

Fiqh (Shāfi'i) made easy

تَسْهِيلُ الْفِقْهِ

TAS-HEELUL FIQH

Shāfi'i

5



تسهيل الفقه

**TAS-HEELUL
FIQH**

Shāfi'ī

5

Tasheelul Fiqh Shafi'i Level 5

First Impression 2007

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Floor 2, Baitul Hamd,
32 Dolly Rathebe Road,
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Najaasah - Impurities

Nabee Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said: "Cleanliness is half of faith (Eemaan)". In order for us to know what is clean and good for our use, it's important to know what is unclean and filthy first. These unclean and filthy things are called "Najaasah" or "Impurities" in simple terms.

There are three (3) types of Najaasah:

1. **MUGHALLAZAH** - (the **strong** impurity)
 2. **MUTAWASSITAH** - (the **medium** impurity)
 3. **MUKHAFFIFAH** - (the **weak** impurity)
1. The following Najaasah are **Mughallazah (Strong impurity)**:
 - 1.1. Anything that comes out from the pig and dog, e.g. excreta, urine, saliva, sweat, etc.
 - 1.2. When the dog is completely or partly **wet**.
 - 1.3. Every part of a pig, dry or wet.
 2. The following Najaasah are **Mutawassitah (Medium impurity)**:
 - 2.1. Urine, stool, blood and pus from the body of human beings.
 - 2.2. Urine, stool, blood and flesh of **all non-Halaal** animals e.g. lions, cats, wolves, etc. (note! pigs and dogs are excluded here because they are

Keywords

mughallazah | mukhaffifah | mutawassitah

Mughallazah in any case).

- 2.3. Urine, stool and blood of **Halaal** animals. e.g. goats, sheep etc.
- 2.4. Dead flesh of **Haraam** or **non-Halaal** animals. (i.e. they are those halaal animals that died/were killed without Islamic slaughter).
- 2.5. Saliva of Haraam animals.
- 2.6. Fat of Haraam animals.
- 2.7. Urine of a baby girl, less than 2 years old, who has only been breastfed.
- 2.8. All intoxicating substances - wine, brandy, beer, etc.
- 2.9. Droppings of fowls, ducks and all other birds.

Special Note! : NAJASAH MUTAWASSITAH is then further classified into two categories:

A). Ayniyyah:

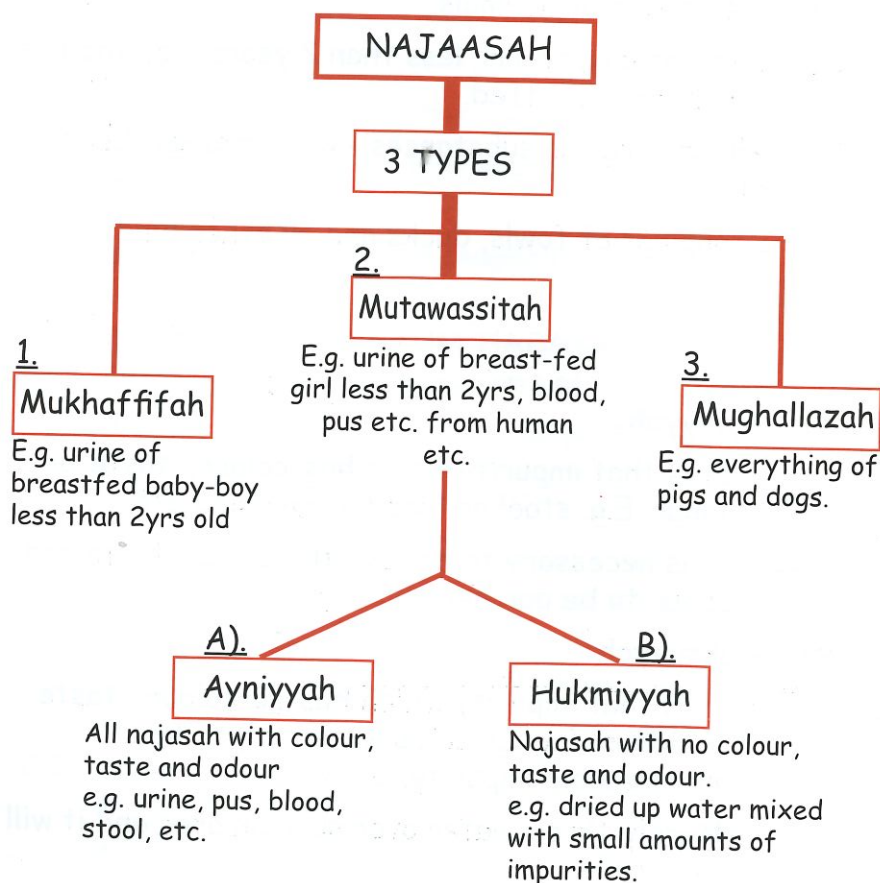
- It is that impurity which has colour, taste or odour. E.g. stool or blood of any kind etc.
- It is **necessary** to remove the colour, taste and odour to be purified.

B). Hukmiyyah:

- It is that impurity which has no colour, taste or odour. E.g. dried up water, which had unnoticeable impurity.
- **Merely** throw water over such an area and it will be purified.

3. The following Najaasah is **Mukhaffifah (Weak impurity)**:

3.1 Urine of a baby boy, less than 2 years old, who has been only breastfed.



QUESTIONS - najaasah

State if the following are NAJAASAH MUGHALLAZAH, MUKHAFFIFAH or MUTAWASSITAH

1. The stool of halaal animals.	
2. Urine of sheep, cow, goat	
3. Urine, stool, blood and pus from the body of human beings.	
4. The droppings of an eagle, falcon, duck, fowl.	
5. Every part of a pig.	
6. Fat of non-halaal animals.	
7. Urine of breast feeding baby girl.	
8. Urine of breast feeding baby boy.	
9. All intoxicating substance like wine or brandy.	
10. Urine of goats.	
11. The saliva of dogs and Haraam animals.	
12. The stool and urine of blood and flesh of non-halaal animals e.g. lions, cats.	
13. Urine of halaal animals	

Hadath - Impure Condition

Everything created has a condition. Take the seasons for an example. Winter has a cold condition and summer has a warm or hot condition. In the same way our bodies have different conditions: either a condition of cleanliness / purity or a condition of filthiness / impurity. These conditions have different names and rulings.

Taahir: is a pure condition or of the human body.

Hadath: is an impure condition or state of the human body.

There are two types of Hadath:

1. Hadathul Akbar (The Greater impure condition)
2. Hadathul Asghar (The Lesser impure condition)
1. Hadathul Akbar: (the Greater Impure State)

Hadathul Akbar means when one is in a higher impure state i.e. When there is a need to take a Fardh ghusl in order to become taahir (pure state). e.g. 1.) A female can only become clean from haiz (monthly bleeding) or nifaas (after childbirth bleeding) by a ghusl. 2) A male/female can only become clean from janaabat (discharge of sexual fluids) by a ghusl.

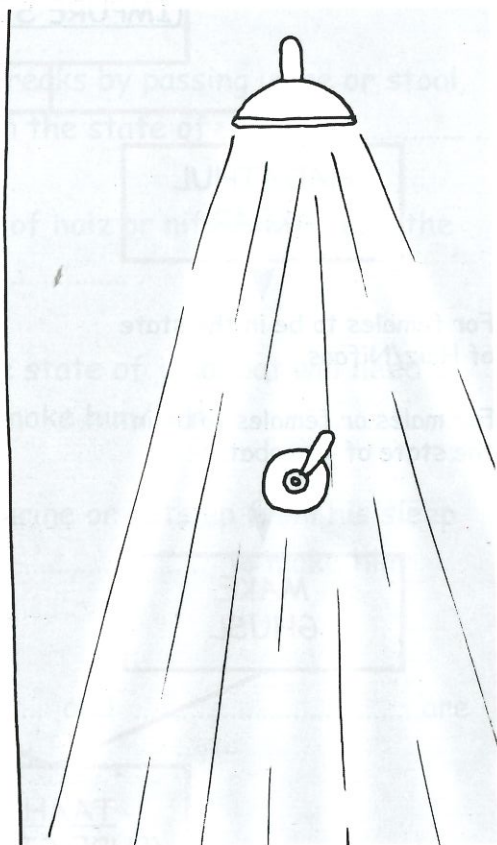
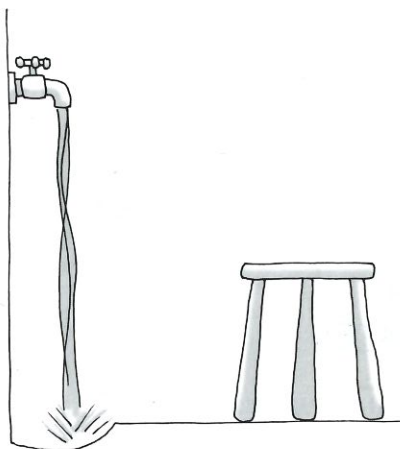
2. Hadathul Asghar: (the Lesser Impure State)

Hadathul Asghar is when one is in a lower impure state i.e., when there is only a need to make wudhu in order to become taahir (pure state).

Special Note! Hadath (i.e. an Impure State) is the opposite condition of Taahir (i.e. a Pure State).

