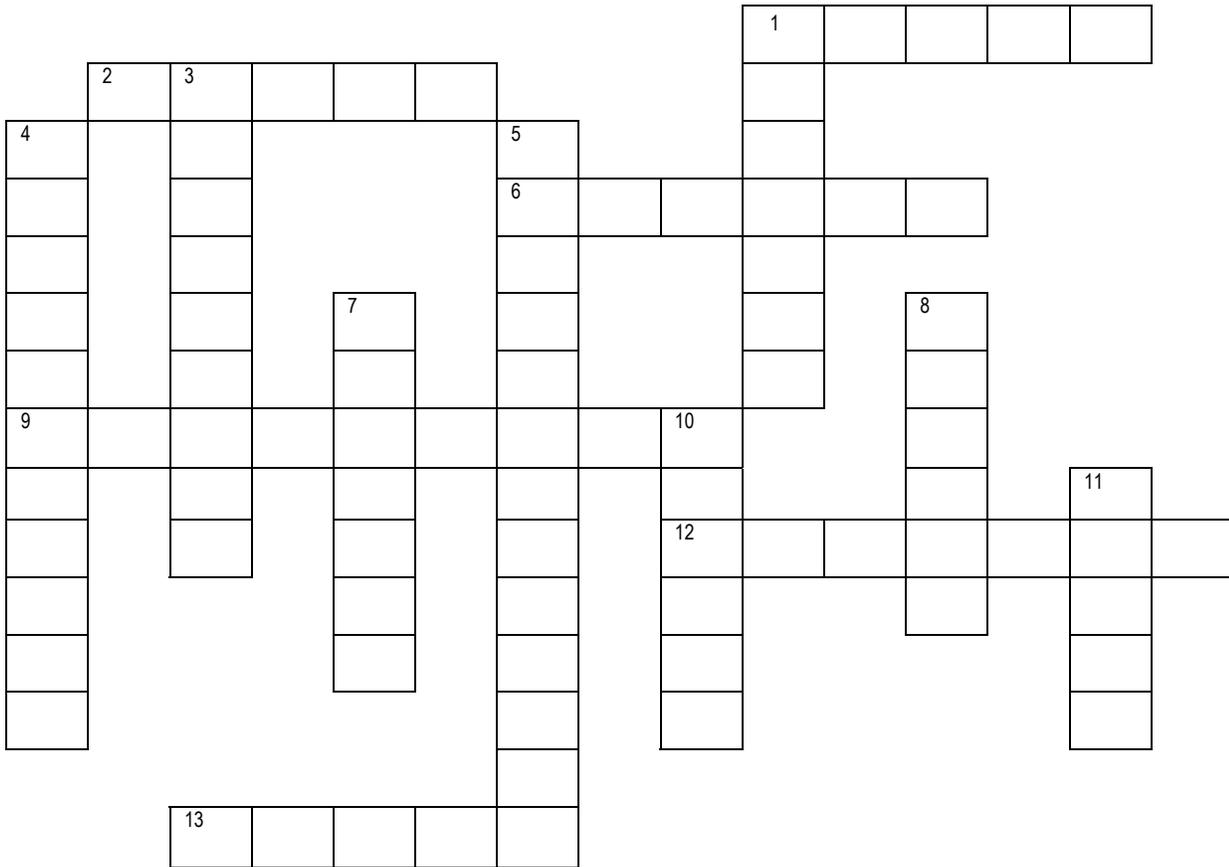
3. If some body has \$2000 of medical expenses a year, at the end of the year he should pay 20% as khums.
 - a. True
 - b. False

4. If one buys gifts for people it is advisable to keep records of all the gifts given since khums is wajib on 20 % of that amount at the end of the year.
 - a. True
 - b. False

5. If I earned enough money to pay for all my household expenses and bills, and I truly have no savings left at the end of the year (or the time I have allocated to paying Khums) then I don't have to pay any khums.
 - a. True
 - b. False

6. All new items that have not been used (even once) by the end of your Khums year must be counted as your savings.
- a. True
 - b. False
7. More than half of the Khums money goes to persons of the family of the Holy Prophet (s).
- a. True
 - b. False
8. Half of the khums money belongs to our Imam Mahdi (a).
- a. True
 - b. False
9. A woman does not have to pay khums on her Mahr.
- a. True
 - b. False
10. Hassan is surprised to find out that he has inherited money from his father's second cousin's wife when she dies. Is he obligated to pay khums on this money?
- a. Yes
 - b. No

Khums Crossword



Across

1. Khums is wajib on _____ things. (give the #)
2. Khums is the _____ branch of Islam (Furoo-e-din).
6. It is wajib to pay khums when you become _____, although according to Ayatollah as-Seestani, it is wajib to pay khums on the wealth owned by children.
9. Half of the khums collected is set aside as _____.
12. You can help the poor by giving _____ on an individual level.
13. It is _____ to pay khums.

Down

1. The most common thing to pay khums on.
3. Half of the khums money belongs to our _____.
4. Half of the khums money belongs to needy Sayyid. This is known as _____.
5. Khums was paid by him when wealth was dug up from the well of Zam Zam.
7. Necessary household _____ may be deducted from khums.
8. Another tax that is wajib to pay.
10. Sehme Imam money can be used to build _____, with the permission of a mujtahid.
11. A Muslim has to pay khums if a Zimmi _____ buys land from him.

