

# **SALAT**

## **YEAR 10**

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**Abbreviations: -**

**azwj:** - Az Za Wa Jalla

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**asws:** - Allay hay Salawat Wass Salam

**as:** - Allahey Salam

## Lesson 1: Al-Qunut in Cumpulsory and Recommended Salat

(The narrator of the Hadith) asked Imam Abu Ja'far<sup>asws</sup> (our 5<sup>th</sup> Imam<sup>asws</sup>) about Qunut (the supplication after the recitation in the second Rak'at) in the five daily Salat. The Imam<sup>asws</sup> said: 'Say Qunut in all of them.' Our 6<sup>th</sup> Imam, Imam abu 'Abd Allah<sup>asws</sup> said that Qunut 'is in every Salat; obligatory or optional.'

Someone once asked abu 'Abd Allah<sup>asws</sup> about Qunut and what is said in it. The Imam<sup>asws</sup> replied: 'Say whatever Allah<sup>azwj</sup> makes to come out from your tongue. I<sup>asws</sup> do not know of anything definite for it.'

In another Hadith, someone asked Imam Abu Ja'far<sup>asws</sup> about a man who has forgotten Al-Qunut then remembers somewhere on the way. The Imam<sup>asws</sup> said: 'He should turn towards Qiblah and say it.'

## Lesson 2: Recitation of Al-Qunut

Imam 'Abu 'Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) has said: 'It is sufficient for Al-Qunut to say,

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَاعْفُ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

'O Allah<sup>azwj</sup>, Forgive us, Grant us Mercy, good health and Pardon us in this world and in the next life; You<sup>azwj</sup> have power over all things.'<sup>1</sup>

## Lesson 3: Sending Laan on the Enemies of Ahl Al-Bayt<sup>asws</sup>

Amir-ul-Momaneen<sup>asws</sup>, while offering Magrib prayers, cursed the enemies of the Ahl-ul Bayt<sup>asws</sup> in Qunut.<sup>2</sup>

A group of people heard Abu 'Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) express Laan against four men and four women after every obligatory Salat. He expressed Laan on people such as Mu'awiyah, Hinda and 'Umm al-Hakam, the sister of Mu'awiyah.'

## Lesson 4: Standing and Sitting Manners in Salat (for Men)

Imam Abu Ja'far<sup>asws</sup> has said: "When you stand up for Salat do not allow one foot to touch the other, leave between them a distance of one finger at the least and one Shibr (about 8 inches) at the most. Allow your shoulders to relax and leave your hands alone. Do not criss-cross your fingers. Instead, they should be kept on your thighs and your eyes should look at the place for prostration.

<sup>1</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5083 (h, 12)

<sup>2</sup> Masadurakal Wasail, vol. 4, page 410

During Ruku position line up your feet with a distance of one shibr in between, allow your fingers to hold on to your knees. Place your right palm on your right knee before placing the left palm on your left knee. Allow your fingers to reach to the sides of your knees and stretch your fingers when placed on your knees. If during Ruku the tips of your fingers reach your knees it is sufficient but it is better if your palm rests on your knees so you can allow your finger to hold on to your knees while they (the knees) are kept apart. Your back should be straight, your neck stretched forward and you should look between your feet.

"When you are ready for prostration, raise your hands for saying 'اللَّهُ أَكْبَرُ' (Allah ho Akbar - Allah<sup>azwj</sup> is Great beyond description)", and then bow down for prostration. First your hands should be placed on the ground, before your knees, together but do not place your forearms on the ground as beasts do. You must not place your forearms on your knees or thighs but open them as wings with your elbows. You must not touch your knees with your palms and do not place them very close to your face. Place them level with your shoulders.

"You must not place your palms in front of your knees. Place them a little out, extend them on the ground and keep them a little towards you. If there is some cloth underneath, it does not matter, and if you allow them to be placed on the ground it is better. You must not keep your fingers apart from each other during your sajdah but keep them close, side by side."

