

Practice kids



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Chapter 1

The Best Provision for the Hereafter

The prayer is among the highest acts of worship. The prayer brings us close to Allah and is the best provision for the Hereafter. If we perform the prayer properly, we will be in bliss and felicity in the Hereafter. The Holy Prophet Muhammad (s.a.w.) tells us: "I like to perform the prayer in this world: the pleasure of my heart and the light of my eyes is the prayer! He has also told us." The prayer is like a cleansing and refreshing stream in which the performer is thoroughly cleansed five times each day." We speak to Allah in: the prayer and turn the attention of our minds and hearts towards Him. Allah and His Prophet do not love those who fail to perform their prayers. The Holy Prophet (s.a.w.) has told us "I am disgusted by the person who does not perform the obligatory prayers. God loves the people who perform the prayer and gives them a beautiful reward. He especially loves the children who perform the prayer from their very childhood. Every Muslim performs five prayers each day: The morning prayer, called "al-fajr", of two units or rak'ahs. The noon prayer, called "al-zuhr", of four rak'ahs. The afternoon prayer, called "al-'asr" of four rak'ahs. The sunset prayer, called "al-maghrib" of three rak'ahs. The evening prayer, called "al-isha" of four rak'ahs. Before performing the prayer we must have the necessary ablution called "wudu". Perform "wudu" in front of your father and ask him if you have performed it properly.

Chapter 2

Wuzu

A person who wants to pray must first take "wuzu".Wuzu is a religious wash that is taken in this order:

1.We make intention that we take wuzu to please Allah.2.We wash our faces from the place where our hair begins to grow, to our chins, from up to down with our right hand.3 We wash our right arm from our elbows to the tips of our fingers from up to down 4 We wash our left arm from our elbows to the tips of our fingers from up to down.5.We wipe our right hand, with the wetness still on it, across the top of our heads from the back to the front.6.We wipe our right hand, with the wetness still on it.across the top of our right foot from the tip of our toes to the place in front of the two ankles 7.We wipe our left hand, with the wetness still on it.across the top of our left foot, from the tip of our toes to the place in front of the two ankles.

Take wuzu in front of your father, mother or teacher and ask if you have done it properly.

Chapter 3

How Do We Perform the Prayer?

We perform the prayer as follows: 1. We stand facing the direction of the qiblah (which is the Ka'bah in Meccah), and we (specify our) intention, or niyyah. This means that with awareness and concentration we resolve to perform the prayer for the sake of Allah. For example, we resolve to perform the four-unit noon (zuhr) prayer "in nearness to Allah". 2. After having made this intention, we raise our hands to the level of our ears, palms facing forwards, and say the words "Allahu akbar." 3. After this "takbir", we recite surat al-Hamd, which is as follows: Bismillahir-Rahmanir-Rahim. Al-hamdu lillahi Rabbil-'Alamin Ar-Rahmanir-Rahim MalikiYawmid-Din Iyyaka na'budu wa iyyaka nasta'in Ihdinas-siratal-mustaqim Siratal-Idhina an'amta alayhim Ghayril-maghdubi 'alayhim waladh-dhallin And after reciting Surat Hamd we recite another complete surah from the Qur'an, for example: Surat al-Ikhlash Bismillahir-Rahmanir-Rahim Qul Huwa-llahu Ahad, Allahus-Samad, Lam yalid wa lam yu lad, wa lam yakun lahu kufuwan Ahad. 4. Next we move to ruku, which is bowing before Allah. This means that we bend forward to the extent that we can place our hands on our knees. In this position we say: Subhana Rabbiyal Azimi wabihamdih, Then we stand up straight and say: Sami allahu liman bamidah, 5. Now we move to sujud, the prostration. This means that we place our forehead on earth or stone or wood and the palms of our two hands, our knees and the tips of our two big toes on the ground, In this position we say "Subbana Rabbiyal-'Ala wa bi hamdih. Then we raise our head from the prostration and sit still for a moment, and then we move back to the same position to perform a second prostration just like the first. 6. After having performed the second prostration, we stand up again to perform the second unit. While in the act of standing up, we say: Bihawlil-lahi wa quwwatihi aqumu wa aq'ud. Then we recite Surat al-Hamd and another surah just like in the first unit. After saying the two surahs in the second