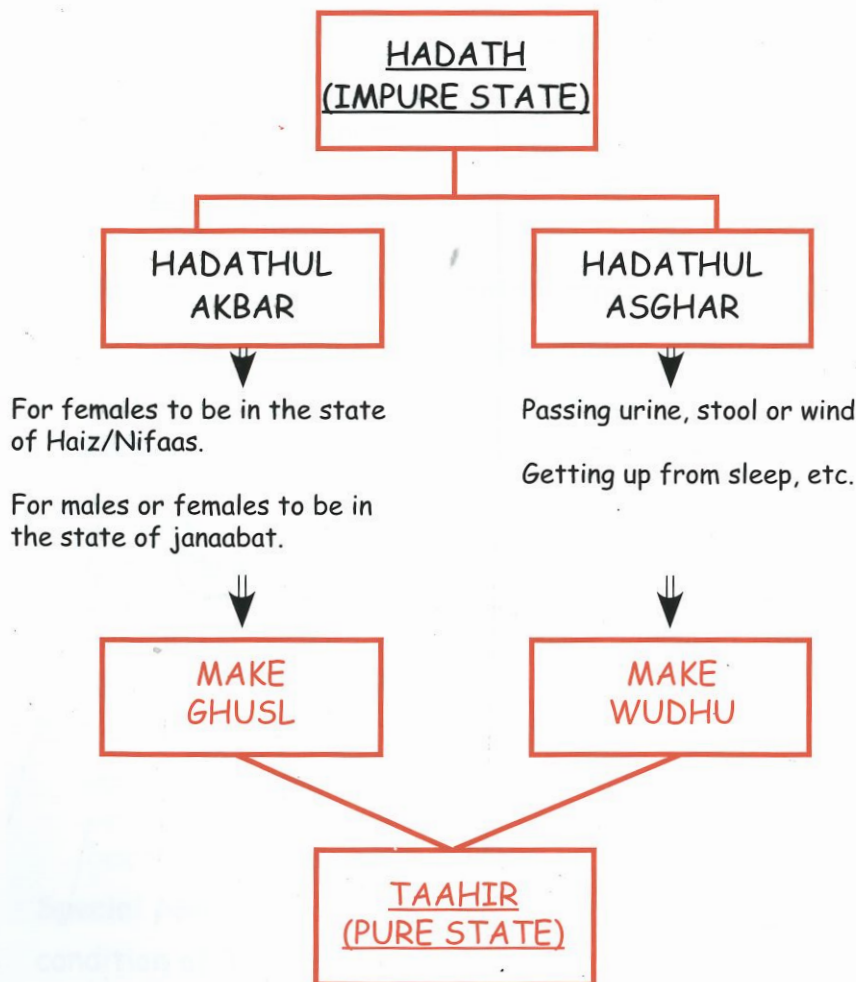
Keywords

Hadathul Akbar | Hadathul Asghar | Haiz



From Hadath to Taahir Impure to Pure

Simplified step by step



QUESTIONS

HADATH - The Impure State

1. Name the two types of hadath that we can possibly be in ?
1.1 1.2
2. If a person's wudhu breaks by passing urine or stool, he will be said to be in the state of
3. A woman in the state of haiz or nifaas will be in the state of
4. A person who is in the state of janaabat will need a to make him/her
5. A person who passes urine or gets up from his sleep will need to make to make him
6. and are two opposite conditions.

Water

Water is one of the greatest gifts that Allaah تَعَالَى has given to man. Water has many uses. We use water for drinking, watering our plants and cleaning ourselves. Water also becomes polluted and impure. In order to clean ourselves from impurity, the water itself needs to be clean. Clean water is needed to wash down all najasah and to remove the Hadath conditions.

Water can be divided into two types

• **Flowing Water**

• **Stagnant Water**

1. The following are examples of Flowing Water:

- a). Rain water
- b). Ocean / sea-water
- c). River water
- d). Well water
- e). Melting snow, hail or ice
- f). Spring water

2. The following are examples of Stagnant Water.

- a). Water stored in a container e.g. bucket, drum, tank, or bottle, etc.
- b). Dams and pools, eg. ponds, swimming pools and reserviors, etc.

Keywords

flowing water | stagnant water

QUESTIONS

TYPES OF WATER

State True or False

FLOWING WATER	STAGNANT WATER	TRUE OR FALSE
1. Rain		
2.	Spring	
3. Water stored in a drum		
4. Melting snow, hail or ice		
5.	Small pond less than 216 litres	
6. Ocean/sea water		
7.	Water in a bucket	
8.	River	
9. Water stored in a tank		
10. Dams and pools		
11.	Water stored in a container	
12. Well water		

The Rules of Water

We use only pure water to clean ourselves from an impurity. Water becomes impure under certain conditions. Stagnant water can become impure if a little Najaasah falls into it whereas flowing water can remain taahir even if much Najaasah falls into it. This may seem strange, but it is the rules that guide us to make the difference.

Water in its original colour, taste and smell is called "Tahoor". Tahoor water is clean on its own which also cleanses other things.

The following rules will help us find out whether it will be correct or not to use the following water for cleanliness.

1. Water that has its natural colour, smell or taste can be used no matter how much water it may be.
2. If something taahir falls into much or little stagnant water without changing the colour, taste, smell or liquidity of the water then it could be used for tahaarah.
3. If soap or bath oils change the smell, colour or taste of the water, the water will still be regarded as "tahoor" as long as the liquidity does not change. This is because the soap or oils are meant for washing dirt off.

Keywords

tahaarah | polluted water | 216 litres

4. If najaasah falls into stagnant water more than 216 litres like a dam or a big pool and does not cause the water to change colour, taste or smell it will still be correct to use such water for tahaarah.
5. Water that is muddy in appearance because of the sand/earth is still tahoor and therefore suitable for wudhu or ghusl.

The following water will not be permissible for tahaarah:

- a. Water that is extracted from trees and fruits, gravy and soups.
- b. If something impure has fallen into stagnant water less than 216 litres, even though the qualities of the water has not changed any bit.
- c. Stagnant water less than 216 litres in which an animal or a person fell in it and died.
- d. Water that has been already used for wudhu or ghusl.
- e. Water in which the trace of najaasah is greater, which has changed the colour or smell or taste of the water.
- f. Water that has been polluted by haraam animals.
- g. Juice that has been extracted from any seed, rose or any other plant.

NOTE: Water has 3 natural qualities:
1. Colour 2. Taste 3. Smell

QUESTIONS

THE RULES OF WATER

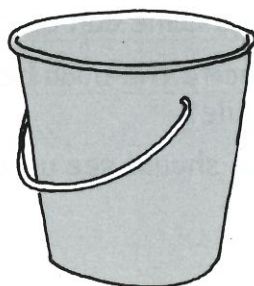
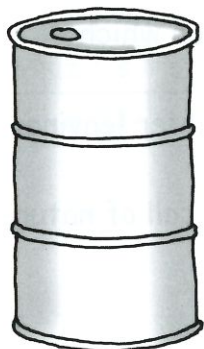
Fill in the missing word

1. Water has a ,
..... or smell.
2. It will be incorrect to use such water for tahaarah that
has changed colour ,
3. Water that is muddy in appearance because
..... is still and
therefore suitable for or
4. Liquid that has been extracted from any seed, rose or
any other plant is not suitable for
5. If soap or bath oils change the smell, colour or taste
of the water, the water will still
as as long as the
does not change.



Tick off (✓) the water which is not permissible for taharah

1. Sea water	
2. Extracted water from trees, fruits, gravy	
3. A kitten died in a drum of water	
4. Vaal dam water	
5. Spring water	
6. Used water from wudhu or ghusl	
7. A tank of water which has more wine than water	
8. Water in a drum from which a dog has drunk.	
9. Water from wells.	
10. Rose water	



Istinjaa

Islam is a complete way of life. Nabee Muhammad ﷺ taught us manners about every part of our daily life including the use of the toilet. He has especially warned us about being careless when relieving ourselves. Once Nabee ﷺ passed by two graves. He said that the person in one of the graves is being punished because he did not take care of urine drops falling on his body while urinating. (Bukharee, Muslim)

As Muslims we practice the following etiquettes when using the toilet:

1. We do not enter the toilet barefoot or bareheaded.
2. We do not face or show our back to the Qiblah when passing urine or stool. We take precaution even while travelling, going on an outing or picnic.
3. We do not eat, drink, or talk in the toilet.
4. We do not read any book or newspaper in the toilet.
5. We do not read any dua or Qur'aan in the toilet.
6. We do not enter the toilet with anything on which Allaah's name can be seen.
7. We recite the dua before entering and after leaving the toilet.
8. No one should see us when we answer the call of nature.

Keywords

barefoot | pathway | call of nature

QUESTIONS

Search for the words on how to use the toilet and don't's of istinja:

b	a	r	e	f	o	o	t	l	a	b	o	n	e	l	s
p	r	i	n	t	e	d	p	e	r	i	g	h	t	u	d
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h	j	k	l	q	a	z	p	t	w	i	s	x	a	p	g
r	f	v	s	h	a	d	e	f	t	b	g	b	n	s	h
d	y	h	c	o	a	l	r	o	n	l	u	j	d	o	b
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q	z	a	u	f	f	w	x	s	e	c	c	d	r	i	d
h	n	h	n	o	t	y	h	o	l	e	v	r	f	l	b
m	s	l	g	o	h	p	o	i	j	h	y	g	a	q	r
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q	t	w	x	e	n	r	f	v	t	g	b	a	y	h	c
a	z	s	c	d	d	q	u	r	a	a	n	s	b	n	k
p	a	t	h	w	a	y	l	k	i	o	p	s	m	v	s

Miswaak: The Tooth Stick

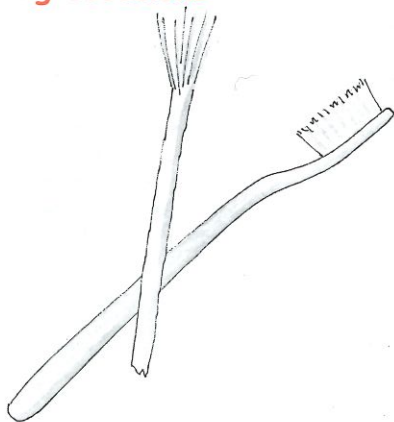
Islam calls to a simple way of life. This can only be possible if our needs can be taken care of by simple things. The Miswaak, a special tooth stick from the Arak tree (also known as the *Salvadora Persica*) is used for brushing and cleaning our teeth. Nabee Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: "The Miswaak is a means of cleansing the mouth and gaining the pleasure of Allaah تَعَالَى." (Bukharee)

The benefits of using the Miswaak are as follows:

- It cleans, sweetens the mouth and removes bad smell.
- It is a cause of Allaah's pleasure and a blow to the devil.
- Allaah and His angels love the person using miswaak.
- It strengthens the gums and improves eye-sight.
- It increases the reward of salaah by seventy times.