Chapter 16: The Other Obligatory Tax: Zakaat

In Arabic, the word Zakaat literally means "growth". It also means "purification" as used in the Ayah below:

***"Take alms (Sadaqah) from their wealth in order to purify them and cleanse them by it."
(at-Tawbah, 9:103)***

And in many places Allah mentions Zakaat, immediately after prayer, showing its importance:

"And be steadfast in prayer; practice regular charity;..." (al Baqarah : 2:43)

Zakaat is the Fourth Pillar of Islam. It is a Wealth Tax of 2.5%. There are 2 types of Zakaat. They are:

1. Zakaat-e-Maal - Zakaat on possessions.
2. Zakaat-e-Fitrah - Zakaat payable on Eid-ul-Fitr.

16.1 Zakaat-e-Maal

It is Wajib on the following things:



Wheat



Barley



Dates



Grapes



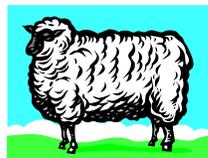
Gold & Silver
Coins



Camels



Cows



Sheep



Goats

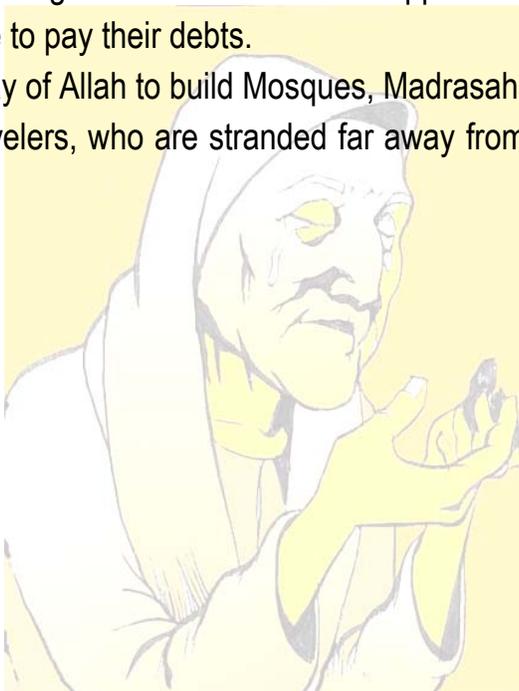
16.2 Distribution Of Zakaat e Maal

The Holy Qur'an is very clear in its guidance on this. It says:

***"Verily, alms (Sadaqaat) are for the poor and the needy,
and the people employed to administer (the funds),
and those whose hearts are to be won over,
and for freeing of slaves,
and those who are in debt,
and in the way of Allah
and for the wayfarer;
a duty ordained by Allah.
Allah is all-Knowing, all-Wise." (at-Tawbah, 9:60)***

Therefore Zakaat-e-Maal can be given to:

1. Fukara: Those who cannot pay their and their families' expenses for the whole year.
2. Masakeen: Those whose state is worse than Fukara .
3. Hamil: One who has been appointed by Imam (A) or Mujtahid-e-A'alam to collect Zakaat (he may also pay his own fixed salary out of this).
4. Rikaab: Those helping in freeing a slave.
5. Those non-Muslims who might become Muslims or supporters of Islam if they are helped.
6. Debtors who are unable to pay their debts.
7. Fi Sabeelillah: In the way of Allah to build Mosques, Madrasahs, Roads, Bridges, etc.
8. Ibnus Sabeel: Poor travelers, who are stranded far away from home and have run out of money.



16.3 Zakaat-e-Fitrah

On the night of Eid-ul-Fitr, Fitrah becomes compulsory on the head of the family who is responsible for the maintenance of the family.

	Before Sunset	After Sunset
Muslim Guest Arrival	Host has to pay Fitrah	Host does NOT have to pay Fitrah
Kafir Guest Arrival	Host has to pay Fitrah	Host does NOT have to pay Fitrah
New born baby	Head of Family to pay Fitrah	Mustahab to pay Fitrah
Guest/Servant Departs	Fitrah does NOT need to be paid	Fitrah needs to be paid
Person Dies	Fitrah does NOT need to be paid	Fitrah needs to be paid

Boarder	It is the responsibility of the boarder to pay the Fitrah and not the Head of the Family.
---------	---

	Receives Wages ONLY	Receives Wages & Food
Servant	Fitrah paid by the servant	Fitrah paid by employer

The head of the family who is responsible for paying Fitrah should keep the money separate at night with the intention of paying it later. It is better that the money is given away before Eid prayers, but it can be given after the prayers.

16.3.1 Fitrah Can Be Given On The Following



Wheat



Milk



Dates



Grapes



Or the Value of the above in Money

i.e. if you want to give Fitrah on the wheat that you eat then find out the price of wheat (for every 3 kgs) and each person in the family has to pay that amount.

16.3.2 Other Relevant Conditions for Fitrah

1. The Fitrah per person has to be 3 kgs (6 ½ lbs) in weight or its value in money.
2. The money for Fitrah can be given to any Organisation who undertakes the responsibility of buying the grain and passing it on to the people who are liable for receiving Zakaat.
3. If you are giving Fitrah in the form of grain then you have to ensure that the grain is of good quality and not mixed with dirt.
4. One person cannot give 3 different kinds of grain as Fitrah; however, members of the same family can give different forms of Fitrah.

16.3.3 Fitrah Can Be Given To

1. Anyone who qualifies for Zakaat-e-Maal.
2. Any Shia Ithna Asheri who is poor; but preference has been given to:
 - a. Needy blood relations;
 - b. Needy neighbours;
 - c. Needy scholars.

It is Wajib to give Fitrah to the needy in your hometown first and is not necessary to tell that the money given is of Fitrah.

1. Fitrah given by a Sayyid can only be given to a Sayyid.
2. Fitrah given by a non-Sayyid can only be given to a non-Sayyid.

16.3.4 Maximum That Should Be Given

1. It should be enough to pay for one year's expenses.
2. It could be given to buy something for the poor from which they can earn a sure income; like setting up a business or buying a sewing machine.

(Source: Stanmore Madrasah of London: Masail of Ayatollah Seestani)

16.4 Worksheet: The Other Obligatory Tax: Zakaat

Answer the following questions:

1. There are two types of Zakaat. One is on certain items you possess. The other one is a Fitrah. When do you pay this?
2. Give one example how the money collected on Zakaat-e-Maal (Zakaat on your possessions) could be used?
3. Fitrah is on food products that you eat in a year. Name three of them.

