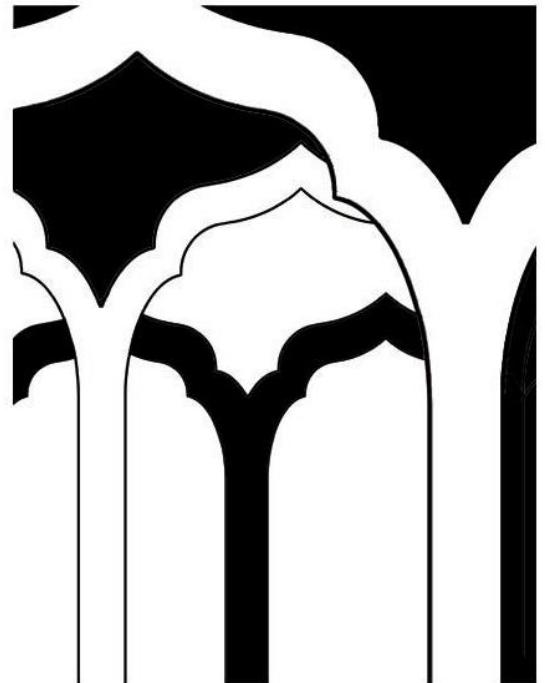




ALI SCHOOL



Fiqh

Group G 2008

Du'a-e-Imam-e-'Asr (AF)

In the Name of Allah (swt),
The Most Beneficent, The Most Merciful

O Allah, send blessings on Muhammad and his progeny

O Allah, become, now and always,
the Guardian, Shield, Leader,
Helper, Guide, and Protector
of Your wali (representative),
Al-Hujjat-ibn-Al-Hasan
(Your blessings be on him and his forefathers),
so that he may become firmly established on Your earth
and govern for a long time.

Acknowledgements

Islamic Laws

According to the Fatawa of Ayatullah al Uzama Syed Ali al Husaini Seestani

Simplified Islamic Laws for Youth and Young Adults

According to the Fatawa of Ayatullah al Uzama Syed Ali al Husaini Seestani

Know Your Islam by Yousuf N. Lalljee

Islamic Education (Maulana Ehtesham Zaidi)

The Shi'a Ithna 'Asheri Madressa (www.madressa.net)

This book is based on the fatawa of Ayatullah Seestani. In case of difficulty understanding any particular subject herein, one should consult their marja'-e-taqleed's book of Islamic laws.

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1. Introduction

1.1. ‘Tbaadah (Acts of Worship)

As we live from day to day,
And try to strive in Allah’s way,
It is known as *Tbaadah* too,
It’s what everyone must do.

So, therefore, it would be nice,
If Fasting, Hajj, and Sacrifice,
And the performance of Salah,
Could bring us closer to Allah.

What we think, talk, and act,
Becomes *Tbaadah* that’s a fact,
If every effort that we make,
Is purely done for Allah’s sake.

And sincere believers in *Tawheed*,
Are the ones who will succeed,
They know that Allah is so near,
He’s the One that they fear.

We might be tempted to disobey,
But we must make a choice today,
For life on earth is but a test,
And obeying Allah is the best.

So Muslims who are truly keen,
Follow the teachings of their *Deen*,
While all the time remembering,
That *Tbaadah* touches everything.

1.2. The Practical Laws of Islam

The practical laws of Islam that are related to the actions that one must perform and the actions that must be avoided are the responsibility of everyone to learn. They are called *ahkaam* (rules, commandments, plural of hukm).

Every action that a person performs has a specific ruling in Islam according to *Sharee’ah* (Islamic laws). The various actions one performs that are related to his duty and responsibility (to Allah [SWT]) are divided into five categories:

- **Wajib:** Actions that must be performed as a duty, such as namaaz and roza. Neglecting them deserves the punishment of Allah (SWT).
- **Haraam:** Actions that must be avoided, for example lying or oppression. Performing them deserves the punishment of Allah (SWT).
- **Mustahab:** Actions that are not wajib, but are recommended and liked by Sharee’ah, for example greeting someone with Salaam and giving sadaqa. Performing them earns reward, but turning away from them has no punishment.
- **Makrooh:** Actions that not haraam, but are better to avoid and are disliked by Sharee’ah, like blowing over hot food or eating shrimp. Avoiding them earns reward, but performing them has no punishment.
- **Mubah:** Actions whose performance or avoidance is equally permissible, for example walking or sitting. There is no reward or punishment for these actions.

Islam is based on some *aqaa'id* (beliefs), which are called *Usool-e-Deen* (Roots of Religion), and some *a'maal* (actions), which are called *Furoo'-e-Deen* (Branches of Religion). These are listed below.

1.2.1 Usool-e-Deen

1. Tawheed
2. 'Adl
3. Naboo'wwat
4. Imaamat
5. Qeyaamat

1.2.2 Furoo'-e-Deen

- | | |
|-----------|---------------------|
| 1. Namaaz | 6. Jihad |
| 2. Roza | 7. Amr-bil-Ma'roof |
| 3. Hajj | 8. Nahi-anil-Munkar |
| 4. Zakaat | 9. Tawallah |
| 5. Khums | 10. Tabarra |

1.3. Taqleed: Following a Mujtahid

Following are the 14 points to remember about *Taqleed* from "Islamic Laws":

1. * It is necessary for a Muslim to believe in the fundamentals of faith with his own insight and understanding, and he cannot follow anyone in this respect i.e. he cannot accept the word of another who knows, simply because he has said it. However, one who has faith in the true tenets of Islam, and manifests it by his deeds, is a Muslim and Mo'min, even if he is not very profound, and the laws related to a Muslim will hold good for him. In matters of religious laws, apart from the ones clearly defined, or ones which are indisputable, a person must:
 - either be a *Mujtabid* (jurist)** himself, capable of inferring and deducing from the religious sources and evidence;
 - or if he is not a Mujtahid himself, he should follow one, i.e. he should act according to the verdicts (*Fatwa*) of the Mujtahid;
 - or if he is neither a Mujtahid nor a follower (*Muqallid*), he should act on such precaution which should assure him that he has fulfilled his religious obligation. For example, if some Mujtahids consider an act to be haraam, while others say that it is not, he should not perform that act. Similarly, if some Mujtahid consider an act to be obligatory (Waaajib) while others consider it to be recommended (Mustahab), he should perform it. Therefore, it is obligatory upon those persons who are neither Mujtahids, nor able to act on precautionary measures (*Ibtiyaat*), to follow a Mujtahid.

** Mujtahid is a jurist competent enough to deduce precise inferences regarding the commandments from the holy Qur-aan and the Sunnah of the holy Prophet by the process of Ijtihad. *Ijtihad* literally means striving and exerting. Technically, as a term of jurisprudence, it signifies the application by a jurist of all his faculties to the consideration of the authorities of law with a view to finding out what in all probability is the law. In other words Ijtihad means making deductions in matters of law, in the cases to which no express text is applicable. (see, Baqir Sadr, A Short History of 'Ilmul Usul, ISP, 1984).

2. Taqleed in religious laws means acting according to the verdict of a Mujtahid. It is necessary for the Mujtahid who is followed, to be male, Shi'a Ithna 'Ashari, adult, sane, of legitimate birth, living and just (*'Aadil*). A person is said to be just when he performs all those acts which are obligatory upon him, and refrains from all those things which are forbidden to him. And the sign of being just is that one is apparently of a good character, so that if enquiries are made about him from the people of his locality, or from his neighbors, or from those persons with whom he lives, they would confirm his good conduct. And if one knows that the verdicts of the Mujtahids differ with regard to the problems which we face in every day life, it is necessary that the Mujtahid who is followed be **A'lam** (the most learned), who is more capable of understanding the divine laws than any of the contemporary Mujtahids.
3. There are three ways of identifying a Mujtahid, and the A'lam:
 - when a person is certain that a particular person is a Mujtahid, or the most learned one. For this, he should be a learned person himself, and should possess the capacity to identify a Mujtahid or an A'lam;
 - when two persons, who are learned and just and possess the capacity to identify a Mujtahid or the A'lam, confirm that a person is a Mujtahid or an A'lam, provided that two other learned and just persons do not contradict them. In fact, being a Mujtahid or an A'lam can also be established by a statement of only one trusted and reliable person;
 - when a number of learned persons who possess the capacity to identify a Mujtahid or an A'lam, certify that a particular person is a Mujtahid or an A'lam, provided that one is satisfied by their statement.
4. * If one generally knows that the verdicts of Mujtahids do vary in day to day matters, and also that some of the Mujtahids are more capable than the others, but is unable to identify the most learned one, then he should act on precaution based on their verdicts. And if he is unable to act on precaution, then he should follow a Mujtahid he supposes to be the most learned. And if he decides that they are all of equal stature then he has a choice.
5. There are four ways of obtaining the verdicts of a Mujtahid:
 - When a man hears from the Mujtahid himself.
 - When the verdict of the Mujtahid is quoted by two just persons.
 - When a man hears the verdict from a person whose statement satisfies him.
 - By reading the Mujtahid's book of *Masaa'il*, provided that, one is satisfied about the correctness of the book.
6. As long as a person is certain that the verdict of the Mujtahid has not changed, he can act according to what is written in the Mujtahid's book. And if he suspects that the verdict might have been changed, investigation in that matter is not necessary.
7. If an A'lam Mujtahid gives a fatwa on some matter, his follower cannot act in that matter on the fatwa of another Mujtahid. But if he does not give a fatwa, and expresses a precaution (Ihtiyaat) that a man should act in such and such a manner, for example if he says that as a precautionary measure, in the first and second Raka'at of the namaaz he should read a complete Surah after the Surah of "Hamd", the follower may either act on this precaution, which is called **obligatory precaution (Ihtiyaat Waajib)**, or he may act on the fatwa of

another Mujtahid who it is permissible to follow. Hence, if he (the second Mujtahid) rules that only Surah of “Hamd” is enough, he (the person offering prayers) may drop the second Surah. The position will be the same if the A’lam Mujtahid expresses terms like *Ta’mmul* or *Isbkal*.