We make miswaak on the following occasions:

- On awakening.
- When making wudhu.
- Before and after eating.
- Before and after sleeping.
- Before going to a gathering.
- Upon leaving home.
- Before reciting Qur'aan.





QUESTIONS

1. What is a miswaak?

.....

.....

2. What is the status of miswaak?

.....

.....

3. List three benefits of miswaak.

a.

b.

c.

4. When to use miswaak?

a.

b.

c.

d.

e.

Wudhu

Ahadeeth:

Aboo Hurairah رَضِيَ اللَّهُ عَنْهُ says that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, "Should I not direct you to that which wipes out sins and raises your stages?" They (the Sahaba) said, "Yes, indeed O' Prophet of Allaah". He said 'To perform wudhu perfectly even under difficult conditions, excessive footsteps to the masjid, to wait for (the next salaah) after having performed salaah. That is your defence (against shaytaan)". (Maalik)

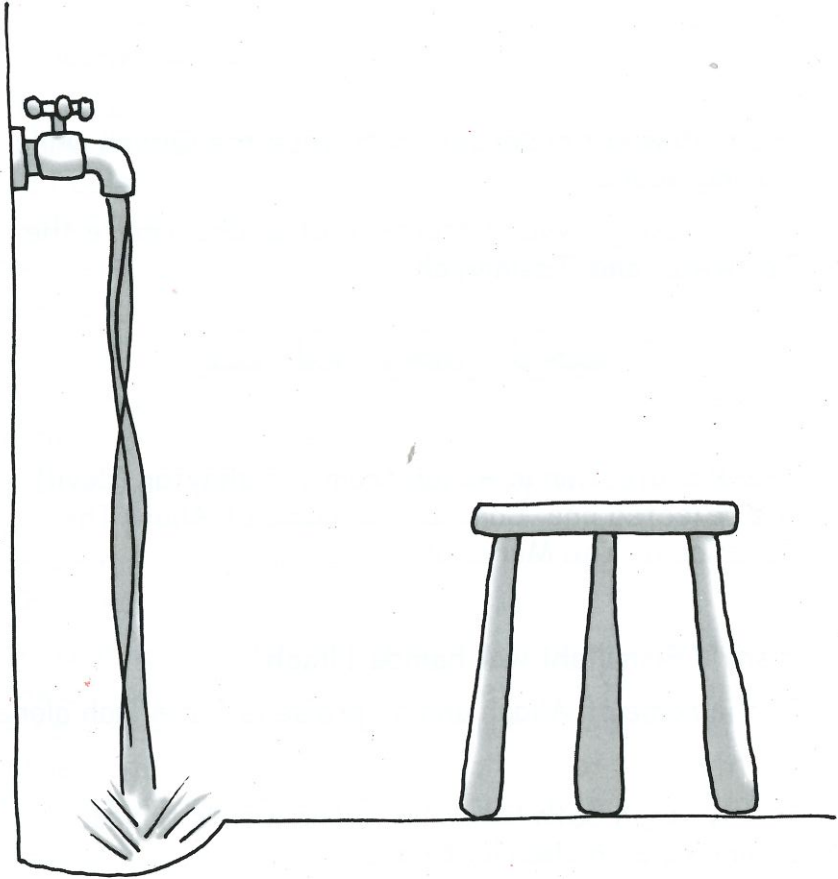
Uthmaan رَضِيَ اللَّهُ عَنْهُ says that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: "Whoever performs wudhu and does so perfectly, his sins would fall off his body, even from under his nails". (Bukhaaree)

Aboo Hurairah رَضِيَ اللَّهُ عَنْهُ says that Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Certainly my Ummah will be called on the day of Qiyamah with extremely shining faces and limbs on account of the effects of wudhu.

"So he who is able to extend the shine of his limbs let him do so." (Bukharee, Muslim)

Keywords

Mutawad-dhi | index finger | Hadath



How To Make Wudhu

The key to salaah is wudhu. Just as a broken key cannot open a door, an improper wudhu will not open the door to salaah. (i.e. Salaah will not be accepted).

The person making wudhu is called a **Mutawad-dhi**

1. The mutawad-dhi should try to face the Qiblah while making wudhu.
2. When making niyyah (intention) of wudhu, recite the **Ta'awwuz and Tasmiyyah:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek protection in Allaah from the shaytan (devil) the rejected one ... and In the name of Allah, The Beneficent, The Merciful.

Then say" "**Bismillahi wal hamdu lillaah**"

In the name of Allaah and all praise is for Allaah alone.

3. Firstly, wash both hands up to the wrists thrice, beginning with the right hand.
4. Thereafter use a miswaak. In the absence of a miswaak use a course cloth or at the least the right index finger (Shahadah finger) to clean the teeth.

New words: Mutawad-dhi | singular; fardh |
plural; Faraaidh | singular; sunnah | plural; sunan

5. If one is not fasting, then gargle the mouth well together by putting water into the nostrils 3 times with the right hand and clean the nose with the little finger and thumb of the left hand. If a mutawad-dhi is fasting, water should not be drawn higher than the soft or fleshy part of the nostrils.
6. Then wash the entire face thrice. The face should be washed from the tip of the hairline on the forehead till just below the chin and from one ear to the other ear. Water must reach below the eyebrows as well.
7. This is followed by making khilaal (passing of wet hands through the beard).
8. The right hand including the arm and the elbow should then be washed thrice. Then wash the left hand in exactly the same manner.
9. This is followed by making **masah of the whole head (not just three hairs)**; masah of the ears in and out three times each with new water for the head and ears. There is no masah for the nape.
10. Thereafter wash the right foot thrice including the ankles and then the left foot in exactly the same way. Finally make khilaal of the toes with the little left finger. Start from the right small toe of the right foot and end off with the left small toe of the left foot.
11. Thereafter read the dua after wudhu with the two shahadats.

Faraaidh and Sunah Acts in Wudhu

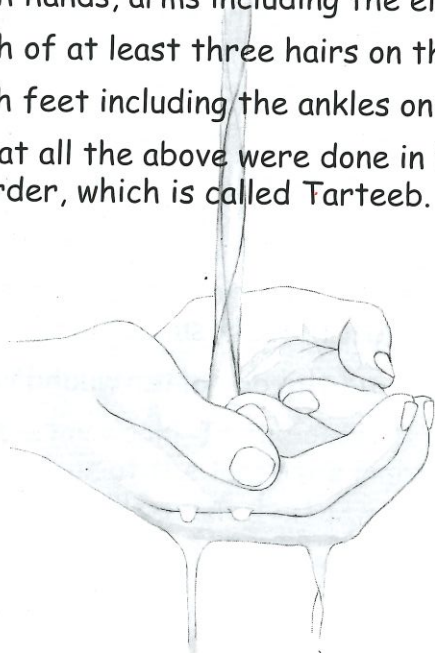
Allah تَعَالَى says in the Noble Qur'aan:

"O' Believers! When you prepare for salaah wash your faces and your hands including the elbows and make masah (wipe) your heads and wash your feet including the ankles".

(Suratul maa-idah; Ayah 6)

There are **six faraaidh** acts in wudhu. They are:

1. To make niyyah for wudhu before getting to the washing of the face.
2. Washing of the face from the hair of the forehead to below the chin, and from one ear to the other ear once.
3. Washing both hands, arms including the elbows once.
4. Making masah of at least three hairs on the head once.
5. Washing both feet including the ankles once.
6. To ensure that all the above were done in the above mentioned order, which is called Tarteeb.



Sunnah acts in wudhu

There are **sixteen sunan** acts in wudhu. They are:

1. To recite Tasmiyyah - (i.e. to say Bismillaah).
2. To wash both hands including the wrist.
3. To brush the teeth with a Miswaak (tooth stick)
4. To rinse the mouth after using Miswaak.
5. Gargling to clean the throat (not when fasting).
6. To pass water into the nostrils three times.
7. To make khilaal of the beard - pass wet fingers through the beard.
8. To make khilaal of the fingers and toes.
9. To make Masah of the whole head and not only 3 hairs.
10. To make Masah of the ears.
11. To do each wash and wipe three times.
12. To wash the right part before the left and to wash a little more than required.
13. To make Wudhu by oneself without unnecessary help.
14. To wash each limb before the previous limb dries, e.g. to wash the hands before the face dries.
15. To let the parts dry by itself as long as it does not harm the body by getting sick.
16. To recite the Kalimah Shahadah and the Dua after Wudhu while facing the Qiblah.

The Aadaab and Mandoob acts of Wudhu

Certain acts are encouraged when making wudhu. These acts perfect the wudhu and increase our reward. If these are left out, wudhu will still be correct. We carry out these acts because they show extra love for Allaah تَعَالَى and His deen.

Some of the Aadaab (etiquettes) of wudhu are:

1. To sit on a raised clean place so that the water does not splash on you.
2. To face the Qiblah.
3. To rotate or move the tight ring.
4. To use the right hand for putting water into the mouth and nose.
5. To clean the nose with the left hand.
6. To make wudhu as soon as the time of salaah sets in.
7. Not to speak of worldly things while performing wudhu.
8. To begin from the top when washing the face without slapping the water on the face.

Some of the Mandoob (Mustahab) of wudhu are:

1. Not to seek aid from anyone else unless one is incapable.
2. To recite respective duaas while washing the limbs.
3. To recite Bismillah on washing every limb.
4. To insert the smallest fingers into the holes of the ears.
5. To read the two shahadats after wudhu.
6. To drink the left over water while standing (if the water was used from a container).
7. To use sufficient water, not too much or too little.
8. Leave the limbs wet and allow them to dry by themselves.
9. Not to wipe the neck.

أَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ

The Makrooh Acts of Wudhu

There are certain acts that are disliked when making wudhu. These acts lessen the reward of wudhu and cause its blessing to be lost. We must avoid these acts because they are disliked by Allaah تَعَالَى.

There are three makroohaat in wudhu:

1. To take assistance in wudhu from another person for no reason.
2. To waste water, e.g. to wash a limb more than three times.
3. To wash the left limbs before the right.

Keywords Mustahab - mustahabbaat |
makrooh - makroohaataat | mandoob - mandoobaataat

QUESTIONS

Lessons 8, 9 and 10

State if the following is Fardh, Sunnah, Mandoob (Mustahab) or Makrooh acts in wudhu?