Choose the correct answer:

4. Zakaat is wajib on these roughly divided categories: metals, cattle, and _____.
 - a. Jewels
 - b. Land
 - c. Minerals
 - d. Crops
5. The Fitrah per person has to be about _____ of certain foods throughout the year.
 - a. 6 and $\frac{1}{2}$ lbs
 - b. 3 and $\frac{1}{2}$ lbs
 - c. 5 lbs
 - d. 3 lbs

6. Can a non-Sayyid give Fitrah to a Sayyid?
- Yes
 - No
 - Only if he tells him it is not Fitrah
 - If the Sayyid is really poor
7. Instead of giving the actual food for Fitrah can you give its worth in money?
- Yes
 - No
 - Only sometimes
 - It is better to give jewelry instead
8. One has to pay zakaat or khums on these items. Choose the item you would have to pay **zakaat** on.
- Wheat
 - Minerals
 - War booty
 - Precious stones found in the deep sea
9. One has to pay zakaat or khums on these items. Choose the item you would have to pay **zakaat** on.
- Grapes
 - Net Savings
 - Gold coins
 - Silver coins
10. One has to pay zakaat or khums on these items. Choose the item you would have to pay **zakaat** on.
- Dates and Raisins
 - Buried treasure
 - Pearls
 - Livestock

Chapter 17: Awareness of Our living Imam (a)

The presence of our living Imam is confirmed by Prophet Muhammad (s) himself. The Prophet (s) used to inform people about the existence of the Mahdi. He would say: *"Mahdi will be among my descendants. He will be among the sons of Fatemah, among the descendants of Hussein."*

At other times he would announce his name and give information about the signs of his reappearance and other related matters:

The Promised Mahdi is among my descendants. His name and patronymic will be the same as mine. In creation and conduct he will be the closest to me. He will live a life of occultation during which people will become confused and lost. At that time, like a brilliant star he will appear and fill the earth with justice and equity, as it is filled with injustice and tyranny.

Hudhayfa also relates the following *hadith* from the Prophet (s):

"If there remains no more than a day for the world, God will prolong it until a man from my progeny, whose name will be my name, will emerge." At this Salman asked: "From which of your progeny will he emerge?" The Prophet replied: *"From this son of mine."* And, he struck Hussein (a) with his hand.

In another tradition Abu Sa'id Khudari relates that the Prophet (s) told Fatemah:

"The Mahdi of this community behind whom Jesus will pray is among us." Then he struck Hussein's shoulder with his hand and declared: *"The Mahdi of my community will be from the descendants of this son of mine."*

Once Salman al-Farsi came to see the Prophet (s) when the latter had Hussein (a) in his lap and was kissing Hussein's (a) face while saying:

"You are the master and the son and brother of the master. You are the Imam, son and brother of the Imam. You are the proof and son and brother of the proof of God's existence. You are the father of nine proofs of God, the ninth among whom will be the Qa'im."

17.1 Discussion among the Companions and the Subsequent Generations:

After the Prophet's (s) death the story of the coming of the Mahdi was often heard among the prominent companions of the Prophet (s) and the following generation. The matter was

regarded among the religious truths and was treated as one of the certain future events. The following are some examples of this:

Ibn 'Abbas is reported to have told Muawiyah that a person among the descendants of the Prophet (s) will rule for forty years at the End of Time. According to another famous companion of the Prophet (s), 'Ammar Yasir:

"At the time when Nafs al-Zakiyya is killed a caller from the heaven will say: 'Your commander is so-and-so.' Following it the Mahdi will emerge and fill the earth with justice and equity."

Ibn Sirin reports a tradition from 'Abd Allah b. Harith. He said:

"The Mahdi will arise at the age of forty and will resemble the Children of Israel." Ibn Sirin records several other traditions that speak about the function of the Mahdi.

In one tradition Salma b. Zafar reports:

One day people were talking about the appearance of the Mahdi (a) in the presence of Hudhayfa. Hudhayfa said: "If Mahdi has indeed appeared while you are living close to the Prophet's period and while his companions are living among you, then you are truly fortunate. However, that is not the case. Mahdi will not appear until people are devoured by oppression and tyranny and there is no one absent more beloved and more needed than him."

Imam Ridha (a) said to Di'bil b. 'Ali al-Khuza'i, a famous poet,

"After me my son Muhammad will be the Imam; following him his son 'Ali will be the Imam; and after 'Ali his son Hassan will be the Imam. Following Hassan his son will be the Proof of God and the Qa'im, who should be awaited while he is in occultation. And when he appears he should be obeyed. He is the one who will fill this earth with justice and equity. But the time of his emergence has not been fixed. However, it has been reported by my ancestors that he would appear all of a sudden and in a flash of a moment."

In a *hadith* related from Imam Sadiq (a) to Mufaddal, Abu Basir and Aban b. Taghlib, the Imam said:

"Since the Umayyads and the 'Abbasids had heard that tyrannical rule will be overthrown by our Qa'im, they initiated their hostility against us. They labored to kill the descendants of the Prophet and to destroy subsequent generations with the hope that they could get rid of the Qa'im. But since God was determined to fulfill His will, He did not avail the tyrants all the information about the matter."

As Imam Sadiq's (a) hadith tells us above, Allah protected our Imam by keeping him and subsequent information about him, hidden. The twelfth Imam (a) remained concealed from the public at two different times. The first period extends from the time of his birth in 255 or 256 AH or from the time of his father, Imam Hassan 'Askari's (a) death in 260 AH, to the year 329 AH. During this time, although he lived an invisible existence as far as the public was concerned, he was not completely cut off from them. Rather, he maintained regular contact with his followers through his deputies, who were able to reach him and present to him their needs and inquiries. The existence of the Imam during this period that lasted some 74 or 69 years is known as *ghaybat-i sughra*.

The second period extends from the year 329 AH, with the termination of the deputyship of his prominent and trustworthy associates, to the time when he will emerge from the state of the occultation to lead humanity to establish the rule of justice and equity on earth. This period of occultation is known as *ghaybat-i kubra*.

Both the Prophet (s) and the Imams (a) had informed people about the two forms of occultation for the Mahdi. Ishaq b. 'Ammar relates a *hadith* from Imam Sadiq (a):

“The Qa'im will have two forms of occultation: one long and the other short. During the first occultation his special followers will know his whereabouts; during the second occultation, except for a few very special followers of his in his religion, no one will have any information about his whereabouts.”

In another tradition Imam Sadiq said:

“The one who is entrusted with the command (sahib al-'amr) will have two forms of occultation. One of them will be so long that a group of the people will say that he has died; others will say he has been killed; still others will say he has disappeared. Very few will remain who will still have faith in his existence, and will continue to be steadfast. At this time no one will have any information about his whereabouts except his very few followers.”

