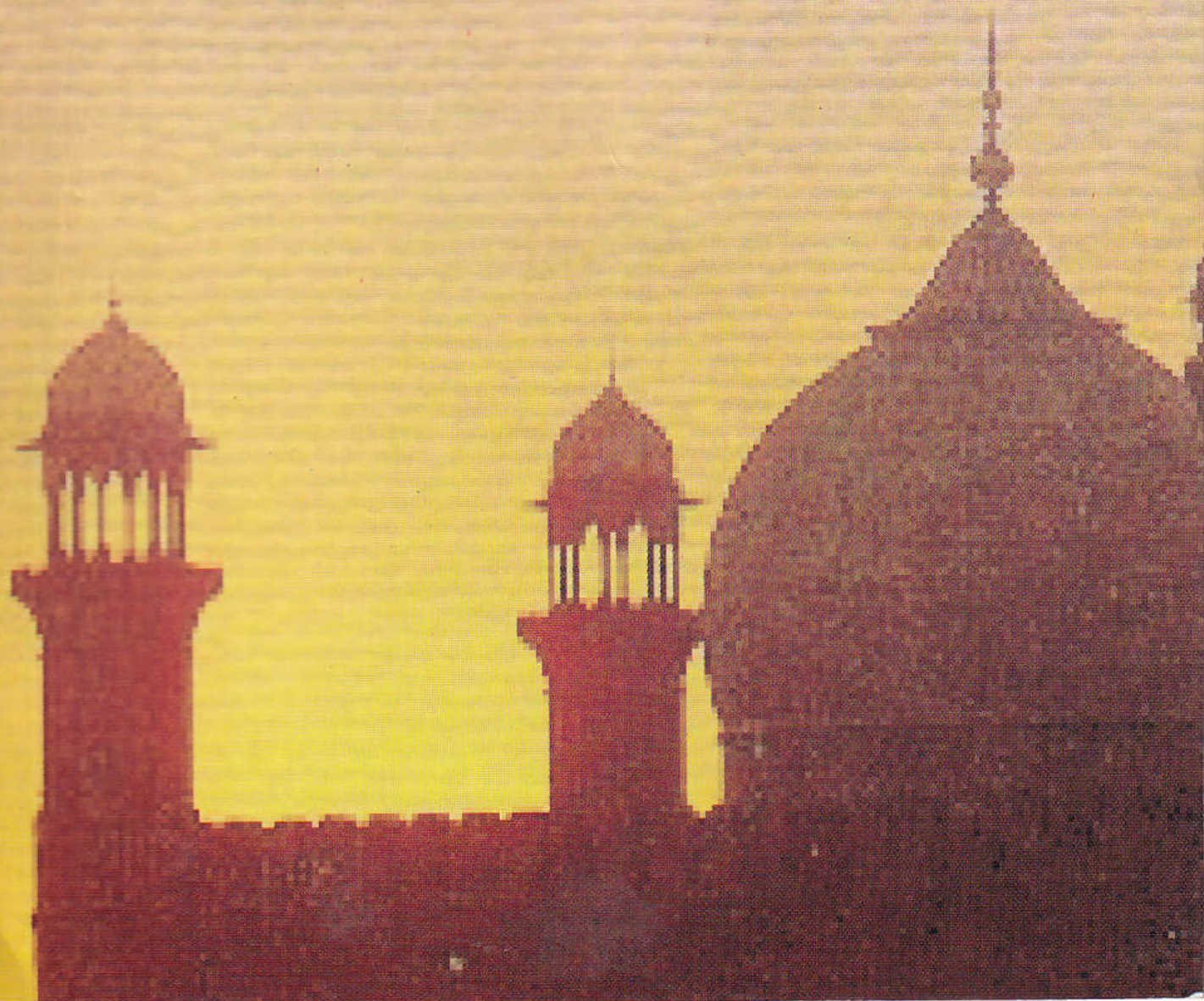




انا مدينة العلم و على بابها

TANZEEMUL MAKATIB IMAMIA DEENIYAT

■ BOOK FIVE
■ FOR CLASS IV



“I am the city of knowledge and
Ali is its gate” — Prophet

Tanzeemul Makatib Syllabus Series

IMAMIA DEENIYAT

(THEOLOGY)

Standard IV

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CONTENT

In the name of Allah,	5
Instructions.	6
Lesson 1. The Need for Religion	7
Lesson 2. Is There No God	8
Lesson 3. If There Were Two Gods	9
Lesson 4. Faith in the Unseen	10
Lesson 5. Tawakkul (Trust in Allah)	12
Lesson 6. 'Adl (Divine Justice)	14
Lesson 7. Prophethood	16
Lesson 8. The Attributes of the Prophets	18
Lesson 9. The Identification of a Prophet	19
Lesson 10. Our Last Prophet	21
Lesson 11. 'Ismat (Infallibility)	24
Lesson 12. The Fourteen 'Ma'soomcen (In fallibles)	26
Lesson 13. Imāmat	28
Lesson 14. An Imam is Indispensable	30
Lesson 15. The End of the Universe	33
Branches of the Religion (Conducts)	
Lesson 16. Ṣalat (Prayer)	37
Lesson 17. Ṣalat of Masoomeen	39
Lesson 18. Mandatory Ṣalat (Prayers)	41
Lesson 19. Qibla	43
Lesson 20. Dress (For Prayer)	44
Lesson 21. The Place of Ṣalat	46
Lesson 22. Adhān and Iqāmat	48

Lesson	23.	The Mandatory Requirements of Ṣalat	50
Lesson	24.	What Makes the Ṣalat Void?	54
Lesson	25.	Rules for Dhikr and Qir'at	57
Lesson	26.	Missed Prayers (Qaḍa Ṣalat)	59
Lesson	27.	Mistakes in Ṣalat	61
Lesson	28.	Congregational Prayers.	65
Lesson	29.	Qaṣr (Shortened) Prayer	70
Morality —			
		1. Reformation of one's self	
		2. Reformation of Society	
Lesson	30.	Taufeeq	75
Lesson	31.	Sincerity	76
Lesson	32.	Good Life	77
Lesson	33.	The Incident of Dhul 'Asheera	79
Lesson	34.	Ghadeer -i- Khumm	80

**IN THE NAME OF ALLAH,
THE MOST COMPASSIONATE, THE SPECIALLY MERCIFUL**

Qura'an says, "Ward off from yourselves and your families the flames of fire of the Hell." It was to save the community from the hell fire. Maulana Syed Ghulam Askari (T.S.), the illustrious scholar-orator and great visionary has, in 1968, established Tanzeemul Makatib as a part of his more comprehensive religious awakening mission, 'Deeni Bedari Muhim.' It has since developed as the largest network of schools for basic religious education called 'Maktab-e-Imamia' and as an apex body of religious activities. Theology occupies the centre stage of its maktab syllabus, designed, developed & published by itself during the life time of the late founder, when the theology primers have been translated from Urdu into Hindi, Gujarati & Bengali languages. But for their English version we had to wait for a time later when Dr. Manzoor Naqi, M.D. of New Jersey, U.S.A. came forward for the said translation. Hence the organization is deeply indebted to him and his associates who despite having awfully busy life devoted much of their valuable time and labour for this important work with a missionary zeal.

Now, when the original theology primers have been revised, it was felt to revise the English version too, which *alhamdulillah* has been completed, brought out and is in your hand. I am confident it will serve the larger interest of the students of theology.

May God grant us more strength to serve cause of the religion.

**SYED SAFI HAIDER
SECRETARY**

INSTRUCTIONS

(For Teachers)

1. The children should be dictate the meaning of words and they should be asked learn them.
2. After the children have been taught lessons, questions should be put to them to enable them to understand the meaning of the lessons.
3. The teachers should dictate in brief the answers to the question given at the end of lessons and the children be asked to learn them. Practical education should also be given where necessary

And

the children should be made to learn important *Masāel*.

Lesson 1

THE NEED FOR RELIGION

Trees grow in the forests and they are also grown in the garden and parks. A man is afraid of entering the forests but he wants to go into the garden. This is because the growth of trees in the woods is unplanned whereas in the gardens, their growth is planned and controlled. There is no gardener to look after the trees in the forest whereas skilful gardeners trim them and protect them in the gardens.

If men are also allowed to live without plan and discipline, their habitations would soon become wild and disorderly. But if they submit to discipline and self-control, their habitations will become like heaven. Therefore men need a system of laws and regulations which would teach them which is the best plan for life. This very system of laws and regulations is called religion. The Prophets of Allah and Imam as are the gardeners of this garden and park. They are sent by Allah to guide us and teach us how to lead our lives.

Questions

1. *Why is it necessary for mankind to follow a system of laws and regulations?*
2. *What is a religion and what is its objective?*

Lesson 2

IS THERE NO GOD?

There are many people who follow some religion but there are some people who do not follow any religion. They are known as atheists. They believe this world evolved by itself and a time will come when it will dissolve and disappear.

An atheist has firm belief that every thing in this world has been made and is not self made and yet he will assert this universe did not have a maker but is “self-made”. This is because he denies existence of God.

An atheist came to see the sixth Imam, J’afar Şâdiq (A.S.), when the latter was with a group of his companions. The atheist’s name was *‘Abdullah* Daysani. He brought up the subject of the existence of God for discussion. The Imam asked him his name. But instead of answering Imam’s question, the atheist went away.

The Imam’s companions were surprised and asked why did he go away, he came to discuss something with you?

The Imam said: “The discussion came to an end. He lost and went away.”

The companions said: “But how did he lose? He had hardly said anything.”

The Imam said, “I asked him his name. He understood that if he told me his name, I shall ask him: if there is no God how are you the servant of God, because *‘Abdullah* means “the servant of God”. If there is no God, how can there be the servant of God?”

Imam wished to make the point that without God, no creation was possible. Since there are people, there is also God who created them.

Questions

1. *Is there anything before atheist which came into existence itself?*
2. *How the atheist lost in discussion?*

Lesson 3

IF THERE WERE TWO GODS

It has been experienced that if two men are performing any work jointly, sometime they agree with each other and sometime they differ.

In the case where there is no difference between them, they remain depended on the advice of each other but in case of difference of opinion between them, the work cannot be performed. Same is the position of two gods. If there were two gods, they would sometime agree with each other and sometime differ. In the case of similarity in their thinking, they would be depended on the advice of each other. The dependance is found in men only and not in God. If god is found wanting or dependent he cannot be a god. In case they differ with each other, one would say that there should be rains and the other would say in negative, with the result the affairs of the world would be paralysed. Different decision taken by two gods cannot be implemented. The decision taken by the stronger god will prevail. There would thus be no place for the weaker God. Therefore we will have to accept that there is one God.

Questions

1. *What would have been the result if there were two gods?*
2. *Why is it believed that God is one?*

Lesson 4

FAITH IN THE UNSEEN

The most significant thing in Islam is that where it has taught mankind to use eyes for their work, it has also commanded to use wisdom in their affairs. The eyes see those things which are visible but the function of the wisdom is to see those things which are not visible and cannot be seen.

There are many things in this world which are believed to be in existence after seeing them such as sun, moon, stars, mountains, sea etc. There are many things, the existence of which cannot be denied but these have not been seen. We can see wires carrying electricity but we cannot see the current running in them. Everybody is alive because of the soul but none has ever seen it. We apply wisdom to our work in day to day living but no body has ever seen it.

Similarly Islam has taught men to believe that there are things which exist even though none has seen them. A muslim must believe in them because Allah and His Messenger told us about them and they could never be wrong.

Angels, Jinns, Paradise, Hell and *Kauthar* are some of those things which were created by Allah but they are not visible. But we muslims have firm belief about their existance because our Prophet (S.A.) has told us so.

To have faith in the unseen is true Islam. A man, who has no faith in them, is not a muslim. Islam begins with faith in Allah Who is not visible. The last Article of Faith is belief in the Day of Judgment which is also unseen. Thus the beginning and the end both are unseen.

Our 12th Imam is in occultation by the command of Allah.

We have never seen him but we have to believe in him. To have faith in his being in existence is such an important part of Islam that without it Islam is incomplete.

