

DEVOTIONAL ACTS

Pillars of Islam

There are five pillars of Islam which are the frame work of a Muslim life. These are the basic beliefs that shape the Muslim thought, deeds and society. They are as follows:

1. Shahada/kalima (declaration/decreed)
2. Swalaat (prayers)
3. Zakat (prescribe alms)
4. Swaum (fasting)
5. Hajj (pilgrimage)

SHAHADA/KALIMA

Meaning of Shahada

The word **Shahada** is an Arabic term which literally means *to testify* or to *bear witness*. Islam has a special sentence (decree) of shahada, that is ***La illaha ila Allah wa Muhammadun rasoolallah***. There is no deity except Allah and Muhammad is the Messenger of Allah. Therefore, technically shahada means declaring the absolute unity of Allah, His oneness as the only one who deserves to be worshipped and affirming the universal and final Prophethood of Mohammed (P.B.U.H).

Significance of Shahada in the life of a Muslim

The Islamic decree of monotheism has the following relevance in a life of a Muslim:

1. It is the first pillar of Islam. Without which one's faith is incomplete.
2. It is the key to embrace Islam for whoever wants to revert to the True religion of Islam.
3. Shahada makes a believer to surrender all his/her life to Allah (S.W.T). This makes a believer to fulfill Allah's command without questioning while expecting Allah's good pleasure.
4. It produces in a believer a high degree of confidence and respect towards His creator.
5. Shahada must be said in swalaat in both the first and the second *tashahud* (sittings)
6. It instills in a believer feeling of contentment (*qanaa*) for he/she will know that Allah (S.W.T) will take care of all his needs.

7. It makes a believer to be brave and courageous as he will know that it is Allah who owns his life and nothing can either benefits or harms without Allah's Will.
8. It recognizes and re-affirms that prophet Mohammad (P.B.U.H) is the chosen messenger of Allah (S.W.T)
9. It makes believers develop trust and heed to the guidelines and teachings of the prophet Mohammed as the leader of all the people.
10. Kalima must be pronounced in both Adhaan and Iqaama of swaalat for them to be valid.
11. It gives an opportunity to the believers to know how Allah (S.W.T) has honored Prophet Mohammad (P.B.U.H).
12. Gives Allah the absolute right to be worshipped alone without partnership.
13. When uttered by a Muslim on his death will lead one to enter paradise.

Effects of shahada on the life of a Muslim

The believing of Islamic kalima has the following impacts on the life of a Muslim:

1. It helps a Muslim to observe his religious duties constantly without missing because he or she has a complete hope that he be rewarded by Allah.
2. It instills a sense of contentment in a Muslim, and thus be thankful for whatever comes to him or her having in mind that it from Allah.
3. Shahada makes a Muslim realizes that Allah is the absolute Master, Controller, and Cherisher of the whole world and thus nothing can harm or benefit without the will of Allah.
4. Through the shahada, a Muslim can easily affirm the prophethood and messenger ship of Muhammed.
5. Through the believing of the prophethood of Muhammed, a Muslim can willingly follow and emulate the sunah and hadith of the prophet.
6. It promotes taqwa of Muslim that becoming more righteous and thus refrains from sinful acts.
7. It fosters in a believer a sense of brave and courage as he will know that it is Allah who owns his life and nothing can either benefits or harms without Allah's Will.

Circumstances under which shahada is recited

Situations or times when shahada is pronounced include the following:

- a) On embracing Islam, the revert should recite the shahada.
- b) During adhan (the call for swalat) the shahada must be pronounced.
- c) During the iqama for swalat, one should recite the shahada.
- d) At one's death time a believer can proclaim the shahada by the Will of Allah.
- e) It is a normal adhkar, so can be pronounced for remembrance of Allah at any time.

How the shahada acts as a salvation to the new converts

The following are the ways through which shahada acts as a salvation to the new converts:

- It is the one that qualifies the person to be a Muslim

- It makes the believers to adhere all commands of Allah mentioned in the Islamic principles.
- Shahada instills in the heart of the converts the feeling of contentment and calmness for they shall know that Allah will care for all their needs.
- It makes the new converts to be confident and steadfast in his faith as he testified that it is Only Allah to be worshipped and Muhammed is an apostle sent by Allah.
- It is due to his proclamation of shahada that his bad and past sins were being forgiven.
- It is the shahada that makes the new convert to enter paradise if he died at that moment.

SWALAAT

Meaning of swalaah

As-Salah is Arabic word which means **dua** (prayer, invocation or supplication). Technically, swalaat is well-known process of worship with prescribed invocations, glorification of Allah and prostrations that is performed systematically starting with Takbeer and ending with Tasleem.

TYPES OF SWALAAT

The following are types of sawlat:

Fardh-ain (Individual obligatory prayers): These are prayers which are compulsory for each and every Muslim under the obligation (*mukallaf*) by the shariah to perform them. Failure to perform them makes one to get a sin and their performance earns a person *thawaab* (rewards). For examples, the five daily prayers.

Fardhkifaya (Collective obligatory prayers): These are obligatory prayers which must be performed by at least a section of Muslims in the community. If it is performed by a section of Muslim, then the obligation is lifted from the others. Incase it's not performed by even one at all, the whole society gets sin. For instance, *swalatul Janaza*.

Sunnah prayers (Optional prayers): These are voluntary (optional) prayers that one may perform them or leave them according to his or her wish. Once performed, one gets *thawab* (rewarded) and when left, no sin is written against the person. They are performed to follow the exemplary teachings of the prophet (P.B.U.H) and are therefore recommended.

Types of sunnah prayers

There are two types of sunnah prayers which include the following:

- ***Sunnatul-muakkadah*** (Stressed optional prayers): These are sunnah prayers that which the prophet used to perform them as often as possible. They are highly recommended. For example, two *idd* prayers, *witr*, *Dhuha*, *Rawaatib*.
- ***Sunnatul-ghayru muakkadah*** (Unstressed optional prayers): These are voluntary prayers that which the prophet recommended without putting more emphasis. For example, two *rakaat* before *maghreb*, four *rakaat* before *Asr*.

NB: All the voluntary prayers that are performed during the day and night provided that are not performed during the prohibited times, they are referred to as **NAFL** or **NAWAAFIL**

THE FARDH (OBLIGATORY) PRAYERS

These are the five obligatory prayers in Islam. They have their appointed times whereby Muslims are ordained to perform them. The five daily prayers include *Fajr*, *Dhuhr*, *Asr*, *Maghreb* and *Isha* prayer.

PRAYER	TIME		NUMBER OF RAKAAT	RECITAION OF QURAAN
	BEGINNING	ENDING		
Fajr	Its time occurs at the dawn, when a vertical pillar of faint light appears in the east and spreads on the horizon, distinct from the darkness of night.	As soon the edge of the sun appears before the sunrise.	2	Quran recitation is loud for the two rakaats.
Dhuhr	When the inclination of the sun to the west or just after the noon.	When the shadow of things become equal to their original sizes.	4	Quran recitation is silent for the four rakaats.
Asr	When the shadow of things become equal to their original sizes.	Just before the sunset.	4	Quran recitation is silent for the four rakaats.
Maghreb	Just after the sunset.	When the twilight disappears.	3	Quran recitation is loud for the first two rakaats and silent for the third rakat.
Ishaa	When the twilight has disappeared.	Just before fajr prayer.	4	Quran recitation is loud for the first two rakaats, and silent for the last two rakaat.