These ahadith from the Prophet (s) and his family inform us of Imam Mahdi's (a) existence and occultation. There are numerous other ahadith to the same effect. The contemporary Scholar, Safi Golpaygani, has collected all the traditions in his book, *Muntakhab al-athar*, citing their Sunni and Shia sources. Following is the list of the subject and the number of traditions on that subject:

91 *hadith* on: "The Imams are twelve in number, among whom the first is 'Ali b. Abi Talib and the last is the Mahdi."

94 *hadith* on: "The Imams are twelve, and the last one is the Mahdi."

107 *hadith* on: "The Imams are twelve, nine among whom are the descendants of Hussein, and the ninth is the Qa'im."

389 *hadith* on: "Mahdi is from among the progeny of the Prophet."

214 *hadith* on: "Mahdi is from among the descendants of 'Ali."

192 *hadith* on: "Mahdi is from among the descendants of Fatemah."

185 *hadith* on: "Mahdi is from among the descendants of Hussein."

148 *hadith* on: "Mahdi is the ninth descendant of Hussein."

185 *hadith* on: "Mahdi is among the descendants of 'Ali b. al-Hussein."

103 *hadith* on: "Mahdi is among the descendants of Imam Muhammad Baqir."

103 *hadith* on: "Mahdi is among the descendants of Imam Ja'far Sadiq."

99 *hadith* on: "Mahdi is the sixth descendant of Imam Sadiq."

101 *hadith* on: "Mahdi is among the descendants of Imam Musa al-Kazim."

98 *hadith* on: "Mahdi is the fifth descendant of Imam Kazim."

95 *hadith* on: "Mahdi is the fourth descendant of Imam 'Ali Ridha."

90 *hadith* on: "Mahdi is the third descendant of Imam Muhammad Taqi."

90 *hadith* on: "Mahdi is among the descendants of Imam 'Ali al-Hadi."

145 *hadith* on: "Mahdi is Imam Hassan 'Askari's son."

148 *hadith* on: "The name of Mahdi's father is Hassan."

47 *hadith* on: "The name and patronymic of the Mahdi will be that of the Prophet's name and patronymic."

AL-IMAM AL-MAHDI *THE JUST LEADER OF HUMANITY*

Ayatollah Ibrahim Amini

Translated by Dr. Abdulaziz Sachedina

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17.2 Worksheet: Awareness of Our living Imam (a)

Fill in the blanks:

1. _____ himself used to inform people about the existence of the Mahdi.
2. After the Prophet's (s) death the prominent _____ of the Prophet (s) and the following generation would talk about the coming of the _____.
3. According to Imam Sadiq (a) the _____ and the _____ (tyrants themselves) were hostile against the Ahlul Bait because they had heard our Qa'im would overthrow tyrannical rule.
4. Prophet Muhammad (s) indicated that the Mahdi(a) would be from the descendants of Imam _____ (a).
5. The shorter occultation of Imam Mahdi (a) is known as _____.
6. The longer occultation of Imam Mahdi (a) is known as _____.

Answer the following questions:

7. Safi Golpaygani has collected many traditions with their Shia and Sunni sources. What is the name of that book?
8. According to ahadith, what will the world be filled of when Imam shows up?
9. Why do think some people would have difficulty believing in the existence of Imam Mahdi?
10. Write down 2 ahadith you could quote to somebody who was wondering about Imam' s (a) existence?

SECTION II: Special Occasions

Chapter 18: The Different Fasts and Their Conditions

18.1 Wajib Fasts

1. Fast during the month of Ramadhan.
2. Qadha fast for the month of Ramadhan.
3. Fast becoming wajib on account of Kaffara.
4. When a father dies, it is wajib on the eldest son to fast his Qadha fasts.
5. Fast broken or left out intentionally.

Fasting is Mustahab on all the days of the year except on those days on which it is Haraam to observe fast. Some are mentioned below.

18.2 Haraam Fasts

1. Eid-ul-Fitr.
2. Eid-ul-Hajj.
3. A fast kept despite illness.

18.3 Makruh Fast

It is Makruh to fast on the 10th of Muharram (Ashura Day).

18.4 Sunnah Fasts

It is Sunnah to fast everyday, however certain days are strongly recommended.

1. On all days of Rajab and Sha'ban or on as many as is possible to fast, even if it is only one day.
2. On 13th, 14th and 15th of every Lunar month.
3. The day of Nawroz (21st March)
4. From the 4th up to the 9th of Shawwal.
5. The 25th and the 29th day of Dhilqad.

6. The first and last Thursday of every month AND the 1st Wednesday after the 10th of every month.
7. From the 1st day to the 9th day of the month of Dhulhijjah.
8. The 18th of Dhulhijjah - Eid-e-Ghadeer.
9. The 24th of Dhulhijjah - Eid-e-Mubahila.
10. The 1st, 3rd and 7th day of Muharram.
11. The 17th of Rabiul Awwal - Birthday of our Holy Prophet (S).
12. The 15th of Jamadiul Awwal.
13. The 27th of Rajab - the appointment of the Holy Prophet (S) to the prophetic mission (Bi'that).

18.5 Calendar Showing All the Sunnah Fasts of a Year

Muharram						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Safar						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Rabiul Awwal						
M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

Rabiul Akher						
M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Jamadil Awwal						
M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Jamadil Akher						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Rajab						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

Sha'ban						
M	T	W	T	F	S	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

Ramadhan						
M	T	W	T	F	S	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Shawwal						
M	T	W	T	F	S	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

Dhilqad						
M	T	W	T	F	S	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29						

Dhulhijjah						
M	T	W	T	F	S	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

18.6 Conditions of Fasting

1. Sanity.
2. Islam: Should be a Muslim and follow Islamic laws.
3. Not being in danger of illness by fasting.
4. Not being a traveler.

Saum is an act of worship; its main aim is to stay away from forbidden things so as to earn "the pleasure of Allah by obeying Him."

The most important thing is the **Niyat** (Intention). There is no need to utter it. However one must have in mind why one is fasting; that is one must have in mind: "Qurbatan Ilallah", for the pleasure of Allah.

Niyyat can be made for the whole month together on the eve of the first of Ramadhan or individually on the eve of each day. If you choose to do Niyyat for the whole month together, then if you miss a fast for any reason in between, you will be required to do Niyyat again.

