

Tawzihul Ahkamul Qurania

*"o'ye who believe!
obey Allah,
obey His Messenger,
and obey Olil Amr" (4:59)*

*"if ye do not know,
ask Ahlul Zikr" (16:43)*

Kashaful Ahkam

Syed Baqir Nisar Zaidi

Imam Jafar Sadiq (as) says:

“One who wants to gain a high level of iman, it is compulsory for him regarding every matter to say that his beliefs are whatever Aal e Muhammad (as) has said regarding that matter. Regardless if he knows what They have said or he does not. Regardless if it has reached him or not.”(Kafi)

Kashaful Ahkam

Rulings of Sharia according to the sayings of Masoomeen (as)

Syed Baqir Nisar Zaidi

Imam Jafar Sadiq (as) said:

“People have been ordered to gain Our marifat (recognition) as well as to seek Our consultation and obedience. If people fast, prayer, and testify “La illaha illallah” but in their hearts they have taken the decision to not consult with Us, then they will become mushriks.” (Kafi)

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Translation Dedicated

In

Memory of

Our Late Grandfather

and

Our Late Uncle

We would like to ask all Momineen to recite al-Fatiha for them

Inna illahi wa inna illahi rajعون

Dedication

I dedicate this ordinary attempt to the one upon whom obedience is wajib , Imam Zamana (ajf). Inviting others towards His obedience is wajib (compulsory) upon every momin. I beggingly ask my Moula (as) to accept this ordinary attempt and help me. I along with all Momineen and mominat seek the shelter of my Imam (ajf). I assure Him there is no marja and leader except Him. I sacrifice my entire wealth, children, honor, and dignity upon Him.

“O’Allah! O’Muhammad (saw)! O’Ali (as)! O’Fatima (sa)!

O’Sahibul Zaman (ajf) help me and protect me”

Appreciation

I am thankful to all the members of my family and all those friends who have helped me immensely in the publication of this book. I specifically would like to thank Syed Aftab Hussain Rizvi, Syed Irfan Ali Shah, Khurram Abbas, Gul Hasan Solangi, and Abbas Haider who all worked so hard day and night making this task that was impossible for me to do alone become possible. I am unable to repay them for all of their efforts. Masoomeen (as) will reward them for all they have done. Verily, Their blessings are greater than our expectations. I pray they have long life and may Moula (as) bless them in this world and in the hereafter and may Moula (as) increase their iman and marifat.

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Haqqul Yaqeen

All the blessings and praise is from Allah. Al Hamd is for that Allah who gives power to a helpless slave so that he will be able to stand alone in defense of Imam Zamana (ajf). He raises the voice of protest in the immense darkness of ignorance and oppression. Thanks to that merciful during those times when only He is able to account for. He allowed my weak voice to be heard throughout the world. In such a way, that the oppressors were astounded by its loudness and became terrified. All thanks to Rabbil Alameen (Lord of the worlds) who is Rabb of Muhammad (saw) and Ali (as).

When the message of haq (truth) was raised, the Momineen who were scattered throughout the world immediately began to pay attention. They began to gather like pearls on a string. These are those people whose birth is sacred and they were made by sacred clay. These are those people who gave the promise of allegiance of wilayat e Moula Ali (as) on the day of creation and they never forgot their promise. These are those people who said "Labaik" on the asr (afternoon) of Ashura when Imam Hussain (as) asked if there was anyone to help Him. Until today, the fire of the revenge of Imam Hussain (as) burns in their hearts. They are continuously waiting for the Son of Imam (as) to appear to douse the burning in their hearts. Ajal Allah talla farajahu.

Obedience

In Quran, Allah says, “***We didn’t create human and jinns except for worship***”. The purpose of creation is the worship of Allah, and the intellectuals are well aware that the meaning of worship is not blind following. It means absolute obedience. If He orders us to pray, then we will pray by obeying Him. This prayer will be called worship. If He orders us not to pray on usurped land or in usurped dress, then in His obedience, we will not pray in those circumstances. This way not performing prayer will be called as “worship”. If He orders us to fast, then we will fast. Fasting will be called worship. While traveling or when ill, if He orders us to not fast, then we will not fast. This not fasting will be known as worship. Prayer, fasting, hajj, zakat are not forms of worship in their essences. The real and true worship is obedience of Allah. Everyone is aware that in order for one to be obedient, there must be some type of ruler. If there is no ruler, then obedience is not possible. In order to be obedient to Allah, we must know who the ruler is appointed by Allah. Otherwise, obedience will become worthless. Because the purpose of our life is obedience of Allah, then we must find that ruler who is appointed by Allah. If we obey anyone who is not appointed by Allah, then we have not worshipped Allah. We have worshipped that person. This is called shirk fil ibadaat (shirk in the acts of worship). It is compulsory upon everyone that before doing any act. Let me repeat my words again. BEFORE doing any act, you must be aware of what the hukm (order) of Allah is.

Because there is no direct contact between us and Allah, the only source we have of knowing what is the hukm (order) of Allah is through hadiths which has been given to us by Hujjat (Proofs) of Allah (Imams as). If someone consults to another, then it will not be known as worship, but instead will be called “idol worshipping”. The first thing which batil (falsehood) did was to attempt to damage the source of the religion of Islam, i.e. hadiths of Masoomeen (as). He created such doubts regarding the hadiths of Masoomeen (as) that every hadith now is under suspicion. It became impossible for us to follow them. The purpose for doing this was to leave the people with no other choice except to follow the fatwas of non-masoom and sinful people. Islam and shariat of Muhammad (saw) has literally been annihilated. The religion of mullah and the shariat of mujtihad is dominating. All of this happened to the previous nations and the same oppression has happened to Islam. The man who is known as the founder of ijtehad found only 16 hadiths that he deemed as trustworthy. All other hadiths were unreliable according to him. It is impossible that we can take the whole shariat from these 16 hadiths. It was necessary for him to take this line of thought otherwise; his own opinion could have never prevailed. The people who came after him simply followed his opinion, and slowly the hadiths of Masoomeen (as) became a part of the past. In the near future, there will come a time whenever anyone mentions the word “hadith”, the people will become shocked and ask, “What is this thing”?

A Horrible Weapon

In order to establish their rule in shariat and make hadiths become doubtful, it was necessary for them to establish a system that is able to provide reasoning. After lengthy research, the power hungry people invented a system, which they referred to as "knowledge" and gave it the name "ilm ul rijal". Nowadays we see the criminals using advanced scientific methods in order to get away with breaking the law. This is even a greater science than "ilm ul rijal". Therefore, we should call it as "ilm ul jaraim" (knowledge of crimes).

The foundation of ilm ul rijal was based upon the credibility of the narrators of hadith instead of to the actual text of the hadiths. In this way, they will be able to accept those hadiths that suit them and reject those that go against their desires. Anyone can have an opinion regarding others. This is the right of every person and no one can argue against this. If a person has done something good for you, then you will consider him as a good person. If the same person did something bad to someone else, then that person will consider him as a bad person. No one from now until the Day of Judgment will be able to decide whether this person is in reality good or bad. The same situation occurs with the narrators of hadiths. One expert of rijal says a certain narrator is very reliable with great iman and had a very sharp memory. Another expert of rijal considers the exact same narrator to be a liar, unreliable, with no iman, and a very bad memory. It will be impossible for you to know whether this narrator is reliable or not based upon this method. Even if you tried from now until the Day of Judgment, you will never be able to know. Then there will always be doubt in every hadith that is narrated from him, and this is what has happened with every single narrator. Because of this, hadiths have lost their entire value and are nothing more than playthings for the people. This is not some imaginary event. Every person who is alive is a witness to this occurrence. Just think about this for a moment, how long has this procedure of separating doubtful hadiths from real hadiths has been in place. By being very conservative in our estimation, we can say this procedure began with Allama Hilli who is the founder of the system of ijtehad. Even though, we know this in actuality began before him. Let us suppose that it started during the time of Allama Hilli. More than 800 years has passed since that time. Despite the passage of 8 centuries, the people of today are still unable to determine which hadiths are correct and which are incorrect. If it had been determined, then there would be no differences between the fatwas of the mujtihad. One mujtihad would not declare something halal while another declares it as haram. This undeniable truth is a proof that ilm ul rijal is false, and it is nothing more than conjecture and guesswork. It was invented in order to deceive the people and to destroy the shariat of RasoolAllah (saw).

We are fully confident that the concept of ilm ul rijal cannot be found in even one ayah of Quran. As for Masoomeen (as), these Sacred Personalities taught people according to each person's own level of understanding. For example, chemistry, physics, astrology, medicine, accountancy, mathematics, kalam, morality, etc. Forget about teaching ilm ul rijal. You cannot find even one hadith of Masoomeen (as) which mentions this science. The people love the thing that is not even

from Allah and His Appointed Rulers. They are spreading their deviation throughout the entire world. They are fully aware there is no proof for this neither in Quran or in hadiths. They use only one hadith as proof for their opinions. We shall now present this hadith for you. Then you can decide for yourself whether this hadith proves ilm ul rijal or denies it.

Najul Balagha Sermon 208, a person asked Ameerul Momineen (as) regarding false and fake hadiths. Moula (as) replied, "*There are four types of people that narrate hadiths, and there is no fifth.*"

1. *First: The lying hypocrites; The hypocrite is a person who makes a show of faith and adopts the appearance of a Muslim; he does not hesitate in sinning nor does he keep aloof from vice; he willfully attributes false things against the Messenger of Allah - may Allah bless him and his descendants. If people knew that he was a hypocrite and a liar, they would not accept anything from him and would not confirm what he says. Rather they say that he is the companion of the Prophet, has met him, heard (his sayings) from him and acquired (knowledge) from him. They therefore accept what he says." (These people only care about the status of the narrator. They do not care what it is he is saying.) The people accept everything from him without any thought. (without pondering upon the actual text of hadiths).*
2. *Second: Those who are mistaken. Then there is the individual who heard (a saying) from the Holy Prophet but did not memorize it as it was, but surmised it. He does not lie willfully. Now, he carries the saying with him and relates it, acts upon it and claims that: "I heard it from the Messenger of Allah." If the Muslims come to know that he has committed a mistake in it, they will not accept it from him, and if he himself knows that he is on the wrong he will give it up.*
3. *Third: Those who are ignorant; The third man is he who heard the Prophet ordering to do a thing and later the Prophet refrained the people from doing it, but this man did not know it, or he heard the Prophet refraining people from a thing and later he allowed it, but this man did not know it. In this way he retained in his mind what had been repealed, and did not retain the repealing tradition. If he knew that it had been repealed he would reject it, or if the Muslims knew, when they heard it from him, that it had been repealed they would reject it.*
4. *Fourth: Those who memorize truthfully; The last, namely the fourth man, is he who does not speak a lie against Allah or against His Prophet. He hates falsehood out of fear for Allah and respect for the Messenger of Allah, and does not commit mistakes, but retains (in his mind) exactly what he heard (from the Prophet), and he relates it as he heard it without adding anything or omitting anything. He heard the repealing tradition, he retained it and acted upon it, and he heard the repealed tradition and rejected it. He also understands the particular and the general, and he knows the definite and indefinite, and gives everything its due position. The sayings of the Prophet used to be of two types. One was particular and the other common. Sometimes a man would hear him but he would not know what Allah, the Glorified, meant by it or what the Messenger of Allah meant by it. In this way, the listener*

carries it and memorizes it without knowing its meaning and its real intention, or what was its reason. Among the companions of the Messenger of Allah all were not in the habit of putting him questions and ask him the meanings, indeed they always wished that some Bedouin or stranger might come and ask him (peace be upon him) so that they would also listen.

Whenever any such thing came before me, I asked him about its meaning and preserved it. These are the reasons and grounds of differences among the people in their traditions”.

We can determine the following points from these hadiths;

1. This hadith is not referring to the types of narrators because who can be more reliable than the companions of RasoolAllah (saw) especially those companions who held a high status in the eyes of RasoolAllah (saw). Therefore, if people accepted their words based upon their status, then what have they done wrong? It is a reality that nifaq (hypocrisy) is a hidden thing which cannot be recognized. No intellect can accept that one who has such a high status with RasoolAllah (saw) is intentionally lying. If we are doubtful regarding these personalities, then it makes every single person in this world become doubtful. It will become impossible to accept any hadith. Then we must believe what Ameerul Momineen (as) is referring to those people who simply accept hadiths based upon the status of the narrator without pondering upon the actual text of the hadith. This saying of Ameerul Momineen (as) is enough to cut the roots of ilm ul rijal.
2. There is no way in a world for you to know whether the person is narrating a matter verbatim or if he has left out something that was said. Especially if the narrator himself is unaware, that he is not narrating verbatim. In this instance, neither the one who is telling nor can the one accepting be accused. The people only care about the narrators of hadith. They do not have any concern with what the actual text of the hadith is. From this point, ilm ul rijal is proven as false.
3. A person who was only present when an order was issued by RasoolAllah (saw) and was not present when it was later abrogated, then when he narrates a hadith neither he nor those who accept the hadiths can be accused. Not morally or according to sharia.
4. Hadiths can only be accepted from those who do not make mistakes nor do they forget anything. There is no one like this other than Ahlul Bayt (as).

In conclusion, hadiths cannot be accepted nor rejected through the narrator. This can only be decided based upon two points. First is pondering upon the actual text of the hadith, and the second is that the source of the hadith must be Ahlul Bayt (as). This is to what Moula (as) is referring. This hadith tells us there are two sources of deviation. One is avoiding the text of hadiths. Second breaking ties with Ahlul Bayt (as). The whole structure of ilm ul rijal has collapsed. Before it was standing on one leg, and we have now removed that as well. In reality, Allah is very kind and merciful. He does not put His slaves in difficulty. He provides comfort to His creation in different circumstances. His Proofs, Imams (as), do the same. It was very easy for the people during the times of the Aimmah (as). Whenever they had any doubt, they could go to

Aimmah (as) and have their doubts removed. However, for us who were not present during the times of Imams (as) are helpless in this matter. Therefore, these Merciful Personalities have provided us with many comforts and has increased our rewards. They have given us a greater status than those who were present during the times of Imams (as). It is not our job to chase the narrators and waste our whole life trying to determine their status. Curiosity and research is in beliefs not in ahkam (rulings). As Ameerul Momineen (as) has said, *“When you mention a hadith, also mention the narrator from whom you heard narrate this hadith. If he has spoken truthfully, both of you will be rewarded. If he has lied, then only he will be punished.”* (**Najul Israr First Edition page no 443**)

This hadith removes all doubts and all misconceptions and makes it very easy to follow sharia. It removes all of the worries that we have.

The most important point is that Allah established His first hujjat (proof) through intellect. We should not allow others to have custody of our intellect because we will be questioned based upon our intellect. In the same manner, we are able to recognize hadiths based upon our intellect. As Ameerul Momineen (as) said, *“Whenever a tradition of the Holy Prophet is related to you, scrutinize it, do not be satisfied with mere verbatim repetition of the same because there are many people who repeat the words containing knowledge but only few ponder over them and try to fully grasp the meaning they convey.”* (**Najul Balagha page 823 saying no 98**)

If you will think upon the hadiths using this method, then you will immediately be able to gain an understanding of the hadith.

During these difficult times, the duty of momin is to follow those orders of Imam (as) which he finds with the intention of obeying the Imam (as). After some time if he comes to know that this hadith is not correct, then he should abandon it and begin to follow the correct hadiths. In both situations, his act Insha’Allah will be accepted because all acts are based upon one’s intention and in both instances, his intention was to obey Imam (as). Therefore, his act will be accepted because the purpose for performing the act was only to obey Imam (as). This is what Imam e Zamana (ajf) has ordered us to do.

Usool e Kafi Kitab e Aql chapter 22 hadith 7, Imam e Zamana (ajf) in His toqee answers a question, if a person is presented with two hadiths from his brothers in Islam which are contradictory, one allows a thing and another hadith forbids it, then what is one to do? Imam (ajf) replied, *“He should act upon one of these two narrations with the belief that it is the order of my Imam (as). Not according to his own preference or liking of one saying over the other.”* Imam (ajf)’s words are the last words regarding two contradictory hadiths. Now there are only two points left.

1. Recognizing those hadiths which Imams (as) said in taqiyya in order to save the lives of Their shias.
2. If there is no solution to an issue in hadith, then what should we do?

In the first instance, the famous hadith from **Ahtejaj e Tabrisi** is enough for us where Imam Jafar Sadiq (as) said, *“If two hadiths are narrated from Us which contradict each other, then abandon that hadith which is followed by the majority and follow that hadith which the majority reject.”* (i.e. in **Wassail ul Shia** there is a narration that says reciting “asalatu khair min nom” is mustahab). After reading this hadith, there can be no misconceptions when we are attempting to recognize hadiths. It is not difficult for us to know which hadiths we should follow and which we should not. The purpose of the people who create misconceptions and misunderstandings is to promote ilm ul rijal and make people follow them.

In the second instance, we have clear rulings which we have mentioned a number of times in our previous books. However, in order to refresh your memory, we will again mention two hadiths.

1. We find in this book ruling no 4 hadith no 3 where Ameerul Momineen (as) says, *“There is a reason why Allah has not mentioned certain matters. Do not try to know about them.”*

This proves that if you do not find an order regarding an issue in Quran or hadiths then you should refrain from performing that act because this is the will of Allah. If you attempt to create rulings from your own opinion, it is as if you are competing with Allah.

2. **Usool e Kafi Kitab e Aql chapter 22 hadith 10**, Imam Jafar Sadiq (as) said, *“In the case of doubt, it is better to refrain from performing an act than to become destroyed by performing it”.*

Psychological Defect of People

Evil forces have overcome the reasoning of the people and have gained great rewards from doing so. This is a reality that the people do not enjoy studying. Whenever they see a lengthy book, they begin to feel ill. In such circumstances, you cannot expect the people will study the books of hadiths, especially the four major books of hadiths, in order to gain knowledge of the rulings of sharia. They want to find some shortcut. Whenever they need a ruling regarding an issue, they will simply ask the opinion of another and will follow whatever that person says. Shaitani forces take advantage of this human weakness and have invented a magic book. First, it was titled Tawfa tul Awam and now it is titled Tawzih ul Masail. They give the people the impression that they are telling them the people the rules of Masoomeen (as). When in reality, it is their own personal opinion and their own personal fatwas. In this way, they created a separate sharia on top of the shariat of RasoolAllah (saw). From this, the people gained a great comfort and saved themselves from having to read all of the books in order to find rulings regarding any issue. They found such a book that regardless of the issue they are facing, they can open this book and their problem will be immediately solved. However, with the passage of time, they become so dependent upon this book that they do not want to even hear what the books of hadiths have to say.

A Horrible Mistake

Rightful scholars have been competing with this storm of deviation throughout all ages. Sometimes through their writings. Sometimes lightly and sometimes severely. However, it is also a truth that they never worked in an organized way. This resulted in this storm raging further out of control. The most important point is that they do not pay attention towards the weaknesses of human nature and the necessities of the daily lives of the people. This results in the evil forces finding themselves free and their tawzih ul masail has become like a narcotic that the people are so addicted to that they cannot remove it from their lives. The people start forgetting the hadiths of Masoomeen (as). When there are two books presented before the people, one which contains the opinions of people and one which contains the sayings of Masoomeen (as), then the people have a choice between which of these two books they select. We can believe that no one other than evil people will prefer the personal opinions of people to the sayings of Masoomeen (as). The reason this has occurred is that the people have been deceived into believing the opinions of mujtahids are the same as the sayings of Masoomeen (as), and in this way, falsehood has prevailed. They have trapped the Shia in such a way that the only way they can rid themselves of this ideology is by being born again.

The rightful scholars are also responsible for this. The same thing happened to us. When our books were first published, the people throughout the world read them. They checked their references, pondered upon them, and saw the light of haq (truth) and came out of the darkness of falsehood. The numbers of such momins are not only a few. They are in the 1000's. After finding the path of haq, they again become terrified. They begin to think how will they find the rulings after getting rid of their tawzihs. They start demanding that I write a book. My momin brothers do not realize my limitations. Another problem is that no one who labels himself as a scholar is willing to step forward and do this. I spoke with many people. However, each had their own reasons for refusing, but this issue is so important and so sensitive that my iman would not allow me to let my momin brothers fend for themselves on this issue. We have to take responsibility. This is why regardless of the obstacles I have decided to do this. I leave all the rest to my Imam e Zamana (ajf). Now it is up to Momineen whether or not they appreciate the value of this book, but I am satisfied that Alhamdulillah I did not neglect my duty.

Doubt

In my previous books, especially in **Kashaful Tazaad**, I mention the foundation of the religion is based upon yaqeen (certainty). Doubt (shak) can never enter into religion. Whether it is in beliefs or in acts of worship. If their foundation is not based upon yaqeen, then both are worthless. Shak (doubt) is the beginning of kufr. Whenever a person remains in a constant state of doubt, then he will go far from iman (belief) and come close to kufr (disbelief). It is an undeniable truth the basis of every mujtihad's fatwa is shak (doubt). Mujtihad's themselves live their whole lives in doubts and makes his followers become doubtful. "Ishkal", "maybe", "precaution", "obligatory precaution". What is all of this? You will find the tawzihs of all mujtihad's filled with such words. Can any act of worship be of benefit if it is doubtful?

Suspicious

The basis of doubt is suspicion. It comes into being when there is a resemblance between two things in which people are unable to differentiate between the two. For example, people openly sell fake gold, fake diamonds, and fake jewelry in the market. These fake things look real and a common person cannot tell the difference between the real and fake unless the shopkeeper himself tells. In the same way, if mujtahids had honestly told which fatwas were according to the sayings of Imams (as) and which are their own opinions, then the chances of them being able to spread their deviation would have been limited. The mujtahid gives the impression that whatever he says is based upon the sayings of Masoom (as). However, throughout his entire tawzih, he does not mention the name of Masoom (as) even once. He issues all of the rulings based upon his own opinion. No one is even allowed to question him and ask from which hadith or Quranic ayah he has based his rulings upon. In such circumstances, people have no way of being able to tell what is real and what is fake.

Najul Balagha Sermon 50, Ameerul Momineen (as) says, *“The basis of occurrence of evils are those desires which are acted upon and the orders that are innovated. They are against the book of Allah. People cooperate with each other regarding them even though it is against the religion of Allah. If wrong had pure and unmixed, it would not have been hidden from those who are in search of it. If right had been pure and not mixed with wrong, those who bear hatred towards it would have been silenced. However, people take a little from here and a little from there causing the two to become mixed. At this point, shaitan overpowers his friends and they alone escape for whom virtue has been apportioned by Allah from before.”*

This saying of Moula (as) has made everything become clear. I would like to say something and I am sure every wise person will agree with me. If batil (falsehood) and haq (truth) is mixed and batil is more than haq, there is less chance that the people will go astray. If haq is more then there is more chance the people will go astray. If you mix a large amount of water in milk, then everyone will recognize that you have mixed the water with the milk. However, if the water is less, then no one will be able to recognize that this milk has been mixed with water. The same applies for the religion. In religion where haq is less and batil is dominating, there is less chance of being deceived by that religion. For example, very few people are impressed with Qadiani and Bihai religions. When the amount of haq increases, the danger of being deceived also increases. I do not know if it is fortunate or unfortunate, but in present times, the amount of haq in the Shia religion is greater when you compare it with the other religions.

There is more chance for you to become deceived. The mujtahids take full advantage of this situation.

Yaqeen (certainty)

Ameerul Momineen (as) said, “None of your acts of worship will be accepted until you have *yaqeen (certainty) upon them.*” (**Man La Yazherul Faqih Second Edition hadith no 1922**). In the light of this saying of Moula (as), everyone who wants their amal (worship) accepted must ponder upon what is *yaqeen* and upon what is it that he must be certain of so that his acts will be accepted.

1. Your aqeeda (belief) must be correct. Your amal will be accepted if your beliefs are right. As we will mention in the upcoming rulings with full references.
2. You must be certain the way you are acting is the same as what has been ordered by Masoomeen (as). If you will try to act by ignoring the obedience of Masoomeen (as), then that act will be *batil* (false/void).
3. You must be certain that the act you are doing is in accordance with the will of Allah.
4. You must be certain that the act one is doing is acceptable even though it may be little.
5. You must be certain that the act, which you are doing, is not causing you to neglect Ahlul Bayt (as).
6. He is certain the basis of his act is the love of Ahlul Bayt (as) because Allah makes this condition compulsory in order for the deeds to be accepted.

We are sure that whoever will follow the rulings of Masoomeen (as) which we will present in this book will gain the treasure of *yaqeen (certainty)* and those who refuse will be left with no excuse except the open denial of the obedience of Masoomeen (as).

When does one become accountable?

Whether it is a male or female, the rulings of sharia apply on them when they reach adulthood.

Ruling no 1: A boy becomes adult when he has emissions during the night or reaches the age of 15 years old or the hair appears below his navel.

Reference: Saying of Imam Muhammad Baqir (as) Wasail ul Shia First Edition page 60
hadith

Ruling no 2: A girl becomes an adult upon reaching the age of nine years or sees the blood of menses.

Reference: Saying of Imam Muhammad Baqir (as) Wasail ul Shia First Edition page 60-61
hadith 3 and hadith 10

Explanation: It should now be clear that according to the above mentioned that if just one of these signs appears, then the boy or girl will be considered as an adult even if the other signs have not appeared yet.

Condition for the acceptance of amal (deeds)

Ruling no 3: Without having the love of Ahlul Bayt (as), without believing in Their wilayat and Imamate and without gaining Their marifat, every act of worship will be considered as haram (unlawful) and batil (false/void) and such worship will lead one towards hell because according to Quran, this is the reward of prophet hood. Without paying this, every worship is haram.

Reference: Wasail ul Shia First Edition page no 101 chapter 29. There are 17 hadiths regarding this issue. We will mention only five of them here.

1. Imam Muhammad Baqir (as) said, *“A person who does not recognize Allah has not recognized one Imam from Ahlul Bayt (as). By Allah, he is living in deviation and he worships ghair Allah (other than Allah). (hadith 6)*
2. Imam Jafar Sadiq (as) says Allah has said, *“I did not create such any place in the entire universe which is more glorious than what is between Rukan and Muqam, but if a person who is a great devotee worships me at this sacred place from the day of creation until the morning of qiyamat, but on the day of judgment he is presented before me and is a denier of the wilayat of Ali (as) I will hang him in hell upside down by his ankles. (hadith 13)*
3. Imam Jafar Sadiq (as) said, *“This sinful ummah (nation) who had to face sufferings and difficulties after the demise of the Prophet (saw) and abandoned following the rightful Imam (as) who was appointed by RasoolAllah (saw) neither will their acts of worship be accepted by Allah nor will He reward them until they come on the path which Allah ordered them to follow and until the love of the rightful Imam (as) whom Allah has ordered to love.” (hadith 6)*
4. Imam Muhammad Baqir (as) said, *“The basis of all deeds, the key, and door and the will of Allah is marifat and obedience of the rightful Imam (as). If a person fasts during the day and worships Allah in the night, sacrifices his entire wealth as sadqa in the way of Allah, performs hajj every year throughout his entire life, but does not have the marifat of the Wali of Allah in such a way that makes him love Him and performs all of his deeds under His guidance, then he will find no reward with Allah nor will he be considered as momin.” (hadith 2)*
5. Imam Musa Kazim (as) said, *“When the deniers of Our Imamate perform prayers, Allah sends lanat upon them because they have refused to recognize Our rights and have denied Us.” (hadith 15)*

Acting without Knowledge

Ruling no 4: Any act that is done without knowledge is a part of deviation.

Reference no. 1: *Sura Bani Israel ayah 36, "Do not follow that which you have no knowledge".*

Reference no 2: Ameerul Momineen (as) said, "Any act which is done without knowledge is deviation." Moula (as) also has said, "One who acts without knowledge is like a donkey that is tied and walking aimlessly in a circle without ever finding his destination. **(Hikmat e Bu Turab)**

Reference no 3: **Najul Balagha saying no 835**, Ameerul Momineen (as) said, "Allah has made certain acts compulsory upon you. Do not waste them. He also has created boundaries for you. Do not cross them. He has forbidden from you certain things. Do not go against Him. Whatever has not been mentioned was not due to Allah forgetting. So do not try to know about them."

Rulings of Taqleed

Ruling no 5: It is wajib (compulsory) to do the taqleed of those Imams (as) whose obedience is wajib upon you

Reference: Usool e Kafi Kitab e Aql chapter 19 hadith 2, Muhammad bin Ubaida narrates Imam Musa Kazim (as) said, *“O’Muhammad! Do you Shia listen more to your Imam (as) or to your opponents?” I said, “They do taqleed as do we.” Imam (as) said, “This is not my question”. I replied, “I do not know anything except this.” Imam (as) said, “I am saying that marjiyat sect have made those persons as their imam whose obedience is not wajib upon them. However, they still do his taqleed and obey him. You obeyed an imam whose obedience you considered to be wajib upon you, but still you did not do his taqleed. Regarding taqleed, your opponents observe it greater than you”.*

Ruling no 6: Taqleed of non-masoom is haram (forbidden) and is considered as shirk fil ibadaat (shirk in acts of worship).

Reference: Usool e Kafi Kitab e Aql chapter no 19 hadith 1, Narrator says, *“I recited Sura Tawba ayah 31 in front of Imam Jafar Sadiq (as), and asked Him for its meanings; “they have made their scholars and monks as their rabb instead of Allah”. Imam (as) said, “The scholars and priests of Christians did not invite their followers to worship them. If they had done so, their followers would have never accepted this. However, their scholars made halal (lawful) into haram (unlawful) and haram into halal. Then they did the taqleed of their scholars and worshipped them. (Examples of making halal into haram and haram into halal can be found in our book “Kashaful Tazaad”.)”*

Rulings of Tahirat (purity)

Purification is compulsory in all aspects of a person's life. None of one's worship can be accepted without tahirat (purity). Even our drinking, our sleeping, our daily life needs tahirat (purity). It is the duty of each person that he pays special attention towards the rulings of tahirat and ensures he is pure in all aspects.

There are three kinds of najasat (impurities); impurity of heart, impurity of nafs, and impurity of body.

Impurity of heart

Basically, there are four impurities of the heart. All other impurities come from these four impurities.

1. Shirk
 2. Kufr (disbelief)
 3. Nafaq (hypocrisy)
 4. Shak (doubt)
1. Reciting “la illaha illallah” with sincerity and marifat cleanses one of shirk. One must testify to it and bear witness of it when he hears it recited by another. Until one has performed these 3 acts, he will be considered as a mushrik (polytheist).
 2. The method of cleansing oneself from kufr is when one recites the kalima (testimony) of “Muhammadin rasullah” with sincerity and marifat. He must attest to it as well as testify to it and until one has done these three things, he will remain as a kafir.
 3. The method of cleansing oneself from nafaq is when one recites the kalima of “Aliunwaliullah” with sincerity and marifat. He must attest to it as well as testify to it and until he does these three acts, he will be a munafiq (hypocrite).

All of these three things must be done considering them as “ojob”; a stage above wajib.

4. The method of cleansing oneself from shak is by gaining yaqeen (certainty). If he believes, he does so with yaqeen. If he acts, he does so with yaqeen. Because yaqeen is the only power, which can destroy doubt and yaqeen cannot be gained without marifat. Marifat is the key to yaqeen. This is why RasoolAllah (saw) has said, “Anyone who dies without gaining marifat dies as a kafir and munafiq”.

Impurity of Nafs

The impurity of nafs is those desires that keep one away from haq (truth) and makes him as a slave of this world. These desires are love of this world, love of wealth, and love of carnal acts. These desires are the source of all impurities of the nafs such as greediness, selfishness, lustfulness, and envy etc. The things that are called as “sins” all come from these desires. There is only one way of ridding oneself of the impurities of nafs and that way is the love of Ahlul Bayt (as). As RasoolAllah (saw) has continuously said, *“Love of Ali (as) burns the sins the way fire burns the wood”*.

Impurity of Body

These are those impurities which are related to the one's body, dress and other humanly aspects. These are the easiest impurities to rid one's self of. Here we would like to clarify the difference between najis (impure) and najasat (impurity). Najasat is not only impure itself but it also makes other things impure. It cannot ever become pak. For example, urine, feces, blood, semen, dog, pig, kafir, mushrik, enemy of Ahlul Bayt (as) etc. Najis is basically pak, but when an impurity touches it, it becomes najis (impure). You must remember najasat can be transferred from one thing to another. For example, if someone's hand becomes najis, anything he touches before he makes his hand pak will become najis. Therefore, we must be extremely careful. Allah has given many different ways of removing the impurities of body. The first and most important way is water. Aside from water, clay, fire, and sun also can clean impurities. There are other ways of cleaning and we shall mention those in the upcoming rulings. Before beginning with the rulings of tahirat, we shall mention a regulation, which is mandatory that one will know. Otherwise, one will remain in doubt throughout his entire life.

Ruling no 7: Everything is to be considered as pak unless one has become certain of its impurity

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia Second Edition page no 404 chapter 37 hadith 4.

Explanation: We have previously stated that unless one's act is based upon yaqeen (certainty), then it will not be accepted. Based upon this ruling, we must also be certain about tahirat. Even before this, we must decide what is it that we must gain certainty over. We will explain this issue. It is not necessary to be certain about the tahirat of something. In fact, we need to gain yaqeen (certainty) about its impurity. If its impurity cannot be proven, then it will be considered as pak. Even though in reality, that thing is najis (impure). This ruling has solved a major dilemma for humanity. If the certainty of purity were declared as compulsory, then the life would have become extremely difficult because in the majority of circumstances, it is impossible to be certain regarding purity.

Tahirat (purity) of Water

There are two types of water; mutalik (pure) and muzaaf (mixed). Mutalik is that water which has had nothing else mixed in with it. Muzaaf is that water that has come from something such as water of pomegranate or water which has had some chemical or other thing mixed in with it. There are five kinds of mutalik (pure water).

1. Running water
2. Still water
3. Kurr water (large amount of water)
4. Lesser amount of water
5. Well water
6. Rain water

InshaAllah we will explain the rulings of each kind of water individually.

Ruling no 8: Water is considered as pure until its impurity is known.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 1 hadith 2

Aab e Kurr

Ruling no 9: The amount of water that will be considered as kurr is 3 spans long x 3 spans wide x 3 spans deep. (3 x 3 x3)

Reference: Saying of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 2 hadith 7

Explanation: In order to explain the above-mentioned ruling clearly, we will mention two other hadiths.

- a.) Furoo e Kafi Kitab e Tahirat chapter 2 hadith 4, Imam Jafar Sadiq (as) said, "The amount of kurr is 3 ½ span deep, wide, and long. (3.5 x 3.5 x 3.5)
- b.) Furoo e Kafi Kitab e Tahirat chapter 2 hadith 6, Imam Jafar Sadiq (as) said, "The amount of kurr water is 1200 lbs (387.5 kg)

Here we must understand that because Masoom (as) has declared a specific amount of water according to its weight. Therefore, depending on its length will determine whether or not you will multiply it by 3 x 3 x 3 or 3.5 x 3.5 x 3.5. It is better if you measure the water using 3.5. However, if one does it by 3 it is also according to the sayings of Masoom (as).

Ruling no 10: If all types of people perform ghusl in a pond, such as Jewish, Christian, and impure, then performing ghusl in that pond is correct because the pond is itself pak and can make others become pak.

Reference: Sayings of Imam Muhammad Baqir (as), Wasail ul Shia First Edition chapter 7 hadith 5

Explanation: In light of this hadith, one can also perform ghusl in a swimming pool even though others may be performing ghusl there.

Ruling no 11: If an impurity is mixed in with water that is equal to or more than kurr, it will not become najis. Regardless if the animals urinate in that water or dogs drink from it or an impure person performs ghusl until the color or taste of the water is changed due to the impurity.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page no 120 chapter 9 hadith 1

Ruling no 12: If there is a dead carcass in a vat of water, then as long as the water has not become putrid, one may do wudhu in that water.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 3 hadith 4

Ruling no 13: If the dead animal is in still water, wudhu can be performed using the water which is opposite of the dead animal

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 3 hadith 5

Running Water

Ruling no 14: You should not drink the water of hot springs.

Reference: Sayings of RasoolAllah (saw), Man La Yazherul Faqih First Edition hadith 24

Explanation: This hadith is referring to that hot water which is in the mountains and has the smell of sulfur coming from it.

Ruling no 15: The water of the ocean is pak and wudhu can be performed using it

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 110 chapter 2 hadith 1-2

Explanation: This hadith is beneficial to help one that even though the ocean has a smell it is still considered as pure.

Rulings of Lesser Amount of Water

Ruling no 16: If a lizard falls in a pot of water, then the entire pot of water must be thrown out.

Reference: Sayings of RasoolAllah (saw), Man La Yazherul Faqih First Edition hadith 10

Ruling no 17: If the saliva of the dog drops in the water or if he has drunk from the water, then the entire water which is contained in the vessel must be discarded and the vessel must be washed 3 times. Once with clay and twice with water. Then the vessel should be dried.

Reference: Sayings of RasoolAllah (saw), Man La Yazherul Faqih First Edition hadith 10

Ruling no 18: If there is a smell coming from the water but there has been nothing mixed with it, it is lawful to perform wudhu with such water. However, if clean water is available, one should avoid using such water that has a smell coming from it.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 111 chapter 3 hadith 2

Ruling no 19: If one has a nosebleed and mucus from this nose mixes with it causing it to form clots and a clot falls into water that is for wudhu and there is no change made to the water, then there is no harm in using such water. However, if some change can be noticed, then do not perform wudhu with such water.

Reference: Sayings of Imam Musa Kazim (as), Wasail ul Shia First Edition page 112 chapter 8 hadith 1

Ruling no 20: Everything that has no blood such as bee, fly, spider, and ant (earthworms) if they fall in water, oil, or ghee (clarified butter) and die, they will not make that which they fall into najis. However, if a scorpion falls into the water and dies, then the water should be discarded.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia Second Edition page 402 chapter 35 hadith 124

Ruling no 21: If an impure person wishes to perform ghusl in a lesser amount of water and no other vessel for removing the water and his hands are also impure then he must first wash his hands in the water and then perform ghusl.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 3 hadith 2

Explanation: This is not an ordinary ruling. This is a special permission that is given in the state of helplessness when no other way is available to the person. Since such a circumstance occurs

rarely, Imam Jafar Sadiq (as) says after mentioning this ruling, *“In the instances of deprivation, there is no difficulty in religion”*.

Ruling no 22: If before performing wudhu or ghusl or washing one’s clothes, one sees a mouse whose flesh is torn open in the water, but he performs wudhu or ghusl or washes his clothes either intentionally or unintentionally, then he must obtain clean water and wash his clothes again and perform his wudhu or ghusl again. If he has prayed with the wudhu from such water, then he must repeat those prayers again. If he sees the mouse after performing wudhu or ghusl or washing his clothes, then it is valid. However, he should discard this water and not use it further

Reference: Saying of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 113 chapter 4 hadith 1

Ruling no 23: If a person has two pots and one is najis, but he does not know which is najis and has no other vessel for holding the water, then he should discard the water from both pots and perform tayyamum and then perform his prayer.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi, Kitab e Tahirat chapter 6 hadith 6

Rulings of Rain Water

Ruling no 24: If there are two pipes, one has urine flowing out of it and the other has rainwater flowing out of it, and the two pipes empty into the same place and become mixed together. If this water touches clothes, the clothes will not become najis.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 9 hadith 1

Ruling no 25: If the rain is falling on a roof that also has some najasat on it, then that rainwater drops off the roof onto some person, if that house is used for performing wudhu, then the clothes of the person the water falls on will not become najis

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi, Kitab e Tahirat chapter 9 hadith 3

Ruling no 26: If the rain falls on the roof of a house that is used for urination as long as it is raining continuously the water that falls off the rooftop will be considered as pak.

Reference: Sayings of Imam Jafar Sadiq (as), Man La Yazherul Faqih First Edition hadith 4

Ruling no 27: If the rain falls on the roof of a house that is used for both urination and ghusl e janabat and it is raining so much that the water begins flowing, that water can be used for wudhu.

Reference: Sayings of Imam Musa Kazim (as), Man La Yazherul Faqih First Edition hadith 6

Ruling no 28: If it is raining and alcohol becomes mixed with the rain and this mixture of rainwater with alcohol falls onto one's clothes making them wet, then there is no need to wash his clothes or feet, he can pray while in this state.

Reference: Saying of Imam Musa Kazim (as), Man La Yazherul Faqih First Edition hadith 7

Ruling no 29: If it is raining and a person who is in the state of janabat decides to use the rain water to perform ghusl e janabat even though he may have other water available, if his niyyat (intention) is that he is performing ghusl e janabat, then his ghusl is valid.

Reference: Sayings of Imam Musa Kazim (as), Man La Yazherul Faqih First Edition hadith 27

Ruling no 30: If there is a footpath that becomes muddy after raining and its mud gets on one's clothes within 3 days of the rain stopping, there is no harm. However, if you come to know that some najasat was mixed in the mud after 3 days of the rain stopping and that mud gets on your clothes, then you should wash them. If there no najasat, there is no need to wash the clothes.

Reference: Sayings of Imam Reza (as), Furoo e Kafi Kitab e Tahirat chapter 9 hadith 4

Rulings of Well Water

Ruling no 31: No najasat can make the water of the well become najis unless the color or taste of the water is changed due to the amount of the najasat. In that case, one should remove as much water as needed until the color and taste becomes normal again.

Reference: Sayings of Imam Reza (as), Wasail ul Shia First Edition chapter 3 page 112 hadith 10

Ruling no 32: If a sparrow or small bird falls in the well, then only one bucket of water needs to be removed from the well

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 141 chapter 21 hadith 2

Ruling no 33: If a bird is being slaughtered and falls into the well while being fully covered with the blood, then only a few buckets of water needs to be removed from the well

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 140 chapter 21 hadith 2

Ruling no 34: If a dead bird, chicken, or animal falls into the well, or falls into the well and then dies, in order to remove its aversion, remove 7 buckets of water from the well. That water is pak. The same will apply if a dead lizard falls into the well and becomes swollen and bloated.

Reference: Sayings of Imam Jafar Sadiq (as) and Imam Muhammad Baqir (as), Wasail ul Shia First Edition page 129-130 chapter 14 hadith 8

Ruling no 35: If a piece of hide is seen in the water, then as precaution remove one bucket of water.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 4 hadith 8

Explanation: Imam (as) says to not take any notice of a hide that is lying in the water because often animals such the lizard sheds its skin/hide and throws it in the water.

Ruling no 36: If a small animal dies in the well or an impure person enters the well, then seven buckets of water will be removed. If a bull has died or alcohol is put in the well, then all of the water in the well must be removed.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 130 chapter 15 hadith 1

Ruling no 37: If a goat that is in the process of slaughtering falls into the well, in such a way that the blood is still flowing from his veins, then 30-40 buckets of water must be removed from the well. After this, there is no harm in performing wudhu with the water.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 4 hadith 7

Ruling no 38: If a dog falls into the well and dies, then all the water must be removed. However, if it falls into the well and is removed while still being alive, then only 7 buckets of water need to be removed.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 135 chapter 17 hadith 1

Ruling no 39: If a donkey or camel falls into the well, then one kurr of water should be removed

Reference: Sayings of Imam Muhammad Baqir (as), Wasail ul Shia First Edition page 133 chapter 15 hadith 5

Ruling no 40: If a human falls into the well and dies, then 70 buckets of water must be removed.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 141 chapter 21 hadith 2

Ruling no 41: If feces fall into the well, then 10 buckets of water must be removed. If it becomes mixed with the water, then 40-50 buckets must be removed.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 4 hadith 10

Ruling no 42: If a drop of blood or alcohol or a dead body or a pig falls into the well, then 20 buckets will be removed. If it causes a bad smell to come from the well, then remove as much water as needed until its smell returns to normal

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 132 chapter 15 hadith 3

Ruling no 43: If the urine of an infant who no longer is breastfeeding, then one bucket of water must be removed. If the urine of an adult falls into the well, then 40 buckets must be removed.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 134 chapter 16 hadith 2

Ruling no 44: If the water of the rain that is mixed with human or animal feces falls into the well, then 30 buckets of water will be removed even if the smell of the water becomes altered.

Reference: Sayings of Imam Musa Kazim (as), Wasail ul Shia First Edition page 134 chapter 16 hadith 3

Ruling no 45: If the color, smell, and taste of water is changed due to a najasat, and there is a large amount of water in the well then “taraweh” should be performed. This means that from morning until evening a group of 4 people taking turns must continuously be removing the water from the well. This is to be done in such circumstances when after removing the required number of buckets the water’s smell or taste does not return to normal.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 143 chapter 23 hadith 1

Ruling no 46: If an animal falls in the well and dies, and this water is mixed with the flour and then baked, it is ok to eat this bread because whatever was in the water will be removed from the fire of the oven.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 130 chapter 14 hadith 12

Ruling no 47: If the rubbish falls into the well, then it is lawful to perform wudhu with the water from the well

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazherul Faqih First Edition hadith 33

Rulings of Gutter

Ruling no 48: If the urine flows near a well and the well is above the area where the urine is flowing if there is a distance of 3 or 4 hands between the well and the urine, then it does not make the water of the well najis. However, if the distance is less, then the water cannot be used for wudhu.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 5 hadith 2

Explanation: Regarding this ruling, Imam (as) further says, "As long as the water from the gutter is flowing, then there is no harm in performing wudhu. However, if it is still and does not make a hole in the ground and does not touch the well, then wudhu can be performed in such case. Because the water has not been touched with the najasat." You must keep this explanation in your mind.

Ruling no 49: If the ground between the well and gutter is soft, then the distance between them must be 7 hands. If the ground is rocky, then the distance must be 5 hands.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 5 hadith 3

Explanation: In previous rulings, a specific situation was mentioned. The place from where the urine is coming must be above the surface of the well. The ruling that we have mentioned here is referring to such circumstances when the gutter and the well is level.

Ruling no 50: If the distance between the barn and well is 5 or more hands, and the water has not become repugnant, then it can be used for performing wudhu under the condition the taste or color of the water is not changed.

Reference: Sayings of Imam Musa Kazim (as), Furoo e Kafi Kitab e Tahirat chapter 5 hadith 4

Rulings of Left over Water

Ruling no 51: The left over water from an animal whose meat is halal can be used for performing wudhu and one can also drink it. The water which an eagle or hawk has drunk from can also be used for wudhu and for drinking. If blood is on its beak, then neither can one use it for performing wudhu nor for drinking.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 6 hadith 5

Ruling no 52: The leftover food or water of an illegitimate, Jewish, Christian, mushrik, enemy of islam and nasibi (enemy of Ahlul Bayt as) is haram. The worst of these is the left over from a nasibi.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 161 chapter 3 hadith 2

Ruling no 53: Nasibi is absolute najis and compared to a zimmi (non muslim living under Islamic state) a kafir is more najis. If one shakes hands with a kafir or a zimmi, then it is enough to hit his hand on the wall or clay. If one shakes hands with the nasibi, then it is wajib to wash one's hand.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 381 chapter 14 hadith 4

Explanation: Nasbiat is not a religion. It cannot be associated with a specific sector group. Any person who reveals the enmity of Ahlul Bayt (as) through his words or acts is considered a nasibi regardless of what label of religion he is using.

Ruling no 54: It is not lawful to eat from the pots of Jewish, Christians, or fire worshippers nor can one drink from those pots, which they use in order to drink alcohol. The food that they cook is also haram to eat.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 380 chapter 14 hadith 1

Ruling no 55: If there is some doubt regarding whether or not a person is from those whose leftovers is haram, then he should be given the benefit of the doubt and one should not refrain from eating his left overs.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 161 chapter 3 hadith 3

Ruling no 56: The perspiration of an animal or bird that eats human feces is najis and one should not eat its meat.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 163 chapter 6 hadith 1

Ruling no 57: It is haram to drink the milk of a she-camel who eats human feces.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 382 chapter 15 hadith 2

Ruling no 58: Those things whose blood does not gush out are considered pak even if it dies, it does not become najis

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 167 chapter 10 hadith 2

Ruling no 59: The leftover of cat is lawful

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 6 hadith 4

Explanation: Imam (as) says, "The cat is an animal. However, I feel ashamed before Allah that I leave that food from which the cat has eaten from. "

Ruling no 60: The left over water from a woman in the state of hayz (menses) can be drunk but wudhu cannot be performed with that water.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 7 hadith 3

Ruling no 61: Wudhu can be performed with the leftover water of an impure woman under the condition that she is not an adulteress

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 7 hadith 2

Ruling no 62: If a dog drinks from the water, then all of the water must be discarded. Then the vessel must be scrubbed with clay 3 times. If a pig drinks water out of a vessel, then the vessel should be washed 7 times.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 378-379 chapter 12-13 hadith 1-2

Ruling no 63: If a cup or vessel becomes najis, then place water in the pot 3 times and shake it vigorously each time and then discard the water. After this has been done 3 times, the vessel will be pak. If a dead mouse is found in a vessel, then wash it 7 times in this manner.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 420 chapter 53 hadith 1

Ruling no 64: If a person visits the market to buy clothes for the purpose of wearing and he does not know who has worn this clothes before him, if he buys from a muslim, then he can perform prayer in that dress. If he buys from a Christian, zimmi, or kafir, then until the dress has been washed, he cannot perform prayer while wearing such dress.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 382 chapter 14 hadith 10

Rulings of Sun

Ruling no 65: If urine is present on the roof of a house where prayer is performed in, once the urine has been dried from the sun, then the place will be considered pak. If that place becomes dry on its own instead of by the sun, then it will not be considered as pak, and if it does not become dry even though there is sun, then prayer cannot be performed there.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia Second Edition page 396 chapter 29 hadith 1-2

Ruling no 66: In order for a part of land that contains najasat to become pak from the sun, it must be wet at the time when the sun appears. If it dries on its own, before the sun reaches it, then it will not be considered as pak.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 397 chapter 29 hadith 6

Ruling no 67: If urine is on a mat (mat made of palm dates or leaves of other trees) and the sun causes it to become even without washing it, prayer can be performed on it.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 396 chapter 29 hadith 3

Ruling no 68: It is makrooh (not recommended) to use water that has become hot due to the sun for wudhu, ghusl, or to mix in with the flour because it has been known to cause leprosy.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitab e Tahirat chapter 10 hadith 5

Impurity of Dress

Ruling no 69: Everything which a person wears but is not part of his dress such as socks, shoes, hat, etc even if they are najis prayer can still be performed (under the condition that they are dry)

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 299 chapter 31 hadith 4

Ruling no 70: If a person is doubtful as to whether his dress has blood of nosebleed or some other najasat and performs prayer, then after performing prayer he sees the najasat. In these circumstances, there is no need to repeat one's prayer. However, he should wash his clothes in order to remove his feelings of discomfort.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 404 chapter 37 hadith 1

Ruling no 71: Those chickens and pigeons that sit on feces and then put their feet on the clothes, if some mark can be seen on the clothes, then they should be washed. If no mark can be seen, then there is no need to wash.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 404 chapter 37 hadith 3

Ruling no 72: If a person's dress has blood or some other najasat such as semen and after performing two rakats, he realizes this, then it becomes wajib (compulsory) for him to make his clothes pak and repeat his prayer. However, if he becomes aware of this after he has finished performing his prayers, then there is no need to repeat his prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 408 chapter 40 hadith 4 and 2

Ruling no 73: If a person's clothes are najis and he is aware of this before performing his prayers, but intentionally performs prayer in such clothing, then it is wajib (compulsory) upon him to repeat his prayers.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia Second Edition page 412 chapter 43 hadith 1

Ruling no 74: A person is aware that there is some najasat on his clothes, but forgets to remove it and prays with the najis clothing on. If there is time remaining for that prayer, then it is wajib upon him to repeat his prayer. If the time has passed, its qadah is not wajib. However, if he is janub

(in the state of impurity) and forgot to perform ghusl or prayed without wudhu, then it is wajib upon him to repeat all those prayers that he performed in such state.