Times in which swalat is forbidden

The following are the disliked times during which a Muslim is encouraged not to offer prayers:

- 1) After the fajr prayer until the sun has risen.
- 2) After asr prayer until when the sun has set.
- 3) When the sun is at the zenith (when the sun is at inclination to west at noon)

- 4) When fardh prayer in congregation (jamaa) is announced, it is not allowed for one to perform a sunnnah prayer.
- 5) When one is in a state of janaba, heidh, nifaas or hadath.

SUNNAH (OPTIONAL) PRAYERS

The following are voluntary prayers according to Islamic laws:

Tahhiyatul-Masjid: The prayer of tahhiyat al-masjid (greeting of the masjid) is a confirmed sunna once a day and recommended thereafter. It consists of two rakaats and is best preformed before sitting down even though the sunna is not lifted if one does sit first. One can intend this prayer along with their sunna or fard if they do not have time to pray it. One should not pray the tahhiyat al-masjid during a disliked time.

Tahajjud: The Tahajjud prayer consists of a minimum of two rakaa and the maximum number is unlimited. And it should be offered after waking up from sleeping. Its time falls between the prayer times of the Isha'a prayer and the Fajr prayer. It is also recommended that the prayers be done in the last third of the night.

Witr: Witr prayer is offered every night before dawn as the last prayer. No prayers are to be made after it until *subhi*. Normally this prayer is made up of odd number of rakaat that which are less than eleven. It is better to pray the witr prayer in the final third of the night because prayer at this time is witnessed by the angels.

Swalatu-Istikhara: *Istikhara* is Arabic word which means to ask Allah to guide one to the right thing. Therefore, this swalat is prayed to ask for Allah's guidance on alternative matters not sure off. After completing the two-rak'ats, one praises Allah (S.W.T) and sends salutations to the prophet (P.B.U.H) and recites a special dua (supplication).

Swalatul-Dhuhaa: It is the mid-morning Prayer. Its time starts when sun rises to the height of a spear and ends close to midday. The best time is when mid-morning heat has intensified. The minimum number of rakaat is two but can be prayed up to eight rakaats.

Qabliyya and Baadiya prayers These are rawaatib prayers that which they fall either before or after obligatory prayers. That is: *Qabliyyah* are optional prayers performed before fardh prayers while *Baadiyyah* are optional prayers offered after the Fardh prayers. The number of rakaats varies from one prayer to another. This can be illustrated by the table below:

Fardh swalat	Number of rakaat before	Number of rakaat after
Fajr	2	None
Dhuhr	2	2
Asr	None	None
Maghrib	None	2
Isha	2	2

TWAHARA (CLEANLINESS)

Meaning of the term twahara and hadath

The term ***twahara*** is Arabic word which means cleanliness. It is used in Islam to imply a state of ritual purity that enables one to observe acts of worship. On the other hand, ***Hadath*** is a state of being unable to perform certain religious duties due to existence of impurity.

Kinds of hadath

There are two kinds of hadath which include:

Hadathul-asqar (minor hadath): this is the minor kinds of hadath which include things such as urine, stool, blood, vomit, pus and among others. It can be removed by taking wudhu.

Hadathul-akbar (major hadath): it comprises things like having sexual intercourse, nifaas (birth bleeding), heidh (menstruation bleeding), and ejaculation of sperms. It can be removed by taking a complete ritual bathe (ghusl).

METHODS OF PURIFICATION

Ritual purity is attained through the four ways mentioned below:

- Istinjaa/ istijmaar
- Ghusl (ritual bath)
- Wudhu (ablution)
- Tayammum (dry ablution)

ISTINJAA

Meaning of Istinjaa and Istijmar

Istinjaa is the removal and cleansing of any impurity from the genital parts by using clean and pure water. On the other hand, **Istijmaar** is the cleansing of genital area by using stones ranging in any odd number starting from three.

Islamic manners of Istinjaa

The following are some of the Islamic etiquettes to be observed during istinjaa:

- a) One should enter washroom with left leg and come out with right leg.
- b) One should say dua before entering and after coming out of the washroom.
- c) One should face any other direction apart from facing the Qibla neither turning back to it.
- d) One should use the left hand to wash the genital parts.
- e) One should avoid anything that contains Dhikr and asmau-llah (names of Allah).
- f) One should avoid talking or respond to greetings unless there it's necessary.
- g) One should avoid relieving of herself or himself under trees that provide fruits.
- h) One should avoid any trees that provide shade and peaceful breeze.

GHUSL

Meaning of the term Ghusl

It's a form of a ritual bath which involves the washing of a whole body aiming to remove the major impurities (hadathul-akbar) except of that of pig and dog which are to be washed seven times.

Conditions make it compulsory for a Muslim to perform Ghusl

The following are the conditions that can necessitate taking of a complete ritual bath:

- i. After sexual intercourse.

- ii. After completing menstruation (Heidh).
- iii. Immediately after giving birth.
- iv. When a person dies it's the duty of the Muslims to wash the body.
- v. After completing the post birth bleeding (Nifas).
- vi. After ejaculation of sperms when one is asleep or awake.

Conditions recommended for a Muslim to perform Optional bath

There are some instances when the ritual Baath becomes optional for a Muslim to perform. This may include the following occasions:

- a) Before going for Friday prayers.
- b) Before going for the two Idd prayers (Iddul-adha and Iddul-Fitr)
- c) After washing a dead body.
- d) When a non-Muslim reverts to Islam.
- e) Before performing swalatul-istisqai (prayers for the rain).
- f) Before praying in the holy city of Makka.
- g) Before standing at Arafat during Hajj (pilgrimage).
- h) Before performing tawaf (act of going round the Kaaba seven times).
- i) Before performing sa'yi (bristle walking between swafa and marwa seven times).
- j) Before entering the Holy city of Madina.
- k) Before performing jamaraat (throwing pebbles at Mina during ayyaamu-tashriq).

Integral Steps of performing ghusl

There are several obligatory and essential steps that must be fulfilled so as to validate one's ghusl when performing it. These steps include the following:

- 1) One must declare his or her intention of cleansing to seek Allah's pleasure and to perform the acts of worship.
- 2) One must removal all the impurities and all the substances that block the penetration of water into the skin.
- 3) One must ensure that water reaches all the parts of the body from the head to the toe.

Sunna acts of Ghusl

Apart from the Fardh steps, we have some acts that are included in the performance of ghusl but are not compulsory. These are termed as sunnah or optional acts of ghusl and include the following:

- Starting with the basmallah
- Performing wudhu.
- Washing the whole body three times.
- Passing of the hands all over the body.
- Starting from the right side then left side.
- Reciting a dua after Ghusl.