Fasting begins with the setting in of the time for Subh prayers. This time is called SUBHE SADIQ or FAJR. Fasting ends at MAGHRIB, which occurs a few minutes after sunset.

18.7 Worksheet: The Different Fasts and Their Conditions

Put a T for true or an F for false for each of these statements:

1. It is wajib to fast during the month of Ramadhan.
2. It is wajib to perform Qadha for the fasts of Ramadhan that have been missed by someone who can fast.
3. Fast never becomes wajib on account of Kaffara.
4. A fast kept despite illness is makruh.
5. A fast on Eid-ul-Fitr is haraam.

Fill in the blanks:

6. It is Sunnah to fast on all days of the months of _____ and _____ or on as many as is possible to fast, even if it is only one day.
7. It is Sunnah to fast on _____, _____ and _____ of every Lunar month.
8. It is Sunnah to fast on the first and last _____ of every month AND the 1st _____ after the 10th of every month.

Answer the following:

9. One has to be sane to be able to fast. What are the three other conditions of fasting?
10. What should be your real niyyat for fasting?

Chapter 19: Things That Invalidate the Fast or are Makruh

19.1 Things That Invalidate (Baatil) the Fast If Done On Purpose

1. Eating and drinking.
2. Saying false things about Allah, Prophet (S) or the successors of the Holy Prophet (S).
3. Making dust reach one's throat.
4. Vomiting intentionally

19.2 Things that are Makruh when Fasting

1. Using eye drops or Surma, etc if its taste or smell can be felt in the throat.
2. Actions that would make you physically weak e.g. donating blood.
3. Inhaling snuff and smelling fragrance from herbs and flowers.
4. Tooth extraction or any other action that will cause you to bleed.
5. A wet toothbrush for brushing.
6. Putting water or using any kind of mouthwash unnecessarily.

The above 6 things do not break your fast if you do them but it is better if you do not do them.

19.3 Kaffara For Not Fasting

It is a great sin to eat or drink during the days of Holy Ramadhan, or deliberately commit acts that break the fast without a justifiable reason.

Anyone who leaves out a fast purposely has to give Qadha as well as **Kaffara**.

The Kaffara for each fast is:

Either: (i) to free a slave.

Or: (ii) to fast for 60 days.

Or: (iii) to feed 60 poor to their fill or give 1 mudd*

* 1 mudd is equal to $\frac{3}{4}$ foodstuff like wheat, barley, etc.

If you choose to fast for 2 months as Kaffara, you will have to fast for 31 days together and thereafter, you can complete the balance of 29 days in your own time.

However, you will not begin fasting your 31 days when you know there will be a day in between when it is Haraam to fast; e.g. You will not begin fasting your Kaffara at the beginning of Dhulhijjah as on the 10th of Dhulhijjah - Eid-ul-Hajj - it is Haraam to fast.

If a person breaks his fast by a Haraam acts like:

- (i) Drinking alcohol, etc; OR
- (ii) Attributing lies to Allah, His Prophet (S) and Masumeen (A);

S/he will have to give **ALL** 3 Kaffara together.

19.4 Worksheet: Things That Invalidate the Fast or are Makruh

Put a T for true or an F for false for each of these statements:

1. Saying false things about Allah, Prophet (S) or the successors of the Holy Prophet (S) will make your fast baatil.
2. Making dust reach one's throat will not make your fast baatil.
3. Vomiting intentionally will make your fast baatil.
4. Actions that would make you physically weak e.g. donating blood would be makruh.
5. Putting water or using any kind of mouthwash unnecessarily would make your fast baatil.
6. Tooth extraction or any other action that will cause you to bleed is makruh during fasting.
7. Anyone who leaves out a fast purposely has to give Qadha as well as **Kaffara**.

Fill in the blanks:

8. The Kaffara we would have to give for each fast missed is to fast for _____ days or _____ 60 poor people to their fill or give 1 mudd.
9. 1 mudd is equal to _____ foodstuff like _____, _____, and the like.
10. If a person breaks his fast by a _____ acts s/he will have to give ALL 3 Kaffara together.

Chapter 20: Qadha fasts

1. If a person does something that breaks the fast when s/he is not sure of the timing and later finds that the time for Fajr had set in, or if s/he breaks his/her fast thinking it is already time to do so and finds out later that it wasn't, Qadha has to be kept for that fast.
2. If a person puts water in the mouth to feel cool or without any reason and the water is then swallowed by mistake, Qadha fast has to be kept.
3. If a person who was insane becomes sane, s/he is not required to fast those that s/he missed when s/he was insane.
4. When an unbeliever becomes a Muslim, s/he does not have to fast those that s/he missed out when s/he was an unbeliever. However, if a Muslim changes his/her Faith to accept another and then later becomes a Muslim again, s/he has to give Qadha for all those s/he missed out when s/he wasn't a Muslim.
5. If a person breaks his/her fast on account of compulsion, e.g. if s/he has to break his/her fast because there may be a danger to his/her life from other unbelievers around him/her, then s/he has to fast Qadha for the fasts missed.
6. If a person leaves out a fast for any reason that is valid, e.g. becoming ill during the month of Ramadhan, then s/he has to fast Qadha for those fasts after that Ramadhan but before the next Ramadhan. If however, s/he does not manage to complete the Qadha fasts before the next year, then s/he has to give one MUDD (3/4 kg) of foodstuff, (i.e. wheat, barley, etc), to a poor person for each fast missed out. After that those Qadha fasts can be kept at any time throughout the person's life.
7. If a person does not fast during Ramadhan due to illness or any other valid reason, and dies before the end of Ramadhan, it is not necessary to give Qadha fasts on their behalf.
8. A person who is fasting a Qadha fast for the month of Ramadhan can break his/her fast before Dhuhr, however if a person is fasting Qadha for someone who is dead, it is better not to break the fast after Dhuhr.
9. If a father has not kept a Wajib fast other than that of the month of Ramadhan, e.g. a fast that became Wajib on account of a vow, the eldest son should keep Qadha for that fast. However, if the father was hired to fast Qadha for another person and he did not observe them, it is not Wajib for the eldest son to offer them.
10. If the illness of a person continues for a few years, s/he should, after being cured, observe the Qadha fasts for the past year and give one MUDD of foodstuffs to a poor person, per fast for the previous years.