8. If the A’lam Mujtahid observes precaution after or before having given a fatwa, for example, if he says that if Najis vessel is washed once with *Kurr* water (about 388 liters), it becomes Pak, although as precautionary measure, it should be washed three times, his followers can abandon acting according to this precaution. This precaution is called **recommended precaution** (*Ihtiyaat Mustahab*).
9. * If a Mujtahid, who is followed by a person, dies, his category will be the same as when he was alive. Based on this, if he is more learned than a living Mujtahid, the follower who has a general notion about the variation in the day to day Masaa’il, must continue to remain in his taqleed. And if the living Mujtahid is more learned, then the follower must turn to him for taqleed. The term ‘taqleed’ used here implies only an intention to follow a particular Mujtahid, and does not include having acted according to his fatwa.
10. If a person acts according to the fatwa of a Mujtahid in certain matter, and after the death of that Mujtahid, he follows a living Mujtahid in that matter according to his obligation, he cannot act again according to the fatwa of the dead Mujtahid.
11. It is obligatory for a follower to learn the Masaa’il which are of daily importance.
12. * If a person faces a problem whose rule is not known to him, it is necessary for him to exercise precaution, or to follow a Mujtahid according to the conditions mentioned above. But if he cannot obtain the ruling of an A’lam Mujtahid on that matter, he is allowed to follow a non-A’lam Mujtahid, even if he has a general notion about the difference between the verdicts.
13. * If a person relates the fatwa of a Mujtahid to someone, and then that fatwa is changed, it is not necessary for him to inform that person about the change. But if he realizes after having related the fatwa that he had made an error, and the error would lead someone to contradicting the laws of Sharee’ah, then as an obligatory precaution, he should do his best to rectify the error.
14. If a person performs his acts for some time without taqleed of a Mujtahid, and later follows a Mujtahid, his former actions will be valid if that Mujtahid declares them to be valid, otherwise they will be treated as void.

1.4. Usool-e-Deen (Aqaaid)

Aqaaid are our basic beliefs as Muslims. They are sometimes called Usool-e-Deen (Roots of Religion). One must ponder over and understand his Aqaaid at an individual level. Although he may hear and read about what the beliefs should be, he will not have faith (‘Imaan) until he accepts them himself, although he may be a Muslim. That is why there is no taqleed in Aqaaid. Once one accepts the Usool-e-Deen, he may do taqleed of a Mujtahid in matters of Furoo’-e-Deen. At that point the rules of Sharee’ah will be easier to understand and obey. Just like a tree, if the roots are strong, the branches will also be strong.

1.4.1 Tawheed: Unity of Allah (swt)

Tawheed refers to the belief in One Unique God. Suratul Ikhlaas teaches us that there is One God, Who is Self-reliant, He was not born and did not have offspring, and there is no being like Him. The first step to understanding Tawheed is to accept that God exists. There are many proofs to ponder over – a few are discussed below.

Evidence in Creation

The perfect harmony of creation around us points to the existence of a Creator. Can such beautiful, original and perfect creations, from single-celled amoeba to the complex brain of man, have evolved by chance?

One day, the Prophet (saw) and some of his companions were going out. On the way they saw an old woman working at a spinning-wheel and heard her praising Allah (swt) for His bounties. The Prophet (saw) went up to her and enquired about her health. Then he said, “Your faith in Allah is good to see. Would you tell me what made you believe in Allah?”

On hearing this, the woman stopped working on the spinning-wheel, thought for a while and then replied, “O Prophet of Allah! You see this spinning-wheel. As long as I don’t move it, it can’t spin. When this happens with such an ordinary thing, how can it be possible that such a big universe should work so well without a driving force? There must be someone to run it; One who must be controlling every detail. That can only be Allah, who is the Creator and the Master of Everything!”

The Prophet (saw) was very pleased with the old woman’s reply and told his companions, “Just see how this old lady has come to know about Allah in such a fine and simple way. Your faith in Allah should also be firm like hers.”

Imam Ali (as) has said, “The footprints of a camel and the dung of a donkey give a clue that the camel and donkey have passed, despite the fact that you cannot see them - then what of all creation?”

Imam’s (as) example shows that the existence of the Creator cannot be denied just because we do not see Him - His creations point to His existence. Evidence in Man’s own Instinct Belief in God is a natural instinct.

An atheist asked Imam Ja’far as-Saadiq (as) to convince him about the existence of God. The man was a sailor, so Imam (A) asked him, “Have you ever been caught in a fierce storm in the middle of the sea with your sails torn away while you try desperately to keep afloat?”

The man answered, “Yes.”

Then Imam Saadiq (as) asked, “And perhaps even that the boat went down leaving you exhausted and helpless in the mercy of the raging waves?”

The man again answered, “Yes.”

Then the Imam (as) asked, “Was not there in all that black despair a glimmer of hope in your heart that some power could still help you?”

When he agreed, Imam (as) said, “That power is God.” The atheist was intelligent and recognized the truth.

Evidence from Logic

Everything occurs due to a cause - there is cause and effect. Bertrand Russell once said that he would believe in God, if only he understood who had caused God to come into existence. Although the discussion about this is a bit complicated, part of it is simplified here. We believe that the existence of an ultimate Cause is necessary, otherwise if we imagine a being that created God, we can ask who created that being.

We can see that this argument is endless. However, we cannot deny the effect of that ultimate Cause, which is the abundant glory of creation around us. It therefore follows that there has to be a Cause that has not been an effect of anything else and that Ultimate Cause is Allah (swt).

Once we accept that God’ exists, we should try to understand the nature of His existence.

a. He is One

Imam Ja’far as-Saadiq (as) once argued about this, saying that there could only be one because: If there were two, one would be stronger, the other weaker. Therefore, the weaker one could not be God, who is the Most Powerful. If both were equal, what was the need for the second one?

A man once said to Imam Ali ar-Ridha (as) that he believed there were two gods. Imam (as) said that as to the existence of the first one, he agreed with the man, but the burden was on the man to prove the existence of the second god!

b. His Attributes

All perfect attributes belong to Him alone. He is the Most Powerful, the Most Knowledgeable, the Most Wise, the Most Merciful, and the Most Honorable. Allah says in the Holy Qur-aan:

“And Allah’s are the best names, so call on Him by them....(al A’raaf, 7:180)

1.4.2 **Adl: Justice of Allah (swt)**

Adl literally means Justice or Equity; to keep everything in its proper place. The opposite of this is **Zulm** (to put a thing in the wrong place). Frequently people think that Justice of Allah (swt) is the same as the justice we expect in courts of law, etc. And if a problem befalls a man, he says Allah (swt) has been unjust to him.

Allah (swt) says in the Holy Qur-aan:

“Allah bears witness that there is no God but Him, and so do the angels and possessors of knowledge - (He) is firm, upholding justice...” (Aal-e-Imran, 3:18)

“And Allah does not wish injustice to mankind” (Ali Imran, 3:170)

It is our belief that because certain work is good, Allah (swt) commands us to do it, and because the other action is evil, He orders us not to do it. On the other hand, our Sunni brothers believe that there is nothing like good and evil but whatever Allah (swt) commands becomes good and whatever Allah (swt) forbids becomes evil.

It is a fundamental attribute of Allah (swt) that he can do no wrong or evil. All His actions are in accordance with Adl. Injustice can never be found in his actions as it is below His dignity.

In a town lived a doctor, a baker and a robber. In the morning, they all prayed to Allah (swt) to increase His blessings to them. That day, the robber was planning to rob the baker. Instead he fell ill and had to go to the doctor. The baker did not make much money at all that day, because it rained and all his customers stayed at home.

The robber fell ill, so it seems that he was treated unfairly by Allah (swt). The doctor got an extra patient (the robber!) so it seems he was treated fairly by Allah (swt). The baker lost business due to the rain, so it seems he was treated unfairly by Allah (swt). So was Allah Just to all of them? Fairness and unfairness does not fully describe Adl. Allah (swt) keeps a balance between the needs of all His creatures.

The doctor did get blessings from Allah (swt) because he got an extra patient. The robber did get blessings from Allah (swt) because his illness saved him from the sin of stealing. The baker did get blessings from Allah (swt) because even though he did not do much business, he was not robbed. So we see that Adl means that Allah (swt) keeps a balance between the needs of all His creatures.

Any person who commits injustice does so because of one of the following reasons:

- He does not know that it is wrong (but Allah [swt] is All-Knowledgeable).
- He needs something he cannot obtain without wrong actions (but Allah [swt] has no need).
- He is forced by someone else to commit that wrong (but Allah [swt] is All-Powerful and nobody can compel Him to do anything).

Thus, logically, Allah (swt) cannot be unjust.

It is a common belief that if a person can do some good to another person without any harm coming to himself or any other person, and he does not do it, it is against virtue. Therefore, if Allah (swt) can do anything beneficial to His creatures and supposing He does not do it, it will be against the virtue of Allah (swt).

Lutf

Lutf (Grace) is that action on the part of Allah (swt) which helps His creatures in His obedience and assist their moral correction. The Shi'a Ithna-'Asheri faith believes Lutf is morally incumbent on Allah (swt); a necessary quality. On the other hand, Sunnis believe that just like Adl is not necessary for Allah (swt), Lutf is not incumbent on Allah (swt). A common example given by them is if Allah (swt) sends good and pious persons to hell and Shaitaan to heaven, it is quite right.

We know that Allah (swt) created us to acquire virtue, but how are we to know what is virtuous and what is evil? Can we rely on our intellect and instinct to tell us what is right and what is wrong? Sending of the Sharee-'ah, Prophets, and Imams to guide us, as well as appointing a Day of Judgment, are examples of Lutf by Allah (swt).

Tests and Difficulties

Allah (swt) has established a system of tests so that we may see how we stand up to them and understand the judgment of Allah (swt) on us. Tests will be held for all persons, believers and non-believers.

There are 2 main categories of tests. First, is the everyday test of rules of Sharee-'ah and articles of faith. To pass this test one has to sincerely believe in the true religion and obey its rules faithfully. The second type of test is the harder one, and that is by suffering. This includes test by fear, hunger, loss of wealth and lives. Also, accidents, floods, earthquakes, fire, robbery, famine and disease are all the things that have considerable effect on our lives. We are tested to see how we react to them. Does our faith remain unshaken? Were we patient and faced these with fortitude and courage? Our eternal happiness depends upon these tests.

Do we have free will? Our belief is that one acts of his own accord and Allah (swt) has not pre-arranged all of man's actions, although what everyone will do is in His knowledge. If we were not free, there would be no purpose to the creation of hell and heaven. There are some actions or aspects of life which are not in our control. On the other hand, Allah (swt) has given us control and power over other actions.

The question arises: At what point are we free? Replying to this Imam Musa al-Kazim (as) said, "A man acquires that ability when 4 conditions are fulfilled:

1. When there is nothing to hinder his plans.
2. When there is nothing to hinder his health.
3. Faculties (needed for that work) are up to the required standard.
4. Allah provides him the occasion for that work.

When all these conditions are fulfilled a man acts according to his own free will.

In summary, we believe that Allah (swt) has given us the choice of actions after having guided us and he will act with us perfectly justly depending on our actions.

1.4.3 Nabooowwat

Nabooowwat is the belief in the Prophets (sa) sent down by Allah (swt) to guide mankind to the right path. There were one hundred and twenty-four thousand (124,000) Prophets (as), the last of them was our Holy Prophet Mohammad (saw). The message and mission of every Prophet (as) was the same.

Allah (swt) says in the Holy Qur-aan:

“And indeed We raised in every nation an apostle preaching,
‘Worship Allah and avoid every kind of idol’...” (an-Nahl, 16:36)

If Allah (swt) had just created people without provisions to guide them, neither would they be able to worship Him in the correct manner, nor would they know what was expected of them. Allah (swt) chose Prophets (as) at various times to convey His message to the people. These Prophets (as) received revelation from Allah through His angels and through dreams. Since they were also human, they could guide their communities and be role models for them. Our belief is that all the Prophets (as) were **Ma’soom** (free from sin and error). This was a Divine protection for them. We believe in all the Prophets (as) of Allah (swt) and respect all of them.