Reference: Sayings of Imam Reza (as), Wasail ul Shia Second Edition page 410 chapter 42 hadith 1

Ruling no 75: If a person offers prayer wearing the dress of another person, and after a few days, the owner of the clothes informs him that there is some najasat on the clothes, then there is no need to repeat any prayers which he has already performed, but he should not perform prayer again in these clothes until he can wash them.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 408 chapter 40 hadith 5

Ruling no 76: If a person is not aware of the najasat of his clothes and offers prayer with those clothes and later becomes aware, then qaza of his previous prayers is not wajib except for the prayer whose time has not passed.

Reference: Sayings of Imam Ali Naqi (as) Wasail ul Shia Second Edition page 231 chapter 3 hadith 3

Ruling no 77: If a person becomes janub (in the state of impurity) and has no other dress except the one which he was wearing when he became in the state of janub, and he cannot wash that dress before performing prayers, then he should pray in those clothes. (Don't pray without clothes)

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 413 chapter 45 hadith 2

Ruling no 78: A person who has no clothes finds some clothes that are either half cover or completely covered with blood. If he can find water, then he should wash the clothes and pray with those clothes. If he cannot find water, then he should just pray in those clothes. Do not pray without clothes.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 413 chapter 45 hadith 3

Ruling no 79: If a person sees blood on the clothes of his brother in faith while he is performing prayer, then he should wait until he has finished his prayer before telling him. Likewise, if one performs ghusl e janabat and another one sees a dry spot on his body, then it is his duty to not tell him of that.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia Second Edition page 415 chapter 47 hadith 1 and 2

Ruling no 80: A woman who is janub (in the state of impurity) and her dress becomes wet from her private parts, if she has already performed ghusl then she can pray while wearing such dress.

Reference: Sayings of Imam Reza (as) Wasail ul Shia Second Edition page 421 chapter 55 hadith 1

Ruling no 81: If a person buys some clothes from the market from a muslim, then he can offer prayers in that dress. If he buys them from a Christian or some other non muslim, then can he neither wear them nor pray in them until he has washed them.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 417 chapter 50 hadith 1

Ruling no 82: There is no harm to pray in clothes made from a Christian, Jew, or fire worshipper.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 433 chapter 73 hadith 2

Explanation: In the two previously mentioned hadiths, it is lawful to offer prayers in clothes made by non muslims only if they are purchased from a muslim because there is always a possibility the clothes purchased from a non muslim are najis.

Ruling no 83: Sleeping on the beds of Christian and Jewish is lawful (if they are not wet).

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 434 chapter 73 hadith 8

Ruling no 84: The leather of those animals that are considered as pak when alive can be used as long as before hunting "Bismillah" was recited. Using the leather of dead animals is haram.

Reference: Sayings of Imam Reza (as), Wasail ul Shia Second Edition page 417 chapter 49 hadith 2

Ruling no 85: Prayer can be performed in clothes that are satin like or silken in nature as long as they were made in a muslim land even though non muslims may also live on that land. However, the majority of people should be muslim.

Reference: Sayings of Imam Musa Kazim (as), Wasail ul Shia Second Edition page 417 chapter 50 hadith 5

Ruling no 86: If a person gives his clothes to another person who is known to eat fish without scales and drink alcohol, then once he returns those clothes, one must wash them before performing prayer in them.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 405 chapter 38 hadith 1

Ruling no 87: If alcohol or the meat of pig touches one's clothes, they become najis and prayer cannot be performed in such clothing.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 405 chapter 38 hadith 3

Ruling no 88: Beer is najis and haram (forbidden) to drink. If it touches one's clothes, then it is wajib to wash one's clothes.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 405 chapter 38 hadith 4

Ruling no 89: The alcohol of dates is haram and najis. Even if a small amount falls into a vessel, the whole vessel will become najis.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 405 chapter 38 hadith 5

Ruling no 90: If a drunkard spits and his spit falls onto the clothes of another person, then there is no harm if one prays in such clothing.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 407 chapter 39 hadith 1

Ruling no 91: Prayer cannot be offered in a house that contains alcohol or other intoxicants.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 405 chapter 38 hadith 7

Ruling no 92: There is no harm in drinking alcohol that has turned into vinegar. Likewise, if a chemical is added to the alcohol and it turns into vinegar, then there is no harm in drinking it.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 436-437 chapter 77 hadith 1 and 3

Rulings of Walking on an Impure Land

Ruling no 93: If a person walks on land that is najis and then walks on land that is pak, after taking 15 steps on the land that is pak, the soles of his feet will become pak.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 23

hadith 1

Ruling no 94: If najasat is dry and it touches the body or clothes, it will not make them become najis.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 23

hadith 2

Ruling no 95: One does not need to repeat one's wudhu if he walks on land that has urine or feces. However, he should wash those parts of his feet that touched the najasat. If the najasat was dry, then there is no need to wash.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 23 hadith 4-5

Rulings of Lavatory

Ruling no 96: After using the lavatory, only the outer area of the anus must be washed. You should not attempt to wash the inner parts.

Reference: Sayings of Imam Reza (as), Furoo e Kafi Kitab e Tahirat chapter 12 hadith 3

Ruling no 97: Performing istinja (removing filth from one's private parts after using the lavatory) with the right hand is strictly prohibited.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitab e Tahirat chapter 12 hadith 5

Ruling no 98: The limit of performing istinja is until the najasat is clean even if there is smell remaining.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 12 hadith 9

Ruling no 99: If water is available, then istinja cannot be performed with clothes or rocks.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 12

hadith 13

Ruling no 100: Istinja cannot be performed with bones or filth. Except for these things, istinja can be performed with anything that is not considered respectable and is able to remove the najasat.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 225 chapter 35 hadith 4-5

Places where urinating and defecating are Makrooh

Ruling no 101: Facing towards the Qibla or with one's back towards the Qibla, such a high place that is facing the direction of wind, in front of the door of houses, on the terrace of mosques, on the banks of rivers, under trees bearing fruits, and on pathways, one should not urinate or defecate.

Reference: Sayings of Imam Zainul Abideen (as) and Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 11 hadith 3-5

Ruling no 102: Urinating or defecating cannot be done while facing the moon or with one's back to the moon.

Reference: Sayings of Imam Hasan (as), Man La Yazherul Faqih First Edition hadith 48

Ruling no 103: A person who sits to urinate is facing towards the Qibla or has his back towards the Qibla and realizes then he should change his position.

Reference: Sayings of Imam Hasan (as) Man La Yazherul Faqih First Edition hadith 48

Ruling no 104: Urinating while standing without any just cause is considered an act of oppression

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 222 chapter 33 hadith 3

Istabra

Ruling no 105: A person who is janub (in the state of impurity) or has not performed wudhu and offers prayers while forgetting to perform ghusl or wudhu, then it is wajib (compulsory) for him to repeat all prayers that he performed in that state or offer their qaza.

Reference: Sayings of Imam Ali Naqi (as) Wasail ul Shia First Edition page 231 chapter 3 hadith 2

Ruling no 106: A person who is incontinent and unable to control it Allah will accept his excuse and such person should carry a bag with him.

Reference: Sayings of Imam Reza (as), Furoo e Kafi Kitab e Tahirat chapter 13 hadith 5

Ruling no 107: A person who is incontinent and drops of urine continuously come out should perform wudhu and tahirat once in the day.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 13 hadith 6

Ruling no 108: A person who is incontinent and after istibra performs istinja and after doing so sees some wetness, that wetness will not be considered najis.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 186 chapter 13 hadith 2

Ruling no 109: The method of performing istibra is pressing the vein that is in the middle of the anus 3 time and then wash one's testicles and the top of the penis 3 times and then jerk the top of the penis and then perform istinja.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia First Edition page 186 chapter 13 hadith 2

Ruling no 110: If a person urinates and forgets to perform istinja and then performs wudhu for prayer, he should only perform istinja and there is no need to repeat wudhu.

Reference: Sayings of Imam Musa Kazim (as), Wasail ul Shia First Edition page 192 chapter 18 hadith 1

Ruling no 111: If a person forgets to perform istinja and performs wudhu and during prayer remembers he did not perform istinja, then he should abandon his prayer, perform istinja, and then repeat his prayer. If he remembers after finishing his prayer, then there is no need to repeat one's prayer.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia First Edition page 205 chapter 10 hadith 3

Muzzi wa Wuzzi

Ruling no 112: If while performing prayer from the place of urination if wetness of muzzi and wuzzi appears, there is no need to wash or abandon one's prayer nor will it invalidate one's wudhu even if it reaches one's ankles. There will be no need to wash one's clothes as long as it does not touch some najasat and become najis.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 24

hadith 1

Explanation: Muzzi is that wetness that appears while kissing a woman and wuzzi is that wetness that comes out after the discharge of semen and is considered pak only after istabra has been performed.

Ruling no 113: If semen is on one's clothes and its place is known, then it is sufficient to wash only the spot that contains the semen. If the place is not known, then one should wash the whole dress. However, if it is muzzi, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 34

hadith 1-5

Purification of Urine

Ruling no 114: If urine touches one's body, then it should be washed twice. If it touches one's clothes, then they should be washed twice.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 35

hadith 1

Ruling no 115: Regarding the urine of infants, a small amount of water is sufficient for cleaning the area. If the infant eats bread, then the entire clothes should be washed completely regardless if the infant is a male or female.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 35

hadith 4

Ruling no116: If the urine of cat is on one's clothes, then one cannot perform prayer until he washes the clothes.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 35

hadith 5

Ruling no 117: If the urine is on a mat or floor that is heavy and filled with some substance, then wherever the urine touches must be washed, then scrubbed and then wash it again after scrubbing.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 35 hadith 2

Ruling no 118: If the urine or feces of animals whose meat is halal touches one's clothes, there is no need for tahirat (purification), wash the clothes after cleaning off the area that it was on.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 32

hadith 1-2

Ruling no 119: Animals that are used for riding such as horse, donkey, or mule even though their meat is halal, their urine contains filth. So if it touches one's clothes, then one should make his clothes pak.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 36

hadith 4

Ruling no 120: If the urine of an animal whose meat is haram touches one's clothes, then it is wajib to make the clothes pak.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 36

hadith 3

Ruling no 121: The urine and feces of birds is pak.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi, Kitab e Tahirat, chapter 36, hadith 8

Explanation: This is an absolute ruling regardless if the meat of the bird is halal or haram. In both instances, its urine and feces is pak.

Ruling no 122: If the urine touches the clothes, if a less amount of water is used, then the clothes should be washed twice. If running water is used, then once is enough.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia Second Edition, page 368 chapter 2 hadith 1

Ruling no 123: If the urine of spider falls onto one's clothes and the place is unknown, then the entire clothing should be washed.

Reference: Sayings of Imam Jafar Sadiq (as), Wasail ul Shia Second Edition page 376 chapter 10 hadith 4

Ruling no 124: If a person urinates and drops fall on his leg and he performs prayer and after performing he remembers, then it is wajib upon him to wash that place and repeat its prayer.

Reference: Sayings of Ameerul Momineen (as), Man La Yazherul Faqih First Edition
hadith 167

Rulings of dead animals

Ruling no 125: If one's dress falls on a dead donkey, then it is not wajib to wash it and there is no harm in praying in such dress.

Reference: Sayings of Ameerul Momineen (as), Man La Yazherul Faqih First Edition, hadith 167

Ruling no 126: If someone touches the bone of a dead body that has been deceased for more than one year, there is no harm in it. It is ok to use the teeth of the deceased to replace your own.

Reference: Sayings of Ameerul Momineen (as), Man La Yazher ul Faqih First Edition, hadith 167

Ruling no 127: It is lawful to touch the fox, rabbit, and other animals regardless if they are alive or dead. However after doing so one should wash their hands.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi, Kitab e Tahirat, chapter 38, hadith 4

Explanation: This washing is not because of najasat (impurity). It is due to the removal of the distastefulness of touching the animal.

Ruling no 128: If one's dress touches a dead dog, then it is enough that one splashes water on it. He can offer prayer in such dress.

Reference: Sayings of Imam Musa Kazim (as), Wasail ul Shia Second Edition page 391 chapter 26 hadith 6

Ruling no 129: There is no harm in praying in such dress that is made from the wool of a dead animal because the wool does not have a soul. Likewise, its hair is also pak.

Reference: Sayings of Imam Jafar Sadiq (As) Wasail ul Shia Second Edition chapter 68 hadith 1-3

Ruling no 130: If one touches the dead pig that is dry, it is enough to splash water upon the part that touched it. Then one can offer prayers in such dress.

Reference: Sayings of Imam Ali Naqi (as), Wasail ul Shia Second Edition page 391 chapter 26 hadith 5

Rulings of Blood

Ruling no 131: If there is blood on one's clothes that is less than the size of one dirham, then prayer can be offered in such clothes regardless if one is aware of the blood or not. If the size is more than one dirham and he is aware of it, then it is necessary to clean it. If one offers prayers without cleaning it, then he must pray those prayers which he offered in such dress again.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 37 hadith 3

Ruling no 132: If the size of the blood is more than one dirham, then one should change the dress and then offer prayers. If there is no other dress available, then he should continue his prayer and there is no need to repeat it.

Reference: Sayings of Imam Muhammad Baqir (as), Furoo e Kafi, Kitab e Tahirat, chapter 37 hadith 3

Ruling no 133: If one has the blood of such animal that does not require slaughtering such as the fish, then he can offer prayer in such clothes.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi Kitab e Tahirat chapter 37 Hadith 4

Ruling no 134: If one's dress has the blood of a mosquito, then he can offer prayers in those clothes regardless of the size. However if it is the blood from a bug then one should clean the dress before offering prayers.

Reference: Sayings of Imam Jafar Sadiq (as), Furoo e Kafi, Kitab e Tahirat, chapter 37 hadith 8-9

Ruling no 135: If one has the blood of a flea on his dress, then he can offer prayers in such dress regardless of the amount of the blood.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 386 chapter 20 hadith 7

Ruling no 136: If one has a wound to such extent that the blood flows on his clothes, there is no harm in it if one does not wash the clothes until the wound stops bleeding.

Reference: Sayings of Ameerul Momineen (as), Man La Yazher ul Faqih First Edition

Hadith 167

Ruling no 137: If there is blood larger than the size of one dirham on one's clothes, but he does not see it until after offering one's prayers, then his prayer is correct and there is no need to repeat it.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 385 chapter 20 hadith 2

Ruling no 138: If one's dress has blood on it that is from the menses regardless of the amount, then one must repeat the prayers offered in such dress.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 387 chapter 21 hadith 1

Ruling no 139: If one has acne that has blood coming out of it continuously, then one can offer prayers in such state.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 178 chapter 7

Hadith 3

Ruling no 140: If one wants to wash his wound, then it is enough to wash the area around the wound. He does not have to wash the wound itself.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 389 chapter 24 hadith 3

Rulings of pots made from gold and silver

Ruling no 141: It is forbidden to eat from such pots that are made from gold and silver or from those pots made from a mixture which contains gold and silver.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 426 chapter 65 hadith 2, 5, and 8

Ruling no 142: It is makrooh (disliked) to put use the oil from a bottle made from silver. It is also makrooh to use the comb that is made from silver.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 428 chapter 66 hadith 2

Ruling no 143: One can drink from a cup that has made from a mixture containing silver. However one should not put his mouth to that spot where the silver is.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 428 chapter 66 hadith 5

Ruling no 144: It is haram (unlawful) to have in one's house a bed that is made from pure gold. However if it is made from gold leaf or liquid gold there is no harm in it.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 429 chapter 67 hadith 1

Ruling no 145: Wearing a taweez that is made from silver is lawful.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 429 chapter 67 hadith 2

Things purchased from Muslims

Ruling no 146: When purchasing something from a mushrik (polytheist), it is wajib to ask about the purity of those things. However, if one purchases something from a muslim who offers prayers regularly, then there is no need to ask regardless if the seller has the marifat of Aal e Muhammad (asws) or not.

Reference: Sayings of Imam Musa Kazim (as), Wasail ul Shia Second Edition page 418 chapter 50 hadith 7

Ruling no 147: If one finds a tablecloth along his way that has on it a large amount of meat, cheese, bread and eggs, then one should approximate a price for it and eat from it. If the owner of this tablecloth is found, then that price should be given to him. Furthermore, one should not be concerned with whether or not this is from a muslim or non muslim whilst one is eating because until a thing is proven to be unlawful then it is considered as lawful.

Reference: Sayings of Ameerul Momineen (as), Wasail ul Shia Second Edition page 418 chapter 50 hadith 11

Ruling no 148: Eating with Jewish, Christian, and Majoosi is lawful as long as the food is purchased from a muslim and the non muslim has washed their hands.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 421 chapter 54 hadith 1

Rulings of Wudhu

Ruling no 149: The method of wudhu (ablution) is take one handful of water and place one's hand upon one's forehead at the line where one's hair begins. Then wash one's whole face. Then take one handful and wash one's right hand from the elbow to the tips of one's fingers. Then wash the left hand in the same manner. Then perform the masah (wiping) of the upper portion of one's head. Then use the wetness of his hand to perform the masah (wiping) of both feet. Perform the masah (wiping) of the right foot with the right hand and the left foot with the left hand. Wudhu (ablution) is only this. One should not add things from one's own opinion.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 17 hadith 4 and 8

Explanation: There are two points in this ruling that we must take notice of. One is that the face and hands are washed only once. Not more than once. The second point is in both cases the amount of water should not be more than one handful. These are very important points and one must not take them lightly because all of one's wudhu depends on these points. If the wudhu is wrong, then the prayer will also become batil (void). In order to show the importance of this ruling we shall present three hadiths from Masoomeen (asws) that will remove any doubts that you may have in your mind.

a.) Furoo e Kafi Kitab e Tahirat chapter 17 hadith 9, Imam Jafar Sadiq (asws) says, *"Ameerul Momineen (asws) use to wash only once. This is the proof that one should only wash once during wudhu."*

b.) Furoo e Kafi Kitab e Tahirat chapter 14 hadith 2, Imam Muhammad Baqir (asws) says, *"Wudhu is a limitation from Allah so that He will know who obeys Him and who disobeys Him. "*

c.) Furoo e Kafi Kitab e Tahirat chapter 14 hadith 3, Imam Jafar Sadiq (asws) says, *"My Father use to say, "There is a limit in the amount of water in wudhu. Anyone who crosses this limit will not be rewarded." My Father use to dispute with those who use more water in wudhu. The water should be only that much which is enough for washing the face and hands and the wiping of the head and feet."*

Ruling no 150: The area of the face is that which is covered by the index finger, the middle finger and the thumb from the hairline until the chin. Apart from that whatever is left is not included in the area of the face. Neither is one's temple included in the face.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 18 hadith 1

Ruling no 151: Masoom (asws) has forbidden the washing of the internal part of one's beard.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 18

Hadith 2

Ruling no 152: It is wajib upon women to wash their arms with their palms facing upward whilst it is wajib for the man to wash with their palms facing downward.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 18 hadith 6

Ruling no 153: Use three fingers to perform the masah (wiping) of the head.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 19

hadith 2

Ruling no 154: The method of performing the masah of the feet is to place one's hand on the toes of one's feet and drag them towards one's ankles. Performing masah (wiping) with only two fingers is unlawful.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 19 hadith 5

Ruling no 155: Performing masah (wiping) on one's socks is not lawful regardless if it is due to sickness or taqiya.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 20

Hadith 1-2

Ruling no 156: It is wajib to perform wudhu in a specific manner. If one forgets to wash the right hand and washes his left hand first, then it is necessary to wash the right hand and then to repeat the washing of the left hand after he has washed the right hand. However, if he forgets to wash the left hand, then he only needs to wash the left hand again and there is no need to repeat the wudhu. However, if he forgets to wash his face, and washes his hands or performs the masah of the feet before the masah of the head, then he must repeat his wudhu entirely.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 21

Hadith 4 and 6

Ruling no 157: It is not wajib to rinse one's mouth and gargle or to put water in one's nose.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 16

hadith 3

Ruling no 158: If during wudhu, the parts he has already washed become dry, then it is wajib that he repeats the wudhu.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 21

Hadith 7-8

Ruling no 159: It is lawful for women to perform the masah of the head under her hijab without removing her hijab. However, when she performs the wudhu for maghrib and fajr prayers, then she must remove her hijab entirely in order to perform masah.

Reference: Sayings of Imam Musa Kazim (as) Man La Yazher ul Faqih First Edition

hadith 99

Ruling no 160: A woman cannot perform masah over her hijab.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia First Edition page 278 chapter 38 hadith 4

Ruling no 161: If one performs wudhu and an area of his face is left dry due to the water not reaching it, then it is lawful for him to take the water from other parts of his body that is washed during wudhu and make the area wet.

Reference: Sayings of Imam Musa Kazim (as) Man La Yazher ul Faqih First Edition

Hadith 133

Ruling no 162: If a person performs wudhu and forgets to perform the masah of his head and then begins to read his prayers then he remembers that he forgot to perform masah, then he should abandon his prayers and perform the masah.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition

Hadith 136

Explanation: If the parts of the body that are washed during wudhu have become dry, then he must perform his wudhu again.

Ruling no 163: If a person doubts that his wudhu is correct or not and is still at the place where he performs wudhu, then he should repeat his wudhu. However if he has left the place where he performed his wudhu, then he should ignore his doubts until he is absolutely certain that his wudhu is not correct.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition

Hadith 136

Ruling no 164: If a person is doubtful about whether or not he has performed wudhu, but is certain that his wudhu has become void, then he must perform the wudhu again.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition

Hadith 136

Ruling no 165: If a person is doubtful about whether or not his wudhu is void, then he should not perform his wudhu again until he becomes absolutely certain that his wudhu has become void.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition

Hadith 136

Ruling no 166: If a person is certain his wudhu is correct, but then performs an act that voids his wudhu but he is uncertain if the act was before or after he performed his wudhu, then he should perform wudhu again.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition

Hadith 136

Ruling no 167: If someone has placed mehndi (henna) on their head and has not yet washed it off, then they cannot perform the masah (wiping) of the head over the dried mehndi because the water must reach to one's scalp. If one only has the color which is left after removing the dried mehndi (henna), then masah may be performed.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 277 chapter 37 hadith 1 and 3

Ruling no 168: Performing wudhu with pots that have pictures on them or are made from gold or silver is not correct

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 296 chapter 55 hadith 1

Ruling no 169: Water that is used for wudhu or ghusl should not be put in the gutter. If one places it in a tank that contains all different kinds of water, then there is no harm .

Reference: Sayings of Imam Hasan Askari (as) Wasail ul Shia First Edition page 297 chapter 56 hadith 1

Rulings of Jabeera

Ruling no 170: If a person has a broken bone or a wound that is bandaged, then it is enough to perform masah over the bandage.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia First Edition page 277 chapter 37 hadith 2

Ruling no 171: If a person has a wound or broken bone that is bandaged and it is harmful for water to touch it, then it is enough for that person to simply wipe their wet hand over the bandaged area. This is only allowed in those cases in which water is harmful to one's injuries.

Reference: Sayings of Imam Reza (as) and Imam Jafar Sadiq (as) Wasail ul Shia First Edition chapter 39 hadith 1 and 2

Things that invalidate wudhu

Ruling no 172: Five things invalidate wudhu: urine, feces, semen, discharging gas, and deep sleep. However, if while asleep, he can hear voices and can recognize these voices, then that sleep does not invalidate one's wudhu.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 22

Hadith 5

Ruling no 173: Vomiting, nosebleed, nail cutting, hair cutting, kissing a woman, or lying beside her does not invalidate one's wudhu.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 22 Hadith 10-12

Ruling no 174: If a pimple appears on one's hand after performing wudhu, then it is not necessary to perform one's wudhu again unless there is seepage from the pimple. If that occurs, then one must perform wudhu again.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition Hadith 138

Ruling no 175: If the blood or muzzi wuzzi comes out, then there is no need to perform wudhu again.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition Hadith 138

Ruling no 176: If a person touches his private parts, then it is compulsory for him to perform wudhu again. If he does so while performing prayer, then he should abandon his prayer, perform wudhu again, and then repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition Hadith 148

Ruling no 177: If after taking an enema, only the medicine from the enema comes out, then it is not compulsory for one to perform their wudhu again. However, if feces or other bodily fluids come out, then it is compulsory for one to perform his wudhu again.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition Hadith 148

Ruling no 178: Laughing loudly does not invalidate wudhu.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 176-177 Chapter 2 hadith 4 and 8

Rulings of Ghusl (ritual bath)

Ruling no 179: The following types of ghusl are wajib:

1. Janabat
2. Friday
3. At the time of wearing ihram
4. When entering Mecca and Medina
5. Day of Arafa
6. When performing the ziarat of Kaaba
7. When entering into the Kaaba
8. Nights of the 19th, 21st and 23rd of Ramadan
9. Hayz (after menses)
10. Nifas (blood seen after childbirth)
11. Washing the dead body
12. Istasqa
13. Washing the newborn baby

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 25 Hadith 1 and 2

There are two methods of ghusl; ghusl e tartibee and ghusl e artamasi.

Ruling no 180: The method of ghusl e tartibee is first one is to wash his private parts 3 times. Then pour water over one's head 3 times. Then wash from the right side twice and then the left side twice in such a way that the water will flow over his entire body.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 28

Hadith 3

Ruling no 181: The method of ghusl e artamasi is when a person becomes janub then he should submerge his entire body under the water one time. This is enough for his ghusl to be correct.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 28

Hadith 5

Explanation: Here you should remember 3 important points; first make a niyyat (intention) in order to remove the impurity for prayer. It is compulsory for one to say wajib qurbatanullahi by his tongue. Simply having the niyyat is sufficient. Secondly, if you have anything which is covering your body, then you should remove it so that the water can reach the entire body. Thirdly, ghusl e

artamasi is performed in the rivers, canals, ponds, etc where the water is more than the amount of kurr. If the amount of water is less than a kurr, then one cannot become pak by using such water.

Ruling no 182: If more than one ghusl is wajib, then simply performing one is enough.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 26 hadith 1

Ruling no 183: Performing wudhu after performing ghusl is a bidah (innovation). Except for the ghusl e janabat, one should perform wudhu before performing ghusl. However, one should perform wudhu after ghusl e jummah. This is the only ghusl that it is correct to perform wudhu after.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 28 Hadith 11 and 13

Ruling no 184: Ghusl e janabat becomes wajib whenever semen is discharged due to sexual arousal. If it comes out without sexual arousal, then it is not wajib to perform ghusl e janabat.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia First Edition page 404 chapter 8 hadith 1

Ruling no 185: Ghusl e janabat becomes wajib whenever the private parts of a man penetrates the private parts of the woman regardless if semen is discharged or not.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 29 Hadith 2

Ruling no 186: If semen is discharged from man or woman even without the act of intercourse then ghusl e janabat is wajib.

Reference: Sayings of Imam Reza (as), Furoo e Kafi Kitab e Tahirat chapter 29 hadith 5-6

Ruling no 187: It is wajib for both man and woman to perform ghusl e janabat if semen is discharged during sleep. However, if after waking the man cannot see any signs of semen on his clothes or body, then it is not wajib for him to perform ghusl.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 30 Hadith 1, 6, and 7

Ruling no 188: If one is sick and has wet dreams, but upon waking does not find any signs of semen, but after sometime he feels ghusl is wajib upon him, then it is wajib for him to perform ghusl because during sickness semen does not discharge in the same manner as when one is healthy,

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 30 Hadith 4

Ruling no 189: If upon waking a person finds signs of semen upon his clothes and body, but did not have any wet dream, ghusl is wajib upon him. If he prays in such state, then he should perform ghusl, repeat his wudhu, and then perform his prayer again.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 407 Chapter 10 hadith 2

Ruling no 190: If a person has intercourse with his wife from other than her private parts and semen discharges, then ghusl is wajib upon the man but not upon his wife. If semen does not discharge, then ghusl is not wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 408 chapter 11 hadith 1

Ruling no 191: If a woman performs ghusl e janabat, and after performing ghusl notices semen is being discharged from her private parts, it is not wajib upon her to perform ghusl again.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 409 chapter 13 hadith 3 and 4

Ruling no 192: If one is janub and forgets to perform ghusl, then performs prayers. It is wajib upon him to perform the qaza of all prayers that he performed in such state.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 437 chapter 39 hadith 2

Ruling no 193: If a woman is janub, and before performing ghusl she falls into the state of hayz, then she will perform one ghusl for both janabat and hayz

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 440 chapter 43 hadith 6

Ruling no 194: A woman who is wearing bangles but does not know if while performing ghusl or wudhu the water can reach the skin, then she should move the bangles in such a way to allow the water to reach her skin or to remove them entirely. The same ruling applies for those rings in which she is unsure if water can reach under or not.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 28 hadith 5

Ruling no 195: When a woman goes to perform ghusl, she must open her so that the water can reach every part of it completely.

Reference: Saying of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 28 hadith 17

Ruling no 196: If a man is in the state of janabat and performs ghusl without performing istibra after urinating and some semen comes out after he has performed his ghusl, then it is wajib upon him to repeat his ghusl. However, this does not apply to the woman.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 31 Hadith 1

Ruling no 197: If a person urinates before performing ghusl and after performing ghusl, there is a discharge, then in this instance, there is no need to perform ghusl. However, if he did not perform istibra after urinating and sees discharge after his ghusl, then he should perform wudhu.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 31 Hadith 2 and 4

Ruling no 198: There is no harm if the water from a person who is in the state of janabat and performs ghusl falls into a pot or falls upon the floor and then into a pot.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 9 Hadith 5 and 6

Ruling no 199: If a woman wants to perform ghusl and her hair is tied up but does not want to open her hair, then she must use enough water so that it reaches her scalp. 3 cups for the head, 2 for the right side, 2 for the left side and then pour water over the entire body.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 437 chapter 38 hadith 5

What is haram and what is makrooh while being janub

Ruling no 200: It is makrooh for a janub person to eat or drink without washing his hands and face. If he eats after washing his hand and face, then there is no harm.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 32 hadith 1

Ruling no 201: It is lawful for a person who is janub to remember Allah.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 32 Hadith 2

Ruling no 202: It is lawful for a person who is janub and who has hayz to recite Quran except for those ayahs that is compulsory to perform sajda after reading.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia First Edition page 418 chapter 19 hadith 4

Ruling no 203: A person who is janub can walk through a mosque but cannot sit inside of it. He cannot even walk through Masjid al Haram and Masjid e Nabwi.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 32 Hadith 3

Ruling no 204: If the belongings of a person who is in the state of janabat or hayz are inside of the mosque, they can enter the mosque to retrieve their things, but they cannot enter the mosque to place something inside of it.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 32 Hadith 7

Ruling no 205: If a person is sleeping in the mosque and has a wet dream, then in order to leave the mosque he should perform tayyamum. Then perform wudhu after he has left the mosque. The same rule applies for a woman who becomes hayz while inside the mosque.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia First Edition page 411 chapter 15 hadith 3

Ruling no 206: It is not lawful for a person who is janub to apply oil on his body before performing ghusl.

Reference: Sayings of Imam Muhammad Baqir (as) and Imam Reza (as) Furoo e Kafi Kitab e Tahirat chapter 32 hadith 5 and 6

Ruling no 207: One should not become janub while applying coloring to one's hair.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 32 Hadith 8

Ruling no 208: It is lawful for a janub person to apply coloring to their hair and to slaughter the animals.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 32 Hadith 8 and 10-12

Explanation: This means that one cannot apply coloring to his hair during the act that causes him to be in the state of janabat. However, after he has become janub then he may apply coloring to his hair.

Ruling no 209: A woman in the state of nifas can apply coloring.

Reference: Sayings of Imam Jafar Sadiq (a) Wasail ul Shia First Edition page 421 chapter 22 Hadith 9

Ruling no 210: If a woman performs ghusl e hayz while having fragrance on her body, there is no harm.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia First Edition page 429 chapter 30 hadith 3

Ruling no 211: If a man is janub and wants to sleep, it is better for him to perform wudhu before sleeping. However performing ghusl is much better.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 32 Hadith 9

Ruling no 212: The perspiration of a man who is janub and a woman who is janub or hayza (in the state of menses) is pak as long as the act of janabat was halal.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 33 Hadith 1 and 3

Rulings on tayyamum

Ruling no 213: It is not allowed to perform tayyamum on that dust that is from the pathways or roads.

Reference: Sayings of Ameerul Momineen (as) Furoo e Kafi Kitab e Tahirat chapter 39 Hadith 5

Ruling no 214: If a person becomes janub while traveling and can find nothing other than ice, then in such circumstances, he can perform tayyamum on ice. However, one should not travel to such land that causes one to lose his religion.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 42 Hadith 1

Explanation: This one hadith alone is enough to open the eyes of those people who create imaginary rulings such as “how will we pray on the moon”. These things do nothing more than waste one’s time and we should avoid such things.

Ruling no 215: If the only thing one has available is wet clay, then one can perform tayyamum on such clay. This is only allowed in those instances where he has no dry piece of cloth to put on the clay and then perform tayyamum.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 43 Hadith 1

Ruling no 216: It is allowed to perform tayyamum on white cement, but it is not allowed for one to perform tayyamum on ashes.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 347 chapter 8 hadith 1

Ruling no 217: If a person is riding on the horse and is unable to dismount due to his circumstances, then he can perform tayyamum on the saddle of his horse or on the mane of the horse because these things contain clay.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 348 chapter 9 hadith 1

Ruling no 218: If one finds himself in such a state where nothing is available for tayyamum except for the mud, then he can perform tayyamum on mud.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 348 chapter 9 hadith 3

Ruling no 219: One tayyamum is sufficient for performing one's prayers for the entire day and night unless he performs an act that invalidates his tayyamum or he finds water. A person's tayyamum becomes invalid in such circumstances where one has the hope of finding water and the means of finding water but the way of finding water is difficult for him.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 40 hadith 4

Ruling no 220: If while performing prayers, one becomes aware that water is available and has not entered rukoo, then he should abandon his prayer and perform wudhu. If he has entered rukoo, then he should continue his prayer.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 40 hadith 4

Ruling no 221: If a person passes by a well and does not have a bucket, it is not compulsory upon him to get inside of the well. Simply perform tayyamum and then pray.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 40 Hadith 7

Ruling no 222: If a traveler does not have water, but will find water after some distance. Then he should not place himself in destruction. He should perform tayyamum and read prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 40 Hadith 8

Ruling no 223: If a person becomes janub while traveling and fears if he uses his water to perform ghusl then he will become thirsty, then he should not use one drop of water for ghusl and instead should perform tayyamum on clay.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Tahirat chapter 41 Hadith 1

Ruling no 224: If three people are traveling, one becomes janub, one dies, and one is without wudhu, and the time of prayer approaches but they have only enough water for one person. The person who is janub will perform ghusl. He will bury the dead one with tayyamum. The one who is without wudhu will also perform tayyamum.

Reference: Sayings of Imam Musa Kazim (as) Man La Yazher ul Faqih First Edition hadith 223

Ruling no 225: If a traveler does not have water, then he should search for water until the time of prayer draws to an end. If he still has not found water, then he should perform tayyamum and then read his prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 342 chapter 1 hadith 1

Explanation: This means if you do not find water, then you should not pray during the early times of the prayer. You should wait until the time is about to pass before praying because it is possible you will find water .

Ruling no 226: If water is unavailable and a person performs tayyamum and then prays, but before the time of the prayer passes water becomes available, his prayer is correct and he does not need to repeat it.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 356 chapter 41 hadith 7

Ruling no 227: If water is harmful for a person, but despite knowing this a person falls into the state of janabat. Even though the water is harmful for him, it is compulsory for him to perform ghusl. If he has a wet dream, then tayyamum is enough.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 358 chapter 17 hadith 1

Ruling no 228: If a person becomes janub and water is unavailable for performing ghusl and the time of prayer approaches, and the person then performs tayyamum and prays. Then he passes by some water but does not perform ghusl because he believes he will find water from another place. However, he is unable to find water from some other place. Then the time for the following prayer approaches, he should perform tayyamum again because his first tayyamum became invalid when he passed by the water but did not perform ghusl.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 360 chapter 19 hadith 2

Ruling no 229: If while traveling a person becomes janub and only has enough water for performing wudhu. Then he should perform tayyamum for ghusl and do not perform wudhu.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 364 chapter 24 hadith 3

Ruling no 230: If a person wants to perform wudhu for prayer but does not have water. There are some people selling water. However it is very expensive. If he is able to buy this water, then tayyamum is not lawful for him. However if he is unable to buy the water, then he may perform tayyamum instead.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 365 chapter 26 hadith 1 and 2

Ruling no 231: If a person is traveling with his wife and the water available is not enough to perform ghusl, then having intercourse with his wife is makrooh.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 365 chapter 27 hadith 1 and 2

Ruling no 232: Staying at such place where water is unavailable is makrooh.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 366 chapter 28 hadith 1

Ruling no 233: If a person is injured or has a broken bone and becomes janub, then he should perform tayyamum instead of ghusl.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Tahirat chapter 44 hadith 1 and 2

Ruling no 234: Tayyamum which is performed in place of wudhu, janabat, and hayz has the same method. Its method is one should place both of his hands on the ground and then wipe them and perform the masah of the forehead. After this again he should place his hands on the ground wipe them and perform masah (wiping) from the wrist to the tips of his fingers. First the right hand and then the left hand.

Reference: Sayings of Imam Jafar Sadiq (as) and Imam Reza (as) Wasail ul Shia Second Edition page 231-233 chapter 11 hadith 5 and 6, chapter 12 hadith 2, 4, and 6, chapter 29 hadith 1

Rulings of hayz (menses)

Ruling no 235: The duration of hayz is a minimum of three days until approximately ten days.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 1 Hadith 1

Explanation: As soon as the woman sees blood, she should immediately refrain from performing prayers. If the blood stops within three days, then the woman has to perform those prayers that she missed during that time because this was not the blood of hayz. Likewise, if the blood continues for more than ten days, then it will not be considered as hayz. One has to follow the ruling of istahaza.

Ruling no 236: If a woman has a yellowish discharge before the hayz, then it will be considered as hayz (menses). However if she sees it after hayz, then it will not be considered as hayz.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 3 Hadith 4

Ruling no 237: If the woman sees blood while in the state of hayz, then it is considered as hayz, but if she sees blood on days while not in the state of hayz (menses), then it is not hayz.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 49 chapter 15 hadith 2

Explanation: The days of hayz are those when she sees the blood of hayz.

Ruling no 238: If a virgin girl sees the blood of hayz for the first time, and during the first month it comes for 2 days and the next month 3 days and every month thereafter the days are irregular, then she should refrain from performing prayer for as long as she sees blood.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hazy chapter 4 Hadith 1

Ruling no 239: If a virgin girl sees the blood of hayz for the first time and if after three months she is still seeing blood irregularly, then she should consult with the other females of her female as to the length of time for their hayz. If the women of her family also have a varied duration, then she should consider herself in hayz for a minimum of three days and a maximum of ten days.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 42 chapter 8 hadith 2

Ruling no 240: The normal duration for a woman is 7-8 days. However, if the hayz stops after 3 days or blood flows for one and then stops the next day, then whenever she sees the blood she should refrain from performing prayers and fasting. Then after she has become pak she should

perform ghusl and pray. (Qaza of those prayers not performed on the days she saw blood is not wajib upon her)

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 39 chapter 6 hadith 1

Ruling no 241: Performing qaza of prayers for a woman in the state of hayz (menses) is not wajib. However the qaza of fasting is wajib upon her.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 69 chapter 41 hadith 2

Ruling no 242: If a woman sees blood and cannot tell whether or not the blood is from hayz or istahaza. If the blood is hot, thick and blackish, then it is considered as the blood of hayz (menses). If the blood is yellowish and cold, then it is the blood of istahaza.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 9 Hadith 1

Ruling no 243: If there is doubt as to whether it is the blood of hayz (menses) or the blood of intercourse, then the woman should place a cotton pad inside of her and leave it for a while. Then after some time slightly remove it. If there is a circle of blood on the cotton, then it is the blood of intercourse. If it is spread throughout the cotton, then it is the blood of hayz (menses).

Reference: Sayings of Imam Musa Kazim (as) Furoo e Kafi Kitab e Hayz chapter 10 hadith 1

Ruling no 244: If the woman has a wound in her private parts that is bleeding and she is unable to determine if the blood is from the wound or from hayz (menses), then she should lift both of her feet and place her index finger inside of her. If she feels the blood is coming from the right side, then it is hayz (menses). If it comes from the left side, then it is the blood of wound.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 10 hadith 3

Ruling no 245: If the flow of blood has stopped, but the woman is unsure if she has become pak or not, then she should place her stomach against the wall and put the cotton inside of her. Then lift her right foot and take the cotton out. If there is even the slightest drop of blood, then it means she has not become pak yet. If she finds no blood, then she is pak. She should perform ghusl and pray. After that if she sees any yellowish discharge, then she should not consider it to be hayz. Simply perform wudhu and then perform her prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 5 Hadith 1 and 2

Ruling no 246: If a pregnant woman sees blood, she should refrain from performing her prayers because it is possible for a pregnant woman to see the blood of hayz. The reason for this is the

food of the child in the womb of the mother is this blood. When the blood exceeds the needs of the child, then it comes out.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 11 Hadith 5 and 6

Ruling no 247: A woman who becomes pak at the time of asr does not have to pray zuhr. She only has to perform those prayers after the time she became pak.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Hayz chapter 15 Hadith 2

Ruling no 248: If the woman bleeds early in the morning or after a portion of the day has passed, then she should break her fast. If she bleeds after asr, then she should keep her fast, but she will need to perform the qaza for the fasting of that day.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 79 chapter 50 hadith 4

Ruling no 249: If a woman is praying zuhr (noon) prayers and has completed two rakats, then she becomes aware that she is in hayz. Then she should immediately abandon her prayer and after becoming pak she does not need to perform the qaza for the remaining rakats of her prayer. However if she is praying maghrib and has finished two rakats and becomes in the state of hayz, then she should abandon her prayer. Then after becoming pak, she will have to offer the one rakat that she missed.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition hadith 198

Ruling no 250: If a man has intercourse with a woman who is in the state of hayz during the early days of hayz, then it is wajib upon him to pay one dinar for sadqa. If he has intercourse during the middle part of her hayz, then he should pay half of a dinar. If he does so during the latter days, then he will pay ¼ of a dinar. In another narration, the kaffara of having intercourse while in the state of hayz is to feed one poor person.

Reference: Sayings of Imam Musa Kazim (as) Man La Yazher ul Faqih First Edition Hadith 199 and 200

Ruling no 251: When a woman stops bleeding and her husband wants to have intercourse, then the woman should wash her private parts before doing so. Her husband can have intercourse with her before she performs the ghusl.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 57 chapter 27 hadith 1

Explanation: Even though it is allowed, it is much better if the woman first performs ghusl and then the man has intercourse with her.

Ruling no 252: The method of ghusl e janabat and ghusl e hayz (menses) is the same for a woman. Likewise, the tayyamum of wudhu, ghusl e janabat and ghusl e hayz is also the same.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 54 chapter 23 hadith 1 and 2

Ruling no 253: If a woman performs ghusl while having perfume on her body and the water does not remove the fragrance, there is no harm and her ghusl is correct.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 6 hadith 5

Ruling no 254: A woman can color her hair during the state of hayz.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab e Hayz chapter 22 hadith 1

Explanation: Even though it is permissible, it is better to avoid make up and such things because these things attract the man causing him to want to have intercourse with a woman and it is forbidden to do so while she is in that state.

Ruling no 255: A woman who is in the state of hayz (menses) can sit beside the patient. However, if he is about to die or he is expected to die, then the woman should stay away from him.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 74 chapter 46 hadith 1

Ruling no 256: If a woman in the state of hayz hears ayatul sajda while paying full attention to the recitation then she should immediately perform sajda even though she is in the state of najasat (impurity).

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Hayz chapter 18 hadith 3

Ruling no 257: The age at which a woman no longer sees the blood of hayz is 50. However, for the women of Quraish, it is more than 50 years.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 20 hadith 3-4

Ruling no 258: If a woman has not had the blood of hayz for two years and then sees blood, she should refrain from performing prayers until she can ascertain the reason for the blood.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab e Hayz chapter 20 hadith 1

Rulings of Istahaza

There are three kinds of istahaza

1. Kalila- minor or little
2. Matwasta – average
3. Kaseera – a lot

The method of determining which type of istahaza one has is to place a cotton inside of her for a time. If the blood covers only one part of the cotton, then it is kalila. If it covers the whole cotton but does not come out, then it is matwasta. If the blood flows outside, then it is kaseera.

Ruling no 259: If istahaza is kaseera (a lot) then a woman will perform one ghusl for every two prayers. She will perform a separate ghusl for the morning prayers. (3 ghusls per day)

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 83 chapter 1 hadith 6

Ruling no 260: If the istahaza is matwasta (average), then a woman will perform one ghusl per day. She will perform wudhu for each prayer. If her husband wants to have intercourse with her, then he can do so after she has performed ghusl.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 83 chapter 1 hadith 6

Ruling no 261: If istahaza is kalila (little), then a woman will perform wudhu for each prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 83 chapter 1 hadith 6

Explanation: This ruling mentions two points. One is in the state of istahaza kalila ghusl is not wajib upon the woman. The second is that she has to perform a separate wudhu for each prayer. She cannot pray all prayers with one wudhu.

Rulings of Nifas

The blood of nifas is that blood which comes during and after the birth of the baby. Its duration is approximately ten days. Because the blood of nifas is the same blood that comes during hayz (menses), then the same rulings of hayz applies to nifas. The rulings of the ghusl for nifas are the same as for hayz.

Ruling no 262: A woman who sees the blood of nifas should refrain from performing prayers for the same number of days that she refrained from performing while in the state of hayz. If the blood continues to flow after the time has passed, then she should follow the rulings of istahaza.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 87 chapter 3 hadith 1

Ruling no 263: After this time has passed, the woman should perform ghusl and pray. She should perform ghusl after every two days.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab e Hayz chapter 12 hadith 5-6

Ruling no 264: A woman's husband cannot have intercourse with her while she is in the state of nifas. If she has already delivered the child and ten days have passed, then he should wait for one more day. Then she will perform ghusl and then her husband can have intercourse with her.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Second Edition page 94 chapter 7 hadith 1

Ruling no 265: If a woman was in the state of nifas but the bleeding has stopped, her husband can have intercourse with her even if she has not yet performed ghusl.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 94 chapter 7 hadith 6

Explanation: There is a difference between the previous ruling and this one. The first ruling is related to the time frame of hayz and the blood has not stopped flowing. This is why there is the condition of ghusl. However in the second ruling it is necessary that the blood has stopped flowing and this is why ghusl is not compulsory. However it is better to wait to perform intercourse until after she has performed ghusl.

Rulings of deceased

Ruling no 266: Allah has placed many difficulties before the momin. He gives every type of death to them, but Allah never takes their aql (intellect) from them.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 1 hadith 10

Explanation: Intellect is that which the humans use to gain the marifat of his hadi (guide). A human becomes momin when he gains the marifat of his hadi (guide). We cannot imagine that even for one moment the relationship between aql and momin can become severed. Allah protects the iman of a momin and does not allow anything to remove the aql (intellect) from him. If a person loses his aql and finds himself in such a state that he cannot differentiate between haq (truth) and batil (falsehood) and cannot recognize his hadi (guide), then we can know he is not a momin.

Ruling no 267: Until a person recites the shahadat of tauheed, rasoolut, and wilayat with yaqeen (absolute certainty), then he cannot obtain salvation. It is compulsory upon the one who is dying to recite these three shahadat at the time of his death. Otherwise he will face the eternal wrath of Allah.

Reference: Furoo e Kafi Kitab ul Janaza chapter 7 hadith 4-5

Explanation: Testifying to these three testimonies at the time of death with yaqeen is only possible if one use to recite them while he was alive because no one can deceive Allah.

Washing the dead body

Ruling no 268: There are three ghusls for the mayyit (dead body); Aab e Sidra (water from the leaves of the pokeberry plant), Aab e Kafoor (water of camphur), and Aab e Khalis (pure water).

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 16 Hadith 3

Ruling no 269: It is mustahab (recommended) that the one who is washing the dead body should wrap a piece of cloth around his hands during the time of washing the dead body.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 16 Hadith 2

Ruling no 270: A janub person can wash the dead body. However, first he should wash his hands and perform wudhu before washing the dead body.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 174 chapter 34 hadith 1

Ruling no 271: A person who has washed the dead body can have intercourse with his wife before performing ghusl of touching the dead body. However, first he should perform wudhu before having intercourse. After that it is only necessary for him to perform one ghusl.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 174 chapter 34 hadith 1

Ruling no 272: A woman in the state of hayz and a janub man can wash the dead body. However, they should not go near the place where talqeen is being recited.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition chapter 34 hadith 2

Ruling no 273: If a man dies and there is no one to wash the dead body except women, then his wife should be the one to wash his dead body or any of his near female relatives. The other women can pour the water over his dead body. If his wife is not present and all other women are non mahram, then he will be buried without ghusl.

Reference: Sayings of Ameerul Momineen (as) and Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 27 hadith 1 and 7

Ruling no 274: If a woman dies and there is no woman to wash the dead body, then her husband should wash her dead body without removing her clothing.

Reference: Sayings of Ameerul Momineen (as) Furoo e Kafi Kitab ul Janaza chapter 27 hadith 1

Ruling no 275: If a woman dies while traveling and the men who are with her are non mahram and no women are present there, then only her face and hands will be washed. Those parts that are wiped during tayyamum.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 27 hadith 13

Ruling no 276: If a baby dies at the age 3 or less than 3 years, then a woman can wash his dead body.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 28 Hadith 1

Ruling no 277: It is wajib upon the one who washes the dead body to refrain from telling others regarding the state of the dead body.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 31 hadith 2

Ruling no 278: If the dead body is in the state of janub or hayz, then only one ghusl is necessary.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 23 hadith 1 and 2

Ruling no 279: If a woman dies in the state of nifas while seeing blood, then before placing her kafan, you should place cotton around her dead body.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 194 chapter 25 hadith 1

Ruling no 280: After placing the kafan on the dead body, if any najasat comes out of the dead body and reaches to the kafan, then that part of the kafan should be removed.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 194 chapter 24 hadith 1

Ruling no 281: Imam Jafar Sadiq (asws) describes the method of ghusl e mayyit (dead body) in these words;

“Place the feet of the dead body towards Qibla and press his body slowly. Wash his private parts 3 times with the water of the pokeberry plant. Pour a lot of water over the body. First move towards the right side of the body and wash it gently. Do not be harsh. Then move to the left side. Wash him from his head to his feet. Wash his back and stomach 3 times. Then move to the right side and wash him from his head to his feet. Wash his back and stomach 3 times. When you finish this ghusl from the water of the pokeberry leaves, begin the second ghusl, Aab e Kafoor. Pour it on his stomach with your hand softly. Then come towards his head and do the same as you did before. Wash his beard, head,

and face from both sides. 3 times with Aab e Kafoor (water of camphor). Then wash his right side from his head to his feet 3 times. Place your hands under his shoulder and wash them. Wash his hands and palms. Then lay him down straight and begin the third ghusl with pure water. Begin from his private parts and then come towards his head and beard. Wash him with pure water as you washed him before. Then dry his body with cloth. Spread the cotton under the dead body. Tie his thighs tightly with the cloth. Take a long piece of fabric and tie it around his waist and backside. It should be long enough to cover his knees and thighs completely. Do not sit the dead body up and do not place anything in his ears. If you see a discharge of fluids from his ears, then you can place the cotton in his ears. Do not cut the nails of the dead body. It is the same for the dead body of a female.”