unit now we say "qunut". This means that we raise our hands to the level of our shoulders, palms facing upwards, and say a supplication. For example, we say: Rabbana atina fid-dunya hasanah, wa fil-akhirati hasanah, wa qina adhaban-nar. (Our Lord, grant us good in the world and good in the Hereafter, and save us from the chastisement of the fire.) Then we perform the ruku" and sujud, just like in the first unit. 7. After the two prostration of the second unit. we must sit still and say the "tashahhud". This means that we say: Alhamdulillah. Ashhadu anla ilaha illallah wah dahu lasharikalah wa ashhadu anna Muhammadan abduhu wa rasuluh. Allahumma salli ala Muhammad wa al Muhammad. 8. After saying this "tashahhud". we stand up to perform the third unit. In the third unit, we don't recite surat al-Hamd and the other surah. Instead, we say three times: Subhana-llahi wal-hamdu-lillahi wa la ilaha illa-llahu wallahu akbar. Then we perform the ruku and the sujud just like in the other units. We then stand up again for the fourth unit and perform it like the third. 9. After the two prostration of the fourth unit. we sit and say "tashahhud", just like in the second unit. Then we say the salams: As-salamu alayka ayyuhan-nabiyu wa rahmatu-llahi wa barakatuh. As-salamu alayna wa ala ibadiilahis -salihin. As-salamu alaykum wa rahmatullahi wa barakatuh. And we have finished our prayer.

Notes

1. We perform the afternoon (al-asr) and evening (al-isha) prayers just like the noon (al-zuhr) prayer. but for the niyyah we must have an intention to pray al-"asr prayer. or al-isha prayer." in nearness to Allah".
2. The sunset prayer (al-maghrib) has three units. So we make the niyyah to perform three units of al-maghrib prayer... and we say the second tashahhud and the salams at the end of the third unit and maghrib prayer is finished.
3. The morning prayer al-fajr has two units. So we make the niyyah, for two units, and we say the salams of the prayer after the tashahhud of the second unit, and the prayer is finished.
4. The time for the morning prayer is from the first light of dawn until sunrise.
5. The time for the noon and afternoon prayers. which must be performed in the right order, is from noon until sunset.
6. The time for the sunset and evening prayers, which must be performed in the right order, is from the beginning of the sunset until the middle of the night.

The Friday Prayer The Salat in Islam is the greatest stimulus to faith and the high point in the life of a human being. A person who gives up reciting Salat has no faith in Islam and is far from humanity. While

reciting Salat, we stand facing the Qiblah, ie, ka'bah which is the House of Allah in Makkah, and enter into discourse with our loving Creator. The Prophet (SA) has recommended that we should recite Salat in a mosque in Jannah (congregation) with our fellow Muslims, for it has much more blessings and value. The Almighty Allah accepts Salat fully if it is recited in Jannah in a mosque with perfect concentration. Among the congregational Salats, the Salat al-Jumu'ah (Friday Prayer) has a special status, for it can only be recited in Jumah. It also has other characteristics. Can you say what are these? Do you know why the imam holds a weapon in his hand? Do you know on what topics the imam must speak before he can lead the Salat al-Jumu'ah? The imam of the Friday prayer holds a weapon in his hand so as to warn the internal and external enemies of Islam that the Muslims are ever ready to defend the domain of Islam. By holding this weapon he reminds the Muslims that the freedom of reciting the Salat al-Jumu'ah depends upon jihad or struggle. He holds a weapon in his hand as he delivers his khutbahs (addresses) as a way of saying that the Salat and jihad are inseparable, and that the Muslims must always be vigilant against their enemies. The imam of the Friday prayer is selected by the leader of Islam. With a weapon in his hand he stands facing the Muslims and delivers two khutbahs. In the first khutbah, he speaks about the social and political needs of the people, and explains the general conditions of the State. He also talks about the problems society may be facing, and also about their useful solutions. In the second khutbah, he invites the people to increase their acts of virtue, self-sacrifices, and love for Allah. He calls them to righteousness, honesty, truthfulness, cooperation and all the other virtues. Meanwhile, the people sit in orderly rows, facing the Qiblah as if reciting salat, and thus benefit from such a practice in discipline, brotherhood and unity and also show the enemy their discipline and unity. As soon as the imam begins the khutbahs of the salat it is obligatory for all the people taking part to sit still and listen quietly to the khutbahs. The great leader of the Islamic Revolution Imam Khomeini has told us that the salat al-Jumu'ah must be recited in the most awesome fashion possible.

