

# **MANHAJ UL-FIQH IL-ISLAMI**

By  
**S. H. Al-Musawi**

**For  
The Intermediate Schools**



**Islamic Propagation Organization**





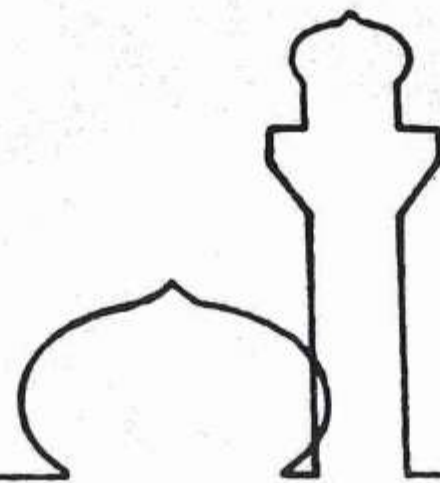
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# **MANHAJ UL-FIQH**

## **IL-ISLAMI**



**The Teachings of the Islamic Jurisprudence**

**For  
The Intermediate Schools**

**By  
S. H. Al-Musawi**

**Translated from Arabic**

**By  
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**Islamic Propagation Organization**

# أُصول فقه اسلامی



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## **The Publisher's Foreward**

In response to the insisting wishes of so many establishments, educational centers and Islamic Schools in diverse countries of the Islamic world, demanding the publication of a series of religious educational books to take care of the Muslim student and educate him with the original Islamic culture, we have decided, to prepare an educational program for the three different school levels; primary, intermediate and the secondary schools.

This book, "Manhaj ul-Fiqh il-Islāmi", is comprised of lessons on the Islamic Fiqh (jurisprudence) and Tashrī' (Law). To the extent of assisting our dear students' needs at different levels, as their demands of acquiring knowledge increase about the duties, they must perform in their everyday life. We have tried in this book, to explain the precepts [principles] according to the different Islamic sects, stating their opinions in respect of the different issues.

While wishing success for our brother and sister- teachers in carrying out the program with utmost care, and in guiding the pupils to their interest and to righteousness, we call upon them to write to us about whatever points and constructive criticisms which would enable us to enrich and improve this attempt in the near future.

Needless to draw the kind attention of our readers to the fact that all the religious precepts and recommendations concern both men and



women, i.e. they are to be performed by both sexes, except when either of them is directly and clearly addressed.

At the end of this book is annexed a “Glossary” in which the theological and devotional terms (printed in *italics* in the text) are explained for the convenience of our dear students.

We appeal to the Creator, the Most High, to assist us in publishing the other volumes of this educational series as soon as possible, for He is the best Master and the best Helper.

**International Relations Department  
Islamic Propagation Organization**



### Instructions for Pronunciation

The Arabic alphabet, 28 in number, are formed, with the help of the lips and the tongue, in the front, the middle and the back of the vocal cavity. Generally, their sounds are, more or less, the same as of those of the English alphabet, except for some consonants and vowels which are explained below;

1. The *Hamzah*, transliterated as (') sign, is pronounced like a glottal stop together with the three vowels:

( 'a) which sounds like the English (an), ( 'i) which sounds like (in), and ( 'u) which sounds like (o) in the word *odd* ( 'ud).

2. The diphthong (th) sounds in Arabic like the (th) sound in the English word (*three*).

3. The transliteration (ḥ) has the sound of (h), but is formed at the back of the throat, as in *Hajj*.

4. (Kh) is used to denote the sound of the German (ach), as in *Khums*.

5. (dh) is to give the sound of (th) in the English word (*that*), as in *Dhikr*.

6. (ṣ) has the sound of a thick (s) formed near the back of the throat, as in *Ṣawm*.

7. (ḍ) this sound is like the sound of (d) but formed by touching the upper incisor teeth with the tip of the tongue, as in *Wuḍū'*.

8. (ṭ) is formed by smacking the front of the tongue at the hard palate, in the place where the English (t) is formed.

9. (ʿ) This is also a deep throat letter formed at the back of our throat, as in *ʿĀlim*.

10. (gh) is formed by touching the upper palate with the middle of our tongue. It sounds like the Parisian (r), as in *Maghrib*.