Reference: Furoo e Kafi Kitab ul Janaza chapter 12 hadith 4 and 5

Ruling no 282: If a woman dies while being pregnant with a child that is still alive, then cut her stomach open, remove the infant, and close her stomach back.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitab ul Janaza chapter 24 Hadith 1

Ruling no 283: If a baby dies while still being in the womb of a woman and the life of the woman is in danger, then the baby should be removed from the womb of the woman

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 24 hadith 3

Ruling no 284: If after ghusl there is a discharge of bodily fluids from the dead body, then simply wash that area. There is no need for repeating ghusl.

Reference: Sayings of Ameerul Momineen (as) Furoo e Kafi Kitab ul Janaza chapter 26 hadith 2

Rulings of kafan

Ruling no 285: The minimum cloth for the kafan is three pieces of fabric; one should cover the entire body. Having more than 3 pieces is sunnah. However, it should not exceed 5. If it exceeds 5, then it is bidah (innovation).

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 17 Hadith 5

Ruling no 286: The piece of cloth that is used to tie the thighs and the imamah are compulsory but they are not to be considered as part of the kafan.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 17 Hadith 6

Ruling no 287: The kafan of the woman is 5 pieces of cloth. One of them being her chadar (veil).

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 18 hadith 1

Ruling no 288: Steam from hot water touching the kafan and lighting a fire around the dead body is makrooh.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Janaza chap 19 Hadith 1 & 2

Ruling no 289: Giving a new kafan to the dead body is mustahab

Reference: Sayings of Ameerul Momineen (as) Furoo e Kafi Kitab ul Janaza chapter 20 hadith 1

Ruling no 290: It is mustahab that the kafan is made from cotton and its color should be white.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Second Edition page 191-192 chapter 20 hadith 1

Ruling no 291: It is mustahab to place Khaak e Shifa (clay of Karbala) with the dead body.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Second Edition page 186 chapter 12 hadith 1

Ruling no 292: Imam Jafar Sadiq (asws) describes the method of kafan in these words;

“First spread the chadar (sheet) and place the upper part of the kafan on the dead body. Then take the camphor and place it on the forehead of the dead body at the place of sajda. Put the camphor over the entire body from his head to his feet including the soles of his feet and palms. Then take two fresh branches from the palm date tree and place one in such a way that half are on his knees and half are on his thighs. Place the other under the right arm. Do not put anything on his eyes, in his ears, or on his face. Then tie the imamah. Tie the middle part around his head in a circle. Place both ends upon his chest”

Reference: Furoo e Kafi Kitab ul Janaza chapter 17 hadith 1

Jareeday

Ruling no 293: Jareeday must be placed with the dead body. Their length should be no less than 1 span and no more than 1 ft. This is for protecting of the dead body. As long as the jareeday remain fresh, the dead body does not receive punishment. Even if they die, Insha'Allah the dead body will not receive punishment.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 22 Hadith 3 and 4

Ruling no 294: If the jareeday is 1 ft, the method of placing it is the same as what was mentioned in the rulings of kafan. If its length is shorter, then one should be placed on the right side starting at the clavicle and another on the left.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 22 hadith 5

Ruling no 295: If you are unable to find the branches of the date palm tree, then take the branches of the pokeberry tree. If you are unable to find the branches of the pokeberry tree, then take the branches of the pomegranate tree. If you are unable to find the branches of the pomegranate tree, then take the branch of whatever tree that is available there.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 22 hadith 10 and 11

Rulings of ghusl after touching dead body

Ruling no 296: If a person touches a dead body that is still warm, then it is not wajib for him to perform ghusl. If the body has become cold and he touches it, then ghusl of touching a dead body is wajib upon him. However, after the dead body has been washed, then it can be touched and kissed.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 29 Hadith 1 and 3

Ruling no 297: If a person's clothes touch the dead body, then it is only necessary to wash that part of the clothes that touched the dead body.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 29 Hadith 4

Ruling no 298: There is no need to perform ghusl in order to enter into the grave.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 29 Hadith 5

Ruling no 299: If a person touches a dead animal, then ghusl is not wajib upon him. The rulings of ghusl for touching a dead body only refer to the dead body of a human.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 29 hadith 4

Rulings of funeral

Ruling no 300: If the person who has died was a momin, then one can walk ahead of the funeral. If he was an enemy of Masoomeen (asws), then one should never walk ahead of his funeral. Walk behind the funeral or to the right or left of it.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 38 hadith 1 and 6

Ruling no 301: If you must attend the funeral of a munafiq and you must offer funeral prayers, then during the prayers when takbeer is being recited say "Allahu Akbar, O'Allah curse this person 1000 times altogether. O'Allah! Throw him into the fire of hell and let him taste your eternal wrath because he use to love Your enemies and was the enemy of Your friends. He was envious with Ahlul Bayt (asws). O'Allah! Fill his stomach and grave with fire. Declare him to be the follower of shaitan."

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 56 Hadith 3-4

Rulings for burial

Ruling no 302: Do not place the dead body fully into the grave all at one time. Lower it into the grave slowly a little at a time.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 58

Hadith 1-2

Ruling no 303: The person who enters into the grave should not be wearing anything on his head nor should he be wearing shoes or a cloak. However, if he is wearing socks, then there is no harm. Lift his trousers up and recite "O'Allah We seek Your refuge from the accursed shaitan, Sura Fatiha, Qul Hu Allah, and Ayatul Kursi". Uncover the face of the dead body and place him on the ground. Recite kalimat shahadat.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab ul Janaza chapter 60 hadith 2

Ruling no 304: One can enter into the grave from any side, but when one exits the grave, it should be done from the foot end because the door of the grave is located there.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab ul Janaza chapter 60 hadith 5

Ruling no 305: There is no ghusl for a stillborn baby that is born prematurely. He should be buried along with the blood that comes out during his birth. However, if the child is full term but is stillborn, then ghusl and kafan is wajib.

Reference: Sayings of Imam Musa Kazim (as) and Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 71 hadith 5 and 6

Ruling no 306: If a person dies after being struck by lightning or drowning and there is no change in his body, then you should wait 3 days before burying him because sometimes it may appear that he has died, but in reality he has not.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 76 hadith 1 and 2

Ruling no 307: If a person dies in the way of Allah, he will be buried in the same dress that he was wearing at the time of death. If he was injured in the war and later died, then he should be given ghusl and kafan.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 73 hadith 1

Ruling no 308: One should offer condolences to the relatives after the burial.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 68 Hadith 2

Ruling no 309: Only a mahram can enter into the grave of a woman. The husband should place his wife into the grave.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 61 hadith 5 and 6

Ruling no 310: A son can enter the father's grave, but the father should not enter the son's grave.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab ul Janaza chapter 61 hadith 1

Ruling no 311: It is makrooh for the father or a near relative to put clay on the grave of their son because it makes their heart become hardened.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 64 hadith 5

Ruling no 312: If the bottom of the grave is wet, then wood or bricks may be placed over it.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab ul Janaza chapter 63 hadith 1

Funeral Prayer

Ruling no 313: Funeral prayer may be offered at any time, but it is makrooh to offer funeral prayer at the time of sunrise and sunset.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 49 hadith 2

Ruling no 314: Funeral prayer should not be offered in the mosque.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitab ul Janaza chapter 51 Hadith 1

Ruling no 315: If the funeral prayer is for a woman, then the one who leads the prayer should stand beside her head. If the funeral prayer is for a man, then the one who leads the prayer should stand by his side.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 45 Hadith 2

Ruling no 316: When the funerals of a man and woman are being recited at the same, first recite the funeral prayer of the woman and then the man. Likewise, if there are two funerals where one is young and the other is elder, then first recite the funeral prayer of the young one then the elder one. If the funeral of male, female, and baby are being recited at the same time, then read the funeral prayer of the woman first, then of the child, and then for the male. The one who leads the prayer should stand beside the dead body of the man.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 43 hadith 3 and 5

Ruling no 317: Funeral prayer should not be offered while wearing shoes. However, one can recite it while wearing socks.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 44 Hadith 2

Ruling no 318: Funeral prayer can be offered without wudhu. However, it is better to recite it after performing wudhu.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab ul Janaza chapter 47 hadith 3

Ruling no 319: If there are no men available to recite the funeral prayer, one woman should stand between the other women in such a way that there are some women on her right side and some

are on her left side and she is stood in the middle of them. She should recite takbeer and finish the prayer.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab ul Janaza chapter 48 hadith 2

Ruling no 320: If the people have recited one or two takbeers for one funeral and at that moment another funeral arrives, they can abandon the first takbeer and start over. They can also add the other takbeers to the first ones.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Janaza chapter 57 hadith 1

Ruling no 321: If a funeral prayer has been recited, but later people came to know that the dead body was not in the proper position, then they should repeat the funeral prayer.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 470

Ruling no 322: The funeral prayer is not wajib for a child who is less than six years of age. He should be buried without the funeral prayer being recited.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 71 hadith 3 and 4

Rulings of dismembered body

Ruling no 323: A person whose body has been eaten by the animals and birds and nothing is left except the bones, then he will be given ghusl and kafan and the funeral prayer should be recited. Then he should be buried. If his body has been cut into two halves, then the funeral prayer will be recited for part of the body that contains the heart.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 74 Hadith 1

Ruling no 324: If a victim or one who has been murdered is found in such a state that his body has no bones, then the funeral prayer will not be recited. However, if the bones are found, then the funeral prayer will be recited. Likewise, if a person's head is decapitated, then the funeral prayer will not be recited.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 74 hadith 2

Ruling no 325: If a person is murdered and only one part of his body can be found. If the part found is whole, then the funeral prayer will be recited. If the part that is found is not whole, then the funeral prayer will not be recited.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 74 hadith 3

Ruling no 326: If a part of a person's body is cut off, then that part which is cut off is considered as "dead" and the rules for touching a dead body will apply to that part that was cut off.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab ul Janaza chapter 74 hadith 4

Explanation: This ruling will also apply to those people who die in bomb blast. We should be careful about attending their funeral prayers. These rulings of Masoomeen (asws) must be remembered.

Ruling for one who dies in a boat

Ruling no 327: If a person is traveling by boat and dies along the way and it is not possible to reach the shore, then he will be given ghusl, kafan, and funeral prayer should be recited. Then he will be placed in some container or wrap cloth around his body and place his body in the water.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 75 Hadith 1,2, and 3

Ruling no 328: If a dead body washes up on the shore out of the water and the people do not have cloth to prepare his kafan, then dig a grave, place a brick over his private parts, recite his funeral prayers, and bury him.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 75 Hadith 6

Ruling no 329: Funeral prayers cannot be offered after the burial or upon a dead body that is unclothed.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Janaza chapter 75 Hadith 6

Rulings for one who is burned alive

Ruling no 330: It is enough to pour water over the dead body of one who was burned alive in order to wash the body.

Reference: Sayings of Ameerul Momineen (asws) Wasail ul Shia Second Edition page 160 chapter 16 hadith 2

Rulings of namaz (prayer)

Now we will mention the rulings of such a great worship that RasoolAllah (saw) said, *“Prayer is a sign of a muslim”*. In **Furoo e Kafi, Kitab e Salat**, someone asks Masoom (asws), *“What is the greatest worship?”* Masoom (asws) replied, *“Praying after gaining marifat.”* These rulings will be mentioned in detail. However, we would like to explain one very important issue so that we will not have to give a separate reference for each of the rulings for adhan, iqama, and prayer.

Therefore, we shall address this issue here. We have discussed this issue in all of our books especially in *Kashaful Masail*. We dedicated an entire chapter to this issue. We apologize to those who have read all of our books because at this point we shall repeat some of what we have already mentioned in our other books.

Third Testimony

No one can deny that on the day when Allah created this universe. Allah took the promise of allegiance from all of His creation and the salvation of humanity is based upon the veracity of this oath of allegiance. What was that which the creation promised allegiance to? We will show you some extracts from various books such as **Basairul Darjaat, Al Yaqeen, Medinatul Moajiz, Usool e Kafi, Umdatul Muttalib, and Manaqib ibn Shahr Ashoob.**

“Allah took from the loins of Adam (as) all of His Offspring which will appear until the day of judgment and allowed them to gain the marifat of His (Allah) Zaat (essence). If Allah had not done this, then no one would have been able to gain the marifat of Allah. Then Allah said, “Am I not your Rabb (Lord)?” All replied, “Verily, You are our Lord. Muhammad (saw) is Your Prophet and Ali (asws) is Ameerul Momineen.”

There can be no doubt this promise of allegiance was based upon three testimonies; testimony of tauheed (oneness of Allah), testimony of prophet hood, and testimony of wilayat. This was the beginning of mankind. There are three stages of human life. First is the creation. Second is death. Third is day of judgment. All of our beliefs and acts of worship lie within these three stages. You have known what happened at the time of creation. Now what happens at the time of death? This is that talqeen which is taught to the dead one, and this testimony is present in **Furoo e Kafi, Man La Yazherul Faqih, and Wasail ul Shia.** Here we are mentioning what is in **Wasail ul Shia pg 267 chapter 35 hadith 10.** The words of talqeen are:

“Do you remember the testimony and your promise of allegiance? There is no god except Allah. He is One and Alone. Muhammad (saw) is the Prophet of Allah. Ali (asws) is Ameerul Momineen and Syedul Wasieen (Master of Successors). “

This situation is so ridiculous that people are now lying to Allah and that helpless dead body is unable to get up and reply to them. If he were able to reply to them, he would have slaughtered them and said, “O’Liars! Why are you making fun of a dead one? In my whole life you taught me that there are only two testimonies. You taught me that if you recite the third testimony, then your adhan, iqama, prayer, and testimony all will become void. Now you are asking me “Do I remember my testimony and my promise of allegiance?” May Allah curse you. I separate myself from you in such situation that neither do I remember this promise of allegiance nor do you. Now you want me to lie to the angels in my grave and increase the wrath of Allah upon me.”

So this is the stage of death. Now let us look at which testimonies will work for the day of judgment. **Shahadatay Wilayat e Ali (asws) pg 148 ref Shajra Tuba,** RasoolAllah (saw) said, *“O’Ali (asws)! Your Shia will come out of their graves reciting “La illaha illallah, Muhammadin rasoolullah, Aliun hujjatullah” (There is no god except Allah, Muhammad (saw) is the Prophet of*

Allah and Ali (asws) is the Proof of Allah).” These three testimonies encompass the entire lifecycle of mankind. It has been decided that we are to recite these three testimonies regardless if it is in kalimat, adhan, iqama, or prayer. You must remember there is a difference between acceptance and testifying. You will notice people do not hesitate to accept. Even the sunnis accept but the people are the enemies of testifying to the wilayat of Moula Ali (asws). We shall now present to you some hadiths that will reveal the foundation of iman is the actual testifying not just acceptance or simply believing in it without testifying to it.

1. **Tafseer e Furat pg 87**, Syeda Fatima Zahra (sa) narrates RasoolAllah (saw) said, *“On the night of Miraj (ascension to the heavens) when I reached at Sidratul Muntaha, I heard a voice saying, “O’My angels! O’ people of the heavens and the earth! O’those who are holding up My arsh (Throne)! Testify that there is no Lord except Me. They replied, “We testify and accept.” I heard the voice again saying, “O’My angels! O’people of the heavens and earth! O’ those who are holding up My arsh! Testify that Muhammad (saw) is My servant and prophet.” They replied, “We testify and accept”. I heard the voice again saying, “O’ My angels! O’ people of the heavens and earth! O’ those who are holding up My arsh! Testify that Ali (asws) is My Wali, the Wali of My Prophet, and Wali of all momineen after me.” They replied, “We testify and accept.”*

This hadith tells us that testifying is first and then acceptance. Allah orders us to testify. Therefore, the foundation of iman is testifying and acceptance is only one part of iman. The second hadith also proves that it is the will of Allah that His creation testifies and Allah has ordered His creation to do so.

2. **Kamal ul Deen wa Tamam al Naima First Edition pg 278**, RasoolAllah (saw) while narrating a hadith e qudsi says, *“Allah said, “A person who does not testify there is no god except Me, or testifies to this but does not testify that Muhammad (saw) is My servant and prophet, or he testifies to this but does not testify that Ali (asws) ibn Abi Talib (as) is My caliph or he testifies to this but does not testify that Aimmah (asws) from His Offspring are My Hujjah (proof), then he has denied My blessings. He has lowered My status and denied My ayats (signs) and books.”*

This hadith has proven it all and we are in need of no further proof. This is an absolute order from Allah. Allah has not declared any specific time or place for testifying to this testimony. Anyone who does not testify to this will be counted amongst those who have lowered the status of Allah and denied His blessings, ayats (signs), and books.

3. **Tanvir ul Islam by Muhammad bin Yaqoub Kulaini**, at the time of returning from Miraj, Allah said to RasoolAllah (saw), *“Tell Your ummah that Ali (asws) is a wasila (intercessor) between You and Me. Do not forget this and remember neither will your adhan be complete, nor your iqama, your prayer, your fasting, your hajj, your zakat, your birth, your death without remembering Ali (asws) ibn Abi Talib (as)”*.

This is the reason we are reminded of Aliun waliullah at the time of our birth and death. When we recite the adhan and iqama in the ear of a newborn baby, we always recite “Aliunwaliullah”. Even though the newborn cannot understand but whatever voice he hears becomes lodged in his memory. He does not know whether or not the one who is reciting “Aliunwaliullah” is doing so with the niyyat of wajib or mustahab. The child simply hears it and remembers it. However, when he grows up, then the people misguide him through the philosophy of wajib and mustahab.

4. **Famous hadith of Ahtejaj e Tabrisi**, Imam Jafar Sadiq (asws) said, *“Whenever anyone from you wherever they are recites “La illaha illallah Muhammadin rasoolullah” then immediately recite “Ali Ameerul Momineen waliullah”.*”

The above mentioned hadith has cleared the entire picture. It has been proven that without testifying to the wilayat of Moula Ali (asws) every testimony is incomplete. Regardless if it is the testimony of tauheed or risalat and wherever the two testimonies are recited, then the third testimony will also be recited. There is no single place where only two testimonies are required. This is the habit of munkireen (deniers) of wilayat to only tell people about those rulings that are only generally about adhan and prayer in which the Aimmah (asws) in order to save the lives of Their Shia issued such rulings. Then the people use these rulings in every aspect of religion to drive people away from the wilayat of Ameerul Momineen (asws). They do not inform people about those rulings and hadiths where RasoolAllah (saw) and Masoomeen (asws) have strictly warned the people about abandoning the wilayat of Ameerul Momineen (asws).

Kalima (testimony) and Wilayat e Ali (as)

1. Sura Fatir ayah 10: “ To Him do ascend the good words and the pious deeds He doth exalt”

In this ayah the word “good words” is plural which means there must a minimum of 3 words (kalima). Quran has decided forever that the testimonies we are ordered to recite is 3 not 2. Now we have to find out what are those 3 testimonies. When Imam Jafar Sadiq (Asws) was asked regarding the meaning of this ayah, Imam (asws) replied, “The “good words” are that kalima where a momin says, “La illaha illallah, Muhammadin rasoolullah, Aliunwaliullah”. **(Shahadatay Wilayat e Ali (asws) pg 152 ref Tafseer Safi Tafseer Burhan)**

2. Sura Fath ayah 26: “then Allah sent His tranquility upon His Messenger and on the believers and imposed on them the kalimatul taqwa”

There are two points in this ayah. The first is Allah has made it compulsory the kalima of taqwa (testimony of piety) upon His Prophet and Momineen. A thing which is compulsory can never be abandoned for even a single moment regardless of the time or place. The second is that in order to become pious you must recite the kalimatul taqwa. We want to remind you that Allah only guides the muttaqeen. One who does not recite this kalima will always remain in ignorance. In Sura Maida ayah 27 Allah says, “Allah only accepts the deeds of those who are pious”, those who do not recite kalimatul taqwa then none of their deeds will be accepted because Allah never changes His sunnah. Now we shall see what “kalimatul taqwa” is. **Tafseer e Furat pg 253-261** in the hadith of Abu Zarr (ra), RasoolAllah (saw) explains what the kalimatul taqwa is. “*Ali (asws) is that kalima that the muttaqeen (pious) adopt.*”

3. In **Muwaddah Al Qurba Utba** bin Amir Jehni narrates, “We gave bayyat of RasoolAllah (saw) by reciting these words, “We testify there is no god except Allah and Muhammad (saw) is His Messenger and Ali (asws) is the successor of Muhammad (saw). If we abandon one testimony from amongst these we will become kafir.”

4. Kalima of Syeda Fatima Zahra (sa): Biharul Anwar 3 Volume page 9 and 10

When Syeda (sa) appeared in this world, She recited this kalima, “*I testify there is no god except Allah and My Father is the Messenger of Allah and Master of all prophets. My Husband is the Master of all Successors and My Sons are Masters of the whole creation.*”

This narration is also present in **Muntahi al Amal Shajra Tooba, Mashariqul Anwar and Rozatul Waizan.**

5. **Kalima of Imam Hasan (as);** It is written in **Damatul Sakiba** that at the time of His martyrdom Imam Hasan (asws) recited this kalima, *“La illaha illallah Muhammadin Rasoolullah, Aliunwaliullah”*.

“There is no god except Allah, Muhammad (saw) is His Messenger, and Ali (asws) is Wali of Allah”

6. **Kalima of Imam Hussain (as):** In **Damatul Sakiba** it is written that when Imam Hussain (asws) appeared in this world, He recited this kalima, *“I testify there is no god except Allah. I testify My Grandfather Muhammad (saw) is the Prophet of Allah. I testify that My Father is Master of all Awliya. I testify that My Mother is Syedatul Nisa al Alameen.”*
7. **Kalima of Imam Muhammad Baqir (as):** It is written in **Damatul Sakiba** that when Imam Muhammad Baqir (asws) appeared in this world, He recited this kalima, *“I testify there is no god except Allah. I testify My Grandfather Muhammad (saw) is the Prophet of Allah. I testify that Ali (asws) is Ameerul Momineen and Wali of Allah.”*
8. **Kalima of Imam Sahib ul Zaman (ajfts);** In **Biharul Anwar 11th vol pg 58** when Imam e Zamana (ajfts) appeared in this world, He recited this kalima, *“I testify there is no god except Allah. I testify that Muhammad (saw) is the prophet of Allah. I testify Ali (asws) is Ameerul Momineen and Wali of Allah.”*

Azan (call to prayer) and Wilayat e Ali (as)

The purpose of adhan is to call people towards the prayer. Prayer is known by 3 names, salat, falah, and khairul amal. Every child knows on the day of Ghadeer when people were called towards the wilayat of Ameerul Momineen (asws), they were called by “hayya ala khairul amal” (hasten to the best deed). So this one single act proves that “khairul amal” is another name for wilayat e Ali (asws). Imam Musa Kazim (asws) says, “*Khairul amal is wilayat.*”

(Wasail ul Shia Fourth Edition pg 61 hadith 15)

It means that prayer is another name for wilayat e Ali (asws). So how is it possible that the testimony of wilayat e Ali (asws) can be left out of the adhan? If you remove the prayer from the adhan, then what will be left? Here we shall mention a narration from Biharul Masaib. Everyone will then know what the real adhan is because this is that adhan Imam Hussain (asws) recited after His head was severed from His body.

“When Imam Zainul Abideen (asws) reached Karbala after being released from prison. He saw a man there who was from the army of yazid (la). Imam (asws) asked him, “What are you doing here?” He replied, “On the 11th of Muharram, I had some tasks to attend to so I remained in Karbala. In the evening, I saw a dead body whose head was severed reciting this adhan, “Ashadu ana Aliun Ameerul Momineen Wali Allah”. When I approached this dead body, I saw that it was the body of Imam Hussain (asws) ibn Ali (asws). The man said, “I was so astonished because the war of Karbala was fought in order to kill this testimony.”

(Wasail ul Shia Fourth Edition pg 61)

There are many narrations regarding the adhan and iqama. There are a total of 38 parts in the adhan and iqama. 20 parts are for the adhan and 18 are for iqama. This is those adhan and iqama in which Aliunwaliullah is wajib. Twice in adhan and once in iqama.

In Iqama	In Azan	(Wordings of recitation) فصول
2 times	4 times	الله أكبر (Allah is the greatest)
2 times	2 times	اشهد ان لا اله الا الله (I testify there is no god except Allah)
2 times	2 times	اشهد ان محمداً رسول الله (I testify Muhammad (saw) is His Messenger)
1 time	2 times	اشهد ان امير المؤمنين علياً ولي الله (I testify Ali (as) is Ameerul Momineen and Wali of Allah)
2 times	2 times	حي على الصلوة (Hasten to the prayer)
2 times	2 times	حي على افلاح (Hasten to the true prosperity)
2 times	2 times	حي على خير العمل (Hasten to the best of deeds)
2 times	-	قد قامت الصلوة (Prayer has been established)
2 times	2 times	الله أكبر (Allah is the greatest)
1 time	2 times	لا اله الا الله (There is no god except Allah)
18	20	Total number of lines of recitation

No one has any reason to deny this hadith. Only the enemies of Moula Ali (asws) will deny this hadith. If we follow this narration instead of following other narrations, then no one can make accusations against us because we are following the sunnah of Masoomeen (asws). We openly say this is that adhan and iqama which we are ordered to recite and this is the will of Allah. This is the same situation as when Imam Jafar Sadiq (asws) appointed 3 people as His Successor; Imam Musa Kazim (asws), His mother Hameeda Khatoon, and Abbasi caliph Mansoor. The people who had marifat immediately understood the true successor was Imam Musa Kazim (asws). The same goes for rulings. The rulings the Imams (asws) gave whenever Their enemies were present in Their gatherings were given in order to save the lives of Their Shia. However, when only momineen are present in the gatherings of Imams (asws), only then would the Imams (asws) issue true and complete rulings. Even those momineen who are not present in those gatherings will find the truth through the light of their iman. If some munafiq (hypocrite) wants to deny the hadiths regarding Aliunwaliullah, then first of all he should deny the imamate of Imam Musa Kazim (asws) and believe in the imamate of the caliph Mansoor because in the apparent will of Imam (asws) Mansoor is also listed as one of the successors of the Imam (asws).

Prayer and Shahadat e Wilayat

If a person is unaware of the truth and later finds out, then it is not possible to reject the truth simply based upon the argument that because you were unaware before you will not accept it now. For many centuries people believed the earth was flat. However after researching, scientists discovered the earth is not flat. It is round. Can anyone deny the latest and more authentic research simply because the older argument goes against it? We cannot accept such arguments when it comes to the religion. History is a witness that from the beginning of islam until today, the Shia of Ali (asws) have been brutally slaughtered. History is also a witness that from the day of Ghadeer until today, the target of the enemies of Ahlul Bayt (asws) has been against the testimony of wilayat e Ali (asws). In order to remove this testimony, they committed every atrocity against Masoomeen (asws) Themselves and Their followers. The enemies of Masoomeen (asws) martyred our 11 Aamma (asws). Why did the enemies do so? There was only one reason and that was to destroy the wilayat of Ameerul Momineen (asws). During such horrible circumstances, was it possible Masoomeen (asws) would openly preach wilayat e Ali (asws) and place the lives of Their Shia in extreme danger? Even though Aamma (asws) did not openly do so, They and Their Shia still had to suffer severely at the hands of Their enemies. If They had openly preached wilayat e Ali (asws) openly, then it is impossible to imagine what atrocities would have been done to Them. It is possible if They had, then today there would not be any Shia or even the essence of Shia present on the earth. Our beliefs should be based upon those hadiths whose foundation is wilayat e Ali (asws). This is the only way we can gain haq (truth) and defeat the enemies of Ahlul Bayt (asws). Why should we not do so? Especially since all of these hadiths can be proven by Quran. If anyone denies these hadiths, then they are denying the Quran. People of intellect will notice those who deny the wilayat of Ameerul Momineen (asws) also use the word "shahadtain" (two testimonies). However you will not find this word "shahadatain" anywhere throughout the whole Quran. In Quran, Allah uses the word "shahadat" which means three or more than three testimonies. Allah uses this word in Sura Maarij where Allah is speaking about His favorite namaz (prayer) and favorite namazi (one who prays).

1. Sura Maarij ayah 33-35, "And those who stand by their testimony, And those who are attentive at their prayer, These will dwell in Gardens, honoured"

We protect our valuables. If we do not protect them, then they will be destroyed. What can be more valuable than prayer? It should be protected more than any other thing. If a person faces Allah in such a state where he has wasted his prayers, then he will have to answer as to why he did not protect his prayer. In this ayah, Allah tells us how to protect our prayer by giving three testimonies in prayer. If a person does so, then not only will he be in jannah but all of the people of

jannah will honor him. As Ameerul Momineen (asws) said, *“The people of jannah will gaze upon Our Shia the way you gaze upon the greatness of the stars in the heavens.”* Therefore, the people who do not recite “Aliunwaliullah” in their prayers neither will their prayers be protected nor will such prayers take them into jannah.

2. We have mentioned this narration previously where Imam Jafar Sadiq (Asws) said, *“Whenever you say “La illaha illallah, Muhammadin rasoolullah”, then immediately say “Aliun Ameerul Momineen”.* Imam (asws) did not say a specific time when it is to be recited or when to not recite it. If Imam (asws) did not specific a time, then how can it be excluded from prayer? You must ponder upon the fact if the prophet hood of Muhammad (saw) ceases to exist without the testimony of wilayat e Ali (asws), then how is it possible for our prayers to exist without the testimony of wilayat e Ali (asws)?
3. Tashahud is a part of prayer. Sheik Mufeed narrates a hadith from Imam Muhammad Baqir (asws) in his book “Al Ikhtisas”, Imam (asws) said, *“Prayer is Ameerul Momineen (asws).”* It means that prayer is wilayat and wilayat e kubra. Can you imagine excluding from the prayer the remembrance of the One who is prayer Himself and the essence of prayer? Without testifying to Aliunwaliullah prayer ceases to exist.
4. In **Amali Sheik Sudooq** narrates a lengthy hadith e qudsi narrated from Imam Reza (asws) where Allah says, *“I will not accept the deeds of anyone until he testifies to the wilayat of Ali (asws) along with the prophet hood of Muhammad (saw).”* Is prayer not a deed? Then how can your deeds be accepted without testifying to the wilayat of Ameerul Momineen (asws)?
5. **Shahadatay Wilayat e Ali (as) page 84** Ameerul Momineen (asws) says, *“One who does not testify to My wilayat then his testimony regarding the prophet hood of Muhammad (saw) will not be of any benefit for him. Remember these two testimonies are wajib.”* This hadith also proves regardless of the time or place these two testimonies cannot be separated from each other. Whether it’s in the adhan, iqama or prayer.
6. **Alqatrat Min Bihar Second Edition page 93** Imam Jafar Sadiq (asws) use to read this tashahud in His prayer, *“Ashadu ana rabbi naim ur rabb wa ana Muhammad naim ur rasool wa ana Ali naim ur wasi wa naim ur Imam”.*

We have briefly given you proof of our argument. In order to find out greater details for these proofs then you should read our other books especially Kashaful Masail. Mullah has spread this strange misconception that prayer is a tofiqee act. (tofiqee means each action of the prayer must be done in a specific manner) You cannot exclude or include anything from yourself. We assure you that any act of prayer can be tofiqee but tashahud can never be tofiqee. In Furoo e Kafi chapter of tashahud, Imam Muhammad Baqir (asws) says, "If We had specified tashahud, the people would have been destroyed." This hadith clearly tells us that in order to save people from destruction Imam (asws) did not order them to read tashahud in a specific way because if they had recited it openly then the enemies would have slaughtered them. However, this does not mean that when a person is alone or in a gathering of momin that he should also not recite it.

Part and full

During these horrible times, when the followers of shaitan are dominant, there still remains a few true momin scholars who carry the light of haq (truth). They are using their full strength to defend Aliunwaliullah. I would just like to make a request of them. You are attempting to prove that Aliunwaliullah is a “part” of the adhan, iqama, and prayer. However in reality Aliunwaliullah IS the true adhan, iqama, and prayer and everything else is a part of it. Ali (asws) is iman. Does that mean it is a part of iman? Absolutely not. Ali (asws) is “kul e iman” and everything that is considered as “iman” is a part of “kul e iman”.

Ali (asws) is religion. Does it mean Ali (asws) is a part of religion? Absolutely not. Ali (asws) is “kul e deen”. All of those aspects that are considered to be a part of the religion are also a part of “kul e deen”.

Ali (asws) is haq (Truth). Does it mean Ali (asws) is a part of haq? Absolutely not! Ali (asws) is “kul e haq” and everything that is considered to be “haq” is a part of “kul e haq”.

Ali (asws) is blessing. Does it mean Ali (asws) is a part of blessing? Absolutely not! Ali (asws) is “kul e naimat” and all of the blessings of Allah are part of “kul e naimat”.

Tauheed cannot be proven without Ali (asws) because Ali (asws) is the Mazher (manifestation) of Allah. The only proof of adl (justice) is Ali (asws) because Ali (asws) is the dot and Ali (asws) is absolute adl (justice). The existence of the prophet hood is based upon the essence of Ali (asws) because Ali (asws) is a witness of the prophet hood of Muhammad (saw). Nothing can be proven without a witness. Ali (asws) is the proof of imamate because Ali (asws) is the founder of imamate. Ali (asws) is proof of qiyamat because Ali (asws) is the Lord of the day of judgment. Likewise, Aliunwaliullah is not a part of the kalimah. It is kul e kalima. Kalima tauheed and kalima nabuwat are based upon the testimony of wilayat.

Alhamdulillah, we have now made everything clear. Now whenever we shall mention the rulings of adhan, iqama and prayer no one will be able to deny them because we have already proven everything.

Greatness of Prayer

Ruling no 331: When a person prays, if he knows and is aware of what he is saying, then there will be no sin between him and Allah.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 1 hadith 12

Explanation: This hadith proves that prayer without marifat (understanding/recognition) is worthless. In order to read on this in greater detail, read our book Kashaful Masail.

Ruling no 332: If just one prayer of a person is accepted, then he will not face any punishment.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 1 hadith 11

Explanation: This hadith proves the real purpose is not offering prayer. The real purpose is to recognize the reality of prayer. One who recognizes this reality is free from the wrath of Allah. Even if he only prayed just once in his life it is enough. Praying without gaining the marifat is worthless. It's as if you never prayed once your whole entire life. Such prayers will increase your punishment.

Ruling no 333: Wajib prayers should be recited briefly and mustahab prayers should be lengthened.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th Edition page 93 chapter 4 hadith 2

Explanation: Because wajib prayers has to be recited regardless if you're busy or not. This is why Allah has given you this concession, and mustahab prayers are prayed at a time when one is free and this is why it has been ordered for us to lengthen them.

Things which are compulsory in prayer

Ruling no 334: These things are wajib in prayer;

1. Recognition of time
2. Tahirat (purity)
3. Direction towards Qibla
4. Full attention
5. Rukoo (bowing)
6. Sajood (prostrating)
7. Recitation of Sura Hamd and another sura

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 3 hadith 4

Timings of Prayer

Ruling no 335: When the dawn appears and the whiteness of dawn is spread throughout the sky, then it is the time for morning prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 6 hadith 5

Ruling no 336: When the sun begins to decline at midday, then the time for zuhr (noon) and asr (afternoon) begins. However, the time for zuhr is before asr. As soon as zuhr prayer is finished, the time for asr prayer begins. These two prayers can be offered until sunset.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 4 hadith 6, 7, and 10

Ruling no 337: The time of asr begins when the shadow is equal to one hand.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 10 hadith 2

Ruling no 338: When the redness in the east disappears, the time for maghrib (evening) and isha (night) prayers begins. However, the maghrib prayer is first and isha is after it. The timing of isha remains until midnight.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 5 hadith 1 and 12

Ruling no 339: If a person prays believing the time for prayer has come, but in reality the time has not come, his prayer is invalid. However, if he begins praying before the time comes and while he is still praying the time comes, then his prayer is correct.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab ul Salat chapter 7 hadith 2 and 12

Ruling no 340: If a person forgets to read zuhr prayer and he has already completed 2 rakats of asr, then he should make a niyyat for zuhr and finish the remaining two rakats. The same will apply if he has forgotten to read maghrib and begins to perform isha prayer. If he remembers in the third rakat, then make the niyyat of maghrib prayer, finish the prayer, and then read isha prayer.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 11 hadith 1

Ruling no 341: If a person forgets to read zuhr or maghrib prayer and enough time is left that he can only perform one prayer, then he should pray asr or isha prayers and make the qaza of the other prayers.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 11 hadith 2

Ruling no 342: If a person performs prayer while having doubt if the time has finished or not is better than praying while having doubt if the time for prayer has come or not.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition page 123 hadith 671

Explanation: Prayer cannot be performed before the time. However it can be prayed later.

Ruling no 343: Zuhr prayer should not be read before the sun has begun to decline. It is better to offer at the time of asr (afternoon) prayers because offering prayer before the time voids one's prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Third Edition page 119 chapter 13 hadith 6 and 7

Ruling no 344: It is wajib for one to repeat any prayers that he offered before their time.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Third Edition page 118-119 chapter 13 hadith 3 and 4

Ruling no 345: According to Masoomeen (asws) the favored time for maghrib is when the stars can be seen in the sky.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Third Edition page 122 chapter 16 hadith 8

Ruling no 346: If a person reads one rakat before the time of prayer has finished, it is as if he has read the entire prayer.

Reference: Sayings of RasoolAllah (saw) Wasail ul Shia Third Edition page 141 chapter 30 hadith 4

Ruling no 347: Pray zuhr and asr with one adhan and two iqama and maghrib and isha with one adhan and two iqama. This is the sunnah of RasoolAllah (saw).

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Third Edition page 142 chapter 32 hadith 1

Rulings of Adhan and Iqamah

Ruling no 348: Adhan can be recited without wudhu whilst standing or sitting and without facing towards Qibla. However, iqama should be recited with wudhu whilst standing and facing towards Qibla.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition page 155 hadith 866

Ruling no 349: Adhan can be recited while riding, but iqama must be recited whilst one is not in motion.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 17 hadith 16

Ruling no 350: Adhan can be recited in the state of janabat, but iqama cannot be recited without ghusl. During adhan, one can speak, but during iqama one cannot speak with others.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 48-49 chapter 9 hadith 4 and chapter 10 hadith 4

Ruling no 351: One who takes money for reciting adhan cannot be appointed to recite the adhan.

Reference: Sayings of Ameerul Momineen (as) Man La Yazher ul Faqih First Edition page 156 hadith 870

Ruling no 352: Those who accept money for reciting adhan and teaching Quran are enemies of Masoomeen (asws).

Reference: Sayings of Ameerul Momineen (as) Wasail ul Shia Fourth Edition page 75 chapter 38 hadith 2

Ruling no 353: Adhan should be recited slowly and iqama more quickly.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 66 chapter 24 hadith 3

Ruling no 354: While traveling adhan becomes qasr the same way prayer becomes qasr (shortened). Whilst traveling, iqama is sufficient.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 44 chapter 5 hadith 7

Ruling no 355: If a person knows how to recite adhan, but is not a momin, then neither is his adhan lawful nor his iqama nor can he lead prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 67 chapter 26 hadith 1

Ruling no 356: When a child is born, recite adhan in his right ear and iqama in his left ear.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 80 chapter 46 hadith 2

Ruling no 357: There is no adhan or iqama for a woman.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 17 hadith 19

Direction of Qibla

Ruling no 358: If a person is praying and is not facing towards qibla and later he becomes aware that when he prayed, he was not facing towards qibla. If the time for prayer has not passed, then he should repeat his prayer. If the time has passed, then it is not wajib upon him to repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 7 hadith 3

Ruling no 359: If a person is blind and prays without facing towards qibla or if a person is praying during extremely cloudy skies, and later comes to know that he was not facing towards qibla. If the time for prayer has not passed, then both should repeat their prayers. If the time has passed, then there is no need to repeat them.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition page 151 hadith 846

Ruling no 360: If a person believes he is facing towards qibla but upon completing his prayer he comes to know he was slightly to the right or left of the qibla, then his prayer is correct.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition page 152 hadith 148

Explanation: This hadith means if you are unintentionally turned slightly to the right or left of the qibla then it does not invalidate your prayer.

Ruling no 361: When you have absolutely no idea what is the direction of qibla, then you can pray in any direction you choose.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 7 hadith 7

Ruling no 362: A person who is unable to determine the direction of the qibla despite tremendous effort it is lawful for him until judgment day that whatever direction he prays in, his prayer will be correct.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition page 152 hadith 847

Explanation: The proof for this ruling can be found in Sura Baqarah ayah 115 where Allah says, "The east and west all is for Allah, whatever direction you turn, you will see the face of Allah".

Ruling no 363: If a person is praying on a high level and the direction of the qibla is below him, his prayer is correct because the boundary of qibla is from its place until the heavens.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Third Edition page 202 chapter 18 hadith 1

Explanation: This ruling tells us that when we travel in the airplane even though we are above the qibla it is no problem.

Niyyat (Intention)

Ruling no 364: All of one's deeds are based upon niyyat (intention). Every person is rewarded based upon his intention.

Reference: Sayings of RasoolAllah (saw) Wasail ul Shia Fourth Edition page 112 chapter 1 hadith 2

Explanation: The purpose of every act is obedience of Allah. When we act, our niyyat should be the obedience of Masoom (asws). Certainly such an act will be rewarded. If our intention is obedience of non masoom, then every act is void. Even if it's great in quantity.

Ruling no 365: A person who begins praying a wajib prayer but forgets he is praying a wajib prayer and believes he is praying a nafillah prayer or a person begins a nafillah prayer but forgets and believes it is a wajib prayer, in such circumstances, his prayer will be counted as whatever his original intention was.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 113 chapter 2 hadith 2

Beginning of Prayer

Ruling no 366: When starting prayer, one's hands should be beside one's face and not above that.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 19 hadith 1

Ruling no 367: One takbeer is enough to begin the prayer. However three are better and seven are greater.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 19 hadith 2

Ruling no 368: If takbeer tul ahram is left out, one's prayer will be invalid. Even if it is forgotten unintentionally.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Fourth Edition page 115 chapter 2 hadith 1 and 2

Ruling no 369: If a person is praying in jammat (congregation) and forgets takbeer tul ahram, then he must repeat his prayer because the one who leads the prayer may recite the entire prayer for the whole congregation except for the takbeer tul ahram which must be recited by each individual.

Reference: Sayings of Imam Reza (as) Wasail ul Shia Fourth Edition page 112 chapter 2 hadith 4

Ruling no 370: If a person remembers while in qiyam (standing) before he has performed rukoo that he did not say takbeer tul ahram, then he should say takbeer, recite the sura and then perform rukoo and sajda. However if he has doubt as to whether or not he said takbeer tul ahram while in the state of rukoo, then he should continue on with his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 112 chapter 2 hadith 8

Ruling no 371: If the one leading prayer is in the state of rukoo and someone comes to join the congregation, then one takbeer is enough for him for takbeer tul ahram and takbeer tul rukoo.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 117 chapter 4 hadith 1

Ruling no 372: It is wajib to raise one's hands when takbeer is said regardless if it is the takbeer tul ahram, at the time of rukoo, standing upright after performing rukoo, or at the time of sajda.

Reference: Sayings of RasoolAllah (saw) Wasail ul Shia Fourth Edition page 123 chapter 9
hadith 13

Ruling no 373: The method of takbeer tul ahram is to raise your hands beside your face so that your palms are facing towards qibla.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 122 chapter 9
hadith 6

Qiyam and qaood (standing and sitting)

Ruling no 374: When a person stands to offer prayer, his feet should not be touching each other. There should be a minimum distance of a few inches between them and a maximum distance of one foot. His shoulders should be straight and even. Both of his arms should be straight beside his body and do not spread his fingers. Place both hands upon his thighs and he should be looking at the place of sajda. When he begins to go into sajda, raise his both hands and recite takbeer. First he should place his hands upon the ground and then his knees.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 28 hadith 1

Ruling no 375: One who does not keep his back straight during qiyam, his prayer is not correct.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Fourth Edition page 98-99 chapter 2 hadith 1 and 3

Ruling no 376: When a woman stands for prayer, her both feet should be touching each other. There should be no distance between them. She should place her fingertips upon her chest.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 28 hadith 2

Ruling no 377: When you sit, both of your knees should be touching the ground. There must be a slight distance between them. The top of your left foot should be touching the ground. The top of the right foot should be laid on top of the instep of the left foot. Your backside should be touching the ground. When you stand, stand by using your palms.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 28 hadith 1

Ruling no 378: When a female sits, she should put her knees together. Her ankles should be above the ground. (she should be sitting on her feet) When she gets up, she should stand without placing her hands upon the ground. She should stand easily. She should not lift the back part of her body first.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 28 hadith 2

Ruling no 379: After performing sajda, when you stand you should do so with the help of your hands and “Bi-hawli’llahi wa-quwwati-hi aqumu wa-as’ud”

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 29 hadith 9

Ruling no 380: If the qiyam (standing) becomes lengthy, then standing whilst putting all of one's weight on one foot is lawful.

Reference: Sayings of Imam Zainul Abideen (as) Wasail ul Shia Fourth Edition page 99 chapter 3 hadith 1

Ruling no 381: In the state of qiyam if something falls upon the ground, you may bend and retrieve the object.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Fourth Edition page 106 chapter 12 hadith 1

Ruling no 382: If a person is sick, he should pray while standing. If he cannot stand, then he should pray while sitting. If he cannot sit, then he should pray while lying down on his right side. If he cannot lay down on the right side, then he can lie on his left side and pray. If he cannot do this, then he can lie down on his back, face the qibla and pray through motions. For sajdah he should bend his finger a little.

Reference: Sayings of RasoolAllah (saw) Wasail ul Shia Fourth Edition page 97 chapter 1 hadith 15

Ruling no 383: A person who has a disease that causes his nose to bleed or who has vomiting will pray through the motions of his head.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 103 chapter 8 hadith 1 and 2

Reciting Quran

Ruling no 384: A person who does not recite Sura Hamd loudly or slowly his prayer is not correct.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Fourth Edition page 128 chapter 1 hadith 1

Ruling no 385: Sura Fatiha as well as every sura must be recited with “Bismillah al rahman al raheem” because this is a part of every sura.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 20 hadith 2

Ruling no 386: During wajib prayers, only one sura should be recited after Sura Hamd. Do not recite less or more than that.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 131 chapter 4 hadith 2

Ruling no 387: If a person is hurried or has some fear, then he may recite only Sura Fatiha in the first two rakats.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 129 chapter 2 hadith 2

Ruling no 388: In the first two rakats of prayer, a different sura should be recited after Sura Hamd. However, if a person only remembers one sura then the same sura can be recited in both rakats.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Fourth Edition page 133 chapter 6 hadith 1

Ruling no 389: Sura Qul hu Allah is the only sura that can be recited in both rakats.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Fourth Edition page 134 chapter 7 hadith 2

Ruling no 390: Sura Wal Zuha and Sura Alam nashra are considered as one sura. The same way Sura Fil and Sura al Aylaf are considered as one sura. These suras will be recited together after Sura Hamd.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 137 chapter 10 hadith 4 and 5

Ruling no 391: Maozитай can be recited after Sura Hamd because they are also Quranic suras.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 20 hadith 27

Ruling no 392: A person who deliberately does not recite Sura Hamd along with another sura, his prayer is void. However, if he unintentionally does so, then there is no harm.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Fourth Edition page 155 chapter 27 hadith 4

Ruling no 393: If a person forgets to recite Sura Hamd along with the other sura and if he remembers before going into rukoo, then he should repeat his prayer. If he remembers after performing rukoo, then he should continue his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 155 and 156 chapter 28 hadith 1 and 2

Ruling no 394: If a person forgets to recite Sura Hamd and another sura, then he should recite them in the next rakat.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 155 chapter 28 hadith 1

Ruling no 395: If a person begins to recite a sura, but then wants to recite a different sura, then he can stop reciting the first sura and begin a different one. However, if he has started Qul hu Allahu Ahad (Sura Iklhas) or Ya hayyu ul kafiroon then he cannot stop them and begin a new sura.

Reference: Saying of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 162 chapter 35 hadith 1

Ruling no 396: During wajib prayers, you cannot recite any of the Sura Aizaim (those suras when you read them or listen to them performing sajda is wajib) because the number of sajdahs cannot be increased during prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 165 chapter 40 hadith 1

Ruling no 397: Regardless if prayer is being recited loudly or silently, in both prayers Bismillah al rahman al raheem should be recited loudly before Sura Hamd.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 138 and 149 chapter 11 hadith 1 and 5

Ruling no 398: When a person is praying congregational prayers, then after the recitation of Sura Hamd, Alhamdulillah rabbil alameen should be recited. He should never recite "Ameen".

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 143 chapter 17 hadith 1

Ruling no 399: In the first two rakats of fajr, maghrib, and isha, it is wajib to recite the prayers loudly. In all other prayers, except for bismillah it is wajib to pray silently.

Reference: Sayings of Imam Reza (as), Imam Jafar Sadiq (as), and Imam Musa Kazim (as) page 153 chapter 25 hadith 1, 2, 3, and 5

Ruling no 400: A person who intentionally recites loudly those parts that he is ordered to recite silently and recites silently where he is ordered to recite loudly, his prayer is void. It is wajib upon him to repeat his prayer. However if he forgets or do so unintentionally, then his prayer is correct.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Fourth Edition page 154 chapter 26 hadith 1

Ruling no 401: During recitation, the voice should be loud enough that another person would be able to hear it.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 20 hadith 6

Explanation: The voice should be loud enough that he himself can hear it not so loud that others would be able to hear him.

Ruling no 402: If a person is mute, then for the recitation of takbeer and tashahud as well as the recitation, then he can simply move his mouth or signal with his fingers.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 20 hadith 17

Ruling no 403: A woman should not recite any prayers loudly.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Fourth Edition page 159 chapter 31 hadith 2

Ruling no 404: A person who is reciting prayer wishes to change his place, then he should not recite while he is walking. When he reaches where he is going, then he should recite.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 161 chapter 34 hadith 1

Ruling no 405: A person who wants to read zuhr prayers on Friday should do so loudly and recite qunoot in the second rakat. The same applies for shortened prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 195 chapter 73 hadith 1 and 7

Ruling no 406: In the last two rakats of prayer, it is up to you whether you recite Sura Hamd or tasbeehat e arba.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 22 hadith 1

Explanation: In the touqee of Imam e Zamana (atfs), Imam (atfs) says, "One who recites Sura Hamd in the last two rakats should not recite tasbeehat e arba."

Ruling no 407: When those ayahs are recited in which sajda is wajib, then do not recite takbeer before performing sajda. There are four ayahs in which sajda is wajib. Ha Meem sajda, Tanzil e sajda, Wal najm, and Iqra bisma rabbik.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 242 chapter 42 hadith 1

Ruling no 408: When a sura which contains an ayah that is it is wajib to perform sajda upon hearing, then anyone who hears it sajda is wajib upon him regardless if he in wudhu or is janub. The same applies for a woman even if she is in the state of hayz (menses) or nifas (after childbirth).

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 242 and 243 chapter 42 and 43 hadith 1 and 1

Rukoo

Ruling no 409: The first major aspect of prayer is rukoo (bowing). One who forgets to perform rukoo must repeat his prayer.