The Imam<sup>asws</sup> said: 'When you sit up straight for reading the Tashud, keep your knees touching the ground and a little apart from each other. The back of your left foot should be on the ground, the back of your right foot should be placed on the bottom of your left foot and both hips should be placed on the ground as well as the tip of the big toe of your right foot. You should never sit on both of your feet; it may hurt you. You should not be sitting if some parts of you are on top of the others on the ground and you cannot bear sitting this way for reading the Tashud and supplications.'<sup>3</sup>

## **Lesson 5: Standing and Sitting Manners in Salat (For Ladies):**

'The 6<sup>th</sup> Imam<sup>asws</sup> has said: 'When a woman stands up for Salat she should place her feet close to each other and should not keep them apart from each other. She should keep her hands over her chest. In Ruku position she should place her hands above her knees on her thighs so as not to bend down very much.

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<sup>3</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5052 (h, 1)

'When sitting, she should sit back, unlike a man. When bowing down for prostration she should first bring down her knees before her hands, and then place herself on the ground. When sitting she should keep her thighs together and raise her knees from the ground.'<sup>4</sup>

## Lesson 6: (general) Sitting Manner in Salat:

Imam Abu 'Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) has said: 'You must not kneel, between the two sajdahs.'<sup>5</sup>

Someone once asked Imam Abu Ja'far<sup>asws</sup> (our 5<sup>th</sup> Imam<sup>asws</sup>) about the words of Allah<sup>azwj</sup>, **'Perform Salat for the sake of your Allah and offer sacrifice....'(108:2)** The Imam<sup>asws</sup> said: "Offering sacrifice' is a reference to standing in a level posture by keeping one's back and neck level." The Imam<sup>asws</sup> said: 'You must not place your hand on your other hand; Majus people (Zoroastrians) would do so. You must not cover your mouth, do not hold your limbs tightly together and do not squat (sit on one's heels) and do not place your arms flat on the ground (fingers and palm on the ground but not the forearm).'<sup>6</sup>

Someone once heard abu 'Abd Allah<sup>asws</sup> say: 'Imam Ali Ibn Al-Hussain<sup>asws</sup> while bowing down for Sajdah would say اللهُ أَكْبَرُ (Allah<sup>azwj</sup> is Great beyond description).'

## Lesson 7: The Tashud:

اشهد ان لا اله الا الله وحده لا شريك له، واشهد ان محمدا عبده ورسوله، واشهد ان علي وولي الله اللهم صل  
على محمد و آل محمد السّلام علينا وعلى عباد الله الصّالحين و رحمت الله وبركاته

## Lesson 8: Salat Ends With Salam

Imam Abu 'Abd Allah<sup>asws</sup> once said to someone: "As soon as you say the phrase (Salam), 'I appeal before Allah<sup>azwj</sup> to send peace on us and on the virtuous servants of Allah', you have ended Salat."<sup>7</sup>

The Imam<sup>asws</sup> has also said: 'When you want to move away after completing Salat, move to your right side.'

<sup>4</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5053 (h, 2)

<sup>5</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5054 (h, 3)

<sup>6</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5060 (h, 10)

<sup>7</sup> Al-Kafi, Vol. 3, Chapt. On Salat, H. 5066 (h, 6)

## Lesson 9: Reciting Tasbih:

"Abu 'Abd Allah<sup>asws</sup> has said: 'Whoever reads the Tasbih of Syeda Binte Rasool Allah<sup>asws</sup>, after an obligatory Salat, Allah<sup>azwj</sup> Forgives him and he should begin with Al-Takbir (اللَّهُ أَكْبَرُ).'

'Abu' Abd Allah<sup>asws</sup> has also said: 'If one speaks of the Glory of Allah<sup>azwj</sup> after completing an obligatory Salat in the form of Tasbih of Syeda Binte Rasool Allah<sup>asws</sup>, and follows this by saying, one hundred times, "No one deserves to be worshipped except Allah<sup>azwj</sup>," Allah<sup>azwj</sup> Forgives him.'

The Imam<sup>asws</sup> also said: 'If you face uncertainty about saying the Tasbih, say it all over again.'