Allah (swt) says in the Holy Qur-aan:

“Say: We believe in Allah and in that which has been sent down to us, and in that which was sent down to Ibrahim and Ismaeel and Ishaq and Ya’qoob and the tribes, and in that which was given to Musa and Isa and in that which was given to the Prophets from their Lord. We make no distinction between any of them, and to Him do we submit.” (al Baqarah, 2:136)

Another essential quality of the Prophets (as) was that they could display miracles (mu’jizah) to support their claim to Prophethood. By the command of Allah (swt), they did things which other people were unable to do. The miracles that Allah gave them were designed to have the greatest impact on the people.

Mu’jizah

Mu’jizah means that which disables, or that which people are not able to do. In Islamic terminology, mu’jizah means such an act which people are unable to do. The Prophets were given mu’jizah (miracles) as their credentials. Mu’jizah are not impossible, but are actions which cannot be done without apparatus, medicine or practice. The Prophets (as) and Imams (a) performed them without any practice or machinery. Allah (swt) shows mu’jizah in the hands of Prophets (as) and Imams (as), to prove their Prophethood and Imaamat.

Such mu’jizah may appear:

- before or after the birth of the Prophet or Imam
- anytime during his life time or after his death
- before, at the time of, or after declaration of their Nabooowwat or Imaamat.

- on his body or on something connected to him like his clothing
- mu’jizah may appear to be his own action or by the Action of Allah (swt)

Amongst the Prophets (as) who performed mu’jizah are:

1. Prophet Musa (as):

- His staff changed into a serpent
- When he put his hand under his arm, it gave out light, and he spoke directly to Allah (swt)
- Taurat was revealed to him

Allah (swt) says in the Holy Qur-aan:

“... We sent Musa with our miracles to Firaun and his people, but they too rejected our miracles...I have brought my miracles from your Lord...” (7:103-105)

“So he cast down his staff and lo! It suddenly became an obvious serpent and he drew forth his hand, and lo! It appeared white to the onlookers.” (26:32-33)

2. Prophet Ibrahim (as):

- When Namrud had him thrown into the fire, he did not get burnt.

Allah (swt) says in the Holy Qur-aan:

“They said: ‘Burn him to ashes if you want to help your god’. We said to the fire: ‘Be cool and peaceful with Ibrahim.” (21:68-69)

3. Prophet Ismaeel (as):

- He was left with his mother in Makkah and she was desperately looking for water for him. A stream of water, known to us today as Zam-Zam, appeared at his feet.
- In a dream Allah (swt) asked Prophet Ibrahim (as) to sacrifice his son. Prophet Ismaeel (as) agreed and an animal was slaughtered instead.

4. Prophet Dawood (as):

- He could bend iron with his bare hands and shape it any way he liked
- Zaboor was revealed to him

Allah (swt) says in the Holy Qur-aan:

“... and softened iron for him...” (34:10)

5. Prophet Sulaymaan (as):

- he could speak the language of the birds and ants

Allah (swt) says in the Holy Qur-aan:

“... people, we have been taught the language of the birds...” (27:16)

6. Prophet Isa (as):

- He was born without a father to Bibi Maryam (as)
- Injeel was revealed to him
- He could raise the dead to life under the command and will of Allah (swt)
- He could restore the eyesight of the blind and cure lepers

7. Prophet Muhammad (saw):
 - He rose to the Heavens on Me'raaj
 - He left the house when it had been surrounded by the disbelievers of the tribe of Quraish and there was a spider's web outside the cave of Thaur with the bird's nest inside, while the Holy Prophet (saw) was inside
 - He has very many miracles but his greatest LIVING MIRACLE is the HOLY QUR-AAN

1.4.4 Imaamat

Imaamat is the belief in the 12 Holy Imams (as) who were the inheritors and successors of the Holy Prophet Mohammad (saw).

They are:

1. Imam Ali, Ameerul Mo'mineen (as)
2. Imam Hasan al-Mujtaba (as)
3. Imam Husain ash-Shaheed (as)
4. Imam Zain ul-Aabideen (as)
5. Imam Mohammad al-Baqir (as)
6. Imam Ja'far as-Saadiq (as)
7. Imam Musa al-Kazim (as)
8. Imam Ali ar-Raza (as)
9. Imam Mohammad at-Taqi (as)
10. Imam Ali un-Naqi (as)
11. Imam Hasan al-Askari (as)
12. Imam Mohammad al-Mehdi, Sahib uz-Zamaan (af)

Why do we need Imams?

One day a man made a very clever machine. Many people found the machine useful and used it all the time. Before he died, the man taught his student how to fix the machine if it ever got spoilt. After his death, whenever the people had any questions about their machines, they would go to the student, and he would always answer their questions.

Although Prophet Mohammad (saw) had brought all the laws of Islam, after his death there needed to be someone who could answer the peoples' questions. These were the Imams (as), chosen by Allah (swt) to fulfill this role. Imams (as) are divinely appointed starting with the appointment of Imam Ali (as) at Ghadeer-e-Khum. The command that appointed Imam Ali (as) the successor of the Prophet (saw) came in the Qur-aanic ayat known as ayah-e-Wilaayat (5:67).

Hazrat Abu Zar recounts,

“Once, I was saying my prayers in the company of the Holy Prophet (saw) when a beggar came to the mosque asking for some alms [zakaat]. Nobody gave him anything. Imam Ali (as) was in the state of Ruku' and he pointed out his ring to the beggar, who approached him and removed the ring from his finger.”

At this time the following verse of the Holy Qur-aan was revealed:

“Verily your guardian [Wali] is Allah and His messenger [Mohammad] and those who believe and establish the prayer, and give charity [alms] while they are [in Ruku’] bowing down.” (al Maa’idah, 5:55)

When we say Aliyyun Waliyullah (Ali is the Wali of Allah) in our Adhaan, it is based on this verse. Although the Holy Prophet (saw) had left the Holy Qur-aan as guidance for the people, there was a need for someone to continue to explain it and guide the people in their daily affairs. This is the role and the office to which the Imams (as) were appointed.

Just as the Prophets (as) were Ma’soom, the Imams (as) were also Ma’soom, and protected from any error by Allah (swt) Himself. The famous verse of Tath-heer is:

“Verily, Allah wishes to drive away all evils from you, O Ahlul Bayth, and cleanse you thoroughly.” (al Ahzaab, 33:33)

Some Muslims argue that even though Imam Ali (as) had a high status in the eyes of Allah (swt) and His Prophet (saw), he was not the first Khaleefa, but the fourth. They quote from the Holy Qur-aan that the Khaleefa in power must be obeyed and respected:

“O you who believe! Obey Allah, and obey the Messenger and those of you who are in authority (Ulul Amr); ...” (an Nisa, 4:59)

This verse says that we should obey those in authority. The question then arises, “Who are these ‘Ulul Amr?’”

The Qur-aan has the answer in the verses where Allah (swt) talks about the ones we should not obey:

“So submit patiently to thy Lord’s command, and obey not of them any guilty one or disbeliever. “(ad Dahr, 76:24)

The same word for “obey” has been used in both verses, therefore the “Ulul Amr” must not be a sinner or a disbeliever – he must be Ma’soom. Now from the verse of That-heer, we know that the only person after the Holy Prophet Mohammad (saw) who fits the description of being Ma’soom and deserving of the phrase “Ulul Amr” is Imam Ali (as).

1.4.5 Qeyaamat

Qeyaamat is the belief in a Day of Judgment when every person will account for his actions in this world. On that Day, he will be judged fairly, be rewarded for his good deeds, and punished for his sins. On that day, the oppressed in this world will receive justice and the oppressors, who seemed strong in this world, will be punished.

There was a Muslim man who began to drink alcohol. He used to do it secretly in his house. One day a small boy walked into his room and saw him. Now the man was terrified. Would the boy tell someone what he had seen? How would the man face his family and friends in the masjid? He could not sleep at night as he worried about everybody finding out about his drinking. What a strange man! He was more scared of a little boy than of Allah (swt), when He sees all we do and will hold us accountable on the Day of Judgment.

With death, one's soul separates from his body. The body decomposes, but the soul lives on, starting a new phase in its existence. On the Day of Judgment, Allah (swt) will raise the dead from their graves, their bodies will be reformed, and they will gather for a reckoning of their actions. Man will be his own witness and his limbs will bear witness to his deeds. Everything he ever did will be replayed in front of him, without missing a single detail. People will be terrified, awaiting their fate.

The Holy Qur-aan describes the scene as follows:

“And when the books (of the deeds of mankind) are spread. And when the heavens are stripped. And when Hell (Jahannam) is set ablaze. And when the garden (Jannat) is brought forward. (Then) every soul will know what it had sent forward.”(at Takweer, 81:10-14)

Our whole life in this world is a preparation for the eternal life that will begin on that frightening day. Allah (swt) has clearly shown us the path that leads to salvation – none of us can say that we were confused about what He wanted us to do. If we choose to obey His commands, then eternal bliss awaits us. But, if we disobey, then eternal torment awaits us. The choice is ours.

1.5. Namaaz: First Furoo'-e-Deen

“Prayer is the heart of Religion and Faith, but how shall we pray? What words shall convey the yearnings of our miserable ignorant hearts to the Knower of all? The Inspired One taught us prayer that sums up our faith, our hope, and our aspiration in things that matter. We think in devotion of God's name and His nature; we praise Him for His creation and His cherishing care; we call to mind the realities, seen and unseen; we offer Him worship and ask for His guidance; and we know the straight from the crooked path by the light of His grace that illumines the righteous.”

Literally speaking, a prayer is a du'a that can be in any language, at anytime, and at any place. The word 'prayer' is not truly synonymous with namaaz, although many people use it that way.

Namaaz consists of prescribed movements, performed in a special manner, while saying prescribed statements in the glorification of Allah (swt). It is to be performed at certain times of the day while facing the **Ka'bah** (House of Allah [swt]) in Makkah.

But, it is improper to call namaaz a mere exercise of standing up and bowing down. Namaaz is a prime act of worship in Islam. It is the means of gaining nearness to, giving thanks to, and showing obedience of Almighty Allah (SWT). It acts as a constant reminder in the heart of the worshipper to apply Islam and its directives:

- Namaaz is a reminder of one's commitments to Allah (SWT) and His religion.
- Namaaz is a unique safeguard for the faith in one's heart.
- Namaaz is constant guidance and assistance from Allah (SWT) to help one avoid error and wrongdoing.
- Namaaz is a way of purifying the inner self and leads to virtue and goodness.

2. Hukm-e-Namaaz (Commandment of Namaaz)

Therefore, it is mandatory for every man and woman of mature age and sane mind and who believes in and obeys the One true Allah (SWT), His messenger Muhammad (SAW), and the twelve infallible Imams (AS), to perform the waajib namaaz regularly. Purposeful neglect of namaaz is a grave thing in the sight of Allah (SWT).