Questions

1. *Which of the following things can be seen with eyes and which with wisdom:-
Flower, Mango, Apple, Soul, Wisdom, Electricity?*
2. *Quran and Barzakh are two things, which is to be believed by seeing with eyes and which by wisdom?*
4. *Whether he is a muslim or not who has no faith in the unseen?*

Lesson 5

***TAWAKKUL* (Trust in Allah)**

Tawakkul means trust. A muslim must trust in Allah under all circumstances. If he loses all his material wealth and all his friends, he should not surrender to despair. If the whole world turns against him, he should have no fear. Whoever trusts Allah, receives His blessings. Whoever fears Allah, he does not fear any thing else. He knows that all profit and loss are in the hands of Allah. If Allah protects some one, no one can destroy him, and if Allah wishes to destroy someone, no one can save him. If Allah bestows His gifts upon someone, no one can take them away from him, and if Allah wished to deprive some one of his wealth, no one can do anything to help him.

He who does not fear Allah, fears everything and everyone in the world. He who fears Allah, does not fear even death. He who does not fear Allah, is a coward. He who has faith in Allah, does not have to beg anyone for anything. Instead of begging anyone, he only begs before Allah. He never loses hope even in the midst of failures. Allah protects the honour of such a man.

When Prophet Ibrāhīm was thrown in a huge fire by Namrood and his followers, he had no fear of death by burning. He had fear of Allah. After reaching in the midst of flames, he was not disappointed, but he had hope that Allah would save him. The fire turned cold by the command of Allah and Prophet Abraham was saved. We should, therefore, never lose hope in Allah's mercy. We should always fear him. We should not fear Allah in the way as we fear from beasts because in that case there will be only fear alone and no glimpse of hope. But

we should fear Allah in the same way as we fear our parents and teachers because alongwith that fear there is a hope for help also.

Questions

1. *What does Tawakkul mean?*
2. *Why did Allah save Prophet Abraham from fire?*
3. *How should we fear Allah?*

Lesson 6

‘*ADL*’-(DIVINE JUSTICE)

‘*Adl*’ means that Allah is free from every evil. He is perfect in every sense. He cannot do anything that is wrong. Nor can He refrain from doing anything that ought to be done. Therefore Allah cannot do wrong, nor can He desist from punishing the wrong-doers.

There are many proofs that Allah is free from every evil. A man does something wrong when he does not know that he is doing any wrong or, he knows that he is doing wrong but goes ahead and does it in the hope of some gain. Both of these conditions are not found in Allah. He is Omniscient. He knows what is right and what is wrong. And He is independent. He does not need anything from anyone. Therefore, He cannot do any wrong.

The second proof that Allah is ‘*Ādil*’ (Just) is that He ordered His creatures not to do any wrong. This order is repeated many times in Quran. He sent 1,24,000 prophets to this world, and all of them gave mankind His message not to do any wrong. Therefore, if He is ordering others to refrain from doing wrong, how can He do any wrong Himself?

The third proof that Allah is ‘*Ādil*’, is that He will reward those who do good deeds by sending them into Paradise, and that He would punish the wrong-doers by sending them into Hell. Men do good deeds in the hope of going to Paradise, and they refrain from doing wrong deeds out of their fear of being thrown into Hell. They trust the promise of Allah. If Allah is unjust, then we can think that He can throw us into Hell even if we do good deeds. If one entertains such a thought, he will lose faith in Allah’s promise.

and then he will do everything that is wrong, and he will never do anything good. Thus the whole world would be filled with crime and evil.

Questions

1. *'Allah is Just' what does it mean?*
2. *Give a proof that Allah is Just?*
3. *If Allah becomes unjust, how the world would be filled with evils?*

Lesson 7.,

PROPHETHOOD

Men and animals both are born in this world. Both eat and drink and both have to die some day. In this sense, men and animals are alike. But there is a basic difference between them. Man is gifted with Reason; animals are not. Man is accountable for his deeds, animals are not. A man will be resurrected after his death; he will have to stand in the court of Allah. Allah will judge him for all the rights and wrongs he did in life. For good deeds, he will be rewarded and for wrong deeds, he will pay a penalty. A man must know what are the deeds which please Allah, and which ones displease Him. An animal does not have to know this.

Allah is very kind upon human beings, so He sent 1,24,000 of His messengers to tell mankind what is right and what is wrong. Out of them 313 of Allah's messengers are more distinguished and great and are known as *Rasools*. And out of these 313, five are great and exalted, the greatest of them all being our Prophet Muḥammad (S.A.). He was the last of all the prophets. No other prophet came after him, and no other prophet will ever come in the future. All persons who claimed to be prophets after our Prophet Muḥammad (S.A.) are liars viz Musailama-e-Kadhdhab, Sujah and Mirza Ghulam Ahmad Qadiani etc.

The prophets of Allah well known to us by their names are the following:

1. Ādam 2. Nūh 3. Idris 4. Ibrāhim 5. Isma'el 6. Ishāq 7. Yaqūb
8. Yūsuf 9. Yūnus 10. Loot 11. Ṣaleh 12. Hud 13. Sho'aib 14. Shīth
15. Dāood 16. Sulaiman 17. Dhul-kifl 18. Al-Yassa' 19. Ilyās
20. Zakarriya 21. Yaḥya 22. Moosa 23. Haroon 24. Yousha'
25. 'Isa 26. Muḥammad (S.A.)

Each of the five great prophets was also given a system of

law. They are prophets Nooh, Ibrahim, Moosa, 'Isa and Muhammad (S.A.). may Allah bless them all.

When Muhammd Mustafa (S.A.) came and promulgated his system of law, all other systems of law, however, will never be abrogated. It will be in effect till the end of time. And only those people will win salvation who will obey his system of law.

Questions

1. *What is the difference between men and animals?*
2. *How could men know the pleasure and displeasure of Allah?*
3. *Give names of any two false prophets.*
4. *Give names of ten real prophets.*
5. *Whose system of law is in existence and whose system of law will last till the end of time?*
6. *Which people will win salvation?*

Lesson 8

THE ATTRIBUTES OF THE PROPHETS

A prophet has the following attributes:

1. A prophet is knowledgeable since birth. His parents and fore fathers are all muslims. No prophet was ever born in the pedigree of pagans. He is noble and pure in his private and public life. He is born always in a pure, pious and sacred pedigree in a noble and honourable home. He does not suffer from any repulsive disease. He does not adopt a profession that is dishonourable.
2. A prophet is sinless. He cannot commit a sin or an evil act. He does not suffer from loss of memory. He cannot be stupid. He is infallible. Since he is born with knowledge, he eschews every sin. It is a wrong notion that he is forced not to commit vice and to do good deeds because he is infallible. Actually he evades sins and perform noble deeds with his own free will and determination due to his knowledge and belief in Allah. If he refrains from sin, it is not because he has no choice. He has choice. He evades sin and error because he knows that Allah finds them revolting. He does good deeds because he is attracted to them.
3. A prophet is superior to everyone of his contemporaries. He is superior to them in every respect. No other man can surpass him in any of the personal qualities
4. No man can become a prophet because he wants to be. Allah alone selects and designates His prophets.

Questions

1. *Can any person among the parents and forefathers of a prophet be a pagan?*
2. *Is an infallible person forced to do good deeds and eschew bad deeds?*
3. *To whom a prophet is always superior?*

Lesson 9

THE IDENTIFICATION OF A PROPHET

How do we know that Allah has sent someone as prophet?

There are two ways of knowing this, viz.

1. The existing prophet tells the people who would be the prophet after him as Jesus had told his followers that a prophet would come after him and his name would be Ahmad. He would be the last prophet. Prophet Moses had also told his followers about our Prophet. He had said that the last Prophet would come in the city of Yathrib. The jews had migrated to Yathrib and inhabited there much before the arrival of our Prophet. Yathrib is another name of Medina. The jews and christians were waiting for the arrival of our Prophet as per the Prophecies of Moses and Jesus. But it was their misfortune that when our Prophet came, they instead of expressing faith in him and helping him, became his enemies.

2. A Prophet is known by *mu'jiza*. Every Prophet was given a miracle to convince other people. A miracle is a surprising act performed by prophet out of his God gifted power that no one of his time could imitate or duplicate that miracle. The people had to admit that the prophet possessed some extraordinary powers and was sent by Allah. Every prophet presents '*mu'jiza*' as a proof of his prophethood. For example, the rod of Moses had become a serpent and swallowed up the pieces of rope which looked like moving serpents due to the trick of magicians. Jesus used to revive the deads and sick persons were made to recover without medicine. Our Prophet, Muḥammad Muṣṭafa (S.A.) was also endowed with miracles. He made the moon to split into two with the pointing of his finger. Once a spring had originated from his fingers. By his

order, the animals and stones used to give witness, like men and women, about the Prophethood of Muḥammad Muṣṭafa (S.A.). Trees used to come nearer to him by moving under his command. But his greatest and everlasting miracle is Quran Majeed. Quran is a miracle that has silenced even the most eloquent of the Arabs as it challenges them to produce a match to it even though collective effort. It has been called the living miracle of Muhammad Mustafa (S.A.) It is a miracle even today long after the Prophet has left this world, and it will remain as such for all times to come.

Questions

1. *Which are the two ways of knowing a prophet?*
2. *Why a prophet is endowed with miracles by Allah?*
3. *Narrate any five miracles?*

Lesson 10

OUR LAST PROPHET

Our Prophet Muḥammad Muṣṭafa (S.A.) was born in Mecca at the early morning Friday on the 17th of Rabi-ul-Awwal, the first 'year of the Elephant'. His mother was Āmina Khātūn, daughter of Wahab. Wahab belonged to a distinguished family of Medina. His father, Abdullah died before he was born. Abu Talib was his uncle. At the time of his birth, there was a light all around from the earth to the sky. The angels were descending to the earth in good numbers. Satan surprisingly asked the angels whether Qiyamet had come. They replied that the last Prophet, Muḥammad Muṣṭafa (S.A.) had born and they were going there to offer heartiest greetings. On hearing this, Satan became enemy of the Prophet (S.A.) and his *Ahl-e-Bait* (A.S.)

Muḥammad (A.S.) was only four years old when his mother Āmina Khatoon died at a place called Abwa. He was eight years old when his affectionate grand-father, 'Abdul Muṭṭalib also expired. After the death of his grand-father, he was taken care of and brought up by his real and affectionate uncle Abu Ṭālib. Abu Ṭālib helped, protected and patronized Muḥammad (S.A.) from his enemies to the last day of his life. His aunt, Faṭīma, daughter of Asad was the mother of 'Alī, son of Abu Ṭālib (A.S.). She took care of Muḥammad (S.A.) and brought him up as her own son. Muḥammad (S.A.) also called her his mother.

When Muḥammad (S.A.) was 25 years old, he married Khadija. She devoted her entire wealth to the service of Islam. After the death of Khadija, the Prophet married several women but he always remembered Khadija during his entire life. When the Prophet was in the 40th year of his life Allah commanded him on

27th Rajab to proclaim His mission as His Messenger. During the first three years he preached Islam secretly and thereafter Allah commanded him to preach publicly.

When Moḥammad Muṣṭafa (S.A.) was 51 and after eleven years of the proclamation on Islam, Khadija and Abu Ṭālib died one after the other within a gap of a few months. The Prophet was much shocked by these deaths. He called the year of death the "year of sorrow."

When Muḥammad Muṣṭafa (S.A.) was 53 years old and had preached Islam for 13 years, facing various hardships, he migrated from Mecca to Medina. It is called *Hijrat*. On the night of migration, the enemies had surrounded his house in order to kill him. He came out of his house as was commanded by Allah and the enemies who were made blind by Allah, could not see the Prophet. He made 'Ali (A.S.) to sleep in his place in the bed. His enemies finding some figure lying in the bed, thought that the Prophet was sleeping. On the other hand, 'Ali son of Abu Ṭālib (A.S.) had a sound sleep throughout the night under the shadow of naked swords. The Prophet stayed in Medina for ten years and died at the age of 63. The Islamic calendar, Hijri Era begins from the date of the migration of the Prophet from Mecca to Medina.

In the second year of the migration, Faṭima Zahra (S.A.) was married with 'Ali son of Abu Ṭālib (A.S.).

In the 10 AH, Muḥammad Muṣṭafa (S.A.) performed the Farewell Pilgrimage and when returning from Mecca he halted at a vast plain and at noon on the 18th Dhilhijja, he appointed, by the command of Allah, 'Ali son of Abu Ṭālib as his successor, *Khalifa* and sovereign of all muslims. About 1,25,000 muslims witnessed this ceremony.