## Lesson 10: If Wudu Becomes Invalidated Before Al-Taslim (Salam)

If the 'Wudu' of a man breaks after he raises his head from the last Sajdah before 'Tashahhud' in his Salat, Imam Abu Ja'far<sup>asws</sup> (our 5<sup>th</sup> Imam<sup>asws</sup>) has said, that 'He (should) perform Wudu again and should sit down, either back in the Masjid or in his house, to say Tashahhud and the phrase of offering greetings of peace. If his Wudu becomes invalid after Tashahhud, his Salat is completed.'

## Lesson 11: Recommendation for non-Obligatory Salat (Nawafil) after Obligatory Salat (Wajib)

Imam Abu Ja'far<sup>asws</sup> has said: 'Prayer after an obligatory Salat is better than after a non-obligatory Salat.'

## Lesson 12: Prayers after Offering Salat

'Mohammed ibn Ibrahim wrote to Abu Al-Hassan<sup>asws</sup> (our 7<sup>th</sup> Imam<sup>asws</sup>), and said: 'My master, if you deem it proper, teach me a prayer that I can read after every Salat so Allah<sup>azwj</sup> will grant me good, both in this and the next life.' The Imam<sup>asws</sup> wrote bak to him and said: "Say:

أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَ عَزَّتِكَ الَّتِي لَا تُرَامُ وَ قُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ شَرِّ  
الْأَوْجَاعِ كُلِّهَا

'O Allah, I seek refuge with Your<sup>azwj</sup> gracious presence, Your<sup>azwj</sup> unassailable Majesty and Your<sup>azwj</sup> unstoppable Power, against the evil of this World as well as those in the next life and against the misfortune of all illnesses'."

The Imam<sup>asws</sup> then said: 'Pray to Allah<sup>azwj</sup> and do not say *that's it*. Prayer is worship. Allah<sup>azwj</sup> has said: ***'Those who belittle worshipping Me will go to hell in humiliation.'*** He<sup>azwj</sup> has also said: ***"Pray to Me. I answer your prayers." (40:60).***' The Imam<sup>asws</sup> then said: 'When you want to pray to Allah<sup>azwj</sup>, you should speak of His<sup>azwj</sup> glory. You should praise Him<sup>azwj</sup>, speak of His<sup>azwj</sup> Majesty, say that He<sup>azwj</sup> is the only God who must be worshipped and speak of His<sup>azwj</sup> praise. You should say, "Allahumma Salli 'Ala Mohammed wa 'Ali Muhammad (O Allah grant Mohammed and his family a compensation worthy of their serving Your<sup>azwj</sup> cause)," then ask for your needs, you will receive what you need.'<sup>8</sup>

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<sup>8</sup> Al Kafi V 3 – The Book of Salāt CH 32 H 28

## Appendix:

### Supplications for Relieving Illness after Salat

'Abu' Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) has said that if one has an illness or pain somewhere in his body he, after completing a Salat, should touch the place of his sajdah with his hand. He should say this prayer and wipe, seven times, on the painful or ailing part of his body.

يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ  
وَ أَفْعَلَ بِي كَذَا وَ كَذَا وَ ارزُقْنِي كَذَا وَ كَذَا وَ عَافِنِي مِنْ كَذَا وَ كَذَا

'O the One<sup>azwj</sup> Who Compressed the earth upon the water, and Filled the atmosphere with the sky, and Chose for Himself<sup>azwj</sup> the best of the Names! Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and do such and such with me, and Grace me with such and such, and Grant me good health from such and such (pain).'<sup>9</sup>

<sup>9</sup> Al Kafi V 3 – The Book of Salāt CH 32 H 23

# **SOAM (FAST)**

## **YEAR 10**

## Lesson 1: Soam Is One of The Five Pillars of Islam:

It is narrated from Imam Mohammed Baqir<sup>asws</sup> (5th Imam<sup>asws</sup>) that the foundation of Islam is built on five pillars, Salat, Zikat, Hajj, Soam (also known as 'Roza') and Wilayah. The Rasool Allah<sup>saww</sup> said: 'Soam is protection from the Hell Fire.'<sup>10</sup>

## Lesson 2: The 30 Wajib (Compulsory) Fasts in the Month of Ramadhan.

Our 5<sup>th</sup> Imam<sup>asws</sup> says: 'The month of Ramadhan will always consist of 30 days.'