Chapter 4

Value of Prayer

Prayer is a pillar of religion and the best of all acts of worship. One who offers prayer loves God very much and in prayer will talk to God, the Generous, and confide in Him his needs, and thank Him for His infinite blessings. Those who pray, especially children, are likewise loved very much by God, and he gives them a very beautiful reward. Every Muslim is devoted to prayer, and likes to pray and to talk to God, and values it highly. He awaits the time of prayer so as to beseech God in the prayer and to open his heart to Him. As soon as the time of prayer arrives, he stops whatever he is doing, cleans himself of whatever dirt is on him, takes "wudu", puts on clean clothes and scent and, at the start of its time, becomes engaged in prayer. He empties his mind of all things, letting his heart and soul become intimate only with the Creator, and culturing love of Him within himself. He stands with respect before the Lord of the World, says "Allaho Akbar", and remembers that God has such greatness. He recites Surah Hamd and another surah, and performs perfectly the ruku' (bowing), and the sujud (prostrations). He performs all the acts of the prayer calmly, and, throughout the whole of the prayer, doesn't hurry at all. One day, our Holy Prophet, Muhammad ibn Abdullah, *salla-Ilahu' alayhi wa alih*, entered the mosque and saw a man praying very hastily; not performing his ruku' and sujud completely, and not standing still throughout the whole prayer. The Prophet was amazed and said, "This man is not offering prayer, rather, he bends down and straightens up like a crow sharpening its beak on the ground! By God! If he dies still praying like this, a Muslim has not left this world, and in the Hereafter, he will suffer." To offer the prayer, it is much better for us to go to the mosque and offer our prayer in "Jamaat" (congregation). Some points about prayer: 1. For men it is necessary in the morning prayer and in the maghreb (sunset) and isha (evening) prayers to read Surah Hamd and the other surah audibly. 2. One's clothes and

body must be clean for the prayer.³To offer prayers in a place if the owner doesn't give permission or in clothes if the owner doesn't give permission is Haram (forbidden), and makes the prayer void.⁴When traveling, two-unit prayers (just like the morning prayer) must be offered in place of the four-unit prayers.Do you know in what journeys? How many miles must they be? We find the answers to questions like these in the book "Tawdih al-Masail".

Chapter 5

Fasting Great Act of Worship

The month of Ramadan is a great month. a month of worship, prayer and fasting. A month of selflessness, compassion and self-sacrifice. The pre-dawn period (sahar) of each day of the month of Ramadan is very special. Muslims rise up for "sahar" during the month of Ramadan and perform prayers, supplications and litanies. Perhaps you have seen your parents rising from their beds at sahar time in the month of Ramadan, perform wudu pray, recite the sahar supplication and beseech Allah, and then eat their special sahar meal and make the intention to fast until sunset the following day. Good children also like the sahar times of the month of Ramadan. They wake up, and share in the rituals of sahar with their parents, and then they don't eat anything until noon or for as long as they are able. In this way they share in the blessings and rewards of fasting with the adults. Having a guest for iftar, the meal that ends the fast after sunset, is one of the best actions of Muslims. Whoever has a fasting guest at the time of iftar and provides his guest with food, Allah will give that person many blessings and bounties.

Chapter 6

Fasting

One of the great acts of worship in Islam is observing sawm (fasting). Allah loves those who observe sawm and bestows on them a good reward. Observing sawm means abstaining from eating drinking, and some other things. In the month of Ramadan, Muslims observe sawrn everyday from the morning until the sunset, when they eat again. After the sawm each day. the first meal that we eat in the evening is called iftar. When observing sawm we must first of all have niyyah (intention). This means that we decide to observe sawm in obedience to the command of Allah. Allah has made observing the sawm a wajib act for Muslims so that: We remember Allah. We know ourselves better. We become more able to control our desires. We remember the Hereafter. We get ready to do good deeds. We store righteous acts for our future life. We gain experience of hunger and thirst, and so remember the poor, and sympathize with them, and help them. We become healthier. We may move ahead towards our desired goal of perfection. Imam Jafar al-Sadiq (AS) has said: "A person who merely abstains from eating and drinking will not al ways be counted as one who is observing sawm. This means that when you observe sawm, your ears.eyes, tongue, etc. must also be observing sawm and must not perform any unlawful actions. Your hands, feet, and all the parts of your body must also be observing sawm and must commit no sin. Only then will your sawm be accepted by the Almighty Allah. When you are observing sawm you must behave better than on other days. You must keep your tongue from idle and useless speech. Don't tell lies. Don't make fun of anyone. Don't quarrel and argue. Don't give way to jealousy. Abstain from speaking ill of others and from fault-finding. Be more kind than usual to people and make their life comfortable For young men and women who are baligh (mature), it is wajib to observe sawm during the month of Ramadan, unless it is harmful for them. Children eat a little with their families shortly before the