11. (q) is formed by pressing the middle of our tongue to the palate, and then letting it go with a burst, as in *Qur'ān*.



### **The Arabic Long Vowels.**

1. The (ā) sound as in (far) as in *Ṣalāt*.
2. The (ū) sound as in (true) as in *Sujūd*.
3. The (ī) sound is as the (ee) in (feet), as in *Takbīr*.

### **The Arabic Short Vowels**

1. (a) sounds like the English (cat), as in *Faqīh*.
2. (u) sounds like the English (o) in (lot), as in *Ghusl*.
3. (i) sounds like the short English (i) as in (fit), as in *Kāfir*.

#### **Note:**

*Our brother-teachers are requested to exert much effort to teach the non-Arab students how to pronounce the Arabic text as best as they can. May Allah help them in their righteous efforts!*



## DIRECTIVES TO THE BROTHER-TEACHERS OF “ISLAMIC EDUCATION”

The brother-teachers of “Islamic Education” know that the subject of the “Islamic *Fiqh*” explains to the Muslim, a way of action, and tells him about his commitments, and responsibilities. The things he is allowed to do and the things he is not allowed to do in a defined legal manner. Consequently, teaching this subject requires actual practice, along with precise instructions.

The following are to be taught to the students through actual demonstration. Such as; *Aṣ-Ṣalāt* [Islamic prayer], the rituals of the *Hajj* [pilgrimage to *Mecca*], the *Wuḍūʾ* [ablution], the *Ghusl* [ritual washing of the whole body], *Sajdat us-Sahw* [Compensatory Prostration], then the students are to be asked, to perform them correctly and completely. It is preferred, however, to teach these rituals during their relevant seasons. That is, the precepts of *aṣ-Ṣawm* [fasting], *Zakāt ul-Fiṭrah* [special charity] in the month of *Ramaḍān*, and *Ṣalāt ul-ʿĪd* [fasting *Ṣalāt*]. Also as the month of Dhūl-Hijjah nears, the rituals of the *Hajj* should be taught. This would help the students in understanding the subject better, and to practise it correctly.

Brother-teachers ought to be very strict in respect of the students’ adherence in performing their own Islamic duties, especially the performance of the *Ṣalāt* in the school, and following it up with them. They are requested not to ask the students to memorize the comparative precepts



stated in the footnotes, as it would perplex the students and complicate it for them. These footnotes were added for their benefit only, should they want to know.

The respected brother-teachers are also requested to express their remarks, which can be used to make this educational course a scientific and a suitable subject, capable of giving our dear children an Islamic education, also in preparing an educated generation who act according to Islam as a law, a system and a way of life.

May *Allah*, the Most High, help us all to acquire knowledge and act accordingly, He is Responsive, Hearing.

**The Author**



## DEFINITION OF *FIQH*

The word "*Fiqh*" in the Arabic language, means "understanding", and the jurisperdient is called "*Faqīh*" because he understands the Glorious *Qur'ān* and the purified *Traditions* [the sayings and the practices of the Prophet (s.a.w.)], from both of which he derives Islamic precepts and laws.

Having known the linguistic meaning of *Fiqh*, let us now understand what the "science of *Fiqh*" means. The science of *Fiqh* is the science, which studies different Islamic precepts and laws, such as, the precepts concerning family, State, work, trade, companies and banks, as well as the precepts concerning *the Ṣalāt*, *the Ṣawm*, *the Ḥajj* and *the Zakāt*, for the purpose of applying and enacting them. The science of *Fiqh*, or jurisprudence, is of great importance to Islam. That is why the Messenger of *Allah* (s.a.w.) said, "When Allah wants a servant to be good, He makes him understand the religion".

### **The Basic Sources of the Islamic Precepts:**

We have said that this subject (i.e. the *Fiqh*) teaches us different Islamic precepts and laws. In this lesson we want to know the basic sources from which we derive the Islamic precepts and laws, that is, from where do we take out the Islamic precepts and laws?

