

Chapter 4 DEVOTIONAL ACTS

1. State the five pillars of Islam, which every believer must perform.

- i. *Shahada*
- ii. *Swalah*
- iii. *Saum*
- iv. *Zakat*
- v. *Hajj*

Shahada

2. State situations where *shahada* is pronounced

- i. In *swalat* at *Tahiyatu*
- ii. During *Adhan* and *Iqam*
- iii. when someone converts to Islam
- iv. When one want to sleep
- v. when a person is dying

3. Discuss the significance of *Shahada*

- i. It is the key to embracing (accepting) Islam
- ii. It must be pronounced in *Adhan*
- iii. It must be said in *Swalah* in (*Attahiyatu*)
- iv. It is the price to pay for the paradise. He whose last words are “*Lailah illa illallah*” will enter the garden of *jannah*
- v. It outweighs on the scales the records of sins.
- vi. It is the best of what the prophets have said
- vii. It is the best of all good actions

4. Explain the differences between *Shahada* and *Tashahud*

- i. *Shahada* It is the most fundamental article of faith while *Tashahud* It is what is said in prayer
- ii. *Shahada* It is a pillar of Islam while *Tashahud* It is a pillar of prayer

- iii. *Shahada* It differentiate a Muslim from non-Muslim while *Tashahud* It confirms one's belief in Allah in practicing prayer
- iv. *Shahada* It can be said any where while *Tashahud* It must be said in prayer only
- v. *Shahada* It must be recited by new converts while *Tashahud* It is not recited by new converts
- vi. *Shahada* It is complete in it self while *Tashahud* It must be included in prayer

Swalah (prayers)

1. Define *swalah*

Means The worship or glorification of Allah by specific words, actions, and movement

2. Discuss the Essential condition of *Swalah*

The following conditions have to be fulfilled in order to perform a *swalah*:

- i. *Tahara*: Ritual purity
- ii. *Satril-aurat*: Covering the private parts
- iii. To face the *Qibla* (*Ka'aba* or it direction)
- iv. *Niyyat*: Intention
- v. The appointed time of prayer
- vi. One must be sane
- vii. *Twahara* (Ritual purity)

3. Explain Types of *Najaasat*:

- i. **Najaasat Mukhafafa** (light impurity) this is the urine of a baby boy less than two years and nourished nothing else apart from mother's milk. This kind of Najasa is removed by sprinkling water on the place of the Najasa.
- ii. **Najasat Mutawasita** (Medium impurity) all form of Najasaat falls under this category except the Najasa of dog and pig e.g. blood, urine, stool, pus and vomit. This kind of Najasa is removed by washing thoroughly until the taste, smell and colour disappear

- iii. *Najaasat Mughaladha* (heavy impurity) this is the Najasa of a pig and a dog

Ghusul (optional path)

4. State the types of *Ghusul* Methods of purification

- i. Ritual bath
- ii. Optional baths

5. Discuss the circumstances under which ritual Bath becomes compulsory

- i. After sexual intercourse, even if sperms are not ejected for both the man and woman.
- ii. After ejecting of sperms whether a person is a sleep or awake
- iii. When a person dies, then it is a must for Muslims who are alive to wash the body
- iv. After a women has completed her menstruation period
- v. After a woman has given birth
- vi. After a woman completed her *nifas*.

6. Discuss occasions in which Optional baths (*Sunnah ghusul*) is recommended

- i. When going for Friday prayers
- ii. When going for the two Idd prayers
- iii. When a person wants to pray to Allah asking for rain (*istiskai*)
- iv. When a person goes for the prayer of any of the two eclipse i.e. eclipse of the sun and eclipse of the moon
- v. After washing the dead body
- vi. When a non-Muslim converts to Islam

7. Explain the essential acts (*Furudhul Ghusl*)

- i. *Niyyah* (intention):The person must have the intention that he is taking the bath for ritual purity and not just washing his body

- ii. He must remove any form of impurity which is in his body preferably before washing the body.

8. Discuss the voluntary acts (*Sunanul Ghusl*)

- i. Start by saying “*BISMILLAH*”.
- ii. Perform “*WUDHU*”.
- iii. Pass hand all over the body.
- iv. To wash the whole body three times.
- v. Start by washing the right side of the body before the left.