Reference: Sayings of Imam Sadiq (as) Wasail ul Shia Fourth Edition page 282 chapter 9 and 10 hadith 1 and 6

Ruling no 410: Its method is to bend over while placing both hands upon your knees and push your knees until they are locked straight. You should put your right hand first then your left. Stretch your back so it is parallel with the floor. Keep your neck straight so your head does not hang down. Then say "Subhana rabbi al-Azeem wa bi hamdih". Reciting it once is wajib, and if you recite it more than once, it is mustahab. Although, it is better to recite it three times.

After you have recited this, you cannot immediately go into sajda. You must first complete your rukoo by again standing in qiyam. So that you are in the same position as you were before you went into rukoo.

Maintain this position for at least one breath. Then say, "Sami'a llahu liman hamidah". Raise your hands to the sides of your face and say Allahu Akbar.

Reference: Sayings of Imam Muhammad Baqir (as), Ameerul Momineen (asws), and Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 23 hadith 1, 3, 4, and 5

Explanation: You must be certain about the condition of your rukoo because Ameerul Momineen (asws) said, "One who does not perform rukoo correctly, then his prayer is void."

Ruling no 411: When a woman goes into rukoo, she should place her hands on her thighs above her knees.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 28 hadith 2

Ruling no 412: After lifting your head from rukoo and standing in qiyam, it is mustahab to say, "Sami'a llahu liman hamidah".

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 288 chapter 71 hadith 3

Ruling no 413: If a person performs rukoo and forgets to recite tasbeeh, his prayer is correct.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 286 chapter 15 hadith 1

Qunoot

Ruling no 414: It is sunnat wajibat to recite qunoot in the second rakat before performing rukoo and after the recitation of suras. A person who intentionally does not recite qunoot and considers it as a simple act, his prayer is incomplete.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 257 chapter 1 hadith 6 and 11

Ruling no 415: You should read this dua in qunoot: *Allahumma ghfirla-na wa-rham-na wa-a'fi-na wa-fu 'an-na fi-dunya wal akhira. Innaka ala kulli shayin qadir.*

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 30 hadith 5, 6, and 11

Ruling no 416: In qunoot, you can pray for anything.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 264 chapter 9 hadith 1

Ruling no 417: In wajib prayers, it is not allowed to wipe your hands over your face after reciting the qunoot. After finishing the qunoot, take your hands towards your knees slowly, say takbeer and perform rukoo. However, in mustahab payers, it is a good act to wipe your hands over your face after reciting qunoot.

Reference: Sayings of Imam e Sahib ul Zaman (ajfts) Wasail ul Shia Fourth Edition page 273 chapter 23 hadith 1

Ruling no 418: If a person forgets to recite qunoot , then whenever he remembers he should face towards qibla and recite qunoot.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 30 hadith 9

Sajda (prostration)

Ruling no 419: The place for sajda is from the starting of the hairline on one's forehead until just above the eyebrows.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 27 hadith 1

Ruling no 420: The place for sajda should be level. However, it is lawful to perform sajda where the place of sajda is higher than one brick,

Reference: Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 27 hadith 3

Ruling no 421: If a person mistakenly places his head in the wrong place, he should not lift his head. He should simply drag it to the place of sajda.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 27 hadith 2

Ruling no 422: If you have a pimple on your forehead, then you should dig a hole in the ground, then put your head in the hole so that your forehead is touching the ground.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 27 hadith 4

Ruling no 423: If a person is in such condition that he is unable to perform sajda, then he should put his chin on the ground.

Reference: Sayings of Imam Muhammad Baqir (as), Furoo e Kafi Kitab ul Salat chapter 27 hadith 5

Ruling no 424: It is lawful to perform sajda on a hill.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 27 hadith 6

Ruling no 425: It is not lawful to blow on the place of sajda.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 27 hadith 7

Ruling no 426: When you perform sajda, put both knees together and spread your hands wide apart. Do not put your elbows on your knees. Spread them a little far from your body. Hands should be beside your shoulders. They should not be in front of your knees. Spread your hands away from your body on the ground. Do not spread your fingers apart. Keep them closed tightly in your hands. When a male performs sajda, he should spread his body wide.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 28 hadith 1

Ruling no 427: When a female performs sajda, she should keep her parts of the body close together and only her hands should be place far apart.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 299 chapter 3 hadith 3

Ruling no 428: When a female sits, she should put her knees together. Her ankles should be above the ground. (she should be sitting on her feet) When she gets up, she should stand without placing her hands upon the ground. She should stand easily. She should not lift the back part of her body first.

Reference: Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 84 chapter 1 hadith 3

Ruling no 429: Sajda is performed using seven parts of the body. If you miss one part, the prayer will become invalid.

1.Forehead

2. & 3. both palms

4 &5 . both knees

6 &7 the big toe of both of your feet

but putting the nose on the ground is the most beloved act by the Masoomeen (as).

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Fourth Edition page 299 chapter 4 hadith 2

Ruling no 430: After performing the sajda of the first rakat and a person wants to stand up, first he sit gently and then stand up.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 301 chapter 5 hadith 3

Ruling no 431: Do not sit on your heels between the two sajdas like a dog sits on his heels.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 301 chapter 6 hadith 2

Ruling no 432: When a woman goes into sajda, she should not perform sajda the way a man does on his hands. She should place her knees down first and spread her fingers apart.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 28 hadith 2

Ruling no 433: A person can ask for anything during sajda regardless if he is praying a wajib or mustahab prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 313 chapter 17 hadith 3

Ruling no 434: During wajib prayers, in sajda, a person can ask anything of Allah in any language.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 24 hadith 8 and 11

Ruling no 435: It is mustahab to spread one's hands on the ground and to place one's chest and stomach on the ground during sajda e shukr.

Reference: Sayings of Imam Hasan Askari (as) Furoo e Kafi Kitab ul Salat chapter 24 hadith 15

Ruling no 436: It is wajib to recite "Subhana rabbi al Ala" once. However it is better to recite it three times.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 25 hadith 1

Things sajda (prostration) can be performed on

Ruling no 437: It is wajib to perform sajda on the ground. Performing sajda on any other thing is sunnah. However it is only lawful when performing sajda on the ground is not possible.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition page 147 hadith 828

Ruling no 438: It is lawful to perform sajda on such bricks that are made from the bones of dead animals.

Reference: Sayings of Imam Reza (as) Furoo e Kafi Kitab ul Salat chapter 26 hadith 3

Ruling no 439: Performing sajda on grass is lawful only if your forehead is able to touch the dirt of the ground.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 26 hadith 13

Ruling no 440: It is not lawful to perform sajda on the following things:

1. Cotton
2. Cloth
3. Wool
4. Animal parts
5. Food
6. Fruit
7. Hair
8. Wing of the bird
9. Paper that has writing on it
10. Grave
11. Mirror/glass
12. Gold
13. Silver

Reference: Sayings of Imam Muhammad Baqir (as), Imam Reza (as), Imam Jafar Sadiq (as), and Imam Musa Kazim (as) Furoo e Kafi Kitab ul Salat chapter 26 hadith 1, 6, 9, 12, and 14

Ruling no 441: Performing sajda on the clay of the grave of Imam Hussain (asws) is the most blessed. When a person does so, the entire earth radiates with noor. If a person has a tasbeeh made from the soil of the grave of Imam Hussain (asws), even if that person is not reciting tasbeeh, his name will be written amongst those who are reciting tasbeeh.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition hadith 829

Explanation: All of the soil around the grave of Imam Hussain (asws) for a distance of 25 km is considered as Khaak e Shifa.

Ruling no 442: There is no harm in performing sajda on charcoal.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition page 149 hadith 836

Ruling no 443: If a person is praying while wearing a cap or imamah, it is enough if only a part of his forehead touches the ground.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition page 149 hadith 837

Ruling no 444: If there is nothing available to perform sajda on or it is so hot your face will be burned, then you can perform sajda on the back of your hand.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Third Edition page 441 chapter 4 hadith 3

Ruling no 445: It is lawful to perform sajda on paper. However, if there is writing on it, then it is not lawful.

Reference: Sayings of Imam Ali Naqi (as) and Imam Jafar Sadiq (as) Wasail ul Shia Third Edition page 443 chapter 7 hadith 2 and 3

Ruling no 446: It is not lawful to perform sajda on things such as gold, silver, mirror, or salt.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia Third Edition page 445 hadith 1 and 2

Tashahud and Salam

Ruling no 447: It is wajib to give three testimonies in tashahud but it is better to recite a testimony for each Imam (asws). The brief tashahud which will cover all of the testimonies is;

“Ashadu ana la illaha illallah. Wahdahu la sharika lah. Wa ashadu ana Muhammadin abdahu wa rasoolu. Wa ashadu ana Ameerul Momineen Aliunwaliullah wa Auladahu Masoomeen hujjatullah.

Reference: We have mentioned these references in our previous chapters.

Ruling no 448: In tashahud, you should remember Aimmah (asws) in such a beautiful way.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition page 178 hadith 938

Ruling no 449: If a person intentionally does not recite durood upon Muhammad (saw) wa Aal e Muhammad (asws) his prayer is void.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 333 chapter 10 hadith 1

Ruling no 450: You can recite what the people normally recite in tashahud (in taqiyya). If it had been wajib for the people to recite something specific, then they would have been destroyed.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia Fourth Edition page 330 chapter 5 hadith 3

Explanation: This hadith makes clear a few points.

1. Tashahud is not a tofiqee act the way people are told.
2. The permission of reciting tashahud as others do is only when you are in fear of your life.
3. It does not mean that when your life is not in danger, then you recite the same tashahud as others do.

Ruling no 451: Sending lanat upon the enemies of Ahlul Bayt (Asws) after prayer is mustahab and sunnah of Aimmah (asws).

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 361 chapter 19 hadith 1 and 2

Ruling no 452: If a person forgets to read tashahud after the first two rakats, if he remembers before the rukoo of the third rakat, then he should sit down and read tashahud. If he remembers

after performing rukoo, then he should complete his prayer and make qaza of tashahud and perform two sajda sahv before speaking to anyone.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia Fourth Edition page 332 chapter 7 hadith 3

Ruling no 453: When you finish reading tashahud, then recite salam. As soon as you finish reciting salam, this is the end of prayer. This is the method of reciting salam;

“As-salamu alay-ka ayyuha nabiyu wa-rahmatu ‘llahi wa-barakatu-h. Assalamu ala Aimmah tul rashadeen ul muhadeen. Assalamu alayna wa ala ibadi’llahi salihin. Assalamu alaikum wa rahmatu llahi wa barakatu.”

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 29 hadith 6 and Man La Yazher ul Faqih First Edition page 179 hadith 944

Prayer of a traveler

Ruling no 454: If a person travels approximately 20 km, then he should shorten his prayers regardless if his intention is to remain there or to return back. If the distance is less than 20 km, then he will pray full prayers regardless if his intention is to remain there or to return back. Whenever he reaches the distance of 20 km, then he should pray qasr (shortened).

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 76 hadith 5

Ruling no 455: If a person travels and is certain he will remain at his destination for at least ten days, then he will pray full prayers. If he is uncertain as to when he will return, then he will pray qasr for one month. After one month has passed, then he will pray full prayers.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitab ul Salat chapter 78 hadith 1

Ruling no 456: The time of qasr begins when the traveler stops to seeing signs of cities or towns.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 77 hadith 1

Ruling no 457: All wajib prayers while travelling will be 2 rakats except maghrib prayer. There is no qasr for maghrib prayer.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1265

Ruling no 458: A person possesses camels and does not rent them. He only uses them for hajj. This person will pray qasr prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitab ul Salat chapter 79 hadith 12

Ruling no 459: It is wajib for the following people to pray full prayers while traveling;

1. One who has been appointed by another to perform a task
2. One who drives cars for hire
3. A shepherd
4. Postman
5. Boat captain
6. One who guards the fields
7. One who visits various places for collecting zakat
8. Landlord who is visiting his land
9. Businessman who travels from one market to another for the purpose of business

10. Vagrant/wanderer
11. One who is searching for land for grazing
12. Hunter who hunts simply for pleasure
13. Looter

Reference:

1. Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1276
2. Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition hadith 1281

Ruling no 460: If a person who is appointed by someone to perform a task remains in a place for 5 or less than 5 days, then he will pray qasr during the day, but for night prayers will pray full. Fasting is also wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition hadith 1277

Ruling no 461: If a person whose profession is driving a car for hire is travelling but for his own pleasure or purpose, then he will pray full prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition Hadith 1278

Ruling no 462: If a person forgets to pray, qaza of this prayer is wajib upon him. If he forgets to pray when he was in his house, then he will pray qaza of 4 rakats even if he is no longer at home and has left for traveling. If he forgets to pray while traveling, then he will pray 2 rakats even if he has returned back to his home.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1282

Ruling no 463: A person should pray shortened prayers until he reaches his home.

Reference: Sayings of Imam Musa Kazim (as) Man La Yazher ul Faqih First Edition hadith 1290

Ruling no 464: If a person visits his land and he intends to stay for less than ten days, then there is no harm in praying qasr (shortened) prayers. If he will remain there for at least six months, then he will pray full prayers.

Reference: Sayings of Imam Reza (as) Man La Yazherul Faqih First Edition Hadith 1308

Ruling no 465: If a hunter has gone hunting or is in search of sustenance for his family, then he will pray qasr and also will not fast. However, if his intention is only for pleasure, then he will pray full and fast.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 79 hadith 11

Ruling no 466: A person who is traveling and qasr prayers are wajib upon him, but then he decides to go for hunting, then he will pray full prayers. When he returns back from hunting and begins his journey, he will again pray qasr (shortened) prayers.

Reference: Sayings of Imam Musa Kazim (as) Man La Yazher ul Faqih First Edition hadith 1312

Ruling no 467: If the purpose of one's travels is disobedience of Allah, then he will pray full and will fast.

Reference: Sayings of Imam Musa Kazim (as) Man La Yazher ul Faqih First Edition Hadith 1312

Ruling no 468: If a person does not have an intention for traveling, then he will not be considered as a traveler and should pray full prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 417 chapter 4 hadith 4

Ruling no 469: If a person goes out of his house for a task and his intention was not to travel, but he travels more than 20 km. Then on the journey back he will pray qasr prayers, but on the journey to his destination he will pray full prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 417 chapter 4 hadith 3

Ruling no 470: If a person travels and he intends to stay for ten days and out of ignorance prays qasr prayers, then there is no need for him to repeat his prayers.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 436 chapter 17 hadith 3

Ruling no 471: If a person deliberately does not pray qasr (shortened) prayers while traveling, then his prayers are void because he has disobeyed the rulings of Allah.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 437 chapter 17 Hadith 8

Ruling no 472: If a person stays in a relative's home for one night while traveling, then he should pray qasr.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 438 chapter 19 hadith 1

Ruling no 473: If a person travels and he intended to remain there for less than ten days, but while praying he made a niyyat (intention) of staying there for ten days, then he will pray full prayers.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia 5th vol pg 439 chapter 20 Hadith 1

Ruling no 474: If a person is traveling and the time of prayer approaches, but he reaches to his home before the time for the prayer has passed, then he will pray full prayers. Likewise, if he intends to travel, but when the time of prayer approaches he is still in his home but does not pray until after he has left on his journey, then he will pray qasr.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 439 chapter 21 Hadith 2

Ruling no 475: A person who is traveling prays qasr but before reaching his destination he has to return back, he does not have to repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 444 chapter 23 Hadith 1

Ruling no 476: There are 4 places where the prayers will not be shortened. They will be prayed full. They are;

1. House of Allah in Mecca
2. House of RasoolAllah (saw) in Medina
3. House of Ameerul Momineen (asws) in Kufa
4. House of Imam Hussain (asws) in Karbala

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 445 chapter 25 Hadith 1

Ruling no 477: Qasr prayers are wajib upon those traveling by sea.

Reference: Sayings of Ameerul Momineen (asws) Wasail ul Shia 5th vol pg 453 chapter 28 hadith 1

Ruling no 478: Qasr is also wajib upon the one who is forced to travel.

Reference: Sayings of Imam Reza (as) Wasail ul Shia 5th vol pg 453 chapter 29 hadith 1

Jumma (Friday) and Eid Prayers

Shia nation is in dispute regarding this issue. We have previously discussed this issue in great detail in our books Kashaful Haqaiq and Kashaful Tazaad. However, since this issue is also being discussed here, then we shall repeat our previous discussion here as well. Before discussing the issue, we shall mention all of the rulings regarding Jumma and Eid prayers in order to present our conclusion.

Ruling no 479: There are 35 prayers between one Friday prayer to the next Friday prayer.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1219

Explanation: This ruling clarifies zuhr prayer cannot be offered after Jumma prayer because if it was included then the number of prayers would be 36.

Ruling no 480: Friday prayer is not wajib upon the following people;

1. Child
2. Elderly
3. Insane
4. Traveler
5. Slave
6. Women
7. Sick
8. Blind
9. One who is more than 10 km away from the place Jumma prayer is being performed

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1219

Ruling no 481: There is no harm if a person does not perform the Friday prayer due to rain.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition hadith 1223

Ruling no 482: Friday prayer is only offered when both the one leading the prayer and those praying behind him have no fear.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1220

Ruling no 483: There are no Friday or Eid prayers while traveling.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazher ul Faqih First Edition Hadith 1238

Ruling no 484: There is no harm in offering prayers with non shia if one is in the state of fear. However, one should not leave his place until he finishes four rakat prayers for zuhr after the salam.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 57 chapter 29 hadith 1

Ruling no 485: Friday prayer can only be offered in those cities whose government is based upon the rulings of Allah.

Reference: Sayings of Ameerul Momineen (asws) Wasail ul Shia 5th vol pg 39 chapter 3 hadith 2

Ruling no 486: If seven momins are present, then Friday prayer is wajib. If seven momins are not present, then Friday prayer is not wajib. The seven momins are;

1. Imam (asws)
2. Qazi (judge)
3. Mudai (petitioner)
4. Mudda elah (defendant)
5. First witness
6. Second witness
7. One who is the appointed representative of Imam (asws)

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1224

Ruling no 487: Prayers for both Eid e Fitr and Eid e Azha are wajib.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 87 chapter 1 hadith 1

Explanation: You must remember that Eid prayer is an absolute wajib. It is not sometimes wajib and sometimes mustahab the way the majority of the people believe.

Ruling no 488: Eid prayers can only be offered with Imam (asws).

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitabul Salat chapter 87 hadith 2

Ruling no 489: Eid prayers are wajib only when Imam e Adl (asws) is present and should be prayed behind Him.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazher ul Faqih First Edition hadith 1454

Explanation: Imam e Adl (asws) cannot be any ordinary person who leads prayer. The presence of Imam e Adl (asws) is the first condition for prayer. This word has been used in various hadiths in reference only to a Masoom (asws). For example, in Usool e Kafi Kitab e Hujjat chapter 90 hadith 6, Imam Muhammad Baqir (asws) narrates a hadith e qudsi where Allah says, "I will definitely forgive every muslim who will worship under such an Imam who is adl (just) and from Allah." This clearly shows that Imam e Adl (asws) can only be a Masoom (asws). It cannot be such person who is appointed by the people or who takes money for leading prayers.

Ruling no 490: If two witnesses testify before the Imam (asws) that they have sighted the moon of the 30th of Ramadan. If this testimony was before the sun began to decline, then Imam (asws) will order the people to break their fast and also lead the prayer. If this testimony was given after the declining of the sun, then Imam (asws) will order the breaking of the fast but delay the Eid prayer until the next day.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia 5th vol pg 93 chapter 9 hadith 1

Explanation: This hadith again proves that Friday and Eid prayers can only be offered with Imam e Masoom (asws) because an ordinary prayer leader does not have the authority to accept the testimonies and order the people to break their fast.

Ruling no 491: Eid prayers are only wajib in the presence of Imam (asws).

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 88 chapter 2 hadith 6, 7, and 8

Reality of Jummah and Eid Prayers

The above mentioned hadiths clarifies a few points.

1. The presence of Imam e Masoom (asws) is a compulsory condition for Friday and Eid prayers.
2. These prayers are directly connected not only with the presence of Imam (asws) but also His apparent government. Ameerul Momineen (asws) says, "A verdict, hadood, and Friday prayers can only be performed by Imam (asws)."

If you will notice, these prayers are totally different from other prayers. There is qaza for other prayers, but there is no qaza for these prayers. In other prayers there is no khutba while khutba is a wajib part of these prayers. In these prayers the person who leads the prayer holds a stick in his hand. In reality, this stick is a sign of the government and power. In the absence of Imam (atfs), it makes no sense that a person appears with a stick in front of the people. This issue is common amongst shia and sunni. However the problem with the sunnis is they consider every ruler as their olil amr (absolute master). When the British invaded the subcontinent, the sunnis stopped performing Friday prayers because according to their beliefs, a kafir cannot be the ruler or olil amr of muslims. However, later the British rulers bought some mullahs and they convinced the sunnis to begin to pray Friday prayers again. The situation for the shia is entirely different because in shia beliefs no one can be Olil Amr (Absolute Master) except Imam e Masoom (asws) as it has been proven from Quran and hadiths. This is why there is no concept of Friday prayers for shia during the ghaybat of Imam (atfs). The first amongst the shia who started this bidah (innovation) was a man in the subcontinent by the name of Dildar Hussain Mujtihad. The only purpose of this was to please the creation of Allah at the cost of displeasing the Creator because people use to criticize the shia for not reciting Friday prayers. In the beginning these mujtihids asked the shia to offer Friday prayer with the niyyat (intention) of qurbat (nearness) which was in direct disobedience of Allah. When the people became so called "imams" amongst the shia, they invented a new term called "wajib e takheeri". By doing so they changed the orders of Allah. They could not do this with Eid prayers and until today this prayer is offered with the niyyat of "qurbat" (nearness) when in reality Eid prayers are an absolute wajib and there are clear rulings of Masoomeen (asws) regarding this issue.

People must begin to realize that during the ghaybat of Imam (atfs) those who believe in qiyas became so frustrated that they changed one act that was an absolute wajib into mustahab and another act which is absolute wajib into "wajib e takheeri".

Those who say that praying Friday prayers is wajib use the Quran as proof of their argument and then ask others, "How can we abandon it?" This is a clear proof that they are unaware of the rulings of Allah. In Quran, all of the rulings for prayer, fasting, hajj, and zakat can be found. However the people must remember all of these wajibat that Allah mentions in Quran all have specific conditions attached to them. They only become wajib when all of their specific conditions are met. If the conditions are not met, then all of these things become haram. For example, offering prayer on oppressed land is haram. Fasting becomes haram while traveling or in the state of sickness. Zakat becomes haram when a person is unable to pay it. If you do not have the ability to perform hajj, then hajj becomes haram. Jihad becomes haram without the permission of Imam (asws). When it has been proven that Friday prayer cannot be offered except in the presence of Imam (asws), then how can these prayers be offered when the conditions for offering them have not been met? It is such a strange phenomena the people use the book of Allah in order to disobey Allah.

Hujjat e Qateh

We have proven our argument through the hadiths of Masoomeen (asws). As a last and final proof, we shall mention one final extract from Sahifa e Kamila from a dua of Imam Zainul Abideen (asws). Imam (asws) use to recite this dua on the day of Eid and Jummah (Friday). If a person still wishes to offer these prayers, then he may do so because torturing Ahlul Bayt (asws) and usurping Their rights is the most favored hobby of the people. Imam (asws) says in His dua,

“O Allah this station (khutba and leading Jummah prayers) belongs to Thy vicegerents, Thy chosen, while the places of Thy trusted ones in the elevated degree which Thou hast singled out for them have been forcibly stripped! O Allah, curse their enemies among those of old and the later folk, and all those pleased with their acts, and their adherents and followers!”

In reality, this is not a dua of a Masoom (asws). This is the lamentation of Imam (asws) that is filled with pain. Here are the main points of this dua of Imam (asws).

1. Leading the prayers of Jummah and delivering the sermon is only the right of Imam e Masoom (asws) and it is only associated with Them.
2. Anyone who will lead the prayer of Jummah and Eid or offer it behind a non masoom and Imam (asws) has declared anyone who is pleased with those who lead and those who offer these prayers as His enemy.
3. Imam (asws) has cursed these three types of people.

Now this issue has been clarified. Until the apparent rule comes into the hand of the Caliph of Allah it is haram to perform these two prayers. Anyone who offers them is an enemy of Imam (asws). He is oppressing the right of Imam (asws) and the curse of Imam (asws) is upon him. Now those people who were unintentionally committing this act should ask the Imam (asws) for forgiveness because they were amongst those people who hurt the Imam (asws) and Imam (asws) complained to Allah regarding such people. Mufti Jafar Hussain explained this dua in these words, “Leading the prayer of Jummah and Eid is associated with Aemma Ahlul Bayt (asws). In Their presence, no one has a right to lead the prayer. (Here mufti sahib has shown his dishonesty and used the word “presence”. He is trying to say in the absence of Imam (atfs) these so called “ayatollahs” can read the prayer. However if you read the words of Imam (asws) you will not find this word anywhere.) Abdullah bin Dinar narrates from Imam Muhammad Baqir (asws), Imam (asws) said, “O’Abdullah! On the day of the Eid of Muslims regardless if it is Eid e Fitr or Eid ul Azha, the grief of Aal e Muhammad (asws) is renewed!” Abdullah said, “I asked Imam (asws), “How?” Imam (asws) replied, “We see Our rights in the hands of Our enemies.” The right of leading the Friday Prayer is only for Imam (asws) or for the one appointed by the Imam (asws) Himself.”

Doubts during prayers

Sometimes a person will become doubtful while praying. Sharia tells us how to remove these doubts. However you should remember these rulings are for those people who occasionally have doubts or forget while praying. These rulings do not apply to those who have some disease of forgetfulness and his prayers are correct.

Ruling no 492: If a person forgets frequently while praying, then he should not pay attention to his doubts and continue on with his prayer.

Reference: Sayings of Imam Reza (as) Man La Yazher ul Faqih First Edition pg 197 hadith 988

Forgetfulness in takbir (Allahu Akbar)

Ruling no 493: If a person forgets takbir tul ahram, then it is wajib upon him to repeat his prayer.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitabul Salat chapter 33 hadith 1

Forgetfulness in recitation

Ruling no 494: If a person intentionally does not recite the suras, he must repeat his prayers. If he forgets and remembers before performing rukoo, then he should recite them and then perform his rukoo. However if he remembers after performing rukoo, then he should continue on with his prayer and his prayer will be correct.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 34 hadith 2 and 3

Forgetfulness in first two rakats

Ruling no 495: If a person forgets during the first two rakats, then it is wajib upon him to repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 37 hadith 1

Ruling no 496: If a person becomes doubtful during his maghrib or fajr prayer, then it is wajib upon him to repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 38 hadith 1

Forgetfulness in second and third rakats

Ruling no 497: If a person is praying a wajib prayer that is 2 rakats, but forgets and stands to recite a 3rd rakat. If he remembers before performing rukoo, then he should sit and complete his prayer. If he remembers after rukoo, then he should continue his prayer and after reciting salam, sit and perform two sajda sahv and say the following while in sajda;

“Bismillah wa billah Allahuma salla ala Muhammad wa Aal e Muhammad”

Reference: Sayings of Imam Muhammad Baqir (as) and Imam Musa Kazim (as) Furoo e Kafi Kitabul Salat chapter 41 hadith 2 and 5

Ruling no 498: If the prayer is 4 rakat and someone becomes doubtful as to whether he is in the 2nd or 3rd rakat. If he becomes doubtful in the 3rd rakat, then he should continue his prayer. Read the 4th rakat, read salam and finish the prayer. There is no need to do anything else.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 37 hadith 3

Forgetfulness in second and fourth rakats

Ruling no 499: If one is doubtful regarding whether he is performing the 2nd rakat or the 4th, then he should finish his prayer, stand up and offer 2 rakat namaz e ahtiyat. In this prayer, he will only recite Sura Hamd.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 37 hadith 3 and chapter 39 hadith 3

Forgetfulness in third and fourth rakats

Ruling no 500: If a person becomes doubtful in the 3rd and 4th rakats, then he should finish his prayer and recite 2 rakat with 4 sajdah while sitting. He will recite only Sura Hamd and a brief tashahud.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 39 hadith 2

Ruling no 501: If a person becomes doubtful in the 3rd and 4th rakats but he is certain he has not prayed the 3rd rakat, then he will perform the 4th rakat and that will be enough for him.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 39 hadith 3

Ruling no 502: If a person becomes doubtful in a prayer that contains 4 rakats, then he should offer namaz e ahtiyat after salam.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 270 and 273 chapter 8 and 10 hadith 1 and 2

Ruling no 503: If a person offers zuhr prayers and then begins to offer asr prayers, when he finishes the first 2 rakats, he becomes certain that he only offered 2 rakat in his zuhr prayer, then he should change his niyyat and make his niyyat that of zuhr prayers and read two more rakats for zuhr and then begin his asr prayers.

Reference: Sayings of Imam e Zamana (ajfts) Wasail ul Shia 5th vol pg 276 chapter 12 hadith 1

Ruling no 504: If a person has absolutely no idea how many rakats he has read or how many are remaining, then he must repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 278 and 279 chapter 15 hadith 3 and 4

Forgetfulness in fourth and fifth rakats

Ruling no505: If a person cannot remember whether he has offered 4 or 5 rakats, then after finishing his prayer, he should perform 2 sajda sahv.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 40 hadith 3

Forgetfulness in rukoo

Ruling no 506: If a person is doubtful as to whether or not he has performed rukoo, then he should perform rukoo again and go into sajda.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 35 hadith 1

Ruling no 507: If a person becomes doubtful as to whether or not he has performed rukoo but has already performed sajda, then he should continue on with his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 35 hadith 2

Ruling no 508: If a person is certain that he has performed more than one rukoo in a wajib prayer, then he should continue on with his prayer.

Reference: Sayings of Imam Muhammad Baqir (as) Furoo e Kafi Kitabul Salat chapter 35 hadith 3

Forgetfulness in sajda (prostration)

Ruling no 509: If a person forgets to perform sajda, but is uncertain as to whether or not he has forgotten one or both, then he should perform one sajda and continue on with his prayer. There is no sajda sahv.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 36 hadith 1

Ruling no 510: If a person forgets to perform one sajda and whilst standing in qiyam he remembers, if he has not performed rukoo then he should go and perform sajda. If he remembers after performing rukoo, then he should continue his prayer. However after finishing prayer make the qaza of that sajda, but if he has forgotten to perform both sajdas then he must repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (as) and Imam Musa Kazim (as) Wasail ul Shia 4th vol pg 310 chapter 14 hadith 4 and 5

Sajda Sahv

Ruling no 511: Two sajda sahv are performed after reading salam

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 267 chapter 5 hadith 1

Ruling no 512: Sajda sahv is wajib upon the person who does not know whether or not he has performed an extra act in his prayer or has forgotten to perform a part of his prayer but he is certain of his doubt that he has done one or the other.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 278 chapter 14 hadith 6

Miscellaneous rulings regarding doubtfulness

Ruling no 513: If a person completes one act of prayer and then enters into the next, but then he doubts his previous act, then he should ignore his doubt.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 285 chapter 23 hadith 1 and 3

Ruling no 514: If a person has completed his prayer and then becomes doubtful, then he should ignore his doubt.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 290 chapter 27 hadith 1

Ruling no 515: If a person counts his rakats by keeping pebbles in his hand, then his prayer is correct.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 291 chapter 28 hadith 3

Summary of rulings of doubtfulness

We shall briefly summarize the above mentioned rulings in order to make it easy for the momins. We have taken this summary from **Furoo e Kafi Kitab e Salat**.

Instances in which prayer must be repeated

1. If a person remembers before performing rukoo, that he did not recite takbir tul ahram
2. When a person doubts in the first two rakats whether he has read only one or two rakats
3. When a person forgets in maghrib or morning prayers
4. When a person has no idea how many rakats he has actually completed
5. When a person leaves the prayer mat before having completed his prayer
6. When a person forgets both sajdahs or both rukoo

Instances where prayer need not be repeated but 2 sajdahs performed

1. When a person reads salam after two rakats
2. When a person forgets to read tashahud, then he should finish his prayer and then read tashahud
3. When a person who is unsure whether he has performed 4 or 5 rakats, then he should perform 2 sajdahs
4. If while praying a person performs an act that is improper such as ordering someone or making a promise, then it is wajib upon him to perform two sajdahs

Instances where neither prayer needs to be repeated nor sajda sahv performed

1. When a person forgets and stands when he was suppose to sit or sits when he was suppose to stand, then remembers before performing the next act, then he should continue on with his prayer. There is no sajda sahv.
2. There is no sahv in sahv. If a person forgets he is performing sajda sahv, then he does not need to perform sajda sahv for the forgetfulness in sajda sahv
3. If a person becomes doubtful after he has completed his prayer, then he should ignore his doubts
4. If a person reads salam after two rakats and then remembers he was performing a 4 rakat prayer, then he should continue on with his prayer. If he completes his prayer before speaking to anyone, there is no sajda sahv for him.
5. If a person is offering prayer behind a prayer leader, then there is no sahv except for takbir tul ahram.
6. There is no sajda sahv in nafillah prayers.

Things that invalidate prayer

Ruling no 516: Urine, feces, passing gas, and talking to someone invalidates the prayer.

Reference: Sayings of Imam Muhammad Baqir (as) and Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 44 hadith 4

Ruling no 517: Smiling does not invalidate the prayer. However if a person laughs out loud then it invalidates one's prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 44 hadith 1

Ruling no 518: During wajib prayer, if a person diverts his attention or thoughts towards any vulgarity or perversity then he should repeat the prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 44 hadith 10

Ruling no 519: Nose bleeding, vomiting, or blood do not invalidate one's prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 44 hadith 11

Ruling no 520: It is makrooh to pop your knuckles during prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 44 hadith 8

Ruling no 521: If while praying a person needs something, then he should signal with his head or hands, or say subhanAllah. A woman should clap her hands.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 44 hadith 7

Ruling no 522: If you are praying and someone says "salam" to you, then you should reply with "salamu alaikum" do not say "wa alaikum salam".

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 45 hadith 1

Ruling no 523: If a person hears a momin brother sneeze, then say "Alhamdulillah" and send durood upon Muhammad (saw) wa Aal e Muhammad (asws). If he himself sneezes during prayer then he should say, "Alhamdulillah".

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 45 hadith 2 and 3

Ruling no 524: If a person sees a snake or scorpion while praying, then break your prayer and kill it.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 46 hadith 1 and 5

Explanation: If he does not kill these dangerous animals and continues to pray, his prayer will become void. If they bite him, then it will be his own responsibility.

Ruling no 525: Killing a mosquito or fly during prayer does not invalidate one's prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 46 hadith 2

Ruling no 526: If a person has forgotten his luggage and there is a possibility he will lose his luggage, then he should break his prayer even if he is praying a wajib prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 46 hadith 3

Ruling no 527: If a four-legged animal attacks while one is praying, then he should break his prayer and save himself from this animal.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 46 hadith 3

Ruling no 528: No one can sleep during any part of prayer. If a person sleeps during any part of the prayer, then his prayer becomes invalidated.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th vol pg 517 chapter 1 hadith 1

Ruling no 529: Praying while being sleepy is forbidden. If the sleep overtakes one, then he should break his prayer and sleep.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th vol pg 547 chapter 35 hadith 2

Ruling no 530: If a person is praying and another person hits him and blood flows from the wound, then his wudhu will not be invalidated. However, if the blood covers his body and dress, then his prayer will become invalidated.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia 4th vol pg 521 chapter 2 hadith 16

Ruling no 531: A person cannot divert his attention during prayer because if he turns away from the direction of Qibla, then his prayer will become invalid.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia 4th vol pg 522 chapter 3 hadith 1

Ruling no 532: Any man or woman feels the need to use the bathroom, but does not go and instead holds his urine or feces while praying, it is as if the urine and feces is covering his entire dress.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th vol pg 526 chapter 8 hadith 2

Ruling no 533: If a person becomes diverts his attention while praying in order to listen to what another person is saying, it does not invalidate his prayer. However his prayer is incomplete.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia 4th vol pg 569 chapter 10 hadith 3

Ruling no 534: If a person forgets the wordings of sura during prayer, then it is lawful for him to stop his prayer for a while and remember the wordings of the sura.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia 4th vol pg 569 chapter 10 hadith 5

Ruling no 535: Not paying full attention, yawning, or playing with one's head, hands, and beard during prayer is makrooh.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia 4th vol pg 530 and 531 chapter 11 and 12 hadith 2 and 5

Ruling no 536: A person is praying and sees a child going towards a fire or sees a goat entering into his house and is afraid the goat will cause a mess inside of his house, then he should break his prayer and save the child and take the goat out of his house. Then he should return back to his prayer and begin his prayer from the point where he abandoned it if he did not speak to anyone or did not move away from Qibla.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th vol pg 538 chapter 21 hadith 3

Ruling no 537: If a woman lifts her child and feeds him while reciting tashahud, then there is no harm. However it is makrooh to lift him in the state of qiyam.

Reference: Sayings of Imam Jafar Sadiq (as) and Imam Musa Kazim (as) Wasail ul Shia 4th vol pg 540 chapter 24 hadith 1 and 3

Ruling no 538: Crying during prayer invalidates one's prayer because crying is like speaking to someone.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th vol pg 541 chapter 25 hadith 2

Ruling no 539: If someone is praying and another person calls him, if he replies unintentionally his prayer is correct and he should continue his prayer. (If he does not move away from Qibla)

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th vol pg 541 chapter 25 Hadith 3

Ruling no 540: If a man or woman touches their private parts during prayer unintentionally, then it does not invalidate their prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 4th vol pg 541 and 542 chapter 26 hadith 1 and 2

Ruling no 541: If a person feels itching on a part of his body while praying and scratches it, then there is no harm. If something is hurting him and he touches his teeth or inside of his mouth, there is no harm. If his back is hurting or another part of his body, if he places his hand there and massages it, there is also no harm.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia 4th vol pg 543 chapter 28 hadith 2, 3, and 4

Rulings for leading prayer

Ruling no 542: The one who is most knowledgeable from amongst those who are praying is the one who is most worthy to lead the prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 50 hadith 5

Ruling no 543: Only the one is greater than all of those praying behind him can lead the prayer. If even one person is more knowledgeable from amongst the people praying behind him, then praying behind him is not lawful.

Reference: Sayings of RasoolAllah (saw) Man La Yazherul Faqih First Edition pg 216 hadith 1100 and 1102)

Ruling no 544: It is haram to pray behind the following types of people;

1. Leper
2. Jizam (skin disease)
3. Insane
4. One who has smallpox
5. One who is born illegitimate
6. A person who is unaware of Islamic rulings

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitabul Salat chapter 50 hadith 4

Ruling no 545: A person who is in prison can only lead prayers for those who are in prison not for those who are not a prisoner. Neither can a disabled person lead the prayers of those who are healthy. Nor can a person who has performed tayyamum lead the prayers of those who have performed wudhu. Neither can a blind person lead the prayers unless he is faced towards the Qibla but only if he is in the jungle.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitabul Salat chapter 50 hadith 2

Ruling no 546: A man can lead the prayers for women if there is a male child with them, then he should stand beside the one who is leading the prayer.

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 51 hadith 3

Ruling no 547: A non baligh child can lead the prayer and recite the adhan. (If he is aware of the rulings and can recite properly)

Reference: Sayings of Imam Jafar Sadiq (as) Furoo e Kafi Kitabul Salat chapter 50 hadith 6

Ruling no 548: An illiterate or a fasiq (sinner) cannot lead the prayer.

Reference: Sayings of RasoolAllah (saw) Man La Yazherul Faqih First Edition pg 216 hadith 1102

Ruling no 549: A person who is not circumcised cannot lead the prayer.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazherul Faqih First Edition pg 217 hadith 1106

Ruling no 550: Offering your prayer behind a person who denies just one of the Masoomeen (asws) is haram.

Reference: Sayings of Imam Ali Naqi (as) Man La Yazherul Faqih First Edition pg 217 Hadith 1112

Ruling no 551: You cannot pray behind a person who declares you to be a kafir or you declare him to be a kafir.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazherul Faqih First Edition pg 218 hadith 1114

Ruling no 552: Prayer cannot be offered behind one who is rebellious.

Reference: Sayings of Imam Jafar Sadiq (as) Man La Yazherul Faqih First Edition pg 217 hadith 1113

Ruling no 553: Praying behind that person who claims to be a lover of Ameerul Momineen (asws) but does not hate His enemies is haram.

Reference: Sayings of Imam Muhammad Baqir (as) Man La Yazherul Faqih First Edition pg 218 hadith 1117

Ruling no 554: It is not lawful to pray behind a nasibi or a person whose iman is doubtful. If a person is forced to recite behind such a person, then he should recite the prayer himself as if he was praying alone.

Reference: Sayings of Imam Muhammad Baqir (as) Wasail ul Shia 5th vol pg 326 and 327 chapter 10 hadith 2 and 4

Ruling no 555: Prayer can only be offered behind those who believe in the wilayat of Ameerul Momineen (asws).

Reference: Sayings of Imam Ali Reza (as) Wasail ul Shia 5th vol pg 328 chapter 10 hadith 11

Explanation: Only those people who testify to the wilayat of Ameerul Momineen (asws) in kalima, adhan, iqama, and prayer can lead the prayer. Praying behind anyone who does not give this testimony in prayer is haram.

Ruling no 556: Prayer cannot be performed behind such a person who believes performing masah (wiping) over socks is lawful.

Reference: Sayings of Imam Jafar Sadiq (as) Wasail ul Shia 5th vol pg 328 chapter 10 hadith 14

Explanation: All the mujtihadis have declared it lawful to perform masah over one's socks. Therefore, according to the sayings of Masoomeen (asws) praying behind them or their followers is haram.

Ruling no 557: If a person is a stranger, then you cannot pray behind him.

Reference: Sayings of Imam Musa Kazim (as) Wasail ul Shia 5th vol pg 332 chapter 12 hadith 1

Explanation: This hadith is quite clear. You can only know a person after living with him for years. You have seen his aqeeda. Today we find that the administration of the mosques will appoint anyone even those they do not know to lead the prayer, and according to the sayings of Masoomeen (asws), this is haram.

Ruling no 558: Prayer cannot be offered behind a person who has the desire of ruling and struggles to obtain it.

Reference: Sayings of Imam Zainul Abideen (as) Wasail ul Shia 5th vol pg 331 chapter 11 hadith 13

Explanation: We have mentioned this clear ruling from Imam (asws), but for the satisfaction of momins, we shall mention the entire hadith. Then it will be the job of momineen to recognize people according to this hadith. This hadith can be found in the chapter where it is written that it is haram to pray behind a sinner and oppressor. After reading this hadith, momineen will understand that not only can you not follow a non masoom but you can't even pray behind them.

Tabrisi in his book Al Ahtejaj narrates a hadith from Imam Reza (asws) that Imam Zainul Abideen (asws) said, *"When you see a person who is pious in his appearance, who speaks politely, and his manner is like that of a momin, wait. Do not be deceived by his appearance because there are many people who cannot gain this world by their own strength. Therefore, they use the religion in order to gain their worldly desires. They deceive the people with their outward appearance. As soon as they obtain the power to gain haram wealth, they will jump after it. If you see a person who avoids haram wealth, I warn you do not be in a hurry to form a good opinion of him. You should not be deceived by him because people have different kinds of desires. There are some people who avoid haram wealth,*

but lose their iman on a woman and commit a horrible crime like zina. When you see a person who avoids zina (adultery), do not hurry to make an opinion about such a person. Protect yourself from his tricks. Check his level of intellect because sometimes a person avoids the bad deeds, but his level of intellect creates ignorance amongst the people. If his level of intellect appears to be perfect, still do not be quick to form an opinion about him because sometimes such people use their intellect to gain their worldly pleasures. Until you see a person does not have a desire for ruling because there are some people who abandon this world in order to gain this world and they will be amongst the losers in the hereafter. They believe the wealth of this world is more attractive than the halal blessings of Allah. Yes! That person is the best person who does everything in the obedience of Allah and uses his full strength for the pleasure of Allah. Such a person believes associating with haq (truth) is the real honor and he does not gain worldly respect by associating himself with batil (falsehood). This is the best person. Associate yourself with him and follow his example. Gain the nearness of Allah through such person because Allah never rejects such a person's dua."

If you find such a person after searching this whole world, then you are blessed in this world and the hereafter.

Places where it is prohibited to offer prayers

Ruling no 559: It is makrooh to pray where one ties his horses and donkeys.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 57 hadith 3

Ruling no 560: It is forbidden to pray on the pathways.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 57 hadith 5

Ruling no 561: There are eight places where prayer should not be offered;

1. In the mud
2. In a bathroom
3. In a graveyard
4. In the valley of ants
5. Where the camels sit
6. Where the water flows
7. On salty land
8. On icy land

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Salat chapter 57 hadith 12 and 13

Explanation: This hadith explains that the mud must be in such a way that it becomes stuck to your forehead, and praying in the graveyard is lawful if the distance between the graves is at least ten hands.

Ruling no 562: One can pray in a house that has statues as long as they are on his right or left side, behind him, or under his feet.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 57 hadith 20

Ruling no 563: There is no harm if the fire, lamp, or picture is in front of a person because the one whom he is praying for is much closer to him than these things.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih First Edition pg 138 hadith 765

Explanation: Wasail ul Shia 3rd vol pg 354 chapter 30 hadith 3 and 4 Imam Jafar Sadiq (asws) and Imam e Zamana (Atfs) says, "If a person is praying and a fire, lamp, or picture is present, there is

no harm. However if one's forefathers are from amongst the fire worshippers or idol worshippers, then it is not lawful for him.

Ruling no 564: If a man is praying and on the other side, his wife or daughter is praying, then he should not pray. However, if there is a fair amount of distance between them, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 333 chapter 5 hadith 1

Ruling no 565: If a woman is praying ahead of a man, then there should be more than ten hands distance between them. The same applies if she is praying to the right or left of a man.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 335 chapter 7 hadith 1

Ruling no 566: If a woman is praying ahead of a man and a curtain is between them, then there is no harm.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia Third Edition pg 336 chapter 8 hadith 1

Ruling no 567: If something passes in front of one who is praying, it does not invalidate his prayer. However, out of respect and honor for the prayer one should place something in front of him.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 338 chapter 11 hadith 7 and 8

Ruling no 568: It is lawful to pray in the worship places of Jews and Christians. Likewise it is lawful to pray in the houses of the fire worshippers, but you should spray the water before you pray.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 340 and 341, chapter 13 hadith 1 and 2

Ruling no 569: Whenever a person visits the shrine of any Imam (asws), then he should not pray while standing ahead or to the right or left side of the grave because neither can he surpass the Imam (asws) nor can he be equal to the Imam (asws). He should pray at the back of the grave of Imam (asws) making the grave of the Imam (asws) his Qibla.

Reference: Sayings of Imam Sahib ul Zaman (atfs) Wasail ul Shia Third Edition pg 350 chapter 26 hadith 1, 2, and 7

Ruling no 570: If a Quran is placed open facing the direction of qibla, then one should not pray. However, if it is closed, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 356 chapter 27 hadith 1

Ruling no 571: Prayer cannot be offered in a house where there is a dog. However if the dog is used for hunting and there is a curtain separating him and the one who is praying, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 357 chapter 33 hadith 3

Ruling no 572: If a person steps forward while praying, there is no harm, but he cannot step backwards.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 364 chapter 44 hadith 2

Dress of one who is praying

Ruling no 573: If a person has only one dress and becomes janub and water is not available, he will perform tayyamum. He will sit naked and pray but in this prayer there will be no sajdah or rukoo. He will pray through the signs of his hands.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 58 hadith 15

Ruling no 574: If a person offers the prayer in the dress of another and then the person tells him that he shouldn't have used that dress for prayer, then he does not have to repeat his prayer, but he should not use that dress again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 60 hadith 1

Ruling no 575: If the feces of a dog or cat is on one's dress and he is unaware of it and prays in those clothes, then he does not have to repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 60 hadith 2 and 11

Ruling no 576: If blood is on a person's dress and he is unaware of it, then there is no need for him to repeat his prayer. However, if that blood was the blood of hayz (menses) regardless if he is aware or not, regardless of the amount of the blood, and regardless if he saw it or not, then he should repeat his prayer.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 60 hadith 3

Ruling no 577: If a person sees blood on the dress of another person while that person is still praying, then he should not tell him until after he finishes praying.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 60 hadith 8

Ruling no 578: Prayer cannot be offered in leather made from dead animals even if it has been purified.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Reza (asws) Wasail ul Shia Third Edition 210 hadith 3, 4, and 6

Ruling no 579: Praying in the leather made from pure khiz is lawful

Reference: Sayings of Imam Reza (asws) and Imam Muhammad Taqi (asws) Wasail ul Shia Third Edition pg 212 chapter 5 hadith 1 and 2

Ruling no 580: Prayer can be offered while wearing pure fur coat but praying in the fur coat made from the hair of the fox or rabbit is not lawful.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 213 chapter 9 hadith 1

Ruling no 581: It is not lawful for a man to pray while wearing pure silk or ring made from gold.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia Third Edition pg 216 chapter 11 hadith 5

Ruling no 582: If the silk is not pure and is mixed with other materials, then it is lawful for a man to pray in such dress.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia Third Edition pg 218 chapter 13 hadith 1

Ruling no 583: If an animal that eats leaves is slaughtered, prayer can be offered in its leather. However, prayer cannot be offered with leather made from the animals who eat dead animals regardless if they were slaughtered or not.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih First Edition pg 142 hadith 794

Ruling no 584: Praying on a carpet or mat made from pure silk is lawful, but do not perform sajda on it.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia Third Edition pg 221 chapter 15 hadith 1

Ruling no 585: Women can wear silk except when they are in the state of ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 221 chapter 16 hadith 3

Ruling no 586: If a person cuts his hair and nails, then performs prayer without cleaning his clothes, there is no harm even if the hair and nails are on his clothes.

Reference: Sayings of Imam Ali Naqi (asws) Wasail ul Shia Third Edition pg 223 chapter 18 hadith 1 and 2

Ruling no 587: A woman cannot pray in such dress that is see through or does not cover her entire body.

Reference: Sayings of Imam Muhammad Baqir (Asws) Wasail ul Shia Third Edition pg 225 chapter 21 hadith 1

Ruling no 588: A woman should pray while wearing trousers, shirt, and hijab.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 235 chapter 28 hadith 7

Ruling no 589: If a person is praying and his private parts are exposed but he is unaware of it, then he does not have to repeat his prayer.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia Third Edition pg 233 chapter 27 hadith 1

Ruling no 590: A person should not pray while wearing ring made from iron or holding a key made from iron. However, if he is holding a key in order to protect it, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 240 chapter 32 hadith 1, 2, and 6

Ruling no 591: If a person is praying while riding and is wearing a turban that covers his face, then he should uncover the place of sajda when he is praying.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 242 chapter 34 hadith 1 and 2

Ruling no 592: There is no harm if a woman prays while covering her face. However, she should uncover the place of sajda. If she covers her face, that is better.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 241 chapter 33 hadith 1

Ruling no 593: It is lawful to pray in those socks you are uncertain if they are made from a dead animal or not.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 244 chapter 38 hadith 2

Ruling no 594: It is better to uncover your hands while praying. However, if you are covering your hands, there is no harm.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia Third Edition pg 247 chapter 40 hadith 1

Ruling no 595: It is greater to pray while wearing fragrance.

