



AL MAHDI MADRASAH

FIQH SYLLABUS - CLASS 7

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CLASS 7 - LESSON 1

SALAAT (PRAYERS) 01- MORE WAJIBATS OF SALAAT IN DETAIL

01- SAJDAH (1)

Two Sajdahs are Wajib in every rak'at of a Salaat. The two Sajdahs together are a Wajib Rukn of Salaat; if you miss them both or add two more, whether intentionally or by mistake your Salaat is Batil.

But if you miss only one of them or add only one more by mistake then your Salaat is still correct. Obviously, adding or missing even one Sajdah intentionally will make your Salaat Batil.

There are six Wajib things in the Sajdah:-

1. During the Sajdah, seven parts of your body must touch the ground. The seven parts are: forehead, two palms, two knees and toes of both feet. Among these seven parts, the forehead must rest upon the earth directly.
2. Zikr is also Wajib in Sajdah. Zikr of Sajdah is similar to that of Rukuu with the difference of one word only. It is recited as:: **"Subhana rabbi yal a'ala wa bi hamdih."**
3. You must be still during the recitation of the Zikr.
4. The seven parts of the body must be on the ground during the recitation. If you have to lift any of those seven parts, then you should be silent and only continue to recite when you have placed that part on the ground again.
5. You must get up after the first Sajdah into a sitting position.
6. The place where you will put your forehead and your toes must be of the same level. If there is any difference, it should not be more than 3 inches.

SAJDAH IS THE MOST SACRED PART OF THE SALAAT

1a-SAJDAH (2)

Further rules about Sajdah.

1. If someone cannot do Sajdah properly because of an illness or any other reason, then he should do one of the following things (in order of preference):
 - a. Bow down as much as he can, and lift up the muhr to his forehead.
 - b. Do Sajdah by bowing his head.
 - c. Do Sajdah by closing his eyelids.If none of this is possible, then he should do Sajdah by the movement of his hand or any other part of the body.
2. If there is a wound on a person's forehead which prevents him from placing it on the earth, then he should do Sajdah of the other parts of the forehead. If the wound is all over his forehead, then he should do Sajdah on an eyebrow.
3. If a person forgets to do the Sajdahs and remembers it before going into the next Rukuu, then he should sit down and do the Sajdahs and only then continue the Salaat. But if he remembers after going into the next Rukuu, then his Salaat is Batil.
4. If someone places his forehead on a thing upon which Sajdah is not allowed, then he should lift his head and place it on a thing which is permitted.
5. If someone places his forehead on a ground which is more than 3 inches above or below the level of his feet then he should lift his head and do Sajdah at a place which is equal or at least less than 3 inches above or below the feet level.
6. It is Haraam in Islam to do Sajdah to anyone but Allah. Some ignorant people put their forehead at the doorstep of the shrines of our Imams (A). If these people have a clear intention of doing Sajdah for thanking Allah,(Sajdaheshukr), then it is alright; otherwise, it is Haraam.

SAJDAH IS THE ME'RAJ OF A BELIEVER

CLASS 7 - LESSON 2

SALAAT (PRAYERS) 01- MORE WAJIBATS OF SALAAT IN DETAIL

1a - SAJDAH (3)

The things which are Mustahab and Makruh during the Sajdah.

MUSTAHAB:

1. Saying Takbir before going to the Sajdah (that is, after saying "**Sami Allahu li man hamidah**"), and raising hands during the Takbir.
2. While going down for Sajdah, a man should go in such a way that first his hands touch the ground; whereas a woman should go in such a way that first her knees touch the ground.
3. Placing the complete forehead on the ground.
4. Bowing so low that the nose touches the ground.
5. A man should keep his hands away from the body, whereas a woman should keep them close to her body. It is Mustahab to keep the hands on level of the ears, with the fingers close together and the fingertips facing the qiblah.
6. Looking towards the nose.
7. Repeating the Zikr of Sajdah more than once, and stopping at an odd number - three or five or seven times.
8. Putting the forehead on earth.
9. The place where one rests his forehead should be level to the place where he puts his feet.
10. Sitting between the two Sajdah and after them in the following manner: sitting on the left thigh by placing the top part of the right foot upon the bottom of the left foot.

11. While sitting between the two Sajdah, place your hands upon your thighs.
12. After getting up from the first Sajdah, it is Mustahab to say Takbir and then, "**Astaghfirul laha rabbi wa atubu ilayhi**", and also to say a Takbir before the second Sajdah.
13. Saying Takbir after getting up from the second Sajdah.
14. Reciting Salawat in the Sajdahs.
15. While getting up for the next rak'at, men should get up in such a way that their knees leave the ground before their hands; whereas women should put their hands on their thighs and then stand up straight.
16. Saying "**Bi haw lil lahi wa quwwatihi aqumu wa aq'ud**" while getting up for the next rak'at. One can even add the words "**wa-arka' wa asjud**" after "**aq'ud**".

MAKRUH:

1. Sitting upon the heels between the two Sajdahs and even after them (by putting all your weight upon the toes of your feet).
2. Keeping the arms upon the ground.
3. Reciting the Qur'an in the Sajdah.

THE MUSTAHAB ACTS OF SAJDAH FOR WOMEN TEACH THEM TO BE MODEST AND CHASTE

CLASS 7 - LESSON 3

SALAAT (PRAYERS) 01- MORE WAJIBATS OF SALAAT IN DETAIL

01a - SAJDAH (4)

The things on which Sajdah is allowed.

1. The thing upon which you place your forehead must be from one of the following things:
 - a. Natural earth;
 - b. Anything that grows from the earth-provided it is not used as food or to make clothes.
 - c. Anything which is made from the pure earth or from the thing which grows (of course, with the condition above).
2. When we say "earth" we mean whatever is normally known as earth, Therefore, it does not include mineral or precious stones which come out from the mines for two reasons; they are not normally known as "earth", and they do not grow from the earth.
3. As already mentioned above, you cannot do Sajdah on any things that are used in food or dress. Therefore, you can do Sajdah on the leaves of a mango tree but you cannot do Sajdah on the mango itself. The first is not used as an edible item, whereas the second one is a delicious fruit.
4. You can do Sajdah on anything which has been made from pure earth, e.g. the muhr which we Shias normally use for our Salaat.
5. You can also do Sajdah on a paper or a piece of wood because they have been made from a tree that grows from the earth. You can also do Sajdah on a paper on which something has been written, provided the writing or printing is by ink, and not by raised printing (known as thermograph).