9. Explain how to perform ritual bath (*Ghusl*)

- i. Make intention by heart and saying “Bismillah”
- ii. Remove the impurities
- iii. Wash both hands up to the wrist three times
- iv. Wash the sex organs
- v. Perform Ablution as usual, leaving out the feet to be washed later when the whole body has been washed
- vi. Pour water over the head three times, massaging the hair to allow the water to reach its roots

10. State the importance of taking Ghusl

- i. To obtain purity after sexual intercourse or ejection of sperms
- ii. To please Allah and deserve His approval
- iii. To clean the body from dirt and dust or relief from heat
- iv. It ensure an overall healthy body
- v. It’s an act of personal hygiene

11. Mention the things which are forbidden to be done by person in *Janaba*:

- i. To hold or touch the Quran
- ii. To read or recite the Quran
- iii. To perform the prayers (swalat)
- iv. To enter the mosque
- v. To perform *Twaf* (going round the Kaaba)

12. State the things which are forbidden to be done by a woman in her monthly period

- i. To read or recite the Quran
- ii. To hold or touch the Quran
- iii. To perform the prayers
- iv. To perform sexual intercourse with her husband
- v. To enter the mosque
- vi. To perform *Tawaf*
- vii. To be divorced

Wudhu (ablution)

1. Define *Wudhu*

Wudhu is the washing of certain prescribed parts of body in preparation for swalah.

2. Discuss the essential acts of *Wudhu*

When a person wants to perform wudhu (Ablution) he must do the following:

- i. Niyyat : he must have intention of performing ablution
- ii. He should then wash his face. To do this he should wash every part of his face from the base of his hair to his chin and all that between his two ears.
- iii. Wash the two hands up to the elbow.
- iv. Wipe part of the head with wet hands.
- v. Wash the two feet up to the ankles.
- vi. Perform wudhu in the correct order or sequence.

3. Explain the Act which are voluntary in ablution (*wudhu*)

- i. To start with the recitation of "*Bismillahi*"
- ii. To wash two hands up to the wrist.
- iii. Rinse the mouth with water.
- iv. Cleanse the nostrils of the nose by sniffing water into them.
- v. To wipe the whole head or apart of it.
- vi. To wipe the two ears both outside and inside.

4. Discuss the performance of *wudhu* accordance with sunnah of the prophet (SAW)

- i. Making the intention in the heart that you want to perform wudhu.
- ii. To start with the recitation of “*Bismillahi*”
- iii. To wash two hands up to the wrist (3 Times)
- iv. Rinse the mouth with water with water (3Times)
- v. Cleaning the nostrils of the nose by sniffing water into them (3 Times).
- vi. to recite supplication (Dua)

5. Discuss the essential conditions for wudhu (*shurutul al-Wudhu*)

- i. He/she must be a Muslim
- ii. He/she must be sane
- iii. He/she must make an intention in his/her heart without uttering.
- iv. He/she must be in conscious state.
- v. He/she must purify his/herself from all kind of impurities ie urine ,excrement etc.
- vi. He/she must use clean water.

6. Mention the things which nullify *wudhu*

- i. If anything comes out of from any of his two private parts, such as urine stool, semen, gas or any other ones.
- ii. When one losses his sense either through intoxication, sleeping, fainting, insanity or unconsciousness, but when one sleeps while his buttocks are firmly fixed on the ground then ablution is not nullified.
- iii. Touching the mature (*baligh*) of opposite side whom one can marry.
- iv. Touch directly the private parts of any including oneself.
- v. Eating of camel meat.

Tayammum

1. Define *Tayammum*

Tayammum is the act of using dry sand or stone in place of water, when water is not available or one is sick, which prevents the use of water for purification.

2. State the Reasons for *Tayammum*

- i. If water is not available or it is at far distance, or if it scarce and getting it will cause unnecessary hardships.
- ii. If there is danger of an enemy or animal near the source of water.
- iii. If water is needed for drinking and cooking while there is very little left
- iv. If water is harmful to ones health especially during cold season and one cannot heat it.
- v. If water is too expensive to buy or if one does not have money to buy it.
- vi. If water is far and one may miss a prayer which cannot be offered later.

3. Discuss the nullification of *Tayammum*

- i. All that nullify wudhu nullifies *Tayammum*
- ii. Sight of the water, if *Tayammum* was done due to shortage of water
- iii. Soon after prayer *Tayammum* is nullified ie *Tayammum* for particular obligatory prayer cannot be used for praying the next prayer.

4. Explain the conditions for *Tayammum*

- i. It must be done by clean, pure and unused sand dust which should have not been mixed with anything else e.g. flour or such like
- ii. It should be done when the time for that particular prayer is ready. This is to be done and observed for every prayer (one *Tayammum* for one Fardh prayer)

5. State the essential Acts of *Tayammum* (*Furudh Tayammum*)

- i. Intention for performing *Tayammum*
- ii. Striking (hitting) both the palms on pure dust and wiping the face.
- iii. Striking (hitting) both the palms on pure dust and wiping the hands up to the wrist.