Acts forbidden while one is in the state of janaba (impurity)

Even though the performance of the acts of Ibada earns a Muslim reward, in the state of ritual impurity, it is forbidden for a Muslim to indulge in the following acts of ibaadah:

1. Recitation of Quran
2. Performing of prayers
3. Entering the mosque
4. Performing Tawaff during Hajj.
5. Holding or touching Quran.
6. Performing swalat (prayers)

Things forbidden to be done by a woman while in state of heidh

The following are things which are unlawful to be done by a woman while in state of heidh:

- a) To hold or touch the Holy Qur'an.
- b) To read or recite Qur'an.
- c) To perform prayers.
- d) To perform tawaafa.
- e) To be divorced.
- f) To enter mosque.
- g) Having sexual intercourse

h) Observing any type of fast whether Fardh or Sunnah.

NAJASAAT

Types of najasaat (impurities)

There are three types of impurities as per the Islamic teachings. These types of najasaat (impurities) include the following:

1) Najaasatul-mukhaffafa (light impurity)

This is the light impurity and involves the urine of a baby boy who is below two years of age and nourished on milk only. Sprinkling of water over the place is sufficient to make the place clean.

2) Najaasatul-mutawassita (medium impurity)

This is a medium type of impurity. For instance, blood, urine, pus, vomit, stool and dead bodies of animals. Therefore, to make the place to be clean, one must wash the place until there is neither color, smell nor taste of the impurity.

3) Najaasatul-mutaghaladhwa (heavy impurity).

This is the heavy type among the najasaat. It is impurity of Pig and dog. In order to make the place to be clean, one should have to wash the place seven times, one of them in which soil is used.

CLASSIFICATION OF WATER

Types of water

a) Twahoor

This is pure water in itself and that which can be used for purification. Examples of such water include rain water, well-water, river water, lake water, sea water, spring water, limestone water, water from melting-ice as well as water as a result of condensation.

b) Twaahir

This is type of water which it is pure in itself but cannot be used for purification purposes. Examples of such water include juice, water mixed with milk, *mau-mushammas* (water heated by sun) as well.

c) Najis

This is impure in itself because an impurity has entered in it and the water is small in itself.

WUDHUU

Meaning of the term wudhu

Wudhu is Arabic word which means **ablution**. Technically it is an act of turning to pure water so as to wash one's face, hands, head and feet aiming at attaining purity in order to perform the acts of ibada.

Essential steps of wudhu

These are fardh or obligatory acts. They must be observed by however is performing wudhu. Failure to observe any of them will consequentially render the process incomplete and his or her prayers null.

- a) Making the intention to perform wudhu'.
- b) Washing the face from the top of the forehead to the chin and between the two earlobes.
- c) Washing both arms up to and including the elbows.
- d) Wiping a part of the head with wet hands.
- e) Washing both feet up to and including the ankles.
- f) Following the prescribed sequence without inter-changing any step.

Optional steps of performing wudhu

In the performance of Wudhu, we have some steps that we observe and have not essentials sunnah acts of wudhu and include the following:

- Reciting of *Bismillahir-Rahmanir-Rahim* before one start taking wudhu.
- Brushing of the teeth.
- Washing the palms up to the wrists three times, including the parts between the fingers.
- Cleaning the mouth with a brush or a finger and gargling three times.
- Rinsing the nostrils three times.
- Passing one's wet fingers through the beards.
- To run water through one's fingers and toes.

- Performing each act three times.
- Starting with the right-hand side before the left.
- Wiping the whole head and the back of the neck
- Wiping the ears in and out.
- Taking the entire wudhu at once without breaking.
- Reciting dua during and after Wudhu.
- Performing the acts systematically.
- Washing the parts one after the other without pausing, so that no part dries up before completion of wudhu.
- Facing the direction of Qibla during the performance of wudhu.

Recommended acts (mustahab) of wudhu

These are acts which are highly recommended, due to the facts that they are pleasing and appreciable.

- a. Reciting the kalima (shahada) after ablution.
- b. Avoiding worldly talk during the time for wudhu.
- c. Avoiding extravagance (wasting water) during ablution.
- d. Choosing a clean place for the performance of wudhu.

Nullifiers of wudhu

These are certain acts that invalidate wudhu (often referred to as "breaking wudhu"). It is therefore important to note that the absence of wudhu will imply that those intended acts of worship will not be valid. The following are among the acts that nullify *wudhu*:

- a. Coming out of either solid, liquid or gas/wind from the two private parts (front and back)
- b. Emission of blood, pus or yellow matter from a wound, boil, pimple, or something similar to such an extent that it flows beyond the wound's mouth.
- c. Vomiting a mouthful of matter.
- d. Physical contact for pleasure between men and women without any obstacle (e.g., clothes).
- e. Loss of consciousness through sleep, drowsiness, and any such condition that may affect the proper functioning of the mind.

- f. Temporary insanity, fainting, hysteria, or intoxication.
- g. Touching the private parts with bare hands (without any barrier).
- h. Denouncing the Islamic faith (*ritaaad*)

Importance of wudhu

Making of ablution has several numbers of significances. The following are some of such importance

1. It is an indispensable step of worshipping that without which one's swalaat is invalid.
2. A Muslim prepares himself for worshipping spiritually and bodily when he makes wudhu.
3. It soothes fury, eliminates anger and calms the spirit of the person taking wudhu.
4. One's sins are washed away as he or she washes an organ.
5. Each organ of wudu will shine brightly on the Day of Resurrection.
6. One can enter Paradise through whichever gate he or she wishes if performs wudhu nicely and then recites the shahada.
7. It cleans the organs that are exposed to dirtiness and that are always in contact with things outside like hands, face, mouth, teeth, nose, head and feet. The ways through which microbes could penetrate the body are cleaned at least five times a day.

TAYAMMUM

Meaning of the term Tayammum

The word ***tayammum*** literally means an aim or a purpose, in this context it refers to dry ablution where one uses pure and clean sand (dust) for purpose of purification from impurity state through wiping of the face and the limbs in preparation for swalat. It is an alternative to wudhu under certain circumstance.

Reasons for performing Tayammum

Even though the Islamic sharia allows the use of pure sand for purification, it is only permissible on specific occasions. These occasions may be necessitated by the following reasons:

1. In case there is scarcity of water. This is when there is acute shortage of water or the available water is insufficient for performing ablution.
2. For health reasons. If one is injured or ill and fears that use of water will worsen the condition.
3. If the water is too cold and it is likely to cause physical harm to the user.
4. If the process of getting water is dangerous or life threatening.
5. When the available water is reserved for domestic purpose, for example, cooking, drinking.
6. Fear of missing a prayer by the time one gets to the source of water.
7. If the available water is impure and cannot be used to attain purification.
8. If water is too expensive to buy or if there is no money to buy water.

Conditions of tayammum

When performing Tayammum, one should consider the following three conditions:

1. One must use clean and pure sand that which have not been mixed with anything else such as flowers.
2. It should be performed at the time of that particular prayer.
3. The tayammum of one prayer ends at the termination of that particular prayer e.g one cannot use tayammum of Dhuhhr for another prayer.

Essential (Fardh) steps of tayammum

The following integral steps are the compulsory acts in performing tayammum, and therefore, should be followed while in the actual process:

1. One must make the intention of performing tayammum.
2. Strike the first heap of pure soil lightly with the palms of both hands and passing the palms over the face onetime.

3. Strike the second heap of pure soil with one's palms and rubbing the right and left arms alternately from the finger tips to the elbows.
4. Follow the order above (*tarteef*).