It is narrated from Abu Abdullah<sup>asws</sup> that the Rasool Allah<sup>saww</sup> said: 'Fasting turns Iblis<sup>la</sup>'s face black (as if he was being hit on the face), being chairtable breaks his spine, asking for forgiveness cuts his jugular vein.'<sup>11</sup>

Our 8<sup>th</sup> Imam (Imam Ali Reza<sup>asws</sup> says) that the first month of the (Islamic) year for the righteous people is the month of Ramadhan.<sup>12</sup>

## Lesson 3: Fasting for Children:

Imam Abu Abd Allah<sup>asws</sup> (6<sup>th</sup> Imam) said: 'We ask our children to fast upon reaching the age of 7 so that little ones may fast as long as their strength would allow them (before breaking it). Thus, you should also ask the same from your children when they are 9 years' old and let them end their fast after finding it (too) difficult to manage, due to thirst.'<sup>13</sup>

(The narrator says) 'I asked: "When shall a boy start fasting?" The Imam<sup>asws</sup> replied: "When he gains enough strength to withstand it."<sup>14</sup>

## Lesson 4: The End of Sahr (the start time of a Fast):

Sahr time ends at Fajr prayer time. Before this time you can eat/drink for (having enough energy to be) keeping Fasts. The Fajr prayer time is about 90 minutes before the sunrise depending on the geographical location. This time varies so, to find out, please see the calendar.

<sup>10</sup> Kafi, tradition 1, vol. 3, pp. 208.

<sup>11</sup> Kafi, tradition 1, vol. 3, pp. 208. (Al-Kafi, vol 4, pp. 62-Arabic)

<sup>12</sup> Manlahyazahar ul Faqi Vol-1 page-522, Hadith 1485

<sup>13</sup> Kafi, tradition 1, vol. 3, pp. 290.

<sup>14</sup> Kafi, tradition 3, vol. 3, pp. 290.

## Lesson 5: Eating at Sahr<sup>15</sup>:

The narrator asked from Abu Abd Allah<sup>asws</sup>: 'How important is it to have something at Sahr, is it a compulsory part of Fasting?' The Imam<sup>asws</sup> replied: 'There is no harm if one would miss Sahr. However, it is highly recommended to have something at Sahr in the month of Ramadhan. We<sup>asws</sup> will prefer (it), if Sahr is not skipped during the month of Ramadhan.'<sup>16</sup>

They asked about eating at Sahr, and the Imam<sup>asws</sup> replied that eating at Sahr is highly recommended, even if one takes a sip of water; the rest is up to an individual to either eat or skip food.<sup>17</sup>

It is narrated from Imam Jafar<sup>asws</sup> that the Rasool Allah<sup>saww</sup> said: 'Eating a Sahr is a blessing,' and added: 'My followers should never give up eating at Sahr even if having a single date.'<sup>18</sup>

## Lesson 6: Iftar<sup>19</sup> Time

(The narrator) asked from Imam Abu Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) about the Iftar time, and the Imam<sup>asws</sup> replied: 'It is compulsory to break (one's) fast when the sun disappears, even if one is standing in front of the Kabah.' Our 5<sup>th</sup> Imam<sup>asws</sup> has said that, to break your fast, you must wait until the sky redness, which starts from the East, vanishes in the West (completely).<sup>20</sup>

Imam Abu Abdullah<sup>asws</sup> was asked if one should break their fast before or after reciting the Magrib prayers. The Imam<sup>asws</sup> replied: 'If he is with other people and offering salat would delay the others' dinners then he should first break his fast with them and then recite prayers, otherwise it is better for him to first offer prayers and then break his fast.'<sup>21</sup>

## Lesson 7: What to Recite at Iftar<sup>22</sup>:

Imam Mohammed Baqir<sup>asws</sup> said that Rasool Allah<sup>saww</sup> used to recite, at Iftar:

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<sup>15</sup> Before Fajr time and fast start time

<sup>16</sup> Kafi, tradition 1, vol. 3, pp. 249

<sup>17</sup> Kafi, tradition 2, vol. 3, pp. 249

<sup>18</sup> Kafi, tradition 3, vol. 3, pp. 249

<sup>19</sup> Fast ending time.