By way of answering this question, we say: There are two fundamen-



tal sources for the different Islamic precepts and laws – the precepts and laws which regulate the actions of the individual, the life of the society and the state, such as the precepts of the *Ṣalāt*, *Ṣawm*, *Hajj*, *Zakāt*, Purification, family rules, land, judiciary, *Jihād*, economy, wealth, politics, etc. These two sources are:

1. The Holy *Qur'ān*.

2. The purified *Sunnah* [Traditions] of the Prophet (s.a.w.).

So, we take all these precepts from the Holy *Qur'ān* and the purified *Sunnah* of the Prophet (s.a.w.).

### **Explanation:**

#### **1. The Holy *Qur'ān*:**

It is the constitution of the Muslims, the source of knowledge, law, ethics and Islamic manners which regulate the life of human beings, and show them the way to happiness.

Muslims take the precepts of their religion, and the laws of their life, from it. The Holy *Qur'ān* contains hundreds of verses which talk about diverse precepts and rules, and are regarded as the basic source on which the expert scholars base their studies of the Islamic jurisprudence, taking from it, many of the laws and precepts, other concepts covering all laws and systems of life are also taken from verses of the Holy *Qur'ān*.

#### **2. The Purified *Sunnah* of the Prophet.**

The second source of the Islamic *Sharī'ah* [law] from which we take the Islamic precepts and laws are the Traditions of the Prophet (s.a.w.).

*Allah*, the Most High, said: “**And whatever the Messenger gives you, take it, and whatever he forbids you, abstain (from it)**”.

The *Traditions* of the Prophet (s.a.w.) are composed of his sayings, deeds and consents. Below we explain these three divisions:

a. **The Sayings:** These are a collection of the oral sayings, speeches and statements uttered by the Prophet (s.a.w.). The true sayings and statements which have reached us, are thousands in number, all of which form the legislative bases and rules. They supply us with the needed precepts and laws, such as, the precepts of purification, worshippings, the social



rules and regulations, such as the rules pertaining to property, trade, marriage, divorce, family affairs, land, work, judicature, government, etc.

b. **Deeds:** These are the actions done by the Messenger (s.a.w.) and regarded as part of the *Sunnah*. They show us the religious precepts which we are to follow. Therefore, we take his deeds as examples from which we derive the precepts: “**Certainly you have in the Messenger of Allah a good example....**”

C. **Consents:** The Prophet (s.a.w.) had often observed people in the markets, gatherings, congregations, etc., but he said nothing against them. His silence in respect of such acts is regarded as his consent and, therefore, part of the *Sunnah*. Had these actions been contrary to Islam, he would have objected them.

So, consent means, the Messenger’s approval of, and consent to, the actions which he witnessed and did not reject. Because had they not been in conformity with the laws of the *Sharī‘ah*, he would not have kept silent and would have prohibited them.

Hence, the Prophetic Traditions are all the sayings, the deeds, and the Consents, which have reliably reached us from the Messenger of Allah (s.a.w.).

### **Explanation:**

The scholars following the path of *Ahl ul-Bayt* regard whatever had originated from the twelve Imams<sup>1</sup> of *Ahl ul-Bayt* whether a saying, a deed or a consent, as to be a continuation of the *Traditions* of the Prophet (s.a.w.), and as a source of the Islamic precept. The opinion which is backed by Allah’s saying:

“**Allah only wants to keep away from you (uncleanliness), O *Ahl ul-Bayt* and purify you a (thorough) purifying.**”

---

1. The jurists of some Islamic sects regard all the activities of the Prophets’ companions to be *Tradition*.



With reference to a *Ḥadīth* from the Messenger of *Allah* (s.a.w.), who advised and enjoined us to refer to the Book of *Allah* and to his, *Ahlul-Bayt* (a.s.), and to depend on them for instructions. The honourable Companion [of the Prophet (s.a.w.)], *Jābir ibn ‘Abdillāh Al-Anṣārī*, quoting the Prophet (s.a.w.), said:

“O people! I have left with you that which will not let you go astray if you have recourse to it: The Book of *Allah*, and my offspring—my *Ahl ul-Bayt*.”<sup>2</sup>

### How to Ascertain a True Tradition?

Many hypocrites, intriguants and enemies of Islam, especially the Jews, intentionally fabricated false *Ḥadīths*, and ascribed them to the Messenger (s.a.w.), and to the *Imams* of *Ahlul-Bayt* (a.s.), so as to divert Islam, corrupt the *Shari‘ah* and disunite the Islamic *Ummah* [people]. But the ‘Ulema [scholars] and the experts in studying the *Ḥadīths* began to scrutinize them, sorting out the false, interpolated and doubted ones. They collected the true *Ḥadīths* and narratives as a dependable basis for knowing the precepts of the *Shari‘ah*.