Recommended steps in the performance of Tayammum.

In the performance of tayammum, these are acts which are highly recommended, due to the facts that they are pleasing and appreciable.

- a) Make Niyyah to perform Tayammum
- b) Make two heaps of clean dust/sand
- c) Hit the first heap with the hands and pass the dusty hands over the face once.
- d) Hit the second heap and rub the hands up to the elbows starting with the right hand then left.

Optional acts in the performance of Tayammum

The following are the sunnah steps in the performance of Tayammum:

1. Starting with Bismillah
2. Blowing of the extra dust before wiping the face and arms.
3. Starting from right-side to left-side.
4. Performance of dua after Tayammum.

Nullifiers of tayammum

The following are acts that if done would break tayammum:

1. All that nullifies wudhu will also nullify tayammum.
2. As soon as the cause for performing it is removed. For instance, if the sick person recovers or pure water is found.
3. Once the intended fardh prayer is performed. That is one tayammum is for only one fardh prayer.

PERFORMANCE OF SWALAT (PRAYERS)

Conditions for swalaat (prayers)

The following are conditions to be observed when performing swalat:

1. One should put in niyyah (intention) of performing swalat.
2. One should take ablution (wudhuu) as taught by Quran and manifested in hadith and sunnah.
3. One should cover the parts of the body that known as 'aurah (private parts)
4. One should ensure tahara (cleanliness) of place, body and clothe.
5. One should know the appointed times of prayers.
6. One should face the Qibla when performing prayers.

Pillars of swalaat (arkanu-swalah)

The following are the pillars of swalah that Muslims should observe during prayers:

- a) Having an intention (niyyat) of performing prayer.
- b) Standing for one who is able to do so.
- c) Saying of takbiratul-ihraam (Allaahu Akbar).
- d) To recite suratul faatiha correctly.
- e) Observing of rukuu correctly.
- f) Posing for a moment in rukuu position. (attumaanitu fi-rukuu).
- g) To rise up and stand straight ('itidaal).
- h) To pose in the standing position (attumaanitu fi- 'itidaal).
- i) Observing of prostration (sujuud) correctly. That's the position that one's forehead, knees, palms and nose should touch the ground.
- j) Observing attumaanitu fil-sujuud (to pose for a moment in prostration).
- k) Sitting after the first sijdah.
- l) To pose in the sitting position for a while.
- m) To perform the second prostration (sijda).
- n) To pose in the second sijda.
- o) Reciting of the last tashahud. This is the sitting before giving salaam.
- p) To recite swalaatu ala nabi (p.b.u.h).

- q) Observance of the first tasleem (salaam).
- r) Following of the above sequence (attarteeb).

Optional acts of prayers (Sunanu-swalah)

Sunan of salaah refers to those actions which the Prophet Mohammed (P.B.U.H) did in his salaah but they are not obligatory upon the person to do, but rather it is optional. So if a person does not do them deliberately or due to forgetfulness then there is no sin upon him. These actions include the following:

- a) Recitation of *Du'aa Al-Istiftah* – the Opening Du'a.
- b) Putting the right hand over the left hand on the chest while standing
- c) Raising the hands and fingers neither spaced apart nor tight together and putting them to the level of one's shoulders or raising them to the top of the ears. This is for: *Takbeer Al-Awal*, upon rukuu, upon I'tidaal and from standing upon the first Tashahhud.
- d) Whatever exceeds one Tasbeeh in rukuu' and sujuud. The obligation is to say the particular Tasbeeh once. So whatever exceeds the first Tasbeeh is Sunnah.
- e) Whatever exceeds the saying of Rabbi Aghfirli, between the two prostrations, one time is Sunnah.
- f) Leveling the head and back during rukuu'. is spreading one's back and making it level with the head, not raising the head nor lowering it and having the sight fixed toward the ground.
- g) Raising one's forearms above the ground and keeping them to his side such that the whiteness of one's arm pits would be seen from behind and also the abdomen being away from the thighs during sujuud for men.
- h) *Iftirash* – Laying the left foot along the ground while sitting on it relaxed and having the right foot upright toward the direction of the Qiblah while in the first tashahhud and between the 2 prostrations
- i) *Tawaruk* to be done in the last Tashahhud. Having the left foot under the right thigh and shin while the right foot is directed upright with the buttocks on the ground.
- j) Making sallah and blessings upon the Prophet and his household, upon Ibrahim and his household.

- k) The du'a in the last Tashahhud
- l) Looking at the index finger while pointing in julus – the sitting position for the Tashahhud.
- m) Putting the end of the arms upon the thighs during Tashahhud and in the julus between the two prostrations.
- n) To make abundant du'a in sujuud.
- o) Placing the palms on the knees with fingers spaced out as if grabbing the knees.
- p) Pointing the fingers, the front of the toes toward the Qiblah during sujuud.
- q) Putting one's fingers together during sujuud.
- r) Placing one's palms level with the shoulders and sometimes with the ears during sujuud.
- s) Keeping the elbows away from one's side during ruku'.
- t) To have loud recitation in Sallat Al-Fajr, and in the first two rak'aa of Sallat Al-Maghrib and 'Isha'.
- u) To have secret recitation in Zuhur and 'Asr, in the 3rd rak'aa of Maghrib and the last 2 of 'Isha'.
- v) Reciting more than the Fatiha from the Qur'an

Nullifiers of swalat

The things that invalidate the prayer are well known, but the number differs according to differences among the fuqaha'. They are as follows:

- a) Whichever that which invalidates wudhu also nullifies swalat.
- b) Failing to observe any of the conditions of prayer. For instance:
 - Uncovering the 'awrah deliberately.
 - Turning away from the qiblah to a large extent.
 - Presence of najaasah (impurity) on one's body or clothes, or in the place where one is praying. If he notices it or remembers it during the prayer and removes it immediately, then his prayer is valid. Similarly, if he does not find out about it until after the prayer is over, his prayer is still valid.
- c) Deliberately speaking worldly issues. If one speaks by mistake or out of ignorance of the ruling, the prayer is not invalidated.

- d) Crying or laughing out loud. Merely smiling does not invalidate the prayer.
- e) Deliberately eating and drinking something during prayers.
- f) Unnecessary excessive and continuous movements during the prayer for no essential reason.
- g) Constant sweeping in the sajda position.
- h) Deliberately doing an extra pillar, such as bowing.
- i) Deliberately doing some pillars before others.
- j) Deliberately saying the salaam before completing the prayer.
- k) Deliberately changing the meaning whilst reciting.
- l) Deliberately omitting one of the obligatory parts of prayer, such as the first tashahhud. But if a person forgets, his prayer is valid but he must do the prostration of forgetfulness (sujood al-sahw).

QIBLA

a) How to determine Qibla

The following are ways on how to determine Qibla.

- By use of a map
- By use of a compass.
- By use of the knowledge of stars.
- By use of the sun and shadows.
- Through asking people who are around

b) Importance of Qibla in a life of a muslim

The following are some the importance of Qibla:

- a) Qibla is a symbol of Muslim unity.
- b) It is the valid direction where all the Muslims should face while performing swalaat.
- c) Masjidul-haraam as a Qibla is first house of divine worship built on Earth.
- d) Tawaf of Al-kaaba is a rite of both hajj and umra.
- e) One's supplication (dua) is guaranteed if offered at Kaaba.
- f) Shadding of blood in and around the sacred Kaaba is prohibited.

c) People who are exempted from facing Qibla while praying

Facing of Qibla is a condition of prayer. However, the following are some of the people who are allowed to else-where apart from Qibla while their prayers will be considered to be valid.

