

FIQH SYLLABUS - CLASS 8

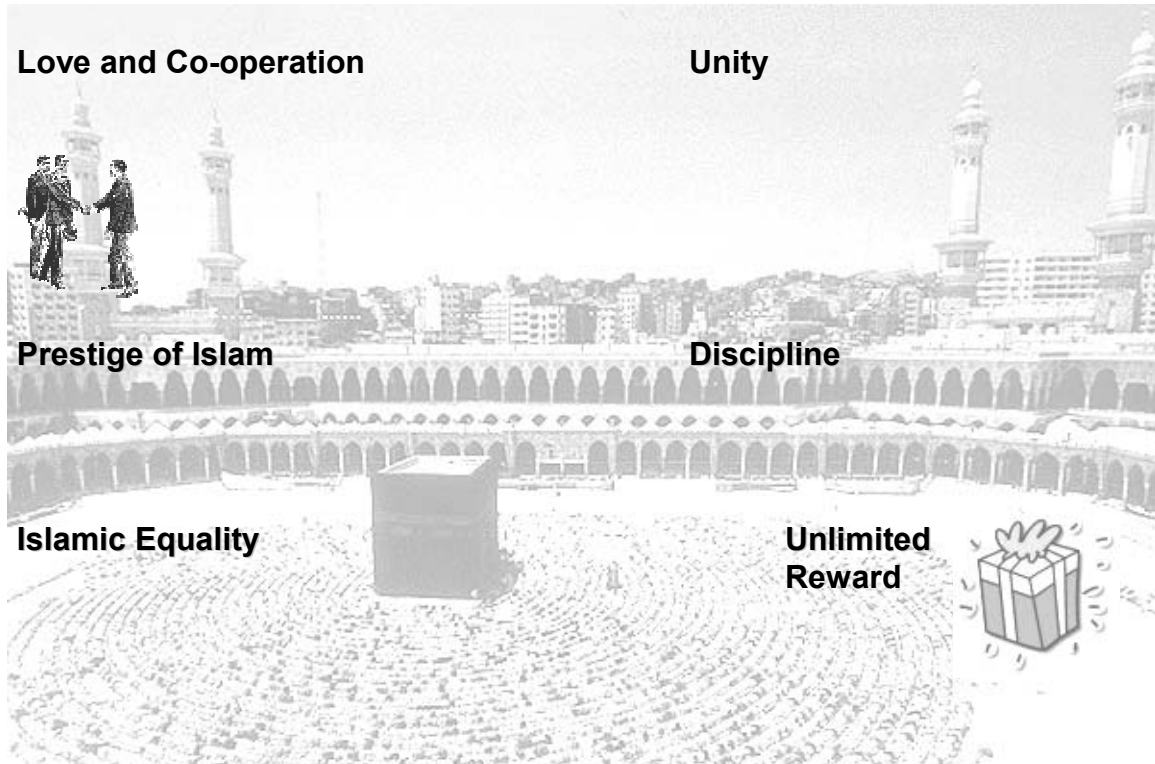
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CLASS 8 - LESSON 1a

SALAATE JAMAAT - CONGREGATIONAL PRAYER

DEFINITION: Salaate Jamaat means prayers that are offered in gathering (i.e. more than two people).

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



Unlimited Reward

Allah has put a very big reward for Jamaat Salaat. Our Holy Prophet (S) and our Imams (A) have placed great emphasis on Jamaat Salaat. Therefore, whenever we get an opportunity we should offer congregational prayers.

Rewards

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

CLASS 8 - LESSON 1b

SALAAATE JAMAAT - CONGREGATIONAL PRAYER

Importance and conditions of Jamaat Salaat

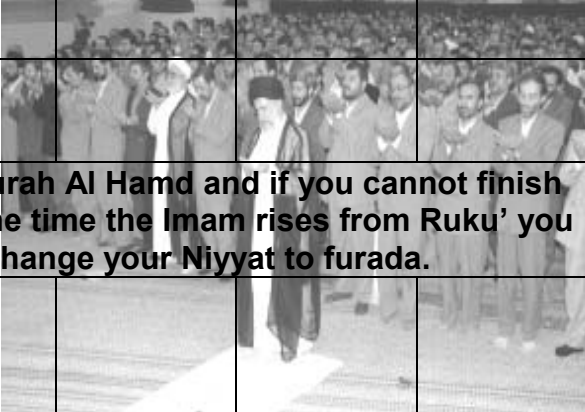


The following are a few examples of the importance of offering the congregational prayers. For a full listing please refer to 'Islamic Laws' (page 262)

1. 25 times better than the prayers offered alone. 📖 1409
2. If a parent orders the son to offer Jamaat prayers, (with love or otherwise) as a recommended precaution, he should obey. 📖 1415
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. 📖 1412
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. 📖 1410
5. When an Imam is leading a congregation for the daily prayers; one can follow him for any of the daily prayers. 📖 1417

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: 📖 1462
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. 📖 1490
3. In the first line immediately after Imam, it is Mustahab, if aged; learned and pious persons occupy the first row. 📖 1491
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. 📖 1492
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. 📖 1479

How To Join Salaate Jamaat

Scenario's	Where to join in Congregational Prayers				
	Qiyam	Ruku'	Sajdah	Tashahud	Salaam
Imam in 1 st Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 2 nd Rakaat, better to join in:	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat, better to join in:		<input checked="" type="checkbox"/>			
Imam in 3 rd \ 4 th Rakaat (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 Rakaat it is always join in:		<input checked="" type="checkbox"/>			
You enter the Mosque it is the last Sajdah, you perform your Niyyat and Takbiratul eham and then go into:			<input checked="" type="checkbox"/>	By joining you are being rewarded Jamaat Sawaab. During Tashahud and Salam, raise your knees and place your palms on the floor – rise up to your 1st Rakaat when Imam completes Salam.	
Extra note:		Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2nd, 3rd and 4th Rakaat.			