It is the most important duty of the parents to educate and discipline their children. The Prophet Muhammad (SAW) said:

“Among you (heads of households), every person is the governor of his family and is accountable for all the people under his influence. Therefore, the head of the household is responsible for the excellence of the character, behavior, and actions of those people. Accordingly, it is the parents' first and foremost responsibility to teach their child the names of Allah (SWT) and the Fourteen Ma'soomeen (AS) at a young age (approximately four to five years of age). At the age of seven, teach them namaaz. At the age of nine, make the child perform namaaz. Do not leave it, even if it becomes necessary to use pressure. It is necessary to constantly instruct and prompt girls (to read namaaz) even before nine years of age so that, by the age of nine, they become punctual and regular about performing namaaz. When boys complete fifteen (15) years of age, namaaz becomes waajib on them.”

Namaaz is the most important act of worship. One's other actions can be accepted or rejected by Allah (SWT) based on His acceptance or rejection of one's namaaz. One who prays should repent of his sins, ask Allah (SWT) for forgiveness, and refrain from committing acts which will keep his prayers from being accepted, for example being jealous or prideful, gossiping, eating what is haraam, drinking alcoholic beverages, or not giving khums and zakaat. It is better that one also refrains from doing those things which reduce the value of prayer, such as praying while sleepy, in need of using the restroom, or while distracted. Instead, there should be an effort to do things to increase the value of prayer, such as performing namaaz with clean clothes, perfume, brushed teeth, and combed hair.

2.1. Hukm-e-Namaaz in Qur-aan

“Be strict in observance of the namaaz, and (in particular) the middle (Zuhr and ‘Asr) namaaz; and stand up with devotion to Allah.” (Qur-aan 2:238)

“...Verily namaaz has been enjoined on the believers as an ‘at fixed hours worship’ ordinance.” (Qur-aan 4:103)

“Turn towards Him, safeguard yourselves against evil, establish namaaz, and be not of mushrikeen.” (Qur-aan 30:31)

The people of Hell will be asked, “ ‘What was it that brought you to Hell?’ They shall say: ‘We were not of those who performed (wajib) namaaz,’ “ (Qur-aan, 74:42-43)

2.2. Hukm-e-Namaaz in Hadeeth

“He who does not give importance to his namaaz and considers it something light (trivial), is worthy of the punishment in the next life.” Prophet Muhammad (SAW).

“If namaaz is accepted, all the other a’maal will be accepted and if namaaz is rejected, the rest of the a’maal will be rejected.” Prophet Muhammad (SAW).

“For everything there is a beautification. For Islam, that beautification is the five daily namaaz. For everything there is a pillar (of support). For the believer, that pillar is the five daily namaaz. For everything there is a guiding light. For the heart of the mo’min, that guiding light is the five daily namaaz. For everything there is a price. For bahisht (heaven), that price is the five daily namaaz. The penitent’s repentance, blessing in wealth, abundance in sustenance, brightness of the face, respect of the mo’min, cause for being blessed, acceptance of prayers, payment for sins; this is namaaz.” Prophet Muhammad (SAW).

3. Kinds of Namaaz

Namaaz can be arranged in two categories: wajib namaaz and mustahab namaaz.

3.1. Wajib Namaaz

Namaaz becomes wajib on girls at the age of nine (9) and on boys at the age of fifteen (15).

3.1.1 Daily Wajib Namaaz

There are five daily wajib namaaz, each consisting of a certain number of units called *rakaa’at* (units, plural for raka’at):

- Namaaz-e-Fajr 2 rakaa’at
- Namaaz-e-Zuhr 4 rakaa’at
- Namaaz-e-’Asr 4 rakaa’at
- Namaaz-e-Maghrib 3 rakaa’at
- Namaaz-e-’Isha 4 rakaa’at

3.1.2 Conditional Waajib Namaaz

These namaaz do not have a prescribed schedule, but rather become waajib under a certain condition or when a certain event takes place.

- Namaaz-e-Aayaat (Prayer of Signs)
Becomes waajib when any of these events take place: solar eclipse, lunar eclipse, earthquake, or thunder, lightning and storms that create fear among most people.
- Namaaz-e-Mayyat (Prayer of Dead body)
- Namaaz-e-Tawaaf (Prayer of Waajib Tawaaf of the Ka'bah)
- Namaaz-e-Qadhaa of Parents (Delinquent Prayer)
Qadhaa namaaz of parents is waajib on their eldest son after their death.
- Namaaz that are waajib due to Ijaarah (for hire), Nazr, Qasam (vow), and 'Ahad (oath).

3.1.3 Other Waajib Namaaz

These namaaz become waajib in the presence of Imam Sahib-uz-Zamaan (AF).

- Namaaz-e-Jum'ah (Friday Prayer)
Included in the daily namaaz. Waajib when established by Imam (AS) with all its requirements.
- Namaaz-e-'Eid (Festival Prayer)
For 'Eid-ul-Fitr and 'Eid-ul-Adh-ha. Waajib during the time of Imam (AS) and necessary to offer them in *jama'at* (congregation). However, during the present times, while Imam Sahib-uz-Zamaan (AF) is in Ghaibat-e-Kubra (greater occultation), these namaaz are mustahab and may be offered individually as well as in jama'at.

3.2. Mustahab Namaaz

There are many mustahab namaaz, which are generally called *naafilah*. However, more stress has been laid on the daily naafilah namaaz. The total number of rakaa'-at in naafilah for everyday are 34, excluding Friday.

3.2.1 Daily Naafilah

- Naafilah for Fajr 2 rakaa'-at (before performing Fajr)
- Naafilah for Zuhr 8 rakaa'-at (before performing Zuhr)
- Naafilah for 'Asr 8 rakaa'-at (before performing 'Asr)
- Naafilah for Maghrib 4 rakaa'-at (after performing Maghrib)
- Naafilah for 'Isha 2 rakaa'-at (after performing 'Isha)
(counted as one raka'at, offered sitting)
- Naafilah for Tahajjud 11 rakaa'-at (also called Namaaz-e-Shab)

3.2.2 Namaaz-e-Ghufaylah

Consists of 2 rakaa'-at and is offered between Maghrib and 'Isha namaaz.

4. Preface of Namaaz

Before one can perform namaaz, there are five (5) things he should know and understand:

4.1. Times of the Daily Namaaz

- **Namaaz-e-Fajr**

Just before dawn a column of whiteness rises upward from the east, which is called the first dawn. When this whiteness spreads, it is called the second dawn and is the *fazeelat* (prime) time for Fajr namaaz. The time for Fajr namaaz ends at sunrise.

- **Namaaz-e-Zuhr**

The time for Zuhr namaaz is from when the sun starts declining at midday, until there is enough time left before sunset to offer 'Asr namaaz.

- **Namaaz-e-'Asr**

The time for 'Asr namaaz is after Zuhr and before sunset.

- **Namaaz-e-Maghrib**

The time for Maghrib namaaz is from when the redness in the eastern sky, appearing after sunset, has passed overhead until, there is enough time left before midnight to perform 'Isha namaaz.

- **Namaaz-e-'Isha**

The time for 'Isha namaaz is after Maghrib and before midnight. Midnight is calculated as halfway between sunset and sunrise.

4.1.1 Rules of the Times of Namaaz

It is mustahab that one offers namaaz at the fazeelat time prescribed for it, and great emphasis has been laid on it. Alternatively, the nearer the namaaz is to the fazeelat time the better, except when there is good reason for delay, like waiting to join in namaaz-e-jama'at.

If there is ample time for namaaz, and a creditor demands his claim, one must repay the loan first, if possible, and then offer namaaz. Similarly, if another necessary matter emerges, for example cleaning a masjid that has become *najis* (unclean), one should do that job first and then offer namaaz. In both cases, if he offers his namaaz first it is valid, but he commits a sin.

Namaaz must be performed in sequence; 'Asr after Zuhr and 'Isha after Maghrib. Intentionally changing the sequence of the namaaz makes it *batil* (void).

4.2. Rules about Qiblah (Direction of Namaaz)

“Verily, We see the turning of your face to heaven, so We shall turn you to a qiblah which you will like. So turn your face toward the sacred masjid; and wherever you are, turn your face toward it...” (Qur-aan 2:144)

The qiblah is the Holy Ka’bah in Makkah, and one should offer namaaz facing toward it. If a person who is far from Makkah stands in such a manner that people would say that he is performing namaaz facing the qiblah, that would be sufficient.

In the case that one does not have the means to determine the direction of qiblah, it is sufficient for him to offer namaaz facing any direction. If he has enough time at his disposal, he should offer the same namaaz four times, each in a different direction.

4.3. Rules about the Place of Namaaz

There are seven (7) conditions for the place of namaaz:

1. The place where namaaz is being offered should be mubah.
2. The place for namaaz should not have such a vigorous movement as would make normal standing, ruku’, or sajdah impossible.
3. It should be a place where one sees the possibility of completing namaaz. Performing namaaz at a place where one cannot complete the namaaz because of strong winds, heavy rain, or a teeming crowd renders the namaaz batil.
4. Neither should the ceiling of the place where one offers namaaz be so low that one may not be able to stand straight, nor should the place be so small that there is no room to perform ruku’ and sajdah.
5. The place of namaaz should not be najis.
6. Women should stand behind men while reading namaaz.
7. The sajdah should not be a span of four fingers higher or lower than the level on which the toes are.

4.4. Rules for Clothing During Namaaz

There are six (6) conditions for the clothing used in namaaz:

1. It should be taahir.
2. It should be mubah (not usurped).
3. It should not be made of the parts of a dead body.
4. It should not be made of the carcass, whose meat is haraam.
5. For one who is male, the clothing should not be made of pure silk.
6. For one who is male, the clothing should not be embroidered with gold.

4.5. Tahaarat of Clothes and Body

This topic will be covered at a later time.

5. Preparation for Namaaz

5.1. Wudhoo (Ablution)

Wudhoo is a way of purification before standing for namaaz in the presence of Allah (SWT) and is, therefore, required of every Muslim before namaaz. Although it is a symbolic way of purification, wudhoo also cleans many parts of the body that often become dirty. Thus, the intention is to purify oneself spiritually as well as physically.

5.1.1 Acts Which Require Wudhoo

- Waajib namaaz (except Namaaz-e-Mayyat)
- If one must make up a missing or forgotten tashahud or sajdah and has lost his wudhoo, he must do wudhoo again.
- Waajib tawaaf of the Ka'bah.
- Having made a vow or oath to do wudhoo.
- Having made a vow or oath to touch the writing of the Qur-aan with any part of the body. It is haraam for someone who does not have wudhoo to touch the writing of the Qur-aan. There is no objection, however, to touching a translation of the Qur-aan in any language without wudhoo.
- Touching the names of the Almighty Allah (SWT) in any language.