6. Highest preference has been given for doing Sajdah upon the earth from the Haraam of Imam Husayn (a.s.) in Karbala. This earth is known as "Turbatul Husayniyyah" or "Khake Shifa". It is sacred because it is an earth which has the blood of the martyrs of Karbala.

During the life time of the Prophet (S), his daughter Bibi Fatimah (A) had made a rosary (Tasbih) from the earth taken from Hamzah bin Abdul Muttalib's grave. Hamzah was known as "chief of the martyrs" during the Prophet's (S) time.

7. If you are using a Muhr (a tablet made from earth), then remember that it should not be less than the size of your own thumb.
8. Sajdah is not allowed on mud or sand on which your forehead cannot stay still.
9. If you cannot find something on which Sajdah is allowed, then you should do Sajdah on your dress. If even that is not possible, then you should do Sajdah on the upper part of your hand. The same rule applies when you cannot place your forehead (because of illness, etc.) on those things upon which Sajdah is allowed.

PLACING YOUR FOREHEAD ON EARTH REMINDS YOU OF THE ORIGIN OF YOUR CREATION

CLASS 7 - LESSON 4

SALAAT (PRAYERS) 01- MORE WAJIBATS OF SALAAT IN DETAIL

1b - TASHAHUD (1)

Tashahud means bearing witness. It is the name of what we recite after the two Sajdahs in the second and the last rak'ats in every Salaat.

Tashahud is Wajib, but a Ghayr Rukn, part of Salaat. It is Wajib once in two rak'ats Salaat after the second Sajdah of the last rak'at. It is Wajib twice in three or four rak'at Salaat after the second Sajdah of the second rak'at and after the last Sajdah of the last rak'at.

The Tashahud is as follows:

**ASH HADU AL LA ILAHA ILLALLAHU WAH DAHU LA SHARIKA
LAH**

WA ASH HADU ANNA MUHAMMADAN 'ABDUHU WA RASU LUH

ALLA HUMMA SALLI 'ALA MUHAMMADIW WA AALI MUHAMMAD.

There are five things Wajib during the Tashahud:

1. It should be recited while seated.
2. You should be still, not moving, during the recitation.
3. It should be recited in Arabic.
4. Muwalat: There should be continuity in recitation.
5. The Tashahud should be as it has been written above.

TASHAHUD IS A SUMMARY OF OUR FAITH

1b-TASHAHUD (2)

Those things that are Mustahab during Tashahud.

MUSTAHAB:

1. Before starting the Tashahud, to say:
 - a. "Al-hamdu lil lah" (Thanks be to Allah) or
 - b. "Bismil lahi wa billahi wal hamdu lillahi wa khayrul asma'i lillah" (In the name of Allah and all Praise is for Allah and the Most Beautiful Names belong to Him)
2. Keeping the hands upon the thighs with the fingers close together.
3. Looking at one's lap.
4. After the first Tashahud it is Mustahab to say:

"Wa taqabbas shafaa'tuhu war fa' darajatah" (And accept his [Prophet Muhammad's (S)] prayers for us on the day of Judgement and raise his status.)
5. After the second Tashahud, to say:

"Subhan Allah" (Glory be to Allah).

**THE SALAWAT IN TASHAHUD SHOWS THAT
MUHAMMAD'S (S) AHLUL-BAYT CANNOT BE
SEPARATED FROM SALAAT**

1c - SALAAM

Salaam is the last Wajib part of Salaat and it is a Ghayr Rukn part.

Salaam is Wajib after the Tashahud of the last rak'at.

The Wajib Salaam is as follows:

AS SALAAMU 'ALAYNA WA 'ALA 'IBA DIL LAHIS SALIHIYN

or

AS SALAAMU 'ALAYKUM WA RAH MATUL LAHI WA BARAKATUH.

The following things are Wajib in Salaam:

1. Reciting of one of the two sentences written above.
2. It must be in Arabic.
3. You must be seated while reciting it.
4. You must also be still, not moving.

By saying the Salaam you come out of the Salaat.

All the things which had become Haraam after saying the Takbiratul Ehram become Halal for you.

The following things are Mustahab during the Salaam:

1. Sitting position should be same as described in the lesson of Sajdah.
2. Reciting both the Salaams written above.
3. Reciting the following before the two above-mentioned Salaams:
AS SALAAMU 'ALAYKA AYYUHAN NABIYYU WA RAH MATUL LAHI WA BARAKATUH.
4. Saying three Takbirs after the Salaam.

SALAAM IS A REMINDER OF ISLAMIC BROTHERHOOD

CLASS 7 - LESSON 5

SALAAT (PRAYERS) 01- MORE WAJIBATS OF SALAAT IN DETAIL

1d - TARTIB AND MUWALAT IN SALAAT

Among the Wajib things in Salaat are Tartib and Muwalat.

Tartib means correct order of things.

Muwalat means continuity and flow in action.

It is necessary that every part of the Salaat be performed in the prescribed order.

If you change the order of a Wajib Rukn part of Salaat either intentionally or by mistake then your Salaat will become Batil.

If you change the order of a Ghayr Rukn part of Salaat intentionally, then again your Salaat will become Batil.

However, if you changed the order of a Ghayr Rukn part by mistake, then your Salaat will still be correct.

All the actions of Salaat must follow one another without any unusual interval. If someone stops his Salaat and stands still for some time and the onlookers think that he is not praying, then his Salaat will become Batil.

TARTIB AND MUWALAT TRAINS A MUSLIM TO BE A DISCIPLINED PERSON

SALAAT (PRAYERS) 02 -TA'QIBAT:

Ta'qibat means the Dua's or Tasbih that you recite after the Salaat. It is highly recommended to glorify Allah by reciting the three short phrases on a rosary. The three phrases are:

"Allahu akbar" - 34 times;
"Al-hamdu lil lah" - 33 times; and
"Subhan Allah" - 33 times.

This Tasbih is known as "Tasbihuz Zahra", as it was taught by our Holy Prophet (S) to his beloved daughter, Fatimah az Zahra (A).

There are many Dua's in the Ta'qibat. You should try to learn by heart at least those Dua's which are to be recited after daily prayers.

A short dua of Qunut is given here from the Qur'an:

RAB BANAG FIR LANA ----- O' Our Lord! Forgive us,

WAR HAM NA ----- And have mercy upon us,

WA 'AFINA ----- And give us peace,

WA' FU ANNA ----- And forgive our sins

FID DUNYA WAL AKHIRA ----- In this world and the hereafter.