CLASS 8 - LESSON 2

SALAAT-E-JUM'A - FRIDAY PRAYER

Salaat-e-Jum'a = Friday Prayers

Definition:

Jumuah prayers (weekly congregational prayers) are every Friday throughout the year.

Benefits:

Jum'a prayer has to be prayed in Jamaat, therefore all the benefits of praying in congregation apply.



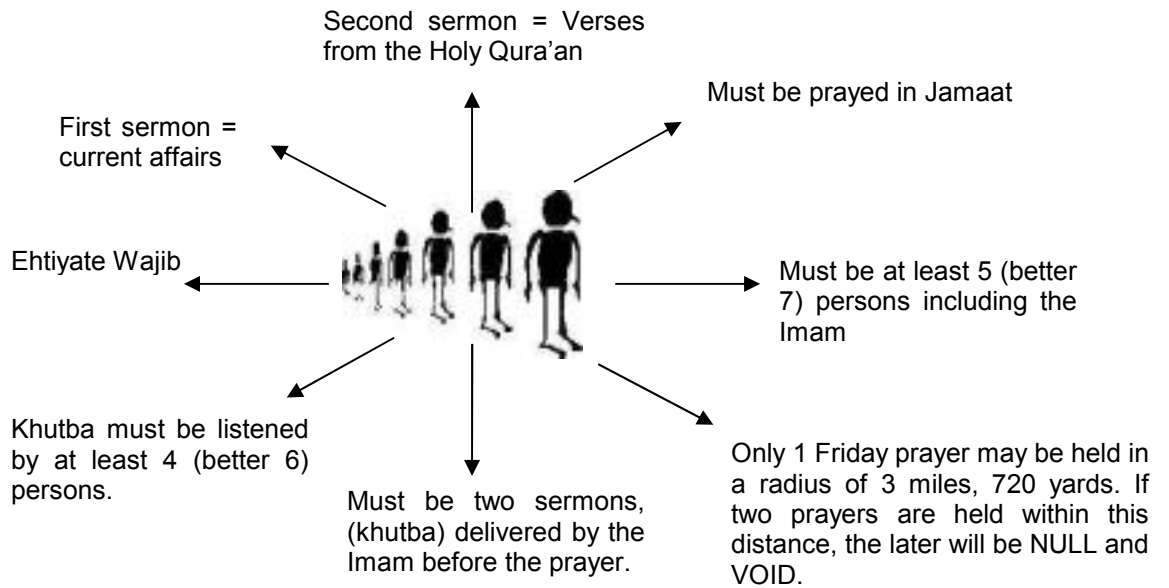
Importance:

Refer to Al Jumuah, 62:9





Wajib-e-Ayni & Wajib-e-Takhyiri (Relating to Salaate Jum'a)






Imam / specially appointed authority	Term	Definition	Example of Definition	Prayers to be performed on Friday		
				Zohr	Jum'a	Asr
Present	Wajib -E- Ayni	Obligatory act	Fasting during month of Ramadhan, the five daily prayers	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Absent	Wajib -E- Takhyiri	Choice of alternatives (Choose between two or more Wajibs, but he/she cannot leave both)	Kaffara for a person who has deliberately left out a fast in the month of Ramadhan. He will either free a slave, or feed sixty deserving poor, or keep sixty fasts.	You can choose between these two – but cannot leave out both.		

There are certain conditions for Friday Prayer:



Method of Praying Friday Prayer

Niyat	I am praying 2 Rakaats Salaate Juma Wajib / Sunnat Qurbatan ilallah	
1 st Rakaat Qira'at		Sunnat for the Imam to recite Suratul Jum'a after Al-hamd
Qunoot		There is a special Qunoot
Ruku		
Sajdah		

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

CLASS 8 - LESSON 3

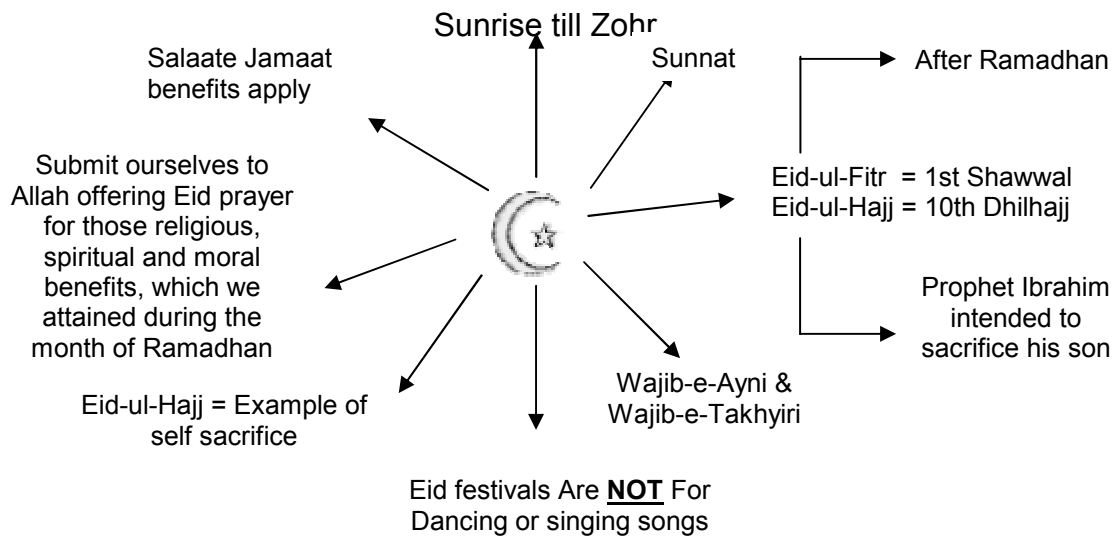
SALAATE EIDAIN - EID PRAYERS

Salaat-e-Eidain = Prayers offered on Eid

DEFINITION

Special prayers offered on two big festivals (that is Eid-ul-Fitr and Eid-ul-Hajj)