1. To sit on a raised place so that water does not splash on you
2. To make Masah of both ears
3. To make masah of at least three hairs on the head
4. To make wudhu in proper sequence
5. To be aided in the making of wudhu without a valid reason
6. Washing both hands up-to and including the elbows once

7. To recite Bismillah
8. To use less water than required
9. To face the Qiblah
10. To read the two shahadats after wudhu
11. To clean the nostrils with the right hand
12. To gargle thrice
13. To turn or move a tight ring
14. To make miswaak
15. Washing both feet up-to and including the ankles once
.....
16. To splash water on the face
17. To wash each part three times
18. To make niyyah



19. To insert the smallest fingers into the holes of the ears
.....

20. To waste water

21. Washing of the face from the hair of the forehead
to below the chin, and from one earlobe to the other
earlobe once

22. To put water into the nostrils three times

23. To recite Bismillah on washing every limb

24. To use new water for each masah

25. To drink the left over water from the utensil while
standing

Nawaaqidhul Wudhu

Actions that break wudhu

When wudhu breaks, a person is in the state of Hadath Asghar (Lesser Impure state). This means that even though he may look clean, he is still restricted in doing certain good deeds.

When a person's wudhu breaks, he cannot do the following:

1. Perform Salaah.
2. Touch the Noble Qur'aan or any aayah.
3. Make sajdah-tilawah or sajdah-shukar.
4. Make tawaaf of the Kaabah.

There are four Nawaaqidh that break wudhu:

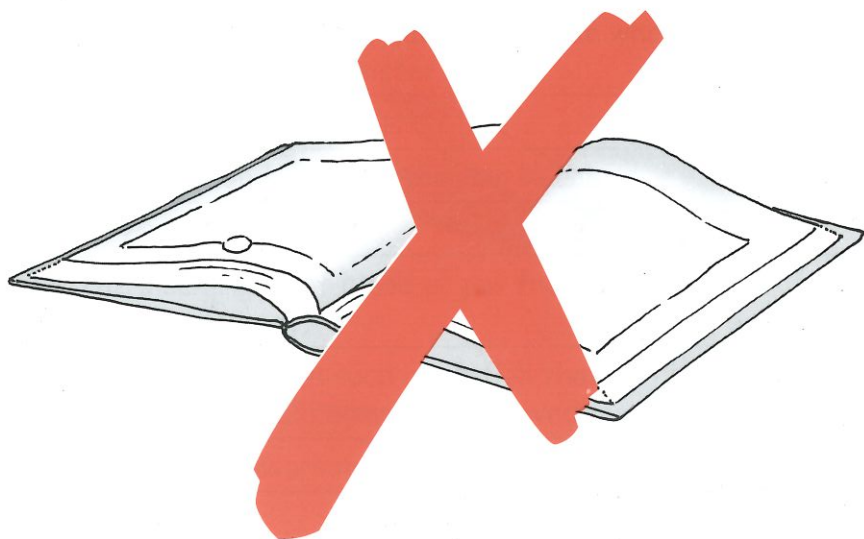
1. Anything that comes out of the private parts e.g. wind, urine, stool etc.
2. To lose one's senses due to illness or any other reason. E.g. sleeping, fainting, to become insane or any form of

Keywords

Nawaaqidh | break wudhu

intoxication.

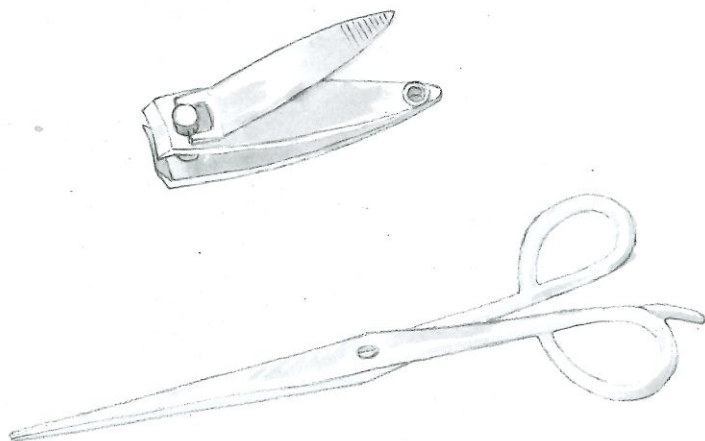
3. When there is skin contact between male and female; except between brothers and sisters and their parents.
4. To touch one's own private parts or of any human being with the inside of the hands.



Non-Nawaaqidh

Acts that do not break wudhu

1. When blood is visible or even flows from a wound.
2. When dry skin falls off the body, even with blood.
3. To vomit any amount.
4. To vomit phlegm even it be a mouth full.
5. To lean and sleep in such a position with the buttocks firm on the ground and if the support is removed, the person will still not fall.
6. Cutting of hair and nails.



QUESTIONS Eleven and Twelve

State if the following are Nawaqidh or non Nawaqidh of Wudhu.

1. Passing of stool, urine or wind	
2. Falling of dry skin from the body	
3. Falling off to sleep or becoming insane	
4. To vomit any amount	
5. Any form of intoxication	
6. When blood is visible from a wound without it flowing from it	
7. To lose senses due to illness or any other reason.	
8. To vomit phlegm even it be a mouth full	
9. Skin contact between male and female who are not brother and sister.	
10. Cutting of hair and nails	
11. To laugh aloud while performing salaah	
12. To vomit a mouth full	
13. The discharging of blood or pus from any part of the body.	
14. To lean or sleep in such a position that if the object leaned against is removed	
15. Touching of human private parts with inside of hands	

Occasions when wudhu is Mandoob/Mustahab

A Mustahab act is a deed loved by Allaah تَعَالَى. It draws us closer to Him and increases our reward. It is Mandoob to be in the state of Wudhu at all time.

Commendable times to make wudhu:

1. On awakening from sleep.
2. Before learning lessons on deen.
3. Before touching Islaamic books.
5. When making the Zikr of Allaah تَعَالَى.
6. After giving ghusl to the mayyit (deceased) and when carrying the janaza (bier).
7. To be in the state of wudhu at all times.
8. When visiting the blessed grave of Nabee Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
9. On the plains of Arafaat - on the 9th of Zil Hajj.
10. When making Sa'ee between Safa and Marwa.
11. At the time of anger, to cool one's self off.

QUESTIONS

From the list below tick (✓) all the occasions when the performing of wudhu is mustahab/mandoob and cross (x) which are not.

Salaah		Zikr	
Awakening		Driving	
Qur'aan		Mayyit	
Azaan		Janaza	
Eating		State	
Learning lessons		Mubaarak grave	
Toilet		School	
Touching Islaamic books		Arafaat	
Shopping		Saaee	
Anger			

Ghusl - The Body Wash

Allaah تَعَالَى says in the Noble Qur'aan about making Ghusl: "If you are impure cleanse yourselves (make ghusl) thoroughly!" ...

Germs and diseases begin when the body is dirty or filthy. Our bodies release different kinds of natural waste or dirt and if it is not taken care of, we will be harming ourselves. Therefore a clean body is good for our health and in Islaam it is also rewarding to keep ourselves clean in the manner taught to us by Nabee Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Definition of Ghusl:

Ghusl means; to intentionally wash the entire body as taught by Nabee Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, making sure that every part of the body, including each hair, gets thoroughly wet.

The following can not be done when in the state of Hadath Akbar (i.e. when in need of a fardh ghusl):

1. Performing salaah or any of the sajdahs.
2. Touching the Noble Qur'aan.
3. Carrying a copy of the Noble Qur'aan.
4. Reciting the Noble Qur'aan, even by memory.
5. Unnecessarily entering or staying in a masjid.
6. Tawaaf of the Noble Ka'bah.

Note! Without ghusl, the Salaah and reading of the Noble Qur'aan or any Ibaadah (except zikr and dua) will not be accepted.

QUESTIONS

1. What does ghusl mean?

.....

.....

.....

.....

2. Without ghusl what will not be accepted?

.....

.....

3. In the state of Hadath Akbar and Asghar the following will not be permissible:

a) salaah or any of

b) Holding the

c) Carrying of the

d) Reciting even by

e) or in a masjid.

f) of the noble Kaabah.

The Fardh Acts Of Ghusl

There are **two fardh acts** in ghusl:

1. To make niyyah for the type of ghusl. e.g. Fardh, Sunnah, etc.
2. The pouring of water over the whole body, making sure that not a single hair or any area is left dry.

How to make ghusl

1. First make the required niyyah. It may be a fardh or sunnah ghusl.
2. Then, wash both the hands up to the wrists. The hands should not be dipped in the container of water when washing them. Water should either run from the tap onto the hands or be poured from a container.
3. Wash the parts of istinjaa (the private parts and the surrounding area). This should be washed whether there is najaasah (impurity) or not.
4. Wash the part of the body wherever there may be impurities.
5. Make a full wudhu now. If ghusl is being made in a place where the water pools around the feet, then delay the washing of the feet until the end of the ghusl.

Keywords

not a single hair dry | ensure rubbing



6. After wudhu, pour water thrice over the head, making sure the water reaches the roots of the hair.
7. Thereafter, pour water thrice over the right shoulder.
8. Then pour water thrice over the left shoulder. The water should be poured in such a way that the entire body is well soaked.
9. If the feet were not washed at the time of wudhu, wash it now.

Special Note! When pouring the water, rub the body well to ensure that no spot remains dry.

QUESTIONS

1. List the fardh acts of ghusl

1

2

2. Rearrange the following statements to make ghusl systematically.

1. Make full wudhu.

2. Pour water over the whole body.

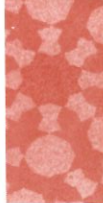
3. Wash off all the impurities.