In order to obtain a true *Ḥadīth*, the ‘Ulema follow two principal methods:

1. Making sure of the truthfulness of the narrators through whom the *Ḥadīth* has reached us, i.e. ascertaining the truthfulness of the source. A *Ḥadīth* usually reaches us through people – who are called “the narrators”, or “the sources” of the *Ḥadīth*. If they were regarded as honest and truthful, their *Ḥadīths* would be accepted as to be true. If they were considered liars, the *Ḥadīths* which they narrated would be rejected.

2. Making sure of the vocabulary and the phrasing of the *Ḥadīth*, and of the soundness of its meaning, that is making sure of the soundness of the text of the *Ḥadīth* and its conformity with the Holy *Qur’ān* and the correct Islamic concepts.

Having assured ourselves of the truthfulness of the narrators, their faith and loyalty, and of the soundness of the meaning of the *Ḥadīth*, we

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2. “*Ṣaḥīḥ at-Tirmidhi*”, vol. 2. “*Ṣaḥīḥ Muslim*”, on “The merits of *Imam ‘Ali ibn Abi Tālib* (a.s.).”



must believe in it as being correct, take it as a foundation for our acts, and derive from it our Islamic concepts and precepts.

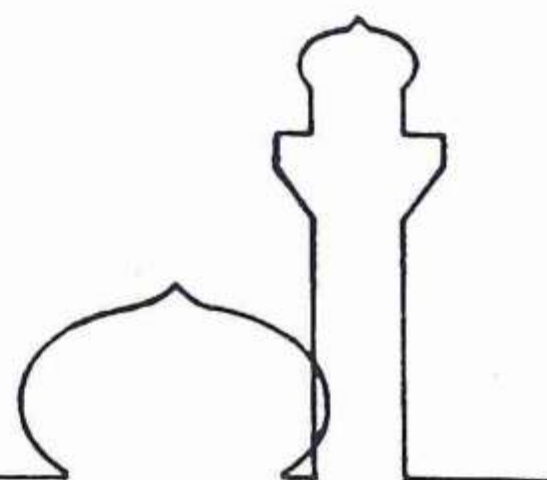
The generous Messenger, *Muḥammad* (s.a.w.), the *Imams*, and the guides (a.s.) after him, commanded us, to compare the *Ḥadīths* and the narratives with the Holy *Qur'ān*, to make sure of their being correct and true. He is also quoted to have said: "Above every truth there is a reality, and above every rightness there is a light. Therefore, accept what conforms to the Book of *Allah*, and leave what does not conform to it."<sup>3</sup>

*Imam Ja'far uṣ-Ṣādiq* (a.s.) had directed us likewise by saying: "Everything should be referred to the Book of *Allah* and *as-Sunnah*. Every tradition which is not in agreement with the Book of *Allah* is [but] a forgery."<sup>4</sup>

Consequently, we are not to believe every *Ḥadīth* we read or hear, unless its truthfulness has been proved, and it does not contradict the Book of *Allah*.

Accordingly, the '*Ulamā*' subject all the *Ḥadīths* that are mentioned in the books of *Ḥadīth* and other sources to examination, criticism and discussion, discarding the untrue *Ḥadīths*, and accepting the true and trusted ones, so as to safeguard the *Sharī'ah* and protect the purified *Sunnah*.

## Discussion:



### Question 1:

- a. Define the *Fiqh*.
- b. What do we learn from the *Fiqh* lessons?  
Talk about it briefly.

### Question 2:

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3. "*Uṣūl ul-Kāfi*", vol. 1, *Kitāb Faḍl ul-'Ilm, bāb al-Akhdh bis-Sunnah wa shawāhid il-Kitāb*. 3rd ed., 1388 A.H., p. 69.