Introduction to Salaat-e-Eidain



For further guidelines on Salaate Eidain please refer to Islamic Laws 📖 1525 – 1541



Method of Praying the Eid Prayer: -

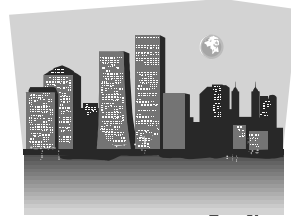
Niyat	I am praying 2 Rakaats of Eid-ul-Fitr\Adha Sunnat Qubatan ilallah	
1 st Rakaat Qira'at		Suratul Hamd and Suratul A'ala (sura number 87)
Qunoot (*5)		There is a special Qunoot recited five times followed by Takbir (Allahu Akbar)
Ruku & Sajdah		& 
2 nd Rakaat Qira'at		Suratul Hamd and Suratul Shams (sura number 91)
Ruku		
Qunoot (*4)		Continue reciting the special Qunoot a further four times followed by Takbir (Allahu Akbar)
Sajdah		
Tashahud & Salam		

CLASS 8 - LESSON 4

SALAAT – E – AYAAT

Salaat-e-Ayaat is WAJIB when any of the following occur 📖 1500

- Solar and Lunar Eclipse:
 - Even if the sun or the moon are eclipsed only partially and it does not create fear in any person.
- Earthquake:
 - even if lit does not cause fear.
- Any natural disaster that is likely to create fear in people.
 - **E.g.:** Cyclones, devastating storms, etc.



The offering of Salaat-e-Ayaat becomes Wajib only on the people who live in the town where a natural disaster occurs. 📖 1503

It is NOT Wajib for people who live in nearby towns.

E.g.: If an earthquake occurs in Birmingham, it is not Wajib for us here in London to pray Salaat-e-Ayaat.

Timing Of Salaat-e-Ayaat

During a Solar or Lunar eclipse 📖 1504

- the prayer can be recited at any time from the beginning of the eclipse till it is completely cleared.

If a person does not recite their Salaat during this time 📖 1505

- One should recite it whenever possible **BUT** with the Niyat of Qadha.

In other natural disasters, Salaat-e-Ayaat: 📖 1507

- must be prayed soon after the disaster is over.
HOWEVER,
- if a person does not pray immediately s/he is committing a sin; **AND**
- s/he still has to offer this prayer **BUT,**
- unlike the case for the eclipses s/he will not pray with the Niyat of Ada or Qadha.

A person who did not know that there was an eclipse until after it was over: 📖 1508

- will offer the prayer with the Niyat of Qadha if it was a total eclipse, **HOWEVER,**
- if it was just a partial eclipse then it is not Wajib to offer Salaat-e-Ayaat.

Method Of Reciting Salaat-e-Ayaat 📖 1516 – 1524

No. OF RAKAAT - 2 (Wajib)
No. OF RUKU - 10 (Wajib)
No. OF QUNOOT - 5 (Mustahab)

- ❖ **NIYYAT**
- ❖ **TAKBIRATUL EHRAM,**
- ❖ recite **SURATUL HAMD** and any other **SURAH**
- ❖ then go to **RUKU'**. Your **1st RUKU** is complete.
- ❖ rising from RUKU', recite SURATUL HAMD and one SURAH
- ❖ go into RUKU' again. Your **2nd RUKU** is complete.
- ❖ Likewise, you should do **FIVE RUKU**.
- ❖ After rising from the **5th Ruku**, say **SAME ALLAHU LEMAN HAMIDAH**
- ❖ go to Sajdah - Complete **2 Sajdahs** as usual
- ❖ rise for the **2nd Rakaat**.
- ❖ **recite the 2nd Rakaat in the same way as you did the first.**

NOTE:

It is Mustahab to recite Qunoot before every 2nd Ruku, but it is enough if Qunoot is recited only before the 10th Ruku. 📖 1521

Counting all 10 RUKU together, you will recite Qunoot: before the 2nd AND 4th Ruku in the 1st Rakaat; and before the 6th, 8th, and 10th Ruku in the 2nd Rakaat.

CLASS 8 - LESSON 5

SALAAT – E – QASR

How The 17 Rakaats Are Reduced

PRAYER	RAKAATS RECITED DAILY	RAKAATS RECITED BY TRAVELLER
Fajr	2	2
Zohr	4	2
Asr	4	2
Maghrib	3	3
Isha	4	2
Total	17	11

It is recommended that a traveller should say thirty (30) times after every prayer:

"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".

To recite dua after Zohr, Asr and Isha salaah is highly recommended; and to recite the above sixty (60) times rather than thirty (30) after these three prayers.

7 Conditions To Be Fulfilled For Salaat-E-Qasr To Apply

1. Travelling Distance

A traveller should shorten their prayers if the **TOTAL** distance covered during the journey is 28 miles or more.