- A sick person who want to pray but is unable to face Qibla.
- One who is under compulsion that he or she should offer prayers while not facing Qibla.
- One who is in a sort of fear. For example, one who is in battle field.
- A traveler, especially when performing a sunnah prayer.

ADHAAN

Meaning of the term Adhaan

Adhaan is a kind of special announcement which is made up of certain prescribed words to call the faithful Muslims to perform a congregational prayer.

a) History of Adhaan

Number of Muslims grew up very fast in Medina. Swahaabas came to ask the prophet Muhammed (P.B.U.H) to look for a way by which could know the time of jamaa prayers. The prophet asked the swahabas to air out their views on the matter at hand. There are some who suggested the ringing of a bell, others blowing of a horn, some beating of drums and another group suggested the burning of fire.

The prophet Muhammad didn't like all the above-mentioned ideas. He viewed all the idesa as resembles of *nasra wal yaahud* traditions. In the night, Abdallah bin Zeid had a dream as follows:

He saw a man holding a bell. He asked the man to sell him the bell for purpose of using it to call people for swalaat. But the man refused and told him that he would teach him words which are better to be used instead of a bell. Then the man taught Abdallah the complete adhaan.

The next morning, Abdallah informed the prophet about the dream. The prophet was happy with him and later asked him politely to teach Bilaal bin Rabaah the words of adhaan. Thus, bilaal became the muadhin of masjidun-nabawi.

Omar ibn Khattaab also dreamt the same words.

b) Qualities of Muadhin

The following are some of the qualities that a muadhin should have:

1. He should be a Muslim
2. He should be pious (God fearing).
3. He should be sane (mentally fit).
4. He should have a good voice.
5. He should say it in Arabic.
6. He should be able to say the adhaan loudly.
7. He should insert the fingers into the cavities of his ears.
8. He should observe a little pause after each and every sentence.
9. He should turn his face either towards right or left when says “*hayyaa ‘alaa swalaat, hayyaa ‘alal falah*”—hasten to prayers, hasten to success.

IQAAMA

Meaning of the term Iqaama

Iqaama is the second call to prayers, said by Muqem aiming at telling Muslims who are around him that they should line-up immediately behind an *imam* for a congregational prayer (swalaatul jamaa).

DIFFERENCES BETWEEN ADHAN AND IQAAMA

The following table shows the differences between Adhan and Iqaama:

ADHAN	IQAAMA
<ul style="list-style-type: none">• It used to be said outside the mosque at a raised place.• It is meant to call people to the mosque for prayers.• It is said much louder.	<ul style="list-style-type: none">• It used to be said inside the mosque.• It is meant to tell people who are in the mosque to line-up for prayers.• It is said in a low voice.• Inserting of fingers in ears’ cavities of a muqem is inappropriate.

<ul style="list-style-type: none">• Muadhin inserts fingers in his ears' cavities while announcing Adhaan.• It is said much earlier and before prayers.• The phrases are said little slow.• The phrase qadqaamatu swalat is only part in iqama. It is not there is adhaan.	<ul style="list-style-type: none">• It is said when people immediately are to line-up for swalaat.• The phrases are said little faster.• The phrase qadqaamatu swalaat is an integral part of iqama.
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SIGNIFICANCE OF SWALAAT (PRAYERS)

The entire process of swalat which starts right from purification to its actual performance leaves a positive impact on the Muslim and society at large. The following are some of the significance of swalaat:

a). Personal benefits of swalah

- a) Swalat strengthens one's faith (imaan)
- b) It creates a sense of duty and responsibility in an individual.
- c) It is a sign of obedience for all those who perform prayers since it is a command from Allah.
- d) Swalaat trains self-discipline, self-respect and self-esteem. Therefore, it helps in character building.
- e) Swalaat teaches patience and perseverance.
- f) Swalaat teaches humility, kindness and morality due to the existence of sense of khushui during prayers.

b). Social Benefits of swalat

- a) Swalaat removes evil and shameful deeds in the society. Allah (S.W.T) says ***“and established regular prayer for prayer restrains from shameful and evil deeds.”*** [Q:29:45]
- b) Swalaat promotes equality in Muslim society, regardless of all differences of rank, creed, color, status, and nationality. This is achieved through the use of similar facilities by all, standing side by side during swalat regardless of the differences in status, race or rank.
- c) Prayer promotes leadership and nurture role models in the society. For example, the choosing of an Imam among the Muslims who is given and respect honor by all.
- d) It encourages a Muslim to enjoin good and forbid evil.
- e) It brings cohesion, solid-Islamic unity, love and affection among Muslim who will meet at the mosque frequently thus renewing their friendship.
- f) It encourages Muslims to be time conscious since each prayer is conducted at a prescribed time.
- g) Swalaat encourages mutual help and cooperation among Muslims, especially when they share the problems and try to sort them out.
- h) It makes someone to respect rights of others and therefore, promote peaceful coexistence among the members of the society.

c). Spiritual Benefits of swalah

- i. It is the second pillar of Islam which therefore be observed by every Muslim.
- ii. It makes a Muslim realize his duty is to worship Allah (S.W. T) alone and thus safeguard one to commit shirk. Allah (S.W.T) says: ***“Verily I am Allah; there is no God but I: So, serve non-other than Me (only) and establish regular player for my remembrance.”*** [Q: 20:40]
- iii. It’s a means through which Muslims communicate directly to Allah therefore promote love between the believer and Allah (S.W.T).
- iv. Prayers distinguish believers from non-believers since they are only performed by those who believe in Allah (S.W.T) and if performed by the non-believer, then it does not become acceptable.

- v. Swalaat encourages one to remember Allah (*Dhikrullah*) from time to time.
- vi. Prayers increase the sense of Taqwa (piety) among the believers.
- vii. It leads someone to paradise if it is perfect. i.e swalaat is the key to *Jannah*.
- viii. Once one prays, he or she is rewarded and his/her sins are forgiven by Allah (S.W.T)

SWALAATUL-JAMAA (CONGREGATIONAL PRAYER)

Meaning of the concept swalah tul-jama'a

Swalaatul-jamaa are prayers that which are offered in congregation (collectively) such as the five daily prayers, Friday noon prayers, prayers during eclipse, the two Idd prayers, swalatul Janazaand Al Istisqai. On the other hand, **swalaatul-fadhi** are the once offered individually such as tahajud, dhuhaa, qabliyya and baadiya.

a). Sharia of swalaatul-jamaa

It is wajib to observe all the five daily prayers collectively as fardh as possible in a mosque for men.

b). Conditions for Jamaa prayer.