INNAKA ALA KULLI ----- You surely have power over

SHAY IN QADIR ----- Over everything.

NEVER BE TOO PROUD TO ASK FROM ALLAH

CLASS 7 - LESSON 6

SALAAT (PRAYERS) 03-THE MUNAFIYAT OF SALAAT (1) (Things which make Salaat Batil)

There are certain things which can make your Salaat Batil (invalid). If any of these things happen, you will have to do your prayers again.

The Munafiyat of Salaat are 12:

1. All those things which make the Wudhu Batil, for example, sleeping or passing wind and so on.
2. Turning away from the direction of Qiblah.
3. Anything which give the impression that you are not praying; For example, clapping hands or jumping.
4. Speaking intentionally.
5. Laughing.
6. Crying intentionally for a worldly thing.
7. Eating or drinking.
8. Folding the arms intentionally just as some other Muslims do during their Salaat.
9. Saying "Aameen" after Surae al-Hamd.
10. Any thing that is wrong in one of the necessary conditions of Salaat; For example, you realise that your clothes are not Tahir (Paak).
11. Doubt in first two rak'ats of Zuhr, Asr and Isha prayers, and also anywhere in Subh or Maghrib prayers.
12. Adding or leaving out any Wajibe Rukn part of Salaat.

MUNAFIYAT MEANS THE THINGS WHICH CAN MAKE YOUR SALAAT BATIL

THE MUNAFIYAT ARE 12

03 - MUNAFIYAT OF SALAAT (2)

The things which make the Salaat Batil.

1. Any thing that makes the Wudhu Batil:

- a) If anything that makes the wuzu Batil (likee passing wind), takes place anywhere during the Salaat, the Salaat will become Batil. It makes no difference whether it happened intentionally or by mistake.
- b) Only in one case, such an act will not harm your Salaat; if it happened just before the Salaam by mistake.

2. Turning away from the Qiblah:

- a) As you already know from the lesson on Qiblah, turning away from the Qiblah will make your Salaat Batil only if the deviation was more than 45 degrees on the either side.
- b) If someone turns away more than 45 degrees from the Qiblah, the his Salaat is Batil, no matter whether it happened intentionally, by mistake or by external force like wind.
- c) In case of more than 45 degrees deviation, it makes no difference whether the whole body turned or just the face turned away.
- d) In all cases of deviation which makes the Salaat Batil, one should proceed as follows:
 - i) If it happened intentionally or by external force, then the Salaat is Batil under all circumstances;
 - ii) If it happened by mistake and you remember it after the time of Salaat had ended, then there is no Qaza;
 - iii) If it happened by mistake and you remember it while there still is time for repeating the Salaat, then you must repeat your Salaat.

3. Any thing which cannot be called Salaat:

If during prayers someone does something which is regarded by good Muslims as contrary to the performance of Salaat, then his Salaat is Batil. For example, clapping hands or knitting during the Salaat. Such acts will invalidate the Salaat, no matter whether it was done intentionally or by mistake.

Moving the arms or even indicating something to someone with your hands will not harm the Salaat.

4. Speaking intentionally:

The Salaat will become Batil by speaking intentionally. It makes no difference whether you were talking to someone or to yourself, or whether it was an emergency or not. If it is an emergency, then you can speak; but your Salaat will still become Batil. You will have to repeat your Salaat again.

Clearing one's throat, blowing air because of fatigue or moaning will not make the Salaat Batil.

5. Laughing intentionally:

Laughing makes the Salaat Batil. If you feel like laughing but control yourself forcefully until your face turns red, your Salaat will not become Batil unless you laugh.

Laughing does not include smiling; smiling will not harm your Salaat.

SALAAT SHOULD BE PERFORMED WITH PRESENCE OF MIND AND HEART

CLASS 7 - LESSON 7

SALAAT (PRAYERS) 04 MISCELLANEOUS MASAIL

1. HOW TO FULFIL THE WAJIB PRAYERS WHILST ON A JOURNEY BY AEROPLANE, AUTOMOBILE OR TRAIN:

Wajib Prayers are such an important Ibadat that they cannot be left out under any circumstances. It is a great sin (Gunahe Kabira) to do the Wajib prayer Qaza. Even if a dying person, if he is conscious, has to say his prayers in whatever possible manner he can.

A person while on a journey, whether by aeroplane, automobile or train has to say his Wajib prayers if he thinks that before he reaches his destination it will become Qaza.

These are the steps to follow :

- 1) If possible, he should perform Wudhu. If this is not possible, he should do Tayammum instead.
- 2) Next he has to find out the position of Quibla with the help of a compass or by asking someone who may know its certain direction (or general direction).
- 3) Then he should make his Niyyat and Takbiratul Ihram facing the Qiblah. He need not change afterwards if the automobile, train or aeroplane changes direction.

If he can pray in a standing position, then he should pray in that position. If a standing position is not possible, he should sit down and pray in a sitting position. If this is not possible, then Ruku, Sajdah and all other actions should be done with the movement of the eyelids.

As a rule, the body and clothes for Salaat should be Tahir. If any of these become Najis while on a journey and if it is possible to change the clothes or make the body Tahir, it should be done.

If it is not possible to change the clothes or to make the body Tahir ,one should still pray BUT a Qaza of the prayer would have to be offered later in this case.

2. DAIMUL HADATH

When one has a problem of urinating, winding out of gas, etc, every now and then, What are the rules of Shariah ?

If a person suffers from an illness due to which his urine comes out, drop after drop, or he is not in a position to control his faeces, he should act as follows :

- 1) If he is sure that he can offer his prayers, after performing Wudhu, at any time within the time prescribed for prayers, he should offer his prayers within that time.
- 2) In case he can control his urine or faeces only for so much time within which he can perform Wajib actions relating to prayers, he should perform only the Wajib parts therefore and leave out the Sunnat parts (e.g. miss out Adhan, Iqamah, Qunoot).

If a person who cannot control his urine or faeces, recovers from the illness, it will not be necessary for him to offer Qaza of those prayers which he offered according to his religious duty, during the period of illness. However, if he recovers from the illness while he is offering prayers, he should offer that prayer again.

3. QAZA PRAYERS - HOW TO REPAY ?

A person who does not offer his Wajib prayers in time should offer Qaza prayers, although he may have been sleeping during the entire time prescribed for the prayers in question or may have failed to offer it due to his having been unconscious.