On his return to Medina, he remained alive for two months and ten days. He fell ill and after a few days' ailment he expired on 28th Safar 11 A.H.

Ali son of Abu Ṭālib (A.S.) gave *ghusl* (bathing) to the

body of the last Prophet, draped it in a shroud and buried him.

Questions

1. *What are the dates of birth and death of the last Prophet and what was his age?*
2. *Name the persons who brought up the Prophet in his childhood?*
3. *What were the names of his mother and aunt?*
4. *What was his age at the time of proclamation of prophethood and migration from Mecca?*
5. *Which is the "year of sorrow" and why is it called so?*
6. *When and with whom Fatima Zahra (S.A.) was married?*
7. *When and where Ali (A.S.) was appointed Khalifa?*
8. *Who buried the dead body of the Prophet?*
9. *Which is the Hijri year now and how much time has passed when the Prophet migrated?*

Lesson 11

‘*ISMAT* (INFALLIBILITY)

We are born ignorant and do not know anything. Then we start learning slowly and as our knowledge increases, the ignorance decreases. But no matter how much a man learns and how much he knows, his knowledge still remains limited. Even the most knowledgeable man among us is ignorant. Even the learned man suffers from lapses of memory and commits mistakes. Sometimes we make mistakes and commit sins knowingly. Allah sent His prophets and imams to this world to teach mankind to protect itself from the perils surrounding it. They guide us and show us the right way of right living.

But if the prophets and imams are going to guide mankind they themselves must be free from all human weaknesses and blemishes. Not only must they be free from moral weaknesses but also, their decisions and their judgments must be invariably right. They also should not suffer from failure of memory. If they suffer from the same weaknesses that afflict other mortals, then they cannot be good guides, in fact, occasions might arise when others might correct their errors and guide them.

But Allah made His prophets and imams sinless and infallible. He also made their knowledge comprehensive and perfect. They did not contemplate even a minor misdemeanor much less a sin. This special gift of Allah to them is called ‘*Ismat* and they are called *Ma’soom* (infallible).

‘*Ismat* is a very special and secret gift of Allah to his chosen few. None can be called a *ma’soom* unless and until hinted so by Allah. Our prophet (S.A.), Fatima Zahra (S.A.) and the twelve Imams (A.S.) were the recipients of this gift. Each of them was, therefore, a *Ma’soom*. Allah alone can appoint a prophet or an imam

because He alone knows upon whom He has bestowed the gift of *ʿiṣmat*, which is a precondition for the prophethood or imamat. Thus a prophet or an Imam is one who is appointed by Allah and whose *ʿiṣmat* He only has revealed.

Questions

1. *What do you understand by the ʿiṣmat of an Imam?*
2. *How ʿiṣmat can be found?*
3. *Does the man, gifted with ʿiṣmat become helpless?*

Lesson 12

THE FOURTEEN *MA'ŠOOMEEN* (INFALLIBLES)

1. **Our Prophet (S.A.)** His father's name was 'Abdullah and grand father's name was Abdul Muṭṭalib. His mother was Amina Khatoon. He was born in Mecca and died in Medina.
2. **Fatima Zahra (S.A.)** Our Prophet was her father and Khadija-tul-Kubra was her mother. She was married to Ali (A.S.). She was born in Mecca and was martyred in Medina.
3. **Imam Ali (A.S.)** He was the son of Abu Ṭālib and grandson of Abdul Mutalib. The name of his mother was Faṭīma, daughter of Asad. He was born in Kaaba and was martyred in the Mosque of Kūfa.
4. **Imam Ḥaṣan (A.S.)** His father was Ali (A.S.) and mother was Faṭīma Zahra (S.A.). He was born in Medina and was martyred in Medina.
5. **Imam Ḥuṣain (A.S.)** His father was Ali (A.S.) and mother was Faṭīma Zahra (S.A.). He was born in Medina and was martyred in Karbala.
6. **Imam Zayn-ul-Abidin (A.S.)** His name was Ali (A.S.). He was the eldest son of Imam Ḥuṣain (A.S.). His mother was Shahr Bano. He was born in Medina and was martyred in Medina.
7. **Imam Muḥammad Bāqir (A.S.)** His name was Muḥammad (A.S.). Imam Zayn-ul-Ābidin (A.S.) was his father and Faṭīma, daughter of Imam Ḥaṣan (A.S.) was his mother. He was born in Medina and was martyred in Medina.
8. **Imam Ja'far Ṣādiq (A.S.)** His name was Ja'far (A.S.) Imam Muḥammad Bāqir (A.S.) was his father and Umme Farwah

was his mōther. He was born in Medina and was martyred in the same city.

9. **Imam Musa Kāzim (A.S.).** His name was Mūsa (A.S.). Imam Jāfar Ṣādiq (A.S.) was his father and Ḥameeda was his mother. He was born in Abwa and was martyred in Baghdad.
10. **Imam ‘Ali Raza (A.S.).** His name was Ali (A.S.). He was the son of Imam Musa Kazim (A.S.). The name of his mother was Najma. He was born in Medina and was martyred in Khurasan.
11. **Imam Muḥammad Taqi (A.S.).** His name was Muḥammad (A.S.). Imam ‘Ali Raza (A.S.) was his father and Sabeeka was his mother. He was born in Medina and was martyred in Kazmain.
12. **Imam ‘Ali Naqi (A.S.).** His name was Ali (A.S.). Imam Muḥammad Taqi (A.S.) was his father and Samana was his mother. He was born in Medina and was martyred in Samarra.
13. **Imam Ḥaṣan ‘Askari (A.S.).** His name was Ḥaṣan (A.S.). Imam ‘Ali Naqi (A.S.) was his father and Haditha was his mother. He was born in Medina and was martyred in Samarra.
14. **Imam Mahdi (A.S.).** His name is Muḥammad (A.S.). Imam Hasan ‘Askari (A.S.) is his father and Narjis Khātoon is his mother. He was born in Samarra and is still alive by the command of Allah. His titles are Mahdi, Imam of the age, Guardian of the age, Proof of God Sahibul ‘Aṣr (Master of the age), Ṣaḥib-uz-Zamān (Master of the time). Instead of calling him by his name, we should call him by his titles.

Questions

1. *Where the 10th Imam was born and what was his mother's name?*
2. *How the 12th Imam should be called?*
3. *Give the names of the Fourteen Masoomen with parentage and places of birth?*

Lesson 13

IMĀMAT

Imāmat like the prophethood is one of the Basics of Faith in Islam. Allah has been sending prophet after prophet to this world for the guidance of mankind. After the expiry of prophethood, it was necessary for Allah to have made arrangements for the guidance of mankind till the *Qiyāmat*. After the last prophet Muhammad Muṣṭafa (S.A.), Allah accordingly appointed twelve *imams* for the guidance of the mankind. On expiry of *imāmat* of these twelve imams, the world will cease to exist and there would be *Qiyāmat*.

Imāmat is one of the Basics of Faith in Islam and without having belief in it, a man can neither be a *momin* nor he would go to paradise. Allah has said that on the Day of Judgement, He would call people alongwith their imams. On that day the people would not only be questioned as to who their Allah is, who their Prophet is, what their Book is, what their *Qibla* is and what their religion is but they would also be questioned as to who is their Imam. Therefore one must know who one's Imam is. Our Prophet said, "Whoever dies without knowing who his imam is, dies a death of a pagan." If it is so important that one should know one's Imam, then Allah Himself ought to appoint them and get them introduced by names to the people through His Prophet. (This was done by Him.)

Since Islam and Quran will remain in existence till *Qiyāmet*, it is necessary that there should also be their guardians and protectors. The twelve Imams were accordingly appointed for the purpose. They are the guardians of Holy Law and Islam.

1. Like the prophets, an imam is also infallible. He is immune from errors. He cannot forget. He is safe from forgetfulness.
2. Like the prophets, an imam is also born knowledgeable. About any question, great or small posed to him, he cannot

say that he does not know the answer.

3. Like the prophets, an imam is also endowed with the power to work miracles. No one can challenge their miracles.
4. Like the prophets, an imam is also superior to all his contemporaries in every respect.
5. Like the prophets, an imam is free from every blemish—physical, personal, spiritual, intellectual, moral and ethical.
6. Like the prophets, an imam combines in his person all the best qualities.
7. Like the prophets, an imam is absolutely fearless. He is the bravest man of his time.
8. Like the prophets an imam is the ruler in both spheres -religion and temporal.
9. An imam is from the clan of Bani Hashim and he is a member of the Ahlul-Bait of the prophet of Islam.

Questions

1. *What are the qualities found in an imam?*
2. *'Imamat is one of the Basics of Faith' Quote one verse from Quran and a Hadith in its' proof.*

Lesson 14

AN IMAM IS INDISPENSABLE

Without an Imam, mankind cannot find guidance. In fact, mankind could perish without an Imam. In this regard, an interesting dialogue is reproduced hereunder.

Hisham son of Hakam was one of the companions and pupils of Imam Jafar Sadiq (A.S.). It was reported to him that 'Amr son of 'Obaida (Amr bin Obaida) made most extravagant claims in the Jama Masjid of Basra. On the following Friday, Hisham went to that mosque and noticed that 'Amr was in the centre of a crowd answering questions. He also managed to get to the centre and the following dialogue took place between them:-

Hisham: I am a stranger in town and would like to ask some questions.

'Amr: (Without hesitation). Go ahead. Ask whatever you want.

Hisham: Do you have eyes?

'Amr: Do I have eyes? What a foolish question.

Hisham: This is all that I want to know. Any harm to you if you tell me?

'Amr: All right. Yes, I have eyes?

Hisham: What do you do with your eyes?

'Amr: Dumb question again. Obviously I see with my eyes and differentiate among colours.

Hisham: Do you have a nose?

'Amr: Yes. What do you mean?

Hisham: I do not mean anything. I simply want to know what do you do with your nose?

'Amr: I breathe through my nose and pick up scents and odours

Hisham: Do you have a tongue?

'Amr: Yes, I have.

Hisham: What do you do with your tongue?

‘Amr: I talk and taste different things. such as sweet or sour or bitter and so on.

Hisham: O.K., Do you have ears?

‘Amr: Yes.

Hisham: Are they of any use?

‘Amr: I hear with them.

Hisham: Do you have hands?

‘Amr: I am not without hands. What do you mean to say?

Hisham: Are they for show only or are of any use?

‘Amr: I work with them, touch all sorts of things and feel with them.

[After asking about each part of the body, he questioned about heart.]

Hisham: Do you have a heart or were you born without it?

‘Amr: No work can be done without heart. It is responsible for all actions.

Hisham: What work do you take from heart?

‘Amr: This is the dumbest question of all. The heart is the king of entire body and looks after it.

Hisham: Do your limbs and your organs depend upon your heart and do all of them obey it?

‘Amr: That’s right. Nothing could be done without heart

Hisham: When all the limbs of the body are in good condition, then why do they depend on heart?

‘Amr: You don’t realise the importance of the organ called the heart. The heart is responsible for central control. Without the heart, the limbs and the organs would not know what to do. In fact, without the heart, all of them would be helpless and useless.

Hisham: In other words, the heart is indispensable for life in the body.

‘Amr: That’s right. Nothing can be done without the heart.

Hisham: O ‘Amr! if Allah could not abandon a few limbs and a few organs of the body without control from a central

authority (heart), how could He abandon all men and women, He has created, without a system of guidance from a central authority? That central authority is the Imam. Allah made him responsible for guiding mankind as He made the heart responsible for controlling the functions of different parts of the body.

[‘Amr was baffled by the logic of Hisham and desperately asked:]

‘Amr: Are you Hisham?

Hisham: What do you mean by the name?

‘Amr: To which place you belong?

Hisham: I belong to Kufa.

‘Amr: Then really you are Hisham. Thereupon Amr stepped forward, embraced Hisham and made him sit by his side, and paid respect to him. Amr was so much frightened that till such time Hisham remained sitting there, he remained quiet and did not speak.

This incident has proved that an Imam is indispensable for every age and that the world cannot exist without him.

Questions

1. *Who was Hisham and whose companion was he?*
2. *How did he make ‘Amr son of ‘Obaida Baṣari answerless?*
3. *From whom had Hisham derived this knowledge?*
4. *How did ‘Amr recognise Hisham?*

Lesson 15

THE END OF THE UNIVERSE

There was a time when this world did not exist then it was created. Similarly a time will come when it will cease to exist. and it will be arrival of the Day of Judgment.