4. Pour water over the left hand side of the body.

5. Now pour water on the right hand side of the body.

6. Wash both hands upto the wrists.

7. Wash the parts of istinja.



1

2

3

4

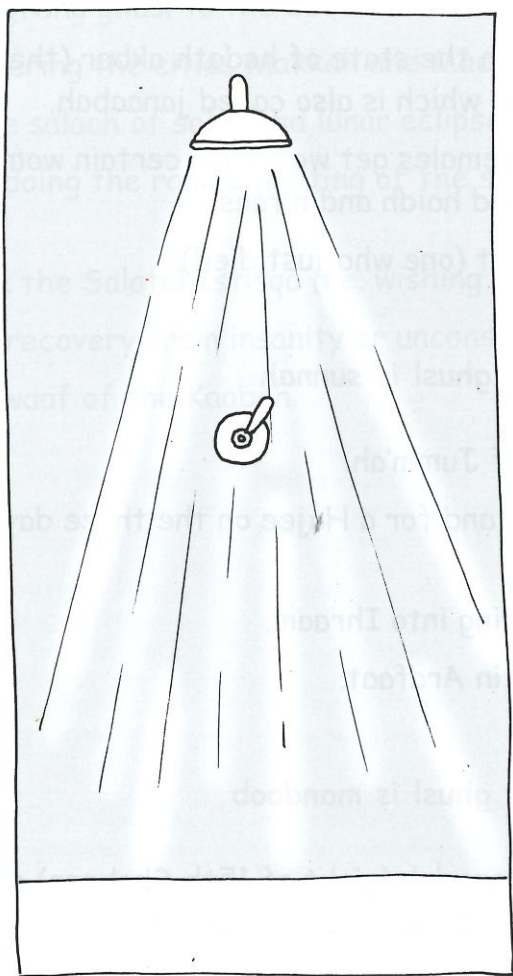
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6

7

The Sunnah Acts of Ghusl

1. To recite Bismillah before undressing and to face Qiblah during Ghusl.
2. To wash the hands up to the wrists.
3. To wash off all impurities and to wash the private part even if there is no impurity on it.
4. Thereafter to perform a complete wudhu.
5. Thereafter to let water flow over the whole body thrice, when pouring water over the body, start from the head.
6. Thereafter pour water over the right shoulder.
7. Then over the left shoulder.
8. To rub the body well while washing. Give the whole body one more flow of water and rub.
9. To face the Qiblah and after Ghusl recite the Kalimah Shahadah when the awrah (private parts) is covered.



Occasions When Ghusl Becomes ...

Occasions when ghusl becomes fardh



1. When one is in the state of hadath akbar (the greater impure state) which is also called janaabah.
2. When adult females get well from certain woman sickness called haidh and nifaas.
3. For the mayyit (one who just died).

Occasions when ghusl is sunnah

1. On the day of Jumm'ah.
2. The two eids and for a Hajee on the three days after eidul adha.
3. Before entering into Ihraam.
4. For a Hajee in Arafaat.

Occasions when ghusl is mandoob

1. On Lailatul Baraa'ah (night of 15th Shabaan) and on Lailatul Qadr (a night during Ramadhaan).
2. On becoming mature (baligh).
3. Returning from a journey.
4. To refresh when feeling dirty or uncomfortable.

- 
- 
5. On embracing Islaam.
 6. After giving ghusl to the deceased.
 7. On entering the cities Makkah and Madinah.
 8. For the salaah of solar and lunar eclipse.
 9. When doing the ramee (pelting of the shaytan during Hajj).
 10. Before the Salatul Istisqa (i.e. wishing for rains).
 11. After recovery from insanity or unconsciousness.
 12. For tawaaf of the Kaabah.

QUESTIONS

Place the following in the correct columns

Fardh, Sunnah and Mandoob occasions of Ghusl.

FARDH	SUNNAH	MUSTAHAB/MANDOOMB
On embracing Islam	When in the state of hadath akbar, also called janaabah	The two eids and for a Hajee on the 3 days after eidul adha
Before entering into Ihraam	After giving ghusl to the dead	For a Hajee in Arafaat
On the days of Jumu'ah	When women recover from haiz or nifaas sickness	On the night of Bar'at and Lalatul Qadr
On becoming mature	Returning from a journey	On entering Makkah and Madinah
For the Mayyit	For the salaah of Solar and Lunar eclipse	When on has discharged semen
Tawaaf of the Ka'bah	When doing Ramiy	Recovery from insanity
When asking for rain	After recovery from unconsciousness	To refresh when feeling dirty
After washing the dead		

FARDH	SUNNAH	MUSTAHAB/MANDOOB

Tayammum

The Noble Qur'aan says:

"... If you do not find water, then use clean soil and wipe your faces and hands by it."

Tayammum is to purify one's self, using sand, from hadathul Asghar or hadathul akbar, when one is unable to use water or find water within one Shar'ee mile. A Shar'ee mile equals to 3km.

Method of tayammum

1. Say Bismillah and strike both hands on soil with fingers wide spread. Make sure that contact is made with the sand.
2. Now at this point make the niyyah, "I am performing Tayammum to allow the performance of salaah" (or other reasons like Tawaaf, reciting Qur'aan etc.).
3. Rub both hands over the face in a wiping motion so that no portion is left-un-wiped, as one would do in wudhu.
4. Now strike the palms on the sand again and place the fingers of the left hand excluding the thumb, on the outer section of the right hand finger tips and slowly draw the fingers towards the elbow. (In doing so the outer part of the right hand from the fingertips to the elbows will be wiped).
5. Then pass the left hand over the inner part of the right elbow and slowly draw it towards the right hand by ending off with the left hand grabbing the thumb of the right hand. Do the same with the left arm using the right hand.

Faraaidh of Tayammum

Six Faraaidh of Tayammum

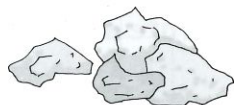
1. To make Niyyah.
2. To strike both palms on the earth (i.e. dust, sand, or ground), making sure there is contact, and then rub them on the face.
3. Some soil or sand must be transferred over to the face and arms. Most of it should be dusted off before placing the hands on the face.
4. To strike both palms on the earth, making sure there is contact and then rub them on the arms including the elbows.
5. The procedure of doing all the above in a sequence (Tarteeb).
6. In the complete procedure, there must be two separate strikes, for the face and the other for the arms.

Things on which tayammum is permitted

1. Clean, Taahir sand with dust.
2. Taahir earth.

Things on which tayammum is NOT permitted

1. Stone
2. Lime stone.
3. Unglazed baked, earthen pots.
4. Mud walls, stone or brick.
5. Clay.
6. All such things (items) on which there is thick dust.
7. Metal.
8. Glass.
9. Wood.
10. Food (all types of food).
11. Anything that burns to ash, melts or rots.



Special note!

1. In other words, tayammum is only allowed on dusty sand or soil and nothing-else.
2. Only one Fardh Salaah can be performed with one tayammum.

QUESTIONS

1. How many Faraaidh of Tayammum are there and at least name four of them?

1

2

3

4

2. List the acts that break Tayammum

a

b

c

State whether TRUE or FALSE.

- a. Tayammum breaks when one makes istinja
- b. It is correct for a person who is in good health and has water available to make tayammum
- c. A person who needs to make tayammum can use the dust on a plastic bucket
- d. A person uses a burnt log for his tayammum. This tayammum is valid

Search the words for things with which tayammum is permitted and things on which tayammum is not permitted.

b	a	s	e	f	o	o	t	l	a	f	o	o	d	l	m
p	r	a	n	t	e	d	p	i	r	i	g	h	t	u	e
q	w	a	r	t	y	u	a	m	i	q	o	p	h	m	t
e	a	r	t	h	e	r	n	p	w	o	o	d	a	p	a
r	f	v	s	h	a	d	e	o	t	b	r	i	c	k	l
t	h	i	c	k	d	u	s	t	n	l	u	j	d	o	b
u	j	m	o	i	k	q	a	s	z	a	x	s	w	f	a
a	b	g	w	t	l	v	f	t	r	f	c	d	e	s	k
y	h	n	d	u	e	a	r	t	h	a	m	a	z	t	m
q	z	a	u	f	f	w	x	s	e	c	c	d	r	o	u
h	n	h	n	o	t	y	h	o	l	e	v	r	f	n	d
m	s	l	g	o	h	p	o	i	j	h	y	c	a	e	w
r	i	g	h	t	a	r	z	i	k	r	w	l	a	z	a
q	t	w	x	e	n	o	f	v	t	g	b	a	y	h	l
a	z	s	c	d	d	t	u	r	a	a	n	y	b	n	l
p	a	m	e	l	t	s	l	k	i	o	p	s	m	v	s

Masah on the Khuf

The Shari'ah has allowed us to make masah on a special kind sock instead of washing our feet when making wudhu. "Nabee Muhammad ﷺ has allowed a musaafir (traveller) to make masah on the leather socks for three days and three nights, and one day and one night for a person not travelling." (Hadith: Muslim Shareef)

A khuf is a special sock that is not see-through and water cannot seep through it. It must be tough enough to walk around, without tearing, while taking care of your needs at the time of settling down during the journey. Nowadays, the Khuf generally refers to the leather socks that we commonly see. These leather socks are ideal because they meet all the special requirements to make it a "KHUF" sock.

The method of making masah

1. Wet the fingers of both hands.
2. Pull the fingers of the right hand on the upper surface of the Khuf. Starting from the toes and ending (the masah) at the fore-leg just above the ankle. Keep the left hand below the heel and draw it towards the toes below the feet. Do this for each foot.
3. Both hands wipe at the same time.
4. It is also sufficient to only wipe the top but not only the bottom of the sock.
5. The masah is done once only on each sock.

New words:

Singular = Khuf | dual = Khuffain

Important to know what makes the sock a "Khuf".

1. The sock must be waterproof and tough to avoid simple ripping.
2. It is okay if the water seeps through the stitch holes or the zip itself but not from anywhere else.
3. These socks are generally made from leather but other material like thick wool, wood and plastic etc. can also be used as long as it is a practical sock and meets all requirements.
4. Socks made of cotton; nylon and other thin cloth kind material etc. are not regarded as Khuf because water seeps easily from anywhere and it also tears quickly.
5. Masah on the Khuf is a sunnah too.