It is not necessary to maintain order in the offering of the Qaza prayers except in the case of prayers for offering of which order has been prescribed.

Example : if you have missed both Zuhr and Asr prayers, it is obvious that while offering Qaza, you will offer Zuhr Qaza first. Therefore, it is better to maintain order. Another example : you missed Subh prayers this morning. Before offering your Zuhr prayers at midday, it is better to repay Subh prayers first by praying Subh Qaza.

If a person fails to offer some of his prayers and does also not offer their Qaza prayers (in spite of being in a position to do), he no doubt fails to discharge a religious obligation and becomes guilty of disobedience to Allah's commands.

After his death, it will become Wajib for his eldest son to offer his father's Qaza prayers ,or, get it offered by someone else on payment. Of course, it is not necessary for the eldest son to offer the Qaza prayers of his mother, although it is better that he should do so. If the eldest son doubts whether or not any Qaza prayers were due upon his father, he remains under no obligation in the matter.

CLASS 7 - LESSON 8

SALAAT (PRAYERS) 04 MISCELLANEOUS MASAIL

4. PUNISHMENT AND DISADVANTAGES OF DELAYING THE WAJIB PRAYERS, MAKING THEM QAZA OR, LEAVING THEM OUT COMPLETELY.

Salaat in Arabic stands for the mode of worship prescribed in Islam. By worship is meant "Submission to Allah."

Allah is Great ! Nothing else matters. Allah is calling you. Leave aside your worldly affairs, forget everything else. **DO NOT MISS THIS GOLDEN OPPORTUNITY**. Go and pray in the presence of Allah. He is Great. Our, problems, worries, our difficulties will all be solved if we ask Allah for a solution. Not only that, our joy, our success, our achievements do not really matter. Let us look forward to communicate with Him. Only His love and care can bring prosperity in this world and in the life Hereafter.

If you pray Salaat first (on time) and do everything else later, you will feel completely satisfied. TRY IT !

The 17 rakaats in total take only about 30 mins to pray. With Ta'qibat it takes about 45 mins per day. Is that asking for so much? Remember, there are 24 hours in a day.

One day, while the Holy Prophet (S) was present in Masjid Nabavi, a man entered and offered the prayers hastily and did not perform the Rukuu and Sajdah properly. The Holy Prophet (S) said , "If this man continues to offer the prayers in the same way and dies, he will not die on my religion (Islam)." Hence, one SHOULD NOT pray Salaat hurriedly.

While offering prayers, one should remember Allah constantly and offer them humbly. While performing prayers, one should repent for one's sins.

A person who considers prayers to be something ordinary and unimportant is just like one who does not offer them at all.

The Holy Prophet (S) has said that a person who does not attach any importance to prayers and considers it to be something unimportant deserves to be tortured in the Hereafter (e.g., in the grave, Hell).

Allah has said in the Holy Qur'an that those who avoid offering prayers are likely to be doing Kufr. He who refuses to offer Salaat has denied the existence of Allah and is only a Muslim by name. **HE IS DESERVING OF THE MOST SEVERE PUNISHMENT FROM ALLAH.**

5. IMPORTANCE OF PUNCTUALITY IN PRAYERS.

1. By regular offering of prayer at its fixed timings, the spirit of punctuality is developed.
2. Prayer keeps a person neat and clean, his body tidy and his heart pure.
3. The Salaati washes his hands, mouth, etc. five times a day. This practice kills his weariness.
4. Allah bestows upon the Salaati blessings of knowledge, faith and wealth.
5. Allah is pleased with the Salaati and so are the Prophet(S) and the Imams (A).
6. Prayer exalts the human soul, restrains it from impure things, produces peace of mind, removes the future difficulties and solves our problems.
7. The Holy Prophet (S) has said Prayer is the Mercy of the Believer.
8. Salaat is going to help us in the Hereafter. The angels pray for our forgiveness and help us; praying Salaat in this world will serve the purpose of a lamp or light in the grave.

EVERY GOOD DEED OF A PERSON WILL BE ACCEPTED BY ALLAH IF HIS PRAYER IS ACCEPTED BY ALLAH. IF ONE'S SALAAT IS REJECTED, EVERY GOOD DEED OF HIS WILL BE REJECTED ALSO.

CONCLUSION

Now that you have learnt Salaat, I hope you are praying on time as well as correctly. But for one moment, stop and think;

Are you praying because :-

- a) You fear Allah ?
If YES, then this is a prayer of slaves.
- b) You hope to be rewarded ?
If YES, then this is a prayer of the traders.
- c) It is due to Him and He alone deserves to be prayed to and to be served ?
If YES, then it is the BEST of all prayers.

AND REMEMBER, Imam Ali (A) has said :

If he who offers prayers comes to know how much Grace of Allah is bestowed upon him during the prayers, **he would never lift his head from Sajdah.**

SALAAT REMOVES THE DARKNESS OF THE HEART THROUGH THE LIGHT OF PRAYERS

CLASS 7 - LESSON 9

SALAAT (PRAYERS) 05 - PLACE OF A PRAYER

NECESSARY MASAILS

1. Salaat is not allowed in a Ghasbi (somebody else's) place without his/her permission.
2. The place of Sajdah must be Tahir. Standing and sitting places, may be non-Tahir, provided there is no possibility of the Najasat extending to the body or the clothes of the person who is praying.
3. It is not allowed to pray in a place where the prayer cannot be completed properly, or where there is danger to one's life, for example, on a busy road during rush hour.
4. The place of prayer should not be unstable, like springboard or foam, etc.
5. There should be enough space to stand properly and to perform Ruku and Sajdah properly.
6. Women should stand behind men while praying. At least, her place of Sajdah should be in line with his thighs, when in Sajdah, OR there should be a curtain or wall between them.
7. The place where the forehead is put in Sajdah should not be more than four fingers (about 2 1/2 inches) lower or higher than the place where toes and knees are put.

MASJID

It is stressed that the Salaat should be performed in a Masjid (mosque). Masjid in order of preference are :

1. **Masjidul-Haraam** (around Ka'aba) - A prayer offered here is equal to 100,000 prayers anywhere else.
2. **Masjidun-Nabi** (Madina) - A prayer offered here is equal to 10,000 prayers offered anywhere else.
3. **Masjidul-Kufa and Baitul-Muqaddas** - A prayer offered here is equal to 1,000 prayers elsewhere.
4. **Masjide-Jam'ia** (central Mosque of every city) - A prayer offered here is equal to 100 prayers elsewhere.
5. **Masjid of the Market** (our local Mosques) - A prayer offered here is equal to 12 prayers elsewhere.