2. Town/City Boundary – HADDE TARAKH-KHUS

The traveller should be out of the boundary of the town or city.

3. Niyat

Before starting the journey, there must be a firm intention (Niyat) of travelling 28 miles or more.

4. Purpose of Journey

The journey should not be Haraam or for a Haraam purpose.

5. Length of Stay

The intention (Niyat) to stay must be for less than 10 days. The stay of 10 days means staying minimum from:

- (i) sunrise of 1st day to sunset of 10th day; OR
- (ii) Zohr of 1st day to Zohr of 11th day.

6. Destination

The destination should not be to a place which the traveller has made his/her hometown – **WATAN**.

7. Journey Frequency

The travelling is NOT the normal journey which a person does on account of work.

London

Below is a map of the City of London. The M25 is London's boundary i.e. **HADDE TARAKHUS**.



Examples of towns or major airports outside M25:

- Gatwick Airport
- Stansted Airport
- Luton Airport
- Stevenage

Now, let's apply these rules to everyday life by studying the lives of different people living in London.

Case 1 - Fatema

She lives in Harrow but is currently studying law at the University of Luton. She stays at University as this saves her commuting everyday but comes home during the weekend and holidays.

Travelling Distance	She travels a total of 40 miles on average from her home
Town/City Boundary	She is outside the city of London. She travels 16 miles one way from M25.
Niyyat	She has made a niyyat to go to University of Luton
Purpose of Journey	She is going to study – Halaal
Length of Stay	She is to stay there for 4 years to finish her course
Destination – WATAN	University will be her temporary home
Journey Frequency	As and when required
Decision	She will pray full namaaz
Reason	She is going to stay there for 4 years

Case 2 - Haider

He has just moved with his family to Birmingham from London. He moved because both his sons are studying at the University in Birmingham. He, however, comes to work here in London.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25
Niyyat	He has made niyyat to make homes in both cities
Purpose of Journey	Moved so that he can accommodate his sons – HALAAL
Length of Stay	Indefinite
Destination – WATAN	He has made both cities his home
Journey Frequency	Everyday
Decision	He will pray full namaaz
Reason	He has made both towns his home town and will also be staying in Birmingham indefinitely.

Case 3 – Jawad

He and his friends have come to Manchester to attend a performance by four well-known actors.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside M25 i.e. boundary of London
Niyyat	To attend a performance and return by the end of the day
Purpose of Journey	HARAAM – Their parents are not aware of their trip and listening to music is haraam
Length of Stay	1 day
Destination – WATAN	Not their home
Journey Frequency	Once for that day
Decision	They will pray full namaaz
Reason	Their journey is for a haraam purpose

Case 4 - Amena

She is a police woman working at a Police Station in Stevenage.

Travelling Distance	More than 28 miles
Town/City Boundary	Outside London
Niyyat	Amena knows that she will travel to Stevenage everyday
Purpose of Journey	To work – HALAAL
Length of Stay	She will be going everyday
Destination – WATAN	Destination is not her home town as Amena will commute to work everyday
Journey Frequency	Everyday
Decision	She will pray full namaaz
Reason	She will be making this journey everyday for work purpose

CLASS 8 - LESSON 6a

SIFAATE SUBUTIYA

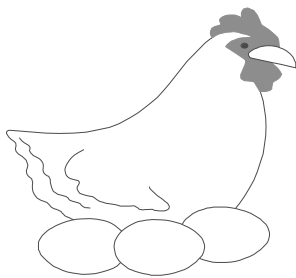
SIFAATE SUBUTIYA = The positive attributes which are befitting Allah.

Some of the Positive Attributes of Allah

QADEEM = Allah is Eternal. He has neither a beginning nor an end.

Unlike us, there was a time we weren't there, then we were born and one day we will die.

E.g. Egg – Chicken - Hen



It wasn't there



It was born

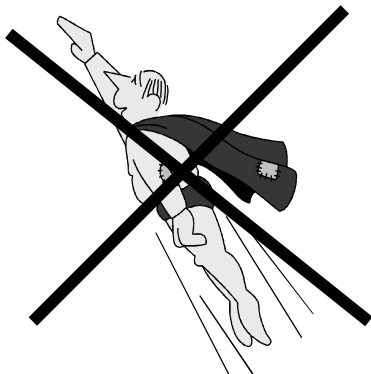


It will die

Allah has no beginning because there has never been a time when He was not there, so He wasn't born and He has no end because there will never be a time when He will not be there.

QAADIR = Allah is Omnipotent. He has power over everything, and everyone

E.g. If we are afraid of something or someone, we should pray to Allah for help and not turn to someone like Superman who isn't real.



Allah made everything and has power over everything and everyone.

There is no one and nothing stronger than Him, He is the strongest.

That is why we should only ask Allah for help because only He can really help us.

AALIM = Allah is Omniscient i.e. He knows everything.

Nothing can be kept a secret from Allah.

He knows what you shout, what you whisper, even what you think and do not say out loud.

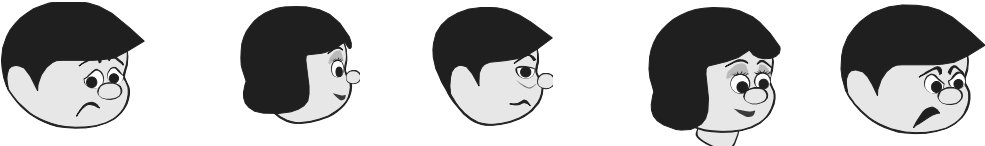
He knows when you are good and when you are bad.