Reference: Sayings of Imam Jafar Sadiq (asws), Imam Zainul Abideen (asws), and Imam Musa Kazim (asws) Wasail ul Shia Third Edition pg 248 chapter 43 hadith 1 and 5

Ruling no 596: A man can pray in the dress of a woman if that woman takes care about her purity.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 254 chapter 49 hadith 1

Ruling no 597: If a person does not have clothes, then he should not pray until the time of prayer has almost passed. He should continuously search for clothes, but if he is unable to find clothes then he should sit and pray through signals.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 287 chapter 56 hadith 1

Explanation: This ruling clearly tells us how careful we should be if we find ourselves in such a state that we are unable to find dress for prayer. One should continuously search for clothes until the last minute. Then if one is forced to pray without clothes, then it is the order of Masoomeen (asws) to not pray while standing and to not perform sajda or rukoo in such prayer. He is only allowed to pray by the signals of his hands. The people who issue fatwas that you can pray naked are opposing the rulings of Allah.

Ruling no 598: Prayer can be offered in such socks and coat that you are uncertain if they are purified or not.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia Third Edition pg 260 chapter 55 hadith 4

Ruling no 599: Hair, wool, bone, and wing of an animal are not considered “dead”. You can pray in those clothes made from the wool of dead animals.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Reza (asws) Wasail ul Shia Third Edition pg 260 chapter 56 hadith 1, 2, and 3

Ruling no 600: It is makrooh for a woman to pray while wearing jewelry and make up.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 262 chapter 58 hadith 1 and 2

Ruling no 601: The best dress for every age is that dress which the people of that age are wearing.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 273 chapter 7 hadith 6

Ruling no 602: If a person wears a certain dress in order to become famous, then on the day of judgment Allah will make him wear the dress of the fire of hell.

Reference: Sayings of Imam Hussain (asws) Wasail ul Shia Third Edition pg 278 chapter 12

Hadith 4

Explanation: You should ponder upon these two hadiths. Do not take these rulings lightly because if you do not follow these rulings, then you can be thrown into hell. If a person wears a dress that is different than the dress of his time, then according to the sayings of Imam Hussain (asws) that person will certainly go to hell. In reality, during the times of Imams (asws) the situation was such that if Imam (asws) was sitting with some people and a person approaches, that does not recognize the Imam (asws), then he has to ask about the Imam (asws). There are numerous incidents in history when the people had to ask "Who is Ali (asws) ibn Abi Talib (as) from amongst you?". So the people who wear a specific dress in order to gain fame are opposing the rulers of Ahlul Bayt (asws). A dress cannot be a sign of knowledge nor does it mean that if you wear a certain dress then you are the most knowledgeable from amongst the people. Knowledge does not have a specific dress. Knowledge can be seen through one's attitude and level of understanding. The same applies for imamah. We shall mention it in the upcoming rulings. We will mention hadith from Imam Jafar Sadiq (asws) in order to prove our argument. Imam (asws) said, *"Regardless if the fame is good or bad, anyone who struggles to obtain it will go to hell."*

Ruling no 603: It is strictly forbidden for men to be like women and women to be like men.

Reference: Sayings of RasoolAllah (saw) Wasail ul Shia Third Edition pg 279 chapter 13 hadith 2

Explanation: RasoolAllah (saw) has condemned those who wear a fashionable dress. In the third hadith of this same chapter, RasoolAllah (saw) says, *"The best from amongst you is the one who tries to follow the example of the elders. The worst elders are those who try to act as if they are from the youth."*

Ruling no 604: You should not pray in such dress that does not cover his private parts and does not provide a barrier between his private parts and the ground.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 278 chapter 11 hadith 1

Explanation: This ruling is for those who begin to pray wearing short dress without wearing underwear. Imam (asws) said, *"Allah sent a revelation to Ibrahim (as) that, "The earth complains to Me that it feels ashamed when it sees your private parts. Therefore, place a barrier between you and the earth. Then Ibrahim (as) made a dress that was similar to long trousers. "*

Ruling no 605: Prayer cannot be offered in usurped house or dress.

Reference: Sayings of Ameerul Momineen (asws) Wasail ul Shia Third Edition pg 330 chapter 2 hadith 2

Ruling no 606: Imamah (turban) should be tied so that both of its corners are hanging down, one in front of one's chest and the other behind. On the day of Ghadeer, RasoolAllah (saw) tied this type of imamah on the head of Ameerul Momineen (asws) and on the day of Hunain, the angels Allah sent to help were also wearing this type of imamah. This is also the difference between muslims and mushriks (polytheists).

Reference: Sayings of RasoolAllah (saw) Wasail ul Shia Third Edition pg 297 chapter 30 hadith 10

Explanation: A specific group wears a strange type of imamah. When the people ask them about it, they will reply, "This is that imamah that Aimmah Tahireen (asws). When their claims were proven to be false, then they said, "This is that imamah that RasoolAllah (saw) tied on Ameerul Momineen (asws) on the day of Ghadeer." Today these people have deceived the simpleton people so badly that when these simpletons try to imagine the Imams (asws), they see the mujtihad in front of them. These mujtihad have convinced such people that the Imams (asws) use to wear such dress and imamah. We shall not go into the reality of this imamah here because it is not the topic of our book.

Prayer of unconcious, old, and sick

Ruling no 607: Allah will accept the excuse of the patient who does not have the strength to pray whose sickness was placed upon him by Allah.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 64 hadith 1

Ruling no 608: If a person remains unconscious for a few days, the qaza of those days is not wajib upon him. However, when he regains consciousness, he should pray the prayer of whatever time it is at that moment.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 64 hadith 3 and 4

Ruling no 609: It is lawful for the elderly and sick to pray while sitting. A disabled person is allowed to pray in whatever manner is easy for him. He can even pray while laying down. In this case, he will perform rukoo and sajda through the motions of his hands.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Salat chapter 63 hadith 9, 10, and 11

Ruling no 610: If a person feels pain in his stomach while praying, then he should abandon his prayer and go to the bathroom. Then perform wudhu and pray the rest of his prayer. He does not have to repeat the part of prayer which he had already completed if he has not spoken to anyone. If he has spoken to someone unintentionally, then there is no sin upon him.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih First Edition pg 210 hadith 1060

Praying with henna and coloring

Ruling no 611: It is not lawful to pray with mehndi (henna) or coloring regardless if it is a man or woman.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Salat chapter 61 hadith 2

Explanation: We have previously mentioned such rulings in the chapter of wudhu. It is referring to the time when the actual henna or coloring is still applied to one's head. However if one washes the coloring or henna out, then his wudhu is correct.

Ruling no 612: If a person offers wajib prayers while his hair is covering his forehead, then his prayer is void and he should repeat his prayers.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Salat chapter 61 hadith 5

Praying while Riding

Ruling no 613: If a person is traveling in the boat and does not know the direction of qibla, he should continue to try to determine the direction the qibla, but if he cannot, he should face towards the front of the boat and pray.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 82 hadith 3

Ruling no 614: If a person is traveling in a boat and is aware of the direction of qibla, then he should pray facing towards qibla. In the meanwhile, the boat changes its direction, if he can remain facing the direction of the qibla, it is fine. However if he cannot then whatever direction he is facing after the boat has changed its direction, he can pray in. If he cannot pray while standing, then he can pray while sitting.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 82 hadith 2

Ruling no 615: If a person cannot perform rukoo or sajda due to ice, water, or mud, then he can pray while riding.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 196 chapter 14 hadith 2

Ruling no 616: If a person is unable to dismount while riding, then he can pray while riding.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia Third Edition pg 199 chapter 15 hadith 11

Ruling no 617: If a person is walking and it is not possible for him to stop in one place, then he should say takbir tul ahram, continue walking while reciting. He should perform rukoo and sajda through the motions of his hands.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia Third Edition pg 200 chapter 16 hadith 2

Explanation: In these modern times, there are different types of fast moving transportation. For example, motorcycles, cars, buses, airplanes, rockets, etc. These so called scholars create different types of doubts in the minds of people. According to them these types of transportations were not present during the times of Masoomeen (asws). This is the issue of the modern time. Therefore no one can tell you its solution except the mujtihad. Illiterate and stupid people easily fall in their trap. However the people who have a good level of understanding are very well aware of the fact that the type of transportation makes no difference regarding this ruling. Whether a person is riding a donkey, horse, camel, boat, motorcycle, car, bus, train, airplane, or ship.

There are only 3 issues.

1. How to face towards qibla
2. If it is not possible to pray while standing, then what should we do?
3. If it is not possible to perform rukoo and sajda then what should we do?

Masoomeen (asws) have told us the solutions of these three issues.

1. In the first situation, whatever the direction you are facing while in/on the transportation, you can face in that direction.
2. In the second situation, you can pray while sitting.
3. In the third situation, you can perform rukoo and sajda by the motions of your hands.

Namaz e Kasof (Prayer of Signs)

Ruling no 618: If a storm, earthquake, or eclipse appears, then you should recite namaz e Kasof.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih First Edition hadith 1526

Ruling no 619: Namaz e Kasof is wajib whenever a sun or moon eclipse appears. If you are unaware of it and later find out, then you have to pray qaza. However if the eclipse was not complete, then its qaza is not wajib.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 89 hadith 4 and 6

Ruling no 620: There are 10 rakats and 4 sajdas for namaz e Kasof. The method of reciting namaz e Kasof is;

First perform 5 rukoo and after the fifth rukoo perform two sajda. Then again perform 5 rukoos and after the tenth rukoo perform 2 sajdas. Do not recite “sami’a llahu li-man hamida-h” after rukoo except in the rukoo that is right before you perform sajda. (You will recite “sami’a llahu li-man hamida-h” only in the 5th and 10th rukoo)

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih First Edition hadith 1530

Masjids where Praying is Prohibited

Ruling no 621: There are 5 mosques where reciting prayer is haram because these mosques were built in order to celebrate the assassination of Imam Hussain (asws).

1. *Masjid Ashas bin Qais*
2. *Masjid e Jareer*
3. *Masjid e Samak*
4. *Masjid e Shees bin Rabbi*
5. *Masjid e Teem*

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Salat chapter 100 hadith 3

Explanation: This hadith is very important for those who take people for ziarat and make them pray in every place. They should be careful about these mosques.

Ruling no 622: The best mosque for a woman is her house. Reciting prayer in the room is greater than praying outside the room. Praying outside of the room is greater than praying in the courtyard. Praying in the courtyard is greater than praying on the roof of the house.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih First Edition pg 214 hadith 1088

Explanation: This hadith is a warning for those who take their women into the mosques and force them to pray congregational prayers.

Making Dua during Prayer

Ruling no 623: In wajib prayers, a person can make dua in any language.

Reference: Sayings of Imam Ali Naqi (asws) Man La Yazher ul Faqih First Edition pg 177
hadith 936

Explanation: You should make dua during sajda because this is the best time for dua. If you recite 5 times “*Rabbana*”, InshaAllah Allah will accept your dua.

Obligatory Prayers that can be Performed at any time

Ruling no 624: Four types of wajib prayer can be offered at any time.

1. *Those wajib prayers whose time has passed*
2. *Two rakat prayer during Tawaf*
3. *Namaz e Kasof*
4. *Funeral prayer*

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih First Edition
hadith 1264

Rulings for Fasting

Fasting is that worship when you abandon eating and restrict yourself from all other acts that are forbidden between fajr and sunset. This is a great worship that trains us how to face difficult circumstances. However, you should remember the fasting will benefit only in those cases when the purpose of fasting is loving and gaining the marifat of Ahlul Bayt (asws). If someone’s heart is empty of the love of Ahlul Bayt (asws) and wilayat e Ali (asws) then it is better for him to not fast.

Distinguishing Dawn

Ruling no 625: When the white of the morning appears, the time of fasting begins.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 18 hadith 5

Eating unintentionally after dawn

Ruling no 626: Eating during sahur is lawful until one is certain the time of fajr has appeared.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 93 chapter 49 hadith 1

Ruling no 627: If a person does not see the signs of morning and begins to eat, but while eating the signs of morning appears, then he should continue his fasting. There is no need to repeat his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 17 hadith 2

Ruling no 628: If a person sees for himself that the morning has not appeared yet, then he can eat. If he asks someone and he says it is not morning, but later he becomes aware that it really was morning, then he must repeat his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 78 hadith 1940

Ruling no 629: If a person tells another the morning has appeared, but the one eating believes the person was joking and continues eating, then later finds out that it really was morning, then he should continue this fast and later he has to make the qaza of that fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 92 chapter 47 hadith 1

Ruling no 630: When two people are in dispute regarding whether or not morning has appeared, the one who believes it has appeared should stop eating and the one who does not believe morning has appeared can eat until he is certain the time has arrived.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 92 chapter 48 hadith 1

Timings of iftar

Ruling no 631: When the redness of the east disappears, then it is time for the iftar (breaking one's fast)

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Sawm chapter 21 hadith 1 and 2

Ruling no 632: It is greater if you break your fast after namaz e maghriban. However, if there are people with you and you fear it will become very late, then you can break your fast before praying.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 21 hadith 3

Ruling no 633: If the weather is cloudy and a person believes the sun has set and breaks his fast, but later the sun appears, then he has to repeat his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 19 hadith 1

Sighting of the Moon

Ruling no 634: Until a person sees the moon with his own eyes it is not lawful for him to fast. However if two adl witnesses testify they have seen the moon, then the sighting of the moon has been confirmed.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitab e Sawm chapter 6 hadith 5 and 6

Ruling no 635: If the sky is very clear and the moon can be sighted easily, then the sighting of the moon will not be confirmed until you see the moon yourself or at least 50 people testify they have seen the moon themselves.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 175 chapter 11 hadith 8

Ruling no 636: Predictions through the use of astronomy are unauthentic. Fasting cannot be done with doubt.

Reference: Sayings of Imam Ali Naqi (asws) Wasail ul Shia 7th vol pg 178 chapter 18 hadith 1

Ruling no 637: If a person is alone and sights the moon and the other people have not sighted it, if he has absolutely no doubt then he will celebrate Eid ul Fitr. However if he has even the smallest of doubt then he should fast along with the others.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Second Edition pg 74 hadith 1915

Ruling no 638: If a person is in that place (i.e. prison) and is unable to ascertain exactly regarding the month of Ramazan, then he should make a niyyat for the month of Ramazan and fast for 30 days. However if he fasts before the Ramazan, he will not pay kaffarah. If he fasts after the Ramazan, then he will pay kaffarah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 74 hadith 1920

Ruling no 639: If a person is doubtful as to whether or not the moon of Ramadan has been sighted, then he will wait for the announcement from the rulers. When they announce the time of fasting, then he will fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 75 hadith 1926

Ruling no 640: If the moon of Shawwal is sighted before the declining of the sun, then that will be considered as the day of Shawwal. If it is sighted after the declining of the sun, then that day will be considered as the day of Ramadan.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 105 hadith 2037

Ruling no 641: If two adl (just) witnesses testify before the Imam (asws) that they have sighted the 30th day of Ramadan, then Imam (asws) will order the people to break their fast. If they testify to this before the declining of the sun, then the Imam (asws) will lead the Eid prayer. If they testify after the declining of the sun, then the Imam (asws) will order the people to break their fast and lead the prayer the following day.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Sawm chapter 73 hadith 1

Eating unintentionally during the month of Ramazan

Ruling no 642: If a person unintentionally eats or drinks something and later remembers he is fasting, then he should not break his fast. His fasting is correct because Allah will forgive those who unintentionally eat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 20 hadith 1, 2, and 3

Niyyat (intention) for fasting

Ruling no 643: The niyyat for wajib fasting can be made any time before the declining of the sun.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 42 hadith 3

Ruling no 644: If a person is performing a mustahab fast and could not make a niyyat, then he can make a niyyat any time before the sun set.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 40 chapter 3 hadith 1

Ruling no 645: If a person makes a niyyat during the night that he will fast tomorrow, then it is wajib upon him to fast. If he does not fast, then the qaza of that fast is wajib upon him. However if he does not make niyyat in the night but does so in the morning, then it is his choice whether or not to keep the fast. If the sun begins to decline and he has not eaten anything, then he should complete his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 43 chapter 4 hadith 12

Obligatory and Forbidden Fasting

Ruling no 646: The following fasts are wajib;

1. *Fasting the whole month of Ramadan*
2. *Fasting for two months when a person intentionally breaks his fast during Ramadan*
3. *Fasting for two months for kaffarah e Zuhar*
4. *Fasting for two months for kaffarah e qatil e khata (killing someone)*
5. *3 days of fasting for the kaffarah of qasam (swearing)*
6. *3 days of fasting for that hajji (pilgrim) who is unable to cut his hair due to pain in his head*
7. *10 days fasting for sacrificing while in hajj. 3 days during the days of hajj and 7 after returning home.*
8. *One day fasting for the kaffarah of hunting while in the state of ahram*
9. *The fast of a mannat*

Reference: Sayings of Imam Zainul Abideen (asws) Man La Yazherul Faqih Second Edition pg 43 hadith 1784

Ruling no 647: The following fasts are haram (forbidden);

1. *Fasting on the day of Eid ul Fitr*
2. *Fasting on the day of Eid ul Azha*
3. *Days of Tashreek (11, 12, & 13th of Zil Hajj)*
4. *If a person makes a niyyat that he will fast the entire day and night*
5. *Fasting of silence (when a person makes a niyyat that he will remain silent for a specific period of time and will not speak to anyone. This type of fasting was lawful for previous nations, but shariat e Muhammad (saw) made it haram.)*
6. *Fasting after making a mannat for some sinful purpose*
7. *Fasting of the entire year because there are days within that year in which it is haram to fast*

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 44 hadith 1784

Fasting when in doubt if Ramazan has begun

Ruling no 648: If a person is doubtful as to whether it is the day of Shabban or Ramadan and he fasts, if it was the day of Shabban, then his fasting is sunnah. If it was the day of Ramadan, then his fasting will be tofiqee. It means the qaza of the fasting of Ramadan will not be upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 9 hadith 5 and 6

Abandoning one's fast without any lawful excuse

Ruling no 649: If a person intentionally does not fast one day during Ramadan without a lawful excuse, then the kaffarah is to fast for two months or to feed 60 poor. If he does not have the ability to do this, then he should pay sadqa. If he does not have the ability to pay sadqa, then he should ask Allah for forgiveness.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 22 hadith 1 & 2

Ruling no 650: If a person is playing around with his wife while fasting and semen is discharged, then its kaffarah is the same as mentioned above.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 22 hadith 7

Ruling no 651: If a woman who is pregnant or nursing does not fast, then there is no harm. However, they will give wheat and then repeat the fast at a later time.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Sawm chapter 38 hadith 1

Ruling no 652: If a person becomes very old and is unable to fast, then he should feed one poor. If he is unable to do this, then he is exempt from fasting.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Sawm chapter 37 hadith 3 & 4

Ruling no 653: If a man or woman cannot fast due to thirst, then they are allowed to drink enough water to save them from death.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 37 hadith 7

Ruling no 654: If a person has intercourse with his wife during the time of fasting, if the husband forces his wife, then there will be two kaffarah upon him. If his wife forced him, then there will be kaffarah for both the man and the woman.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 22 hadith 9

Ruling no 655: If a person missed some fasts during the month of Ramadan, then he can fast in any month continuously. If he does not have the ability to do so, then he can fast one day at a time and simply keep a count of the days he has completed.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Sawm chapter 41 hadith 4

Ruling no 656: It is greater to pay the kaffarah of fasting through sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 59 hadith 5 & 6

Ruling no 657: A person who is fasting is allowed to break his fast before the sun has begun to decline not after. However if his fasting is mustahab, then he can break his fast at anytime.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 89 hadith 3002

Ruling no 658: If a person calls some laborers during Ramadan who do not fast and they demand food, then he is allowed to feed them.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia 7th vol pg 214 chapter 36 hadith 1

Things that invalidate one's fast

Ruling no 659: If a person intentionally vomits, then qaza of the fasting is wajib upon him. However if he vomits unintentionally it does not invalidate his fasting.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 27 hadith 1

Ruling no 660: Eating, drinking, intercourse, and diving into the water invalidate one's fast.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 65 hadith 1853

Ruling no 661: If a person attributes a lie to Allah, Prophet (saw), or Masoomeen (asws) it invalidates his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 65 hadith 1854

Explanation: This hadith tells us that if a person narrates a false hadith from Masoom (asws). For example if he says "Imam Jafar Sadiq (asws) said that your deeds cannot be accepted without following a ghair masoom mujtihad". Then the fasting of that person becomes invalid. Then kaffarah and qaza of this fast will become wajib upon this person because he deliberately broke his fast and attributed lies to Masoomeen (asws). The punishment that he will receive for attributing lies to Masoomeen (asws) is different from that.

Ruling no 662: If a person rinses his mouth during wudhu and the water goes in his throat, it does not invalidate his fasting. However, if he is not performing wudhu and the water goes in his throat, it will invalidate his prayer.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 66 hadith 1867

Ruling no 663: Taking an enema while fasting invalidates one's fast.

Reference: Sayings of Imam Musa Kazim (asws) and Imam Reza (asws) Wasail ul Shia 7th vol pg 54 chapter 5 hadith 2 & 3

Ruling no 664: Smelling those substances that are in the form of powder invalidates one's fast.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Second Edition pg 67 hadith 1869

Ruling no 665: Extracting one's teeth while fasting and anything that causes blood to come in one's mouth invalidates one's fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 67 hadith 1871

Ruling no 666: It is not lawful for a woman to sit in the water while fasting.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 68 hadith 1883

Ruling no 667: Backbiting a momin invalidates fasting. Its qaza is wajib.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 7th vol pg 51 chapter 2 hadith 8

Ruling no 668: Lying, looking at non mahram, and oppressing someone regardless of their age or status, invalidates one's fast.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 7th vol pg 51 chapter 2 hadith 9

Ruling no 669: A man who is fasting can sit in the water and can put water on his head. He can wet cloth to make himself become cool, but he cannot submerge his head in the water.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 7th vol pg 56 chapter 3 hadith 2

Ruling no 670: It is not lawful for a person who is fasting to wear wet clothes unless he has squeezed the water from them.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 52 chapter 3 hadith 3

Ruling no 671: Applying medicine in one's nose while fasting is makrooh.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 55 chapter 7 hadith 1

Ruling no 672: If a person commits zina or breaks his fast by a haram act, then three kaffarah are wajib upon him; freeing a slave, fasting for two consecutive months, and feeding 60 poor. However if he has intercourse with his wife and breaks his fast through a halal act, then only one kaffarah is wajib upon him.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia 7th vol pg 59 chapter 10 hadith 1

Ruling no 673: However many times a man has intercourse with his wife while fasting the same number of kaffarah will be wajib upon him.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia 7th vol pg 61 chapter 11 hadith 3

Ruling no 674: If a person intentionally smells some awful smell or sweeps his house and the dust enters his nose and throat, then he will have to pay kaffarah for these things because these things invalidate one's fast. However if the dust enters in his throat unintentionally, then there is no harm.

Reference: Sayings of Imam Musa Kazim (asws) and Imam Reza (asws) Wasail ul Shia 7th vol pg 69 chapter 22 hadith 1 & 2

Ruling no 675: If a person performs wudhu and the water enters into his throat, if the wudhu is for wajib prayer, then it does not invalidate his fast. However if the wudhu is for a mustahab prayer, then the qaza of this fasting is wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 69 chapter 23 hadith 1

Ruling no 676: If a person's ear is hurting while fasting, then he can put drops in his ear if the drops do not reach to his throat.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 7th vol pg 70 chapter 24 hadith 4

Ruling no 677: If a person is playing with his wife while fasting and the water of muzzi is discharged, then it does not invalidate one's fast, but one should not do this while fasting.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 98 chapter 55 hadith 2

Ruling no 678: Kissing while fasting is makrooh.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Sawm chapter 23 hadith 2 & 3

Ruling no 679: If a person is fasting and acid water of his stomach reaches his throat and returns back to his stomach, then it does not invalidate his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 27 hadith 4

Ruling no 680: You cannot put medicine in your eyes whose taste can be felt in one's throat. However, those things whose taste cannot be felt in one's throat such as surma (kohl), there is no harm.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Sawm chapter 30 hadith 3 & 4

Explanation: You should be careful because there are some types of surma whose taste can be felt in the throat.

Ruling no 681: There is no harm if one smells a flower while fasting. However, smelling those flowers that kill your hunger such as the flower of Narjis is forbidden.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 32 hadith 2, 3, & 4

Ruling no 682: When cooking food while fasting, you can taste the salt of the food but it should not be swallowed.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 34 hadith 2 & 4

Ruling no 683: While fasting a woman can chew the bread and feed to her child. She can even do so for the birds.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 34 hadith 1 & 3

Ruling no 684: If a person swallows phlegm, there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 35 hadith 1

Ruling no 685: If a fly enters into the throat of person, it does not invalidate one's fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 35 hadith 2

Ruling no 686: There is no harm if a person sucks his ring while fasting but do not suck the bone.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 32 hadith 1 & 2

Ruling no 687: Fresh miswak does not invalidate one's fast even if its taste can be felt.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Second Edition pg 66 hadith 1865

Ruling no 688: When a person fasts, then every part of his body should fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 65 hadith 1855

Ruling no 689: If a person is not performing wudhu and washes his mouth or puts water in his nose, then he should not swallow its wetness until he spits 3 times.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 66 hadith 1866

Ruling no 690: If a fasting person is feeling cold, he can lay with his wife under the same blanket, but there should be a distance between them.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 68 hadith 1882

Ruling no 691: If a person forgets he is fasting and has intercourse with his wife, then there is no kaffarah upon him. He should simply perform ghusl.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 71 hadith 1894

Ruling no 692: If a person is forced to have intercourse with his wife while fasting before the declining of the sun, then there is only qaza for his fasting. However if he has intercourse after the declining of the sun, then he will feed 10 poor people. If he does not have the ability to do so, then he will fast one day and as for the kaffarah of his act, he should fast 3 days.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 89 hadith 2000

One who becomes impure in the night & does not perform ghusl until the morning

Ruling no 693: If a person becomes janub during the night in the month of Ramadan and continues sleeping until morning, his fasting is correct because he became janub during a time when it was allowed.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 71 hadith 1897

Ruling no 694: A person became janub in the month of Ramadan and intentionally sleeps. When he woke up, it was morning. There is no kaffarah on such person. His fasting is correct.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia 7th vol pg 62 chapter 13 hadith 5

Ruling no 695: A person becomes janub during Ramadan. He wakes up and then sleeps again. Again he wakes up but goes back to sleep and sleeps until morning. Not only will he complete his fast, but he will make qaza of his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 71 hadith 1898

Ruling no 696: A person who is performing a qaza fast becomes janub during the first part of the night and does not perform ghusl until morning, then he should not fast on that day.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 71 hadith 1899

Ruling no 697: If a person sleeps during Ramadan and has wet dream. He wakes up and makes the niyyat of ghusl and then goes to sleep again. There is no kaffarah upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 62 chapter 13 hadith 2

Ruling no 698: If a person has a wet dream during the day in Ramadan, then he should perform ghusl and complete his fast. His fast will be correct.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 24 hadith 3

Ruling no 699: If a person becomes janub in the night during Ramadan and forgets to perform ghusl until after the month of Ramadan has passed, then qaza of the whole month of prayers and fasting is wajib upon him

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 66 chapter 17 hadith 1

Qaza of Fasting

Ruling no 700: A person who has qaza fasting of Ramadan cannot fast a mustahab fast until he completes his qaza from the fasting of the month of Ramadan.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 43 hadith 1

Ruling no 701: If the qaza fast of Ramadan is wajib upon a person and he dies, then his wali e akbar (in normal circumstances his eldest son) will fast for him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 44 hadith 5

Ruling no 702: If a person is sick and the month of Ramadan approaches, if he dies before becoming well, then there is no qaza upon him. If he dies after he became well, then the qaza of fasting will be wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 44 hadith 2

Ruling no 703: If two months continuous fasting is wajib upon someone, he fasts for one month but does not fast for the next month and breaks his consecutiveness, then fasting the remaining month will not be sufficient. He will have to fast these two months again. However if he broke his fast due to sickness, then in that case, he will only fast those days that are remaining.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 90 hadith 2004

Ruling no 704: If a person is fasting the qaza of Ramadan for two months and has completed one month and a few days from the second month, if he breaks this consecutiveness, then he will begin again from where he left off.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 90 hadith 2004

One who becomes Muslim during the month of Ramadan

Ruling no 705: If a person becomes muslim when half of Ramadan has already passed, then he does not have to make up the fast for the first 15 days. He will fast from the day he became muslim.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 46 hadith 1

Ruling no 706: If a person becomes Muslim before fajr, then the fasting of that day is wajib upon him. However if he becomes muslim after fajr, then the fasting of that day is not wajib upon him. He will fast the next day.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 195 chapter 22 hadith 1

Traveling in the month of Ramazan

Ruling no 707: Traveling during the month of Ramadan is extremely makrooh. You can only travel if it is absolutely necessary.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 47 hadith 2

Fasting while Traveling

Ruling no 708: In the month of Ramadan, fasting while traveling is the same as one who does not fast while in his house. It is makrooh to offer funeral prayers to one who fasts while traveling.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitab e Sawm chapter 48 hadith 3 & 7

Ruling no 709: If a person fasts while traveling or ill, he has to perform the qaza of this fasting.

Reference: Sayings of Imam Zainul Abideen (asws) Wasail ul Shia 7th vol pg 144 chapter 22 hadith 1

Ruling no 710: Qaza fasting cannot be performed while traveling regardless if it is wajib or mustahab.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 144 chapter 21 hadith 2

Ruling no 711: Fasting of kaffarah also cannot be performed while traveling.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 129 chapter 9 hadith 1

Ruling no 712: If a person is unaware of this ruling and fasts while traveling, then the qaza of this fast is not wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 49 hadith 2

Ruling no 713: The people who drive cars from one city to another will fast while traveling.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 50 hadith 1

Ruling no 714: One whose purpose of traveling is not lawful will fast while traveling in the month of Ramadan.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 50 hadith 2

Ruling no 715: If a person travels to hunt for pleasure or travels due to the enmity of another or travels in order to backbite a muslim, then he will fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 50 hadith 3

Ruling no 716: A person who travels along with his momin brother will not fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 50 hadith 5 & 6

Ruling no 717: If a person travels while fasting and departs before the declining of the sun, then he will break his fast and make qaza of this fasting. If he goes after the sun has begun to decline then he will complete his fasting.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 52 hadith 1

Ruling no 718: If a person reaches another city and is suppose to remain there for 10 days, then he will fast. If his intention is to leave before ten days, then he will not fast. However if one month has passed, then he will fast even if he is leaving the next day.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 53 hadith 1

Ruling no 719: Unless a person has been in another city for more than ten days, then he cannot perform the qaza of fasting for the month of Ramadan.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Sawm chapter 53 hadith 2

Ruling no 720: If a person is traveling and reaches his home before the decline of the sun and has not eaten food or drank water, then he will fast. However if he reaches his home after the sun has begun to decline, then he will break his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 127 chapter 6 hadith 5 & 6

Ruling no 721: If a traveler who is janub reaches his home before the declining of the sun and he has not eaten anything, it is wajib upon him to perform ghusl and complete his fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 127 chapter 6 hadith 4

Ruling no 722: If a traveler reaches the place he will remain for ten days before fajr, then he will fast on that day. If he reaches there after fajr, then the fasting is not wajib upon him. However if he has not eaten anything, then he can fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 127 chapter 6 hadith 1

Ruling no 723: It is greater to avoid intercourse with your wife in Ramadan while traveling.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 54 hadith 1 & 2

Ruling no 724: If a person makes a mannat that he will fast on a specific day and later he decides to go for the ziarat of Imam Hussain (asws), then he should abandon the fasting of mannat and perform the ziarat of Imam Hussain (asws). When he returns from ziarat, he can perform the qaza of this fasting.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 131 chapter 10 hadith 5

Explanation: This order of Masoom (asws) clearly tells us how great performing the ziarat of Imam Hussain (asws). Even though the fasting of mannat is wajib, the ziarat of Imam Hussain (asws) is more wajib and it is wajib to prefer the ziarat of Imam Hussain (asws) over fasting.

Fasting during menses and nifas

Ruling no 725: If a woman becomes hayza (in the state of menses), then she should immediately break her fast even if the time of maghrib is near.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 55 hadith 2 & 3

Ruling no 726: Mustaza (woman who sees blood after her menses has stopped) will fast during Ramadan. She will only abandon fasting during those days that were considered as her menses.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 55 hadith 4

Ruling no 727: If a woman gives birth to a baby during Ramadan, she should break her fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 55 hadith 5

Ruling no 728: A woman who becomes pak from her menses during the night and is lazy to perform ghusl during the month of Ramadan until after the morning appears, then she will perform the qaza of the fasting of that day.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 68 chapter 21 hadith 1

Fasting of sick and unconcious

Ruling no 729: If the fasting is dangerous to your health, then it is wajib to abandon your fast.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 79 hadith 1946

Ruling no 730: The meaning of “sickness” is if a person feels he cannot fast or it is dangerous for his health.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 142 chapter 20 hadith 2 & 3

Ruling no 731: The people who cannot fast due to weak health or old age should give a minimum of $\frac{3}{4}$ kg of wheat per day for each day of Ramadan.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Second Edition pg 80 hadith 1950

Ruling no 732: If a person becomes sick and does not fast during the month of Ramadan and becomes well before the next Ramadan, but out of laziness does not perform the qaza of the previous month of Ramadan, then he will fast during that Ramadan and then perform the qaza of the previous Ramadan. He will pay 1/3 kg of wheat to the poor as sadqa. If he remains sick until the arrival of the next Ramadan, then the qaza of the previous Ramadan is not wajib upon him. He will only pay sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 7th vol pg 199 chapter 25 hadith 1

Ruling no 733: If a person has some disease where he cannot survive without drinking water, then he can drink enough water during fasting in order to save his life.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 79 hadith 1948

Ruling no 734: If a person becomes unconscious while fasting, then the qaza of this fast is not wajib upon him.

Reference: Sayings of Imam Ali Naqi (asws) Wasail ul Shia 7th vol pg 145 chapter 24 hadith 1

Fasting of Kaffarah, Qasam, and Mannat

Ruling no 735: Each fast can be performed separately. However, the fasting of kaffarah and qasam will be performed for 3 consecutive days. They cannot be performed separately (i.e. fast kaffarah one day qasam one day then kaffarah one day etc)

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 57 hadith 1 & 2

Ruling no 736: If a person makes a niyyat for fasting but does not fast, then he will feed 7 poor for each day of fasting he did not perform.

Reference: Sayings of Imam Ali Naqi (asws) Wasail ul Shia 7th vol pg 222 chapter 7 hadith 2

Fasting on the days of Eid and Arafat

Ruling no 737: No one can fast on the day of Arafat. This is against the sunnah of RasoolAllah (saw).

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Sawm chapter 61 hadith 2 & 3

Ruling no 738: Fasting cannot be performed for 3 days following Eidul Azha and Eidul Fitr.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 26 hadith 2

Fasting on Ashura

Ruling no 739: Fasting on the day of Ashura is absolutely haram. Anyone who fasts on this day will be thrown into hell.

Reference: Furoo e Kafi Kitab e Sawm chapter 61

1. **Hadith 4** Narrator asks Imam (asws) regarding the fasting of Ashura. Imam (asws) replied, *“Neither has Allah mentioned this fasting in His Book nor has RasoolAllah (saw). This was the sunnah of Aal e Ziyad maloon (la) after the assassination of Imam Hussain (asws).”*
2. **Hadith 5** Narrator asks Imam Reza (asws) regarding the fasting of Ashura. Imam (asws) replied, *“Are you asking Me regarding the fasting of ibne Marjana (ibne ziyad la)? Ashura is that day when the illegitimate offspring of aal e ziyad (la) fasted after the assassination of Imam Hussain (asws). This is that day the momins declare as a most wretched day. Ahlul Bayt (asws) has declared it to be a day of calamity. Neither do They fast nor do They consider it a day of blessings. On the day of Ashura, Imam Hussain (asws) was brutally slaughtered and ibne ziyad (la) declared it as a day of blessing. Anyone who fasts on this day Allah will destroy his heart and he will be with those who declared it a sunnah to fast on this day and considered it a blessing.”*
3. **Hadith 6** Regarding the fasting of this day Imam (asws) said, *“Anyone who will fast on this day, he will appear on the day of judgment with ibne ziyad (la)”*.
4. **Hadith 7** Imam (asws) said, *“Ashura is that day when the army of yazeed (la) brutally slaughtered Imam Hussain (asws) and His companions. Should you fast on this day? Never. I swear by the Lord of the Kaaba, this is not a day of fasting. It is a day of great suffering and pain. The entire earth, heavens, and all momin should mourn this day. It was a day of happiness for ibne ziyad (la), the offspring of ibne ziyad (la), and the people of shaam (la). May the wrath of Allah be upon them and their offspring. Ashura was that day when all the entire earth wept except the land of shaam. Anyone who will fast on this day the eternal wrath of Allah will be upon him.”*

Sawm al Targheeb

Ruling no 740: It is highly recommended to fast on Eidul Ghadeer. Fasting on this day is the sunnah of all prophets.

Reference: Sayings of Imam Jafar Sadiq (asws), Imam Musa Kazim (asws), and Imam Reza (asws) Furoo e Kafi Kitab e Sawm chapter 63 hadith 1-4

Mustahab Fasting

Ruling no 741: If a person is a fasting a mustahab fast and visits his momin brother who invites him to eat, then he should eat with him and not tell him about his fasting. He will get the reward of one year's fasting.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 64 hadith 3

Ruling no 742: A guest should not fast a mustahab fast without the permission of his host.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Sawm chapter 65 hadith 2

Ruling no 743: A host should also not fast without the permission of his guest because the guest should not feel ashamed when he asks for food.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitab e Sawm chapter 65 hadith 3

Ruling no 744: A slave should not fast a mustahab fast without the permission of his master. Son should not fast a mustahab fast without the permission of his parents. A wife should not fast a mustahab fast without the permission of her husband. Otherwise, the slave will be sinful. The wife will be disobedient, and the son will be rebellious.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitab e Sawm chapter 65 hadith 2

Rulings of Zakat

Zakat is an important aspect of the Islamic economy. Its purpose is to fulfill the needs of Muslims who are not sadaat.

Usage of Zakat

Ruling no 745: The only purpose of zakat is to remove the poorness of Momineen, paying their debt, and to increase their economic situation.

Reference: Sayings of Imam Reza (asws) and Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 1 hadith 6 & 7

Explanation: Even though the true purpose of every act of worship is to gain the nearness of Allah, there is also an apparent purpose for every act of worship. Every act is based upon niyyat (intention). The niyyat demands purpose. If you are unaware of the purpose, then the niyyat becomes worthless, and every act you perform without knowing the purpose becomes void. Aimmah Masoomeen (asws) have told us clearly what is the purpose of zakat. There is no other purpose for zakat apart from helping poor Momineen. Aimmah (asws) has also said, "If every Muslim pays zakat, there will be no needy Muslim upon the earth." Now you should know if a person uses zakat for building roads, bridges, mosques, or religious institutions, then he is openly opposing the rulings of Allah.

Ruling no 746: Give zakat openly not in secret.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 1 hadith 17

Explanation: It is greater to give sadqa in such a way that even the one you are giving sadqa to does not know you are giving sadqa. This is the example of Masoomeen (asws), but because zakat is wajib we are ordered to give it openly so that others will become aware of their wajib responsibilities.

Things Zakat is Wajib Upon

Ruling no 747: In the beginning days of prophet hood, zakat was wajib upon 9 things;

1. Wheat
2. Flour
3. Dry palm dates
4. Dried grapes
5. Gold
6. Silver
7. Camels
8. Cows
9. Goats

Later other grains, such as rice, millet, and corn, zakat was also made wajib upon them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 4 hadith 2

Ruling no 748: Zakat on buffalo is wajib the same as it is for cows.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 6th vol pg 81 chapter 5 hadith 1

Ruling no 749: Zakat is only wajib upon dried palm dates and grapes. There is no zakat upon fresh ones.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitab e Zakat chapter 5 hadith 3

Ruling no 750: There is no zakat upon vegetables, mush melon, or other fruits unless they are sold. Zakat is not wajib upon the money earned from their sale until one year has passed.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 6 hadith 1

Ruling no 751: There is no zakat on a garden that bears fruits if it is sold before the fruits are harvested.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 6 hadith 5

Ruling no 752: There is no zakat upon cotton and saffron.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Zakat chapter 6 hadith 4

Zakat upon gold and silver

Ruling no 753: The minimum amount of gold is 20 dinars. Half dinar will be for zakat. If it is less than 20 dinars, then there is no zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 9 hadith 1

Ruling no 754: The minimum amount for silver is 200 dirhams. 5 dirhams will be paid as zakat. There is no zakat for silver that is less than 200 dirhams.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 9 hadith 1

Explanation: This is the minimum amount for silver and gold. If the amount exceeds this, then the zakat will be different. We shall mention it in the upcoming rulings.

Ruling no 755: If gold exceeds more than 20 dinars, then after every 4 dinar 1/10 dinar will be zakat. There is no zakat for less than 4 dinars.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 95 chapter 1 hadith 4 & 5

Ruling no 756: When silver exceeds more than 200 dirhams, then for every 40 dirhams, 1 dirham will be for zakat. There is no zakat for less than 40 dirhams.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 97 chapter 2 hadith 5

Explanation:

1. If someone has 23 dinars, then he will give the same zakat that is for 20 dinars. If he has 24 dinars, then his zakat will increase by 1/10 dinar. Zakat will be paid according to this procedure after every 4 dinars. Likewise, if a person has 239 dirhams of silver, he will pay 5 dirhams for zakat. If he has 240 dirhams, then his zakat will be increase by 1 dirham. Zakat will be paid according to this procedure after every 40 dirhams.
2. According to our present day weight of gold, our first amount is a minimum of 7 ½ tolas (approx 87 g). The amount of zakat will be 2 mashah (approx 2 g). Likewise, the minimum amount of silver is 58 tolas (approx 672 g). The amount of zakat will be 1 ½ tolas. (approx 17.4 g)

Ruling no 757: If the coins used for currency are made from gold and silver, then one will pay zakat according to whatever amount of pure gold or silver it has.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 9 hadith 9

Ruling no 758: Zakat upon gold and silver is only wajib when the gold and silver reaches the minimum amount and the owner keeps it in his possession for the entire year.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 103 chapter 8 hadith 2

Ruling no 759: There is no zakat upon melted gold and silver.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 103 chapter 8 hadith 2

Ruling no 760: There is no zakat upon jewelry regardless of its amount.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 10 hadith 4

Ruling no 761: There is no zakat upon gems regardless of their amount.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Zakat chapter 10 hadith 10

Ruling no 762: Regardless if it is gold, silver, or another precious metal, if they are used for business purposes, there is no zakat upon them. Zakat only becomes wajib when it is sitting unused and one year has passed.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 59 & 60 chapter 14 hadith 1 & 5

Ruling no 763: If a person has some gold and silver whose amount is enough that zakat is wajib upon it and it is just sitting, then zakat will be wajib upon it for every year it is sitting there.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 103 chapter 8 hadith 3

Amount of Zakat on Agriculture

Ruling no 764: The amount of the grain is 877 ½ kilos.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 54 chapter 10 hadith 1

Ruling no 765: The minimum amount of dates and grapes is the same as for other grains. However, there is no zakat on small palm dates.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 114 chapter 1 hadith 3

Ruling no 766: There is no zakat on the tree used to make bows.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 57 chapter 11 hadith 8

Ruling no 767: If a person has different kinds of grains, then the zakat will not apply on the total amount. Zakat is only wajib on that specific grain whose amount is valid for zakat.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 6th vol pg 116 chapter 2 hadith 1

Ruling no 768: There is no zakat on fruits that are not for sale.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 122 chapter 8 hadith 1

Ruling no 769: Zakat for the field that is watered through rain, rivers, or flowing water is 1/10. Zakat for the fields that are watered through camels or with well water is 1/20.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 7 hadith 3

Ruling no 770: Those fields that are watered by both camels and rain, half of the zakat will be 1/10 and the other half will be 1/20.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 7 hadith 6

Ruling no 771: There is no zakat on fruits even if they sit for 1000 years. However, if they are sold and the money is not spent for one year, then he will pay 1/10 to zakat. He will pay only once.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 8 hadith 1

Zakat upon Animals

Ruling no 772: There is no zakat upon male animals nor on animals that are used for riding or those animals that eat in the house. The zakat is only wajib on those animals who eat outside and the owner does not have to spend anything on them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 17 hadith 2

Ruling no 773: Zakat is wajib only upon those camels, cows, and goats who have been with their owner for one year. If it has been less than one year, then there is no zakat.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 6th vol pg 85 chapter 8 hadith 2

Ruling no 774: If the camel, cow, or goat is less than one year old, then there is no zakat upon them.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 86 chapter 9 hadith 4

Ruling no 775: Zakat is not wajib upon those animals that are kept for their meat or the goats whose babies are nursing.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 56 & 57 chapter 10 hadith 1 & 2

Ruling no 776: There is no zakat on animals that are pets.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 84 chapter 7 hadith 5

Ruling no 777: There is no zakat on mules.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 62 chapter 16 hadith 3

Ruling no 778: The minimum number of camels one must have before zakat is wajib upon them is five.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Zakat chapter 18 hadith 1

Ruling no 779: The minimum number of cows zakat is wajib upon is 30. Zakat is not wajib on less than 30 cows.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 19 hadith 1

Ruling no 780: The minimum number of goats is 40. If they are less than 40, then there is no zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 21 hadith 1

Ruling no 781: Zakat is not wajib upon goats that eat more or are old or feeding their babies.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 21 hadith 3

Ruling no 782: A very old camel cannot be given for zakat nor can that camel that is defective. If the person who is receiving the zakat agrees, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 87 chapter 10 hadith 3

Ruling no 783: Zakat is wajib upon those cattle that meets the requirements of zakat. If their owner is one and regardless of where the cattle are located, together or separately. Zakat is not wajib upon cattle that have different owners nor meets the minimum amount for zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 87 chapter 11 hadith 1 & 6

Ruling no 784: If a person has enough cattle that meets the requirements of zakat and one year has passed, but before he pays zakat his cattle dies, then zakat is not wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 88 chapter 12 hadith 2

Ruling no 785: If a person has not paid zakat for his cattle for two years and then sells them, it is wajib upon the buyers to pay the zakat unless the seller agrees to pay the zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 88 chapter 12 hadith 1

Zakat is wajib on individual goods but not on the total amount

Ruling no 786: If a person has 199 dirhams and 19 dinars, zakat is not wajib upon the dirhams nor the dinars until their individual amounts become valid for zakat. (Until he has 200 dirhams and 20 dinars)

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 9 hadith 1603

Ruling no 787: If a person has 4 camels, 39 goats, and 29 cows, then he will not pay zakat for any of them because the minimum requirements for each have not been met.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 9 hadith 1603

Ruling no 788: If a person has different kinds of grains, then zakat will not apply on the total amount. It will only apply on that grain which meets the requirements of zakat.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia Second Edition pg 116 chapter 2 hadith 1

Zakat on lost wealth, debt, and inheritance

Ruling no789: A person loses his wealth that zakat was wajib upon, then he finds it, he will pay zakat for one year.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 69 chapter 5 hadith 3 & 6

Ruling no 790: If a person's son disappears and during his absence his father dies, the inheritance of the son will be kept separate until his son returns. When he returns and gets his inheritance, zakat will not be wajib upon the inheritance until one year has passed.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 69 chapter 5 hadith 2

Ruling no 791: If a person is in debt to another and the one who owes the money is unable to pay it back, then there is no zakat on this money until after the person pays it back.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 11 hadith 3

Ruling no 792: If a person borrows money from another person and keeps it with him for one year, if the person who loaned the money pays the zakat there is no harm. However if he does not then the one who borrowed the money will have to pay the zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 11 hadith 5

Ruling no 793: Debt cannot be deducted from the actual wealth. If a person has enough money that zakat is wajib upon it and one year has passed but he also has the same amount for debt, then he will pay zakat for the entire amount.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 11 hadith 13

Ruling no 794: Zakat is wajib upon a person who has wealth. If a person takes money from one person and gives to another, he will not pay zakat on the amount borrowed and the amount loaned.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 11 hadith 12

Ruling no 795: A person who is able to regain the money he loaned but intentionally does not must pay zakat on that amount of money that he loaned.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 71 chapter 6 hadith 5

Ruling no 796: If a person is receiving a loan in installments, then he should pay zakat according to the amount he is receiving.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 71 chapter 6 hadith 6

Ruling no 797: If a person makes a loan to another and that person is also deserving of receiving zakat, then he can deduct zakat from this loan. If the person has absolutely no ability to repay the loan, then the person who loaned the money should pay the full zakat as well as not ask for the repayment of this loan.

Reference: Sayings of Imam Musa Kazim (asws) and Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 183 chapter 46 hadith 2 & 3

Ruling no 798: If a person is holding the money of another person and with the person's permission uses the money for business, then this person will pay zakat on that money. If he does not use this money for business, then he will not pay zakat.

Reference: Sayings of Imam Musa Kazim (asws) and Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 183 chapter 46 hadith 2 & 3

Ruling no 799: If the husband has not paid the mahr of his wife and his wife has not demanded it, then there is no zakat on that amount neither on the husband nor on the wife.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 11 hadith 11

Zakat on the wealth of orphans

Ruling no 800: There is no zakat on the wealth of orphans until they become adult. When he becomes an adult, the zakat from those years he was not an adult will not be wajib upon him. He will pay zakat for only that year in which he became an adult. However, if the profit is earned from his wealth then he will pay zakat on that profit.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 23 hadith 4, 6, & 7

Zakat on Insane

Ruling no 801: There is no zakat upon the insane. However his wealth is being used for a business then zakat must be paid upon that wealth.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Zakat chapter 24 hadith 3

Zakat of a dead body

Ruling no 802: If zakat is wajib upon a person and before his death he makes a will stating the zakat should be paid from his wealth, then the zakat will be taken from his wealth and the inheritors will inherit whatever wealth is left after the zakat has been taken out.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 29 hadith 1

Ruling no 803: At the time of one's death, a person makes a will saying that zakat will be taken from his wealth, if his offspring are needy and if they pay this zakat there will be no inheritance left for them, then they should take the zakat and distribute it amongst themselves and give a little to others also.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 29 hadith 5

Ruling no 804: If a person dies who has some debt but has no wealth, then his son can pay the debt from his zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 34 hadith 3

Timings of Zakat

Ruling no 805: One should declare one month as the month he will pay zakat and make a niyyat (intention) that he will pay zakat in that specific month. When this month approaches, then pay zakat on that wealth that has been with him for one year.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 12 hadith 1

Ruling no 806: It is not lawful to pay zakat before one year has passed.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 12 hadith 8

Ruling no 807: Zakat will be wajib upon Grain, dry palm dates and dry grapes when they are ready for sale and an amount of purchase has been declared for them.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Zakat chapter 12 hadith 4

Ruling no 808: If a person gains some wealth at the beginning of the year and some wealth at the end of the year, then he will pay zakat in the same year for the wealth he gained at the beginning of the year and he will pay zakat the next year for the wealth he gained at the end of the year.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 12 hadith 5

Ruling no 809: Zakat cannot be paid before its time the same way prayer cannot be offered before its time. However, if a person wishes to pay zakat before its time so that some momin will gain benefit, then he should give it to him as a loan and when the time of zakat comes, then he will change his niyyat of this loan into zakat. In this way, not only will he pay his zakat but he will get the reward of helping his momin brother.