5.1.2 Conditions for Valid Wudhoo

- The water must be *taahir* (pure, pak) and without dirt, even if that dirt is taahir.
- The water should be pure and not mixed.
- The water should be mubah. Non-residents of places such as educational institutions and hotels may perform wudhoo using water belonging to these places, provided non-residents usually use it.
- The water container should be mubah and not made of gold or silver.
- The parts of the body that are subject to wudhoo should be taahir at the time of wudhoo. If any part of the body other than those subject to wudhoo is najis, the wudhoo is valid, but for prayers the najis parts must be made taahir.
- One should have sufficient time at his disposal for performing wudhoo and namaaz. If there is a lack of time such that all or part of the namaaz will become qadhaa, he should perform *tayammum* (see section 6.2). But, if he feels the time to do tayammum is the same as wudhoo, he should do wudhoo.
- Wudhoo must be performed with the *niyyah* (intention) of *Qurbat* (pleasure of Allah [SWT]) and not other purposes, such as to cool oneself.

- The steps of wudhoo must be done in the prescribed order.
- Wudhoo must be a continuous process. If there is a gap in the actions of wudhoo such that it cannot be said that wudhoo is being performed in normal succession, it is batil.
- Unless he is incapable of doing so, one should perform his wudhoo without anyone helping him. Even then, one should not obtain assistance for those acts of wudhoo that he can perform alone.
- The use of water must not be harmful to the individual in any way.
- There must be no barrier between the water of wudhoo and the skin of the body parts subject to wudhoo (example: rings or nail polish). In preparation for wudhoo, one should take off any such things if possible.

5.1.3 Procedure for Wudhoo

“O you who believe! When you get ready for prayers, wash your faces, and your hands up to (and including) the elbows, and wipe (a part of) your heads, and (a part of) your feet to the ankles...” (Qur-aan 5:6)

Wudhoo has two parts: mustahab actions and waajib actions. The mustahab actions can be considered preparation for performing wudhoo:

- Washing both hands
- Rinsing the mouth
- Rinsing the nose

Also, one must ensure that the parts of the body subject to masah (head and feet) are dry prior to performing wudhoo. If the wetness on them is so insignificant that the wetness of the palm covers it, then there is no harm. However, if they are so wet that the wetness of the palm has no effect on them, the wudhoo is batil.

Then the waajib wudhoo begins. All these actions must be done in *tarteeb* (corresponding order):

- **Niyyah:** “I am doing wudhoo, qurbatan ilallah (for the pleasure of Allah [SWT]).”
- **Washing the face (1 or 2 times [max]):** First time is waajib, second time is mustahab, and more than two times is haraam. Wash the face by taking water in the hand and wiping the face, beginning at the top and moving downward. This motion of the hand should cover from the hairline down to the chin vertically and, horizontally, as much of the face as comes between the thumb and middle finger.
- **Rinsing the right arm (1 or 2 times [max]):** First time is waajib, second time is mustahab, and more than two times is haraam. Take water in the left hand and wipe the forearm. Start just above the elbow, to ensure the elbow is not left out, and move downward to the fingertips.

- **Rinsing the left arm (1 or 2 times [max]):** First time is waajib, second time is mustahab, and more than two times is haraam. Take water in the right hand and wipe the forearm. Start just above the elbow, to ensure the elbow is not left out, and move downward to the fingertips.
- **Masah (wiping) of the head (1 time):** Use the moisture on the right hand from the previous steps of wudhoo to do masah on the head. Draw the fingers from the middle of the head down towards the hairline. As a recommended precaution, the area covered should be the length of one finger and the width of three joined fingers.
- **Masah of the feet (1 time):** Use the moisture on the hands from the previous steps of wudhoo to do masah on the feet. Begin with the heel of the right hand on the toes of the right foot. Draw the hand upward until the fingertips are at the ankle. Use the left hand to do masah in the same way on the left foot.

If the water on one's hand is not sufficient to do masah, one may use the water of wudhoo remaining on one's face or arms to make one's hands wet, but must not use any other water for this step.

5.1.4 Things that invalidate Wudhoo

- Urination or excretion
- Passing gas from the rear
- Sleep deep enough to restrict seeing and hearing. However, if the eyes do not see, but the ears can hear, the wudhoo is not batil.
- Things that make one lose sensibility, like insanity, intoxication, or unconsciousness.
- Things that require ghusl.

5.2. Tayammum (Purification by means of Clean Sand or Dust)

There are several circumstances in which tayammum should be performed instead of wudhoo or ghusl, such as when use of water is harmful to one's health or when water is not available.

Tayammum can be done on dry earth, sand, a piece of clay, or a stone. If these cannot be found, tayammum can be done on mud. In the absence of mud, it can be performed on dust. Anything used for tayammum must be taahir. Also, it should not be usurped (unjustly seized).

The process of tayammum is as follows. These actions must be done in this order:

- Perform niyyah.
- Strike or place the palm of both hands together on the object on which tayammum is valid.
- Wipe the forehead by placing both palms on the forehead together and moving them from the hairline down to the eyebrows and then from side to side. Make sure to include the whole forehead.
- Wipe the whole back of the right hand with the left hand, beginning a little above the wrist and wiping down.
- Wipe the whole back of the left hand with the right hand, beginning a little above the wrist and wiping down.
- Once again, strike or place both palms together on the object on which tayammum is valid.
- Wipe the whole back of the right hand with the left hand, beginning a little above the wrist and wiping down.
- Wipe the whole back of the left hand with the right hand, beginning a little above the wrist and wiping down.

5.3. Adhaan (Call to Namaaz)

It is mustahab for men, as well as women, to recite adhaan and iqaamah before offering the daily waajib namaaz.

When reading namaaz-e-jama'at, it is recommended that a *mu'adhin* (one who gives adhaan) say the adhaan with a loud voice, so that many can hear him loud and clear. When one hears the adhaan, he should go quickly to join namaaz-e-jama'at. Adhaan is recited as follows:

- 4 times: الله أكبر
Allah is the Greatest.
- 2 times: أشهد أن لا إله إلا الله
I declare that there is no god except Allah.
- 2 times: أشهد أن محمداً رسول الله
I declare that Muhammad is the messenger of Allah.
- 2 times: أشهد أن علياً ولي الله
I declare that 'Ali is the guardian (Imam) appointed by Allah.
- 2 times: حَيَّ عَلَى الصَّلَاةِ
Assemble for Prayer.
- 2 times: حَيَّ عَلَى الْفَلَاحِ
Assemble for success.
- 2 times: حَيَّ عَلَى خَيْرِ الْعَمَلِ
Assemble for the best deed.
- 2 times: الله أكبر
Allah is the Greatest.
- 2 times: لا إله إلا الله
There is no god except Allah.

5.4. Du'a to be Recited After Adhaan

« Du'ā After Adhān »

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I Begin in the Name of Allāh, The Most Merciful, The Most Compassionate

اللَّهُمَّ اجْعَلْ قَلْبِي بَاراً وَ عَمَلِي سَاراً وَ عَيْشِي قَاراً

O' Allāh! Make my heart gentle; my actions a source of pleasure; my life prosperous;

وَ رِزْقِي دَاراً وَ أَوْلَادِي أَبْرَاراً

and give me continued sustenance and make my children righteous;

وَ اجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ مُحَمَّدٍ

and fix for me a place near the grave of Your Messenger Muḥammad,

(صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ)

(May the prayers and salutations of Allāh be upon him and his family)

مُسْتَقَرّاً وَ قَرَاراً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

a place of stay and rest. (Grant me all of this) through Your Mercy O' the Most Merciful One of those who are able to show mercy.

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5.5. Iqaamah (Call to Begin Namaaz)

Iqaamah is very similar to adhaan with a few differences:

- 2 times: **الله أكبر**
Allah is the Greatest.
- 2 times: **أشهد أن لا إله إلا الله**
I declare that there is no god except Allah.
- 2 times: **أشهد أن محمداً رسول الله**
I declare that Muhammad is the messenger of Allah.
- 2 times: **أشهد أن علياً ولي الله**
I declare that 'Ali is the guardian (Imam) appointed by Allah.
- 2 times: **حَيَّ عَلَى الصَّلَاةِ**
Assemble for Prayer.
- 2 times: **حَيَّ عَلَى الْفَلَاحِ**
Assemble for success.
- 2 times: **حَيَّ عَلَى خَيْرِ الْعَمَلِ**
Assemble for the best deed.
- 2 times: **قَدْ قَامَتِ الصَّلَاةُ**
Prayer has started.
- 2 times: **الله أكبر**
Allah is the Greatest.
- 1 times: **لا إله إلا الله**
There is no god except Allah.

6. Elements of Namaaz

The actions performed in namaaz are categorized as waajib, mustahab, or makrooh. Certain actions, called *mubtilaat*, make the namaaz batil.

6.1. Waajibaat-e-Namaaz

There are eleven (11) actions listed as waajibaat:

6.1.1 Niyah

- Namaaz should be offered with the intention of Qurbat. If namaaz or any part of namaaz is done for any reason other than seeking nearness to Allah (SWT), it is batil.

6.1.2 Takbeeratul Ihraam

- Recitation of “Allaho Akbar” at the beginning of namaaz.
- It is required to pronounce takbeeratul ihraam properly in Arabic; a translation is not valid.

6.1.3 Qiyaam

- Standing position in namaaz. There are different instances for qiyaam:
- Qiyaam while saying takbeeratul ihraam and *qiyaam muttasil ba ruku'* (qiyaam before ruku').
- Qiyaam while reciting Surah al-Faatihah, and other Surah, and the qiyaam after ruku'.

6.1.4 Ruku'

- Bowing by bending at the waist until the fingertips reach the knees.
- There is one ruku' in every raka'at of namaaz. If more than one ruku' is performed in one raka'at, the namaaz is batil.

6.1.5 Sajdah

- Position of prostration in namaaz in which one's forehead, palms, knees and big toes must rest on the ground.
- One must perform two sujood after the ruku' in every raka'at of namaaz. After the first sajdah, one must sit up in *juloos* before performing the second sajdah.
- The forehead must rest on earth, something from earth, or something growing on earth that is not edible or worn as clothing. Namaaz is not correct if one does sajdah on cloth; foodstuffs; precious metals, stones, or gems; or anything which is not from or growing on the earth. The place where the forehead rests in namaaz is called the *sajdagah*.

- Sajdah must only be performed on something that is taahir.
- Performing sajdah for anyone besides Allah (SWT) is haraam. One may perform sajdah in front of the tombs of the Imams (AS), as long as their intention is to thank Allah (SWT). For any other reason, it is haraam.
- Surah numbers 32, 41, 53 and 96 of the Qur-aan each have one verse of sajdah. If one recites, reads, or hears them, he must immediately perform sajdah, and if he forgets, he must perform sajdah when he remembers. Therefore, if one of these Surah is read during namaaz, it becomes batil.