He knows if you are telling the truth and when you are lying.

He knows when you are happy and when you are sad.

He knows when you need help and He helps you.

He knows everything.



HAI = Allah is Alive and will remain alive forever.

Without Allah, nothing can survive in this world.
Allah looks after everything and everyone.
He makes sure everything works properly.
When we die, we will return to Allah


MUREED = Allah has His own discretion in all affairs. He does not do anything under compulsion.


Allah made everything and everything belongs to Him.
He can do whatever He likes without having to ask anyone.

E.g. if a toy belongs to a child, s/he does not need to ask anyone's permission to play with it. But, if it belongs to someone else, then s/he has to get permission.

Allah made everything. So, He does whatever He wants..

MUDRIK = Allah sees and hears everything although He has neither eyes nor ears.

 **Allah has no eyes or ears**

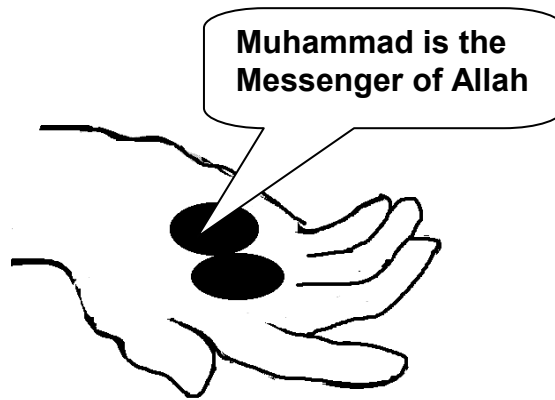
HOWEVER, 

There is nowhere that you can hide where Allah cannot see you.

There is nothing that you can say which Allah cannot hear, even if you whisper it ever so softly.

MUTAKALLIM = Allah is the Master of the word.

He can create speech in anything as He did in with the pebbles, when the people asked Prophet Muhammad (s.a.w.) to prove that he was a Prophet. .



SADIQ = Allah is truthful.

**Allah never lies
AND
He always keeps His Promises**

CLASS 8 - LESSON 6b


SIFAATE SALBIYYAH

SIFAATE SABIYYAH = the negative attributes that cannot be found in Allah.

Some of the Negative Attributes of Allah

SHAREEK = colleague or partner.

**Allah has neither a colleague nor a partner.
We recite in Suratul Ikhlas that there is only One God
He is totally independent
He has no parents or children
A person who believes that Allah has a partner is called a Mushrik**




MURAKKAB = Compound or Mixed

**Allah is not made of anything.
He cannot be divided even in the imagination.**

MAKAAN = Place

**Allah is not at a fixed place.
He has no BODY.
He is EVERYWHERE.**



HULOOL = Entering

**Nothing can enter Allah nor does He enter anything or anybody.
E.g. It is wrong, what the Christians believe about Jesus**

MAHALE HAWADIS = Subject to change

**Allah never changes
He is everywhere
He has no BODY
He has no need to change.
He is Perfect
being reborn in God's spirit.**

MAR-I = Visible

**Allah is not visible.
He has not been seen NOR
will He ever be seen because He has no BODY.**

IHTIYAJ = dependence or need

**Allah does not depend on anybody
He does not need anything
We recite in Suratul Ikhlas that there is only One
God AND
He is totally INDEPENDENT – (SAMAD)**