sawm begins and then don't eat anything until noon, or until as long as they can. In this way they share in the rewards of the sawm with the rest of their family-members. People who eat when they are supposed to observe sawm, commit a sin. They must observe the sawm for the number of days they have not observed the sawm without any proper Islamic reason: and additionally they must also observe sawm for 60 days or feed 60 poor people for each day on which they broke their sawm. Entertaining a guest for the iftar is one of the best deeds to perform in the month of Ramadan. The Prophet (SA) has told us: "Whoever invites a person observing sawm for iftar, his sins will be forgiven and the Almighty Allah would bestow on him goodness and blessings." Some of the Prophet's (SA) Companions used to say: "O Messenger of Allah, we all are not able to do this" and the Prophet (SA) would reply: "If not, then feed a person observing sawm even half a date, or offer him a glass of water."

Zakat The Budget to Meet Public Requirements

The religion of Islam, in order for the common needs to be met, has foreseen a budget that is called zakat. Zakat is one of the financial obligations, and acts of worship in Islam. The Holy Prophet of Islam told us, "God, in reality, has placed the amount of the needs of the poor in the wealth of the rich, and if they paid it, the needs of the common people would be removed. If amongst the people you find someone starving or without clothes, it is because the wealthy have not paid their obligatory dues." On the Day of Judgment, every person who doesn't give zakat from his wealth will have his account settled at the time of questioning and reckoning, and will be delivered to a painful punishment. Imam Baqir (A.S.) tells us, "A wealthy person who doesn't give zakat from his wealth is neither a mu'min nor a Muslim."

Which people Must Pay Zakat?

1. Those who farm and keep orchards and cultivate crops such as wheat, barley, dates and currants, whose harvest reaches a "specific amount", must pay a quantity of their crop as zakat. 2. Those who invest their wealth in animals, like shepherds, camel, sheep and cattle breeders, etc. whose animals reach a "specified number", must pay a portion of their herd as zakat. 3. Those who have a store of money (gold or silver) and don't use it, provided that the reserve within one year is more than a "specified amount", must pay some of it as zakat.

How much must be paid as zakat? Zakat of wheat and barley, what kind is it and how much? Zakat of sheep and cattle, what kind is it and how much? You will read the answers to these questions in later years, or you can find out from the book called "Tawdih al-Masail".

In What Way is Zakat Used? Zakat is for works and services that are beneficial to Muslim society. For example, with the money that is obtained from zakat, hospitals can be built, and they can be managed and maintained; and poor people who are sick can be helped and their living expenses paid until they recover and can work again. Education centers can be set up to fight illiteracy and religious ignorance, which with the best methods, would acquaint the people with general knowledge and religion. With zakat, beautiful public gardens can be built so that children and youngsters can play in them, and in the well-equipped libraries which will be built in these parks, they can study. With the budget which zakat provides, towns and villages can be provided with running water, and their cleanliness can be safeguarded. With the budget of zakat, extremely well-equipped schools should be built for children and youngsters, and fully-experienced teachers should be trained to teach them. With zakat, housing and a means of sustenance should be provided for the poor and those with insufficient incomes, and arrangements can be made for the disabled and the elderly who are poor. With the budget of zakat, large mosques should be built so

that all the people can go to the mosque and offer the congregational prayers and study the Quran and Islam. With the budget of zakat, all the young men and women of insufficient incomes would marry and form a household and a family. With the budget of zakat, all the needs of the Muslim society would be cared for, then, there would no longer be the poor, or the hungry, or people in debt. Everybody would be healthy, able, with faith and righteousness and would lead peaceful lives. For their futures in the Hereafter they would send righteous deeds ahead of them, so that in that world they will enjoy better blessings and more affections of their Lord, ... And the beautiful ends are for the righteous.