For, women, their home is better than the masjid

Our Holy Prophet (S) has said that a Masjid will complain before Allah if it is neglected and nobody comes to pray there.

The most famous mosque of all the mosques is Masjidul Haraam - surrounding the Ka'aba (praying one 1 raka'at here is equal to 100,000 raka'ats elsewhere)

PLACES WHERE PRAYING IS MAKRUH (BETTER TO AVOID THEM):

1. Public bath.
2. Saline land.
3. Facing a human person.
4. Facing an open door.
5. On a road or street, provided that offering of prayers at these places does not cause inconvenience to others. If it is a source of inconvenience, and discomfort to them, it is Haraam to obstruct their way.
6. Facing fire or a lamp.
7. In the kitchens, and every place where there is a furnace.
8. Facing a well or a pit where people often urinate.
9. Facing the picture or models of living creatures, unless it is covered.

10. At a place where there is a picture, even if it may not be placed in front of the person who offers prayers.
11. Facing a grave, on the grave, between two graves or in the graveyard.

CLASS 7 - LESSON 10

SALAAT (PRAYERS) 06 - CLOTHES OF PRAYER

There are certain rules laid down concerning the clothes when saying prayers. They are :

1. The clothes must be Tahir (clean). The Salaat on a Najis piece of cloth is Batil.
2. The cloth or clothes must be Mubah, not Ghasbi. Salaat in a Ghasbi cloth is Batil. A piece of cloth bought with money from which Zakat or Khums (when Wajib) has not been paid, is Ghasbi, and Salaat with such a cloth is Batil.
3. It should not be a part of an animal whose meat is Haraam. Therefore, hair of cats and such animals is not allowed in Salaat.
4. It should not be a part of a dead animal. Leather belts or things like that are not allowed in Salaat unless they are known to have been taken from a Zabiha (lawfully killed animal) or have been purchased from a Muslim (provided it is known, or at least probable that the Muslim had purchased it after due inquiry.)
5. For men only: They should not wear anything made of gold - pure or mixed. But there is no harm in keeping gold in the pocket.
6. For men only : They are not allowed to wear pure silk.

Gold and pure silk are Haraam for men at all times; not only when saying Salaat. Gold includes anything made of gold including wrist-watches, eyeglass frames, rings or chain - at any time. But women are allowed to wear gold and silk at all times.

OTHER RULES:

1. If a man did not know that his body or clothes were Najis, and came to know after the Salaat, the Salaat is correct.
2. If he knew that his body or clothes were Najis, and forgot and prayed in that cloth, he would have to pray again, if the time is still there, or pray Qaza if there is no time.
3. If the cloth became Najis during Salaat, and it was possible to change it or clean it without disturbing the Salaat, he should do it, and the Salaat would be correct. If it is not possible to change it or clean it as mentioned above, and there is enough time, he should stop the Salaat, clean or change the cloth and pray again. If the time is not enough as mentioned above, and it is not possible to take away that cloth, he should in the prayer in that cloth, and the Salaat would be correct. The same rules apply if any part of his body becomes Najis during Salaat. If he could take away the cloth, but had no other cloth, he should complete the Salaat in that same cloth.
4. The following Najasats are forgiven in Salaat :
 - a) The blood which comes out of a wound or tumour, providing it is difficult to clean it or, at least change the bandage once a day. But if that blood reaches another part of the body which is far from the tumour or wound, it must be cleaned.
 - b) The blood (other than the blood of a dead body, or Kafir or an animal whose meat is not Halal) on the cloth or body of the Namazi, which is less than 'Dirhame Baghalli' in the area. Dirhamme Baghalli is equivalent to the tip of the fore-finger.
 - c) Those small things which cannot be used to hide the privateorgans of a human being and because of their smallness. Examples include hankerchief, button, ring, etc., provided they are not made from Najis things.

5. When there is no other cloth except Ghasbi, or golden, or silk, and he is obliged to wear it, owing to cold or because there are other people around, he may pray in it; but if possible he may take it off and pray in a closed room without cloth.

The same is the rule if there is no cloth other than Ghasbi or made from dead animal or from Haraam animal.

If there is no cloth except a Najis one and it is not possible to clean it, he should pray wearing that same cloth and the Salaat will be correct.

CLASS 7 - LESSON 11

SALAAT (PRAYERS) 07 - TIMES OF PRAYER

The Time of Prayer for the Daily Prayers is as follows :

- a. **Subh** (Fajr Prayers) : Beginning from Subhe Sadiq, ending at sunrise.
- b. **Zuhr** (Midday Prayer) : Beginning from exact noon, ending when four Raka'ats time remain to sunset.
- c. **Asr** (Afternoon Prayer) : Beginning after completing of four Raka'ats time from noon, ending at sunset.
- d. **Maghrib** (Evening Prayer) : Beginning after sunset, ending when four Raka'ats time remains to exact midnight.
- e. **Isha** (Night Prayer) : Beginning after completion of 3 raka'ats time from sunset, ending at exact midnight.

Exact midnight is 12 hours after exact noon.

Example, in our timetable the Zuhr (exact noon time) is 12.15 pm. Therefore, the Qaza time for Isha will be 12.15 am (exact midnight).

Some more details about time:

1. Times of **Fazilat** : It is better to pray in the time of Fazilat when the prayers are rewarded with more Thawab. The Fazilat times for the Daily Five Prayers are as follows:
 - a. **Subh** : From the Subhe Sadiq upto the time when red colour appears on the horizon.
 - b. **Zuhr** : From the noon up to the time when the shadow of a given thing becomes equal to its length.
 - c. **Asr** : After the time of Fazilat of Zuhr up to the time when the shadow of a given thing becomes double its length.

d. **Maghrib** : After sunset upto the time when the red colour on the horizon vanishes.

e. **Isha** : After the time of Fazilat of Maghrib.

2. Reserved and Joint Times:

a. **Zuhr** : Four Rakaats time after noon is the reserved time for Zuhr. If anyone prays Asr in that time, it will be Batil.

b. **Asr** : Four Rakaats time before the sunset is the reserved time for Asr; if anyone prays Zuhr at that time, it will be Batil.

The time between these two reserved times (a and b above) is the joint time of Zuhr and Asr.

c. **Maghrib** : Three Rakaats time after sunset is reserved for Maghrib. If anyone prays Isha at that time, it will be Batil.

d. **Isha** : Four Rakaats time before midnight is reserved for Isha; if anyone prays Maghrib in that time, it will be Batil.