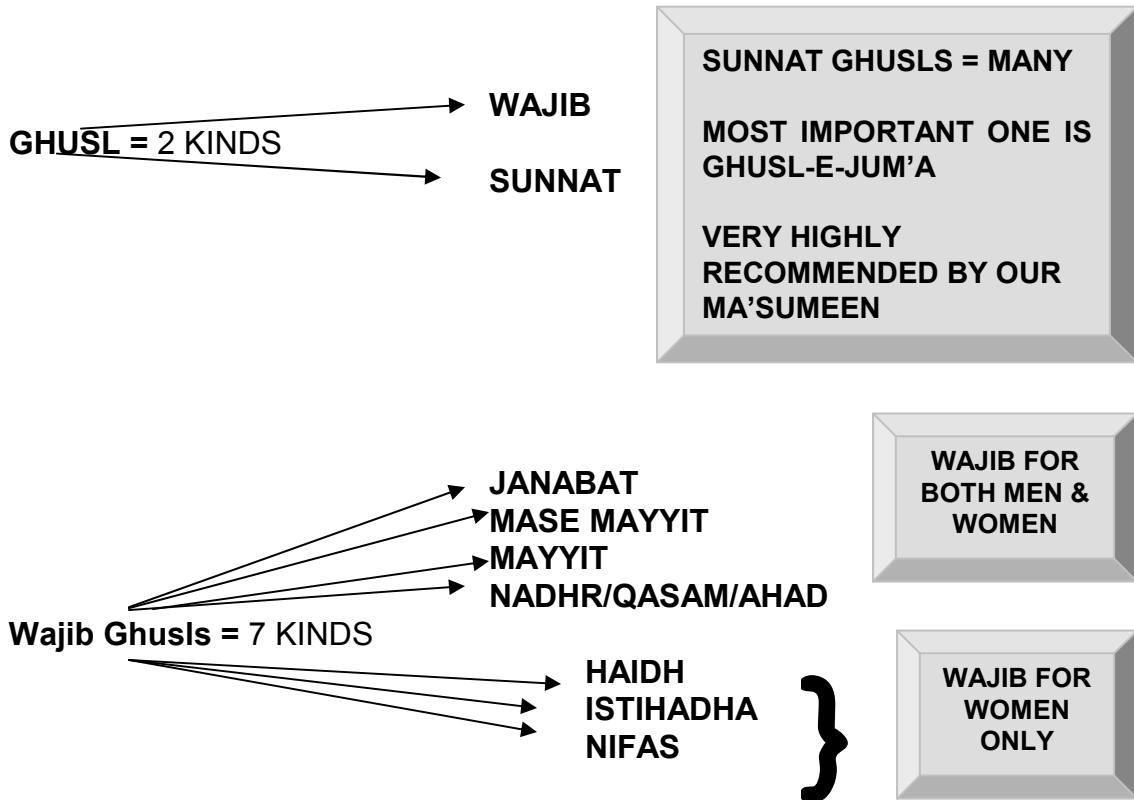
SIFATE ZAIID = Added qualification

**The attributes of Allah are not separate from His Being.
E.g. When we say that Allah is Aalim, it does not mean that
His knowledge is separate from His Existence.
There has never been a time when Allah had less
knowledge.**

CLASS 8 - LESSON 7a

AN INTRODUCTION TO GHUSL

It means to have a bath in order to wash the body.

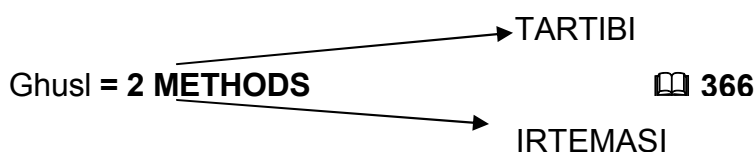


Conditions Of Ghusl

- Water must be Pak, Mutlaq and Mubah 📖 386
- Place where Ghusl is performed must be Mubah 📖 386
- Niyat should be of Qurbatan ilallah 📖 364
- It must be performed without help 📖 386
- All obstructions must be removed 📖 383

Remember: There Is No Need: 📖 386

- To make the body Pak before starting Ghusl
- For the body to be washed downwards from the head
- For Tartib – delay between different actions of Ghusl is allowed



How To Perform Ghusl

There are TWO methods

Ghusl-e-Tartibi = Ghusl in Stages & Sequence. 📖 367

1st: NIYYAT

2nd: wash the head running down to the neck

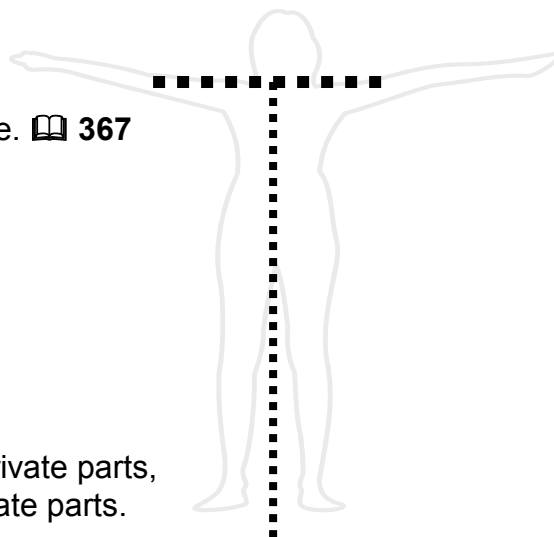
3rd: then wash the rest of the body

Or It Is Better

To wash the rest of the body in 2 stages

1st: the right half of the body, including your private parts,

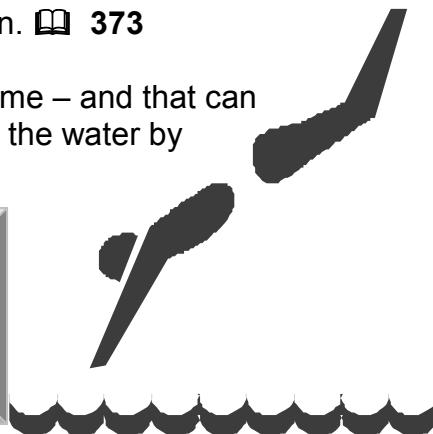
2nd: then the left half, again, washing your private parts.



Ghusl-e-Irtemasi = Instant or Gradual immersion. 📖 373

This is by washing the whole body at the same time – and that can only be done by submerging the whole body into the water by diving into a river, sea or swimming pool.

**WHEN PERFORMING GHUSLE IRTIMASI
IN ONE GO, YOU MUST ENSURE THAT
THE WATER REACHES ALL PARTS OF
THE BODY AT ONE TIME.**



If however, you wish to perform the Ghusl-e-Irtemasi gradually, then it is necessary that:

- The whole body out of the water before starting the Ghusl.
- Then you submerge your body gradually into the water with the intention of Ghusl. 📖 374

CLASS 8 - LESSON 7b

AHKAMUL ISTIBRA

What is Istibra?

Istibra is a recommended act which is performed by men after urinating. It is done to ensure that no more urine is left in the urinary organ.

Remember that urine is Najis and if you do not clean yourself properly, your clothes and body can become Najis and A'maals including Salaat will not be accepted in the state of Najasat.

Remember also that Islam is the only Religion which has made Salaat Wajib 3 times a day (5 prayers). Soon you will need to pray again so keep yourselves clean at all times.

The Method Of Performing Istibra

1. If after the passing of urine the anus also becomes impure it should be purified first.
2. Thereafter the part between the anus up to the root of the urinary organ should be pressed thrice with the middle finger of the left hand.
3. Then the thumb should be placed above the urinary organ and the finger next to the thumb should be placed below it and it should be pressed thrice up to the point of circumcision.
4. Finally, the front portion (fore part) of the organ should be given three jerks. And finally the part concerned must be cleaned twice (Wajib), (better thrice) with water.