The Day of Judgment will come when the angel Israfil will come to the earth with a trumpet having two indicators, one towards the sky and the other towards the earth. He will blow the trumpet towards the earth and every living thing on the earth will die. Then he will blow the trumpet second time towards the sky and every living thing there will die. Israfil will also die by the command of Allah. Thus nobody will remain alive except Allah, the Almighty.

Thereafter when it is the pleasure of Allah. He will resurrect, first the inhabitants of the heaven and then the inhabitants of the earth. They will then face the Time of Reckoning. Every man and every woman will be judged by Allah according to their deeds. Those of them who did good deeds in this world, will be admitted to the Paradise and those who lived evil lives, will be cast into the Hell.

The signs of the approach of the Day of Judgment:

Some signs will appear which will foretell the approach of the Day of Judgment. Some of them will be:

1. The reappearance of Yājooj and Mājooj. They were a people who worked havoc on the earth. Dhul Qarnain built a wall to contain them, and thus he gave deliverance to mankind from their ravage. Just before the Day of Judgment, the wall will crumble, and Yajooj and Majooj will go on a rampage once gain.
2. Just before the Day of Judgment, the sun will rise from the west.

3. Just before the Day of Judgment, a smoke will cover the earth.

Questions

1. *When will Qiyāmat (Day of Judgment) come?*
2. *Who is Isráfil?*
3. *Which incidents will take place just before Qiyāmat?*

THE BRANCHES OF THE RELIGION (CONDUCTS)

Lesson 16

ŞALĀT (PRAYER)

OUR DUTY.

Allah gave us life. He gives us food. He gave us parents and our brothers and sisters. He gave us our intelligence, and He gives us knowledge. He gives us honour and material wealth. He gave us all that we have, and He will give us all that we shall have in future.

Allah loves us and He is more kind to us than even our own parents. We too, therefore, should love Allah. One of the ways expressing our love for Allah, is to obey Him, and to worship Him. It is our duty to worship Him.

ŞALĀT.

Salat is the most important worship for Allah. It brings many benefits to us, both in this world and in the hereafter.

Salat trains us in punctuality. A person who says salat, has a clean body and a pure heart.

Salat brings blessings of Allah to one's knowledge, faith and wealth.

Everyone respects a person who says Şalāt, whoever says Şalat, wins the pleasure of Allah. His Messenger, the Imams and all the believers.

Şalāt elevates the soul of a man.

Şalāt acts upon as a deterrent from evil deeds.

Şalāt is an "investment" for one's salvation in the Hereafter. If a man's Şalāt is accepted, all his other noble deeds will be accepted; if his Salat is not accepted, all his other deeds also will not be accepted.

Şalāt dispels evils from a person, and gives him the ability

to solve his problems. A person who gives up Salat, becomes a sinner (*Fāsiq*), and he will receive hard punishment for it on the Day of Judgment.

Any person who belittles the Salat, becomes an apostate. anyone who belittles Ṣalāt, is disobeying Allah. Whoever disobeys Allah, cannot claim to be a muslim.

A person who is punctual in Salat, is God- fearing. He keeps himself away from foul deeds. A person who says Salat, is grateful to Allah for His bounties. Salat is a source of obtaining those bounties. Ṣalāt in congreg action promotes brotherhood and fosters equality among all muslims, if it is said in congregation.

There is a prescribed way for Salat. No one can change what way. All muslims offer Salat in the same manner. This fosters discipline and organisation in the community. If the muslims carry the same discipline and organisation into their worldly affairs also, they will win sure success in every thing.

Questions

1. *What is worship? Which worship is the greatest?*
2. *What the person will be called who belittles the Ṣalāt?*
3. *What are the advantages if Ṣalāt is said in a congregation?*
4. *Give atleast three advantages of Ṣalāt?*

Lesson 17

ṢALĀT OF THE *MA'ṢOOMIN*

The Ṣalāt of the Prophet.

Our Prophet (S.A.) used to spend the whole night praying. Standing up in Salat all night caused his feet to swell. Eventually, Allah Himself had to say, "O thou, folded in garments; take some rest at night".

The Ṣalāt of the first Imam.

Our First Imam, 'Ali (A.S.) was the king of the world as well as of the religion. Once he was midst of a fierce battle and surrounded by his enemies who wanted to kill him. Just then came the time for prayer. Without caring for the enemies, he dismounted from the horse and began his prayer. After the prayer was over, a companion protested that he had risked his life by praying at a time when the enemy was attacking from all sides. He said that he was fighting that battle for no reason other than to establish the very prayer.

The Ṣalāt of the 3rd Imam.

The enemies in thousands had surrounded our 3rd Imam, Hussain (A.S.) in the battlefield of Karbala and wanted to kill him. On the 10th of Moḥarrum when he realised that the time for mid-day (Zuḥr) prayer had arrived, he made two of his companions stand in front of him so that they may take the attacks upon themselves and he began his prayer. He was not afraid of the enemies. He was totally oblivious of the clound of arrows, spun by the enemies. He neither cared for his death nor of his being wounded but said the prayer. In the afternoon at the time of 'Aṣr prayer when the enemy killed him, he was in the state of prostating. Giving his head while prostating, he demonstrated that he could die but he

could not miss the Ṣalāt (prayer).

The Ṣalāt of the 4th Imam.

Our 4th Imam, Zayn-ul-‘Abidin (A.S.), used to spend nights and days in Ṣalāt. He used to be such engrossed by the fear of Allah that people thought he had died.

Once when he was praying, Satan thought of testing him. He came to the Imam in disguise of a snake and started biting his toe. He was so much absorbed in the prayer that he did not feel the biting of the snake. Satan was much surprised to see this. After the prayer was over, a voice was heard saying that the Imam was actually the Zayn-ul-‘Abidin “(Ornament of the Worshippers.)” This is his title since then.

The dignity of Ṣalāt.

In Ṣalāt, one must be absorbed in remembering Allah, to the exclusion of every other thought. If one has any anxiety, one must pray to Allah after the Ṣalāt, and He will remove it.

To think or to worry about our worldly affairs, we have all the time when we are not occupied in Ṣalāt. We should not allow these anxieties and worries to interfere with our Salat. Our Salat should have only one focus, and that is to win the pleasure of Allah through our love for and obedience to Him.

In a certain battle, an enemy archer shot an arrow which caught ‘Ali (A.S.) in his ankle. Attempts to remove the arrow had to be abandoned because ‘Ali (A.S.) could not stand the pain. Then the Prophet (A.S.) heard about this incident and he said, “Just wait until the time for prayer comes, and when ‘Ali begins his prayer, pull out the arrow.” When ‘Ali (A.S.) began his prayer, the arrow was pulled out and he did not know about it.

If we are true followers of our Imams (A.S.), we should never miss Ṣalāt. We should be thinking of nothing in the world except Allah during our prayers.

Questions

1. *Explain the meaning of Ṣalāt.*
2. *Give three advantages of Ṣalāt.*
3. *What should be the dignity of Ṣalāt?*
4. *Narrate any incidence of any Imam's Ṣalāt.*

Lesson 18

MANDATORY ṢALĀT (PRAYERS)

During the period of occultation of our present Imam (A.S.), there are six mandatory prayers:-

1. Five canonical prayers, i.e., *Fajr*, *Zuḥr*, *‘Aṣr*, *Maghrib* and *‘Isha*.
2. **Ṣalāt of Aayaat:** Prayer to be offered during the eclipse of the sun or the moon or after natural disaster like an earthquake.
3. **Ṣalāt-ul-Mayyet:** Prayer for the dead.
4. **Ṣalāt-e-Ṭawāf-e-Wājib.**
5. Those prayers which one’s father’s has missed.
6. Those prayers which become mandatory because of *Ijaara*, *‘Naḡr* and *‘Ahd* etc.

The friday prayer is considered one of the five canonical prayers. It is offered instead of the *Zuḥr* prayer on Fridays. But if it is held with the prescribed conditions, to be on safe side, it should be treated as mandatory.

Pre-conditions for Ṣalāt.

There are six pre-conditions for Salat, viz.,

1. **Ritual purity.** One must remove impurity, cleanse oneself and wear neat and clean pure clothes.
2. **Purification.** One must bathe or take ablutions or perform tayammum.
3. **Ṣatr.** A man atleast must cover the particular portions of his front and rear body. A woman must cover the whole body except the face, hands upto wrist and feet upto ankles, whether anyone else is around or not.
4. **Timings.** Each prayer must be offered at its’ prescribed time.

5. ***Ibāḥat* (Permissibility) of the place.** The place where one stands to say prayer, must be clean and lawful and not plundered.
6. ***Qibla*.** In saying *Ṣalāt*, one must face the Qibla.
Men are forbidden to wear silk or any golden ornaments while performing prayers.

Questions

1. *How many prayers are mandatory during the occultation period of Imam (A.S.)?*
2. *Explain the pre-conditions which are mandatory before saying the prayer?*

Lesson 19

QIBLA

Qibla is the place where *Ka'ba* is situated. Those who live near *Ka'ba* must stand facing the *Ka'ba* when praying. Those who live in places distant from the *Ka'ba* should turn in its direction for praying.

There are various ways of determining the direction of Qibla, if it is not known. for example, one should note how the local mosques are built. If one cannot find a mosque, one should ask the local muslims about the direction of Qibla or determine it by seeing grave of muslims. If available, one can use a compass also for this purpose. One can also rely upon locals who can give indication in this regards.

If it is impossible to determine the direction of Qibla, or draw any hint, then one may face any direction and offer the Salat though it is better if he offers the same Salat four times, facing all the four directions.

Questions

1. *What is Qibla?*
2. *What is the order for those living near Ka'ba?*
3. *What is the order for those living at distant places from Ka'ba?*
4. *What one should do when the direction of Qibla is not known?*

Lesson 20

DRESS (FOR PRAYER)

When offering Salat, men must cover the front and the rear of the bodies. Women must cover the whole body even the hair should also be covered. Only that portion of the face may remain uncovered which is washed for ablutions. The hands upto the wrist and the feet may remain uncovered if no one else is around.

In the matter of dress, one must comply with the following requirements.

1. **The dress should hide the body.** Women must not wear nylon or any transparent material. If they wear these, they should also put on some non-transparent material (Chadar), even if there is none around, other wise the salat will be void.
2. **The dress should be clean.** If the clothes are unclean, one may not say Salat in them. But if it is likely that one would miss the Salat, then one may offer it in the same clothes.
3. **Be mubāh.** The person saying Salat must be wearing his own clothes. But if he is wearing someone else's clothes, then he must do only with the permission of the owner. If someone had to pay *Khums* and *Zakāt*, and he did not pay, and instead, he bought clothes with such money or with the money inherited from such person who had *Khums* and *Zakāt* outstanding, (died under obligation of paying) any Salat offered while he is wearing these clothes, will be void.
4. One must not be wearing anything made from skin taken from carrion (Non-dhabihah) when saying Salats. To avoid it, one should wear, while praying, the clothes bought from muslim only. One should also not be wearing anything made of leather when saying Ṣalāt if it is bought from a non-muslim.

unless and until its proper *ḥabīha* is known.

5. The clothes of a person offering *Ṣalāt*, must not contain anything from the body of an animal, the consumption of which is unlawful. It has, therefore, been said that if there is hair of a dog or a cat on the clothes, his *Salat* will be void.
6. It is unlawful for men to wear silk whether they are or they are not saying *Ṣalāt*. However if cotton is mixed with silk in such a quantity that the cloth could not be called to be a silken, then there is no harm in wearing such clothes.
7. Men may not wear clothes shot with gold or anything with gold thread. Such things as ring of gold or chain of gold or the buttons of gold or golden frames for are unlawful for eye-glasses or gold mounted on tooth, are unlawful for them. Women are allowed to wear all gold-ornaments and silk-clothes.

The use of gold for men is forbidden at all times, not only when praying. It is not necessary that gold should be pure. Its use is not allowed even if other metals are mixed with it. However if some other metal is mixed with the gold in such a quantity that it may not be called gold, its use is permissible.

Questions

1. *How much part of the body should be covered by men and women while saying prayer?*
2. *Explain any three pre-conditions attached to dress for Ṣalāt.*
3. *When Ṣalāt is void while wearing nylon clothes?*

Lesson 21

THE PLACE OF ṢALĀT

The place means the spot where one stands to say prayers. It is not necessary that the place should be clean. It can be unclean also. The only condition is that the clothes or any part of the body must not touch the wet portion of that unclean place.