<sup>20</sup> Kafi, tradition 1, vol. 3, pp. 258

<sup>21</sup> Kafi, tradition 4, vol. 3, pp. 265

<sup>22</sup> Fast ending time.

اللَّهُمَّ لَكَ صُيْمُنَا وَ عَلَيَّ رِزْقِكَ أَفْطَرْنَا فَتَقَبَّلْهُ مِنَّا ذَهَبَ الظَّمَأُ وَ ابْتَلَّتِ العُرُوقُ وَ بَقِيَ الأَجْرُ

(Our Allah<sup>azwj</sup>, we kept fast and ended it with the sustenance provided by You<sup>azwj</sup>, please accept it. Our thirst has been quenched but its reward remains.)<sup>23</sup>

## Lesson 8: Soam (Roza) Manners:

Imam Abu Abd Allah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) said: 'Your fasting day should not be like another day, when you fast, all your body parts, such as, the eyes, ears, hair, and skin, should also be part of it.'<sup>24</sup>

Imam Mohammed Baqir<sup>asws</sup> (our 5<sup>th</sup> Imam<sup>asws</sup>) narrates that the Rasool Allah<sup>saww</sup> told Jabir: 'O, Jabir! (if someone) fasts during the month of Ramadhan, worships Allah<sup>azwj</sup> during the night, and controls his tongue, all his sins will be washed away like he has taken a bath in a river.' Jabir responded with joy that this is a very rewarding tradition. The Rasool Allah<sup>saww</sup> replied that it is, but with extremely strict conditions.<sup>25</sup>

Imam Abu Abd Allah<sup>asws</sup> also said: 'Fasting is not only about not taking food,' and then added, 'Mary<sup>sa</sup> (the mother of Prophet Isa<sup>as</sup>, also known as Prophet Jesus) told others that "I have pledged to Allah<sup>azwj</sup> to keep a fast of silence", meaning to control the tongue from inappropriate talk. The meanings of "Samat" are to refrain from loose talk and looking at forbidden things (by lowering the eyes), to avoid arguments and resentment.' The Imam<sup>asws</sup> also referred from the Rasool Allah<sup>saww</sup> that when you fast (you should) protect your ears and eyes from forbidden and shameful acts, avoid fights and do not spend it just like an ordinary day.<sup>26</sup>

## Lesson 9: When to Break a Fast During Travel:

The narrator asked from the 5<sup>th</sup> Imam<sup>asws</sup>: 'At what time should a traveller break his fast after departing from home?' the Imam<sup>asws</sup> replied that if he leaves before mid-day then he should break it and offer it later on, but if he leaves after mid-day then he should complete the fast.<sup>27</sup>

<sup>23</sup> Kafi, tradition 1, vol. 3, pp. 250

<sup>24</sup> Kafi, tradition 1, vol. 3, pp. 238. (page 87, vol. 4 Arabic)

<sup>25</sup> Kafi, tradition 2, vol. 3, pp. 239.

<sup>26</sup> Kafi, tradition 3,4, vol. 3, pp. 239

<sup>27</sup> Kafi, tradition 1, vol. 3, pp. 300.

## **Lesson 10: Kasr<sup>28</sup>:**

It is narrated from the 5<sup>th</sup> Imam<sup>asws</sup> to break your fast when your Salat (Obligatory Prayer) becomes 'Kasr' (reduced) and, after you break your fast, you should offer 'Kasr' salat.<sup>29</sup>

Imam Abu Abdullah<sup>asws</sup> said: 'Kasr and Iftar are connected to each other; therefore whoever offers Kasr salat should break his "Soam" (fast)'.<sup>30</sup>

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<sup>28</sup> To reduce, decrease, four part salat to two-part.

<sup>29</sup> Wasail-ul-Shia, vol. 7, tradition 1, pp. 124.

<sup>30</sup> Wasail-ul-Shia, vol. 7, tradition 2, pp. 124.