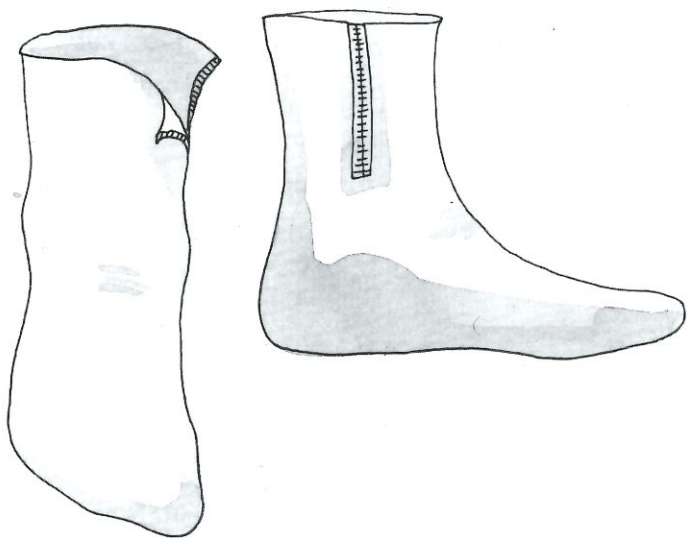
QUESTIONS



Masah on the Khuf:

1. What does Khuf mean?

2. What is the status of masah on the Khuf?

3. Label the following drawing! The method of making masah?





4. Underline the correct words in the brackets to know what makes the sock a Khuf.

4.1 (It is / It is not) okay if the water seeps through the stitch holes or the zip itself but not from anywhere else.

4.2 Socks made of cotton; nylon and cloth kind material etc. (are not / are) regarded as Khuf because water seeps easily from anywhere and also tears quickly.

4.3 Masah on the Khuf is a (Sunnah / Fardh) too.

4.4 The sock must be (waterproof / airproof) and (tough / weak) to avoid simple ripping.

4.5 These socks are generally made from (nylon / leather) but other material like thick wool, felt, wood and plastic etc. (can / cannot) be used as long as it is a practical sock and meets all requirements.

21 **twenty one**

Masah on wounds, bandages & plasters or casts

If it is harmful to wash any part of the body while making wudhu or if it is not possible to wash any part of the body (due to a cast or plaster) then it will be permissible to make masah of the affected area.

Masah on wounds

If pouring water over a wound, injury or sore is harmful, then it would be permissible to make masah of the affected area

Masah on the bandage

If a wound or sore is bandaged and one will experience difficulty in opening and tying the bandage, then masah should be made over the bandage. If this difficulty does not exist, then one will have to remove the bandage.

Masah on a plaster or cast

Masah should be made over the plaster since it cannot be removed.

Method of masah

1. Wet the fingers and pass it over the bandage or plaster.
2. Wash the portion around the bandage.
3. Make a complete tayammum.

New words:

Masah | cast = plaster

QUESTIONS

Masah on Bandage, Plaster or Cast

1. When does one make masah on the bandage or plaster?

.....

.....

.....

.....

.....

.....

2. List the method of making masah on a bandage or plaster?

.....

.....

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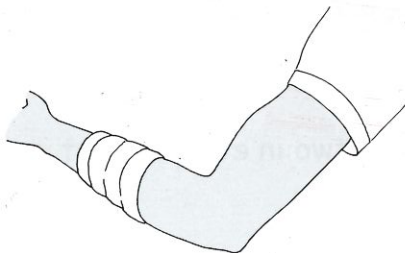
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The Ab'aadh Sunnahs in Salaah: The Main Sunnahs

Salaah consists of different postures which have many different rulings. For example, leaving out a fardh act will cancel your Salaah or leaving out a **Main Sunnah** act will spoil your salaah and then in a special way the salaah will have to be corrected before finishing it.

You have already learnt that there are 17 acts which are fardh in Salaah.

They are

1. Niyyah.
2. Takbeer Tahrimah.
3. Qiyaam.
4. To read Surah Fatiha.
5. To make Ruku.
6. The Itminaan (i.e. a complete pause).
7. The I'tidaal (i.e. standing after ruku).
8. The Itminaan in I'tidaal.
9. The Sajdah, which are two in every rakaat.
10. The Itminaan in Sajdah.

New words:

Jalsah | I'tidaal | Qiyaam | Qa'dah | Salaam

11. The Jalsah (i.e. sitting between two sajdahs).
12. The Itminaan in Jalsah.
13. The Qa'dah Akheerah (i.e. the final sitting).
14. The Tashahhud.
15. The Salat-Alan-Nabee صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
16. The Salaam.
17. The Tarteeb (the correct order).

You have already learnt that the Salaah will have to be repeated if any of the above Fardh acts are left out, however the Salaah can still be corrected before making salaam if any of the Ab'aadh Sunnah (Main Sunnah) was left out. The method of correcting the salaah is called **Sajdah Sahwu**. Basically there are two kinds of Sunnahs in Salaah; the **main sunnahs** which are called "**Ab'aadh**" and the regular sunnahs which are called the "**Sunan**" in Salaah.

22 twenty two

New words: Singular: Ba'dh | Plural: Ab'aadh | 'Aalin = Family

Ab'aadh (main sunnahs) in salaah

There are six (6) Ab'aadh Sunnah in Salaah:

1. The recital of the First Tashahhud: The dua of Testification.
2. The Qa'dah-Oola: The first sitting position for the Tashahhud.
3. The Salat-alan-Nabee صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : To send special greetings only to Nabee Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during the first sitting (Qa'dah-Oola).
4. The Salat-ala-'Aalin Nabee صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : To send special greetings also to the Blessed Family of Nabee Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during the second sitting (Qa'dah-Akheerah).
5. The Qunoot (dua of devoutness): To make this special Dua after the Ruku in the second rakaat of the Fajr Fardh Salaah throughout the year and also during the last rakaat of Witr Salaah in the second 15 nights of Ramadhaan.
6. To do the Qunoot in a standing position (i.e. during I'tidaal).

Special Note! Remember that the Salaah can be corrected before salaam if any of the Ab'aadh was left-out. This method of correcting the salaah is called Sajdah Sahwu which you will learn next year, insha-Allah!

New words: Ab'aadh | Qa'dah-Oola | Qunoot |

Salat-ala-'Aalin Nabee (SAW)

QUESTIONS

Match column A with Column B:

A	B
1. The recital of the First Tashahhud	a) The first sitting position for the first Tashahhud.
2. To do the Qunoot in a	b) To send special greetings <u>only</u> to Nabee Muhammad (SAW) during the first sitting
3. The Salat-ala-'Aalin Nabee (SAW)	c) To make this special Dua after the ruku in the second rakaat of the Fajr Fardh Salaah throughout the year and also during the last rakaat of Witr Salaah in the second 15 nights of Ramadhaan
4. The Qunoot (dua of devoutness)	d) To send special greetings <u>also</u> to the Blessed <u>Family</u> of Nabee Muhammad (SAW) during the second sitting.
5. The Salat-ala-Nabee (SAW)	e) standing position (i.e. during I'tidaal)
6. The Qa'dah-Oola	f) The dua of Testification.

A	1	2	3	4	5	6
B						

Sunan (regular sunnats) in salaah

Sunnah refers to such deeds which were practiced by Nabee Muhammad ﷺ. Leaving out a Sunnah act will lessen the reward and beauty of our Salaah, though the Salaah will be made. If we follow the Sunnah of Nabee Muhammad ﷺ, we earn the love of Allaah ﷻ and His Nabee. We should therefore not leave out a Sunnah without a valid reason.

The following Sunnats in Salaah are known as Sunan (i.e. Regular Sunnats):



They are:

Sunan in Qiyaam: (Sunnats of standing)

1. To raise both hands up to the ears when making Takbeer Tahrimah.
2. To place right hand over the left hand above the navel when standing upright.
3. To keep the gaze at the place of Sajdah throughout the Salaah excepting at the time of tashahhud.

Sunan in Qiraat: (Sunnats of Recitation)

1. To say the "aameen" audibly after Imam recites Surah Fatiha and softly when reading salaah alone.
2. To say all the other takbeers for changing postures, this is besides the Takbeer Tahreemah.
3. To recite the Istiftaah dua in a low voice (softly).

- 
- 
4. To recite Ta'awwuz before Surah Fatiha.
 5. To recite loudly when there is a need to (e.g. during fardh of fajr etc).
 6. To recite softly when there is a need to (e.g. during fardh of zuhr etc).
 7. To recite another Surah after Surah Fatiha.

Sunan in Ruku and Sujood: (Sunnats of bowing and prostration)

1. To raise the hands just before and after ruku as done in the Takbeer Tahrimah. This is known as "Raf-ul-yadain".
2. To stretch the back and the head to the same level while in ruku.
3. To recite Tasbeeh (three times) in the Ruku and Sujood.
4. When coming up from ruku, the Imam should say the Tasmee' and the Muqtadi (follower) should say Tahmeed. A Munfarid (i.e. the person reading alone) has to say both the Tasmee' and Tahmeed.
5. To place the hands on the knees while in ruku and to take hold of them.
6. When going into Sajdah, to first place the knees then the hands then the forehead onto the ground.
7. The nose also has to be kept on the ground.
8. For the males to keep the elbows away from the sides

of the body during ruku and sajdah, while the females keep the elbows tightly together with their bodies.

9. For the males to avoid the stomach from touching the thighs during sajdah while the females should close the gap.

Sunan in Qa'dah and Jalsah: (Sunnats of the long and short sittings)

1. To read the dua in the jalsah.
2. The Jalsah Istiraaha: i.e. after the second sajdah, sit for a moment then rise for qiyaam.
3. In all sitting postures, except the Qa'dah-Akheerah, to sit the Iftiraash way: i.e. lay the left foot onto the ground horizontally sitting upon it, and keeping the right foot straight vertically so that the toes face towards the Qiblah. Keep both hands on the thighs. The females should keep both their feet towards the right.