The place where one performs Sajda should be clean.

Following are some other requirements for the place of Ṣalāt.

1. *Mubaḥ*. (Permissible) — If the place of Ṣalāt belongs to someone else, one must obtain permission from its owners to say prayers, otherwise the prayers will be void. In a mosque or a public place if someone has occupied a spot, no one can remove him from there. If someone tries to do so, Salat will be void.
2. In praying, one must not stand in front of the grave of any *Ma'ṣoom* because such an action shows lack of respect. One may stand behind the grave or parallel to it. One may, however, stand in front of such a grave if there is considerable distance, or if there is something like a wall in between.
3. The place where one stands to say prayer, must be stationary. Ṣalāt in a moving train is not right, unless it is likely that one will miss it if wait the train to be stationed.
4. There is no fixed place for Ṣalāt. But it is better to say Salat (in congregation or individually) in a mosque than elsewhere. It is even better if Ṣalāt is offered in congregation, it attracts much divine favours and blessings.

The dignity of the mosque is that one Ṣalāt offered there has the merit of 25 prayers, said elsewhere. One prayer offered in *Jāma'*

Lesson 22

ADHĀN AND IQĀMAT

Adhān and *Iqāmat* are ‘preferable’ only for the five canonical prayers and that too with much emphasis. In other prayers, whether they are mandatory or non-mandatory, *Adhān* and *Iqāmat* are not allowed. In *Adhān* and *Iqāmat*, one must take the following into account:-

1. **Niyyat (intent):** One must make the niyyat for being near to Allah before saying *Adhān* or *Iqāmat*. Without such Niyyat, there will be no merit for the person saying *Adhan* or *Iqamat* or for that any other worship.
2. **Sanity:** *Adhan* and *Iqamat* called by a person who is insane, are not valid.
3. **Adulthood:** *Adhan* and *Iqamat* called by a minor, are not considered enough.
4. **Sex:** A woman may call *Adhan* and *Iqamat* for other women but not for men as it is not valid.
5. **Right Order:** One must call *Adhān* first and then *Iqāmat*.
6. **Mawalat: (Quick succession)** Between *Adhan*, *Iqāmat* and *Ṣalāt*, there should not be any long intervals. Each of these must be said in quick succession (without undue interruption) otherwise *Adhān* and *Iqamat* will not be valid.
7. **Arabic:** One must not call *Adhān* and *Iqāmat* in any language other than correct Arabic.
8. **Timing:** A *Salat* offered before its time is invalid. But one may say a missed prayer as there is no time fixed for it. It can be said any time. It is preferable that the man calling *Adhān* should have clean body and clothes and be standing and face towards the *Qibla*. But while calling *Iqāmat* it is essential to

have clean body and clothes and to remain in standing position. It has been seen that while calling the *Iqāmat*, men get up when they reach the stage of *Qad Qāmatiṣ Ṣalah*. This is not at all proper when offering *Ṣalāt* individually because there is no merit in it. In *Adhān* and *Iqāmat*, there should be mention of ʿAlī son of Abu Ṭālib (A.S.) after the name of the Prophet (S.A.). This is not an integral part of the *Adhān* and *Iqāmat* but it is 'preferable' to call it according the Prophet (S.A.)'s orders.

If a man forgets to say *Adhān* and *Iqāmat* and starts the *Ṣalāt*, he may break the *Ṣalāt* before his bowing. He should start the *Ṣalat* afresh after reciting *Adhān* and *Iqāmat*. But if one has forgotten to call the *Iqamat* only, he cannot break the prayer if he has been reciting the 'Alḥamd' *Surah* but he can break the *Ṣalāt* before reciting this *Sura*. If a man forgets to call the *Adhān* only then it is not allowed to break the *Ṣalāt*. If a man has intentionally missed either *Adhān* or *Iqāmat*, then it is unlawful to break the *Ṣalāt*.

Questions

1. Whether the *Adhān* and the *Iqāmat*, called by a minor is enough?
2. What should be the gap between *Adhān* and *Iqāmat*?
3. What are the orders if a man forgets to call the *Adhān* and the *Iqāmat* and starts saying the *Ṣalāt*?
4. State any three pre-conditions for calling *Iqāmat*?
5. What are the pre-conditions attached to the *Adhān* and the *Iqāmat*?

Lesson 23

THE MANDATORY REQUIREMENTS OF ṢALĀT

A total of eleven things are essential in Ṣalāt. Ṣalāt means the collection of all these things. They are:-

(1) *Niyyat* (intention). (2) *Takbiratul Aḥrām*. (3) *Qiyām* (standing) (4) *Qir-at* (recitation): (5) *Dhikr*. (6) *Rukū'*. (7) *Sujood*. (8) *Tashahhud*. (9) *Salām*. (10) *Tarteef* (order) (11) *Mowalat* (Quick succession).

Out of these eleven, five are mandatory *Arkān*, (being plural of *Rukn* literally meaning poles) and that means that if a worshipper omits them even unknowingly, his *Salat* becomes void. These are *Niyyat*, *Takbiratul Aḥrām*, *Rukū'* and both the **Sajdās**. Rest are non-*rukū'* mandatory. If they are omitted intentionally, *Ṣalāt* becomes void. But if the omission has taken place because he forgot them or any of them, his *Ṣalāt* does not become void; but he must repeat it.

Niyyat (intent) is a *Rukn* and should be made mentally. It is not necessary to say it out verbally. Making the intent verbally while offering *Namāz-e-Aḥtiāt*, renders it void.

Takbiratul Aḥram. One must make the *Niyyat* and then say *Allāhu-Akbar*. This *Takbīr* is a *Rukn*. This is the only *Takbir* in the whole *Ṣalāt* which is mandatory. Other *Takbirs* are *Sunnati* (desirable).

Qiyām. The man intending to say *Ṣalāt*, must stand to say it. If he is sick or weak, then he should stand as long as he can and then sit down. If he feels better, he should stand up again. If someone is too sick even to sit, he should lie down flat or on right or left side but his face should be towards the *Qibla*.

Qiyām is mandatory while saying Surah Fātiha and other *surah* but it is a *Rukn* while calling the Takbir.

Similarly it is a *Rukn* before one goes in *Ruku'*. One should go in *Ruku'* while he is in *Qiyām*. The result of the *Qiyām* being a *Rukn*, will be that if a man after reciting Surah Fātiha and other Sura, goes straight to perform *Sajda* due to forgetfulness but before actually performing the *Sajda*, he remembers that he has not done the *Ruku'*, then from that position he cannot go in *Ruku'* because thus the *Ṣalāt* will be rendered void. He should, therefore, stand up (*Qiyām*) and then go in *Ruku'*.

Qir'at. (recitation). After the Takbir, one must read *surah Fātiha* and one more *Sūrah* in the first two *Rakaats*. But one should not read those *Surahs* in which one has to perform a *wājib* mandatory (*Sajda*). Also, one should not read those *Surahs* which are very long, and in the reading of which, the time for *Ṣalāt* itself might pass. In congregational prayers, a follower in *Ṣalāt* (*Mamoom*) does not read these two *Surahs* because the prayer-leader (*Imām*) reads them. But the follower must read the rest of the *Salat* himself. In the last one or two *Rakaats*, one may either read only *Sura Fātiha* or read once SUBHĀNALLĀHI-WALḤAMDU LILĀHI-WA LA ILĀHA ILLALĀHU- WALLAHU AKBAR

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

It is, however, better to read it thrice.

Ruku'. Is an important *Rukn* of *Salat*. If one misses it or if one goes into *Ruku* twice, his *Salat* is void. In *Ruku'* one should bend to such an extent that one's palms reach the knees. In *Ruku'* one should bend to such an extent that one's palms reach the knees. It is not mandatory to keep the palms on the knees. While in *Ruku* one must say once "SUBHĀNA RABBI-AL'AZEEMI WA BIḤAMDIHI"

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

"SUBHĀNALLĀH" سُبْحَانَ اللَّهِ thrice.

Thereafter its repetition is preferable. After performing the *Ruku'*, one should stand up straight and then go in *Sajda* because this *Qiyām* (standing) is also mandatory. After one has stood up after performing *Ruku'* one should say "SAMI' ALLĀHU LIMAN HAMIDAH ALLĀHU AKBAR"

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ - اللَّهُ أَكْبَرُ

This is preferable but should not be said in the process of standing.

Tashahhud. One must read *Tashahhud* after the *Sajdas* of the second Rakaat and the last Rakaat. The *Tashahhud* is: ASHHADU AL LĀ ILĀHA ILLALLĀHU WAHDAHOO LĀ SHRĪKA LAHOO WA ASHHADU ANNA MUHAMMADAN 'ABDUHOO WA RASOOLUH ALLĀHUMMA ṢALLI 'ALA MUHAMMADINW WA AALIMUHAMMAD

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

If someone forgets *Tashahhud* and stands up, he should atonce sit down, read the *Tashahhud*, and then after the *Ṣalāt* is over, perform two *Sajdas* for forgetfulness (*Sajda-e-Sahv*).

Salam. Towards end of the salat one salam is mandatory. One may either say ASSALĀMU 'ALAINA WA 'ALA IBĀDILLĀHIS ṢĀLIḤEEN / OR / ASSALĀMU 'ALAIKUM WA RAḤMATULLĀHI WA BARAKĀTUH. In addition to it is preferable to say ASSALĀMU 'ALAIKA AYYOHAN NABIYU WA RAḤMATULLĀHI WA BARAKĀTUH.

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Salām is a part of the *Ṣalāt*.

Tartib. (Sequence) Tartib means the right order. One should

say Salat in the prescribed order or else it will become void. The right order is as follows: *Niyyat*, *Takbīr*, *Surah Fātiha*, another *Surah*, *Rukū'*, Standing, *Sajda*: Sitting up: going into *Sajda* again. This completes the first *Rak'at*. The second *Rak'at* should also be completed in the same manner. If there are only two *Rak'ats*, then one should sit after the second *Sajda*, read *Tashahhud* and *Salām* to finish the *Ṣalāt*. If the Salat is of 3 or 4 *Raka'ats*, one should complete them in the same order.

Mawalat.(Quick succession) All the actions in Salat must be performed in quick succession. There must be no intervals or such a long break or solace as if the salat is ended.

Qunoot. It should be read in the second *Rak'at* before the *Rukū'*. In the *Qunoot* to read *Ṣalwāt* is also enough. To read *Qunoot* is preferable and is not essential.

Questions

1. How many *Rukns* are there in a Salat and what orders are attached to them?
2. Which *Qiyam* is a *Rukn* and what does the *Qiyam* before *Rukū'* mean?
3. What are the essential requirements of a Salat?
4. What does *mawalat* mean?
5. What are the pre-conditions attached to the *Adhan* and the *Iqamat*?

Lesson 24

WHAT MAKES THE SALAT VOID?

There are nine things which make the Salat void and one has to repeat it. They are:

1. Anything that makes the *Wuḍu*. (ablution) void or anything that makes a *Ghusl* essential. These things nullify the cleanliness and without cleanliness the *ṣalāt* can not be offered.
2. To turn the whole body away from the Qibla, or turning the face away from the Qibla so one might see things in the rear. Turning a little to the right or the left will not make the Salat void.
3. **Doing.** Something which is not permitted in *Ṣalāt* or which changes the shape of the *Ṣalāt*, such as dozing, singing, dancing or sewing etc. Moving a few paces backward or forward or to the right or to the left or moving the arms or bending low or to pick up child in laps or in danger to kill a snake or a scorpion or such minor acts, do not make the Salat void, provided the face is not shifted from the Qibla and one remains quiet without doing any *Dhikr*. These things without any valid reason are not fair.
4. **Talking.** Except *Dhikr* and *D'ua*, any other word spoken during the Salat, will make it void. *D'ua* (prayer) etc. should be addressed only to Allah. The worshipper should not address some man and bless him. The worshipper should not take initiative in saying *salām* (greeting). But if someone greets him, he should say *Salāmun Alaikum*. He should not say *Ālaikumus Salām*. If someone greets a whole

congregation, it is enough for one man out of it to acknowledge the greeting. If all of them ignore the greeting, they will be partners in the sin. If any one greets with the words other than *Salāmun 'Alaikum* e.g. *Ādāb* or good morning etc. it is not obligatory to respond it using these words while in *ṣalāt*.