The following are some of the conditions to be observed so as people can conduct swalaatul-jamaa as often as possible:

- It should be conducted at an open and accessible place where anybody is given an equal chance to attend it.
- The place should be such that people are neither shy nor scared from entering or attending.
- Performing Jamaa with one's family is highly recommended because it gives a chance to teach the young members how to pray. It encourages members of the family to perform prayers without laziness and enables the head of the family to monitor the attitudes of the family members.
- The Imam should understand the steps to be followed and he should follow them.
- Both the imam and the followers must be at the same place. The followers in two mosques cannot be led by the same Imam.

- The followers (maamuma) should perform any step after the imam. they should not perform any step before the Imam for example one should follow the Imam when going for rukuu, sijda or any other step.
- Only male can be imaam. A female Imam can only be allowed when leading other females otherwise she can neither lead males nor a congregation of both males and females. Generally, the women are not as compelled to perform Jamaa prayers as males because of their roles as mothers and caretakers of the family.
- An imam must be a Muslim. A non-Muslim is not allowed to lead a congregation prayer even if he is knowledgeable and there is no one to lead prayers.
- An imam must be mentally mature and mentally fit. An infant or insane person cannot lead prayers. This is so because he might not comprehend the pronunciation of words and format of the prayer.
- When leading the prayers, the Imam should pronounce the words clearly without substituting the sounds and syllables.
- The Imam should be more knowledgeable over the rest in Fiqh (Islamic Jurisprudence) and aspects of swalat, among other branches of Islamic knowledge. When there is more than one knowledgeable person, other attributes like piety should be considered. Where all of them are pious, then the oldest can be made the Imam.

c). Importance of swalat ul jamaa

The following are benefits of Jamaa prayers:

1. Muslims have a chance of converging five times a day to cement their brotherhood when the prayers are performed at the mosque behind the Imam.
2. One can unite his family members and monitor their performance in ibadah by performing prayers with them in Jamaa.
3. Muslims learn from others how to perform prayers correctly. This is of specific importance to children and new converts who need to learn religious practices from others who are experienced.
4. It promotes confidence in performance of prayers.
5. It promotes discipline since the maamumat are not supposed to proceed the Imam. Such discipline makes and proves the Islamic system of worship to be orderly

6. It promotes strictness and concentration.
7. Develops and promotes leadership qualities. For example, the selection of one of the members to be an imam shows respect and honor accorded to him.
8. The reward for Jamaa prayer is twenty-seven times more than praying alone.
9. It promotes equality, since Muslims of different social, political, economic and professional, ethnicity and racial background keep off their differences and converge together for prayers.
10. It builds a sense of collective responsibility since all the worshippers gather together for a common purpose.
11. It makes people to socialize and get to know each other and hence share their experience and knowledge.

Reasons why parents should introduce their children to prayers at an early age

The following are the reasons why parents should introduce their children to prayers at an early age:

- a) To make sure that the children get a chance to learn how to pray properly.
- b) To imitate the example and teachings of the prophet Muhammed (p.b.u.h)
- c) To give a sense of belonging in a Muslim community.
- d) To familiarise themselves with the religious practices of Islam
- e) To make the children aware of the presence of Allah, the Creator of the univers who derseves to be worshipped.
- f) To culcate the sense of responsibility and obedience in children by fulfilling such a command of Allah.

d). Ways through which performance of swalat demonstrate unity among the Muslims

The following are some of the ways through which the performance of swalat shows the Islamic unity and equality:

- a) All the Muslims in the world do perform the same adhan and iqama in the same language as taught by the prophet Muhammed (p.b.u.h).
- b) Every Muslim performs either wudhu or tayammum in the same manner before observing any prayer.
- c) The standing of shoulder to shoulder in a line of different Muslims regardless of their differences basing on races, skin color, financial status and other aspects.
- d) Each and every Muslim faces the same Qibla of Masjidul-haram as commanded by Allah.
- e) The performance of the same activities during swalat such as rukuu, sujud, I'tidaal, julus as part and parcel of the procedure of executing swalaat.
- f) If Muslims are praying in one place such as mosque, all they follow the same imam during congregation prayers.
- g) Using of the same language while praying. For instance, the saying of takbiraat, tesbihaat, tasleem and recitation of Qur'an.

Behaviour of a Muslim in the mosque

The following are some of behaviors that Muslims are expected to portray while in the mosque:

- Keep quite especially when the Khutbah is on
- One should listen attentively to the Khutbah
- One should recite Tasbih while in the mosque
- One should avoid being a nuisance to those who are in the Mosque
- One should avoid worldly talks and conversations.
- One should avoid unnecessary sleeping
- One should observe cleanliness of the mosque

SWALAATUL-JUMAA (FRIDAY PRAYER)

a). Importance of Friday

Friday has several significances, among them include the following:

- Adam and Hawaa were created by Allah and allowed to enter paradise on Friday.
- Allah sent Adam to the earth as his khalifa (vicegerent) on Friday so as to look after the universe.
- Adam died on Friday.
- On Friday is when all the creatures stood in front of Allah and testified that He is their Lord and none should be worshipped alongside with Him.
- Qiyama will take place on Friday and all the creatures will be sent back to their Lord.
- Friday is described as the idd of the week.
- There is a blessing hour on Friday which a person's prayer is guaranteed by Allah if offered in this hour.

b). Etiquettes of attending swalaatul-jumaa (Friday prayer)

These are the highly recommended acts to be done on Friday as preparation for swalaatul-jumaa.

- a) Taking ritual bath.
- b) To attend the swalaat very early.
- c) Walking to mosque.
- d) Put on the best garment (clothes).
- e) Applying perfume.
- f) Performing of tahiyyatul-masjid.
- g) Sit closer to imam and listen to him.

c). Conditions for Friday prayer.

The following conditions are to be observed for one to observe swalaatul-jumaa.

- One should be a Muslim male.
- Being healthy and well, not sick.

- One should be a free-man not a slave.
- Being a resident and not a traveler.
- One should be mentally sounded (sane).
- One should be an adult, not below the age of puberty.

d). individuals whom swalatul jumaa is not compulsory on them

The following is a list of people whom swalatul-jumaa is not compulsory on them according to sharia:

- a) Woman
- b) Person looking after a sick person
- c) A male person who is sick
- d) A male who is insane
- e) A male traveler
- f) A child who is below the age of puberty
- g) One who is disrupted by heavy rain
- h) One who has fear of insecurity.

e) Pre-requisites of Friday prayer.

A pre-requisite is a thing that is required as a prior condition for something else to happen or exist. In Islam, the following are the pre-requisites of Friday prayer:

1. It must be performed at the time of Dhuhr prayer.
2. There must be two sermons (khutbas) before swalaah.
3. The prayer must be offered on Friday, not any other day.
4. It should be done in a central mosque reachable and accessible by many people.
5. The minimum number of attendants should be forty free-male-adult, sane, health and resident.

f). Features of Juma Prayer

The following are some of the features of swalatul-jumaa (Juma prayer):

- a) The time for prayers falls at the same as that of the noon prayer (dhuhr) and it replaces it.