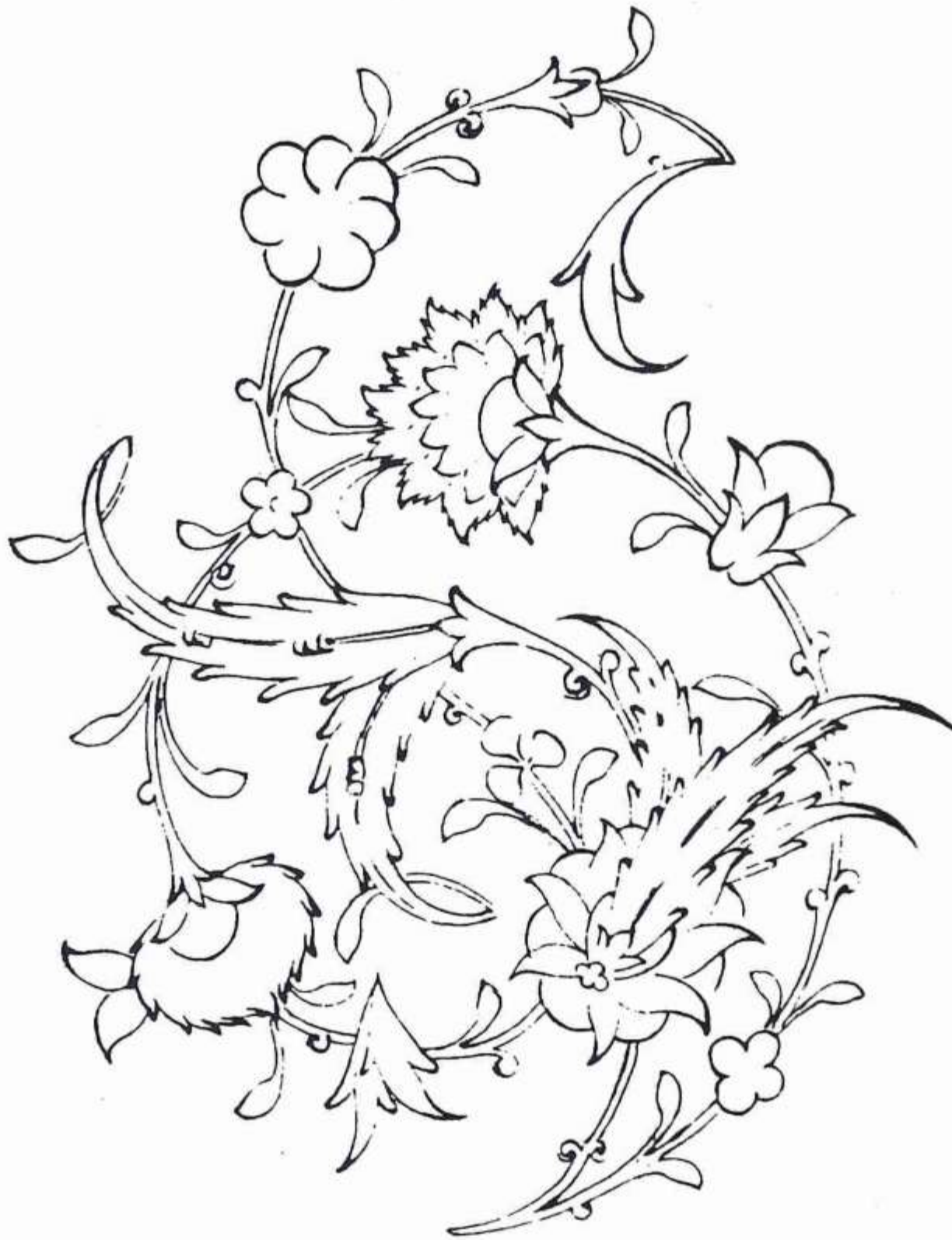
4. *ibid*.



- a. Define the Prophetic *Traditions*.
- b. What are the divisions of the *Traditions*.
- c. Why do the '*Ulamā*' regard the sayings, deeds and consents of *Ahl-ul-Bayt*, as the source of precepts?

Question 3:

- a. Define the following:  
The Text. The Source.
- b. Explain *Imam as-Sādiq's* saying: "Every tradition which is not in agreement with the Book of *Allah* is [but] a forgery."





## THE ISLAMIC PRECEPTS

### **Definition of The Precept:**

Man, in his everyday life, does many different acts, and utters many different sayings.