Reference: Sayings of Imam Ali Naqi (asws) Man La Yazher ul Faqih Second Edition pg 8 hadith 1600

Ruling no 810: If a deserving person cannot be found to pay zakat, then he can keep the zakat for 3 months in order to search for a deserving person.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 12 hadith 7

Ruling no 811: If a person is using his wealth for a business and another person wants to buy whatever he is selling, if the person refuses to sell the items at the price the person offered and

this item remains with him for more than one year, then zakat will be wajib upon him. If no one offers to purchase his items, then zakat is not wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 9 hadith 1602

Ruling no 812: If a person has wealth and before the year has passed he gives this wealth to another person, then there is no zakat on this wealth. However if he gives this wealth after one year has passed, then zakat is wajib.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 106 chapter 12 hadith 2

Ruling no 813: If a person exchanges his item for another, for example, he changes gold to silver, or camels to goats, if the item had not been with him for one year, then there will be no zakat on it.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 6th vol pg 107 chapter 12 hadith 3

Explanation: This ruling proves again the zakat is only wajib on the specific item itself not the total amount.

Ruling no 814: When the time of zakat approaches, then you should not wait for the deserving person to come to you. It is wajib upon you to go yourself to a deserving momin and pay him zakat because disgracing a momin is like waging a war against Allah.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 194 chapter 58 hadith 3

Who can receive zakat

Ruling no 815: Neither zakat nor Fitrah can be given to a person who does not have marifat.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Zakat chapter 28 hadith 6

Ruling no 816: Zakat should be paid to those people who have intellect and knowledge of religion.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Zakat chapter 32 hadith 1

Ruling no 817: Zakat should be paid only to those people who believe in wilayat. If you pay zakat to a person who is not from these people, then you must pay zakat again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 28 hadith 5

Explanation: Masoom (asws) does not use the word “shia” for those who are deserving of zakat because anyone can label himself as a Shia. Imam (asws) has placed the condition as “those who believe in wilayat”. Therefore, zakat can never be paid to anyone who opposes the wilayat of Ameerul Momineen (asws). If you give zakat to such a person, then you have to pay zakat again.

Ruling no 818: If a deserving momin is not available, then you can keep the zakat for 1, 2, 3, or even 4 years but zakat can never be paid to those who are enemies of Ahlul Bayt (asws) even if you have to throw the zakat into the ocean because Allah has made the wealth of momin haram for the enemies of Aal e Muhammad (asws).

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 141 chapter 5 hadith 8

Explanation: This ruling clearly tells us that we cannot give even the smallest amount to the enemies of Ahlul Bayt (asws).

Ruling no 819: Being a believer is a condition for being considered as deserving for zakat, but being adl (just) is not a condition. However, if you suspect the person will not spend the money in the way of Allah, then you should only give enough zakat to cover his needs.

Reference: Sayings of Imam Ali Naqi (asws) Wasail ul Shia 6th vol pg 187 chapter 17 hadith 2

Ruling no 820: If person pays zakat to a person whom he believed was needy and later finds out the person was not, then he will have to pay zakat again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 27 hadith 1

Explanation: In the light of this ruling, you pay zakat immediately, but do not pay the zakat to just anyone. You should investigate the person thoroughly and once you are absolutely certain that person is deserving then you can pay them zakat.

Ruling no 821: If a person is a follower of a false religion and later accepts the true religion, there is no qaza upon for prayers and fasting. However, the zakat that he paid during the time of his deviation, he will have to pay again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 28 hadith 5

Ruling no 822: If a person pays zakat to someone after investigating and considers him to be deserving, but later finds out the person was not deserving, then it is not wajib upon him to pay zakat again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 28 hadith 2

Explanation: We are forced to only know the apparent of a person. We cannot know what is his batin (hidden). Therefore, if we have properly investigated, then sharia places no burden upon us and in such case our excuse will be accepted.

Ruling no 823: Zakat cannot be paid except to a deserving person.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 30 chapter 2 hadith 3

Ruling no 824: If a momin who is knowledgeable and pious dies, then his loans can be paid from zakat.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitab e Zakat chapter 31 hadith 2

Explanation: There is a very important point in this ruling. Even though zakat can only be paid to a live person, then he is also deserving even after his death.

Ruling no 825: It is not necessary to pay zakat to different people. The entire zakat can be given to one person.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 30 hadith 2

Ruling no 826: If a momin dies, then zakat should be paid to his children even if they do not have marifat. However, the love of the religion of their father should be present in their hearts until they can become a believer like their father. If after becoming an adult they change to another religion, then zakat should not be paid to them.

Reference: Sayings of Imam Jafar Sadiq (asws) Kitab e Zakat chapter 31 hadith 1

Ruling no 827: Prefer the maskeen (one who asks) over the faqeer (one who doesn't ask)

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitab e Zakat chapter 32 hadith 2

Ruling no 828: Zakat cannot be paid to father, mother, children, slave, wife grandmother, or grandfather (because one is responsible for their needs), but zakat can be paid to brother, sister, uncle or aunt.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Zakat chapter 33 hadith 5 & 6

Ruling no 829: If a person has sons and daughters whom he is not responsible for their needs, then he can give them the money for zakat.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Zakat chapter 33 hadith 9

Ruling no 830: Zakat can be paid to a person who owns his own house, slave girl, and camel because it is not the will of Allah that a person has to sell his house, slave girl, or camel in order to fulfill his needs.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 43 hadith 10

Explanation: This ruling clearly informs us about the deserving persons. It is reality that the people who are most deserving are those who do not reveal their needs in order to maintain their honor and respect in the society. We achieve two purposes by paying their zakat. One is fulfillment of their needs and second is the protection of their honor and respect.

Ruling no 831: Zakat cannot be paid to a person who drinks alcohol.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitab e Zakat chapter 43 hadith 15

Explanation: This ruling refers to those people who are known to drink alcohol. It does not mean we need to investigate regarding every person.

Ruling no 832: It is not lawful for the one who is deserving of the zakat to refuse to accept it because a deserving person who refuses to accept zakat is like the one who does not pay zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 44 hadith 1

Ruling no 833: When you give zakat to those momineen who feel ashamed to accept the zakat, do not tell them that this is zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 44 hadith 3

Explanation: We have previously mentioned these people in our previous explanations.

Ruling no 834: If a person's savings is less than his expenses, then zakat can be given to him, but if his savings is equal to or more than his expenses, then he is not deserving of zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 146 chapter 8 hadith 4

Ruling no 835: The sadqa and zakat of a non sadaat is haram upon sadaat. However the sadqa or zakat of a syed is lawful for another syed.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi, Kitab e Zakat chapter 89 hadith 5

Ruling no 836: In normal circumstances, sadqa and zakat is haram upon sadaat. In extreme circumstances, sadqa and zakat becomes lawful the same way as when you are allowed to eat a dead animal.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 172 chapter 33 hadith 1

Ruling no 837: If a son is extremely needy, then it is lawful for the father to give some from the zakat to his son, but he cannot give the entire zakat to his son.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 156 chapter 14 hadith 1

Ruling no 838: Zakat can be given to the children of the daughter if their responsibility is not wajib upon their grandfather.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 153 chapter 14 hadith 4

Ruling no 839: If the father has debts, then it is lawful for the son to pay his father's loans from his zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 157 chapter 18
hadith 2

Ruling no 840: If a person's father, uncle, or brother is raising him or is responsible for his needs but he still has needs that are not fulfilled, then zakat can be paid to such a person.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 150 chapter 11
hadith 1

Ruling no 841: It is not lawful to give your zakat to another person in order that they may pay the zakat for you, but if Imam e Masoom (asws) is present, then you must give the zakat in His hand for Him to distribute to the needy because Imam (asws) is adl (just) and knows who is or isn't deserving. In the absence of Imam (atfs), one should distribute zakat himself. He should not give to someone else to distribute for him.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 6th vol pg 175 chapter 32
hadith 1

Ruling no 842: People who live in the cities cannot pay the zakat to those who live in the villages. Likewise those who live in villages cannot pay their zakat to those who live in cities.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 172 chapter 38
hadith 1

Substitution of Zakat

Ruling no 843: It is not necessary to pay zakat with the same item zakat is wajib upon. Anything that is equal to the amount of that item can be given as zakat.

Reference: Sayings of Imam Muhammad Baqir (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitab e Zakat chapter 42 hadith 1 & 2

Ruling no 844: Zakat can be given as clothing or food.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 109 chapter 14
hadith 4

Zakat during financial difficulties

Ruling no 845: If the economic situation is facing difficulties and a person sells his items at a low market value or does not sell his items because he is unable to make a profit, then there is no zakat on such wealth even if he kept these items for ten years, whenever he sells them, he will pay zakat for only one year.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 59 chapter 13 hadith 9

Business and partnership

Ruling no 846: If a person has a business partnership with various people and his partners claim they have paid zakat, then he does not have to pay zakat even if in reality they have not paid, their claim is enough. If a person knows they have not paid zakat, then either he must pay himself or refuse to accept the money and refrain from doing business with them until they pay zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 16 hadith 3

Ruling no 847: Zakat is wajib on the actual amount not upon the profit.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 16 hadith 3

Government tax and Zakat

Ruling no 848: After paying tax to an oppressive government, zakat is not wajib.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitab e Zakat chapter 25 hadith 1 & 6

Wealth that is left for the Family

Ruling no 849: If a person has saved some money for the needs of his family and he is present, then there is zakat on this amount. If he is not present, then there is no zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 26 hadith 1, 2, & 3

Transferring zakat from one city to another

Ruling no 850: Zakat should be distributed in the same city that it belongs to, but if a person wishes he may send 1/3 or ¼ of his zakat to another city.

Reference: Sayings of Imam Jafar Sadiq (asws) and RasoolAllah (saw) Furoo e Kafi Kitab e Zakat chapter 35 hadith 6 & 8

Ruling no 851: If the believer of wilayat is not present in the city, then the whole zakat can be sent to another city where such people are available.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitab e Zakat chapter 35 hadith 11

Ruling no 852: A person who is appointed to distribute zakat gives it to the right people and he himself is deserving, then he can take the same amount that was distributed to the others. If the person has appointed several people to distribute zakat, then it is not lawful for him to take zakat until the others who are appointed grant permission.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 36 hadith 3

Ruling no 853: If a person is appointed to distribute zakat and takes it to another city, then he can take his right from this zakat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 35 hadith 7

Explanation: Here “right” means transportation and food expenses in order to travel to the other city.

Ruling no 854: A person who is appointed to distribute zakat in another city is unable to find a deserving person and the zakat is wasted or lost, then he will not be responsible, but if deserving people are available and he loses that amount, then he will be responsible and he will have to pay himself.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitab e Zakat chapter 35 hadith 4 & 9

Fitrah

Ruling no 855: Fitrah is wajib upon one who has the expenses of the whole year for himself and his family.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 197 chapter 2 hadith 7

Ruling no 856: It is not wajib upon the person who receives Fitrah to pay Fitrah.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Second Edition pg 109 hadith 2065

Ruling no 857: A person upon whom Fitrah is wajib to pay cannot receive Fitrah.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 197 chapter 2 hadith 5

Ruling no 858: Fitrah from different people can be given to one person.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 109 hadith 2068

Ruling no 859: Fitrah of one person cannot be given to different people.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 110 hadith 2069

Ruling no 860: If a person is responsible for the needs of someone who is not from his family, then it is not wajib to pay Fitrah for him because Fitrah is only wajib for those from one's family.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Second Edition pg 111 hadith 2079

Ruling no 861: It is not wajib upon an orphan to pay Fitrah.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia 6th vol pg 199 chapter 4 hadith 2

Ruling no 862: People should pay Fitrah according to what they eat and what they feed to their family.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 206 chapter 8 hadith 1

Ruling no 863: Fitrah can also be given according to the amount of the item.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 208 chapter 9 hadith 5 & 6

Ruling no 864: If Fitrah is set aside for a specific person then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 213 chapter 13 hadith 5

Ruling no 865: Fitrah cannot be given except to those who believe in wilayat.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 204 chapter 6 hadith 16

Ruling no 866: Fitrah should be distributed in the same city where one resides. It cannot be sent to another city. If there are no people who believe in wilayat available, then it can be given to those people who have no marifat but who are not enemies of Ahlul Bayt (asws). Giving Fitrah to nasibi (enemy of Ahlul Bayt asws) is absolutely haram.

Reference: Sayings of Imam Jafar Sadiq (asws), Imam Musa Kazim (asws), and Imam Ali Naqi (asws) Wasail ul Shia 6th vol pg 214 & 215 hadith 3, 4, & 5

Ruling no 867: It is lawful for one to pay Fitrah to those family members who do not live with him. It is also lawful to order those who do not live with him to pay their Fitrah to him.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 217 chapter 19 hadith 1

Explanation: For example, if a member of one family lives in another city, then his Fitrah can be given to them. The same way if a person is going to another city or is present in another city, then he can order his family to pay the Fitrah to him.

Ruling no 868: Fitrah is not wajib a child who is born on the day of Eid ul Fitr or a non muslim who becomes muslim on the day of Eidul Fitr. Fitrah is only wajib upon those who see the month of Ramadan.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 210 chapter 11 hadith 1

Explanation: The meaning of “seeing the month of Ramadan” is when a person is born, then there should be at least one day of fasting left. Some narrations also say if a person is born before the declining of the sun on the last day of Ramadan or becomes muslim before the declining of the sun then their Fitrah is wajib, but after the declining of the sun there is no Fitrah.

Ruling no 869: If a guest arrives at one's house on the day of Eid, then he should pay the Fitrah of his guest.

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 199 chapter 5 hadith 2

Ruling no 870: The amount of the Fitrah is one sahab

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 204 chapter 6 hadith 16

Explanation: One sahab is equal to 224 oz which is equal to more than 3 kg. If a person eats wheat, then his Fitrah will be 3 kg of the actual grains before it is ground into flour.

Rulings of Khums

Purpose of Khums

Ruling no 871: The purpose of khums is to strengthen the economy of Aal e Muhammad (asws) and protect Them from the filth of sadqa.

Reference: Sayings of Ameerul Momineen (asws) Tafseer al Muttaqeen ref Tafseer Safi & Usool e Kafi

Khums is only the right of a Masoom (asws)

Ruling no 872: The whole of khums is the right of the Imam (asws). Only the Imam (asws) can distribute it. It is up to the Imam (asws) as to whoever He will give or who He will not.

Reference:

1. Sayings of Imam Reza (asws) Wasail ul Shia 6th vol pg 310 chapter 2 hadith 1
2. Sayings of Imam Ali Naqi (asws) Wasail ul Shia 6th vol pg 119 chapter 5 hadith 2

Ruling no 873: It is the right of Imam (asws) to take anything from khums before its distribution.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 313 & 329 chapter 1 & 4 hadith 4 & 21

Things Khums is wajib upon

Ruling no 874: Khums is wajib upon these things:

1. Gold, silver, iron, steel, salt, petrol, gas etc
2. Those pearls or gems taken out of the sea
3. Profit from business
4. Profit from agriculture
5. Spoils of war captured from the enemies
6. Money received after selling his land to a kafir

Reference:

1. Sayings of Imam Musa Kazim (asws) Usool e Kafi Kitab e Hujjat chapter 128 hadith 4
2. Sayings of Imam Muhammad Baqir (asws) Usool e Kafi Kitab e Hujjat chapter 128 hadith 8
3. Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition hadith 1642
4. Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition hadith 1653

Ruling no 875: Khums will be wajib upon all profits gained

Reference: Sayings of Imam Reza (asws) Usool e Kafi Kitab e Hujjat chapter 128 hadith 11 & 12

Ruling no 876: Khums is wajib upon that water that gathers upon salty land and after it dries becomes salt and it is considered as a mine.

Reference: Sayings of Imam Muhammad Baqir (asws) Wasail ul Shia 6th vol pg 295 chapter 3 hadith 4

Ruling no 877: Khums is wajib upon whatever is left after one has paid the expenses and taxes for his family

Reference: Sayings of Imam Ali Naqi (asws) Wasail ul Shia 6th vol pg 299 chapter 8 hadith 4

Ruling no 878: Khums is wajib upon all profits, costly gifts, unexpected inheritance that is not from his father, wealth gained from war waged against enemies, unexpected wealth, or wealth taken from nasibis (enemies of Ahlul Bayt asws)

Reference: Sayings of Imam Muhammad Taqi (asws) Wasail ul Shia 6th vol pg 300 chapter 8 hadith 5

Ruling no 879: Khums is wajib upon all profit gained from business or agriculture.

Reference: Sayings of Imam Musa Kazim (asws) Wasail ul Shia 6th vol pg 301 chapter 8 hadith 7

Ruling no 880: Khums is wajib upon anything that is taken out of the mine after its amount reaches 20 dinars.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia 6th vol pg 295 chapter 4 hadith 1

Ruling no 881: Khums is wajib upon found treasures after its amount reaches 20 dinars.

Reference: Sayings of Imam Reza (asws) Wasail ul Shia 6th vol pg 296 chapter 5 hadith 2

Ruling no 882: Khums is wajib upon an item or wealth after one year has passed.

Reference: Sayings of Imam Muhammad Taqi (asws) Wasail ul Shia 6th vol pg 300 chapter 8 hadith 5

Ruling no 883: There is no khums upon the property of a person that is only sufficient to meet the needs of him and his family.

Reference: Sayings of Imam Muhammad Taqi (asws) Wasail ul Shia 6th vol pg 300 chapter 8 hadith 5

Khums from Haram Wealth

Ruling no 884: Allah does not accept anything from haram wealth

Reference: Sayings of Imam Jafar Sadiq (asws) Wasail ul Shia 6th vol pg 131 chapter 19 hadith 2

Explanation: People are afraid Imam (atfs) can reappear at anytime. Therefore, they try their best to make as much wealth as possible. It is obvious when your intention is to make money, then you do not care if it is from halal or haram way. This is why the so called scholars gave this ruling that when halal and haram wealth is mixed and you have no idea the exact amount of the haram wealth, then if you pay a 1/5 of that total amount to a scholar, then the rest of the wealth will become halal. They present this controversial narration that is associated with Ameerul Momineen (asws) in which Imam (asws) says, "Give Me the fifth of that wealth and the rest of the wealth will become pak for you because when you repent your wealth also repents." It is very surprising that this system of rijal is based upon the ideology of Allama Hilli where he says, "If the hadith is narrated from one source, then neither can you gain knowledge from it nor can you act upon it."

However, when they see a chance to make money, their whole system takes a U-turn, and they use this controversial narration in order to fulfill their purpose. Now ponder upon this for yourself. How do you make haram wealth? Is it not based upon oppression and usurpation? If a person removes 1/5 and the rest becomes pak, then does it mean this oppression and usurpation will also be forgiven? If a person steals all of the belongings of another and mixes them within his belongings and then gives 1/5 of it to a scholar, then the rest of the wealth becomes halal for him. Now what happens to that poor house that he looted? As far as the repentance of a person and the repentance of wealth is concerned, if a man and woman commit zinnah and a child is born as a result of this zinnah, then they repent from their sin, will this child become a halali? As for this so called fake narration, the Quran itself extremely opposes such so called fake narrations. The haram wealth is filth and Allah has kept all filth away from Ahlul Bayt (asws) and anyone who associates this narration with Ameerul Momineen (asws) is committing a horrible oppression against Moula (asws) and associating lies to Him.

Khums during the ghaybat (occultation) of Imam (Atfs)

Ruling no 885: Until the reappearance of Imam e Zamana (atfs) the khums upon shia has been forgiven.

Reference: Because this is such an extremely important ruling, we shall discuss in detail in order to remove all doubts.

1. **Illal Sharia pg 289**, Imam Muhammad Baqir (asws) said, *“Ameerul Momineen (asws) made khums halal upon shia in order to make their births remain pak”.*
2. **Illal Sharia pg 289**, Ameerul Momineen (asws) said, *“People do not pay Our right because they are surrounded by the destruction and wrath of Allah, but remember Our shia and their offspring pay Our right”.*
3. **Illal Sharia pg 289**, Imam Jafar Sadiq (asws) said, *“All of the people are living upon things that they snatched from Us but We have made those things halal for Our shia.”*
4. **Usool e Kafi Kitab e Hujjat chapter 128 hadith 20**, Man La Yazher ul Faqih Second Edition hadith 1654, Imam Muhammad Baqir (asws) and Imam Jafar Sadiq (asws) said, *“On the day of judgment, the people will be in intense difficulty at the time when the people who deserve khums will be saying “O’our Lord, give us our right of khums”.”*
5. **Biharul Anwar 12th vol pg 775, Wasail ul Shia 6th vol pg 327 chapter 4 hadith 16**, in toqee of Imam e Zamana (atfs), Imam (atfs) said, *“I made khums halal upon My shia. This is halal upon them until My reappearance so that their birth will remain pak.”*
6. **Wasail ul Shia 6th vol pg 324 chapter 4 hadith 4**, Imam Jafar Sadiq (asws) said, *“Khums is wajib upon all of Our shia regardless if they are present or disappeared, alive or dead. All of those who will be born until the morning of qiyamat. All of this is halal for them. Remember this is not halal upon them except that We made it so. Beware! We have not given this guarantee to anyone except you.”*
7. **Wasail ul Shia 6th vol pg 325 chapter 4 hadith 8**, Imam Jafar Sadiq (asws) said, *“My Father has made khums halal upon the shia so that they will become pious and righteous.”*
8. **Wasail ul Shia 6th vol pg 325 chapter 4 hadith 9**, Imam Jafar Sadiq (asws) said, *“We have made khums halal for Our shia in order for their birth to remain pak.”*

9. **Wasail ul Shia 6th vol pg 325 chapter 4 hadith 10**, Imam Jafar Sadiq (asws) said, *“Any person who feels Our love in his heart should first thank Allah for this blessing. The first blessing of Allah is that you are born pak. Then Imam (asws) said, “Ameerul Momineen (asws) said to Syeda (sa), “Forgive Your right over the shia and their forefathers from the wealth of faye so that their births remain pak.”*
10. **Wasail ul Shia 6th vol pg 325 chapter 4 hadith 11**, Imam Jafar Sadiq (asws) said, *“Our shia are allowed to spend from their wealth. However when Our Qaim (atfs) will appear then they cannot keep anything until they give the Imam (atfs) His right.”*

Rulings of Hajj

Ability of performing Hajj

Ruling no 886: Hajj is wajib only upon the one who has the ability to perform it. Ability means the person is healthy, has wealth enough to travel for hajj and for his family, his travelling is safe and free from all types of dangers.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 30 hadith 2 & 3

Kinds of Hajj

Ruling no 887: There are 3 kinds of hajj:

1. Hajj e Mufrad
2. Hajj e Qaran
3. Hajj e Tamtah

Hajj e Mufrad is one that is performed without a separate umrah. Hajj e Qaran is one in which the pilgrim brings his own sacrifice with him. Hajj e Tamtah is one in which a person performs umrah and hajj separately with separate ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 50 hadith 1

Explanation: Shia always perform Hajj e Tamtah which is according to Quran and Sunnah. Non shia perform Hajj e Mufrad and perform both hajj and umrah in the same ahram. In Hajj e Tamtah first ahram is worn for umrah. After performing umrah, the ahram is opened. In this way the things that become haram during hajj become halal. This is called Hajj e Tamtah. After performing umrah, the ahram is worn again in order to perform hajj.

Ruling no 888: Greatest act and sunnah of Aimmah (asws) is to perform Hajj e Tamtah. Momin should always perform Hajj e Tamtah. Taqiyyah is not lawful while performing this.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 50 hadith 6 & 14

Ruling no 889: A person should perform Hajj e Tamtah in the month of Hajj. When he sees the Houses of Mecca, he should then stop saying “Labbaik”. When he enters into Mecca, he should perform the Tawaf of Kaaba seven times. Recite two rakat prayer at the Maqam e Ibrahim (as) and run between Saffa and Marwa. Cut his hair.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 193 hadith 2554

Ruling no 890: Those people who live in Mecca within 18 miles Hajj e Tamtah is not for them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 52 hadith 3

Ruling no 891: Hajj or umrah cannot be performed with haram wealth.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 194 hadith 2557

Complete and Incomplete Hajj

Ruling no 892: A person who is not circumcised cannot perform hajj but a woman who is not circumcised can perform hajj.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 43 hadith 2

Explanation: In most of the countries of the world, there is not a tradition of circumcised women. However amongst Arabs, they perform circumcision of women due to their cultural environment, but the women of our society do not need to worry about this.

Ruling no 893: If a person goes to perform hajj and dies along the way, if he dies inside of the Haram, then he has performed hajj. If he has died outside of the Haram, then his wali should perform hajj for him.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 38 hadith 11

Ruling no 894: If a person is a driver or travels to Mecca for business and upon reaching Mecca he performs hajj, then his hajj is complete.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 38 hadith 3

Ruling no 895: A person whose intention is to go to another city other than Mecca and along the way he comes across some people who are going for hajj. He decides to join them and perform hajj. This hajj is enough for him even though his original intention was not to perform hajj.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 38 hadith 7

Traveling for Hajj

Ruling no 896: The best day for traveling for hajj is Thursday. Friday is also better. However, one should never travel on Monday.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 163 & 164 hadith 2391

Ruling no 897: One should never travel when the moon enters into scorpion because the end result of this is always evil (do not get married on this day also)

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 164 hadith 2401

Ruling no 898: One can travel any day after paying sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 165 hadith 2404

Ruling no 899: A person should travel for hajj with those people who are equal to him in financial status. Do not disgrace yourself by traveling with those who are richer than you. It is also the responsibility of the rich when traveling with those who are not as wealthy to not show off their wealth in front of them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 46 hadith 7 & 8

Hajj of one who has debt

Ruling no 900: If a person is able to repay the loan, then a person can take out a loan to perform hajj.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 40 hadith 3

Ruling no 901: A person who has only enough wealth to either pay his loan or to perform hajj should pay part of his debt from this wealth and spend the rest for hajj.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitabul Hajj chapter 40 hadith 4

Hajj of Woman

Ruling no 902: If a woman's husband does not allow his wife to perform hajj, then she can go without his permission. (If it is her first hajj)

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 44 hadith 3

Ruling no 903: If a woman has performed hajj e wajib and asks her husband to perform a second hajj, then it is the right of the husband to refuse her. In such circumstance, she cannot perform hajj without the permission of her husband.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 252 hadith 2909

Ruling no 904: It is not necessary for a woman to go with a mahram. She may go with any people who are trustworthy and reliable.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 44 hadith 4 & 5

Ruling no 905: A divorced or widowed woman can perform hajj while in iddah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 253 hadith 2913 & 2914

Hajj of Children

Ruling no 906: Children can perform hajj when they become baligh.

Reference: Sayings of Imam Musa Kazim (asws) and Imam Ali Naqi (asws) Man La Yazher ul Faqih Second Edition pg 251 hadith 2898 & 2899

Ruling no 907: If a child does not have an animal for sacrifice, then his wali will fast for him.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 286 hadith 3102

Ruling no 908: When a person is performing hajj with a very young child, then he should make the niyyat of hajj for the child and perform Tawaf with the child. He should also pray for the child. If he is unable to sacrifice for both himself and the child, then he should offer sacrifice from his child and fast for himself. If the child hunts while performing hajj, then his father will pay his kaffarah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 250 hadith 2893

Hajj e Badal

Ruling no 909: A person who is wealthy becomes sick at the time of hajj or has some other lawful excuse and cannot perform hajj. Then he should ask some poor person to perform hajj for him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 37 hadith 5

Ruling no 910: If a person dies without performing hajj and without having a will asking another to perform hajj for him, then the hajj must be performed for him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 38 hadith 16

Ruling no 911: Man can perform hajj for a woman and a woman can perform hajj for a man.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 59 hadith 1, 2, & 3

Ruling no 912: If a person is paid to perform Hajj e Mufrad, it is lawful for him to perform Hajj e Tamtah instead. However, it is better to perform that hajj he was asked to perform.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 60 hadith 1

Ruling no 913: Hajj cannot be performed for a nasibi, but if a person's father is a nasibi, then he can perform his hajj.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 63 hadith 1 & 2

Ruling no 914: A person who takes money to perform Hajj e Badal dies before actually performing the hajj will be rewarded as if he had performed the hajj.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 66 hadith 3

Ruling no 915: If a person performs hajj for another and uses his own wealth, then there is the reward of ten hajj for him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 27 hadith 2

Ruling no 916: A person can include in his hajj as many people as he wishes. Each person will get the full reward of hajj. When he begins Tawaf, he should make this niyyat "O' Allah! Accept this hajj from "say the person's name".

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 71 hadith 1, 9, & 10

Ruling no 917: It is greater if a person while performing hajj, performs hajj and Tawaf for the 14 Masoomeen (asws).

Reference: Sayings of Imam Ali Naqi (asws) Furoo e Kafi Kitabul Hajj chapter 70 hadith 2

Ruling no 918: If a person performs hajj for another, then he will perform hajj for himself as well.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 38 hadith 4

Ruling no 919: If a person is poor and another person performs his hajj, if this poor becomes rich, he must perform the hajj again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 38 hadith 1

Ruling no 920: If a person performs hajj for another, until he performs the Tawaf every act will be for the both of them. After he performs Tawaf, then every act he performs will be only for himself.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 135 hadith 2240

Ruling no 921: If a person is paid to perform Hajj e Badal, but he wastes the money. Then a third person gives him money and he performs hajj from this money. Then this hajj will be for both the first person and the second person who gave money.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Second Edition pg 246 hadith 2869

Ruling no 922: If a person is rich and has not performed his Hajj e wajib yet, then he cannot perform the hajj of a dead one until he has performed hajj himself from his wealth. It is lawful for a person who does not have enough wealth to perform hajj for himself to perform the hajj of a dead one.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 246 hadith 2872

Ruling no 923: If a nasibi becomes a momin or follower of Ahlul Bayt (asws), then it is wajib upon him to perform hajj again even if he has already performed his wajib hajj.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 246 hadith 2867

Carrying the stones or clay of Kaaba

Ruling no 924: The clay or stones around the Kaaba should not be taken. If a person mistakenly takes it, then he should put it back.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 17 hadith 1 & 2

Things found inside of the Haram

Ruling no 925: If a person finds something inside of the Haram, then if its owner can be found during one year, then return it back to him. If its owner cannot be found, then distribute it to the poor.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 22 hadith 1

Ruling no 926: If a person finds something in a place other than the Haram, then if its owner can be found during one year, then return it back to him. If its owner cannot be found, then the one who found it may keep it for himself.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 22 hadith 1

Looking at Kaaba

Ruling no 927: Only that person who has marifat and looks upon the Kaaba is able to recognize who the owner of the Kaaba is. Allah will forgive all of his sins and will help him in both this world and the hereafter.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 23 hadith 6

Growing one's hair for Hajj and Umrah

Ruling no 928: A person who makes the niyyat of performing hajj should begin to grow his hair when he sees the moon of ziqad. If his intention is to perform umrah, then he should begin to grown his hair one month before.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 72 hadith 1

Talbia

Ruling no 929: It is necessary for a man to say Talbia loudly. If he leaves out some words, there is no harm, but it is better to say it completely.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitabul Hajj chapter 80 hadith 3

Ruling no 930: Woman should not recite Talbia loudly.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 80 hadith 7

Ruling no 931: It is enough for a mute person to move his tongue and motion with his fingers while reciting Talbia.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitabul Hajj chapter 80 hadith 2

Ruling no 932: Talbia can be said in the state of impurity.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 199 hadith 2581 & 2582

Ahram

Ruling no 933: A person who wears ahram in a month other than the month of hajj his hajj will not be correct.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 74 hadith 2 & 8

Ruling no 934: Ahram will be worn after a wajib prayer. When a person wears ahram, he should walk for some distance. Then he should start reciting Talbia regardless if he is walking or riding.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 194 hadith 2558

Ruling no 935: It is makrooh to wear ahram made by dirty clothes.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 204 hadith 2599

Ruling no 936: No one can enter into the Kaaba without wearing ahram except the sick.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 225 hadith 2753

Ruling no 937: If a person sleeps after performing ghusl e ahram without wearing ahram, then he will perform his ghusl again.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 77 hadith 3

Ruling no 938: If a pilgrim wears ahram in the day, then he will also perform ghusl in the day. If he wears in the night, then he will perform ghusl in the night. It is not lawful to perform ghusl in the day and wear ahram in the night.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 77 hadith 2

Ruling no 939: If a person performs ghusl e ahram and wears his shirt before wearing ahram, then he must perform ghusl again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 77 hadith 4

Ruling no 940: It is haram to put oil in one's hair after performing ghusl e ahram. One should also not put that oil whose fragrance will remain when he is wearing ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 78 hadith 1

Ruling no 941: If a person performs ghusl e ahram and then dries his hair with a handkerchief, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 77 hadith 9

Ruling no 942: If a person cuts his nails after performing ghusl e ahram, then he should wash his nails. There is no need to perform ghusl again.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 77 hadith 6

Ruling no 943: On the day of Tervia, one should perform ghusl and wear clothes. Then enter into the Masjid barefoot without shoes. Perform two rakat prayer at Maqam e Ibrahim (as) and remain there until the declining of the sun. Pray the wajib prayer and reach Mina while reciting Talbia loudly.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 156 hadith 1

Ruling no 944: If a person offers prayer and makes the niyyat of ahram and then hunts or is with his wife but he has not said Talbia yet, then there is no sin upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 78 hadith 8

Ruling no 945: A woman in the state of menses or a mustahaza (one who still sees blood but the time period for menses has passed) should clean her blood and wrap clothes around her private area so that the blood does not come out. Hayza (woman in the state of menses) should not wear ahram and should not enter into Masjid e Haram, but a mustahaza can wear ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 149 hadith 1 & 2

Dress of Mahram (man in the state of ahram)

Ruling no 946: It is better to wear ahram made from two pieces of cotton cloth.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 82 hadith 1

Ruling no 947: There is no harm in wearing clothes that are mixed with silk, but one cannot wear clothes made of pure silk.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 82 hadith 4

Ruling no 948: A person can use a third piece of cloth in order to protect himself from the hot or cold.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 82 hadith 11

Ruling no 949: One cannot use black clothes for ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 82 hadith 13

Ruling no 950: Printed clothes can be used for ahram but they should not be made of pure silk.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 82 hadith 16

Ruling no 951: Clothes that have a fragrance cannot be worn for ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 82 hadith 19

Ruling no 952: Dress with buttons or zip cannot be worn in ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 206 hadith 2617

Ruling no 953: One should not look in a mirror while in the state of ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 209 hadith 2649

Ruling no 954: There is no harm if a person wears a ring while in the state of ahram.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 82 hadith 22

Ruling no 955: One can cover his face when sleeping in ahram if the mosquitoes are bothering him, but he should not cover his head. A woman can cover her whole face and head while sleeping.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 88 hadith 1

Ruling no 956: If a person's ears feel cold, then he can cover his ears.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 88 hadith 4

Ruling no 957: A person can tie his money or other belongings around his waist in order to protect them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 83 hadith 1 & 2

Ruling no 958: If a person does not have shoes, then he can wear socks made of leather.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 206 hadith 2612

Dress of Mahrama (woman in the state of ahram)

Ruling no 959: A woman can wear any type of dress, but the dress that is colored with saffron should not be worn.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 84 hadith 2

Ruling no 960: A woman cannot wear a dress made of pure silk.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 84 hadith 8

Ruling no 961: A woman can wear trousers in ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 84 hadith 11

Ruling no 962: A woman should not wear niqab (veil) over her face because a woman's ahram is on her face and a man's ahram is on his head.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 84 hadith 7 & 9

Ruling no 963: When a woman is riding, then she can cover her entire body.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 207 hadith 2626

Ruling no 964: A woman can wear the jewelry she normally wears in her house, but her intention should not be for dressing up.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 84 hadith 4

Etiquette of Mahram

Ruling no 965: In the state of ahram, one should be aware of the following:

1. One should not scratch his head with his nails. He should scratch with the tips of his fingers.
2. When a person performs ghusl e janabat, he should put water on his head and use his fingers to make it reach his scalp.
3. One should not say Talbia until completing his ahram.
4. One should not wrestle while in the state of ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 98 hadith 1, 3, 4, & 10

Ruling no 966: The following is lawful while in ahram;

1. Cleaning one's teeth
2. Miswak
3. Scratching an itch and blood appears

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 98 hadith 5, 6, & 12

Ruling no 967: When a person who is performing umrah e tamtah for hajj opens his ahram, he should not wear a shirt. He should make himself resemble the others.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 224 hadith 2748

Ruling no 968: It is not lawful for a person in the state of ahram to have intercourse, to lie, to abuse or fight with others.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 81 hadith 3

Ruling no 969: If two people who are in the state of ahram have a dispute with each other, then they should ask Allah for forgiveness. If they dispute a second time, then the one who is on haq (truth) will sacrifice one goat and the one who is at fault will sacrifice one cow.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 81 hadith 1

Ruling no 970: If a person makes an oath 3 times, then he should sacrifice one goat. If he makes a false oath even if it is only one time, then he will sacrifice one goat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 81 hadith 4

Ruling no 971: If a person abuses others while he is in the state of ahram, he should sacrifice one cow. If he has intercourse, then his hajj will become void.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 81 hadith 6

Details of the Etiquette of a Mahram

Ruling no 972: It is not lawful for the person in the state of ahram to use a shade for covering, but in order to protect yourself from the sunshine, you can hide one part of your body with another. For example, protecting your face with your hand.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 89 hadith 1

Ruling no 973: A woman can sit in the shade while being in ahram.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 89 hadith 4

Ruling no 974: If a person is sick or elderly, then he can remain in the shade, but he has to pay one kg wheat as kaffarah. If he comes under the shade due to rain or sunshine, then he will sacrifice one goat in Mina.

Reference: Sayings of Imam Musa Kazim (asws) and Imam Reza (asws) Furoo e Kafi Kitabul Hajj chapter 89 hadith 4-9

Ruling no 975: A person who is in the state of ahram cannot dive into the water.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 90 hadith 1 & 2

Ruling no 976: A person in the state of ahram should not smell any fragrance.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 91 hadith 4 & 5

Ruling no 977: If fragrance is placed on one's clothes while in the state of ahram, then he should wash them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 91 hadith 8

Ruling no 978: It is makrooh for one in the state of ahram to sleep on a floor or pillow that is yellow in color

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 91 hadith 11

Ruling no 979: A person in the state of ahram can eat apple, orange, lemons, and all other things but they cannot smell them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 91 hadith 16 & 17

Ruling no 980: A person in the state of ahram should not wear surma (kohl) or anything that is considered as “dressing up” nor should he look at women. If he looks at a woman then he should say Talbia.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 92 hadith 1-5

Ruling no 981: If a person in the state of ahram has pain in his eyes, then he can place surma on his eyes.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 93 hadith 3

Ruling no 982: If a person in the state of ahram becomes sick or has pain in his head, then it is lawful for him to shave his whole head and give its sadqa, fast for 3 days, give 9kg wheat to the poor, or sacrifice a goat.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitabul Hajj chapter 93 hadith 2

Ruling no 983: If while in the state of ahram a person’s hands or feet become dry or chapped, then he can put oil on them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 93 hadith 4

Ruling no 984: If a person in the state of ahram has an injury, then he can apply a bandage to his wound, but he should not use medicine that contains a large amount of saffron.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 93 hadith 5, 6, & 8

Ruling no 985: If while wearing ahram, the air causes pain in one’s ears, then he can put cotton in his ears.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 93 hadith 9

Ruling no 986: If while wearing ahram a person cuts his nails, then he should give one handful of wheat for each nail. If he cuts more than four, then he will offer one sacrifice. If he cuts more than ten, then he will make another sacrifice.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 94 hadith 4

Ruling no 987: If while wearing ahram cuts his nails at one place, then he will make one sacrifice. If he cuts his nails at two separate places, then he will make two sacrifices.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 94 hadith 5

Ruling no 988: If a person cuts the hair of his beard while wearing ahram, then he will feed one poor. If the hair accidentally comes out of his beard, then he will give two breads as sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 94 hadith 9 & 11

Ruling no 989: While wearing ahram, one should not kill the lice in one's hair. If one does, then there is no kaffarah on him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 95 hadith 2

Ruling no 990: If while wearing ahram, a person intentionally removes the lice from his body or hair, then he will give one handful of wheat for sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 95 hadith 3

Ruling no 991: While in ahram, one should not kill insects. However he can kill snakes, scorpions, and mice.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 96 hadith 2

Ruling no 992: While in ahram, a person can kill anything that presents a danger to his life.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 96 hadith 4 & 10

Ruling no 993: There is no harm if a person kills a mosquito in the Haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 96 hadith 11

Ruling no 994: While in ahram, one can slaughter four types of animals, cows, camels, goats, and every bird that does not fly such as chicken.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 97 hadith 1

Ruling no 995: If a person breaks his shin, then all of the things that were haram for him become halal. There will be no kaffarah upon him, but it is his duty to perform hajj the following year.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 100 hadith 2

Ruling no 996: While in ahram, one cannot get married nor can he recite the nikkah of another. He also cannot be a witness for nikkah. If a person marries while wearing ahram, then that couple will be separated and will become haram for each other until the day of judgment.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 101 hadith 1 & 3

Ruling no 997: A man can divorce his wife while wearing ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 101 hadith 6

Ruling no 998: If while in ahram a person has intercourse with his wife, he will sacrifice two camels if he forced his wife. If he has not forced her, then the husband and the wife will each sacrifice one camel. They will enter Mecca separately and will have to perform hajj the following year. If they are unable to sacrifice camels, then they will feed sixty poor. If they are unable to do this, then they will fast 13 days.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitabul Hajj chapter 102 hadith 5

Ruling no 999: If a person kisses his wife while in ahram without sexual intention, then his kaffarah is to sacrifice one goat. If he kisses her with a sexual intention and semen is discharged, then he will sacrifice one camel.

Reference: Sayings of Imam Reza (asws) Furoo e Kafi Kitabul Hajj chapter 103 hadith 4

Ruling no 1000: A person while in ahram looks at his wife and semen discharges, then he will only perform ghusl and ask Allah for forgiveness. Likewise if he lifts his wife without a sexual intention and semen discharges, then there is no kaffarah upon him. However, if his intention was sexual, then he will sacrifice one goat. If he looks at his wife with sexual desires and semen discharges from himself and his wife, then they will each sacrifice one camel.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 103 hadith 1

Ruling no 1001: If while in ahram, a person looks at the shin of a woman and semen discharges, if he is rich he will sacrifice one camel. If he is average person, he will sacrifice one cow. If he is poor, then he will sacrifice one goat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 103 hadith 7

Ruling no 1002: If while in ahram a person masturbates and his semen discharges, then his kaffarah is the same as that of having intercourse with one's wife

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 103 hadith 6

Ruling no 1003: If a person has intercourse with his wife after wearing ahram but before saying "Labbaik", then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 196 hadith 2565

Ruling no 1004: If a person has intercourse with his wife while in ahram before staying inside Mashoor al Haram, then he will sacrifice one camel and also perform hajj the following year. If he has intercourse with his wife after staying in Mashoor al Haram, then he will sacrifice one camel, but he does not have to perform hajj next year. If a person is unaware of the rulings and has intercourse before or after staying in Mashoor al Haram, then there is nothing upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 202 hadith 2588

Ruling no 1005: If a person hunts ostrich or donkey while in ahram, then he will sacrifice a healthy camel. If he is unable to do so, then he will feed 60 poor. If he is unable to do this, then he will fast 18 days. If he kills a cow, then his kaffarah is to sacrifice one cow. If he is unable to do this, then he will feed 30 poor. If he is unable to do this, then he will fast 9 days. If a person hunts deer, then his kaffarah is to sacrifice one goat. If he is unable to do so, then he will feed 10 poor. If he is unable to do so, then he will fast for 3 days.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 108 hadith 1

Ruling no 1006: If the sacrifice of a camel is wajib upon a person and he is unable to find a camel, then he should sacrifice seven goats.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 203 hadith 2591

Ruling no 1007: After performing ghusl for ahram but before wearing ahram, one can eat the meat of hunted animals. He also can eat those things that saffron is mixed in.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 196 & 197 hadith 2566 & 2567

Ruling no 1008: If a person intentionally eats food containing saffron, then he will sacrifice one goat. If he does so unintentionally, then there is no harm.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 211 hadith 2663

Ruling no 1009: Women should not recite Talbia loudly nor should they enter into Kaaba or run between Safa and Marwa.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 121 hadith 8

Ruling no 1010: If a person's teeth are hurting while in ahram, then he can extract it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 210 hadith 2653

Ruling no 1011: If a person is in dire need, then he may use medicines that contain fragrance.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 212 hadith 2668

Ruling no 1012: While in ahram, a person will close his nose in order to protect himself from fragrances but for bad smells he will not close his nose.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 212 hadith 2670

Ruling no 1013: While in ahram, a person can perform ghusl.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 215 hadith 2695

Ruling no 1014: While in ahram one should not eat locust and even the one not in ahram should not eat locust while in the area of Haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 221 hadith 2731

Ruling no 1015: If a person kills a lizard while in ahram, then he will give food in sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 221 hadith 2731

Ruling no 1016: While in ahram, one can eat those things that are caught from the rivers, but one cannot eat those things that are hunted on the land.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 223 hadith 2739

Ruling no 1017: While in ahram, one can buy and sell.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Second Edition pg 290 hadith 3118

Death of Mohrim

Ruling no 1018: If a mohrim (one wearing ahram) dies, then he will be given ghusl and kafan. His face will be covered, but neither will he be embalmed nor will fragrance be applied to his body regardless if it is a man or woman.

Reference: Sayings of Imam Reza (asws) and Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 99 hadith 1 & 3

Tawaf

Ruling no 1019: During Tawaf, one should not run very fast nor very slowly. One should walk at a moderate pace.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 127 hadith 1

Ruling no 1020: A pilgrim should not make the Tawaf of Kaaba until he reaches Arafat. If he makes tawaf without any lawful reason, then his Tawaf will not be counted. However if an elderly, sick, or woman performs Tawaf before going to Arafat then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 185 hadith 3 & 4

Ruling no 1021: Performing Tawaf from behind the Maqam e Ibrahim (as) is makrooh.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 235 hadith 2809

Ruling no 1022: During Tawaf one can trust his wife or non baligh child in counting the numbers of circumambulations.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 240 hadith 2837

Ruling no 1023: If a person is performing Tawaf e wajib and the time of wajib prayer approaches, then he will abandon his Tawaf and pray. Then perform the remaining Tawaf after prayer.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 129 hadith 1

Ruling no 1024: A person is performing Tawaf but is unable to remember if he has circulated 6 or 7 times, then he should repeat his Tawaf. If he has finished his Tawaf and later remembers, then there is no harm. His Tawaf is correct.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 130 hadith 1 & 2

Ruling no 1025: It is makrooh to not recite two rakat prayer between two wajib tawafs. If the Tawaf is mustahab, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 131 hadith 1

Ruling no 1026: A person who shortens his Tawaf in Hajar e Ismail should repeat his Tawaf.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 132 hadith 2

Ruling no 1027: The rituals of hajj can be offered without wudhu, but Tawaf cannot be offered without wudhu. If one offers Tawaf without wudhu, then he must repeat his Tawaf after performing wudhu. If a person performs Tawaf in the state of janabat, then he must repeat his Tawaf.

Reference: Sayings of Imam Muhammad Baqir (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 133 hadith 1-4

Ruling no 1028: Running between Saffa and Marwa is performed after Tawaf. If a person runs before performing Tawaf, then he will complete his Tawaf and run again. If he forgets to perform Tawaf and while running he remembers he did not perform Tawaf, then he will abandon running and perform Tawaf.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 134 hadith 1

Ruling no 1029: If the time of asr approaches at the time of running between Saffa and Marwa, then you should pray and then perform the running.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 134 hadith 4

Ruling no 1030: If while performing Tawaf a person becomes tired, he cannot delay his running until the next day. He can take some rest and perform his running the same day.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 134 hadith 5

Ruling no 1031: No other person can perform Tawaf for one who is sick. He will ride on the camel and make Tawaf. When he reaches at Rukn e Yamani he will take his hand out and drag it along the ground. He will repeat this seven times. Once for each time he reaches at Rukn e Yamani.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 135 hadith 1 & 3

Ruling no 1032: Those people who have illness that causes extreme thirst, those with broken bones, or that woman who is sick can get another person to perform Tawaf and Rami Jumrat for them.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 135 hadith 2 & 4

Ruling no 1033: Upon finishing Tawaf it is wajib to recite two rakat prayer at Maqam e Ibrahim (as). In the first rakat, he will recite Sura Qul Hu Allah and in the second rakat he will recite Qul Ya Hayyu al Kafiroom. Then after tashahud send durood upon Muhammad (saw) wa Aal e Muhammad (asws) and pray to Allah that his hajj is accepted. This is wajib in both rakats. He can recite this two rakat prayer between fajr and maghrib.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 136 hadith 1

Ruling no 1034: The prayer of Tawaf cannot be recited while sitting.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 136 hadith 1

Ruling no 1035: If a person forgets to recite prayers at Maqam e Ibrahim (as) after Tawaf and is still in the city, then he should return back and prayer. If he has left the city, then it is not wajib upon him to return back and recite. He can recite wherever he is.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 137 hadith 1

Ruling no 1036: If one's wife is unable to stand upon her own feet, then he can make her ride on the camel and perform Tawaf of Kaaba and the running of Saffa and Marwa. This Tawaf will also be sufficient for him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 138 hadith 9

Ruling no 1037: Tawaf can also be performed while riding.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 138 hadith 16

Ruling no 1038: One can drink water while performing Tawaf.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 138 hadith 15

Ruling no 1039: If a woman makes a mannat for Tawaf, then she should perform Tawaf 14 times; seven for her hands and seven for her feet.