The time between the two reserved times (c and d above) is joint time of Maghrib and Isha.

CLASS 7 - LESSON 12

AS SAUM (1) (FASTING)

- a. **Fasting** means to refrain from those things which break the fast, from Subhe-Sadiq (True-Dawn) to Maghrib-time (Sunset).
- b. The glory of the month of **Ramadhan**

One day the Holy Prophet (S) delivered the following sermon to the people:

'O people ! The month (Ramadhan) of Allah has come with His mercies and blessings. This is the month, that is the best of all months in the estimation of Allah. Its days are the best among the days. Its night are best among the nights. Its hours are best among the hours. This is the month in which you are invited by Allah (to fast and pray). You have been given the opportunity in this month to receive the honours of Allah, the Merciful.

In this month, if you truly fast as ordered, then every breath that you take has the Tawab of 'Tasbih', and your sleep has the Thawab of worship. Your good deeds are rewarded more than is usual and your Du'as are even more likely to be accepted. Therefore, you must face Allah with hearts that are free from Sin and evil, and pray that Allah may bless you to keep fasts, and to recite the Holy Qur'an.

Verily, the person, who in this month does not receive the mercy of Allah, is very unfortunate. While fasting, remember the hunger and thirst of tomorrow in Qiyamat (Day of Judgement). Give alms to the poor and the needy. Pay respect to your elders.

Have sympathy for your youngsters and be kind towards your relatives. Guard your tongue against unworthy words, and your eyes from scenes that are not worth seeing (forbidden) and your ears from sounds that should not be heard.'

CLASS 7 - LESSON 13

AS SAUM (2) (FASTING)

c. Some of the things that break a fast (Mubtilat)

1. Eating.
2. Drinking.
3. Dipping one's entire head in water or diving.
4. Vomitting intentionally.
5. Letting the dust reach one's throat.

d. Types of Fasts

Some Wajib Fasts:

- 1) Month of Ramadhan
- 2) Qaza of the month of Ramadhan
- 3) Saum of Kaffara of breaking or leaving the fast.
- 4) Saum which becomes Wajib on account of Nazr, qasm or Ahad.
- 5) Saum which has become Qaza from father, Wajib on the eldest son (after the father's death).

Some Sunnat Fasts:

- 1) On all the days of Rajab and Shaban or on as many days as it is possible to fast, even if it is only one day.
- 2) On the 13th, 14th & 15th of every Lunar month.
- 3) The 18th of Zilhajj (Eid-e-Ghadir)
- 4) The 24th of Zilhajj (Eid-e-Mubahila)
- 5) The 27th of Rajab (Me'raj)

Some Haraam Fasts:

- 1) A fast kept despite illness
- 2) 1st of Shawwal (Eid-ul-Fitr)
- 3) 10th of Zilhajj (Eid-ul-Hajj)

A Makruh Fast:

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

e. Wajibat related to Fasting (Conditions of Saum)

There are conditions for the validity of Saum :

1. Sanity
2. Islam
3. Not remaining a Musafir (traveller) at the time of Zuhr
4. Not being in danger of illness by keeping fast.

If a traveller returns to his home town or reaches a place where he intends to stay 10 days or more, before Zuhr, and has not done anything which breaks the fast, he must then do Niyyat of fast, and his fast will be valid. Also, if he begins his journey after Zuhr, his fast of that day will remain valid.

F. More Merits of the Holy month of Ramadhan

"O Allah, this is the month of Ramadhan, in which You sent the Qur'an as a guide for people and as a clear sign to differentiate between right and wrong; and it is the month of fasting, month of prayers, month of returning to You and month of repentance; it is the month of forgiveness and mercy; the month in which is the 'Night of Qadr' which is better than a thousand months, O Allah, Bless Muhammad and his progeny..... and keep me free for your worship and for reciting the Book."

It appears from the above sentences that amongst the blessings of this month are the Qur'an, the night of Qadr, the repentance from sins and mutual understanding and forgiveness.

Every action, whether good or bad, carries more weight in this month. Thus, charity (helping the poor) is a good deed all the time, but carries

more weight in this month. And bad deeds are bad at all times , but is more evil in Ramadhan. Reciting the Qur'an is a commendable deed the whole year round, but during the fast it assumes a far greater significance. The Holy Prophet (S) has said:

"Everything has its own spring season, and the spring of the Qur'an is the month of Ramadhan."

CLASS 7 - LESSON 14

9 - AMR BIL MA'ROOF

"Let there arise out of you a Nation who will invite to goodness and enjoin what is right and forbid what is evil:..."

(Ali Imran, 3:104)

It is the 7th Pillar of Islam and it means enjoining the good. If a person does not fulfil the obligations laid down by Allah, it is obligatory on us to guide him to the right path provided we have some hope that he will follow the guidance we give him.

This is a very important branch of Islam. Everything that has been ordered by Allah has been called Ma'roof, i.e. Good. For example; Salaat, Fasting, Khums, Zakat and establishing Fundamentals of Islam. Examples of these also include those things that have been recommended by Islam; like, feeding and welcoming guests, teaching about Islam, good Akhlaq and having pleasant characters.

It is Wajib to enjoin a person to do good the first time and Sunnat the second time.

Amr bil Ma'roof becomes Wajib under 4 conditions:

1. You know what is good and what is bad.
2. You have some hope that the advice will be followed.
3. The person whom you want to advise insists on doing wrong.
4. You know that by giving your advise you will not suffer yourself.

However, when the basic faith of the Muslims is in danger or a belief of Islam is being undermined (e.g. when a country tries to change its peoples belief or encourages drinking and gambling) then it is Wajib upon everyone to enjoin good and advise against what is forbidden; even though by so doing one may come to harm.

CLASS 7 - LESSON 15

10 - NAHI ANIL MUNKAR

"You are the best community that has been raised up for mankind; You enjoin what is right and forbid what is evil, and you believe in Allah....." (Al1 Imran, 3:110)

This is the 8th Pillar of Islam. It means to forbid those things which are Haraam. We should ask any man doing those things which have been prohibited by Allah, to refrain from doing them, provided of course that we have some hope that they will use that advice.

Munkar means everything that has been forbidden in Islam; like, drinking, gambling, listening to music, eating pork, etc.

Like Amr bil Ma'roof, it is Wajib to practice Nahi Anil Munkar the first time and Sunnat the second time.

There are 4 stages for discouraging those things which are forbidden in Islam.