6.1.6 Qiraa-at

- Recitation of Surah al-Faatihah and other Surah in the first two rakaa-'at of namaaz and *Tasbeehatul Arba'* ("the Four Praises") in the third and fourth rakaa-'at.
- It is waajib for men to recite Surah al-Faatihah and the other Surah loudly while offering Fajr, Maghrib, and 'Isha namaaz.
- It is waajib for both men and women to recite Surah al-Faatihah and the other Surah silently while offering Zuhr and 'Asr namaaz.

6.1.7 Zhikr

- Glorification of Allah (SWT) recited in ruku' and sujood.

6.1.8 Tashahud

- Statement of bearing witness to be recited after the second rakaa'at of all namaaz, after the third rakaa'at of Maghrib, and after the fourth rakaa'at of Zuhr, 'Asr, and 'Isha.

6.1.9 Salaam

- Salutation to be recited after the final tashahud in all namaaz.

6.1.10 Tarteeb

- It is necessary that all elements of namaaz are recited or performed in tarteeb. If one intentionally changes this sequence, his namaaz is batil.

6.1.11 Muwaalaat

- One should maintain continuity during namaaz; he should perform the various elements of namaaz in continuous succession without an undue gap in time. In the case that the one allows such gaps between actions that it cannot be said that he is performing namaaz, his namaaz is batil.

6.2. Arkaan

A **ruk'n** is an essential action. Five (5) of the eleven waajibaat-e-namaaz listed above are known as **arkaan** (plural of rukn). If these arkaan are left out, either intentionally or by mistake, the namaaz is batil.

6.2.1 Niyyah

- One should be conscious and aware of his niyyah from the beginning of namaaz till its end. Hence, if, during the namaaz, he becomes so lost that, if asked, he is unable to say what he is doing, his namaaz is batil.

6.2.2 Takbeeratul Ihraam

- It is required to pronounce takbeeratul ihraam properly in Arabic; a translation is not valid.

6.2.3 Qiyaam

- Qiyaam while saying takbeeratul ihraam.
- Qiyaam muttasil ba ruku'.
- **Not** Qiyaam while reciting Surah al-Faatihah, and other Surah, and the qiyaam after ruku'.

6.2.4 Ruku'

6.2.5 Two (2) Sujood in each Raka'at

- If one omits or adds two sujood in one raka'at of a waajib namaaz, intentionally or by mistake, the namaaz is batil.
- If one omits or adds one sajdah intentionally, the namaaz is batil.

If one forgets to do one rukn, and does not realize his omission until after he has begun the next rukn, his namaaz is batil. However, if one forgets to do one rukn, and he realizes his error before he begins his next rukn, goes back and does the forgotten rukn, and then proceeds from there, his namaaz will remain valid.

Other acts and recitations not mentioned in this list are not rukn. This means that if they are left out or added intentionally, the namaaz becomes batil, but in the case that the omission is unintentional, the prayer does not become batil.

6.3. Mustahabaat-e Namaaz

6.3.1 Qunoot

Qunoot is performed by holding both hands in front of the face, palms upward, in a gesture of begging and then reciting any du'a or zikr. It is mustahab to perform qunoot before the ruku' of the second raka'at of all waajib namaaz. The following is a du'a commonly recited in qunoot:

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ

“Oh, our Lord, bless us with goodness in this world and the hereafter and protect us from the fire of Hell.”

6.3.2 Taaqeebaat-e-Namaaz

- Tasbeeh-e-Bibi Sayyedah (SA). Recite as follows:

- 34 times:

اللَّهُ أَكْبَرُ

Allah is the Greatest.

- 33 times:

الْحَمْدُ لِلَّهِ

Praise be to Allah.

- 33 times:

سُبْحَانَ اللَّهِ

Glory be to Allah.

- Du'a to be recited after each namaaz as follows:

Du'a after Fajr Namaaz

In the Name of Allah, the
Beneficent, the Merciful

By the Name of Allah and peace of
Allah on Muhammad and his sacred
progeny and I entrust my work unto
Allah and verily Allah is all seeing
for His creatures.

“There is no God But You, Glory
to You, I was in the dark then We
granted him his (Younus) request
and redeemed him from the panic
and in like manner
We redeem the believers.”

Suffices Allah, how good and
trustworthy and the prospective
crusaders returned (as there has
been no fight any longer)
with grants and the grace of Allah,
sins harm and injury.

Whatever Allah wishes and there be
no might and force except by Allah.
Whatever Allah wishes and not
whatever the people wish.
Suffices the Patron rather than the
patronized. Suffices the Creator
rather than the creatures.
Suffices the Giver rather than the
given. Suffices Allah the Patron of
Worlds. Suffices the Sufficient from
my inception, The Infinite Sufficient
suffices Allah; There is no Allah but
He. I trust Him and He is the
Patron of the Great Empyrean.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

بِسْمِ اللَّهِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَ أَفْوَضُ
أَمْرِي إِلَى اللَّهِ، إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ فَوَقَاهُ اللَّهُ
سَيِّئَاتِ مَا مَكَرُوا، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجِبْنَا لَهُ وَ نَجِّنَاهُ مِنَ
الْغَمِّ، وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ، حَسْبُنَا اللَّهُ وَ
نِعْمَ الْوَكِيلُ، فَانْقَلَبُوا بِنِعْمَةِ مِنْ اللَّهِ وَ فَضْلٍ، لَمْ
يَمْسَسْهُمْ سُوءٌ، مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا
بِاللَّهِ، مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ، مَا شَاءَ اللَّهُ وَ
إِنْ كَرِهَ النَّاسُ، حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ،
حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ، حَسْبِيَ الرَّازِقُ
مِنَ الْمَرْزُوقِينَ، حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ،
حَسْبِيَ مَنْ هُوَ حَسْبِي، حَسْبِيَ مَنْ لَمْ يَزَلْ
حَسْبِي، حَسْبِيَ مَنْ كَانَ مُدُّ كُنْتُ لَمْ يَزَلْ
حَسْبِي، حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ. عَلَيْهِ تَوَكَّلْتُ
وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

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Du'a after Zuhr Namaaz

In the name of Allah, the
Beneficent, the Merciful

There is no god But Allah, the
Great, the Clement: there is no god
but Allah, the Lord of 'Arsh (the
throne) of Grace; and all praise is
for Allah, the Lord of the worlds.

O' Allah I beseech Thee for all that
time which is the cause of Thy
Mercy, and that which ascertain Thy
Forgiveness; and the benefit of
every virtue, and safety
from every sin;

O' Allah leave not any sin on me
but that You forgive it, and any
affliction but that You remove it,
and any illness but that You heal it,
and any defect but that You conceal
it, and any subsistence but that You
increase it, and any fear but that
You protect (me) from it; and any
evil but that You repel it, an any of
my need in which is Thy pleasure
and which is beneficial for me, but
that You grant it; O' that Most
Merciful, grant me my supplication,
O' the Lord of the Worlds.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
الْعَرْشِ الْكَرِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،
اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَغَرَائِمَ
مَغْفِرَتِكَ وَ الْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَ السَّلَامَةَ مِنْ
كُلِّ إِثْمٍ، اللَّهُمَّ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا
هَمًّا إِلَّا فَرَجْتَهُ، وَلَا سُقْمًا إِلَّا شَفَيْتَهُ، وَلَا عَيْبًا
إِلَّا سَتَرْتَهُ، وَلَا رِزْقًا إِلَّا بَسَطْتَهُ وَلَا خَوْفًا إِلَّا
آمَنْتَهُ، وَلَا سُوءًا إِلَّا صَرَفْتَهُ، وَلَا حَاجَةً هِيَ لَكَ
رِضًى، وَ لِي فِيهَا صَلَاحٌ، إِلَّا قَضَيْتَهَا، يَا أَرْحَمَ
الرَّاحِمِينَ آمِينَ رَبَّ الْعَالَمِينَ.

Du'a after 'Asr Namaaz

In the Name of Allah, the
Beneficent, the Merciful

O Allah, I beg to be protected from un-quenching ego and from an un-fearing heart (not fearing God) and from an unyielding knowledge and from an un-transcending prayer and from an inaudible prayer (ungrantable request).

O Allah, I beg You restoration after affliction, relief after grief, relaxation after constriction. My Lord, whatever talents I have got, it is but from You. There is no god but You. I beg Your pardon and seek atonement.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ، وَ مِنْ
قَلْبٍ لَا يَخْشَعُ، وَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَ مِنْ صَلَوةٍ
لَا تَرْفَعُ، وَ مِنْ دُعَاءٍ لَا يُسْمَعُ، اللَّهُمَّ إِنِّي أَسْأَلُكَ
الْيُسْرَ بَعْدَ الْعُسْرِ، وَ الْفَرَجَ بَعْدَ الْكُرْبِ وَ
الرِّخَاءَ بَعْدَ الشَّدَةِ. اللَّهُمَّ مَا بَنَا مِنْ نِعْمَةٍ
فَمِنْكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

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Du'a after Maghrib Namaaz

In the name of Allah, the
Beneficent, the Merciful

O' Allah I beseech You for the causes of Your Mercy; the rights of Thy pardon; Safety from every sin; the benefit from virtue: Salvation from (Hell) Fire and every Calamity; achievement of the Paradise and (Your) Pleasure in the abode of peace; and the proximity of Your Prophet Muhammad and his (purified) progeny-peace be on all of them.

O' Allah! Whatever bounties we have, all are from Your: there is no deity except You; I beseech Your forgiveness and turn unto You.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ
مَغْفِرَتِكَ وَ النَّجَاةَ مِنَ النَّارِ وَ مِنْ كُلِّ بَلِيَّةٍ وَ
الْفَوْزَ بِالْجَنَّةِ وَ الرِّضْوَانَ فِي دَارِ السَّلَامِ وَ جَوَارِ
نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامُ اللَّهُمَّ مَا بَنَا مِنْ
نِعْمَةٍ فَمِنْكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ
إِلَيْكَ.

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Du'a after 'Isha Namaaz

In the name of Allah, the
Beneficent, the Merciful

O Allah, I beg to request You that I have no knowledge of the estuaries of my provisions and I no doubt seek it because of the uncertainties springing in my heart so I hustle about in the cities in seeking it. I be therein like a confounded seeker, not knowing either it is in plains or is it in mountains, either in the land or in the rivers, yonder anyone or before anyone, and I do know that You have its knowledge, its means at Your hands and You are the one awarding it by Your favor and executing it by Your favor.