Advantage Of Doing Istibra

If Istibra is performed and a liquid comes out at a later stage, and if one does not know whether that liquid is urine or not, then you are still Paak and your state of cleanliness (Taharat) is not broken. This is because Istibra was performed after urinating.

If Istibra had not been performed, then you would have to assume that that liquid was indeed urine and you would have to clean yourself.

CLASS 8 - LESSON 8

TOILET ETIQUETTE

Rules Regarding The Use Of Toilets

It is Wajib to

1. Hide our private parts in the toilet and at all times from adults, even if they are our parents or siblings 📖 57
2. Wash our selves twice, better three times after urinating. 📖 66
3. Clean our selves are relieving bowels – it is better to use water but it can also be made Pak by using Pak and dry paper. 📖 68

It is Haraam to:

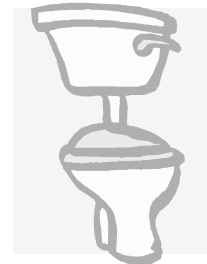
1. Face Qiblah **OR** keep our back towards Qiblah relieving ourselves. 📖 59
2. Use sacred things in cleaning the body after relieving bowels: e.g. Khake Shifa, paper having the names of Allah, Ma'sumeen. 📖 70

It is Haraam to relieve yourself in the following 4 places: 📖 64

1. In the property of another person without the permission of the owner
2. In blind alleys, without the permission of the people who live there
3. On the grave of Muslims and in all sacred places, like a Mosque
4. At a place which is Waqf exclusively for its beneficiaries, like some Madressas

It is Mustahab to :

1. To enter the toilet with the left foot forward and to come out with the right foot forward. 📖 79
2. Cover your head 📖 79
3. Urinate before Namaaz and before going to sleep 📖 83



It is Makruh to: 📖 80 – 82

1. Urinate on the road side or under the shade of a fruit tree
2. Eat while relieving yourself
3. Take longer than is necessary
4. Wash yourself with your right hand
5. Talk while in the toilet
6. Urinate while standing, or on a hard surface, or in the burrows of animals or in stationery water.
7. Suppress your urge to urinate **AND** if is harmful to your health to constrain yourself, then it becomes Haraam to do so

To utter words in the remembrance of Allah is not Makruh

CLASS 8 - LESSON 9

ISLAMIC TERMINOLOGY

JAHRIYA AND IKHFATIYA = These rules apply to the Daily 17 Rakaats of Salaat.

JAHRIYA: To recite the Dhikr in Namaaz loudly

IKHFATIYA: To recite the Dhikr in Namaaz softly.

Salaat-e-Fajr, Maghrib And Eisha

1. It is WAJIB for a man to recite Suratul Hamd and the 2nd Surah in these Salaats, LOUDLY. 📖 1001
2. A woman can recite Suratul Hamd and the 2nd Surah, in these Salaats, loudly OR silently. 📖 1003

HOWEVER,

3. It is WAJIB for men and women to recite Tasbihate 'Arba, silently. 📖 1016

Salaat-e-Dhohr And Asr

It is WAJIB for men and women to recite Suratul Hamd and the 2nd Surah, in these Salaats, SILENTLY. 📖 1001

If a person intentionally prays loudly when s/he should be praying softly, or vice versa, Salaat is BATIL.

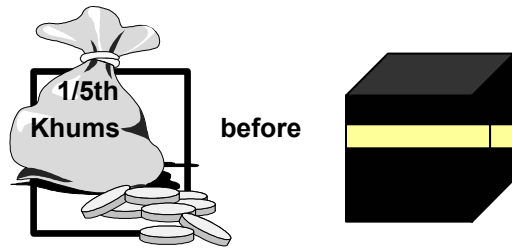
WAJIB-E-AYNI = Obligatory for every individual.

E.g. Salaat.



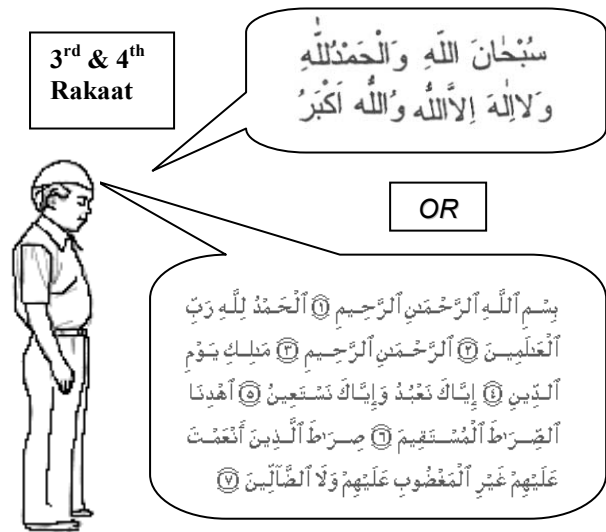
WAJIB-E-FAWRI = Becomes obligatory as a result of performing another Wajibat.

E.g. When you decide to go for Haj, before you can become a Mustat'i you have to make sure that you have paid out Khums which is also a Wajibat.



WAJIB-E-TAKHYIRI = Optional Wajib.

E.g. In the 3rd & 4th Rakaat of the daily prayers, a person has to recite either 'Tasbihat-e-Arbaa' or Suratul Hamd. S/he has to choose out of the two but cannot leave both. So Al-Hamd and Tasbihat-e-Arba' are Wajib-e-Takhyiri in these Rakaats.