1. The mental attitude of the person you are advising.
2. By facial expression of disgust at the deeds of one who does what is forbidden.
3. By words of advise and warning or by angry words.
4. By use of physical force to stop the evil deed provided no harm comes to him physically - i.e. he should not get hurt.

Those people who practise Amr bil Ma'roof and Nahi Anil Munkar are amongst those who occupy an esteemed position in the Sight of Allah Who groups them amongst His triumphant servants.

CLASS 7 - LESSON 16

11 - TAWALLA

"Say, If you love Allah, Follow me, Allah will love you and forgive you sins. For Allah is Forgiving and Merciful."

(Ali Imran, 3:31)

Tawalla is the 9th Pillar of Islam. It means to love and follow the teachings of the Ahlul Bayt (A).

Tawalla in the Holy Qur'an has been translated as a "direction towards which Muslims are to look for guidance."

The Holy Qur'an says:

"And everyone has a direction to which he turns, therefore hasten to do good work."(al Baqarah, 2:148)

For Muslims, the Ahlul Bayt (A) make a direction towards which they have to turn themselves for guidance and doing good work.

Just love, however genuine is not acceptable even in the world at large. In expressing our warm affection to the Country we live in, we are not only pledging our loyalty to it, but rather we are accepting to follow its laws and commandments.

Similarly, Tawalla expects us not only to love Ahlul Bayt (A) but to be loyal to them and to accept to follow their examples.

CLASS 7 - LESSON 17

12 - TABARRA

"Those who annoy Allah and His Apostle - Allah has cursed them in this world and in the hereafter; and has prepared for them a humiliating punishment." (al Ahzab, 33 : 57)

It is the 10th Pillar of Islam. It means keeping ourselves clear of those who are cruel and evil against all righteous servants of Allah. By staying away from them we are keeping ourselves from their wrongful actions.

Tabarra means keeping away from evil-doers. Again if we look at the world at large, we will see that individuals as well as States denounce evil and disassociate themselves from evil-doers. In cases of evils of serious magnitude all civilised States are expected to condemn evil acts. Similarly, every time a Muslim is expected to condemn the evil acts committed in Islamic history and unless they do so fully they will be regarded as supporters of evil-doers.

Allah, in the Holy Qur'an has clearly forbidden making friends with those who are enemies of Allah and of the Muslims.

Exercise 1

Choose one of the answers and circle it.

1. There are 10 Wajib acts in Salaat. The one that is neither Wajib-e-Rukni nor Wajib-e-Ghayr Rukni is :
 - a) Takbiratul Ihram
 - b) Niyyat
 - c) Muwalat
 - d) Qunoot

2. Which one of the following is the best meaning of Wajib-e-Rukni :
 - a) Those parts of Salaat which if added or left out intentionally makes the Salaat Batil
 - b) Those parts of Salaat which if added or left out intentionally does not make the Salaat Batil
 - c) Those parts of Salaat which if added or left out unintentionally makes your Salaat valid
 - d) None of the above

3. When doing Sajdah, it is Wajib that :
 - a) The forehead and the toes must be in different levels when touching the ground
 - b) The forehead and the toes must be on the same level when touching the ground
 - c) The forehead must be higher than the toes
 - d) None of the above

4. If a person cannot do Sajdah due to illness or any other reason, he should perform Sajdah in the following sequence:
 - a) Bow down as much as possible, then he should do Sajdah by the movement of his hand or any other part of the body
 - b) Do Sajdah by bowing his head
 - c) Do Sajdah by closing his eyelids

- d) All of the above
5. If a person forgets to do Sajdah, then his Salaat is correct only if he :
- Remembers it before going to the next Rukuu
 - Remembers it after finishing the prayer
 - Remembers it before the Sajdah of the next rakaat
 - None of the above
6. The following are all Mustahab actions of Sajdah except :
- Placing the forehead on the ground
 - Looking towards the nose
 - Placing your knees on the ground
 - Saying Takbir before going to Sajdah
7. Tashahhud means :
- Sitting down
 - Bearing witness of Allah
 - Recitation of Sura-e-AlHamd and Sura-e-Ikhlās
 - None of the above
8. Wajib-e-Ghayr Rukni means :
- Those acts of Salaat which if left out or added intentionally makes your Salaat Batil
 - Those acts of Salaat which if left out or added intentionally do not make your Salaat Batil
 - Those acts of Salaat which if left out or added unintentionally makes your Salaat Batil
 - None of the above
9. There are five things Wajib in Sajdah. The one that is not Wajib is :
- Seven parts of your body must touch the ground
 - One should be still while reciting the Zikr of Sajdah

- c) It should be recited in Arabic
 - d) Looking at one's nose
10. Highest preference has been given for doing Sajdah upon the earth from the Haram of Imam Hussain (A) in Karbala. This earth is known as:
- a) Turbatul Husainiyyah
 - b) Khak-e-Shifa
 - c) Tasbih-e-fatimah
 - d) both a) and b) above are correct

Exercise 2

Are the following statements True or False. Write 'T' or 'F' in the spaces :

1. It is Haraam to do Sajdah to anyone except Allah ____
2. It is Sunnat to recite Quran in Sajdah ____
3. Sajdah cannot be done on mud or sand on which the forehead cannot stay still ____
4. We are allowed to do Sajdah on skins of fruits ____
5. While going to Sajdah, a man should put his feet first on the ground ____
6. While going to Sajdah, a woman should put her hands first on the ground followed by the knees ____
7. You are not allowed to do Sajdah on your shirt ____
8. You are not allowed to do Sajdah on your dress, even though you cannot find something on which Sajdah is allowed ____
9. The recitation of Tasbih was started by Bibi Fatima (A) ____
10. Placing your head on earth is done to remind us of the martyrdom of Imam Husain (A) ____

Exercise 3

1. Fill in the blanks using the words below :

Still, Wajib, 2, 4, Arabic, faith, Witness, Ghayr, Muwalat, Sitting.

Tashahhud means bearing _____ Tashahhud is recited in rakaat no.'s ____ and ____ Tashahhud is a Wajib-e-_____ Rukn part of Salaat. Tashahhud should be recited while you are _____. You should be _____, not moving while reciting. It should be recited in _____ (language) and there should be continuity in your recitations - _____. Tashahud is a summary of our _____. It is very important to remember that the Salawat in Tashahhud is _____ to recite.