- b) The prayer has to be performed in congregation led by an Imam.
- c) If a person misses the Juma prayer, he cannot make up for it; instead he has to offer noon prayer.
- d) Two separate Adhans are made. One for reminding the people to come for prayer and the second to mark the beginning of the sermon.
- e) The Khutba (sermon) is delivered by Imam.
- f) The sermon is delivered in two parts with the Imam sitting in between.
- g) The units of Sunnah prayer must be offered on entering the mosque.
- h) No dhuhr prayer is performed after the Friday sermon and prayer except for those who miss.
- i) The prayer consists of two rakaas.
- j) The Imam recites the prayer 'loudly' unlike in dhuhr prayer.
- k) It should be performed on a Friday and not any other day.

g). Pillars of Friday khutbas (sermon).

The following are pillars of Friday sermon (khutbatul-jumaa):

1. Both sermons should begin by offering thanks and praises to Allah.
2. They should comprise a verse from Quran.
3. They should offer prayer of the prophet Muhammed (swalaatu alaa nabiyy).
4. They should offer prayer of forgiveness for all Muslims.
5. They should admonish all Muslims towards taqwa (God fearing).
6. The khatib should sit (jalsatul-istiraaha) in between the two sermons.

h). Importance of Friday prayer.

The following are some of the significance of swalatul-jumaa:

- 1) It is an occasion earmarked by God for the Muslims to express their collective devotion to him.
- 2) Muslim come together to renew their religious bonds and social solidarity and thus promoting Islamic unity and brotherhood.
- 3) It shows the devotion of Muslims to their God as they leave all what they were doing to the call of God.

- 4) It is a meeting in which the spiritual, social and political accounts of the week are recounted.
- 5) Helps an individual acquire rewards of Juma prayer as described in the Sharia.
- 6) Trains individuals to be obedient to the leaders, as they follow the commands of the Imam. Nobody is allowed to talk when the Khutba is going on.
- 7) Juma prayer helps people from being over-powered by Satan as the congregation acts as a veil against Satan.
- 8) The day of Jumuah includes an hour during which all supplications of a Muslim are answered.
- 9) “Any man who performs Ghushl on Friday, perfumes himself if he has perfume, wears the best of his clothes, then goes to the mosque and offers as many prayers as he wishes while not harming anybody, then listens quietly while the Imam speaks until he offers the prayer, **will have all his sins between that Friday and the next forgiven.**” (Al-Bukhaari)
- 10) It was narrated from Aws ibn Aws al-Thaqafi that the Messenger of Allah said: Whoever does Ghushl on Friday and causes (his wife) to do Ghushl, and sets out early, and comes close to the imam and listens and keeps quiet, **for every step he takes he will have the reward of fasting and praying qiyaam for one year.**” (Al-Tirmidhi).
- 11) Muslims benefit from the two khutbas by imam. There are different topics touching Islamic concepts on different issues. People get chances to learn them. In addition, their taqwa is refreshed and strengthened.
- 12) Muslims get a chance to befriend forty renew friends every Friday and therefore, enable them to know those who are sick or having problems.

Differences between juma'a and jamaa prayer.

There are several differences between swalatul-jumaa and swalatul-jamaa. Some are shown in the following table:

Swalatul-Juma'a (jumaa prayer)	Swalatul-jamaa
It has two proceedings Khubas	Having khutba before them is not a must.
It is performed on Friday only	It is prayed everyday
It is prayed at Dhuhur time (afternoon)	They are prayed at their appointed times accordingly.
It is haram to conduct anything after the first Adhan of juma'a prayer.	One can continue with his or her business but has to respond to the call of the prayer.
The number of attendants should be fourty male.	Has to be performed in groups of two and above.
It should be performed in one of the central mosque.	Can be conducted in any mosque and anywhere
It has two adhaan.	Apart from fajr prayer, the rest have only one adhaan.
It is haram to talk when the khutba is being read.	No restriction of talkin since there is no khutba.
Taking of optional bathe is recommended before the swalaat.	One has freedom of either taking bath or not before them.
Failure to perform it in congregation makes one totally miss it.	Has to be performed in congregation but one can still be rewarded if performed alone.

Differences between swalatul-jumaa and swalatul eid

The following are the differences between swalatul-jumaa and swalatul eid:

- a) Swalatul jumaa is prayed every Friday while swalatul eid is prayed only twice a year when the day of eid falls on that day.
- b) Swalatul-jumaa is fardh ain (individual obligatory prayer) while swalatul eid is sunnatul-muakkada (stressed optional prayer)

- c) Swalatul-jumaa has two khutbas (sermons) said before the prayers while swalatul eid has two khutbas said after the prayers.
- d) Swalatul-jumaa is advisable to be prayed in a central mosque while swalatul eid is advisable to be prayed in an open ground.
- e) Juma prayer has only one takbira at the beginning of every rakaah while swalatul eid has seven and five takbiras in the first and second rakaah respectively.
- f) For eid prayer is a sunnah that even the women who are in their menses are to come in the eid grounds while in swalatul-jumaa the women who are in menses are prohibited to come to the mosque.

PRAYERS FOR SPECIAL OCCASIONS

Even though we have prayers prescribed for particular times, Islam gives room for certain prayers to be offered during special occasions. Here we will discuss the following as special occasions that necessitated the respective special prayers:

a) Swalatul Musafir: (Prayer of a Traveler)

In Arabic language, a traveler is known as a musafir. But in the context of special prayer, a musafir is a Muslim who sets out intending to travel for halaal reason and cover more than 77 kilometers (56 miles) regardless of the mode of transport. He is regarded a musafir the moment he comes out of the boundaries of his town or city.

Ways of praying swalatul-musaafir

This prayer can be performed in three ways as explained below:

Jamu' Taqdim: This is to bring forward a prayer. For example, to bring forward Asr and pray it at Dhuhur time, or ishaa and pray it at maghreb time.

Jamu' Taakhir: This is delaying (postponing) of one prayer and performing it at the time of the next prayer. For example, delaying Dhuhr and then performing it with Asr during Asr time, or delaying maghreb and then performing it with ishaa at ishaa time.

Qasr: It is the shortening of the 4 rakaats prayers to perform them as two rakats prayers. For example, Dhuhr, Asr and Isha can all be shortened to two rakaats. But fajr and maghreb should be performed as complete usual.

Privileges accorded to a traveler by Islamic law:

The following are privileges given to a traveler as per the Islamic sharia.

- a) One is allowed to performe jamu'tadeem.
- b) One is allowed to perform jamu'taakhir.
- c) A traveler is allowed to shorten prayers (qasr).
- d) A traveler is excused from Friday prayer.
- e) A traveler is allowed to Miss jamaa prayer.
- f) Other Muslims are encouraged to host a traveler.
- g) A traveler is allowed to perform tayammum instead of wudhu.
- h) Rewarded for Sunnah acts observed during travelling
- i) Exempted from Sunnah acts.
- j) Exempted from observing fast so long as the journey is within the distance permitted by Shariah.
- k) Exempted from performing Swalat at the stated times.
- l) A traveler is entitled to Zakat in case he/she is stranded so long as the journey is Halal.
- m) Permitted to eat food which is not Halal if he/she is going through hardships as a result of not getting food.

b). Kusuf wal Khusuf (eclipse prayers)

kusuf is the prayer for the solar eclipse, while *khusuf* is the prayer for lunar eclipse. They are both two rakaat prayers with long recitations. Optionally each rakaat has two to four rukuus, but they can be prayed as normal swalaat. There should be a sermon (khutba) after the prayer.

c). Swalatul Istisqa'a (prayer for rain)

In the events of a drought, Islam prescribes a special prayer to be performed. This prayer is referred to as Swalatul Istisqa'a, which is a two rakaat congregational prayer with loud recitation being offered in an open place. Muslims are recommended to fast before and in the day in which the prayer would be offered.

d). Swalatul Eid

There are two Eid prayers which are performed in two different occasions namely:

- a) **Idd-ul Fitr:** It is a two rakaat prayer performed to mark the end of the month of Ramadhan. This feast of breaking the fast (swaam) is offered on the first day of *Shawaal*.
- b) **Idd-ul Adha:** It is a feast of great sacrifice that consists of two rakaat prayer which performed on the tenth of Dhul Hijja to mark the end of the activities of Hajj.