6. Mention the optional acts /*Sunnah* parts of *Tayammum*

- i. To start with “Bismillah.....”
- ii. To follow the right order (the face then the hands)
- iii. To shake or blow off extra dust.
- iv. To wipe the right hand before the left

7. Describe the performance of *Tayammum*

- i. To put intention (in the heart) to perform Tayammum
- ii. Strike the heap of sand with the palms of both hands and shake or blow off extra dust.
- iii. Wipe the face using both palms
- iv. Strike the heap of sand with palms of both hands and shake or blow off extra dust.
- v. Use the left palm to wipe the back of the right hand up to the wrist and then use the right palm to wipe the back of the left hand up to the wrist.

8. Mention the etiquette of toilet

- i. When entering toilet one should use the left leg first
- ii. When coming out one should use the right leg first
- iii. One should read dua while entering and coming out from the toilet
- iv. One should not read or recite Holy Quran in the toilet
- v. One should not play or look at the private parts
- vi. One should not mention the name of Allah in the toilet

9. Discuss the conditions for performing the prayer

- i. He must make sure that his body, clothes he is wearing and the place he is praying are all clean and free from any impurity (najasa).
- ii. He must have wudhu.
- iii. He must cover the nakedness. (*satru aurat*)
- iv. He must face the Qiblah
- v. He must believe that the prayer is compulsory
- vi. He must make sure that the time of prayer has reached
- vii. He must stand if he is able to do so in fardh prayers.

10. State the times in which performance of prayer is forbidden

- i. After Fajr prayer until sun rise
- ii. After asr prayer until sun set
- iii. When the sun is at its the highest point that the sun reaches in the sky, directly above you).

- iv. When the fardh prayer in congregation is announced. It is not allowed to say sunnah prayer.

11. Mention the Acts which nullify prayers

- i. Nullification of wudhu.
- ii. Failing to observe any of the condition of the prayer.
- iii. Failing to observe any of the pillars of the prayer intentionally.
- iv. Talking, laughing or crying loudly.
- v. Eating or drinking inside the prayer
- vi. Doing many actions, which are not part of prayer.

12. State the qualities of *Muadhin*

- i. He must be a male.
- ii. He should have a good voice and say it loudly while facing Qiblah in a standing position
- iii. He should be pious and know the basic rules of shariah.
- iv. He should be sane
- v. He should say it in Arabic.
- vi. He should observe a little pose

13. Mention the differences between *Adhan* and *Iqaamah*

- i. Adhan It is used to be said outside the Mosque on a raised place (some use loud speakers) While Iqaamah It is said inside the Mosque
- ii. Adhan It is meant to call people to the Mosque for prayer while iqaamah It is meant to tell those who are inside the mosque to line up for prayer
- iii. Adhan It is said in a much loud voice while iqaamah It is said in a fairer voice.
- iv. Adhan Muadhin inserts fingers in his ears.while Muqem does not insert finger in his ears
- v. Adhan It is said much earlier before prayer while iqaamah It is said when people immediately begin to line up for prayer
- vi. Adhan The phrase is said a little slow while iqaamah The phrase are said a little faster

14. Explain the types of prayer

Fardh –Ain

- i. The prayers that must be performed by each and every individual Muslims if they don't perform they will get severe punishment
- ii. The fardh-Ain prayers are the five daily prayers, namely Dhuhur, Asri, Maghrib, Isha and Fajri.

Fardh-Kifayah

- i. These are prayers which if a section of Muslim performed it then all other Muslims are free from the responsibility.
- ii. This is like the funeral prayer (*swalatul Janazah*)

The Sunnah (optional) prayer

- i. They include, the two Idd prayers, *Tahiyatul masjid*, eclipse of the sun and moon, *Qabliyah* and *Baadiyah*,
- ii. Sunnah not stressed *swalatul-Tasbih* and *Swalatul-Hajah*.

15. Mention the Sunnah prayers

- i. *Tahiyatul-Masjid*
- ii. *Qabliyah:Baadiyah*
- iii. *Taraweh*
- iv. *Dhuha*
- v. *Witri*
- vi. *Swalatul Eidayn*

16. Discus the significance of congregational prayer

- i. A person who take part in congregational prayer is rewarded twenty seven times more than a person who prays alone.
- ii. Congregational prayer helps to foster a sense of unity among the Muslims.
- iii. It helps to break social class and racial barriers among worshippers and promote brotherhood among them.
- iv. It helps to strengthen the faith of each individual worshipper/helps in spiritual development.