2. Write down all the recitations of Tashahhud - Wajib and Sunnat - the way it has been taught to you. Colour the Sunnat recitation in Green and the Wajib ones in Red. Write the translations of all your recitations.

3. Write down the three recitations of Salaam. Indicate which recitations are Wajib and which is Sunnat.

4. Salaam is the last act of Salaat : By saying it you _____ your Salaat. All the things that had become Haraam on you (that may have broken your Salaat) now become _____ on you. It is Mustahab to recite Takbir _____ times after saying Salaam. Salaam is a reminder of Islamic _____

5. Write down the translation of Salaam.

Exercise 4

1. Most, if not all, actions require you to perform them in the correct order - this is known as _____. Also, continuity and flow in actions and recitations is important - this is known as _____.

2. Tartib and Muwalat trains a Muslim to be a _____ person.

3. Taqibat means the _____ and _____ that you recite after Salaat. The most common Tasbih is the Tasbih of Bibi Fatima (A) which consist of three short phrases :

- recited ___ times
- recited ___ times
- recited ___ times

4. Write down the translation of the most common Du'a of Qunoot which begins with "Rabbana Aatina Fid- duniya....."

5. Learn this Du'a and the other Du'a of Qunoot from your notes.

Exercise 5

Read the following passage and say why Ali's Salaat is Batil by underlining those parts which make the Salaat Batil :

Ali came back from school at around 3.45 pm. Realising that the Salaat was becoming Qaza at 4.00 pm, he quickly started praying and as usual could not concentrate fully in Salaat - he was thinking about what he had done during the day; the football match that he had won at playtime in school, how he had lied to the teacher (by saying that he had not done his homework since he had lost the worksheet) and got away with it. He was laughing throughout his first rakaat at the same time continuing with his recitations. While standing up for Qiyam after Rukuu, he remembered the goal that he had scored; and shouted 'YES!' whereby he jumped in the air before continuing his Salaat by going to Sajdah. His mother happened to see this 'strange Salaat' and stopped him immediately, told him off and punished him by banning him from play all sports for 2 weeks. She ordered that he start praying again. He started praying again, reciting Al-Hamd and crying continuously.

Exercise 6

Your Sunni Muslim friend invites you to his local mosque so that you get to know about each other. During your visit, he asks you to join him for Jamaat prayers as it is the time for Asr prayers. You have already prayed your Asr prayers with your Zuhr prayers. Remember, the Sunni Muslims pray Zuhr and Asr separately.

You do not know what to say and how to react. You are worried about the following - You have already prayed Asr - The Sunnis say 'Aameen' after Sura-e-AlHamd - They fold their hands during Salaat . What will you do ?

Exercise 7

What would you do in the following cases :

1. You are travelling by aeroplane and you want to say your prayers.
2. You are travelling and you want to say your prayers. Your clothes and body are Najis (since you went to the toilet and there was no water). There is no way of cleaning them and the time of prayers is becoming Qaza.
3. Your friend has a habit of making his Subh Salaat Qaza since he believes the Subh prayers are of 2 rakaats only and therefore not very important.
4. The Salaat becomes Qaza at 6.30 pm. Your friend suggests that you two should watch your favourite programme on the T.V. and pray at around 6.15 pm since there is no real hurry and plenty of time until Qaza.

Exercise 8

Complete the following :

1. A person who considers prayers to be something ordinary and unimportant is just like one who does not offer _____ and deserves to be tortured in the _____.
[Holy Prophet (S)]
2. Salaat in Arabic stands for the mode of worship _____ prescribed in Islam. By worship we mean complete _____ submission to _____.
3. Those who do not offer prayers are likely to be doing _____ since they are denying the existence of Allah.
(Holy Qur'an)
4. If your prayers are _____ by Allah, so are all your good deeds. _____
[Holy Prophet (S)]
5. If he who offers prayers comes to know how much Grace of Allah is bestowed upon him during the prayers, he would never lift his head from _____. (Imam Ali AS)
6. Salaat removes the darkness of the _____ through the light of the _____.
7. The 17 Rakaats of Wajib prayers take only about _____ minutes to pray and there are _____ hours in a day.
8. Write down the importance of punctuality in prayers.

Exercise 9

1 FILL IN THE BLANKS

- a. Salaat is not allowed in a _____ (somebody else's) place without permission.
- b. The place of _____ must be Tahir. _____ and _____ places may be non-Tahir, provided there is no possibility of the Najasat extending to the body or the clothes of the person who is praying.
- c. For _____ it is better that they pray at _____ than the Masjid.
- d. Our Holy Prophet (S) has said that _____ will complain before Allah if nobody comes to pray here.
- e. If a man and a woman are praying in the same space, it is better that there be a _____ or a _____ between them.
- f. It is _____ (Wajib/Sunnat/Makruh/Haraam) to pray in a salty place (eg. beaches).

2 Are the following statements TRUE or FALSE? (Write T or F next to the sentence)

- a. You are allowed to pray on a busy road during rush hour.
- b. _____ The place of a prayer should not be unstable. _____
- c. If a man and a woman are praying in the same room, the man must stand and pray behind the woman. _____
- d. The place where the forehead is put in Sajdah should be more than four fingers lower or higher than the place where toes and knees are put. _____
- e. You get equal Sawab whether you pray in Masjid-e-Kufa or Baitul Muqaddas. _____

3. Out of the following list of important mosques, arrange them in the order so that praying in a mosque where you get the most sawab goes in no 1) and the next one in 2) until no 4)

MASJIDUN NABI	1)_____ (most sawab)
MASJID-E-KUFA	2)_____
OUR LOCAL MASJID	3)_____
MASJID-UL-HARAAM	4)_____

4 Name five places where praying is Makruh

Exercise 10

Match the following words word the left with their correct meaning on the right .

1. The clothes of prayers must be :

- a. Tahir - Lawfully killed animal according to Islamic Shariah
- b. Mubah -Clean
- c. Zabiha -Lawfully acquired

2. Your friend Abbas has come to visit you for the first time. It is time for prayers and he starts praying in one corner of your sitting room. He prays with his tie and chain - His school tie is made of silk and he is wearing a gold chain. You notice that he is also wearing a leather belt with a label 'Made in Pakistan' written on it. Is his Salaat Batil? Give three reasons .

3. What would have happened if in the above example, the person visiting your house was your cousin Sabira (also wearing the gold chain, school silk tie and the leather belt!) ? Would her Salaat have become Batil ? Why ?

4. Is the leather belt Zabiha (from a lawfully slaughtered animal)?

Explain your answer.