WAJIB-E-KIFAI = A Wajibat which is obligatory upon all present until one person fulfils it.

E.g.1

When a person enters a room and says "Salamun Alaikum", to reply is obligatory upon everyone in that room until one person replies "Alaikum Salaam".

E.g.2

When a person dies, it is Wajib on everyone to give it Ghusl, Kafan pray Salaat-e-Mayyit and bury it. If one person carries out all these, it is no longer Wajib on the rest of the community.

CLASS 8 - LESSON 10

TERMINOLOGY REVISION

ALLAH

Whenever we say 'ALLAH' we should also say 'Subhanahu Wa Ta'ala' after His name.

PROPHETS

1. Allah sent 124,000 Prophets,
2. All of them were truthful.
3. All of them were chosen by Allah
4. All of them could perform miracles
5. The first Prophet was Prophet Adam.
6. The last Prophet was Prophet Muhammad Mustafa (s.a.w.).

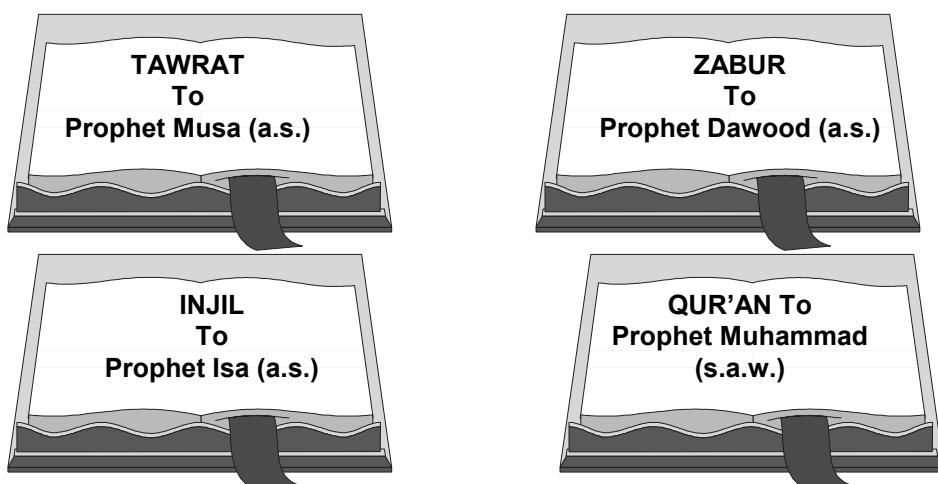
THE ULUL AZM PROPHETS

The Ulul Azm are the 5 Special Prophets

1. Prophet Nuh
2. Prophet Ibrahim
3. Prophet Musa
4. Prophet Isa
5. Prophet Muhammad Mustafa (s.a.w.)

HEAVENLY BOOKS – DIVINE BOOKS

The Divine Books were revealed as follows



Prophet Nuh and Prophet Ibrahim also received Divine Books but we have no information on them

AHLUL – BAYT

The Ahlul - Bayt are 14 and they are

- Our Holy Prophet Muhammad (s.a.w.)
- His daughter Fatima az-Zahra (a.s.)
- And the 12 Imams (a.s.)

When we say the name of any Imam, we should say 'ALAIHI-SALAAM (A)'

When we say the name of Bibi Fatima, we should say 'ALAIHA-SALAAM (A)'

We should bow our heads and recite the SALAWAT after the names of the Ahlul - Bayt.

DO YOU KNOW THE NAMES OF YOUR 12 IMAMS (a.s.)?

Our Holy Prophet (S) has said: 'That person is a MISER who does not recite Salawat upon hearing the name or names of the Ahlul - Bayt.'

TASBEEH

Immediately after Salaat, it is Mustahab (Sunnat) to recite Tasbeeh-e-Fatima as follows:

ALLAHU AKBAR (Allah is the Greatest)	34 times
ALHAMDU LILLAH (All Praise is only for Allah)	33 times
SUBHANALLAH (Glory to Allah)	<u>33 times</u>
TOTAL	100 times

THE ANGELS

- ❖ There are many angels but they are invisible,
- ❖ They perform countless duties reserved for them by Allah.
- ❖ They offer prayers to Allah and obey His commands.
- ❖ Some are in the heavens in ruku, some in sajdah, some will remain doing ibadat until the day of judgement.

4 of the best known angels are

JIBRAIL The angel who **delivered the Commands of Allah** to His Prophets. He delivered the Ayats of the Holy Qur'an to our Holy Prophet Muhammad (s.a.w.)

MIKAIL The angel who **distributes sustenance (RIZQ)** to us. Sustenance means the food, the clothes and the roof over our heads. Allah provides us with all these things.

ISRAFIL The angel who will **blow the trumpet before Qiyamat** which will cause death to every living thing. Then he will blow the trumpet for the second time, and ALL the dead will become alive again. **THEN IT WILL BE THE DAY OF JUDGEMENT .**

IZRAIL The angel who **takes out the soul of human beings**, and he is better known as the **ANGEL OF DEATH.**

Apart from these main angels, there are other well known angels.

The 2 angels who rest on our shoulders are:

RAQEEB The angel who keeps a **record of our good deeds**. This angel rests on our right shoulder.

ATEED The angel who keeps a **record of our bad deeds**. This angel rests on our left shoulder.

These angels keep our records by writing each and every one of our deeds in Books.

These Books will be used to remind us of our Good and Bad Deeds during the Day of Judgement.

So, you might forget your Deeds, but these angels do not forget to write everything down in the Books.