20.1 Worksheet: Qadha Fasts

What do *you* think?

1. Rubab has fasted today and goes to the table to have her iftar. The clock says 6:59 and it looks pretty dark outside. She reaches out and drinks her glass of mango juice. Her brother walks in and says, "hey iftar time was 7:02." Does she have to offer qadha for her fast?
2. Sana has been sick for 6 years. This year however she is much better Ramadhan is coming up in the next few months. She knows she has to fast this year and she is fine with that, but she is dreading the 180 fasts she has to do of the last 6 years. What can you tell her that would give her some relief?
3. Zahid does not fast during Ramadhan due to illness. Unfortunately he dies before the end of Ramadhan. Is it necessary for anyone to give Qadha fasts on his behalf?
4. Kathy became a Muslim. She is worried about fasting those days she missed out before she became a Muslim. What can you tell her?

5. Mona changes her faith to accept another and then later becomes a Muslim again. She did not fast those days when she wasn't a Muslim. What should she do now?

Put a T for True and F for false next to each statement:

1. If a father has not kept a wajib fast other than that of Ramadhan the eldest son should keep Qadha for that fast.
2. If a person puts water in the mouth and the water is then swallowed by mistake, Qadha fast has to be kept.
3. A person who is fasting a Qadha fast for the month of Ramadhan can under no circumstance break his/her fast before Dhuhr.
4. If a person who was insane becomes sane, s/he is required to fast those that s/he missed when s/he was insane.
5. If a person breaks his/her fast on account of compulsion, then s/he has to fast Qadha for the fasts missed.

Chapter 21: Hajj (Part 1)

Hajj is one of the obligatory acts in Islam, which must be performed by each and every Muslim who is able to at least once in his or her lifetime if certain conditions are fulfilled. The books of ahadith are replete with wisdom from the Prophet of Islam and his twelve Successors (peace be upon all of them) concerning Hajj and the philosophical and mystical aspects behind the various acts performed.

Hajj can be separated into a few stages. In the first stage, above all other things, that which is the most important is repentance (*tawbah*) and to be vigilant. The meaning of repentance is to shun all devils and all forms of despotism, and turn back towards Allah. It means to disregard one's wishes, low desires and the lower soul (*al-Nafs al-Ammarah*) and proceed towards spirituality and the (higher) qualities (of a human being).

In the second stage, the first action consists of wearing the *Ihram* at the *Meeqat* (the station where the *Ihram* must be worn).

The *Ihram* of the Hajj is similar to the *Takbiratul Ihram* for *Salaat*, such that when a person says the *Takbiratul Ihram* to start the *Salaat*, one must leave behind all other things and focus one's entire attention on Allah. From the beginning of the *Salaat* until its completion, nothing else must distract the person.

Such is the *Ihram* for Hajj - meaning that once it is worn, the person must leave aside all things related to the world. In its place, one must turn towards Allah and (that which is) His pleasure. At the time of donning the *Ihram*, one must fulfill the commandments of Allah.

The third stage is going from Mecca and Medina back to one's hometown. The responsibilities at this stage are much more difficult than they were at the first and second level, since it is at this level that one's responsibilities become just like those of the Prophet of Allah:

"Those who convey the messages of Allah. "

In the first and second stage, one was busy with self-building, but at this stage, one must work on building others. Although the act of enlightening others is dependant upon self-building, however, this task is so difficult that the Noble Prophet Muhammad (as) has said:

"Surah Hud made my beard white from the point where it was revealed, 'Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you (O' Muhammad)'."

After returning from Mecca and Medina, the Hajji must convey that which he has brought with him (his self-building) to others through his actions. His speech, actions, manner and disposition must be an example for others, and this is truly the best gift that one can bring back for the rest of the people.

(Source: al-islam.org, *Secrets of the Hajj* by Ayatullah al Hajj ash Shaykh Husain Mazaheri and Risalah Al-Amaliyah of Ayatollah Sayyid Ali Seestani)

21.1 Obligation to perform Hajj

It is clear from the Holy Qur'an and the traditions that performance of Hajj (Pilgrimage) is obligatory on every person who has attained puberty and has the means mentioned below.

Hajj is one of the basic principles of Islam; its performance is one of its essentials, and its non-performance is a grave sin. Denial of the obligatory nature of Hajj is blasphemy (kufr). Allah states in the Holy Qur'an,

".. and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, surely Allah is Self-sufficient, above any need of the worlds". (3/97).

In religion the performance of pilgrimage is obligatory on a person once only; it is known as 'Hajjatul Islam'.

Performance of pilgrimage becomes obligatory immediately in the year in when its conditions are realized. If one fails to perform it, deliberately or for an excuse, it must be fulfilled in the ensuing year, and so on.

21.2 Conditions that make Hajjatul Islam obligatory

21.2.1 Adulthood

Pilgrimage is not obligatory on any person who has not attained adulthood, even if they were approaching it. A pilgrimage, performed by a child will, most evidently, not be counted as Hajjatul Islam, even if it was performed properly.

21.2.2 Reason

There is no obligation on an insane person to perform pilgrimage, even if their insanity is periodic.

21.2.3 Freedom

21.2.4 Financial Ability

There are few rules that need considering under the last two headings.

21.3 Other Necessities for Hajj

21.3.1 Time

There must be enough time for making the journey to Mecca and staying throughout the obligatory periods. In other words, it is not obligatory to perform pilgrimage, even if you can afford it, if you do not have ample time for the journey, stay, and performing the obligatory rituals.

21.3.2 Physical Health and Strength

If a person is unable to travel to the holy places due to ill health, old age, or they are unable to stay there for the required periods because of extreme heat, it is not obligatory on them to set out for pilgrimage personally.

21.3.3 No Obstruction

The route must be open and safe, i.e. there must be no danger to the pilgrim's life, his property or honor. Otherwise, pilgrimage is not obligatory.

21.3.4 Expenses for the Journey

There must be sufficient funds to meet the expenses, arising from the journey, such as those for eating, drinking and other necessities. The provision must be adequate for the return journey including transportation.

21.3.5 Availability of Means on Return

The person must be in a position to maintain themselves and their family on returning home. It is necessary that, on their return, they should be solvent enough as to insulate themselves and their family against poverty.

