FIQH SYLLABUS - CLASS 3 (FALL 2016)

LESSON TOPIC

LESSON 1: INTRODUCTION TO SALAAT-UL-JAMAAT
LESSON 2-3: SALAAT-UL-JAMAAT – CONGREGATIONAL PRAYER
LESSON 4-5: HOW TO JOIN SALAAT-UL-JAMAAT
LESSON 6: SALAAT – E – AYAAT
LESSON 7-8: METHOD OF RECITING SALAAT – E – AYAAT
LESSON 9-10: SALAAT – E – QASR
LESSON 11-12: SALAAT – E – QASR – WORKED EXAMPLES
LESSON 13-14: SIFAATE SUBUTIYA
LESSON 15-16: SIFAATE SALBIYYAH
LESSON 1: INTRODUCTION TO SALAAT-UL-JAMAAT

Definition: Salaat-ul-Jamaat means prayers that are offered in gathering (i.e. more than two people).

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

- Love & Co-operation
- Unity & Prestige of Islam
- Discipline / Islamic Equality

Unlimited Reward

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

Rewards

Reward doubles after the 4th person joins the salaat

After the 11th person joins, only Allah knows the reward we get
LESSON 2-3: SALAAT-UL-JAMAAT – CONGREGATIONAL PRAYER

Importance of Salaat-ul-Jamaat
The following are a few examples of the importance of offering the congregational prayers. For a full listing please refer to ‘Islamic Laws’ (page 262)

1. 25 times better than the prayers offered alone.  

2. It is not permissible to absent oneself from nor abandon congregational prayers intentionally.  

3. When Salaat-ul-Jamaat is being offered, it is Mustahab for a person who has already offered his prayers alone, to repeat the prayers in congregation.  

Conditions of Salaat-ul-Jamaat
The following are a few examples of the conditions of offering the congregational prayers. For a full listing please refer to ‘Islamic Laws’ (page 263 - 275).

- As a precaution, Mustahab prayers cannot be offered in congregation in any situation except:
  - Istisqa prayers (invoked for rain); or
  - Prayers which were obligatory during the presence of Ma’soom Imam (A.S) but became Mustahab during his occultation like Eid ul Fitr and Eid ul Azha

- The Imam of the congregation prayers should be: Baligh, adil, of legitimate birth, Sane and be able to recite the Salaat correctly

Mustahab Acts
1. Learned and pious persons occupy the first row.  

2. Rows of the congregation are properly arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder.  

Imam stands in the front line
Follower performs all acts a little after the Imam

Learned and pious persons occupy the first row.  

Rows of the congregation are properly arranged and that there is no gap between the persons standing in one row; all standing shoulder to shoulder.
# LESSON 4-5: HOW TO JOIN SALAAT-UL-JAMAAT

<table>
<thead>
<tr>
<th>Scenario’s</th>
<th>Where to join in Congregational Prayers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Qiyyam</td>
</tr>
<tr>
<td>Imam in 1\textsuperscript{st} Rakaat, better to join in:</td>
<td>✓</td>
</tr>
<tr>
<td>Imam in 2\textsuperscript{nd} Rakaat better to join in:</td>
<td>✓</td>
</tr>
<tr>
<td>Imam in 3\textsuperscript{rd} &amp; 4\textsuperscript{th} Rakaat, better to join in:</td>
<td></td>
</tr>
<tr>
<td>Imam in 3\textsuperscript{rd} &amp; 4\textsuperscript{th} Rakaat (Qiyyam):</td>
<td>Join and recite Surah Al Hamd and if you cannot finish the recitation by the time the Imam rises from Ruku’ you have to change your Niyyat to furada.</td>
</tr>
<tr>
<td>If you do not know which Rakaat it is always join in:</td>
<td>✓</td>
</tr>
<tr>
<td>You enter the Mosque it is the last Sajdah, you perform your Niyyat and Takbiratul Ehram and then go into:</td>
<td></td>
</tr>
</tbody>
</table>