Both are performed on the respective eid day between sunrise and noon. It is sunnah to offer them in congregation. They have no adhaan neither iqama. There should be two sermons after the prayer, offered like those of jumaa-prayer. No prayer of any kind is to be performed before or after them. Alongside the takbiratul-ihraam, seven other takbiras are said in the first rakaat and other five in the second rakaah.

Optional acts of eidain

The following are sunnah acts that individuals observe during iddul-fitr and iddul-adha:

- Taking a ritual bathe.
- Putting on the best garment.
- Apply perfume.
- Performing the prayer collectively in an open place.

- Eating something before eidul-fitr prayer.
- Avoiding eating anything until after eidul-adha prayer is performed.

e). Swalatul Janaiza (Funeral Prayer)

Salatul Janazah is a Fardh Kafayah prayer performed for the dead. When a Muslim pass on, it is the responsibility of those who are around him during the time of his or her death to wash the body and pray for it. It is not a must to be observed in congregation. The best imam is a relative.

The rites of a dead person

The following are the collective obligatory rites that are to be carried out on a dead person. They are as follows in the correct order.

- Ghusl (washing)
- Kafan (shrouding)
- Swalat (prayer)
- Hamlu (carrying)
- Dafan (burying)

Conditions for swalatul-janaaza

The following are some of the conditions to be fulfilled when observing swalatul-janaaza:

- a) It should be performed by a Muslim, matured and sane.
- b) One must put on clean clothes that which are free from impurities.
- c) One must be free from any najis from his body.
- d) One must take wudhu before performing swalatul janaaza.
- e) One must face Qibla when offering the swalat.
- f) While praying one should stand if capable.
- g) It can be prayed anywhere as long as the place of worship is clean free from impurities.
- h) One should know how to perform the swalat.
- i) There must be a Muslim deceased person either in absentia or presence.

The main parts of swalaatul-janaazah

There are two main parts of this Prayer, and they include the following:

- To say AllahuAkbar
- Qiyam, which has three sunna Muaqada: Sana, Durood and Duaa for the deceased.

How to perform swalatul Janaza

It has four takbiras but with no adhan, iqama, number of rakaat, rukuu and neither sujud. It is performed in the following sequence:

1. Niyyat: The performer should make the intention, "I make the niyyat for the prayer of this janaza for Allah, dua for this deceased, behind this imam."
2. Takbiratul-Ihram: The perfumers should raise their hands to their ears and fold their hands underneath the navel as usual whilst saying Allahu Akbar and read suratul-faatiha.
3. Then raise the hands, say Allahu Akbar and read the swalaatu 'alaa nabiyy (P.B.U.H).
4. Then raise the hands, say Allahu Akbar and read for the dead.
5. After the dua, say Allahu Akbar, drop the hands and then turn the head both sides for salaam.

Significance of swalatul-janaza

The following are the importance of swalatul-janaza:

- a) It creates a sense of responsibility on the Muslims as they fulfill the rites of the deceased.
- b) It is a collective obligatory hence rewardable to the performer and punishable if none performs it.
- c) It creates unity among Muslims as they realize upon death the right must be fulfilled by the fellow Muslims.
- d) It is a humbling experience as it reminds Muslims about death and to realize that Allah is the True Owner of life.
- e) It is a chance given to Muslims to pray for the forgiveness of the departed Muslim.
- f) It helps in consoling the family of the deceased witnessing that Muslims prayed for their beloved one.

Optional acts when seeing a janazah

The following are sunnah acts to be observed when a person sees a janazah (a muslim coffin):

- When seeing a janazah, if a Muslim is not wishing to follow it then should stand still until it disappears or laid down.
- On seeing a janazah a Muslim should follow it quietly from behind and not in front.
- It is strongly recommended to remember dead and death.

f). Tarawih:

Tarawih is an optional prayer that follows Isha prayer, in that can be done only during the Muslim fasting month of Ramadhan. This prayer can be done alone, in a group, at home, or in a mosque or other public meeting area. The minimum number of raka'ah of Tarawih is eight with a maximum of twenty offered two by two units with a short break between each four units.

SIJDAT (PROSTRATION)

Meaning of the term sijda

Sijda is an act of worship which involves prostration and glorification where by someone's fore head, palms and the knees firmly touch the ground facing the direction of the Qibla.

Types of Sijdats (prostrations)

Besides sijda during swalat, there are other three types of Sijdat as discussed below:

a). Sijdatul Tilawa

This is a sijda that whoever reads or hears a Qur'anic verse that contains a sijda has to stop and perform one sijda. For example, the last verse of Surah Al-alaaq (Q96:19).

b). Sijdatul Shukr

This type of prostration which is performed for the purposes of showing one's gratefulness and appreciation towards Allah after attaining any good thing. For example, is getting promotion, getting better profit, passing of examinations, getting a new born baby, getting better after a serious illness.

c). Sijdatul Sahw

This is a sijda which is performed to compensate for a mistake committed while praying. The following are Conditions for one to perform sijdatu sawh:

Addition: This is the doing something extra in swalaat, for example having an extra standing, doing extra rukuu or performing of an extra sujuud.

Omission: This is subtracting or omitting something in swalaat, such as omitting of essential or obligatory acts of prayer, like not sitting after two rakaat in a four rakat prayer, missing a tashahud.

Being uncertain (shak): This is when a person is not sure of something while praying, for example being uncertain of how many rakaat he has prayed.

Differences between sijdatul shukr and the sijda performed in swalat

The following are differences between sijdatul shukr and sijdatul swalat:

- 1) Sijdatul shukr has no defined dua, one can say any form of dua that expresses gratitude to Allah, while in sijdatul swalat there is a well defined dua '*subhana rabial A'laa wabihamdihi*' (praise be to the Lord, the Most High).

- 2) In the performance of sijdatul swalat, one is required to prostrate twice, while sijdatul shukr prostration can be done once.
- 3) Sijdatul shukr is performed anywhere where necessary while sijdatul swalat is exclusively performed during swalat.
- 4) Sijdatul swalat is obligatory and an integral part of swalat while sijdatul shukr is sunnah (optional)
- 5) Sijdatul swalat is performed at specific times of swalat while sijdatul shukr is performed any time the need arises, has no specific time.
- 6) It is a must to be in a state of ritual purity when performing sijdatul swalat while in the performing of sijdatul shukr the observance of ritual purity is voluntary.
- 7) For sijdatul shukr one may face any direction while for sijdatul swalat one must face Qibla.