5. **Laughing.** Laughing (with sound or with such strength that whole of the face becomes red though without sound) during the *Ṣalāt* will make it void. A smile will not make it void. If one laughs, one should complete the Salat, and then repeat it.
6. **Crying.** If the worshipper cries during *Ṣalāt* over his personal losses or sorrows, his *Ṣalāt* will become void. One may cry out of fear of Allah. Even if a man could not help crying suddenly and could not control it, the *Ṣalāt* will become void. To shed tears over the atrocities on Imam Ḥuṣayn (A.S.) only for the pleasure of Allah, is permissible.
7. **Eating & Drinking.** During the Salat one is not allowed to eat or drink in quantity. If someone does, his salat is void. But if some particle of sugar etc remains in the mouth and has been swallowed, the *Ṣalāt* will not be affected. If a man due to forgetfulness, has started eating and drinking, the Salat, will not be void provided that he could be regarded as in the state of offering prayer and not in dining. These conditions are not applicable to a man who is offering *Namaz-e-Vitr* and has to keep Fast (*Rozā*) in the morning. He can drink water but he too cannot eat. While drinking water, his face should be towards the *Qibla*.
8. **Takfir. (Infidelity)** One must not fold one's hands when saying Salat as it is not permissible under the Islamic Laws.
9. **At the end of Sūrah Fātiḥa,** one must not say "*Āmeen*" Doing so will make the Salat void. Moreover it is against the teachings of Āle-Muḥammad (A.S.). However if this word has been said abruptly, then there is no harm.

The above are the things which automatically make the *Salat* void. Apart from these, to discontinue or to break the *Salat* without any valid reason, is not permissible. Such a course could be adopted if there is valid necessity, religious or worldly, for doing so. In cases where the danger of losing honour, life or wealth is involved, it is mandatory to break the *Salat*. But for breaking the *Salat*, one must atleast say one *Salam*.

Warning. In daily prayers, the first two *Raka'ats* of *Fajr*, *Maghrib* and '*Isha* prayers, are to be said aloud and the prayers of *Zuhr*, '*Asr and the last one *Rak'at* of *Maghrib* and two *Raka'ats* of '*Isha are to be read without voice (quietly). This condition relates to the recitation of the *Surah Fatiha* and the other *Surah* only. For the rest of the *Salat*, the worshipper has the option whether to read aloud or without voice. It must be ensured that the *Surahs* and other *Dhikr* are read correctly according to the Arabic grammar.**

In reciting the *Alhamd* and other *Surah* loudly, it is mandatory to read each and every letter loudly, e.g. even a single letter like 'n' of *Dhalleeen* (in *Alhamd*) should be read loudly.

Questions

1. Will *Ṣalāt* become void if a snake or scorpion is killed by the worshipper during *Ṣalāt*?
2. Will *Ṣalāt* become void if a worshipper smiles during the *Salat*?
3. Can one drink water during the *Ṣalāt*?
4. What does *Takfir* mean?
5. Which are the things which make a *Ṣalāt* void?
6. Is it permissible to greet someone during *Ṣalāt* in words other than *Salāmun Ālaikum*?

Lesson 25

RULES FOR *DHIKR* AND *QIR'AT*.

1. In making Niyyat, some people say: '*Qurbatan, Illallāh*'.
إِلَّا اللَّهُ It is wrong. The correct form is: '*Qurbatan*
إِلَى اللَّهِ *Ilallāh*'
2. In reading *Salawat* (Invoking blessings upon our Prophet and his *Ahlal-Bait*), the word *Sallay* if pronounced with "seen" (s) اللَّهُمَّ سَلِّ is wrong. It should be pronounced with sad (ṣ). صَلِّ The pronunciation 'seen' سَيْن with reverses the meaning of blessings.
3. *Ash-hado Allā - ilāha illallāh* أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ is right. *Ash-hado Anlā ilāha illallāh* is wrong.
4. *Ṣalawat* should be read as *Muḥammadinw - wa - āli Muḥammad* and not as *Muhammadin-wa-Ali Muḥammad*.
5. In Surah Ikhlas, *Kufu-wan-* A had كُفُّوا أَحَدُ may be read in four ways, viz., كُفُّوا Kufiwan كُفُوا Kufwan, Kufuan كُفُوا and كُفُوا Kuf-an
6. *Hayya 'Alaṣ-Ṣalāh* هَيَّا عَلَى الصَّلَاةِ is right and *Hayya 'Alaṣ Ṣalāt* is wrong. Similarly *Qad Qāmatiṣ Ṣalāh* قَدْ قَامَتِ الصَّلَاةُ is right and *Qad Qāmatiṣ Ṣalat* is wrong.
7. In *Tashahhud*, '*Ash-hadu Anna Muḥammadan 'Abduhu wa Rasūlu*' أَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ is right but '*Ash-hadu Anna Muḥammadan 'Abdahoo wa Rasūluh*' is wrong.
8. In Surah Fātiḥa, *Ṣirāṭal-Mustaqeem*, صِرَاطَ الْمُسْتَقِيمِ and *Siratal Mustaqeema* صِرَاطُ الْمُسْتَقِيمِ both forms are correct.
9. In Surah (*Inna Anzalna*) إِنَّا أَنْزَلْنَاهُ at (*Min Kulli Amrin Salām*) مِنْ كُلِّ أَمْرٍ سَلَامٌ is permissible to pause at the end of salam or may pause at (*Amr*) and say (*salamun*) and continue either. مِنْ كُلِّ أَمْرٍ سَلَامٌ

It is extremely important that while praying, one should make one's recitations whether mandatory or not, correctly and calmly. With the exception of *Biḥaulillāhi wa Quwatihi - Aqumu wa- Aq'ūd*, all the recitations should be done without any movement of the body, or turbulence.

Questions

1. *How many things are there which break the Salat?*
2. *Whether ILLAL-LĀH U is correct or Ilal-lah, while making the intent?*
3. *In Ṣalāt which is that thing which can be recited with the movement of the body?*

Lesson 26

MISSED PRAYERS (*QADA ṢALĀT*)

If a man has missed his own prayers or if the elders son of a man has to say the prayers which his father missed, then they have to read these *Qada Ṣalāt*. The rules for *Qada Ṣalāt* are the same as for the original prayers. If someone missed Salat during his travels, the rule of Qasr will apply to his missed prayers. One has to offer *Qasr Ṣalāt* even at home if he has missed it during his travel, or vice versa.. The prayers or parts of the prayers to be read loudly in the original prayers, should be read loudly in the *Qada* also. One may read the *Qada* prayers individually or in congregation. But one must not overlook the *Tartib* or the right sequence. For example, one must read *Zuḥr* before ‘Aṣr. and Maghrib before ‘Isha. One may, however, read the *Qada* of *Fajr* after the *Zuhra*in or one may read *Qada* of *Zuhra*in (*Zuḥr* and ‘Aṣr) after the *Maghriban* (Maghrib and ‘Isha) prayers. For *Qada* prayers, there is no fixed time, one can read this prayers at any time.

If a man cannot read the missed prayers for his parents, he should appoint someone else to read their prayers, and pay him for this service. Such person reading the missed prayers should make the same intent (*Niyyat*) as the person for whom he is reading the *Ṣalāt*, and offer it as has been missed. But in the case of *Jahr* and *Akhfāt* (loud and quiet recitation), he/she has to follow rules as applied to himself/herself. A man offering *ṣalāt* on behalf of a woman shall recite the salat loudly only, in the salat in which one has to recite loudly.

If a man missed Salat and died, then his eldest son alone must read the missed prayers for him. No one else has obligation to read these prayers. But if the son fails in his duty, or if he also

dies, or is not present, then it is better if his other sons or folks read missed prayers for him out of sympathy.

A woman does not have to read missed prayers for the *Ṣalāt* which she missed during her menstrual or delivery periods. But if she missed *Roza* (Fast), she must keep them *Qada*.

If someone reads missed prayers for a dead person voluntarily, then the next-of-kin of the deceased person does not have to repeat them. If a man is sick, he cannot read his missed prayers being seated. he must wait till he recovers. But if he has lost all hope of recovering, he may read missed prayers being seated. Contrary to the baseless common belief that the 4 rak'at salat on the last friday of *Ramadhan* is compensation in for the missed salats, one has to offer them.

Questions

1. Which *Ṣalāts* are to be read aloud and which are to be read quietly?
2. Who is required to read missed prayers of his deceased father?
3. What are the rules for reading missed prayers on payment?

Lesson 27

MISTAKES IN ṢALĀT

There are two kinds of mistakes in offering Salat. They can occur either from forgetfulness or from doubt.

Forgetfulness. If a man forgets, during the Salat, to carry out a *Rukn* or any *Wājib*, but remembers it before entering the next *Rukn*, he should at once perform the first one which he had omitted. But if he remembers it after entering the next *Rukn*, for example, if he remembers while in *Ruku*, that he forgot the recitation of Sura Al-hamd or the second Sura, then he should continue his Salat. But what he had, forgotten should not be a *Rukn*, in such cases, he should perform two *Sajdah-e-Sahv* for everything that he forgot. But if he forgot a *Rukn*, then his Ṣalāt is void, and he will have to repeat it. If he performs a *Wajib* which he had omitted, and again made an error, then he should carry out *Sajdah-e-Sahv* for this error. For example, when he is in *Qiyām*, and he remembers that he did not read *Tashahhud*, then he should sit down immediately, read *Tashahhud*, and after the Ṣalāt, he should carry out *Sajdah-e-Sahv* because standing up, then sitting down, and then standing up again after reading the *Tashahhud*, call for *Sajdah-e-Sahv* for the repetition.

Sajdah-e-Sahv becomes *Wājib* (Mandatory) because of six reasons, viz.,

1. To talk during the *Salat*, out of forgetfulness — The Ṣalāt will not become void, but he will have to do *Sajdah-e-Sahv*.
2. To read *Salām* at the wrong place.
3. To doubt, after performing the second *Sajdah* — If one is in the 4th or 5th *Rak'at* or while in *Qiyām* one has doubt whether he is in 5th or the 6th *Rak'at*.

4. To forget one *Sajdah* — If one forgets both *Sajdahs*, then the *Salat* is void because they are a *Rukn*.
5. Standing up at the wrong time, for example, after the second *Raka'at*, to stand up instead of reading *Tashahhud*. In such a case, one should sit down, read *Tashahhud*, and then carry out *Sajdah-e-Sahv* after the *Ṣalāt*.
6. Forgetting the *Tashahhud*, and to remember this omission in the *Ruku'* of the following *Rak'at*.

How to perform *Sajdah-e-Sahv*. As soon as the *Ṣalāt* is over, one should immediately make *Niyyat* without turning one's face from the *Qibla*, that one is performing two *Sajdah-e-Sahv* of such and such an error. *WĀJIB QURBATAN ILALLĀH*. Then he should go in *Sajdah*, and should read: *BISMILLĀHI WA BILLĀHI ASSALĀMU 'ALAYKA AYYUHHAN NABIYU WA RAḤMATULLĀHI WA BARAKĀTUH*.

بِسْمِ اللَّهِ وَبِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

He should rise from the *Sajdah*, and then go back into *Sajdah*, and read the same *Dhikr*. Thereafter he should rise, read *Tashahhud* and *Salām*.

If a man forgot one *Sajdah* or *Tashahhud* during the *Ṣalāt*, then at the end of the *Ṣalāt*, first he should perform the *Qada* of that *Sajdah* or *Tashahhud*, and then carry out *Sajdah-e-Sahv*.

Doubt.

Doubt can occur during the *Ṣalāt* in two forms. These doubts relate either to actions or to the number of *Raka'ats*. Doubt in actions means doubt in saying. *Takbīr* during the *Ṣalāt*, or in reading *Al-Ḥamd* or other *Sūra*, or in doing *Ruku'* or *Sajdah*. In cases like these, if one has entered a new action, and then the doubt has occurred, then he should ignore the doubt, and should consider the *Ṣalāt* to be correct. For example if someone was reading *Surah Ikhlāṣ*, and doubt about reading *Sūrah Al-Ḥamd* then instead of going back, he should continue to read the *Ṣalāt*, and it will *Inshā Allāh* be correct.