**Extra note:** Raising of the knees from the ground is also followed in Tashahud and Salaam when you join in 2\textsuperscript{nd}, 3\textsuperscript{rd} and 4\textsuperscript{th} Rakaat.
EXERCISE 1-5: SALAAT-UL-JAMAAT

1. You join in Qiyam when the Jamaat is in the 3rd Rakaat. The Imam goes to Ruku' and rises from Ruku' and you have still not completed the recitation of Suratul Hamd. What should you do in this situation?
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________

2. You join when the Imam is in Ruku' and are not sure whether you reached the Ruku' of the Imam or not. What should you do in this situation?
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________

3. With road construction going on, Fatima decided to offer her salaat before leaving for the mosque, as she knew that she might not arrive in time for Salaat-e-Jamaat. However, when she arrived at Stanmore, the program had been delayed due to the absence of Mu khi Saheb and Salaat-e-Jamaat was about to start. What will she do?
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________

4. You arrive at the mosque when the Imam is reciting the last Tashahud and you wish to earn the Thawaab of Salaat-e-Jamaat. What can you do?
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________

5. Which of the following will the Imam recite quietly (Q) and which will he recite loudly (L) in the Jamaats of Dhohr and Maghrib. Put 'Q' or 'L' for your answer:

   **DHOHR**            **MAGHRIB**
   a) Suratul Hamd
   b) Bismillahir-Rahmanir-Rahim
   c) Qunoot
   d) Tasbihat-e-Arba’
   e) Dhikr of Ruku’
   f) Dhikr of Sajdah
   g) Tashahud & Salaam
LESSON 6: SALAAT – E – AYAAT

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

Solar (Sun) Eclipse

Lunar (Moon) Eclipse

Earthquake

Natural Disaster

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

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

Timing Of Salaat-e-Ayaat 1504, 1505, 1507 & 1508

This relates to those NOT KNOWING that there was an eclipse until after the event

DID NOT PRAY

NOT WAJIB TO PRAY IF PARTIAL ECLIPSE

PRAYED AS SOON AS THE DISASTER IS OVER

SHOULD BE PRAYED WITH QADHA NIYYAT IF TOTAL ECLIPSE

DID NOT PRAY

PRAYED ANYTIME FROM THE BEGINNING OF THE ECLIPSE TILL IT CLEAR COMPLETLY
LESSON 7-8: METHOD OF RECITING SALAAT – E – AYAAT

1516 – 1524

METHOD – 1st RAKA’AT

METHOD – 2nd RAKA’AT

TOTAL: No. OF RAKAAT - 2 (Wajib)
No. OF RUKU - 10 (Wajib)
No. OF QUNOOT - 5 (Mustahab)
EXERCISE 6-8 - SALAAT – E – AYAAT

Anwer had just arrived from school. He had to offer his Dhoor and Asr Salaat, as well as Salaat-e-Ayaat but there wasn’t enough time to offer all of them. What will he offer first?

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

There wasn’t enough time after reciting the first Rakaat of Salaat-e-Ayaat, so Qawsar recited in the second Rakaat, after Surah Al Hamd, Surah Ikhlas in five parts. Is this right?

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

Murtaza was offering his daily prayers on time, when he realised that by the time he finished his prayers; time for Salaat-e-Ayaat would have finished. What will he do?

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________

Mehdi’s friends at school were talking about a moon eclipse that had happened at night, but Mehdi had not heard of it from his mum nor seen any news on it and so he put it down to his friends once again trying to pull a prank on him. But when he got home, his mum did confirm that there had been a moon eclipse in the early hours of the morning but it was not a total eclipse. Will Mehdi offer Salaat-e-Ayaat? Why?

_______________________________________________________________

_______________________________________________________________

_______________________________________________________________
LESSON 9-10: SALAAT – E – QASR

A traveller has to reduce the Rakaats in Zuhr, Asr and Isha prayers, that is, he should perform two Rak'ats instead of four, subject to the seven conditions mentioned below.