4. Keep right hand fisted on the right thigh.
5. To raise one's fore-finger as one says "illal-law-hu" in Tashahhud and keep it up till the end of Salaah.
6. The gaze will be shifted from the place of Sajdah to the fore-finger when it is raised at "illal-law-hu" while reciting the tashahhud.
7. To keep the left hand spread out on the left thigh.
8. To recite Maathoor duas (Authentic duas from hadith) after the Salat-ala-Nabee / Durood-e-Ibraheem.
9. The second salaam: i.e. this is the one to the left.
10. To make niyyah for the angels, jinn and the present Musallis (those persons praying with you).
11. In Qa'dah-Akheerah, to sit in the Tawarruk way: i.e. before sitting-up from sajdah, place the left foot beneath the right foot while it's kept standing. Thereafter come to a sitting position with the buttocks resting flat on the ground. Keep the toes of the right foot facing the Qiblah.



Special Note! The Salaah does not break if any of the Sunan (regular sunats) are left out and it is not necessary to correct it during salaah. But the salaah rewards will be lessened.

QUESTIONS

1. Name the 2 types of Sunnan?

a)

b)

2. What are the Sunan of Qiyaam and Takbeer Tahrimah?

a)

.....

b)

.....

c)

.....

New words: Istiftaah | Raf-ul-yadain | Iftiraash |
Tawarruk | Salat-alan-Nabee (SAW) | Maathoor duas

3. How many Sunan of Qiraat are there and name any three?

a)
.....

b)
.....

c)

4. How many Sunan or Ruku and Sujood are there and name any five?

a)
.....

b)
.....

c)
.....

d)

.....

e)

.....

5. How many Sunan of Jalsah and Qa'dah are there and name any five?

a)

.....

b)

.....

c)

.....

d)

.....

e)

.....

6. What is the method of correcting Salaah called and for which kind of Sunnah is it done?

.....

.....

.....

.....

24 twenty four (a)

Aadaab or Etiquettes in Salaah

Certain acts are encouraged when making Salaah. These acts perfect the Salaah and give the Salaah a bonus reward. We carry out these acts because they show our love for Allaah تَعَالَى and His deen and even if we don't do them, there is no harm.

They are:

1. To keep the palms exposed from the sleeve's while saying Takbeer Tahrimah.
2. To say Tasbeeh more than three times while in Ruku and Sajdah.
3. Try best not to cough or yawn.
4. To keep the mouth closed while yawning, but if one yawns one must cover it with the back portion of the right hand while in Qiyaam and use the left hand while in the other postures.

24 twenty four (b)

Makroohaat in Salaah

There are certain acts that are disliked when making Salaah. These acts lessen the reward of Salaah and cause its blessings to be lost. We must avoid these acts because they are disliked by Allaah تَعَالَى. These acts spoil the pleasant look and beauty of the Salaah.

New words:

Makrooh = disliked | aadaab = etiquettes

They are:

1. To perform salaah bare-headed or in a sleeveless garment.
2. To play with one's clothing, hat, turban or with any part of one's body.
3. To perform Salaah when one has the urge to answer the call of nature.
4. To crack one's finger knuckles.
5. To place the fingers of the one hand into the fingers of the other hand.
6. To look around up in the sky or to turn one's face away from the Qiblah.
7. For men to place both the arms and wrists flat on the ground in Sajdah.
8. To make Salaah while facing another person.
9. To yawn or cough intentionally and not preventing it if one can do so.
10. To close one's eyes, but if it is done to concentrate in Salaah then it is allowed.
11. To stand alone in the last row if there is still place in the front row.
12. To perform salaah with faces and pictures on the clothing.

13. To say salaah in such a room where there are pictures of living objects either on the wall, above, right or left or on the floor (at the place of sajdah).
14. To count the amount of aayah (verses) and tasbeeh on one's fingers.
15. To stretch-out in Salaah to remove laziness.
16. To pray in the presence of food or drink where one's attention will be diverted.
17. To lower the head too much while making ruku.
18. To do anything contrary to the Sunnah in salaah.

QUESTIONS

Lesson twenty-four (a) & (b)

Aadaab:

1. How many etiquettes have been mentioned and list them all?

.....

.....

.....

.....

2. Could you think of other etiquettes that have not been mentioned and write down at least one which you think is important?

.....

.....

.....

Makroohat:

State if the following are True or False

1. It is makrooh to make salaah bare-headed and to wear short sleeves.
2. Not to close one's eyes is makrooh.
3. To do anything contrary to the Sunnah in salaah is not makrooh.
4. It is not Makrooh for the men to place both the arms and wrist flat on the ground in sajdah.
5. To say salaah when one has the urge to answer the call of nature is not makrooh.
6. To play with one's clothing or with any part of one's body is makrooh.

Fill in the correct phrases from the list given below to complete the sentences.

A

1. To perform salaah when one has the urge to answer

.....

2. To look around, up in the sky, or to turn

.....

3. To make salaah while

.....

4. To yawn or cough intentionally and not

.....

5. To stand alone in the last row if there is

.....

6. To perform salaah with faces

.....

7. To stretch in Salaah to

.....

8. To count the amount

.....

B

- A. remove laziness.
- b. the call of nature.
- c. preventing it if one can do so.
- d. one's face away from Qiblah.
- e. of Aayah and tasbeeh on one's fingers.
- f. and pictures of living things.
- g. facing another person.
- h. place in the front row.



Mufsidaatus Salaah

Things that break Salaah

Salaah is a special way of communicating with Allaah ﷻ. It has to be carried out according to strict rules and conditions or else the connection between you and Allaah ﷻ will break. Certain acts are improper and incorrect for a person who is in Salaah and will therefore cause the Salaah to be null and void. In this case the entire Salaah has to be repeated.

The are:



1. As soon as wudhu breaks (i.e. to be in Hadath).
2. Whenever during Salaah any najasah (impurity) gets onto the clothes or the body.
3. Exposure of the awrah/satar (private parts).
4. To intentionally utter any speech, that could be understood, even words like "Ooh!" "Aah!", or "Shh!".
5. To eat or drink intentionally no matter how much it may be.
6. To eat a lot forgetfully.
7. To make three disturbing movements one after the other even though it was done forgetfully.

- 
- 
8. To raise both feet above the ground, like a hop or a jump.
 9. To make a clear strike in Salaah.
 10. To intentionally add a physical posture, like an extra sajdah etc.
 11. For no reason to be ahead or behind the Imam by two physical postures (e.g. the Imam has completed both sajdahs and one is still standing in the I'tidaal or the other way round).
 12. To make an intention to break Salaah, while praying.
 13. To hesitate whether to continue to Salaah or not.
 14. To leave out any of the 17 faraa'idh of Salaah.

QUESTIONS

Complete the Mufsidaat by filling in the space

1. As soon as (i.e. to be in Hadath)
2. Whenever during Salaah any gets onto the or the
3. Exposure of the (private parts).
4. To utter any speech which can be , even words like , , or
5. To or drink no matter how much it may be.
6. To eat

- 
- 
7. To make even though it was done forgetfully.
 8. To whether to the salaah or not.
 9. To make an to break Salaah while praying.
 10. For no reason to be or the Imam by postures.
 11. To intentionally a
 12. To make a clear in salaah.
 13. To leave out of the Faraaidh of Salaah.
 14. To raise both above the ground like a or a

Practical Salaah

Now comes the real thing! ... and that is to actually enjoy doing the salaah by yourself. Practically doing the salaah will make it easier for us to understand all the rules we have learnt so far.

Doing something can only be enjoyed when you know what you are doing and this is where you are right now! ... You know all about salaah, now enjoy performing it. Just like how Nabi ﷺ said. "The coolness of my eyes is in salaah which means that Nabi ﷺ enjoyed making salaah.

Before Salaah:

1. Make sure that you have wudhu and your clothes are Taahir.
2. Stand respectfully on a taahir place facing the Qiblah.
3. Keep both feet straight and parallel, a hand span apart, with toes pointing towards the Qiblah.
4. Totally submit yourself to Allah تَعَالَى with your body, heart and spirit.

Niyyah (Intention)

Make the Niyyah for the salaah that you wish to perform together with the Takbeer-ut-Tahreemah.

Takbeer-ut-Tahreemah and Qiyaam

Lift both hands up to the ear lobes in such a manner that both palms face the Qiblah. Then say the **Takbeer** i.e. "Allaahu Akbar" and place them above the navel (belly

button), below the chest. The palm of the right hand is placed over the back of the left hand, holding its wrist firmly. The eyes should be fixed to the spot where the forehead will rest in Sajdah. The **feet** will be spaced out a **hand span** from each other with the toes facing the direction of Qiblah.

Now read the Istiftaah.

Dua Istiftaah

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا
أَنَا مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

Translation:

As an upright Muslim I have turned my face to Him who created the heavens and the earth and I am no Mushrik (i.e. polytheist). Verily my Salaah, sacrifice, my life and death is for the sake of Allah تَعَالَى, Sustainer of the worlds. He has no partner and so I have been commanded to do and believe. Verily I am from the Muslims.

Then read:

Ta'awudh:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Translation:

I seek protection in Allaah تَعَالَى from the Shaytaan, the rejected one.

Practical Salaah continued

First Rakah (Suratul Fatiha and additional Surah)

Recite **Suratul Fatiha**, which includes the **Tasmiya** (i.e. Bismillah), and after "Wa ladh-dhauleen" say **Ameen** (softly if alone or slightly loud if in Jamaat). Then recite "**Bismil-lahir Rahmanir Raheem**" again before reciting any **Surah** from the Noble Qur'aan ...

Ruku

Saying "**Allahu Akbar**" go into Ruku while making **Raf-ul-yadain**. In the ruku, take hold of both the knees with the fingers apart. Ensure that the arms do not touch the body. Keep the back stretched in line with the head (i.e. neither lowered nor raised). The eyes should still be fixed at the place of sajdah. The females will not stretch out, but merely do a hunched bow with arms clinging to their bodies. Make sure to do the **Itminaan** (i.e. the pause).

In the ruku recite the following Tasbeeh at least thrice.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Translation:

"Pure from all faults in my Sustainer, the Lofty and All Praise is to Him".

New words:

Raf-ul-yadain = raising hands to ears

Tasmee' and the I'tidaal:

Now stand upright, and whilst coming up do the Raf-ul-yadain again and say:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Translation:

Allah تَعَالَى has listened to the one who has praised Him.