O Allah, peace be on Hazrat Muhammad and his sacred progeny, and favor me, O Lord, ever magnifying provisions, its seeking easier and its attainment nearer, and not strain me from tapping sources having no provisions therein for me. And You are over and above straining me, and I a beggar of Your favor, and peace be on Muhammad and his sacred progeny, and ameliorate me by Your favors. Verily You have abundant favors.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ إِنَّهُ لَيْسَ لِي عِلْمٌ بِمَوْضِعِ رِزْقِي، وَإِنَّمَا
أَطْلُبُهُ بِخَطَرَاتٍ تَخْطُرُ عَلَى قَلْبِي، فَاجْعَلْ فِي
طَلْبِهِ الْبُلْدَانَ، فَإِنَّا فِيهَا أَنَا طَالِبٌ كَالْحَيْرَانِ، لَا
أَدْرِي أَفَى سَهْلٍ هُوَ أَمْ فِي جَبَلٍ، أَمْ فِي أَرْضٍ أَمْ
فِي سَمَاءٍ، أَمْ فِي بَرٍّ أَمْ فِي بَحْرٍ وَعَلَى يَدَيَّ مَنْ
وَمِنْ قَبْلِ مَنْ، وَقَدْ عَلِمْتُ أَنَّ عِلْمَهُ عِنْدَكَ،
وَأَسْبَابُهُ بِيَدِكَ، وَأَنْتَ الَّذِي تَقْسِمُهُ بِلُطْفِكَ، وَ
تُسَبِّحُهُ بِرَحْمَتِكَ، اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ
وَأَلِهِ، وَاجْعَلْ يَارَبِّ رِزْقَكَ لِي وَاسِعًا، وَمَطْلَبَهُ
سَهْلًا وَمَا خَذَهُ قَرِيبًا، وَلَا تُعِنِّي بِطَلَبِ مَا لَمْ
تُقَدِّرْ لِي فِيهِ رِزْقًا فَإِنَّكَ غَنِيٌّ عَنْ عَذَابِي وَ أَنَا
فَقِيرٌ إِلَى رَحْمَتِكَ، فَصَلِّ عَلَى مُحَمَّدٍ وَأَلِهِ،
وَجُدْ عَلَى عَبْدِكَ بِفَضْلِكَ، إِنَّكَ ذُو فَضْلٍ
عَظِيمٍ.

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6.4. Makroohaat-e-Namaaz

- Closing the eyes.
- Playing with one's beard and hands.
- Becoming silent while reciting Surah al-Faatihah, other Surah, or zhikr in order to listen to another conversation.
- Any action that removes the attention or concentration.
- Turning the face to the right or left a small amount (if moved a large amount, the namaaz will become batil).

6.5. Mubtilaat-e-Namaaz

There are twelve (12) actions that make the namaaz batil:

1. During namaaz, one realizes that a preliminary condition of namaaz has not been met, for example he realizes the clothes he is covering himself with are usurped.
2. Something occurs during namaaz that invalidates wudhoo or ghushl.
3. Folding one's hands as a mark of humility and reverence while offering namaaz.
4. Saying "Aameen" after reciting Surah al-Faatihah, unless one does so unintentionally or out of fear for his safety, in which case his prayer is valid.
5. Turning one's face away from, or facing one's back toward, qiblah during namaaz.
6. Talking intentionally during namaaz; if it is unintentional, the namaaz is valid.
7. Laughing intentionally during namaaz.
8. Crying for worldly reasons while performing namaaz. However, crying out of fear of Allah (SWT) will not make namaaz batil and is, in fact, an admirable thing.
9. Doing anything that breaks the form of or changes the appearance of namaaz, such as clapping or jumping, whether or not it is done intentionally.
10. Eating or drinking during namaaz.
11. Any doubt of the number of rakaa'-at one has done in Fajr or Maghrib namaaz will render the namaaz batil. Doubting the number of rakaa'-at one has done in the first two rakaa'-at of Zuhr, 'Asr, or 'Isha namaaz will render the namaaz batil if there continues to be doubt.
12. Adding or deleting arkaan of namaaz, intentionally or forgetfully, makes the namaaz batil. Purposely deleting those actions of namaaz that are not arkaan also makes the namaaz batil.

7. The Process of Performing Namaaz

Once the preparation for namaaz has been done, one is ready to begin performing namaaz. The following steps for performing namaaz use Maghrib namaaz as an example:

7.1. First Raka'at

7.1.1 Niyyah

- One should know which namaaz he is reading and how many rakaa'-at it is comprised of. "I am offering three rakaa'-at of Maghrib namaaz, waajib, qurbatan ilallah."



7.1.2 Takbeeratul ihraam

- Raise the hands up to the ears and say:

اللَّهُ أَكْبَرُ
Allah is the Greatest.
- After the takbeeratul ihraam all excessive movement is forbidden until the end of namaaz. One should stand straight and look at the sajdagah.



7.1.3 Qiyaam

- Recitation of Surah al-Faatihah:

1. **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**
In the name of Allah, the Beneficent, the Merciful.

2. **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**
Praise be to Allah, the Lord of the worlds.

3. **الرَّحْمَنِ الرَّحِيمِ**
The Beneficent, the Merciful.

4. **مَالِكِ يَوْمِ الدِّينِ**
Master of the Day of Judgment.

5. **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ**
You (alone) we worship and from You (alone) we seek help.

6. **اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ**
Keep us (O Lord) on the right path.

7.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those upon whom You have bestowed Your bounties;
not (the path) of those inflicted with Your wrath,
nor (of those) gone astray.

- Recitation of any other Surah:
Surah al-Ikhlaas is the most highly recommended surah to read after
Surah al-Faatihah in the first and second rakaa'-at.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

1.

قُلْ هُوَ اللَّهُ أَحَدٌ

Say: "He is Allah, the One.

2.

اللَّهُ الصَّمَدُ

Allah is independent.

3.

لَمْ يَلِدْ وَلَمْ يُولَدْ

He begets not nor is He begotten.

4.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

There is no one like Him."



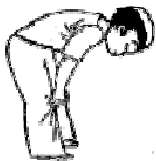
7.1.4 Qiyaam Muttasil ba Ruku'

- Raise the hands up to the ears and say:
Then bow in ruku'.

اللَّهُ أَكْبَرُ

Allah is the Greatest.

7.1.5 Ruku'



- Recite this zhihr:

Glorified is my Lord, the Cherisher, the Highest with glory.

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

- or...Recite this three (3) times:

سُبْحَانَ اللَّهِ

Glory be to Allah.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Recite salawaat.

Oh Allah, bless Muhammad and his Progeny.

- Stand up from ruku' for qiyaam.



7.1.6 Qiyaam after Ruku'

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ

- Recite this zikr:

Allah hears he who praises Him.

اللّٰهُ اَكْبَرُ

- Raise the hands up to the ears and say:
Then go down in sajdah.

Allah is the Greatest.

7.1.7 First Sajdah



سُبْحَانَ رَبِّيَ اَعْلٰى وَ بِحَمْدِهِ

- Recite this zikr:

Glorified is my Lord, the Cherisher, the Highest with glory.

سُبْحَانَ اللّٰهِ

- or...Recite this three (3) times:

Glory be to Allah.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Recite salawaat.

Oh Allah, bless Muhammad and his Progeny.

- Sit up from sajdah for juloos.



7.1.8 Juloos

اللّٰهُ اَكْبَرُ

- Say:

Allah is the Greatest.

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ وَ اَتُوْبُ اِلَيْهِ

- Recite this:

I seek forgiveness from Allah, my Lord, and I turn repentant to Him.

اللّٰهُ اَكْبَرُ

- Say:

Then go down in sajdah.

Allah is the Greatest.

7.1.9 Second Sajdah



سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

- Recite this zhikr:

Glorified is my Lord, the Cherisher, the Highest with glory.

سُبْحَانَ اللَّهِ

- or...Recite this three (3) times:

Glory be to Allah.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Recite salawaat.

Oh Allah, bless Muhammad and his Progeny.

اللَّهُ أَكْبَرُ

- Sit up from sajdah in juloos and say:

Allah is the Greatest.

- Rise for qiyaam while reciting this zhikr:

Bihaw lillahi wa qoowat-e-hee aqoomo wa aq'ud
With the power and strength of Allah
I stand and sit.

7.2. Second Raka'at



7.2.1 Qiyaam

- Recitation of Surah al-Faatihah: see section 8.1 First Raka'at above.
- Recitation of any other Surah: see section 8.1 First Raka'at above.



7.2.2 Qunoot

- Raise the hands for qunoot and recite any du'a or zhikr.
- A common du'a:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Oh, our Lord, bless us with goodness in this world and the hereafter and protect us from the fire of Hell.



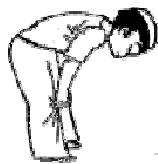
7.2.3 Qiyaam Muttasil ba Ruku'

- Raise the hands up to the ears and say: Then bow in ruku'.

اللَّهُ أَكْبَرُ

Allah is the Greatest.

7.2.4 Ruku'



سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

- Recite this zhikr:
Glorified is my Lord, the Cherisher, the Highest with glory.

سُبْحَانَ اللَّهِ

- or...Recite this three (3) times:
Glory be to Allah.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Recite salawaat.
Oh Allah, bless Muhammad and his Progeny.
- Stand up from ruku' for qiyaam.



7.2.5 Qiyaam after Ruku'

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

- Recite this zhikr:
Allah hears he who praises Him.

اللَّهُ أَكْبَرُ

- Raise the hands up to the ears and say:
Then go down in sajdah.
Allah is the Greatest.

7.2.6 First Sajdah



سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

- Recite this zhikr:
Glorified is my Lord, the Cherisher, the Highest with glory.

سُبْحَانَ اللَّهِ

- or...Recite this three (3) times:
Glory be to Allah.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Recite salawaat.
Oh Allah, bless Muhammad and his Progeny.
- Sit up from sajdah for juloos.



7.2.7 Juloos

- Say:

اللَّهُ أَكْبَرُ

Allah is the Greatest.

- Recite this:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allah, my Lord, and I turn repentant to Him.

- Say:

اللَّهُ أَكْبَرُ

Then go down in sajdah.

Allah is the Greatest.

7.2.8 Second Sujud



- Recite this zikr:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

Glorified is my Lord, the Cherisher, the Highest with glory.

- or...Recite this three (3) times:

سُبْحَانَ اللَّهِ

Glory be to Allah.

- Recite salawaat.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Oh Allah, bless Muhammad and his Progeny.

- Sit up from sajdah in juloos and say:

اللَّهُ أَكْبَرُ

Allah is the Greatest.



7.2.9 Tashahud

- Recite tashahud:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

I bear witness that there is no god but Allah,
He is One and He has no partner.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

And I bear witness that Muhammad is His messenger.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Oh Allah, bless Muhammad and his Ahlul-Bayth.

- Rise for qiyaam while reciting this zikr:

Bihaw lillahi wa qoowat-e-hee aqoomo wa aq'ud
With the power and strength of Allah
I stand and sit.

7.3. Third Raka'at



7.3.1 Qiyaam

- Recitation of Surah al-Faatihah: see section 8.1 First Raka'at above.
- or...Recitation of Tasbeehaatul Arba' three (3) times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory to Allah, and all praises to Allah,
and there is no god but Allah, and Allah is great.

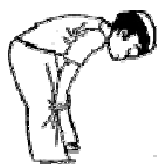


7.3.2 Qiyaam Muttasil ba Ruku'

- Raise the hands up to the ears and say:
Then bow in ruku'.

اللَّهُ أَكْبَرُ

Allah is the Greatest.