21.4 A Short History of the Kaaba

Nabi Ibrahim (AS) built this House for devout worship to one God. But within his lifetime people disobeyed his orders and began to put idols inside the Kaaba. He told the people that this was a symbolic house of God. God does not live there for He is everywhere. People did not understand this logic and no sooner had Nabi Ibrahim (AS) died the people, out of reverence, filled the place with idols again.

They visited to this place annually and worshipped their personal gods, It was over Four Thousand years later that the last of the line of prophet (SA), Nabi Muhammad (SAW) entered Mecca triumphantly, went inside the Kaaba and, with the help of his cousin and son in law Imam Ali Ibne Abi Talib (AS) destroyed all the idols of Kaaba with their own hands. At one stage of this destruction of idols, the tallest of the idol Hubbol was brought down after Ali had to stand on the shoulders of the Prophet to carry out God's orders. The Prophet of Islam was reciting the Verse from the Qur'an

“Truth hath come and falsehood hath vanished.”

21.5 A Short History of the Sa'ee between Safa and Marwa

Nabi Ibrahim (AS), Hajirah and Nabi Ismail (AS) moved to a valley in Arabia (Hijaz). They settled in a place with hills and mountains on all sides to protect them. After a while Ibrahim said that he should go back to see Sarah and to get more food and water.

Before he left he prayed to Allah to look after his wife and son because they did not have much food and water left.

The food and water soon began to run low. Hajirah was very worried and prayed to Allah. Hajirah went to the top of the mountain, Mount Safa, to look for Nabi Ibrahim (AS). Now their water was all gone and they were desperate.

She went to the other side of the valley and climbed to the top of Mount Marwa. She looked towards the North, East; West and South for help but found none.

Hajirah kept running backwards and forwards between Mount Safa and Mount Marwa. She did this seven times. Suddenly she saw Isma'il kick the ground with his heel. A spring of water gushed out - beautiful, pure water, they were saved. Even today this water, called Zamzam, still flows in the Valley of Hijaz.

21.6 Worksheet: Hajj (part1)

1. Ali is a wealthy man with ample time. Is it obligatory for him to perform Hajj?

2. Ahmad is a wealthy teenage with responsibilities like children, or a job. He however, has a lot of money. During his long school vacation which coincides with the month of Dhulhijjah, he decides to perform Hajj (Hajjat Al-Islam). Is it obligatory for him to perform Hajj?

3. If he performed Hajj successfully and properly, would it be accepted as Hajjat Al-Islam? Please state your reason.

4. Ali has \$2000 in his bank account. To perform Hajj, he needs to pay \$3000 for the whole trip. He decides to use borrowed money to perform Hajj. Is that acceptable? Please state your reason.

Chapter 22: Hajj Part 2: Hajj-e-Tamattu

We have studied the first part of Hajj Umrah –e-Tamattu in previous grades. **Umrah-e-Tamattu** includes doing the niyyat, wearing ihram and reciting Talbiyyah. It also includes the tawaaf of the Kaaba, the salaah of Tawaaf, the Sa'ee, and the Taqseer. The following are the Wajibats that have to be observed in **Hajj-e-Tamattu**:

- You have to do Niyyat, wear Ihram and recite Talbiyyah. Ihram will be worn in **Mecca** itself.
- Wuqoof-e-Arafat: One must arrive at Arafat **before** Dhuhr or at the time of Dhuhr on the 9th of Dhulhijjah. It is Wajib to stay on the plain of Arafat up to the time of **Maghrib**.
- Wuqoof-e-Masharul Haraam (Muzdalifah): Just after Maghrib, you depart from Arafat to go to Muzdalifah. It is Wajib to stay there from **Dawn to Sunrise**. Here one should collect seventy pebbles that will be used for throwing at the **Jamarah** (Stones representing Shaytan) at Mina, the following day.
- Stay at Mina: On 10th Dhulhijjah, after reaching Mina you perform your first Wajib act of the day, which is to go to the Jamarah of Aqba and strike it **seven times** with pebbles you collected at Muzdalifah.
- Qurbani (Sacrifice): After striking the Jamarah is Qurbani. The animal for sacrifice may be a camel, cow, goat or sheep.
- Taqseer or Halaq: The next Wajib act is trimming of the hair or nails or shaving the head.
- Tawaaf of Hajj
- Salaah of Tawaaf
- Sa'ee
- Tawaafun Nisa
- Salaah of Tawaafun Nisa

- Mina, 11th & 12th night: It is Wajib to spend the nights of 11th and 12th of Dhulhijjah at Mina.
- Striking Jamarah: On the 11th and 12th day, you must hit all three Jamarah each with seven pebbles.

22.1 Similarities & Differences between the a'maals of Umra-e-Tamattu and Hajj-e-Tamattu

Similarities & Differences between the a'maals of UMRA-E-TAMATTU & HAJJ-E-TAMATTU	
UMRA-E-TAMATTU	HAJJ-E-TAMATTU:
Ihram	Ihram
Tawaaf	Arafat
Salaat-e-Tawaaf	Muzdalifah
Sa'ee	Mina
Taqseer	Qurbani
	Rami of Jamarah
	Taqseer
	Tawaaf
	Salaat-e-Tawaaf
	Sa'ee
	Tawaafun-Nisa
	Salaat of Tawaafun Nisa

22.2 Tawaaf

- The starting point and the ending point for each circuit during Tawaaf is the Black Stone fixed to the wall of Kaaba. This is known as **Al-Hajr-al-Aswad**. When you have made your Niyat, stand just parallel to the Al-Hajr-al-Aswad and start the Tawaaf. Each round is completed when you return to the starting point. 2.
- At all the time during Tawaaf, Kaaba must remain to your left. So if for any reason your left shoulder turns away from Kaaba, that particular sector of movement will not be included in Tawaaf. You will have to return to the place where you were distracted and continue from there.
- Now, since Kaaba is in a cubical shape, it has four corners. As you reach the corners, you will make a gradual turn exercising care, as much as possible, that your shoulder remains parallel to Kaaba.