- v. Prayers and supplications offered in congregation have a great chance of being answered by Allah
- vi. It helps to develop punctuality and discipline in worshippers

Special Prayers

1. Mention the prayers on special occasions

- i. Friday prayer
- ii. *kusuf* and *khusuf* prayer
- iii. *swalatu Istisqai* (prayers for rain)
- iv. *istikhara* prayer
- v. *Taraweh* prayer
- vi. *Eidyn* prayer

2. State the importance of Friday prayer

- i. Allah created Adam and Eve on this day.
- ii. This very day Adam died
- iii. There is a blessed hour on Friday during which a person is granted by Allah anything lawful and good that he prays for.
- iv. This day Allah sent down to the Earth the prophet Adam as His vicegerent.
- v. Resurrection will take place on Friday

3. Discuss the etiquette of attending Friday prayer

- i. Take a bath and wudhu.
- ii. Dress in best garment
- iii. Perfume one's dress
- iv. As soon as the first Adhan announced leave the business etc and prepare for prayer
- v. As one enter the mosque perform two rakaah of sunnah
- vi. When the Imam comes to ascend the pulpit and deliver the sermons one

4. Explain the *Swalatul-musafir*

- i. Islam is a complete way of life. It has put into his system every kind of consideration to its followers according to the different situations and environment.
- ii. As travelling has a lot of problems, difficulties and inconveniences Islam has eased several things for the traveler.
- iii. On prayers one may pray two *rakaa* instead of four for *swalat* which have four *rakaa* e.g. *Dhuhur, Asri and Isha. Maghrib and Fajri* cannot be reduced.

5. Discuss the conditions for shortening the prayer *swalatul musafir*

- i. The journey should be for good purpose and not for the evil thing or act which is forbidden.
- ii. The shortening begins immediately when one is out of boundary of where he lives (town, city or village)
- iii. The journey should be 95km (56 miles) or more irrespectively of the mood of the journey
- iv. It is allowed for a traveler to perform the prayer behind the Imam. He can shorten his prayer or carry out full in company with Imam and the congregation. When chosen as Imam can shorten his prayer, but should inform the congregation before and to complete theirs to the full.

6. Explain the Differences between *Jum'a* and *Jama'a* prayer

- i. It is sunnah to take bath before going for *Jum'a* prayer while It is not sunnah to take bath before going for *Jama'a* prayer
- ii. *Jum'a* It must be preceding by two sermons while It is not necessary to have sermon on *jama'a* prayer
- iii. *Jum'a* It preferred to be held in central mosque or in a limited number of mosques in town while *Jama'a* It is not necessary for *jama'a* prayer to be held in central mosque or in limited number of mosques
- iv. *Jum'a* the minimum number of worshippers for Friday prayer to be valid, varying from 12 - 40 while the minimum number for *jama'a* prayer to be performed is two persons

- v. *Jum'a* cannot be performed except in congregation while it is not must to pray all *jama'a* prayer in congregation, i.e. fardh prayer is highly recommended to be performed in congregation but not a must
- vi. A Muslim must not miss three consecutive *jum'a* prayer while he is able to perform it and he is in town other ways he is condemned by Allah while This does not apply to all fardh prayers (*Jama'a*)
- vii. *Jum'a* It has two Adhan while *jama'a* has one Adhan except *Fajr* prayer which has two Adhan

7. Differentiate *Kusuf* and *khusuf* prayer

- i. *Kusuf* prayer-is observed during the eclipse of the sun while the *khusuf*-is observed during the eclipse of the Moon.

8. Discuss the performance of prayers *Kusuf* and *khusuf*

- i. In the first *qiyaam* of the first *rakaah*, it is Sunnah to recite suratul *Al-Bakarah* after reciting *suratu Al-Fatiha*. In the second *Qiyaam* after first *ruku* it is Sunnah to recite suratul *Al-Imran* or surah of almost length.
- ii. In the second *rakaah*, it is Sunnah to recite *suratu Al-Nisaai* after *suratu Al-Fatiha* in the first *qiyaam*. In the second *qiyaam* of the second *rakaah* it is recommended to recite *suratu Al-Maidah* or any other surah of the same length.
- iii. The *ruku* and *sujud* should be long enough
- iv. The Imam should not bother about the followers as their dislike in making the *swalah* long. Since he has to do as the way done by the prophet (saw).
- v. There should be two sermons after the *swalah* as it is done in *Idd* prayer, but *istighfar* replace *takbir*.
- vi. The eclipse of the moon prayer(*khusuf*) is the same as that of the sun prayer (*kusuf*) except that

9. Discuss the performance of Funeral prayer

- i. After the first *Takbir* you read *Suratul Fatiha*.

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