Then in the I'tidaal (upright position after Ruku) say:

رَبَّنَا لَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مِلَاءُ السَّمَوَاتِ
وَالْأَرْضِ وَمِلَاءُ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

Translation:

"O our Sustainer, praise is to You alone, much Praise is due to You. A Praise that fills the heavens and the earth and everything that He wishes to fill thereafter."

Allow the body to come to a complete pause (i.e. Itminaan). If you do not stand upright after ruku and merely continue to sajdah without a pause, the salaah will not be valid and it will be necessary to repeat the salaah.

Practical Salaah continued

First Sajdah

Now saying "Allaahu Akbar" and placing both hands on the knees, go into Sajdah. When going into sajdah first place the knees on the ground, then the hands, then the nose and the forehead.

The face should rest between the two hands, with the **fingers pointing** in the direction of the **Qiblah**. When in sajdah the feet should be upright with **toes facing the Qiblah**.

The arms should not touch the sides of the body, nor the ground. The stomach should be away from the thighs. The females will crouch in their sajdah and allow the stomach to touch the thighs with their arms closed.

In sajdah recite the following tasbeeh, at least thrice,

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ

Translation:

"Pure from all faults is my Sustainer, the Highest and All Praise is to Him."

If there is a valid excuse, like illness, the forehead could be kept off the ground; otherwise the sajdah will not be

valid. When in sajdah, the feet should be firm on the ground or else the salaah will not be valid. During the Sajdah the feet will be kept apart the same distance as it was when standing in Qiyaam. Lifting the feet off the ground during the complete sajdah time will nullify the salaah.

Jalsah

Saying "Allaahu Akbar" sit up straight in the Iftiraash manner i.e. sitting firm on the left foot with the right foot upright. It is important to sit up and pause (i.e. Itminaan) after the first sajdah. Merely lifting the head up from the ground, without sitting upright before the second sajdah will nullify the salaah.



Practical Salaah continued

Second Sajdah

The second sajdah is performed as the first one, i.e. going into sajdah saying "Allaahu Akbar", and reading "Subhaan Rabbiyal A'laa wa bihamdihi" very softly, at least three times.

At this point, one rakaat will be complete.

Before going all the way up to qiyaam from the jalsah, do the jalsah istiraaha first.

Jalsah Istiraaha: Come to a sitting position as in Jalsah for **just a moment** and then rise to Qiyaam while taking support from the palms on the ground.

Second Rakaat:

While saying "Allaahu Akbar" stand up for the second rakaat, in Qiyaam. On getting up from sajdah lift the forehead first, then the nose, sit in Istiraaha, place hands on the floor and then raise the knees to stand.

At the point after standing upright, recite "Bismillahir Rahmaanir Raheem", Suratul Fatiha and another Surah and then complete the second rakaat as was done in the first

Important words:

Iftiraash

rakaat.

Qa'dah Oola (First sitting)

After completing the second sajdah of the second rakaat, saying "Allaahu Akbar", sit up for the Qa'dah. The method of sitting is to place the left foot on the ground and sitting on it, whilst the right foot is positioned upright and the toes fixed towards the Qiblah (i.e. the Iftiraash manner as shown earlier). The hands must be placed on the thighs. The left hand fingers will be flatly placed, facing Qiblah, while the right hand will be somewhat fistled except for the fore-fingers being kept flat. The eyes should still be fixed on the Sajdah spot until the fore-finger is raised at 'illal-law-hu' of the Tashahhud. Only at this point will the eyes be focused to the raised finger and not at the place of sajdah. The dua is as follows:

Tashahhud (Dua of Testification)

التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Translation:

"All reverence, blessed and righteous greetings are for Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ alone. Peace be upon you O Nabee

Practical Salaah continued

And may on you be Allaah's Mercy and Blessings.
Peace be on us all, as well as on Allaah ﷻ's righteous servants.

I bear witness that there is none worthy of worship except Allaah and I bear witness that Nabee Muhammad ﷺ is Allaah's Messenger".

On reading the Kalima in Tashahhud lift the fore-finger of the right hand at "illal-law-hu" and keep it raised till one raises for Qiyaam (of the 3rd rakaat) or till the end of the two rakaat Salaah.

The Third and Fourth Rakaats:

If you were performing a three or four rakaat salaah, then after the Tashahhud of the second rakaat recite the **Salat-alan-Nabee** ﷺ only as it is one of the **Ab'aadh**. Thereafter saying "Allaahu Akbar", stand up and perform the remaining two rakaats.

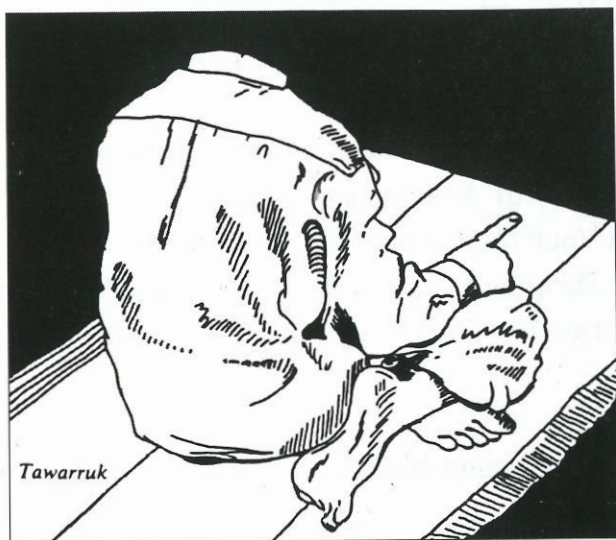
Upon reaching the Qiyaam of the 3rd rakaat, **Raf-ul-yadain** should be done before beginning with the recitals in Qiyaam. **No other Surah** should be read after Surah Fatiha in the **third and fourth** rakaat of any **Fardh Salaah**, but it is **Sunnah** to do so in all **Nafil salaah**.

Important words:

tawarruk / iftirash

Qa'dah-Akheerah (Final Sitting)

In this sitting posture (i.e. Qa'dah-Akheerah), sit the **Tawarruk manner** i.e. Before sitting from the second Sajdah, place the **left foot beneath the right foot** while the right foot is kept **upright**. Thereafter come to a sitting position with the buttocks resting flat on the ground. Keep the toes of the right foot facing the Qiblah.



In this Qa'dah, after the Tashahhud send special greetings to Nabee Muhammad ﷺ and His Family by reading the Salat-alan-Nabee ﷺ (i.e. Durood Ibraheem) and the Salat-ala-"Aalin" Nabee ﷺ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ فِي الْعَالَمِيْنَ اِنَّكَ حَمِيْدٌ
مَّجِيْدٌ

Translation:

"O Allah! Shower Your mercy upon Muhammad ﷺ and the Family of Muhammad ﷺ, as You have showered Your mercy upon Ibraheem ﷺ and the Family of Ibraheem ﷺ. You are Praiseworthy, Glorious.

O Allaah! Shower Your blessings upon Muhammad ﷺ and the Family of Muhammad ﷺ, as You have showered Your Mercy upon Ibraheem ﷺ and the Family of Ibraheem ﷺ in all the worlds; You are Praiseworthy, Glorious.

The Maathoor Duas

After the Salat-alan-Nabee ﷺ, recite this Dua:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ جَهَنَّمَ وَ
اَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ ، وَ اَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَحْيَا
وَالْمَمَاتِ ، اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْمَآْثِمِ وَالْمَغْرَمِ ، اَللّٰهُمَّ اِنِّیْ
ظَلَمْتُ نَفْسِیْ ظُلْمًا كَثِيْرًا وَلَا یَغْفِرُ الدُّنُوْبَ اِلَّا اَنْتَ فَاغْفِرْ لِّیْ
مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِیْ اِنَّكَ اَنْتَ الْعَفُوْرُ الرَّحِيْمُ

Translation:

"O Allaah! I seek refuge in You from the punishment of the grave and the punishment in hell. I seek refuge in You from the affliction caused by 'Dajjal' (i.e. the Anti-Christ) and I seek refuge from the trials of life and death.

O Allaah! I seek Your protection from sin and debt.

O Allaah! Indeed I have been greatly unjust with my own self.

None shall forgive sins except You.

Therefore forgive me with special forgiveness from You and have mercy on me. Verily You are The Forgiving, The Merciful.

Or recite

اَللّٰهُمَّ اِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَلَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ
فَاغْفِرْ لِيْ مَغْفِرَةً مِنْ عِنْدِكَ وَاَرْحَمَنِيْ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

Translation:

"O Allaah!, I have been extremely unjust to myself and none grants forgiveness of sins except You. Therefore forgive me (for verily) forgiveness comes only from You and have mercy upon me. Verily You are All-Forgiving, Most Merciful.

Or recite

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

Translation:

"O our Sustainer! Grant us good in this world, and the hereafter, and save us from the torments of the fire".

Alternatively, you may read any Mathoor (Authentic) dua from the Qur'aan or Hadeeth.

Salaam

Complete the salaah by turning the face to the right saying:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Translation:

"Peace be upon you and the mercy of Allaah تَعَالَى".

Then turn the face to the left and repeat the salaam. When making salaam you should make the intention of greeting the angels and those praying on your sides. While making salaam keep the eyes fixed on the respective shoulders.

Completion of Salaah

On completing the salaah, recite "Astaghfirullah" thrice.

Complete the Tasbeeh Fatimi i.e. SubhanAllaah سُبْحَانَ اللَّهِ thirty-three times, Alhamdulillah الْحَمْدُ لِلَّهِ thirty-three times, Allaahu Akbar اللَّهُ أَكْبَرُ thirty four times.

Thereafter raise both hands to the level of the chest and

make the following dua or any other authentic Dua from the Qur'aan or Hadeeth.

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ.
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ، وَسَلَامٌ عَلَى الْمُرْسَلِيْنَ وَالْحَمْدُ
لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

Translation:

"O Allaah تَعَالَى! You are Peace, and from You comes peace, Blessed are You, O The Owner of Majesty and Glory!"

If is preferable to begin and end the dua with Salat-alan-Nabee صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and then close the dua by passing the hands over the face.

5 Fiqh (Shāfi'i) made easy