Reference: Sayings of Ameerul Momineen (asws) Furoo e Kafi Kitabul Hajj chapter 138 hadith 18

Ruling no 1040: If a person is performing Tawaf and sees blood or some other stain upon his dress, then he should remember that place where he was at that time. He should go clean his dress and then restart his Tawaf at the place he was when he noticed the stain or blood.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 232 hadith 2793

Ruling no 1041: If a person performs Tawaf e wajib of Khana Kaaba, then circulates 8 times, he should circulate 6 more times and perform 4 rakat prayer. His first Tawaf will be mustahab Tawaf and two rakat prayer will also be mustahab. His second Tawaf will be Tawaf e wajib and 2 rakat prayer will also be wajib.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 234 hadith 2801

Ruling no 1042: If a person is performing Tawaf e mustahab and forgets if he has circulated 3 or 4 times, then he can circulate 3 or 4 more times as he wishes, but in Tawaf e wajib he must repeat his Tawaf.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 235 hadith 2805

Ruling no 1043: An uncircumcised man cannot perform Tawaf but a woman can. If a person becomes muslim and wants to perform hajj, then he should first be circumcised before doing so.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 236 hadith 2814 & 2815

Ruling no 1044: A person can perform Tawaf and Rami Jumrat for an unconscious person.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 237 hadith 2821

Ruling no 1045: A person performs Tawaf e wajib but forgets to recite two rakat Namaz e Tawaf after. He remembers while running between Saffa and Marwa. He is allowed to complete his running and then pray or he can stop his running and pray and then return to running from where he stopped.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 239 hadith 2831

Tawaf e Nisa

Ruling no 1046: Tawaf e Nisa is wajib regardless if the man is steril or if the woman is old

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 192 hadith 1 & 4

Ruling no 1047: If a person forgets to perform Tawaf e Nisa and returns back to his home, the woman will remain haram for him until he performs Tawaf e Nisa. If he dies without performing Tawaf e Nisa, then it will be wajib upon his wali to perform Tawaf e Nisa for him.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 192 hadith 5

Ruling no 1048: If a person circulates 4 times while performing Tawaf e Nisa and forgets to complete it, then he should ask someone else to finish it for him. It is lawful for him to have intercourse with his wife.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 232 hadith 2789

Ruling no 1049: If congregational prayers are being performed while one is performing Tawaf e Nisa, then one should abandon the Tawaf and pray with the people. When he finishes his prayer, then begin his Tawaf from where he left off.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 232 hadith 2794

Istamal e Hajar (Kissing the stone)

Ruling no 1050: When a pilgrim finishes praying two rakats of namaz e Tawaf, then he should come to the stone and kiss it. It is necessary that he points towards it.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 139 hadith 1

Ruling no 1051: When a person finishes Tawaf and offers two rakat prayer, then he should come to Aab e Zam Zam. Take out one or two buckets, drink it, and pour it over his head, back and stomach. He should recite this dua "O'Allah make this water the cure for every pain, for increasing my knowledge and increasing my rizq". After that he should come to Hajar e Aswad.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 139 hadith 2

Staying at Koh e Saffa

Ruling no 1052: After Tawaf a pilgrim should go towards Saffa and enter through that door RasoolAllah (saw) use to enter from. This door is opposite of Hajar e Aswad. He should walk towards Saffa with honor and respect until he sees Khana Kaaba. Then he should praise Allah and be thankful for His blessings and remember Him with sincerity.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 140 hadith 1

Running between Safa and Marwa

Ruling no 1053: Running between Saffa and Marwa is only for men. Not for women. (Women walk as normal)

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 141 hadith 1

Ruling no 1054: When one goes from Saffa towards Marwa, then he should walk with respect and honor. When he reaches Meenar then he should begin running from there.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 141 hadith 6

Ruling no 1055: If a person intentionally stops running, then he must perform his hajj the following year again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 141 hadith 10

Ruling no 1056: The beginning point is Saffa and the end is Marwa. If a person does the opposite, then he has to run again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 142 hadith 1

Ruling no 1057: If a person is unable to run, then he can use horse or animals.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 143 hadith 1 & 6

Ruling no 1058: If a person becomes tired while running, then he can sit at one of these mountains but he should not sit between them. If a person sits between out of ignorance, then he is not sinful.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 143 hadith 3 & 4

Ruling no 1059: Those women who are using animals are allowed to stay under Saffa and Marwa but they should continue to look upon the Kaaba.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 143 hadith 5

Ruling no 1060: If the time of prayer approaches while running, then one should abandon running, pray, and then complete his running.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 144 hadith 1

Ruling no 1061: If a person has to use the lavatory while running between Saffa and Marwa, then he may use the lavatory and finish his running without wudhu. However, it is greater to complete the running while in wudhu.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 144 hadith 2

Ruling no 1062: If a person circulates 6 times between Saffa and Marwa but thinks he has done so 7 times and he remembers after opening his ahram and having intercourse with his wife, then he will sacrifice a cow and also run one more time.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 242 hadith 2849

Ruling no 1063: If a person has no idea how many times he has circulated, then he will run again.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 242 hadith 2849

Ruling no 1064: If a person intentionally circulates 8 times between Saffa and Marwa, then it is wajib upon him to run again. If he has circulated 9 times, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 242 hadith 2849

Cutting one's hair

Ruling no 1065: In Hajj e Tamtah when a person finishes running between Saffa and Marwa, then he should shave his head. He should also cut hair from his beard and mustache and his nails. When he has completed all of these things, then all of those things that were haram for him while in ahram will become halal for him. He can perform Tawaf e Khana Kaaba as much as he wishes.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 145 hadith 1

Ruling no 1066: If a person who is performing Hajj e Tamtah forgets to cut his hair, then there is no kaffarah. He should ask forgiveness from Allah.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 146 hadith 1

Ruling no 1067: A person performs Tawaf e Kaaba and runs between Saffa and Marwa, then before cutting his hair if he intentionally kisses his wife, then he will sacrifice one goat. If he has intercourse with his wife, then he will sacrifice one cow.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 146 hadith 4

Ruling no 1068: A person who performs umrah of hajj e tamtah should not wear a shirt after performing umrah. He should make his appearance like that of others.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 146 hadith 8

Ruling no 1069: One who shaved his head in Mecca should also do so in Mina. It is sunnah to shave his hair until his beard.

Reference: Sayings of Imam Jafar Sadiq (asws) and Ameerul Momineen (asws) Furoo e Kafi Kitabul Hajj chapter 187 hadith 9 & 10

Ruling no 1070: If a person visits Khana Kaaba before cutting his hair out of ignorance, then there is no kaffarah upon him. If he was aware of the ruling, then he will sacrifice a goat in kaffarah.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 188 hadith 3

Ruling no 1071: It is enough for one who has no hair to wipe the razor over his head.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 187 hadith 13

Ruling no 1072: If a person who is performing umrah shaves his whole head instead of cutting a little, then he will sacrifice one goat. On the day of Sacrifice when he intends to shave his head, instead he should simply move the razor over his head.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 224 hadith 2746

Sacrificing

Ruling no 1073: When a person buys an animal for sacrificing, he should take it to Masjid e Shajra. Perform ghusl, wear his clothes, and pray in the Masjid. Then go to the animal and say, "O' Allah this is from you and for you. Accept this from me."

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 53 hadith 1

Ruling no 1074: If a person has numerous animals to sacrifice, then he should start with the animal that has two teeth. He should not slaughter him unless he is wearing ahram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 53 hadith 5

Ruling no 1075: Sacrificing in Mina is for 3 days and in other cities it is for one day.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 177 hadith 1

Ruling no 1076: In Hajj e Tamtah the minimum amount of sacrifice is a goat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 178 hadith 1

Ruling no 1077: If a person performs hajj and does not sacrifice, then when he returns back to his home, he can offer the sacrifice there.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 179 hadith 4

Ruling no 1078: From the meat of the sacrifice, a person can keep 1/3 for himself, 1/3 give to his relatives and neighbors, and 1/3 he will give as sadqa.

Reference: Sayings of Imam Zainul Abideen (asws) Furoo e Kafi Kitabul Hajj chapter 185 hadith 3

Ruling no 1079: One can slaughter the animal anywhere in Mecca even in his house.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 179 hadith 6

Ruling no 1080: In sacrifice:

1. If it's a sheep, then it must be two years old and female.
2. If it's a goat, then it must be two years old and male is better. If male is not available, then sheep is better.
3. If it's a ram, then it should be black without horns, male and healthy.
4. If it's a cow, then it should be two years old and female.
5. If it's a camel, then it should have a minimum of two teeth and be female.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 180 hadith 1-5

Ruling no 1081: It is not lawful to sacrifice the following animals;

1. Castrated animal; if another animal is not available, then it is lawful but in such a case slaughtering a sheep is better
2. Animal whose hair is cut
3. Animal that has one eye or some other deformity
4. If the skin of the animal intended for sacrifice is burnt or has some disease, then it is not lawful to use such an animal.
5. Animal that is thin, whose horn is broken

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 180 hadith 5-13

Ruling no 1082: Old animals whose front teeth are broken can be sacrificed.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 180 hadith 15

Ruling no 1083: If a person buys a weak animal that later becomes healthy, then it is sufficient. If he buys a weak animal and it remains as such, then it is not sufficient for sacrifice.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 180 hadith 15

Ruling no 1084: If a person buys an animal for sacrificing and it becomes lost, then after buying another animal, he finds the lost one. If both animals are available, then he will slaughter the first one and sell the second one. However if he slaughters the second one, then he should also slaughter the first one.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 182 hadith 7

Ruling no 1085: Partnerships can be made in the sacrificing of camels and cows. If the animal is extremely expensive, then from 7 to 70 people can become partners in the sacrifice.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 183 hadith 3 & 4

Ruling no 1086: The skin of the animal should never be given to the butcher. You should pay it as sadqa.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitabul Hajj chapter 182 hadith 1

Ruling no 1087: If a person is unable to find an animal, then he should fast for ten days. One before Tarvia (8th Zil Hajj), one on the day of Tarvia, and one on the day of Arafah. If he reaches Mecca on the day of Tarvia, then he will fast on the days of Tashreek (11, 12, & 13 Zil Hajj) and he will fast seven days after he returns back to his home. There is no harm if he does all of the fasting in his house.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 285 hadith 3097

Ruling no 1088: Sacrificing on Eidul Azha is wajib upon every person who finds an animal regardless if it is big or small.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 275 hadith 3044

Ruling no 1089: It is lawful to take a loan to buy the sacrifice. Allah will pay this loan Himself.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Second Edition pg 275 hadith 3045

Ruling no 1090: Sacrificing can also be performed by another person on your behalf.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Second Edition pg 275 hadith 3046

Ruling no 1091: If a person forgets to slaughter an animal in Mina and visits Khana Kaaba, then he should buy an animal in Mecca and slaughter it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 275 hadith 3058

Ruling no 1092: The animal that is raised in the house cannot be given as sacrifice.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Second Edition pg 279 hadith 3064

Ruling no 1093: If a person buys an animal for sacrifice and the animal dies before it could be slaughtered, then there is no need to buy another animal. If the animal is stolen, there is no need to buy another one. However, if he buys another and slaughters it, this is greater act.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 278 hadith 3058

What should be slaughtered in Haram

Ruling no 1094: No animal can be sacrificed in Haram except camel, cow, goat or chicken

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 20 hadith 1

Explanation: This hadith is not related to the rituals of Hajj. This is a common ruling regarding the sacrificing of animals in the area of Haram.

Condition of woman who has menses during rituals of hajj

Ruling no 1095: A woman who performs Hajj e Tamtah becomes hayz (menses starts) in Mecca. Then she should wait until the day of Tarvia. If she becomes pak, then she will perform Tawaf e Kaaba and also run between Saffa and Marwa. If she does not become pak by the day of Tarvia, then she will perform ghusl put cotton inside of her private parts and run between Saffa and Marwa. Then she will come towards Mina. When she has completed the rituals of Hajj and performed the Ziarat of Kaaba, makes the Tawaf e Kaaba, then everything that was haram for her in ahram will become halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 150 hadith 1 & 2

Ruling no 1096: If a woman becomes hayz while running between Saffa and Marwa, then she should complete this ritual. If she becomes hayz after tawaf but before running, then she will also run between Saffa and Marwa.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 150 hadith 9

Ruling no 1097: If a woman performs tawaf for umrah or hajj and becomes hayz before reciting two rakat prayer, then when she becomes pak, she will recite two rakat prayer at Maqam e Ibrahim (as). This will complete her tawaf.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 151 hadith 1

Ruling no 1098: If a woman is performing tawaf of Kaaba and becomes hayz, then she should remember that place and after becoming pak, she will return to the place where she became hayz

and complete the tawaf. If she had already circulated 4 times, then she will circulate 3 more times. However, if she had circulated less than 4 times, then she will start her tawaf over from the beginning.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 151 hadith 2 & 3

Ruling no 1099: If a woman has circulated in tawaf more than 4 times and becomes hayz, then if she wishes, she may leave Mecca.

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 153 hadith 4

Ruling no 1100: A woman who performs tawaf in the state of hayz should exit out of the door of the mosque that is closer to her.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 153 hadith 2

Ruling no 1101: If a woman who is in the state of hayz (menses) reaches Mecca on the day of Tarvia, then she should go to Arafat and perform hajj. Then wear ahram and perform umrah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 226 hadith 2759

Ruling no 1102: A woman who sees hayz (menses) for the first time but does not tell her family or husband out of shame and completes hajj in that state. It is wajib upon her when she returns to her home to sacrifice one camel and perform hajj again the next year. There is no kaffarah upon her husband.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 153 hadith 1

Ruling no 1103: A woman can use medicines that stop bleeding.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 154 hadith 1

Ruling no 1104: A mustahaza woman should perform tawaf e Kaaba and recite prayer, but if she still sees blood, then she should not enter into Kaaba.

Reference: Sayings of RasoolAllah (saw) Furoo e Kafi Kitabul Hajj chapter 152 hadith 1 & 2

Marching towards Mina

Ruling no 1105: One should spend his nights of Ayyam e Tashreek (11, 12, 13 Ziqaed) in Mina. If someone does not do this, then he will sacrifice one goat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 193 hadith 1

Ruling no 1106: If a person comes from Mecca during the beginning part of the night, then it is necessary for him to reach Mina before midnight, but if he was busy in Tawaf, dua, and running and becomes late, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 193 hadith 1 & 2

Ruling no 1107: If a pilgrim travels from Mecca to Mina and sleeps while traveling, then there is no harm if the sun sets before he reaches Mina.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 193 hadith 4

Ruling no 1108: Due to large crowds, one can reach Mina before the day of Tarvia, but one can only reach there 3 days before.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Second Edition pg 164 hadith 2974 & 2975

Staying at Arafat and its timings

Ruling no 1109: One can stay at any spot on the mountain of Arafat, but one should stay near to Hazab Mountain. The hajj of the people who stay around Araq Mountain is batil (void).

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 164 hadith 1 & 2

Ruling no 1110: If the time of Arafat becomes short, then one should climb the mountain.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 164 hadith 11

Ruling no 1111: One should pray shortened prayers at Arafat.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 265 hadith 2984

Returning from Arafat

Ruling no 1112: One should return from Arafat when the sun sets. If one leaves Arafat before the sun sets, then he will have to slaughter a healthy camel. If he is unable to do so, then he will fast 18 days either in Mecca or his house.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 165 hadith 1 & 4

Shab e Muz Dalfa

Ruling no 1113: In Shab e Muz Dalfa, maghrib and isha prayer should be recited jointly with one adhan and two iqama. After isha offer 4 rakat prayer. It is mustahab to stay in Mashoor al Haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 166 hadith 1 & 2

Ruling no 1114: One should not cross the valley of Mahser until the sun rises.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 166 hadith 6

Ruling no 1115: It is compulsory to run in the valley of Mahser even if it is 100 ft. This valley is huge between Jamah and Mina, but it is closer to Mina.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 167 hadith 3 & 4

Ruling no 1116: One who joins people from Arafat but does not stay with them in the valley of Jamah, then he will slaughter a healthy camel in kaffarah.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 168 hadith 6

Ruling no 1117: If out of ignorance a person who had stayed with people in the valley of Jamah leaves before them, then there is no kaffarah. If he was aware of the ruling, then he will slaughter one goat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 169 hadith 1

Ruling no 1118: A person who reaches Mashoor al Haram on the Day of Sacrifice before the declining of the sun completes his hajj.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 170 hadith 3

Rami Jumrat

Ruling no 1119: Rami can only be from small pieces of stone not from large stones. It should not be black, white, or red. It is better if it is spotted.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 171 hadith 5 & 6

Ruling no 1120: The pieces of stone should be collected from the place of Jamah. It can be taken from any place except from outside of the Haram. One should wet these pieces of stone.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 171 hadith 1, 5, 8, and 9

Ruling no 1121: The stones should not be thrown while standing on Jamrat. One should throw stones from the valley of Batan.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 171 hadith 7

Ruling no 1122: The method of throwing stones is to place the stone on his thumb and flick it with his index finger.

Reference: Sayings of Imam Musa Kazim (asws) Furoo e Kafi Kitabul Hajj chapter 171 hadith 7

Ruling no 1123: The timing of Rami Jumrat is from sunrise to sunset. The best time is at the declining of the sun. One should not throw stones before the rising of the sun. He should say takbir on every stone, place the stone on his left hand and flick it with the right hand.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Reza (asws) Furoo e Kafi Kitabul Hajj chapter 173 hadith 1, 3, 4, & 7

Ruling no 1124: If a person does the opposite, then he should repeat his Rami Jumrat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 174 hadith 1 & 2

Ruling no 1125: One has to throw a total of 21 stones. If one throws less, then he must repeat rami either the same day or the next. When he repeats rami, he should not use the same stones he used previously.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 174 hadith 3

Ruling no 1126: If a person brings 21 stones and in the end he has one left, but does not know at which Jumrat he did not throw, then he should return back and throw 3 stones on each Jumrat.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 174 hadith 5

Ruling no 1127: A person who throws 4 stones at the first Jumrat and 7 each at the second and third should return back and throw 3 more stones at the first Jumrat. This will complete his rami.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 174 hadith 5

Ruling no 1128: If the stone hits a person, then there is no need to throw it again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 174 hadith 5

Ruling no 1129: If a person forgets to throw stones, then if there is time remaining he should return back and complete the act. However if the time has passed, then there is no harm. Rami (throwing stones) is a sunnah while running between Saffa and Marwa is wajib.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 175 hadith 1

Ruling no 1130: Another person can throw stones for one who is sick or injured.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 176 hadith 1 & 2

Returning from Mina

Ruling no 1131: One cannot return from Mina before morning. It is better if he leaves before the declining of the sun.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 197 hadith 7 & 8

Umrah

Umrah is wajib. One who performs Umrah e Hajj e Tamtah has performed his wajib.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 204 hadith 1 & 2

Ruling no 1132: Umrah can be performed during any month of the year. One can perform his Umrah as he wishes.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Reza (asws) Furoo e Kafi Kitabul Hajj chapter 205 hadith 1, 2, & 3

Ruling no 1133: It is enough for a person who performs Umrah e Mufrad to perform Tawaf e Kaaba, run between Saffa and Marwa, and cut his hair. If he does not want to shave his head, then he can trim his hair.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 208 hadith 6

Ruling no 1134: If a person is performing Umrah e Mufrad and after he has performed Tawaf but before running between Saffa and Marwa he has intercourse with his wife, then his Umrah will become void. Its kaffarah is to sacrifice one healthy camel and he must perform Umrah again.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 209 hadith 1 & 2

Rulings for Ziarat

These rulings are very important. People are taught hajj is wajib and visiting the shrines of Aimmah (asws) is mustahab. Everyone must know visiting the shrines of Aimmah (asws) are wajib just like hajj.

Ruling no 1135: It is wajib upon people to begin their hajj in Mecca and complete it by visiting the shrines of Masoomeen (asws). Hajj cannot be completed without this.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Second Edition pg 322 hadith 3138 & 3139

Ruling no 1136: The entire hajj is dependent upon the meeting with Imam (asws). If the pilgrim did not visit the Imam (asws), then his hajj has been wasted. It is his duty to experience the hardships of hajj, make Tawaf, and then come to Imam (asws) and repeat his religion of wilayat and help of Imam (asws).

Reference: Sayings of Imam Muhammad Baqir (asws) Furoo e Kafi Kitabul Hajj chapter 213 hadith 1 & 2

Ruling no 1137: It is wajib upon anyone who believes the Imamate of Imam Hussain (asws) is from Allah to visit Him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 337 hadith 3177

Ruling no 1138: Hajj is wajib once in one's life if a person is capable of performing it, but Ziarat of the Grave of Imam Hussain (asws) is wajib everyday and anyone who does not perform the Ziarat of Imam Hussain (asws) everyday will be amongst the killers of Imam Hussain (asws). If one is unable to visit the grave of Imam Hussain (asws) every day, then every day he should go to the roof of his house, look to the right and then the left and then towards the heavens and say his salam to his Master and Moula Imam e Mazloom (asws). This is the same as if you are saying salam while standing beside the Grave of Imam Hussain (asws).

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Second Edition pg 358 hadith 3203

Entering in Medina and Ziarat e RasoolAllah (saw)

Ruling no 1139: When a person returns to Medina from Mecca and reaches the place of Zil Halifa, he should come to Maris. If it is the time of wajib prayer, then he should pray there. If it is not the time of prayer, then he should stay there for a while.

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 223 hadith 1

Ruling no 1140: When a person enters Medina, he should perform ghusl, visit the grave of RasoolAllah (saw) and say salam. Then stand beside the pillar that is on the right side of the Grave of RasoolAllah (saw).

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi Kitabul Hajj chapter 215 hadith 1

Rulings of Nikkah

Kinds of Nikkah

Ruling no 1141: Three types of women are halal for man;

1. A woman who comes to him in Nikkah and inherits from him (permanent Nikkah)
2. A woman who comes to him in Nikkah but does not inherit from him (muta/temporary marriage)
3. Slave girl

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 224 hadith 4339

Marrying for wealth, beauty, or religion

Ruling no 1142: If a person marries a woman due to her wealth or beauty, then his rizq will never be increased. If a person marries a woman due to her faith, then Allah will bless him with wealth and beauty both.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 231 hadith 4380

Times when nikkah is makrooh

Ruling no 1143: Anyone who will get married when the moon enters into scorpion will never be happy.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 232 hadith 4388

Ruling no 1144: Getting married in the last days of the month is makrooh (when moon cannot be seen)

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 232 hadith 4389

Wali (guardian), witness, and mahr

Ruling no 1145: Virgin girls cannot marry without the permission of their guardians.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 232 hadith 4390

Ruling no 1146: If a girl's father wishes to marry her to a person, but her grandfather wants to marry her to a different person. The grandfather has more right than the father of the girl. If the father and grandfather of the girl have married the girl to two different people, then the one her grandfather arranged will be correct. If the father and grandfather are both alive, then the guardian of the girl will be her grandfather not the father because the grandfather is also the guardian of her father.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 233 hadith 4392 & 4393

Ruling no 1147: It is not lawful for the wali (guardian) to perform the nikkah of virgin girl against her will. If she remains silent when asked, then it is considered as her agreement.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 233 hadith 4396

Ruling no 1148: If a virgin girl asks her wali to perform her nikkah to specific person, then the wali should marry her to the person she asks to be married (if that man is her kufv (equal))

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 233 hadith 4396

Ruling no 1149: That virgin girl who is of sound mind but receives no proposals is allowed to perform nikkah without the permission of her wali.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 234 hadith 4397

Ruling no 1150: That woman who is divorced or widowed is free in her matters. She does not need the permission of anyone to perform a second nikkah. She can perform nikkah with anyone if that person is her kufv.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 233 hadith 4395

Ruling no 1151: If a man or woman performs nikkah without a witness, then according to sharia there is no harm. However, it may cause numerous problems in one's social life. Therefore, it is better to appoint a witness.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 233 hadith 4394

Ruling no 1152: A person performs nikkah with a woman, but he makes a niyyat that he will not pay her mahr (dowry). According to Allah, such a person is a zani (fornicator).

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 235 hadith 4400

Ruling no 1153: Paying mahr (dowry) is wajib in one's life. If the person dies, then his inheritors will pay for him. If the woman does not demand her mahr, then they do not have to pay.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 235 hadith 4401

Walima

Ruling no 1154: There are five occasions for the Walima;

1. Wedding
2. Baby is born
3. Circumcision
4. When a new house is built or bought
5. When a person returns back from Mecca after performing hajj

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 236 hadith 4404

Halal (lawful) and Haram (unlawful) Nikkah

Ruling no 1155: That woman who openly commits zinnah (fornication). Nikkah will not be performed with such a woman who openly commits zinnah. Nikkah will also not be performed with a man who openly commits zinnah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 239 hadith 4416

Ruling no 1156: Nikkah will not be performed with women who are divorced 3 times in one sitting because they are not divorced.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 239 hadith 4415 & 4419

Ruling no 1157: Nikkah cannot be performed with a majoosi (fire worshipper) woman.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 240 hadith 4423

Ruling no 1158: Performing nikkah with nasibi (enemy of Ahlul Bayt asws) is haram. Likewise, accepting the proposal of a nasibi is also haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 240 hadith 4424

Ruling no 1159: A man can perform nikkah with the midwife who assisted in his birth, but if she has raised him, then she and her daughter are haram for him because she will be like his mother.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 241 hadith 4431 & 4432

Ruling no 1160: It is haram to perform nikkah with one's stepmother.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 241 hadith 4429

Ruling no 1161: You cannot give your daughters to such people who are not enemies of Ahlul Bayt (asws) but also show love towards the enemies of Ahlul Bayt (asws).

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 240 hadith 4426

Ruling no 1162: Adopted girls and boys are haram for the one who raised them.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 244 hadith 4448

Ruling no 1163: If a man divorces a woman before having intercourse with her, then he can marry her daughter.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 244 hadith 4447

Ruling no 1164: The wife of a man will never be halal for his son or his father.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 245 hadith 4456

Ruling no 1165: It is haram to accept the proposal of one who offers to fulfill all of your needs if you allow them to marry your daughter or sister.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 249 hadith 4471

Ruling no 1166: Step brother and step sister can marry with each other.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 250 hadith 4474

Explanation: For example a person has a son from his first wife and marries another woman who has a daughter from her first husband, then this girl and boy will be considered as sister and brother, but because they were born to different parents their nikkah is lawful.

Ruling no 1167: According to sharia, performing nikkah with a girl who is the result of zinnah (fornication) is lawful.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 256 hadith 4458

Ruling no 1168: A man performs nikkah with a woman, and the woman states her mahr. She places the condition that she has the right to divorce or have intercourse. Both of these conditions are against sunnah because a man's responsibility is only to pay the mahr. Divorce and intercourse are under the control of the man.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 250 hadith 4475

Ruling no 1169: If a person proposes to a woman as a joke and they perform nikkah as a joke, their nikkah will not be valid.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 256 hadith 4486

Ruling no 1170: It is strictly prohibited for one person to say to another “If you allow me to marry your sister, then I will allow you to marry my sister”.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Fourth Edition pg 3 hadith 4968

Ruling no 1171: If a Christian man marries a Christian woman and declares a haram thing as mahr, then if they become muslim before having intercourse, then this man will pay her mahr from a halal thing instead. In such circumstances their nikkah is valid.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 272 hadith 4582

Ruling no 1172: Nikkah cannot be performed with christain or jewish women.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 273 hadith 4588

Ruling no 1173: A girl’s nikkah should be performed with a man who is her kufv. One should never marry his daughter with a non kufv (equal) because it creates many sharia and social problems. A girl upon whom sadqa is haram can never marry a man upon whom sadqa is halal. They can never each other’s kufv (equal).

Reference: Sayings of Imam Jafar Sadiq (asws) Furoo e Kafi 5th vol pg 345 Kitabul Nikkah chapter ikafaa

Explanation: In order to understand this hadith properly, we shall narrate the entire hadith of Masoom (asws).

“A non syed came to Imam Jafar Sadiq (asws) and asked for the Imam (asws)’s daughter in marriage. Imam (asws) replied, “Your kufv is in your nation and in your blood. Allah has protected Us from sadqa. Therefore, We do not include others in this status.”

Sheik Abbas Qumi writes in his book , **“Mantai al Amal Second Edition pg 243”;**

“Rizvi sadaat would not marry their daughters because their kufv were not available. Imam Musa Kazim (asws) had 21 daughters and none of His daughters married. Imam Muhammad Taqi (asws) set aside 10 lands for agriculture to cover the expenses of His non married daughters.”

Tareek ibne Wazeh Yaqoobi Second Edition pg 415, “Imam Musa Kazim (asws) made a will that His daughters would not get married. According to the will of Imam (asws), none of His daughters got married. Here is a very important point that performing nikkah is the sunnah of RasoolAllah (saw). Imam (asws) cannot issue any ruling against the sunnah of RasoolAllah (saw). The will of Imam (asws) proves a non sadaat man cannot marry a syedzadi.”

Ruling no 1174: A woman performs nikkah with a man while in the state of intoxication. When she comes out of that state, she denies ever having nikkah. Then after seeing evidence, it will become compulsory upon her to accept this nikkah. If she repents and declares that she will never use alcohol again, then this nikkah is correct and she can live with this person.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 241 hadith 4430

Ruling no 1175: One cannot perform nikkah with the niece of his wife.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 242 hadith 4437

Ruling no 1176: One can perform the nikkah with the aunt of his wife.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 242 hadith 4438

Ruling no 1177: A woman who is divorced from her husband and gives birth to a child can perform nikkah before becoming pak from nifas.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 243 hadith 4445

Ruling no 1178: A man has 3 wives. He performs nikkah with another woman. He has not had intercourse yet and decides to perform nikkah with another woman. If he divorces the woman he did not have intercourse with yet, then there is no harm. If he divorces one of the 3 wives, then it is not lawful for him to perform nikkah with another woman until the woman he divorced completes her iddah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 247 hadith 4462

Ruling no 1179: A man has 3 virgin daughters. He marries one of his daughters, but does not tell the name of which daughter to the husband or the witness. The husband pays the mahr. When the father of the girl brings his daughter to her husband, the husband says, “You brought me your oldest daughter but you performed the nikkah with the youngest daughter”. If the husband had seen all 3 daughters and did not tell anyone’s name to the father, then in these circumstances, the

claim of the father will be considered as authentic. It is the duty of the father to tell while putting Allah as his witness that the girl he is going to give to the husband is the same girl that the nikkah was performed for. If the husband has not seen all 3 girls and none of their names were told to him at the time of nikkah, then this nikkah is batil (void).

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 246 hadith 4468

Ruling no 1180: If the name of the girl is written incorrectly at the time of nikkah, then this nikkah is valid.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 249 hadith 4470

Things which invalidate nikkah

Ruling no 1181: If a man performs nikkah with a woman and has not had intercourse yet, then commits zinnah (fornication) with another woman. Due to his fornication, he will be punished and lashed. He will stay away from his wife for one year.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 244 hadith 4451

Ruling no 1182: If a woman commits zinnah before her husband has intercourse with her, then after lashing her, she will be removed from her husband. There will be no mahr because this sin was committed by her.

Reference: Sayings of Ameerul Momineen (asws) and Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 244 hadith 4454

Ruling no 1183: If a man commits zinnah with the sister of his wife, then he will become subject to the Islamic ruling. However, his wife will not become haram for him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 245 hadith 4455 & 4456

Ruling no 1184: If a person commits zinnah with a woman and later performs nikkah with her, this nikkah is batil (void).

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 245 hadith 4456 & 4457

Ruling no 1185: If a person performs nikkah with a woman and then performs nikkah with another woman who is her mother, daughter, or sister but he is unaware of this fact. Whenever he comes to know, then he will leave that woman to whom he performed nikkah with last. The first will remain as his wife.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 245 & 246 hadith 4456 & 4458

Ruling no 1186: If a person performs nikkah with two sisters at the same time without knowing they are sisters, then it is up to him as to which wife he remains with.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 246 hadith 4460

Ruling no 1187: If a person commits zinnah with a woman and then performs nikkah with the mother, daughter, or sister of this woman, then his nikkah will be correct.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 245 hadith 4456

Ruling no 1188: If a woman commits zinnah with the wife of her son or the wife of her father, then she will become subject to the Islamic law. She will not become haram upon her husband.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 245 & 246 hadith 4456-4458

Ruling no 1189: If a person has 3 wives and performs nikkah with two women at the same time, he has intercourse with one of them and then he dies. If he had intercourse with that woman whose name was first in the nikkah, then this nikkah was correct. This woman will remain in iddah and also gain inheritance from this man. If he had intercourse with the woman whose name was second in the nikkah, then his nikkah is void. This woman will not inherit from him, but she must perform iddah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 247 hadith 4463

Ruling no 1190: Two men perform nikkah with two women. By mistake, they mix up their wives. The women will perform iddah for that man whom they are living with. Then they will return to their original husband.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 248 hadith 4467

Ruling no 1191: If a man divorces his wife when she is pregnant and before the birth of the child performs nikkah with her real sister, then it is wajib upon him to divorce the second one until after the child is born. Then he can send the message of nikkah and pay mahr twice.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 250 hadith 4476

Ruling no 1192: If a woman performs nikkah while she is in iddah, then she will be separated from her husband. The woman will perform one iddah for both husbands. If a child is born after six months, then the second husband is the father. If it is born less than six months, then the first husband is its father.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 281 hadith 639

Ruling no 1193: If a person performs nikkah with a woman and after 4 months, the woman gives birth to a child and the man denies being the father of the child while the woman claims he is the father, then the woman's claim will be rejected. They will be separated from each other and until the Day of Judgment they will be haram upon each other.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 281 hadith 4642

Ruling no 1194: If a man leaves Islam, then his wife automatically becomes divorced from him and will perform iddah the same as any other divorced woman. If the man returns back to Islam, then he will perform nikkah again with her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 243 hadith 5713

Ruling no 1195: If an impotent man cheats a woman and performs nikkah with her, then if the woman wishes, she can get divorced from him. If the woman wishes to live with him, then it is her right to choose no one can force her either way.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 250 hadith 4473

Those faults that invalidate nikkah

Ruling no 1196: There are six types of deformities in women where a man can lawfully refuse nikkah with the woman having one of those deformities;

1. Leprosy
2. Jizam (skin disease)
3. Insane
4. Blind
5. Disabled
6. Woman having disease in her private parts

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition hadith 4496 & 4497

Ruling no 1197: If the woman is blind in one eye, then she cannot be refused.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 254 hadith 4496 & 4498

Ruling no 1198: If the husband has intercourse with a woman who has some deformity, then the entire mahr becomes the right of the woman. The wali (guardian) of the girl will be responsible for this nikkah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 254 hadith 4496 & 4498

Ruling no 1199: If the husband was aware of the deformities before having intercourse with the woman but has intercourse with her anyways, then he cannot divorce her. However if he was unaware, then it is up to him whether or not he remains married or divorces her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 255 hadith 4499

Preferring one wife over another

Ruling no 1200: If a man performs another nikkah and the second wife is a virgin, then he can prefer her over the first wife for seven days. If she was not a virgin, then he can prefer her over the first wife for 3 days.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 251 hadith 4480

Ruling no 1201: If someone has 4 wives, then he will spend one night with each wife. He will not prefer one wife over another. However if he does not have four wives, then it is his right to prefer one woman over another.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 251 hadith 4486

Afzah

Ruling no 1202: It is not lawful to have intercourse with a girl until she becomes an adult.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 242 hadith 4440

Ruling no 1203: If a man performs nikkah with a virgin girl and has intercourse with her, due to the intercourse the private parts of the girl become torn, then if the girl was an adult, there is no restitution upon the man, but if she was not an adult, then restitution is wajib upon him. If he does not divorce her and keeps her with him her whole life, then he does not have to pay restitution.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 253 hadith 4493

Ruling no 1204: If a man has intercourse with a non baligh girl, then the restitution is a full diyat. The same diyat that is given to the family of a murdered victim.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Fourth Edition pg 110 hadith 5329

Guardian of a child

Ruling no 1205: As long as the mother is feeding milk to the child, both the father and mother have equal rights upon the child. If the child has stopped feeding, then the father has more right than the mother. If the father dies, then the mother has the most rights of anyone.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 255 hadith 4501

Ruling no 1206: If a person divorces his wife and they have a child, until the age of 7 the mother has more rights to be the guardian. However if she wants to leave the child by her own will then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 256 hadith 4504

Ruling no 1207: If a woman performs another nikkah, then she has no rights upon the child.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 256 hadith 4506

Making a child sit on one's lap, sleeping with, and kissing

Ruling no 1208: It is not lawful for a woman to sleep with her daughter if she is six years old.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 256 hadith 4505

Ruling no 1209: It is not lawful for a non mahram to take a six year old girl on his lap even if he is raising her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 256 hadith 4506

Ruling no 1210: When the girls and boys become six years old, then they should no longer sleep in the same bed.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 256 hadith 4508

Ruling no 1211: When a girl becomes six years old, then no man should kiss her. If the boy becomes seven years old, then no woman should kiss him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 254 hadith 4510

Rights of the husband on his wife

Ruling no 1212: The right of the husband on his wife is that the wife should obey him, not be disobedient to him, not take sadqa behind his back without his permission, not perform mustahab fasting without his permission, not deny the husband intercourse whenever he wants, and do not go outside without his permission.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 257 hadith 4513

Ruling no 1213: If a woman spends a night with her husband angry with her, then her prayers will not be accepted until she makes her husband not angry with her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 258 hadith 4519

Ruling no 1214: If a woman wears fragrance for someone other than her husband, then it is as if she is in the state of janabat until she washes off this fragrance.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 259 hadith 4521

Ruling no 1215: It is not lawful for any woman to wear fragrance when she goes out of her house.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 259 hadith 4522

Ruling no 1216: It is haram for a woman to remove her clothes outside of her home.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 259 hadith 4523

Ruling no 1217: It is not lawful for a woman to tell to others the private conversation that was between her and her husband.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Fourth Edition pg 2 & 3 hadith 4968

Ruling no 1218: If a woman uses magic to control her husband, then the angels of heavens and earth will send lanat on her. Allah will not accept her repentance even if she fasts in the day and spends the whole night in worship,.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition hadith 4544

Ruling no 1219: That man who allows a woman to control him is accursed.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 279 hadith 4622

Rights of the wife on the husband

Ruling no 1220: The most honorable person is one who greatly honors his wife.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 305 hadith 4774

Ruling no 1221: It is the duty of the husband to be kind to his wife and not be harsh because woman is like the bone of the rib. If you try to straighten it, then it will break.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 259 hadith 4527

Ruling no 1222: It is the right of the wife that her husband provides food, gives her clothes and forgives her if she makes enemies.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 259 hadith 4526

Ruling no 1223: If a man does not take care of his wife, then it is the right of Imam (asws) to separate them.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition hadith 4529

Ruling no 1224: It is the duty of the man to only warn his wife to enjoin the good and refrain from evil. It is up to his wife to accept or not.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 260 hadith 4533

Ruling no 1225: It is the duty of the husband to put the love of Ali (asws) in the heart of his wife. .

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 261 hadith 4534

Ruling no 1226: That person who has good relations with his wife is most respectable.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 261
hadith 4537

Ruling no 1227: The majority of the people of the heavens will be women. Allah knows their weaknesses and will forgive them.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 279
hadith 4628

Muta

Ruling no 1228: Rajat and muta are halal in the religion of Ahlul Bayt (asws).

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 272 hadith 4583

Ruling no 1229: Muta is only halal for those who are aware of its rulings. It is haram upon those who are unaware.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 272 hadith 4584

Ruling no 1230: It is not lawful to perform muta with a woman who is not aware of the rulings of muta and does not believe in it. If she is told the rulings and accepts, then you can perform muta with her. If she does not, then muta cannot be performed with her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 272 hadith 4586

Ruling no 1231: There are four kinds of women with whom muta cannot be performed;

1. Women who are shameless and famous for their indecency
2. Women who invite people towards them
3. Women who are known for doing zinnah (fornication)
4. Women who are incorrectly divorced

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 273 hadith 4586

Ruling no 1232: Muta cannot be performed with christian and jewish women.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 273 hadith 4588

Ruling no 1233: Muta can only be performed with women who are respectable

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 273 hadith 4587

Ruling no 1234: Muta cannot be performed with a non baligh girl

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 273 hadith 4591

Ruling no 1235: Muta cannot be performed until the guardian or father of the girl gives his permission.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 274 hadith 4593

Ruling no 1236: It is makrooh to perform muta with a woman whose family does not consider muta as halal even if that woman is modest and chaste.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 274 hadith 4592

Ruling no 1237: If a man performs muta with a woman and ends the muta before the agreed time period, then it is not lawful for him to be with the woman during those days.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 273 hadith 4590

Ruling no 1238: Muta is not included in four nikkah. A man can perform muta as many times as he wishes.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 274 hadith 4594

Ruling no 1239: A married man can perform muta even if he is living with his wife in the same city.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 276 hadith 4605

Ruling no 1240: The mahr of a woman in muta can be anything but the minimum mahr is one handful of wheat.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 274 hadith 4597

Ruling no 1241: When someone performs muta, he should say these words to the woman, "You are performing nikkah e muta with me according to the book of Allah and the sunnah of RasoolAllah (saw). This nikkah will be for a specific time. If I wish I will extend this time." The woman should also repeat these words.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 274 hadith 4597

Ruling no 1242: If a woman performs muta with a man and without performing iddah, her family marries her to another person. It is wajib upon the woman to not allow her husband have intercourse with her until she performs iddah.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 274 hadith 4599

Ruling no 1243: If a woman performs muta and before completing her iddah, she marries or performs muta with another person, if that person is unaware, then the muta or nikkah will be lawful for the man and all of the sin will be upon the woman.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 275 hadith 4599

Ruling no 1244: If a man performs muta with a woman, then he cannot perform nikkah with the sister of the woman until she completes her iddah.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 275 hadith 2603

Ruling no 1245: If a person performs muta with a woman, it is not lawful for him to marry her daughter.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 276 hadith 4604

Ruling no 1246: The iddah of muta is 45 days.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 276 hadith 4605

Ruling no 1247: If a man dies before the time of muta has expired, then the woman will perform iddah of 4 months and ten days.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 276 hadith 4606

Ruling no 1248: If a man performs muta with a woman for one month, but does not mention the month, then after many years they meet each other again, if he has mentioned the month, then that month belongs to him. If he did not mention the month, then he has no right upon this woman.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 277
hadith 4609

Ruling no 1249: If a person forgets to recite the wordings of muta and has intercourse, then they will not be subject to Islamic law, but he should seek forgiveness from Allah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 277
hadith 4610

Etiquette of Intercourse

Ruling no 1250: It is makrooh to have intercourse with one's wife during the following occasions;

1. When the moon has disappeared
2. On the night of moon eclipse
3. On the day of sun eclipse
4. At the time of sunset
5. At the time of sunrise
6. During red and black storm
7. During earthquake

Reference: Sayings of Imam Musa Kazim (asws) and Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 237 hadith 4406 & 4407

Ruling no 1251: One should not have intercourse with his wife on the 1st, 15th, and last day of the month.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 238 hadith 4408

Ruling no 1252: If a person in the state of janabat, then he should not have intercourse with his wife until he performs ghusl.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 238 hadith 4412

Ruling no 1253: It is strictly prohibited to have intercourse with a woman who is in the state of hayz (menses).

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 238 hadith 4413

Ruling no 1254: When a person begins to have intercourse with his wife, then he should recite "bismillah al rahman al raheem". Otherwise shaitan will be included in this act.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 238 hadith 4414

Ruling no 1255: Intercourse is strictly prohibited during the following occasion;

1. Immediately after zuhr
2. Whilst standing

3. On the night of Eidul Azha
4. Under a fruit filled tree
5. In front of the sun
6. Between adhan and iqama
7. Mid of Shabaan
8. Under open sky
9. First part of the night
10. In the state of hayz (menses)

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 335 & 340 hadith 4899 & 4914

Ruling no 1256: It is a blessing to have intercourse during these times;

1. Night of the second day of the month
2. Third night of the month
3. Thursday night
4. Friday night

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 337

hadith 4899

The following four hadith have the same reference. We shall mention it after mentioning all of the hadiths.

Ruling no 1257: One should not have intercourse with his wife while imagining another woman.

Ruling no 1258: When a husband and his wife have intercourse, they should clean themselves with different clothes. They should not use the same cloth to clean themselves because it creates animosity between them.

Ruling no 1259: They should not talk while having intercourse.

Ruling no 1260: A person should not have intercourse with his wife on the night before he intends to travel.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 335-337 hadith 4899

Ruling no 1261: Anal sex is absolutely haram.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 279 hadith 4629

Ruling no 1262: It is not lawful for a man to avoid having intercourse with his wife for four months, but if the wife agrees, then there is no harm.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 238 hadith 4415

Rulings of Seeing

Ruling no 1263: The first unintentional look at a non mahram is not sinful. Looking a second time is a sin and third time is destruction.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 284 hadith 4658

Ruling no 1264: It is not lawful for a Muslim man to look at the private parts for another Muslim brother nor is it lawful for a woman to look at the private parts of another woman.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 284 hadith 4659

Ruling no 1265: One can see the hair of his mother, sister, or daughter.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 281 hadith 4632

Ruling no 1266: Looking at the hair of kafir women is not haram because even if they are asked to cover their hair they will refuse.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 281 hadith 4636

Ruling no 1267: Looking at the hair of an insane woman is not a sin.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 281 hadith 4635

Ruling no 1268: Men and women should not shake hands with each other.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition hadith 4635

Ruling no 1269: Saying “salam” to a woman and talking with them is makrooh.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 280 hadith 4634

Ruling no 1270: When two mahram men and women meet each other, the woman will say “alaikum salam”. The man will say “salamu alaikum”.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 281 hadith 4637

Ruling no 1271: It is not lawful for a woman to walk in front of a sterile man or looks at her hair.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 280 hadith 4633

Ruling no 1272: If a woman is sitting in a place and leaves her spot, then a man should not sit in that spot until it becomes cold.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 278 hadith 4619

Breastfeeding

Ruling no 1273: All of those things that are haram for a woman regarding her own child will also apply to a woman who feeds the baby of another woman regardless if it is a boy or girl.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 285 hadith 4665

Ruling no 1274: When a mother feeds her baby for two complete years, if another woman feeds the baby after this, then nothing will become haram.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 285 hadith 4666

Ruling no 1275: If a woman feeds the child of a man, then the daughter of the woman will become haram for this man. She will be like from his offspring.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 286 hadith 4668

Ruling no 1276: Breastfeeding for two complete years makes things haram on the child.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 286 hadith 4675

Ruling no 1277: It is not lawful for a woman who has committed zinnah to feed a baby from her milk. Likewise, the milk of a woman who is the result of zinnah is haram.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 287 hadith 4678

Ruling no 1278: It is lawful for a Jewish to Christian woman to feed a child under certain circumstances. If they agree to not drink alcohol, not eat haram food, and not take the child to their house.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 287 hadith 4680

Ruling no 1279: If a woman's milk begins to flow without her giving birth and she feeds some boys and girls, then these boys and girls will not become haram for each other.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 287 hadith 4686

Ruling no 1280: If a woman does not directly feed the baby but places the milk inside the baby's mouth indirectly, it is the same as if she has fed the baby directly.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 288 hadith 4683

Aqeeqah

Ruling no 1281: Aqeeqah is more wajib than sacrificing on the day of Eidul Azha. If aqeeqah is not performed, then it can be done at any time even in old age.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 291 hadith 4710 & 4712

Ruling no 1282: Aqeeqah is wajib upon a rich person. If a person is poor, when he gets rich he will perform aqeeqah. If he does not, then there is no sin upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 291 hadith 4714

Ruling no 1283: If someone's aqeeqah is not performed and he makes a sacrifice on the day of Eidul Azha, then this sacrifice will be a substitute for his aqeeqah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 291 hadith 4714

Ruling no 1284: Goat, cow, or camel can be sacrificed for aqeeqah. If the baby is male, then a male animal will be sacrificed. If the baby is female, then a female animal will be sacrificed.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 292 hadith 4714 & 4716

Ruling no 1285: It is not haram for parents to eat the meat of the aqeeqah, but it is greater if they don't eat. If the mother has eaten, then she should not feed her baby on that day.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 292 hadith 4716

Ruling no 1286: The meat of the aqeeqah should only be given to the people who are believers in the wilayat of Ameerul Momineen (asws).

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 292 hadith 4716

Ruling no 1287: If a child dies on the 7th day after his birth before zuhr, then the aqeeqah will not be performed. If he dies after zuhr, then his aqeeqah will be performed.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 292 hadith 4721

Ruling no 1288: At the time of aqeeqah, the baby's head will be shaved and gold or silver will be given as sadqa equal to the weight of his hair. Nothing else can be given only silver or gold.

Reference: Sayings of Imam Sahib ul Zaman (atfs) Man La Yazher ul Faqih Third Edition pg 294 hadith 4727

Ruling no 1289: Aqeeqah should be performed on the 7th day after the baby's birth. His head should be shaved and he should be circumcised on the 7th day.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 293 & 296 hadith 4715 & 4725

Ruling no 1290: In extreme situations, one can someone from Ahlul Kitab circumcise his son.

Reference: Sayings of Imam Hasan Askari (asws) Man La Yazher ul Faqih Third Edition pg 293 hadith 4725

Rulings of Divorce

Ruling no 1291: Man cannot divorce a woman while she is in the state of menses. Divorce in such situation will be void and cannot be implemented.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 299 hadith 4751

Ruling no 1292: If 3 divorces are given at one time, then this divorce is void. The woman will not be considered as divorced.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 299 hadith 4751

Ruling no 1293: Divorce cannot be given with conditions that are against Quran and Sunnah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 299 hadith 4752

Ruling no 1294: There is no divorce before nikkah. If a person says “As long as my mother is alive, if I marry someone, then she will be divorced” , such statements have no meaning in sharia.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 299 hadith 4756

Ruling no 1295: If two witnesses are not present at the time of divorce, then such a divorce is void.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 300 hadith 4754

Ruling no 1296: If a man divorces his wife out of fear or is forced to divorce his wife, then the divorce is void.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 300 hadith 4754

Ruling no 1297: Divorce given in the state of intoxication or anger is void.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 300 hadith 4754

Ruling no 1298: If a person swears or takes an oath that says, “if such and such happens, I will divorce my wife” and then the event occurs and he divorces his wife, then that divorce is void.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 300 hadith 4754

Ruling no 1299: If a person says to his wife, “You are haram upon me”, then such statements have no meaning and this woman will not become haram upon him nor is there any kaffarah upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 333 hadith 4889 & 4890

Ruling no 1300: If a woman is divorced and is in her iddah, then she should not go outside of her house. If she intends to make ziarat, then she will go after midnight and return back after midnight.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 300 hadith 4758

Ruling no 1301: If a woman’s husband divorces her and does not cover her expenses during her iddah and has no way of living, then she is allowed to go out and earn her living.

Reference: Sayings of Imam Hasan Askari (asws) Man La Yazher ul Faqih Third Edition pg 300 hadith 4760

Kinds of Divorce

There are many kinds of divorce. We will explain these in detail, but here we want to explain one word that is very common amongst non-shia and even some shia of today believe in this. That word is “halala”. Halala means if a woman is divorced and her husband wants to marry her again, then she will marry another person for a few days and then the man will divorce her. Then she can remarry her first husband. This is like making fun of the sharia of Muhammad (saw). There are many so called scholars who earn a lot of money by issuing such haram fatwas. Alhamdulillah in the shia religion, there is no place for such a shaitanic act. You have already read this ruling of Imam (asws) that a nikkah that is performed with conditions against Quran and Sunnah is void. You have also read if a woman marries someone with the condition whenever she wants, he will divorce her, then that nikkah is also void. According to hadiths, every nikkah that is performed under the condition of halala will be unlawful. The man and woman who performs halala will be committing zinnah. If that woman marries her former husband, then that nikkah will also be void. They will spend their whole life in zinnah (fornication). As far as this issue is concerned, where a man wants to marry his ex-wife, in shia religion there is a solution. That solution is talaq e sunnat (sunnat divorce).

Sunnat Divorces

Ruling no 1302: When a man intends to divorce his wife, then he should wait until she is in the state of menses and after becoming pak, he should divorce her in front of two adl (just) witnesses. If the witness is one person and the second person becomes a witness after divorce, then such a divorce is void. In divorce, a female witness is not lawful. After the woman has seen 3 menstrual cycles, then the woman will be divorced from her husband. After that when the people will propose to this woman, her ex husband will also be able to propose to her. It will be up to the woman as to whether or not she remarries him or someone else. If the man remarries her, then he will pay mahr again. In talaq e sunnat, it is the right of man to ask her if her iddah is complete or not. During her iddah, the husband is responsible for paying her expenses as well as they will inherit from each other if one dies.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 298

Three Divorces

Ruling no 1303: Three divorces are when a man intends to divorce his wife permanently. If he divorces after she has become pak from her menses without having intercourse with her in front of two adl witnesses, then after her next menses, he will return to her and have intercourse with her. Then he will have to divorce her again in front of two adl witnesses after she becomes pak from her next menses. After that second divorce and after having become pak from her next menses, he will return to her and have intercourse with her. Then after she becomes pak from her next menses, then again he will divorce her in front of two adl witnesses. Then she will observe iddah and she will be haram for him. If she marries another and her second husband divorces her or dies without having intercourse with her, then she will observe iddah but she still will not be halal for her first husband. She will have to marry permanently with another and after having intercourse if he divorces her or dies and after she observes iddah, then she will become halal for her first husband.