- There is a small wall in arc shape adjoining Kaaba on one side. This is Hijre Isma'il (The graves of Hazrat Isma'il, his mother Hazrat Hajirah and other Prophets). While making Tawaaf, this arc must be included in the round. So do not pass between Kaaba and Hijre Isma'il during Tawaaf.
- Tawaaf must be carried out between Kaaba and Maqam e Ibrahim and not beyond.
- The number of circuits or rounds in each Tawaaf is seven. Each round begins from Al-Hajr-al-Aswad and ends there. A Tawaaf of less or more than seven rounds is Baatil.

22.3 Salaat of Tawaaf

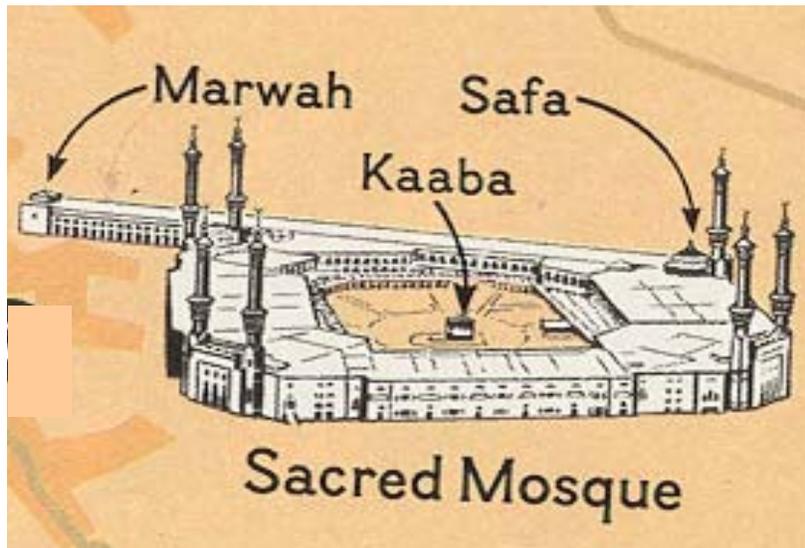
- Two raka'at of Salaat is wajib immediately after completion of Tawaaf.
- The Salaat is said behind Maqam e Ibrahim, or at a place nearest to it.

22.4 Sa'ee

- Sa'ee is wajib and must be performed after Salaat of Tawaaf.
- Sa'ee means to walk between the two rocks of Safar and Marwah.
- Each trip begins with Safa
- As you walk from Safa ending at Marwah, this is counted as your first trip.
- Your return from Marwah to Safa will be your second trip.
- You will end your 7th trip at Marwah.
- In between Safa and Marwah, there are two pillars that are meant for Harwala. When one reaches these, one has to trot (walk faster). This is Mustahab for men only.

22.5 Taqseer

- It means cutting off some hair or nails.
- It is better to do it immediately, or at Marwah.
- After taqseer, you can change into your normal clothes.



22.6 Worksheet: Hajj Part 2: Hajj-e-Tammattu

1. The following a'maals are done during Hajj-e-Tamattu. Write 1, 2 or 3 in the hearts.



Arrive at Arafat before Dhuhr or at the time of Dhuhr



Recite Talbiyyah.



Wear Ihram



Go to Muzdalifah. One should collect seventy pebbles.



After reaching Mina you strike Jamarah of Aqba seven times with pebbles



9th of Dhulhijjah: It is Wajib to stay on the plain of Arafat up to the time of Maghrib.



Qurbani (Sacrifice)



Tawaaf of Hajj



Taqseer or Halaq: trimming of the hair or nails or shaving the head.



Sa'ee



Salaat of Tawaaf



Tawaafun Nisa

2. You must arrive on the plain of Arafat on the 9th of Dhulhijjah by not later than _____ time.
3. It is Wajib to be present in Arafat on the 9th Dhulhijjah from Dhuhr to _____.
4. Upon your arrival in Mina on the 10th Dhulhijjah, you proceed to perform the first Wajib act of the day. This is to go to jamarah of _____ and strike it seven times.
5. It is Wajib to spend the two nights, _____ of Dhulhijjah and _____ of Dhulhijjah at Mina.

Chapter 23: Pilgrims from Islamic Countries



Egypt

Continent: Africa
Neighbors: Libya, Sudan, and Palestine
Population: Over 47 million
Muslim percentage of population: 94
Capital: Cairo
Official Language: Arabic
Currency: Egyptian Pound
Climate: Mostly hot.

Malaysia

Continent: Asia
Neighbors: Brunei, Indonesia, and Thailand.
Population: Over 15.5 million
Muslim percentage of population: 41%
Capital: Kuala Lumpur
Official Language: Malay
Currency: Malaysian dollar
Climate: Warm and humid.



Jordan

Continent: Asia
Neighbors: Syria, Iraq, and Saudi Arabia.
Population: Almost 4 million
Muslim percentage of population: 91%
Capital: Amman
Official Language: Arabic
Currency: Jordanian Dinar
Climate: Mainly hot.



Can you look for some other Islamic countries in the maps above?
 Where do you think these countries are?
Sudan, Morocco, Indonesia, Iraq, Syria, Iran and Saudi Arabia.

23.1 Worksheet: Pilgrims from Islamic Countries

Pilgrims from all over the world gather in Mecca for Hajj. Let us interview three different pilgrims about their country. Fill in the blanks in the conversation by looking at the boxes on the next page.

1. Brother Akram comes from Egypt.

Q Assalamu alaykum Br. Akram. You come from Egypt. How many Muslims are there in Egypt?

A Alaikumus Salaam. The population of Egypt is more than _____ and _____ % of the people of Egypt are Muslims.

Q What is the official language of Egypt?

A The official language is _____

Q What is the currency of Egypt?

A The currency of Egypt is the _____

2. Sister Shahidah comes from Malaysia.

Q Assalamu alaykum Sr. Shahidah. You come from Malaysia. In which continent is Malaysia?

A Alaikumus Salaam. Malaysia is in _____

Q How many Muslims are there in Malaysia?

A There are more than _____ Muslims living in Malaysia.

Q What is the capital of Malaysia?

A The capital of Malaysia is _____

3. Brother Abdul comes from Jordan.

Q Assalamu alaykum Br. Abdul. You come from Jordan. Have you come a long way?

A _____

Q What percentage of Jordanians are Muslims?

A Almost _____ of Jordanians are Muslims.

Q What is the capital of Jordan?

A _____ is the capital of Jordan.

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