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

1. TOTAL Travelling Distance covered is 28 miles or more

2. Town/City Boundary – HADDE TARAKH -KHUS - The traveller should be out of the boundary of the town or city.

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

4. Purpose of Journey - The journey should not be for a Haraam purpose.

5. Length of Stay - The intention (Niyyat) to stay must be for less than 10 days.

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

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

How The 17 Rakaats Are Reduced

<table>
<thead>
<tr>
<th>PRAYER</th>
<th>RAKAATS RECITED DAILY</th>
<th>RAKAATS RECITED BY TRAVELLER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fajr 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Zuhr</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Asr</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Maghrib 3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Isha</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Total 17</td>
<td></td>
<td>11</td>
</tr>
</tbody>
</table>

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

"Subhanallahi walhamdu lillahi wala ilaha illallahu wallahu Akbar".

To recite dua after - Dhohr, Asr and Isha Salaat is highly recommended; and to recite the above sixty (60) times rather than thirty (30) after these three prayers.
LESSON 11-12: SALAAT – E – QASR – WORKED EXAMPLES

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

Examples of towns or major airports outside M25:
Gatwick Airport
Stansted Airport
Luton
Stevenage

Now, let’s apply these rules to everyday life by studying the lives of different people leaving in London.
Case 1 - Zahra
She lives in Harrow but is currently studying law at the University of Luton. She stays at University as this saves her commuting everyday but comes home during the weekend and holidays.

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

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Case 2 – Jawad
He and his friends have come to Manchester to attend a majlis at their friend’s place

- **Travelling Distance**: More than 28 miles
- **Town/City Boundary**: Outside M25 i.e. boundary of London
- **Niyyat**: To attend majlis at friend’s place
- **Purpose of Journey**: HALAAL – Parents aware of journey and journey is to listen to majlis
- **Length of Stay**: 1 day
- **Destination – WATAN**: Not their home
- **Journey Frequency**: Once for that day
- **Decision**: They will pray Qasr Salaat
- **Reason**: Their journey is for a Halaal purpose
### Case 3 - Haider
He has just moved with his family to Birmingham from London. He moved because both his sons are studying at the University in Birmingham. He, however, comes to work here in London.

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

### Case 4 - Amena
She is a police woman and will be attending a training course at a Police Station in Stevenage.

<table>
<thead>
<tr>
<th>Travelling Distance</th>
<th>More than 28 miles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Town/City Boundary</td>
<td>Outside London</td>
</tr>
<tr>
<td>Niyyat</td>
<td>Amena knows that she will travel to Stevenage that day</td>
</tr>
<tr>
<td>Purpose of Journey</td>
<td>To attend a course– HALAAL</td>
</tr>
<tr>
<td>Length of Stay</td>
<td>She is going there for the day</td>
</tr>
<tr>
<td>Destination – WATAN</td>
<td>Destination is not her home town as Amena will commute to work everyday</td>
</tr>
<tr>
<td>Journey Frequency</td>
<td>One off</td>
</tr>
<tr>
<td>Decision</td>
<td>She will pray Qasr Salaat</td>
</tr>
<tr>
<td>Reason</td>
<td>This is a one off visit to Stevenage</td>
</tr>
</tbody>
</table>
A new amusement park together with a hotel had opened up outside the city of London, where Ali and Muhammad lived. Their parents decided to go there during the half term holiday for a few days. In their excitement, they were not sure if they had travelled more than 28 miles. What should they do?

Captain Hussein is a pilot and therefore tends to travel different parts of the world. How should he offer his salaat when in different parts of the world?

Muhammad and his non-Muslim school friends went to Paris for a week and as a dare on the first night he drank a glass of beer. As he was feeling guilty for having done something Haraam, he offered his Namaaz in full. Was this a correct decision?

Sajida and her family moved to Peterborough for good from London. By chance, they had to come to London for her cousin’s wedding. How will they offer their prayers in London?
LESSON 13-14: SIFAATE SUBUTIYA

SIFAATE SUBUTIYA = The positive attributes which are befitting Allah.