Doubt in *Rak'ats* means that one forgets the correct number

of *Rak'ats*. This can take many forms. In nine forms or cases, the *Ṣalāt* will be correct, and in the rest, it will be void. As soon as the doubt occurs, one should try to recollect the right number. But if he cannot, then he should act according the laws of *Shari'āt*. These are as follows:.

1. After the second *Sajdah*, one has doubt if it was the *Sajdah* of the second *Rak'at* or the third *Rak'at*, in this case, one should consider it as the third *Rak'at* and complete the *Ṣalāt*, and then one should read one *Rak'at* of *Ṣalāt* of *Aḥṭiyāt*, because if he had read already two *Rak'at*, then he missed only one *Rak'at*.
2. If one doubts at any stage in third or fourth *Rak'at*, then one should consider it the fourth, complete the *Ṣalāt*, and then read one *Rak'at* of *Namāz-e-Aḥṭiyāt*.
3. After the second *Sajdah*, if one has doubt about second or fourth *Rak'at*, then one should consider it the fourth *Rak'at*, finish the *Ṣalāt*, and then read two *Rak'at* of *Namāz-e-Aḥṭiyāt*.
4. One doubts after the second *Sajdah* whether he was in the second, third or fourth *Rak'at*, he should consider it the fourth *Rak'at*; he should then read two *Rak'ats* of *Namāz-e-Aḥṭiyāt* standing and two *Rak'ats* sitting.
5. Doubt after the second *Sajdah* if it was the fourth or the fifth *Rakaat*, one should complete the *Ṣalāt* there, and then carry out two *Sajdah-e-Sahv*.
6. Doubt when one is in *Qiyām* if he is in third or fifth *Rak'at*, then he should immediately sit down, finish the *Ṣalāt*, and then stand up and read one *Rak'at* of *Namāz-e-Aḥṭiyāt* and also perform two *Sajdah-Sahv*.
7. Doubt when one is in *Qiyām* if he is in the third or the fifth *Rak'at*, he should sit down, finish the prayer, stand up and then read two *Rak'ats* of *Namāz-e-Aḥṭiyāt* and also perform two *Sajdah-e-Sahv*.
8. Doubt in *Qiyām* if he is in the third or fourth or fifth *Rak'at*, then he should sit down, finish the *Ṣalāt*, stand up, read two

Rak'ats, and sit down and read two *Rak'ats* in all four *Raka'ats* of *Namāz-e-Aḥtiyāt*. He should also perform two *Sajdah-e-Sahv*.

9. Doubt in *Qiyām* if he is in the fifth or the sixth *Rak'at*. he should sit down, finish the *Salat*, and carry out two *Sajdah-e-Sahv* and to be on safe side, he should also perform two more *Sajdah-e-Sahv* for additional standing up.

One should remember that all these rules are applicable only to those *Salats* which have four *Rak'ats*. But if the doubt occurs in those prayers which have three *Rak'at* such as *Maghrib* or two *Rak'ats* such as *Fajr*, or the *Qaṣr* prayers, then one should try to recollect the right thing. If recollection comes, he should act according to it; if not, then he should break his *Ṣalāt* there and then, and repeat it from the beginning.

Namaz-e-Aḥtiyāt.

When one finishes the actual *Salat*, then one should immediately (without break) stand up, make *Niyyat* that he is reading *Namāz-e-Aḥtiyāt*, one or two *Rakaats*, *Wajib Qurbatan Ilallāh*. It is unlawful to say this *Niyyat* with tongue but be said at heart. Then he should read only *Al-Ḥamd* quietly, perform *Ruku'* and *Sujood*, read *Tashahhud* and *Salam*, and complete the *Salat*. If he has to read two *Rak'ats*, then he should stand up after the second *Sajdah*; read the second *Rak'at* like the first one, go into *Rukū'* and *Sujood*, read *Tashahhud* and *salam*, and finish the *Ṣalāt*. In *Namāz-e-Aḥtiyāt*, *Al-Ḥamd* is the only *Sūrah* which is read. The second *Sūrah* and *Qunoot* are NOT read in this *Ṣalāt*.

Questions

1. What should be done if during *Ṣalāt* one has forgotten to perform any *Wajib* position?
2. At how many places *Sajdah-e-Sahv* becomes mandatory?
3. How *Sajdah-e-Sahv* and *Namaz-e-Aḥtiyāt* are to be performed?
4. In how many cases of doubt, the *Ṣalāt* will not be void?
5. Can a *salat* be repeated ignoring the *Sajdah-e-Sahv* or *Namaz-e-Aḥtiyāt*?

Lesson 28

CONGREGATIONAL PRAYERS

Congregational prayer is the best demonstration of Islamic unity and equality. Holy Law has laid very great emphasis on congregational prayers. One *Rak'at* of *Ṣalāt* in congregation is said more than giving 100,000 Dinars in charity for the pleasure of Allah. Only the mandatory prayers can be offered in congregation. The *Salat Sunnat*, (desirable) must not be offered in congregation, the only exception to this rule being the prayers of the two Eids. It is better to congregate for every mandatory prayer but for the prayers of Friday and after the reappearance of *Imam-e-Zamana* (A.S.), for the prayers of Eids the congregation becomes mandatory. A congregation can be made up of as few as two persons-one *Imām* (prayer leader) and one *Māmūm* (follower), but for the Friday prayer, and for the prayers of the two Eids, there is a prerequisite of a minimum of five persons. i.e., one Imam and four Mamūms (followers).

In the five daily prayers in congregation, a man is free to read one *Ṣalāt* behind an Imam who is leading a different *Ṣalāt*. For example, if he has missed the morning prayer, he can read it with *Zuhr*; or if he missed the *Zuhr* prayer, he can read it with the *Salats* of *Maghribain*. But he cannot say the daily prayers with the either of Eid prayer, or the prayer of *Āyāt* or the funeral prayer, nor these can be said with the daily prayers in congregations. But if the Imam and the Mamūm are saying the same prayer, then it is allowed. But the following points must be borne in mind:

1. Congregational prayers must always be offered with an Imam. One is not allowed to say prayer behind (following) a Mamūm.
2. One should designate the Imam only in Niyyat. It is not

necessary to know him or to mention his name, or his family affinity or to point him out by the finger.

3. During the *Ṣalāt*, one cannot change the *Niyyat* from one Imam to another. If the first Imam dies or if he faints, or if his prayer becomes void, or if his prayer comes to an end being *Qasr*, then one should change the *Niyyat* to another Imam, if there is one; if not, then he should finish the *Ṣalāt* by himself as an individual prayer for the rest of the salat.
4. If necessary, one may change midway the *Niyyat* in a congregational prayer, from the Imam to himself, as an individual. If he has done so during *Qir'at*, then he will have to read *Sūrah Alḥamd* and other *Sūrah* himself afresh and complete the *Ṣalāt*.
5. In congregational prayer, it is necessary to join it when Imam is in *Ruku'* (or earlier) so that one *Rak'at* may be counted. *Qunūt* and *Tashahhud* will have to be read with the *Imām*.
6. If a man joins the congregation assuming that he has joined it in *Ruku'*, but then he learns that the *Imām* has risen from the *Ruku'*, his *Ṣalāt* will be void, and he will have to repeat it. But if he has not reached the *Ruku'*, then he can complete the *Ṣalāt* as *Furāda* (individually).

Conditions of Congregation:

1. Nothing should come between the *Imām* and *Māmūm* to break the contact. If there is any such thing between the *Imām* and the *Māmūm* which will break the link between them, then the *Ṣalāt* is void. There should be contact with the *Imam*, and it may be either from the front or from the right or from the left. If the *Māmūms* (followers) are standing behind a wall, but if they have a link with the *Imām* either from the right or from the left, their *Salat* is correct, otherwise it is void. If there are women in the congregation, and there is curtain between them and the men, then the *Ṣalāt* is correct. But if something happens that breaks the link between the two, such as many people change their *Niyyat* to *Furāda*

(individual). and the link is broken as usually happens in the first row, then one should make a *Niyyat* of *Furāda*, and complete the *Ṣalāt* separately from the congregation. But if those people who were saying their *Ṣalāt Furāda*, rejoin the second *Rak'at*, then there is no harm.

2. The place of the *Imām* should not be higher than the place of the *Māmūm*. But the place of the Mamum can be higher than the place of the Imam, as long as the Salat remains congregational in form. If the place of the Imam is less than one span high, or if the ground is sloping, then there is no harm if the place of the Imam is high. But there should not be too much slope or unevenness of the ground.
3. Between the *Imām* and the *māmūm*, there should not be more than one meter of distance. The same applies to between the other successive rows of the worshippers. The *māmūm* should neither be ahead of the Imam nor he should be in the same line with him as far as possible.

Conditions for an Imam.

The Imam of a congregation should be a man who has firm faith in Islam. He should be reasonably intelligent and also he should be a man of legitimate birth (and lineage). He should also meet the following requirements.

1. The *Imām* should be a male for a congregation of men. A woman can be an *Imam* only for a congregation of women.
2. He should be just (*ʿĀdil*) and his justice (*ʿAdālat*) should be known to others. If nothing is known about his *ʿAdālat*, then the *Ṣalāt* behind him is void. But if one gets satisfied regarding his *ʿadālat* through the other worshippers, then the *Ṣalāt* is correct.
3. His recitation (*Qir'at*-phonetics) should be correct. But if *māmūm* also shares challenged phonetics with Imam, the mutual congregation can occur between them. If an Imam cannot pronounce words and letters correctly, then one should read his *Ṣalāt Furāda* (as an individual). It is not necessary

that the Imam should either be more knowledgeable than or equal in knowledge with the *Māmūm*.

4. If a man has *Tayammum*, he can lead a man with *Wuḍū* in prayer. A man with *Jabīra* (performing wudu over dressing) can lead a man of sound limbs in prayer. A man who is under unavoidable circumstances having *Najis* (unclean) clothes, can lead a man in prayer whose clothes are *Ṭāhir* (clean). But if a man says prayer sitting down, he cannot lead one who is upstanding; and if a man is saying prayer lying down, he cannot lead in prayer a man who is praying sitting down.

If one finds out after the prayer that the Imam was not qualified one, then the *Ṣalāt* is not void. But if the whole congregation has lost trust in the Imam, then one should repeat one's prayer.

The Rules of Congregation.

The *Imām* of the congregation is responsible for reading only the *Al-Ḥamd* and a *Sūrah*, for the *Māmūmeen*; and this too, if the *Mamum* joins the congregation in the first or second *Rak'at*; otherwise, he will have to read *Al-Ḥamd* and the *Sūrah* also like the other recitations (*Adh-kar*) of the rest of the *Ṣalāt*.

In the prayers which are said quietly, such as *Zuhr* and *Asr*, the *Māmūm* is not required to read *Sūrah* in the first and the second *Rak'ats*. The recitation of *Sūrhas* is also not allowed if the *Mamum* can hear the Imam in those prayers which are read loudly. But if he cannot hear anything, then the *Māmūm* can read *Alḥamd* and the other *Sūrah*.

1. A man who joins the congregation in the second *Rak'at*, will have to read Suras in the third *Raka'at* (of Imam and in his case, the second one). Similarly, someone who joins the third *Rak'at*, will have to do recitation in the fourth *Rak'at* of the Imam (in his case the second one). If he joined the congregation in the third *Rak'at* when it was in *Qiyām*, he will have to do the recitation. Therefore, it is better if he joins the congregation from the *Rukū'*. In the third and fourth *Rak'at*.

2. A *Māmūm* should do recitation (*Qir'at*) quietly even if the *Ṣalāt* is to be read loudly like *Maghrib*, *'Isha* and *Fajr*, even if he joined in the last *Rak'ats*. If the voice of the Imam does not reach him in the first two *Rak'ats*, he should do the recitation himself but quietly.
3. One must follow all the acts of the Imam and should not act ahead of him but in utterances, a Mamum is free. He will, however, have to say *Takbīratul-ahrām* and the *Salām* after the Imam.
4. One may not say the same prayer, without reason twice. But one may say a *Ṣalāt* furada, then repeat it with congregation. But in the second *Ṣalāt*, his Niyyat should be only for Qurbat (closeness to God).
5. If there is only one Mamum, he should stand to the right a little behind the Imam. If she is a woman, she should stand behind him.