Chapter 9

Khums The Budget for Strengthening the Religion and Management of Muslims

The Religion and Almighty God has made it obligatory on every Muslim to toil for the growth of religion and to acquaint other people with the commands of God and life in the Hereafter, and to take help in this path from one's life and one's wealth, which means to work hard for the spread of Islam and also to pay khums from one's income. What is Khums? How must it be paid? Every Muslim who makes a profit from trade, farming, or from having an interest in mining or industry. or who is an employee and receives wages, must first set aside the living expenses for himself and his household, and, if there is anything more, he must pay khums (one-fifth) of it.

Chapter 10

To Whom Must Khums be paid?

Khums is paid to the "Hakim Shar'i" (religious authority) of Islam, who is the "just and aware mujtahid". The Hakim Shar'i of Islam spends this budget on acquainting the people with God and in defense of the Islamic state. He schools virtuous men to reply to the difficulties of the people and sends them to villages, towns, and countries so as to acquaint the people with the truths of Islam. With the budget of Khums, the Hakim Shar'i provides useful religious books, and, at no cost, or at a low price, he makes them available to the people. He produces religious, studious newspapers and magazines and arranges their distribution. To educate and train children and youths, he cultivates aware young men of learning, and establishes classes free of charge. With the budget of Khums, the Hakim Shar'i of Islam, makes secure the lives of poor "sadat" (descendants of the Prophet) who do not have the capability to work, and he helps the sadat who, due to limited income, cannot properly manage their lives, and who are forbidden to be given zakat.

Chapter 11

Hajj

Last year I went with my parents to Arabia to take part in the glorious ceremony of hajj. What an auspicious journey it was! And how I wish you had been there and seen those glorious manasik (rites) of hajj. A little distance to Makkah, we stopped at a place called the miqat. There we took off our clothes and put on ihram (the plain white coverings). As I put on ihram according to Islamic rules, my father said to me: "My boy, you are now in the state of Ihram. That means that you must be more mindful of Allah. In the state of ihram you must not tell a lie, you must not make an oath, you must not hurt animals, and you must not quarrel with anyone. Hopefully this will train you in overcoming your desires and remaining the same way in the future." My son, hajj to the House of Allah is a great act of worship and a sublime training ground for human development and perfection. Here we are trained in the subjects of simplicity, equality, humility, self-restraint, etc." Once we had dressed ourselves in the coverings of ihram, we headed off to Makkah with all the other hujjaj, all of us saying labbayk Allah urnrna labbayk"! Really I could hardly believe my eyes. Hundreds of thousands of people, all from different nations and races, were all wearing the same simple ihram' with one mind, with one voice, in all equality, were moving along with us to Makkah. As soon as we arrived at Makkah, we eagerly went to the Holy Kabah to perform the tawaf (circumambulation). What a sight it was! How beautiful, how glorious! The surge of the huge crowd reminded us of the Day of Resurrection, and brought home to us the greatness and glory of Allah. Around the Kabah, we performed the tawaf, and when we finished we performed the other manasik of hajj. Being at the hajj also had another benefit for us. Throughout we all, especially my father, had long discussions with Muslims from other countries. We talked about their economic, political and cultural conditions, and we became aware of their manners, culture and problems. When we arrived

home my father talked about these things with all his friends, and so we all benefited from this good and useful information.*It is wajib for every Muslim, who is able to afford.to go once in his or her life-time to take part in the hajj, and thus come back with a radiant heart and a new resolve for perfection.Al-'Imam Jafar al-Sadiq (AS) has said: "Whoever forsakes his wajib hajj without a religious excuse.will leave this world not as a Muslim but will be considered on the Judgment Day among the non-Muslims."

From the same author on Feedbooks

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A twist in history created the conditions that forced Zaynab [a.s] to declare, not herself, but the truth. It is through her extraordinary handling of the wretched trials she endured that we have caught glimpses of the untold depths of her courage, forbearance, patience and submission to the decree of Allah. It is partly through her that the prophetic legacy was rescued from being eclipsed by the ever-present shadows of kufr (denial of Truth), and it is in this light that we must forever remember her and take inspiration and guidance from her example.

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Thanks to alseraj.net

Researched and Edited by M. H. Bilgrami

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Tranquil Heart - Forty-three Recollections of Imam Khomeini Relating to Prayers

Originally Published in the Persian Language by:

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Iran, 2005

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Imam Hussain (as) Last Sermon on Ashura to Umayyad Army in Karbala

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IN THE AGE OF INFORMATION
IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)