7.3.3 Ruku'

- Recite this zhikr:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Glorified is my Lord, the Cherisher, the Highest with glory.

- or...Recite this three (3) times:

سُبْحَانَ اللَّهِ

Glory be to Allah.

- Recite salawaat.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Oh Allah, bless Muhammad and his Progeny.

- Stand up from ruku' for qiyaam.



7.3.4 Qiyaam after Ruku'

- Recite this zhikr:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Allah hears he who praises Him.

- Raise the hands up to the ears and say:
Then go down in sajdah.

اللَّهُ أَكْبَرُ

Allah is the Greatest.

7.3.5 First Sajdah



- Recite this zikr:

Glorified is my Lord, the Cherisher, the Highest with glory.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

- or...Recite this three (3) times:

سُبْحَانَ اللَّهِ
Glory be to Allah.

- Recite salawaat.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
Oh Allah, bless Muhammad and his Progeny.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Sit up from sajdah for juloos.



7.3.6 Juloos

- Say:

اللَّهُ أَكْبَرُ
Allah is the Greatest.

- Recite this:

I seek forgiveness from Allah, my Lord, and I turn repentant to Him.

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

- Say:
Then go down in sajdah.

اللَّهُ أَكْبَرُ
Allah is the Greatest.

7.3.7 Second Sajdah



- Recite this zikr:

Glorified is my Lord, the Cherisher, the Highest with glory.

سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ

- or...Recite this three (3) times:

سُبْحَانَ اللَّهِ
Glory be to Allah.

- Recite salawaat.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
Oh Allah, bless Muhammad and his Progeny.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Sit up from sajdah in juloos and say:

اللَّهُ أَكْبَرُ
Allah is the Greatest.



7.3.8 Tashahud & Salaam

- Recite tashahud:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

I bear witness that there is no god but Allah,
He is One and He has no partner.

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

And I bear witness that Muhammad is His messenger.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Oh Allah, bless Muhammad and his Ahlul-Bayth.

- Recite salaam:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you, Oh Prophet,
and the mercy and blessings of Allah,

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us and all righteous servants of Allah,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you, and the mercy and blessings of Allah.

- Say three (3) times:

اللَّهُ أَكْبَرُ

Allah is the Greatest.

8. Shak-kiyaat-e-Namaaz (Doubts in Namaaz)

Sometimes it is possible that the person performing the namaaz has doubts in a part of it; for example, he does not know if he read the tashahud or not; or he does know if one sajdah was performed or two. There can also be a doubt in the number of rakaa'-at recited; for example one does not know if he is currently in the third or fourth rakaa'-at.

There are 22 shak-kiyaat which one can have while performing namaaz. There are seven (7) shak-kiyaat that invalidate namaaz, six (6) shak-kiyaat that should be ignored, and nine (9) shak-kiyaat that are valid.

9. Namaaz-e-Musaafir (Namaaz of a Traveler)

Under eight certain conditions a traveler must make his four rakaa'-at namaaz *qasar* (shortened) to two rakaa'-at. The details of these conditions will be discussed at a later time.

10. Namaaz-e-Jama'at (Congregational Namaaz)

It is mustahab that waajib namaaz, especially the daily namaaz, be performed in jama'at, with more emphasis on Fajr, Maghrib, and 'Isha namaaz.

It is not proper to avoid jama'at namaaz without a good reason. The reward for offering jama'at namaaz is many times more than reading alone. In fact, it is mustahab to delay individual namaaz with the intention to participate in jama'at. Furthermore, if jama'at namaaz is being offered it is mustahab for a person who has already performed namaaz individually to repeat the namaaz in jama'at.

In order to perform jama'at for the daily namaaz, there should be at least two people present: one **imam** (leader) and one **ma'moom** (one follower). Some important things to be remember are:

- The niyyah should be performed by **muqtadee** (more than one follower) immediately after the imam has done so.
- Muqtadee must recite all zhikr, except Surah al-Faatihah and the other Surah during qiyaam for the first two rakaa'-at, which are recited aloud by the imam. These recitations may be performed in a whisper along with the imam. It is not necessary to wait until the leader has finished reciting, except in the case of takbeeratul ihraam and salaam.
- One must not rise from ruku' or sajdah before the leader does so.
- In the third and fourth rakaa'-at the muqtadee should recite either tasbeehaatul arba' three times or Surah al-Faatihah once.
- In the case that a ma'moom is late, he can join the jama'at either in the state of qiyaam, or in the state of ruku' before the imam raises his head from ruku'.
- Jama'at namaaz can be held in anyone's home or anywhere else, but the greatest reward is for offering jama'at namaaz in the masjid.
- The rows formed by the muqtadee should be formed one after another, filling each row before beginning the next one.

11. Rules for the Masjid

- It is haraam to make the floor, roof, ceiling, or interior walls of a masjid najis. If one finds out that any of these parts have been made najis, he should immediately make them taahir.
- Building a masjid or renovating a dilapidated masjid is mustahab.
- Keeping a masjid clean and illuminating it are mustahab.
- For a person visiting a masjid, it is mustahab to apply perfume, wear neat and clean dress, and ensure that the soles of his shoes do not carry najaasat inside.
- Sleeping in a masjid is makrooh, except when helpless.
- Talking about worldly affairs, engaging in some craft, and reciting poetry that is not religiously instructive are all makrooh in the masjid.

12. Boys: Keeping a Beard

A beard is considered a feature of beauty and a symbol of manliness. Men should be conscious of, and cultivate, their masculinity. Similarly, women should be conscious of, and cultivate, their femininity. Neither gender should imitate the other, because it means an inferiority complex with respect to the other. For this reason, it is forbidden to shave the beard, but it is not necessary that the beard should be very long. It is permitted for a man to keep the beard trimmed but not such that people would say he shaved, or he had just neglected to shave, a medium beard is recommended.

A moustache should not be allowed to grow too long, it should be clipped so that it does not cover the lips. This may be part of Islam's concern for hygiene and neatness. A beard distinguishes Muslim men from others. Prophet Mohammad (saw) commanded Muslims to keep themselves distinct from, and not to imitate, other communities.

It is unlawful, on the basis of obligatory precaution, to shave one's beard. It is also unlawful to get wages for shaving the beard of another person. However, if a person who does not shave his beard is made a target of ridicule and has to suffer humiliation which is intolerable in the eyes of the wise persons, it is permissible for him to shave his beard (2920 Article of Islamic Acts [Khui]). The Fatwa of our present Mujtahid, Ayatullah al Uzama Syed Ali al-Husaini Seestani, is similar on this issue.

[The rest of the lesson to be utilized for discussion with the youth as to the pressures that cause them to disobey the command of keeping the beard]

13. Girls: Importance of Hijaab

Allah (swt) says in the Holy Qur-aan:

“Say unto the believer men to cast down their gaze and guard their private parts; that is purer for them. Verily Allah is Well-Aware of what you do. And say unto the believing women that they cast down their gaze and guard their private parts; and not to display their adornment (*zeenat*) except what becomes apparent of it; and to draw their head covers (*khumur*) over their neck slits (*juyooob*); and not to display their “*zeenat*” except to their husbands...” (an Noor, 24:31,32 part)

The verse first informs men of their duty in Hijaab, and then the women of theirs. Some important words to note: ***Zeenat***: something used for beautification, like clothes, jewelry, etc. ***Khumur***: head covers or scarves. ***Juyooob***: The neck slit was usually low in Arab dress, so in this verse they were ordered to cover their exposed necks with the head covers.

In another verse Allah (swt) says:

“O Prophet! Say unto your wives and your daughters and the women of the believers that they let down upon themselves a robe (*jilbaab*); so that they may be distinguished, so that they will not be troubled; Allah is Oft-Forgiving, the Most Merciful.” (al Ahzaab, 33:59)

The word ***jilbaab*** refers to a covering that is bigger than a head cover and shorter than a shawl and that is designed to cover the head and shoulders. According to the command of Allah (swt), the covering for women that forms their Hijaab is Waajib, and disobedience of this command earns the anger of Allah (swt). The entire body of the woman except hands and face should be covered. The overall appearance of the dress must be loose so it does not reveal the form of the woman, and it should not be attractive in a way that it draws the eyes of the people to the wearer.

[Discuss with your teacher the difficulties in wearing the Hijaab in our society, see if others have had similar problems, and share ideas on how to overcome them].

Du'a Al-Faraj

In the name of Allah, the
Beneficent, the Merciful

O Allah, terrible was the calamity,
and its evil consequences are visible,
the covering has been removed, (all)
hopes have been cut off, the
(plentiful) earth has shrunk (with
very little to spare), the heavenly
blessings have been withheld.

You alone can help, we refer our
grief and sorrow to You, we have
full faith in You, in the time of
distress, as well as in good fortune.

O Allah, send blessings on
Muhammad and on the children of
Muhammad, whom we must obey
as per Your command, through
which we become aware of their
rank and status, and let there be joy
after sorrow for us, for their sake,
right away, in the twinkle of an eye,
more rapidly than that.

O Muhammad, O 'Ali,
O 'Ali, O Muhammad,
Give me enough, because both of
you provide sufficiently. Help me,
because both of you help and
protect.

O our master, O the living Imam,
HELP! HELP! HELP!
Reach me! Reach me! Reach me!
At once, in this hour. Be quick, be
quick, be quick, O the most
merciful, for the sake of
Muhammad and his pure children.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِلَهِي عَظُمَ الْبَلَاءُ وَ بَرَحَ الْخَفَاءُ وَانْكَشَفَ
الْغَطَاءُ وَ انْقَطَعَ الرَّجَاءُ وَ ضَاقَتِ الْأَرْضُ وَ
مُنِعَتِ السَّمَاءُ وَ أَنْتَ الْمُسْتَعَانُ وَ إِلَيْكَ
الْمُشْتَكَى وَ عَلَيْكَ الْمُعْوَلُ فِي الشَّدَّةِ وَ الرَّخَاءِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أُولَى الْأَمْرِ
الَّذِينَ فَرَضْتَ عَلَيْنَا طَاعَتَهُمْ وَ عَرَفْتَنَا بِذَلِكَ
مَنْزِلَتَهُمْ فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرْجًا عَاجِلًا قَرِيبًا
كَلِّمْحِ الْبَصَرِ أَوْهُوَ أَقْرَبُ يَا مُحَمَّدُ يَا عَلِيُّ يَا
عَلِيُّ يَا مُحَمَّدُ اكْفِيَانِي فَإِنَّكُمَا كَافِيَانِ
وَ انْصُرَانِي فَإِنَّكُمَا نَاصِرَانِ يَا مَوْلَانَا يَا صَاحِبَ
الزَّمَانِ الْغَوْتِ الْغَوْتِ الْغَوْتِ أَدْرِكْنِي أَدْرِكْنِي
أَدْرِكْنِي السَّاعَةَ السَّاعَةَ السَّاعَةَ الْعَجَلَ الْعَجَلَ
الْعَجَلَ يَا أَرْحَمَ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ.

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