Questions

1. Which prayers must be said in congregation?
2. Can *Namaz-e-Āyāt* be read alongwith the daily prayers?
3. How should one join the congregational prayer?
4. Can Niyyat (intent) be changed while saying prayer in a congregation?
5. What are the conditions attached to the Imam leading the prayer?

Lesson 29

QASR (SHORTENED) PRAYERS

When someone is travelling, the *Ṣalāt* of four *Rak'ats* becomes *Qasr*, and that means that one should read only two instead of four *Rak'ats* in them. *Qasr* is not allowed in the *Fajr* and *Maghrib* prayers. These are some of the conditions for a *Ṣalāt* to be *Qasr*:-

1. One should read *Qasr*, if he intends right from beginning to cover a distance of 24 miles or about 44 kilometers. It is not one way distance but both ways. The journey is to be considered as beginning from the last house of a habitation. If it is intended for a less, then he cannot treat his *Ṣalāt* *Qasr*. *Qasr* is not allowed if one intended to cover less actually than the prescribed distance but covers more than it in piecemeal.

For *Qasr*, a willful journey is not a must. If someone is forced to travel such a distance, he too will have to make his *Ṣalāt* *Qasr*. A prisoner being taken somewhere else, over an equal distance, will also have to do the same thing (*Qasr*).

2. The journey to be undertaken must be lawful. If someone is travelling for unlawful purposes, he cannot make his *Ṣalāt* *Qasr*. Such as if a slave flees from his master or a soldier flees from *jihād*, or if someone's intent in travelling, is unlawful, such as robbery or murder or fornication or drinking or bearing false witness or going to cinema etc. In all these cases, *Ṣalāt* or *ṣaum* (fasting) cannot be made *Qasr*.
3. A man must not be a professional traveller, such as driver, a sailor, a pilot or an agent. They cannot make their *Ṣalāt* *Qasr* when they are travelling. But if they have to undertake a

journey which is not related to their profession, then they should make their *Ṣalāt Qaṣr*, for example, if they travel for *ziyarat* etc.

4. A man must not be a nomad. If a nomad travels as a way of life, he will have to say the *Ṣalāt* complete. But if he travels for some other purpose, he should make his *Ṣalāt Qaṣr*.
5. A man goes so far out that he cannot see the last house of the city, or he cannot hear the *Adhan*, being called from the last house, he may read *Qaṣr Ṣalāt*. But within these limits he can not make his *ṣalāt Qaṣr*. Those people who break their Fast in the morning of the day they are going to travel, and then they leave home, are making a mistake. They will have to pay penalty (*Kaffāra*) for that Fast. A Fast can be broken only after getting out of the aforesaid limits. If the habitation in question is on a very high place, it will not be taken into account, it will be treated same as other places. For the perpose of *Qaṣr*.

Home-Town. Home-Town is that place where one was born or where he intends to spend his life. A man can have two homes also if he has the intention of spending his life in those two places. One can also migrate from one's old home, and move on to some other place, as some migrants do.

If a man said a *Ṣalāt* complete with the intent of staying in a certain place for ten days, and then he changed his mind, his Salat will be offered complete. All his Salats will be treated as complete until he begins another journey.

If a man began his *Ṣalāt* with the intent of *Qaṣr*, and then changed his mind during the prayer, he should complete four *Rak'ats*. If he began with the intention of saying complete *Ṣalāt*, and then changed his mind, then he should make his *Ṣalāt Qaṣr* before the *Rukū'* of the third *Rak'at* and finish the Salat. But if he changed his mind after the *Rukū'* of the third *Rak'at* then he should break the *Ṣalāt* where he is and repeat it.

MORALITY

1. Reformation of one's self
2. Reformation of Society

Lesson 30

TAUFEEQ

Day and night we use the word “*Taufeeq*”. We say that Allah gave ‘*Taufeeq*’ to so and so to do good deeds, and did not give ‘*Taufeeq*’ to so and so.

We say: If Allah gives us ‘*Taufeeq*’ we will build a mosque or Imambargah or a hospital or a bridge and so on. But we do not pause to think what ‘*Taufeeq*’ is.

‘*Taufeeq*’ means to create favourable conditions and to provide material intakes which facilitate doing good deeds. He creates the circumstances which lead a person to do good deeds. This is called ‘*Taufeeq*’.

It is wrong to complain that Allah did not give ‘*Taufeeq*’ to someone to say *Ṣalāt*, or to keep Fast. This is a highly reprehensible charge. Allah is always willing to give ‘*Taufeeq*’ to us to do good deeds. But we too have to make ourselves worthy of that ‘*Taufeeq*’.

A man who errs, and is obstinate in erring, is unworthy of ‘*Taufeeq*’. Allah deprives him of ‘*Taufeeq*’. He is responsible for his own failure, and he cannot blame Him for it.

Questions

1. What is ‘*Taufeeq*’?
2. When one gets ‘*Taufeeq*’?
3. Why some people do not get ‘*Taufeeq*’?

Lesson 31

SINCERITY

Allah created man and gave him free will. Now he is free to choose between good and evil. But he has been told that if he chooses good, he will have to do so in sincerity and not for ostentation and to impress other people.

There is a famous incident of our Imam ‘Ali son of Abu Tālib (A.S.). In the battle of Khandaq when ‘Ali (A.S.) overcame his opponent, ‘Amr son of ‘Abdawud and just when ‘Ali (A.S.) was poised to kill him, he spat at him. ‘Ali (A.S.) dismounted from his enemy’s chest and after waiting for sometime, cut his head. The people questioned him as to why he left his enemy. He could avail of this opportunity and run away. ‘Ali replied that by spitting on him, his enemy had insulted him and roused his anger. He further explained that if he were to kill his enemy in that state, he would find personal satisfaction in it. And he added that the act for Allah’s pleasure should not be mixed with any one’s personal liking or disliking.

Such action is prompted only by sincerity and Allāh likes sincerity in our deeds. If one is sincere, he will be rewarded for his deeds. Allah does not judge our deeds by quantity such as hundreds of Salat and charity to the thousands of poor, but only by our sincerity. If we are sincere, all these deeds will have a reward; if not, they are all useless.

Questions

1. *What is sincerity?*
2. *What is the result of a deed without sincerity?*
3. *Give some example of sincerity in deeds?*

Lesson 32

GOOD LIFE

Islam has laid great stress for the muslims to live a good, pure and chaste life. To live a good life, it is important that a man must do what he is required to do and refrain from doing what has been forbidden to do. He should carry out his duties towards Allah and towards his fellow human beings.

Our Prophet (S.A.) with the proclamation of his Prophethood, had said that he came into the world to build up the character of the mankind and to teach them good manners. If anybody does not have good character and lacks good manners, he did not learn anything from Islam.

For the reformation of character, Islam has given list of capital and minor sins to enable the people to refrain from evils and to adopt a pure and chaste life. These evils are classified as capital sins and minor offences. The penalty for capital sins is the Hell but for the minor offences there are punishments other than the Hell.

So far capital sins are concerned, some are given below. We must eschew all of them in order to live a clean life and to ensure that no slave of Allah is harmed by our deeds:-

(1) to associate partners with Allah; (2) to murder an innocent person; (3) to devour the property of the orphans; (4) to commit fornication; (5) to disobey one's parents; (6) to live on usury; (7) to take false oath; (8) drinking wine; (9) gambling; (10) Sexual abuse (11) to lose hope in the mercy of Allah ; (12) not to fear Allah's displeasure; (13) singing and playing musical instruments; (14) to back-bite others; (15) telling lies; (16) eating flesh of the carrion; (17) to be occupied in playing musical

instruments; (18) to take bribes; (19) to assist the wrong-doers; (20) stealing; (21) to treat others rudely; (22) not to pay attention to uncleanness of urine; (23) doing something that would invite others to curse one's parents; (24) criticising verdicts of Allah; (25) to be arrogant; (26) to hurt a Momin; (27) to neglect one's family; (28)) to sit with drunkards and where others drink; (29) using foul & abusive language; (30) to eat unlawful or unclean things etc.

Lesson 33

THE INCIDENT OF DHUL-'ASHEERA

When Allah commanded His Messenger, Muḥammad Muṣṭafa (S.A.) to preach Islam openly and told him to begin with his own folks, then the Prophet (S.A.) sent a message through Ali (A.S.) to all the men of the clan of ʿAbdul Muṭṭalib saying that his cousin, Muḥammad Muṣṭafa (S.A.) had invited them to a feast. The next day forty men came. After they had enjoyed the feast, the Prophet (S.A.) stood up to address them. But due to the interruption and confusion created by Abū Lahab, all the men went away without hearing the speech. The next day all of them were again invited through ʿAli (A.S.) and were fed. Thereafter the Prophet (S.A.) called upon them to accept Islam. He also told them that whosoever among them would help him in the preaching work, would become his brother, vicegerent, wazir and deputy, and the lord of the people from his side.

Hadrat ʿAli (A.S.) immediately stood up and promised to help the Prophet. The Prophet (S.A.) then declared that as ʿAli (A.S.) had promised to help him, he was his (Prophet's) brother, his vicegerent, his wazir and his deputy and was their lord. They should obey him.

This incident is famous in history as the "Banquet of Dhul-'Asheera". It transpires from this incident that from the very first day of his mission as Allah's messenger, Muḥammad Muṣṭafa (S.A.) designated ʿAli (A.S.) as his successor and he ordered everyone to obey him compulsorily.

Questions

1. *Describe the incident of Dhul-'Asheera?*
2. *On whose instigation the people went away without hearing the speech?*
3. *To whom the Prophet (S.A.) designated his successor in the Banquet of Dhul-'Asheera?*

Lesson 34

GHADEER-I-KHUMM

During the last days of his life, the Prophet of Islam is proceeding towards Mecca to perform the last Hajj. This news has spread all over the places and muslims from all corners are coming in great numbers to have a glimpse of the Prophet (S.A.) as well as to perform the Hajj.

As the time of Hajj came nearer and nearer, thousands of muslims had gathered there. They carried out all the rites and ceremonies relating to the Hajj along with the Prophet (S.A.). After the Hajj was over, the Prophet decided to return to Medina. The caravans of muslims accompanied the Prophet (S.A.). Every muslim considered himself fortunate to remain with the Prophet as long as he could.

When the caravan reached at the cross-road of *Ghadeer-e-Khum*, (Pond of Khum) and from where the caravans of the pilgrims had to go to their different ways, just then, the angel Gabriel came to the Prophet (S.A.) with the following message from Allah:-

“O Apostle! deliver what has been revealed to you from your Lord: and if you do it not, then you have not delivered His message, and Allah will protect you from the people: surely Allah will not guide the unbelieving people.”

On hearing this message, the Prophet (S.A.) ordered the caravan to stop: those who had gone ahead, were recalled; and he waited till those who were behind, had also caught up with his caravan. The pilgrims made up a concourse of 1,25,000 men and women.

The Prophet (S.A.) ordered a ‘pulpit’ to be made with the “*Kajāwahs*” (seats of the camels). When it was ready, he mounted

it and after thanking Allah for His blessings and praising Him, asked the muslims: “Am I not your master”? They responded unanimously: “Yes, you are our master.” On receiving this response, he lifted Haḍrat ‘Ali (A.S.) upwards on his hands and said: “If so, then remember that ‘Ali is the master of all those men and women whose master I am.”

This event is called the incident of *Ghadeer-e-Khumm* which took place on 18th of Dhil-Hijja 10 Hijri. After this incident, the Prophet (S.A.) remained alive for two months and ten days only and died on the 28th Safar, 11 Hijri.

Questions

1. *Explain the incident of Ghadeer-i-Khumm*
2. *How was the pulpit at Ghadeer-i-Khumm made?*
3. *When did the Prophet die?*

TRANSLITERATION

<i>Symbol</i>	<i>Transliteration</i>	<i>Symbol</i>	<i>Transliteration</i>
ء	,	ك	k
ب	b	ل	l
ت	t	م	m
ث	th	ن	n
ج	j	و	w
ح	h	ه	h
خ	kh	ي	y
د	d	ة	ah
ذ	dh		
ر	r		
ز	z	<i>Long Vowels</i>	
س	s	ا	a
ش	sh	و	u
ص	ṣ	ى	i
ض	ḍ		
ط	ṭ	<i>Short Vowels</i>	
ظ	ẓ	َ	a
ع	‘	ُ	u
غ	gh	ِ	i
ف	f		
ق	q		

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