Reference: Man La Yazher ul Faqih Third Edition pg 301

Ruling no 1304: It is not lawful for a man to divorce his wife and then return back to her with the niyyat (intention) of harming her. He can return to his wife when he intends to live with her permanently.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 302 hadith 4762

Ruling no 1305: If talaq e iddah (divorce of iddah) is given 3 times (9 divorces), then the woman will become haram upon the man forever.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 302 hadith 4763

Talaq e Ghayab

Ruling no 1306: If a man is not with his wife and wants to divorce her, then it is necessary upon him to leave the woman for a minimum of one month and when he divorces her, he should not tell her through a messenger. He should tell her himself or write a document that includes the date of when he divorced her so that she can observe her iddah accordingly. When he does so , two adl (just) witnesses should be with him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 303 hadith 4766-4768

Divorce of Non Baligh

Ruling no 1307: A non baligh can divorce only if he divorces talaq e sunnat and pays her mahr.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 304 hadith 4769

Divorce of Insane

Ruling no 1308: A person who is insane cannot divorce his wife. His wali will divorce his wife from him. If the wife is insane, then the mahr will be given to the wali.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 304 hadith 4770 & 4772

Divorce of Virgin

Ruling no 1309: If a person divorces his wife before having intercourse, then she will receive half mahr and there is no iddah for her. She can remarry any time.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 304 hadith 4773

Ruling no 1310: If the husband of a woman dies before having intercourse with her, then she will inherit and observe full iddah. If her mahr is fixed, then she will get half. If it is not fixed, then she will receive nothing.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 305 hadith 4780

Ruling no 1311: A divorced woman will begin her iddah from the day she is divorced. A widow will begin her iddah on the day she gets the news of the death of her husband.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 306 hadith 4783

Ruling no 1312: A widow or divorced woman will not wear makeup.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 306 hadith 4783

Divorce of pregnant

Ruling no 1313: If a man divorces his pregnant wife, then she will observe that iddah that is nearer in time for her. If three months pass before she gives birth, then her iddah is complete, but she cannot remarry until after she delivers the baby and becomes pak. If she is divorced and gives birth the same day or the following day, then her iddah is complete and she can marry anytime, but her husband cannot have intercourse with her until after she becomes pak.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 306 hadith 4787

Ruling no 1314: If a woman's husband dies while she is pregnant, then she will observe that iddah that is farther in time from her. If the baby is born before 4 months and 10 days have passed, then her iddah will not be complete until this 4 months and 10 days passes. If the 4 months and 10 days have passed, but she has not delivered her child, then until she delivers her child, she will remain in iddah.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 307 hadith 4787

Ruling no 1315: If a pregnant woman is divorced, then until she delivers her child, she should be given money to cover her expenses.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 307 hadith 4788

Divorce of non baligh girl and girl in the state of hayz (menses)

Ruling no 1316: The iddah of a divorced girl who has not seen her first menses is 3 months.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 309 hadith 4796

Ruling no 1317: There is no iddah for a woman who is so old she no longer sees blood from her menses.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 309 hadith 4797

Ruling no 1318: If a woman who does not have menses even though she is in an age where she should or a woman who does not become pak from the blood of istahaza is divorced, then their iddah is 3 months.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 309 hadith 4798

Divorce of mute

Ruling no 1319: If a mute man wants to divorce his wife and knows how to write, then he will write the divorce paper and make two people as his witness. If he does not know how to write, then he will show hatred towards his wife through his expressions. That will be considered as his divorce.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 311 hadith 4806

Secret Divorce

Ruling no 1320: If a man marries a woman secretly and the woman is living with her family. The man is unable to live with her and is unable to know when she has menses or when she is pak. If he wants to divorce her, then he will divorce her in front of two witnesses in the beginning days of the month in which the previous month he had not seen her. He should write down the month in which he divorced her. When 3 months have passed, the divorce will be completed.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 311 hadith 4807

Mubarat

Ruling no 1321: Mubarat means when a wife says to her husband, "If you divorce me, I will forgive you all of my rights, mahr and expenses" and the man accepts this. In these circumstances, it is lawful for the man to place the condition that if the woman does not fulfill this condition, then the husband has the right to have intercourse with her. If they both reach an agreement, then the man can never return back to his wife in Mubarat.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 314 hadith 4816

Dispute

Ruling no 1322: When the circumstances are such that it is impossible for the husband and wife to live together, then a mediator will be appointed one from the man's family and one from the wife's family. The husband and wife can both appoint their mediators themselves. If the mediators decide they should live together, then they do not need to take the permission of the husband and wife. If the mediators decide they should live apart, then they need the permission of the husband and wife.

Reference: Sura Nisa ayah 35 Man La Yazher ul Faqih Third Edition pg 315

Ruling no 1323: If the man becomes insane, then it is the right of his wife to divorce herself from her husband.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 315 hadith 4818

Khula

Ruling no 1324: A woman who asks for khula is not halal until she says these words to her husband, "I swear by Allah I will not obey you . I will not perform ghusl e janabat. I will let others come to me without your permission." When a woman says these words to a man, the things the husband has taken from his wife is halal upon him. This khula is one divorce and the man still has rights of two divorce with her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 316 hadith 4821

Ruling no 1325: When the man accepts the proposal of a woman and then divorces her two more times and takes his wealth back, then he has no right to return back to his wife.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 316 hadith 4823

Ruling no 1326: Expenses including house or any other inheritance are not for a woman who asks for khula divorce.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 316 hadith 4822

Zuhar

Ruling no 1327: Zuhar is when a husband says to his wife during the times she is pak, 'You are haram for me like my mother and sister'.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 318 hadith 4828

Ruling no 1328: Until a person has intercourse with his wife, then zuhar will not be implemented.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 318 hadith 4826

Ruling no 1329: Zuhar will be imposed according to the conditions of divorce.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 318 hadith 4826

Ruling no 1330: A man cannot have intercourse with his wife after zuhar unless he pays kaffarah. The kaffarah for zuhar is to free one slave or fast for 60 consecutive days or feed 60 poor.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 319 hadith 4829

Ruling no 1331: Zuhar will not be implemented in the state of anger, during menses, or in order to harm someone.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 323 hadith 4845

Ruling no 1332: Zuhar is only for man not for woman.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 323 hadith 4847

Ruling no 1333: A person will pay kaffarah the same amount of times as he made zuhar.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 321 hadith 4834

Lowan

Ruling no 1334: Lowan is when a man accuses his wife of fornication and refuses to accept the child she gives birth to. He does not have 4 adl (just) witnesses and the woman denies his allegations. Both of them will go to the Imam (asws). First the man will stand and say 5 times, "If I am accusing her falsely, may Allah's curse be upon me". Then the woman will stand and say 5 times, "If this man is telling the truth, then Allah's curse be upon me". When both of them have said these words, then they will be divorced and both of them will be haram upon each other forever.

Reference: Sayings of Imam Reza (asws) and Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 324 & 326 hadith 4853 & 4854

Ruling no 1335: Lowan does not occur unless the man has intercourse with his wife or the man refuses to accept the child.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 324 hadith 4851

Ruling no 1336: If a man accuses the wife and the wife is mute, then they will be divorced at the same time.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 324 hadith 4853

Divorce of Sick

Ruling no 1337: It is makrooh for a man to divorce his wife while he is sick. However it is lawful for him to perform nikkah in the state of sickness.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 331 hadith 4880

Ruling no 1338: If a person divorces his wife while he is sick and remains sick until after the woman completes her iddah, then he dies after this due to his sickness. If the woman has not performed another nikkah, then she will inherit from this man. If she has performed another nikkah, then she will not receive any inheritance.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 330 hadith 4877

Ruling no 1339: If a man divorces his wife on his deathbed and then dies, that woman will inherit from him. If the woman dies, then he will not inherit from her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 331 hadith 4882

Divorce of Lost

Ruling no 1340: If the husband of a woman disappears and she does not hear from him for four years regarding whether he has died or is alive, then if the wali of the husband is available, he will pay the expenses of the woman. The woman cannot perform another nikkah until after the wali pays her for the expenses. If the wali does not pay her for the expenses, then he will divorce her one time from her husband during the time the woman is pak. The woman will observe iddah for 4 months and 10 days. If the husband returns during this time, then he can return back to his wife. If she finishes her iddah and then he returns, then the woman is free and can marry with anyone she wishes.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 331 hadith 4883

Ruling no 1341: If the news of a person's death is given to his wife or the news that her husband has divorced her, then she will observe iddah. If she performs nikkah after observing iddah and her first husband returns and denies having divorced her, then the right of the first husband is more than the second husband regardless if the second husband has had intercourse with her or not. It is the woman's right to take mahr from the second husband and in such circumstances the second husband will become haram on her. If both husbands divorce her, then she will have one iddah for both husbands.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 332 & 333 hadith 4885 & 4888

Rulings of Halal and Haram Animals

Animals of Dry Land

Ruling no 1342: Those animals that have sharp teeth are haram.

Reference: Sayings of RasoolAllah (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4147

Ruling no 1343: Under certain circumstances the meat of those animals used for riding such as horse, donkey or mule is halal.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 197 hadith 4197

Ruling no 1344: There is no harm of eating the meat of the stag or drinking the milk of the female donkey.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 197 hadith 4197

Ruling no 1345: Eating meat of the following animals is haram; monkey, pig, dog, elephant, wolf, mice, rabbit, peacock, ostrich, eel, crab, turtle, spider, fox, and bear.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 197 hadith 4197

Ruling no 1346: It is not lawful to ride on, eat the meat of, or drink milk from the animals that eat filth.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 198 hadith 4198

Ruling no 1347:

- The way to make a camel pak is to tie it for 40 days and feed it halal food
- The way to make a cow pak is to tie it for 20 days and feed it halal food
- The way to make a goat pak is to tie it for 10 days and feed it halal food
- The way to make a duck pak is to tie it for 6 days and feed it halal food
- The way to make a chicken pak is to tie it for 3 days and feed it halal food
- The way to make fish pak is to put it in pak water for 24 hours

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 198 hadith 4199 & 4200

Ruling no 1348: Spleen is haram. It cannot be eaten.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 198 hadith 4202

Ruling no 1349: If the spleen is also cooked with the meat, then the meat that is over the spleen will be eaten. The meat that is under the spleen will not be eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 198 hadith 4203

Ruling no 1350: It is lawful to eat an animal that has both elements of halal or haram until one is absolutely certain regarding what is haram and what is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 199 hadith 4208

Ruling no 1351: If the meat of the goat is in a pot and 1 oz of blood falls into the pot, then this meat can be eaten because the fire will burn the blood.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 200 hadith 4211

Ruling no 1352: Cheese made from the dead child of a goat is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 200 hadith 4212

Ruling no 1353: If the goat dies and there is milk in its udders, then there is no harm to drink this milk.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 200 hadith 4212

Ruling no 1354: Egg that comes out of a dead chicken is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 200 hadith 4212

Ruling no 1355: A person who has nothing to eat except the meat of a dead animal can eat if he has no hope of finding other food.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 200 hadith 4213

Ruling no 1356: A person who has no choice but to eat the meat of a dead animal, blood, or the meat of pig dies without eating any of them dies as a kafir.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 202 hadith 4214

Ruling no 1357: A thief and a person who hunts only for pleasure even if they are forced they cannot eat the meat of a dead animal.

Reference: Sayings of Imam Muhammad Taqi (asws) Man La Yazher ul Faqih Third Edition pg 201 hadith 4213

Ruling no 1358: Ten parts of a halal animal cannot be eaten;

1. Maingan
2. Blood
3. Medulla (lower part of brainstem)
4. Spleen
5. Gland
6. Penis
7. Testicles
8. Intestines
9. Anus
10. Jugular vein

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 202 hadith 4216

Ruling no 1359: Ten parts of a dead animal are halal and can be used;

1. Horn
2. Feet
3. Bone
4. Teeth
5. Cheese taken from the dead child of a goat
6. Milk of dead goat
7. Hair
8. Wool
9. Bird's wing
10. Egg that comes out of a dead chicken

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 203
hadith 4217

Ruling no 1360: It is haram to eat any kind of snake.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 205
hadith 4233

Animals of Water

Ruling no 1361: All fish that have scales are halal. All the fish without scales are haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4152

Ruling no 1362: Fish that have thin scales are halal.

Reference: Sayings of Imam Reza (asws) Man La Yazher ul Faqih Third Edition pg 199 hadith 4204

Ruling no 1363: If a fish dies inside of the water, then it is haram. If it dies outside of the water, then it is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 191 hadith 4153 & 4154

Ruling no 1364: If fish comes out of the water on its own and dies, it is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 191 hadith 4155

Ruling no 1365: It is not necessary to recite “Bismillah or Allahu Akbar” while hunting fish.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 191 hadith 4160

Ruling no 1366: Fish can be bought from anyone regardless if they are muslim or kafir.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 191 hadith 4157

Ruling no 1367: If a person finds a fish and does not know if it died inside the water or outside of the water. In order to determine the truth, he will throw it in the water. If it swims on its back, then it died inside the water and is haram. If it swims on its stomach, then it died outside of the water and it is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 191 hadith 4161

Ruling no 1368: If halal fish is cooked with haram fish, it is halal if the halal fish is over the haram fish. If the halal fish is under the haram fish, then eating it is haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 199
hadith 4203

Birds of Dry Land

Ruling no 1369: Those birds that make noise with their wings when they fly are halal. Those birds who spread their wings when they fly are haram. If a bird flies both ways and makes more noise when it flies than spreads its wings, then it is halal. Otherwise, it is haram.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4146

Ruling no 1370: Birds with claws are haram.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 190 hadith 4147

Ruling no 1371: All kinds of crows are haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 205 hadith 4233

Ruling no 1372: If a person finds some eggs and does not know if they are from a halal or haram animal, then if the egg is the same on both sides, then it is from a haram bird. If both its sides are different then it is from a halal bird.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4146

Birds of Water

Ruling no 1373: The birds of the water that have thumbs are halal. If they do not, then they are haram.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4146

Ruling no 1374: If a swan does not eat filth, then it is halal.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4150

Ruling no 1375: Those birds of the water that eat fish are halal.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4148

Ruling no 1376: If an egg of the bird of water is like the egg of a chicken, then it is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 190 hadith 4151

Rulings of Slaughtering

Ruling no 1377: If halal animals that are supposed to be slaughtered by the method of nahr are slaughtered by the method of zibah, then they become haram. Likewise, if animals that are supposed to be slaughtered according to the method of zibah are slaughtered according to the method of nahr, then they become haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 194 hadith 4177

Ruling no 1378: If a knife is unavailable, then those sharp things made of wood or stone can be used for slaughtering.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 192 hadith 4163 & 4164

Ruling no 1379: After slaughtering when the blood of the animal flows, then the eating of its meat is lawful.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 193 hadith 4170

Ruling no 1380: If a goat is being slaughtered and thick blood comes out and the goat does not move, then eating its meat is haram. The meat can only be eaten when the goat moves its legs and moves its eyes.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 193 hadith 4171

Ruling no 1381: If the head of a bird is cut off while slaughtering, then eating its meat is lawful if it was done unintentionally.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 193 hadith 4172

Ruling no 1382: If a female animal is being slaughtered and a child comes out of her stomach, if the growth of the child has been completed and hair can be seen, then this child can be eaten. If its birth is not complete, then eating its meat is haram.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 193 hadith 4174 & 4175

Ruling no 1383: The following animals should not be eaten;

1. One killed by beasts
2. One killed by stick
3. One killed by stone
4. One killed by strangling
5. One killed by falling from a height
6. One killed by falling into a well
7. One killed by another animal

All of these animals are halal if upon reaching them, you find them alive and you slaughter them yourself.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 193 hadith 4173

Ruling no 1384: One born illegitimately can slaughter an animal.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 194 hadith 4178

Ruling no 1385: If a man is not available, then the woman who is most knowledgeable can slaughter the animals. She will recite “bismillah” and slaughter the animals.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 196 hadith 4190

Ruling no 1386: If a child has enough strength to slaughter the animal, then he can slaughter the animal. However, women and children can slaughter an animal only when the animal is about to die or no man is available.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 196 hadith 4190-4192

Ruling no 1387: Animals slaughtered by non muslims cannot be eaten until one is certain he recited “bismillah”. It is better to not eat even though he recited ‘bismillah’.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 194 & 195 hadith 4180-4184

Ruling no 1388: In areas where muslims are the majority, if one buys meat from a butcher, there is no need to investigate as to whether or not he slaughtered it correctly.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 195 hadith 4185

Ruling no 1389: The animal should face towards qibla at the time of slaughtering. If a person intentionally does not do this, then the animal will become haram. If a person forgets, then it is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 195 hadith 4186

Ruling no 1390: Animal does not become halal until the name of Allah has been recited at the time of slaughtering. If a person forgets Allah's name, then he should recite whenever he remembers.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 195 hadith 4186

Ruling no 1391: The animal slaughtered by one who forgot to recite the name of Allah at the time of slaughtering is halal as long as he is one that is known for reciting 'bismillah' at the time of slaughtering the animal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 196 hadith 4188

Baby Goat that has drunk the milk of a pig

Ruling no 1392: It is haram to eat the meat of a goat that drinks the milk of a pig.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 197 hadith 4194

Ruling no 1393: The child of a goat drinks the milk of a pig. When the child becomes of age, a person uses it for breeding. If the person is aware that he had drank the milk of the pig, then it is not allowed to slaughter and eat its meat. If one does not know, then it is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 197 hadith 4196

Rulings of Hunting

Ruling no 1394: It is halal to eat the meat of animals killed by hunting dogs.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 186 hadith 4121

Ruling no 1395: If a hunting dog kills an animal without the hunter sending it out for hunting, then that animal will not be halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 187 hadith 4124

Ruling no 1396: If a person hunts using hunting dogs and forgets to recite 'Allahu Akbar' or 'bismillah', then before eating he should recite 'bismillah'.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 187 hadith 4165 & 4126

Ruling no 1397: If a person shoots an arrow and the animal or bird disappears, then he finds it the next day and knows this is the animal that he shot with his arrow, then it is halal to eat it if he recited 'bismillah' before shooting the arrow.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 187 hadith 4127

Ruling no 1398: When using a net for hunting, if any part of the animal is cut off due to the use of the net, then that part will be considered dead and not eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 187 hadith 4128

Ruling no 1399: If an animal disappears after being shot with an arrow and a person finds it later and it has not been eaten by other animals, then it can be eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 187 hadith 4129

Ruling no 1400: If a person shoot an arrow that is not made of iron and it strikes the middle part of the bird, then this bird can be eaten if 'bismillah' was recited before shooting it.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 188 hadith 4137

Ruling no 1401: Animals hunted with stones cannot be eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 188 hadith 4138

Ruling no 1402: If a person finds a dead animal with an arrow stuck inside of it and it is not possible to know who shot the animal, then that animal cannot be eaten.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 188 hadith 4139

Ruling no 1403: Birds or animals killed by eagles cannot be eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 189 hadith 4142

Ruling no 1404: If an eagle injures a bird, then that bird cannot be eaten unless it has been slaughtered properly.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 189 hadith 4143

Ruling no 1405: If a person is hunting with his hunting dog and another dog joins in the hunt, then if the animal dies without being slaughtered it cannot be eaten. If a person slaughters the animal, then it can be eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 189 hadith 4144

Ruling no 1406: If a person is hunting on a mountain and shoots an animal, then that animal falls down from the mountain and dies as a result of the fall, then that animal should not be eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 189 hadith 4144

Ruling no 1407: If a person shoots an arrow into an animal, then the animal falls into the water and dies. If his head is outside of the water, then it can be eaten. If its head is under the water, then it cannot be eaten.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 189 hadith 4144

Ruling no 1408: If a person catches a bird whose wings are not cut, then he is its owner. If its wings have been cut, then he should search for its owner to return it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 189
hadith 4144

Ruling no 1409: It is not lawful to hunt pigeons.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg
189 hadith 4145

Rulings of Finances

Way of earning, profession, and skill

Ruling no 1410: Allah likes when a person struggles for his rizq (sustenance). When a person travels from his place in search of rizq, his rizq also travels with him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 91 hadith 3571 & 3572

Ruling no 1411: The most disliked is one who is poor and does not struggle for his rizq. Allah hates such a person who has nothing but does not struggle to find his rizq.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 92 & 99 hadith 3579 & 3635

Ruling no 1412: That wealth that prevents one from oppressing others is better than the poverty that turns one towards sinfulness.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 97 hadith 3614

Ruling no 1413: Certain professions should not be adopted such as selling kafan, selling gold, butcher, and selling grains.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 92 hadith 3581

Ruling no 1414: One should live his life beyond his means. If one does not have the means to eat good food or wear expensive clothing, then he should not try to live as though he does.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 98 hadith 3624

Ruling no 1415: When a person finds a source of income, then he should hold tight to it. He should not abandon it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 99 hadith 3636

Ruling no 1416: Money taken from oppressive rulers is lawful.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 103 hadith 3662 & 3663

Ruling no 1417: Working for oppressive rulers is not lawful. If a person does so, then he must pay kaffarah. The kaffarah for this is that he will give help to his poor momin brothers.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 103 hadith 3666

Ruling no 1418: It is not lawful to take money for teaching Quran or adhan to others. Masoomeen (asws) hate the people that do so.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 105 hadith 3674

Ruling no 1419: It is lawful for a woman to take money for crying over a dead body or for applying makeup on the bride.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 94 hadith 3589

Ruling no 1420: Performing magic is haram, but removing magic is halal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 105 hadith 3677

Ruling no 1421: If property is given to a mechanic for repairs and he makes it totally useless, then he is responsible for replacing it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 150 hadith 3917-3919

Ruling no 1422: A person is traveling with another person's luggage. While traveling the luggage becomes lost. If the person has two adl (just) witnesses that state the luggage was lost, then the person is not responsible. If he does not have two adl witnesses, then he is responsible for replacing the person's lost items.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 151 hadith 3920

Ruling no 1423: If a person gives their clothing to another for washing and the person who is washing them claims the clothes were stolen, then the one who was washing must present two adl witness and evidence that the clothes were stolen. If he is true in his statement, then he is not responsible for replacing the items.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 152 hadith 3925

Debt

Ruling no 1424: One should only take a loan for that amount that is absolutely necessary because loan is a source of worry during the night and shame during the day.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 106 hadith 3681

Ruling no 1425: There is no harm if one takes a loan in the following situations;

1. One who becomes poor from searching for rizq in a halal way
2. Hajj
3. Marriage

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 106 hadith 3684 & 3685

Ruling no 1426: There is kaffarah for every sin except loan. Its kaffarah is its repayment.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 107 hadith 3688

Ruling no 1427: If a person asks another for a loan with the intention of not repaying it, then he is like a thief.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 107 hadith 3689

Ruling no 1428: When trying to regain payment of a loan, it is not lawful to force the person to sell their house and make them homeless in order to repay the loan.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 112 hadith 3715

Ruling no 1429: If a person is dishonest with another, then that person should not also be dishonest in return because dishonesty is haram in every situation.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 108 hadith 3696 & 3697

Business

Ruling no 1430: One that is aware of the rulings of business can run a business, but one who is unaware of the rulings of business falls into the trap of interest.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 114 hadith 3765

Ruling no 1431: A businessman should remember these five points and avoid them;

1. Interest
2. Taking oaths
3. Hiding the defects of the item
4. Praising his items when selling them
5. Speaking ill of his items when he purchases them

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 114 hadith 3767

Ruling no 1432: The buyer and seller must follow through with whatever conditions they place during the business transaction as long as the conditions do not go against Quran and Sunnah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 120 hadith 3765

Ruling no 1433: When two people make a business deal, they can cancel this deal at any time, but once they leave the presence of each other, then the deal is done and cannot be canceled.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 120 hadith 3762

Ruling no 1434: A person buys an item from another but leaves the item and says that he will return to collect the item. If the person returns within 3 days, then the transaction is correct. If he does not return to collect the item, then after 3 days have passed, the deal is void and the owner can sell the items to another.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 120 hadith 3766

Ruling no 1435: If a defect or disease appears in an animal within 3 days of purchase, then the seller will be responsible and it will be the right of the buyer to ask for his money back.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 120
hadith 3767

Ruling no 1436: The deal can be canceled from morning till night on items that become spoiled within one day such as vegetables, fruits, etc.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 120
hadith 3767

Ruling no 1437: It is the responsibility of the seller to ensure the weight or measurement is proper for those items that are sold according to their measurement or by weighing on a scale. It is the responsibility of the buyer to ensure the weight or measurement is proper for those items that are sold without being measured or without the use of a scale.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 122
hadith 3772

Ruling no 1438: There are rulings that are specifically for fruits.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 125
hadith 3787

Ruling no 1439: One can use water to keep vegetables fresh, but if one does so with the intention of deceiving muslims and in order to ask for more money, then it is not lawful.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 123
hadith 3778

Ruling no 1440: If an item is purchased and it is agreed the payment will be made at a later time, there is no harm if the buyer sells these items to another.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 124
hadith 3780

Ruling no 1441: Business transaction has been completed, but the buyer does not take possession of his items. If the price was agreed, then whenever he retrieves his items, he will pay the agreed upon price. However if the price was not fixed, then whatever the price for the items is on the day he collects them, that is the price he will pay.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 123
hadith 3774

Ruling no 1442: If a person wants to buy fruit trees, then he should not buy them until the flowers of the fruits appears.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 126
hadith 3789

Ruling no 1443: Fruit of date trees cannot be sold until they turn red or yellow.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 126
hadith 3791

Ruling no 1444: It is lawful for a person to repurchase his items from the seller after selling them.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 127
hadith 3796

Ruling no 1445: There is no harm in accepting money for being the middle man in a deal between two people.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 130
hadith 3808

Ruling no 1446: If one is aware the items he wishes to purchase are stolen, then it is not lawful to buy them.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 135
hadith 3841

Ruling no 1447: It is haram to ask the seller to reduce the price after the deal has been finalized, but if the seller does this from his own will, then there is no harm.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 138
hadith 3856 & 3857

Ruling no 1448: If the owner of the land or house disappears, then one must wait for his return for 10 years. After 10 years, then his house or land can be purchased.

Reference: Sayings of Imam Ali Naqi (asws) Man La Yazher ul Faqih Third Edition pg 143
hadith 3883

Ruling no 1449: It is haram to hire a laborer for a little amount of money and then ask him to perform extra work for the same amount of money.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 147
hadith 3900

Ruling no 1450: It is haram to rent a house another for more money than what it was originally rented for.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 147
hadith 3900 & 3901

Ruling no 1451: If a person hires a technician, then he should also work with them.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 149
hadith 3911 & 3912

Ruling no 1452: It is lawful to pay a person in advance for going to another country to give money to a person.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 155
hadith 3941

Ruling no 1453: There is no harm if one pays in advance for those items that he has been informed of its details.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition
pg 157 hadith 3953

Ruling no 1454: Hoarding is strictly prohibited.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg
156 hadith 3949

Ahtkaar o saar

Ruling no 1455: If grain is available in large quantities in the city, then one can keep his grain for 40 days in order to make a profit.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 157 hadith 3956 & 3957

Ruling no 1456: If there is shortage of grain, then it is haram to keep it for more than 3 days.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 158 hadith 3963

Ruling no 1457: There is no harm if all of the businessmen agree to sell their items at a specific price.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 158 hadith 3958

Fraud

Ruling no 1458: If one is trustworthy but then commits fraud, then all of his earnings become haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 161 hadith 3982 & 3983

Ruling no 1459: If a person says to another, “If you purchase from me, then I will give you a very good deal”, then the person who says that is not allowed to earn profit from that deal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 161 hadith 3984

Talqi

Ruling no 1460: Buying animals from outside of one’s own city is not lawful. The meat of such animals is also haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 162 hadith 3989

Ruling no 1461: There is no harm if a person travels 12 miles within the city to conduct a business deal.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 162 hadith 3990

Interest

Ruling no 1462: Interest is only associated with those items that are sold according to their weight or by measurement.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 163 hadith 3996

Ruling no 1463: If a person is doing business with a large amount of money and the money from interest is also involved in his business without him being aware of it, then whenever he becomes aware he should take that amount of money from his business that is from interest.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 163 hadith 3998

Ruling no 1464: If a person inherits from his father and is certain that interest is included in that inheritance, if he knows the exact amount of interest, then he should remove that amount from the inheritance.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 163 hadith 3997 & 3999

Ruling no 1465: Interest can be taken from those kaffirs who are not from Ahlul Kitab, but interest cannot be given to them.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 163 hadith 4000

Ruling no 1466: Interest can be given and taken between Muslims and kaffirs who are from Ahlul Kitab.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 164 hadith 4002

Ruling no 1467: Son and father, master and slave, and husband and wife can take and give interest to and from each other.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 163 & 164 hadith 4001 & 4002

Ruling no 1468: During exchanges, the item given does not have to be the same as the item taken.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 164 hadith 4006

Ruling no 1469: If a person wants to sell one clothing item and take two in return or sell one animal and take two, then first they should assess the quality of the item. For example if a person wants to exchange his silk clothing for two cotton ones or a six year old animal for two five year old animals.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 164 & 165 hadith 4007-4010

Ruling no 1470: If a person gives his slave a specific amount of money with the condition that a certain amount is to be paid back every month, then there is no harm in this.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 165 hadith 4016

Ruling no 1471: If a person sells his items at a certain price if the person pays cash and a different price if the person takes credit, then this deal is lawful.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 166 hadith 4022

Found Item

Ruling no 1472: If a person finds an item that does not belong to him, then it does not belong to him even if the person is a beggar. (except in those cases that we shall mention in the following rulings)

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Third Edition pg 172 hadith 4049

Ruling no 1473: If a person finds an item, then he will wait for one year to see if the owner can be found. If the owner is not found within one year, then he can claim the item as his own. However, it is greater if he is poor to give 1/3 as sadqa and to keep the rest. If he is rich, then he will give the whole amount as sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) and Imam Ali Naqi (asws) Man La Yazher ul Faqih Third Edition pg 173 & 174 hadith 4051 & 4058

Ruling no 1474: If the value of a found item is less than one dirham, then the person who found it can claim it as his own. There is no need to wait for the owner.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 175 hadith 4064

Ruling no 1475: If a lost item is found inside of a house, then the resident of this house can claim it as his own. If it is found in a deserted area, then it belongs to the one who finds it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 175 hadith 4064

Ruling no 1476: If a person finds an animal that is used for riding in a place where water and grass are not available, then it belongs to the one who found it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 174 hadith 4059

Ruling no 1477: If a person finds a lost animal and makes a niyyat that whenever he will find its owner, he will take compensation for finding this animal. If the animal dies, then this person will be responsible for this. If he does not make an intention to receive compensation, then he is not responsible.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 174 hadith 4061

Ruling no 1478: If a person buys an animal for sacrificing, then when he slaughters it he finds a bag in its stomach filled with jewels, then he should ask the seller in order to find its true owner. If he is unavailable to find, then he can claim it as his own.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 175 hadith 4062

Ruling no 1479: If a person finds food in the desert, then he should make a niyyat that he is not the owner of this food and then he can eat it. If he finds its owner, then he should compensate the owner.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 175 hadith 4064

Ruling no 1480: If a thief gives his stolen items to another, then these items will be considered as lost items. One should not return it back to the thief. He should search for the owner of the items. If he finds its owner within one year, then he should hand over these items. If he does not find, then he should give all of these items as sadqa. If after paying it as sadqa he finds the owner who demands the return of his items, then the owner will be given the choice of either accepting the monetary value of the items or receiving the thawab (reward) of them being given in sadqa. If he chooses thawab, then he will be given thawab from Allah. If he wants his items or the monetary value of the items, then he will be given his items or its monetary value and the entire thawab from the sadqa will go to the one who found the items and gave them in sadqa.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 174 hadith 4065

Safekeeping

Ruling no 1481: If a person gives his money to another for safekeeping, then if the person is in extreme need, then he can use from this money, but when the owner returns, then he must return the full amount to the owner.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 179 hadith 4090

Ruling no 1482: If a person gives an item to another for safekeeping with the condition the item is to be kept in his own house, but the person keeps it in his neighbor's house. If the item is lost or damaged, then the person the item was given to will be responsible for it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 179 hadith 4089

Collateral

Ruling no 1483: If an item is given to another as collateral and the person wastes it, then the one whom it was given to will be responsible.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 180 hadith 4094

Ruling no 1484: If a person gives his riding animal or pet to another for safekeeping and the person rides it or drinks its milk, then the person whom it was given to will be responsible for paying for the upkeep of the animal.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 180 hadith 4095

Ruling no 1485: Two people are in dispute. One says "I gave you this item for safekeeping". The other says, "No, you gave it to me as collateral". The statement of the person who says this item was given as collateral will be accepted until the one who says it was given for safekeeping brings two witnesses.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 181 hadith 4097

Ruling no 1486: If a person keeps someone's land or house as collateral and gains profit from the land or house, then it is wajib upon him upon returning the house or land back to its owner to share the profit with the owner.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 181 hadith 4099

Ruling no 1487: A person defaults on their debt. He has to repay a lot of people money in loans. If he has given some items as collateral to a few of those people and then he dies. Then they will distribute these items amongst all of the people whom he owed money to.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 181 hadith 4100

Ruling no 1488: If a person gives his items to someone as collateral, then the person disappears. Then regardless of the length of time the person remains disappeared, the one holding the item as collateral cannot sell it until he confirms the person has died.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 183
hadith 4106

Ruling no 1489: If a person was keeping another's item as collateral and the one keeping the items claims the items have been lost and nothing is left. If all of the person's items who was holding the item as collateral are not lost also, then the one who was holding the item as collateral will be responsible for it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 184
hadith 4112

Miscellaneous Rulings

Rulings of Qasam (oath,swearing)

Ruling no 1490: There are two kinds of oaths or swearing. One is taken for performing a task that is wajib upon you. The second is for performing a task that is not wajib upon you. If a person swears or takes an oath for a task that is not wajib upon him, then that task becomes wajib upon him. In both cases if the oath is not fulfilled then one has to pay kaffarah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4297

Ruling no 1491: There are such oaths that if a person takes it falsely he will get reward and that is one that is taken in front of an oppressive ruler who is committing atrocities upon a momin brother or in front of a thief.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4297

Ruling no 1492: There are some oaths that have no reward and no kaffarah. These are those oaths taken to perform a task but later the person finds a better task and abandons the first and goes for the better one.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4297

Ruling no 1493: Those oaths that lead one towards hell and a severe punishment are those in which his momin brother will be oppressed. There is no kaffarah for such an oath in this world. That person will definitely go to hell.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4297

Ruling no 1494: Anyone who takes an oath should say "inshaAllah".

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 216 hadith 4301

Ruling no 1495: No oath will be considered valid unless one starts with the name of Allah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 217 hadith 4305

Ruling no 1496: The oath taken in the state of anger has no value nor do those oaths taken by force or under pressure.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 218 hadith 4312

Ruling no 1497: Taking an oath against Ahlul Bayt (asws) is haram.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 218 hadith 4317

Ruling no 1498: Oaths from the followers of different kinds of religion will be taken according to their book and sharia (law).

Reference: Sayings of Imam Jafar Sadiq (asws) and Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 219 hadith 4319 & 4320

Ruling no 1499: A person takes an oath to perform a good deed. Then he sees there is another good deed that is greater than the first one. It is lawful for him to abandon the first good deed and perform the second. He will not pay any kaffarah for his oath.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 211 hadith 4275

Ruling no 1500: There is no kaffarah upon baseless oaths.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 210 hadith 4273

Ruling no 1501: Any oath taken in the name of Allah must be fulfilled. Otherwise kaffarah of feeding ten poor or freeing a slave or three consecutive days fasting will be wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 211 hadith 4279

Ruling no 1502: If a person's life, wealth, or honor is in danger, then he can make a false oath.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 211 & 212 hadith 4281, 4282, & 4285

Ruling no 1503: The oath that cannot be fulfilled or attained is a shaitanic whispering.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 213 hadith 4289

Ruling no 1504: One should not swear upon one's father. One who does this should ask Allah for forgiveness.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 213 hadith 4295

Ruling no 1505: In order to pay kaffarah for an oath, if a person can only find two people to feed, then he will feed them over and over until he reaches the amount required for the kaffarah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4296

Ruling no 1506: Feeding little children for kaffarah of oath is not lawful. However if a person wishes to do so, then he should feed 20 children.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4297

Ruling no 1507: If a businessman swears that he will not sell an item for a specific price, then he sees the market price is very low. Then he is allowed to sell the item according to the market price and there is no kaffarah upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4297

Ruling no 1508: Paying kaffarah before breaking the oath is extremely makrooh.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 217 hadith 4304

Ruling no 1509: Those oaths that make halal become haram or haram become halal are completely batil (void). For example if a person swears that he will drink alcohol.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 217 hadith 4307

Ruling no 1510: There are two kinds of mannat. The first is when a person makes the intention if this happens, then he will fast, pray, or pay sadqa. If it happens, then it is his choice as to which one of the 3 he wishes to do. If he makes an intention that if it happens, then this mannat is wajib upon me from Allah. Then regardless of the situation he must fulfill the mannat. If he does not, then its kaffarah will be wajib upon him.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 299 hadith 4753

Rulings of Nazar

Ruling no 1511: One should give whatever mannat he made the intention for. If he does not mention anything specifically, there is no kaffarah upon him. If he says “this is wajib upon me from Allah’, then he has to fulfill his mannat.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 214 hadith 4298

Ruling no 1512: A person should give for mannat whatever he made an intention of.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 213 hadith 4290

Ruling no 1513: If a person does not mention his mannat, then it is his choice whether he prays 2 rakat prayer, fasts one day, pays sadqa or feeds one poor.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 215 hadith 4298

Ruling no 1514: If a person makes the intention “if my desire is fulfilled, I will give a large amount in sadqa but does not specify an amount”, then he should pay a minimum of 80 dinars.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 215 hadith 4298

Ruling no 1515: If a person makes a mannat to fast during a specific month and Eidul Fitr or Eidul Azha falls on that day or he is traveling or gets sick, then he can fast on any other day.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 215 hadith 4298

Ruling no 1516: Mannat cannot be made if one’s intention is to sin.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 210 hadith 4273

Greater Sins

Ruling no 1517: There is only one major sin. That sin is the hatred of Ahlul Bayt (asws), opposing Them, usurping Their rights or lowering Their status.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 343 hadith 4931

Ruling no 1518: Intercession of RasoolAllah (saw) and Ahlul Bayt (asws) are for those people of the ummah who commit major sins.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 353 hadith 4963

Ruling no 1519: A person who commits suicide will be thrown into hell forever.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 352 hadith 4953

Ruling no 1520: Every innovation (bidah) is a deviation that leads one towards hell.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Third Edition pg 352 hadith 4954

Ruling no 1521: Using one's own opinion (qiyas) is also a kind of shirk.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Third Edition pg 352 hadith 4955 & 4956

Ruling no 1522: If a person invents a bidah (innovation) and a lot of people begin following him, then his repentance will not be accepted until all of the people from amongst his followers repents.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Third Edition pg 352 hadith 4958

Ruling no 1523: A person who honors the one who invented a bidah (innovation) has destroyed islam.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Third Edition pg 352 hadith 4957

Rulings of Will

Ruling no 1524: It is wajib upon every muslim to make a will.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 133 hadith 5411

Ruling no 1525: Oppression and justice in a will is one of the major sins.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 135 hadith 5420

Ruling no 1526: If a person wishes to leave inheritance to those who are not members of his family in his will, then he should only leave $\frac{1}{4}$ or $\frac{1}{5}$. If he leaves more than that, then it is as if he has oppressed his family.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 136 hadith 5424

Ruling no 1527: A dying person has the most right upon his wealth. It is his choice to give whatever he wants to whomever he wants, but he should not oppress his family.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 137 hadith 5426

Ruling no 1528: When a person makes a will, he should appoint two momins as witness of his will. If two momins are not available, then he can make two non momins as witness of his will, but there must be witness.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 143 hadith 5434

Ruling no 1529: The first thing from the wealth of the deceases is his kafan. Then his loans are given and then the inheritance. If a woman dies, then her kafan will be from the wealth of her husband.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 144 hadith 5437 & 5440

Ruling no 1530: If a person wishes he can give more or less to his offspring and wives.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 145 hadith 5444

Ruling no 1531: If a person is outside of his city and makes a will in front of a person, then that person has no right to object to the way the person makes his will.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 145 hadith 5445 & 5446

Ruling no 1532: A son cannot object to the will of his father

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Fourth Edition pg 145 hadith 5447

Ruling no 1533: A ten year old child can make a will, but he should only leave items to his near kin not to others.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 146 hadith 5450-5453

Ruling no 1534: As long as a man is alive, it is his choice if he wants to change his will or totally abandon it.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 148 hadith 5457-5459

Ruling no 1535: A person who has no inheritor or family is dying. It is his right to give his wealth to anyone he wants.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 151 hadith 5469

Ruling no 1536: The will of a person who committed suicide will not be implemented.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 151 hadith 5470

Ruling no 1537: If a will is made in front one who is baligh and one who is non baligh, then the one who is baligh will execute the will. When the non baligh one becomes an adult, he will have no right to object as to how the will was executed.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Fourth Edition pg 152 hadith 5486

Ruling no 1538: If a person names another as his inheritor, then upon his death his wealth will be given to that inheritor. If he does not name anyone as inheritor, then it will be given as sadqa.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 156 & 157 hadith 5488 & 5490

Ruling no 1539: If an orphan remains mentally disabled after becoming an adult, then whatever he inherits will be given to his wali (guardian). If the child is female and marries, then the inheritance will be given to her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 164 & 165 hadith 5517 & 5522

Ruling no 1540: Making women and those who drink alcohol as executor of one's will is extremely makrooh.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 169 hadith 5533 & 5534

Rulings of Inheritance

These next five rulings have the same reference. We shall mention it in the end.

Ruling no 1541: There are six types of inheritors whose inheritance cannot be taken or given to another;

1. Mother
2. Father
3. Son
4. Daughter
5. Husband
6. Wife

Ruling no 1542: If a person does not have a wife or parents and has only a son, then all of his wealth will be given to the son. If he has more than one son, then the wealth will be distributed between them.

Ruling no 1543: If a person does not have a wife, parents, or son and has only a daughter, then all of the wealth will be given to the daughter. If he has more than one daughter, then the wealth will be distributed between them.

Ruling no 1544: If a person has a daughter and a son and also has grandsons and granddaughters, then the wealth will only be given to the daughter and son. Grandsons and granddaughters will receive nothing.

Ruling no 1545: If a person has no wife or parents, but has a few sons and daughters, then the wealth will be distributed between the sons and daughters. Each son will receive 2 parts and the girl will receive 1 part. No one can inherit over the sons and daughters even uncles and aunts.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 189 & 190 hadith 5604

Ruling no 1546: If a person has only parents, then the mother will get 1/3 and father 2/3.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 191 hadith 5611

Ruling no 1547: If a person dies and has only his wife, then the entire wealth will go to his wife. Likewise if a wife dies and only has a husband, then her entire wealth will go to her husband.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 192 hadith 5613

The following four hadiths have the same reference:

Ruling no 1548: If a person has a daughter and a mother, then half of the wealth will go to his daughter and the mother will receive 1/6. Then there will be four parts remaining from his wealth. Daughter will get 3 and mother will get 1. The same applies if he leaves daughter and father.

Ruling no 1549: If a person has a daughter and parents, then the daughter will receive 1/2. The mother and father will each receive 1/3.

Ruling no 1550: If a person has a son and parents, then the parents will receive 1/3 each and the remaining wealth will go to the son.

Ruling no 1551: If a person has parents, one son, one daughter or many sons and daughters, then the parents will get 1/3 and the rest will be distributed between daughters and sons.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 193 hadith 5614

Ruling no 1552: If a woman dies and has a husband, one daughter, one son or many sons and many daughters, then 1/4 will be for the husband and the rest will be distributed between the sons and daughters.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 193 hadith 5614

Ruling no 1553: If a man dies and leaves a wife, one son, one daughter or many sons and daughters, then the wife will receive 1/8 and the remaining will be distributed between the sons and daughters.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 193 hadith 5614

Ruling no 1554: If a man divorces his wife, then as long as she is iddah she can inherit from him and him from her. If it is the third and final divorce, then there is no inheritance between them.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 229 hadith 5666

Ruling no 1555: If a person while in the state of sickness marries a woman and then he dies, if he has had intercourse with her, then she will inherit. If he did not have intercourse with her, then she will not inherit.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 229 hadith 5667

Ruling no 1556: If a person while in the state of sickness divorces his wife, then the woman will inherit even if her iddah has finished. If the husband dies after one year divorcing her, then the woman will not receive inheritance.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 229 hadith 5668

Ruling no 1557: If a person divorces his wife and then dies, then the wife will inherit from him. If the wife dies first, then the husband will not inherit from her wealth.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 229 hadith 5669

Ruling no 1558: If a person while in the state of sickness divorces his wealth in order to keep her from receiving inheritance, then she will receive inheritance even though he divorced her.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 229 hadith 5670

Ruling no 1559: One who is disinherited will get inheritance.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 230 hadith 5674

Ruling no 1560: If a person says a child is his but later says the child is not, then his latter statement is invalid and the child will remain as his and gain his inheritance.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 232 hadith 5680

Ruling no 1561: An illegitimate will not receive inheritance even if the person performs nikkah with that woman after zinnah.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 233 hadith 5681

Ruling no 1562: A murderer does not receive inheritance from a victim regardless if they are father and son, son and mother, or husband and wife.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 233 hadith 5683-5685

Ruling no 1563: If the father hits his son without the intention of killing him and the son dies, then the father will inherit from the son. If he hits him repeatedly and the son dies, then he will not inherit from the son.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 235 hadith 5690

Ruling no 1564: If the wife performs an abortion without her husband's permission and the child's bones were formed, then this is intentional murder. The wife will not get the inheritance of her husband.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 234 hadith 5688

Ruling no 1565: If a person is riding and his father or brother falls under the horse and dies, then he will not receive inheritance from them. If he was simply standing, holding its reins and not riding, then he will inherit.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 235 hadith 5690

Ruling no 1566: In order for a eunuch to inherit, his ribs will be counted. If his ribs are less than the ribs of a woman, then he will inherit like a male. Otherwise he will inherit like a woman.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 239 hadith 5706

Ruling no 1567: Muslims will inherit from kaffirs, but kaffirs cannot inherit from muslims.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 244-246 hadith 5716-5727

Ruling no 1568: When a person dies, his sword, Quran, ring, books, and other belongings like his clothing are for his eldest child. If the eldest child is a daughter, then the eldest son will receive these things.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 252 hadith 5746

Second Group

Ruling no 1569: If a person's son or daughter is not alive, then their children will be the recipients of their inheritance. The son's children will get double. The daughter's child will receive one.

Reference: Sayings of Imam Musa Kazim (asws) Man La Yazher ul Faqih Fourth Edition pg 197 hadith 5615

Ruling no 1570: If a person leaves his wife and grandson, then the wife will get 1/8 and the grandson will receive all of the remaining wealth. Likewise if a woman leaves her husband and grandson, then the husband will receive 1/4 and the grandson will receive the remaining inheritance.

Reference: Sayings of Imam Hasan (asws) Man La Yazher ul Faqih Fourth Edition pg 197 hadith 5619

Third Group

Ruling no 1571: Grandparents receive 1/4 of the inheritance (paternal grandfather, maternal grandfather, paternal grandmother and maternal grandmother)

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 205 hadith 5625 & 5627

Ruling no 1572: If a person leaves brothers from his mother and his grandparents, then the brothers from his mother will receive 1/3 and his grandparents will receive 2/3 of the inheritance.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 206 hadith 5635 & 5636

Ruling no 1573: If a person leaves grandparents and brothers from his father, then all of the inheritance will be distributed amongst them equally.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 207 hadith 5637

Ruling no 1574: If a person leaves grandparents and his full brothers, then all of the inheritance will be distributed equally amongst them.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 207 hadith 5640

Ruling no 1575: If a person leaves his grandparents and son of his brother (nephew), then the entire inheritance will be distributed amongst them equally.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 209 hadith 5647

Ruling no 1576: If a person leaves his grandparents and daughters of his sister (nieces), then 1/3 will be for the daughters of his sister and 2/3 will be for his grandparents.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 208 hadith 5648

Fourth Group

Ruling no 1577: If a person leaves his full brother and sister, then the entire inheritance will be distributed amongst them equally. If he has many brothers and sisters, then the inheritance will be distributed the same way it is distributed to sons and daughters.

Reference: Sayings of Imam Jafar Sadiq (asws) Man La Yazher ul Faqih Fourth Edition pg 199 hadith 5620

Ruling no 1578: If a person leaves only full brothers and sisters and brothers and sisters that are from his mother, if there is only one brother or sister from his mother, then 1/6 will go to him/her. If they are more than one, then 1/3 will be for them and the remaining inheritance will be for the full brothers and sisters.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Fourth Edition pg 200 hadith 5621

Ruling no 1579: The children of one's brothers and sisters have more rights to inherit than the uncle and aunt.

Reference: Sayings of Ameerul Momineen(asws) Man La Yazher ul Faqih Fourth Edition pg 211 hadith 5651

Ruling no 1580: If a person leaves only half brothers from his father and the sons of his full brother, then the entire inheritance will go to his half brothers and sisters.

Reference: Sayings of RasoolAllah (saw) Man La Yazher ul Faqih Fourth Edition pg 200 hadith 5621

Fifth Group

These next seven hadiths all have the same reference.

Ruling no 1581: If a person leaves only uncle, then the entire inheritance will go to the uncle. If he has more than one uncle, then the inheritance will be distributed equally amongst them.

Ruling no 1582: If a person leaves many aunts and uncles, then two parts of the inheritance will be distributed to the uncles and one part to the aunts.

Ruling no 1583: If a person leaves two uncles and one is his full uncle and the other is his half uncle from his father, then the entire inheritance will go to his full uncle and the half uncle will receive nothing.

Ruling no 1845: If a person leaves a full uncle and half uncle from his mother, then the half uncle will receive 1/6 and the rest will go to the full uncle.

Ruling no 1585: If a person leaves half aunt from his father and half aunt from his mother, then the half aunt from the mother will receive 1/6 and the rest of the inheritance will go to the half aunt from the father.

Ruling no 1586: If a person leaves only a maternal uncle, then the entire inheritance will go to the maternal uncle. If he has many maternal uncles, then the entire inheritance will be distributed amongst them equally. If he leaves aunts as well, then the entire inheritance will be distributed equally between them.

Ruling no 1587: If a person leaves many maternal uncles and maternal aunts as well as paternal uncles and paternal aunts, then 1/3 will go to maternal uncles and maternal aunts to be distributed amongst them. 2/3 will go to the paternal uncles and paternal aunts.

Reference: Sayings of Ameerul Momineen (asws) Man La Yazher ul Faqih Fourth Edition pg 209 hadith 5651

Last Group

Ruling no 1588: If a person dies and he has no inheritor, then his wealth will be spent in order to benefit the people of his city.

Reference: Sayings of Imam Muhammad Baqir (asws) Man La Yazher ul Faqih Fourth Edition pg 244 hadith 5715

I thank my Lord from the depths of my heart that I have fulfilled my duty and I beg my Lord to accept this. I have completed my job and now it is the responsibility of momineen. There are two clear paths for them. Either they can follow the rulings of people who use their own opinion and conjecture or to follow the rulings of Masoomeen (asws). Now no one can use the excuse they are unable to read the rulings of Masoomeen (asws). I have written all of the rulings of Masoomeen (asws) covering all aspects of life. Now there is no reason for anyone to obey the mullahs. Move forward and submit yourself in the obedience of Allah, His Prophet (saw), and Masoomeen (asws).

Today 4th February 2004, 5th Muharram 1427 Hijra on Friday at the time of maghrib with the blessings of Allah and the help of Imam e Zamana (atfs), this book is completed.