Some of the Positive Attributes of Allah

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

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

E.g. Egg – Chicken - Hen

It wasn’t there
It was born
It will die

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

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

E.g. If we are afraid of something or someone, we should pray to Allah for help and not turn to Super heroes like Superman or Superwoman who aren’t real.

Allah made everything and has power over everything and everyone.

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

That is why we should only ask Allah for help because only He can really help us.
**AALIM** = Allah is Omniscient i.e. He knows everything.

Nothing can be kept a secret from Allah.
He knows what you shout, what you whisper, even what you think and do not say out loud.
He knows when you are good and when you are bad.
He knows if you are telling the truth and when you are lying.
He knows when you are happy and when you are sad.
He knows when you need help and He helps you.
He knows everything.

**HAI** = Allah is Alive and will remain alive forever.

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

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

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

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

Allah made everything. So, He does whatever He wants..
MUDRIK = Allah sees and hears everything although He has neither eyes nor ears.

Allah has no eyes or ears

HОWЕVЕR,

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

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

MUTАKALLIM = Allah is the Master of the word.

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

SADIQ = Allah is truthful.

Allah never lies
AND
He always keeps His Promises
LESSON 15-16: SIFAATE SALBIYYAH

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

Some of the Negative Attributes of Allah

SHAREEK = colleague or partner.

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

MURAKKAB = Compound or Mixed

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

MAKAAN = Place

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

HULOOL = Entering

Nothing can enter Allah nor does He enter anything or anybody.  
E.g. It is wrong, what the Christians believe about Jesus
MAHALE HAWADIS = Subject to change

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

MAR-I = Visible

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

IHTIYAJ = dependence or need

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

SIFATE ZAID = Added qualification

The attributes of Allah are not separate from His Being.
E.g. When we say that Allah is Aalim, it does not mean that
His knowledge is separate from His Existence.
There has never been a time when Allah had less
knowledge.
**EXERCISE 13-16 - SIFAATE SUBUTTIYA AND SIFAATE SALBIYYAH**

*Match the meanings with the appropriate attribute*

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Qadeem</td>
<td>A</td>
<td>Allah is not at a fixed place, as He has no BODY. He is everywhere</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Qaadir</td>
<td>B</td>
<td>Nothing can enter Allah nor does he enter anything or anybody</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Aalim</td>
<td>C</td>
<td>Allah does not depend on anybody nor does he need anything.</td>
<td></td>
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<tr>
<td>4</td>
<td>Hai</td>
<td>D</td>
<td>Allah has neither a colleague nor a partner.</td>
<td></td>
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<tr>
<td>5</td>
<td>Mureed</td>
<td>E</td>
<td>He has not been seen nor will He ever be seen, because He has no BODY.</td>
<td></td>
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<tr>
<td>6</td>
<td>Mudrik</td>
<td>F</td>
<td>The attributes of Allah are not separate from His Being.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Mutakallim</td>
<td>G</td>
<td>This means Subject to change. Allah cannot change.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Sadiq</td>
<td>H</td>
<td>Allah is not made of anything. He cannot be divided even in the imagination.</td>
<td></td>
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<tr>
<td>9</td>
<td>Shareek</td>
<td>I</td>
<td>He has power over everything, and every affair</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Murakkab</td>
<td>J</td>
<td>He knows everything. No thing remains a secret from Him.</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Makaan</td>
<td>K</td>
<td>He has neither a beginning nor an end.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Hulool</td>
<td>L</td>
<td>This means that Allah is true in His word and promises.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Mahale Hawadis</td>
<td>M</td>
<td>It means that Allah is the Master of the word, i.e. He can create speech in anything.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Mar-I</td>
<td>N</td>
<td>It means that Allah is Alive and will remain alive forever.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Ihtiyaj</td>
<td>O</td>
<td>It means that Allah sees and hears everything though He has neither eyes nor ears.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Sifate Zaid</td>
<td>P</td>
<td>He does not do anything under compulsion.</td>
<td></td>
</tr>
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</table>