Looking into one's sayings and actions, we realize that some are good and useful to people, such as eating, drinking, cultivating, manufacturing, as well as greeting and peace making among the people, etc. Other actions we judge to be bad and harmful, such as lying, drinking alcoholic drinks, robbery, murder, cheating, backbiting, etc.

Furthermore, we know that man is a sociable creature by nature, he enjoys social relationships with the members of his family, the society in which he lives and the world around him. Relationships between a man and his children, parents, and wives, or the relationship between the Islamic State and the members of the Ummah and other countries, are like the relationship between an employee and employer, a farmer with his land, a worker with his master, and a seller with a buyer, etc.

Now, as man has connections with the other members of his society, he also has connection with his Creator, as He had created him, made him complete, favoured him with blessings and provided him with provisions...etc. In this way, man's life is a collection of actions, activities and human relations, which, naturally, need to be explained and regulated, in order to separate the useful from the harmful, the good from the bad.



Without such an organization, life and social relations would be a total chaos, a futile life endangering man and his interests.

In order to organize man's life, *Allah*, the Exalted, sent down divine laws and precepts, to save humanity from disorder and futility, and to protect his interests.

Therefore, the Islamic precepts are the divine legislations and laws which organize man's life and define his different relations and responsibilities.

These precepts, as you have already been informed, are to explain man's actions and relations, prohibiting the bad and harmful which destroy human life, and hinders its development and progress. Enjoining the good deeds without which human life cannot proceed orderly. Also allowing other deeds, preferring some of them to others, or leaving others out.

Therefore, the prescribed Islamic precepts have been divided into five categories:

1. The Obligatory, i.e. *The Wājib*.
2. The Recommended, i.e. *The Mustahab*.
3. The Undesirable, i.e. *The Makrūh*.
4. The Forbidden, i.e. *The Ḥarām*.
5. The Permissible, i.e. *The Mubāh*.

Consequently, these precepts divide man's actions into five kinds, too.

### **Kinds of Human Actions:**

All the acts which can be done by man, whether good, such as the *Ṣalāt*, the invocation, treating people with justice, seeking to acquire knowledge, eating, drinking, travelling, marriage, farming, industry...and the like, or bad, such as lying, gambling, being unjust, cheating...and the like, are divided into the following five categories;

#### **1. The Obligatory [Al-Wājib]:**

The obligatory duties are those which *Allah* has ordered us to do. In doing them, He has promised to reward us, while on neglecting them, He has threatened to punish us. These include, *aṣ-Ṣalāt*, *Hajj*, *Jihād*, Enjoin-



ing the right and forbidding the wrong, Defending the truth, Applying Justice,...and the like.

## **2. The Recommended [Al-Mustahab]:**

The recommended acts are those which *Allah*, the Exalted, has encouraged us to do, promising to reward us on doing them, but there would be no punishment on neglecting them. Such as invocation, fasting during the month of *Sha'bān*, greeting people, performing the Friday Ghusl...and the like.

## **3. The Undesirable [Al-Makrūh]:**

The undesirable acts are those which *Allah*, the Exalted, has encouraged us not to do, promising to reward us if we avoid them, but there would be no punishment on doing them, such as urinating in stagnant water, sleeping till sunrise, and the smelling of fragrant plants by a fasting person, etc.

## **4. The Forbidden [Al-Harām]:**

The *Harām* [Forbidden] acts are those which *Allah*, the Exalted, has forbidden us to do. Threatening us with punishment if we did, such acts as drinking alcoholic drinks, killing people, lying, betraying, cheating, and the like.

## **5. The Permissible [Al-Mubāh]:**

The *Mubāh* [permissible] acts are those which *Allah*, the Exalted, has left to our option to do or not to do, such as choosing the type and place of our lodging, work, food, drink, etc., provided that they are not *Harām*, and cause no harm.

Thus, all the acts of man are subject to certain regulations and limits, prescribed by the Islamic *Fiqh*. There is no act, big or small, without there being an Islamic precept or a clear and open law for it. The aim is to preserve the interests of humanity and to assure servitude to *Allah*, the Exalted, as referred to by a noble *Hadīth*. *Imam as-Sādiq* (a.s.) is quoted to have said: “**There is nothing unless it is described in the Book or in the *Sun-nah*”.**

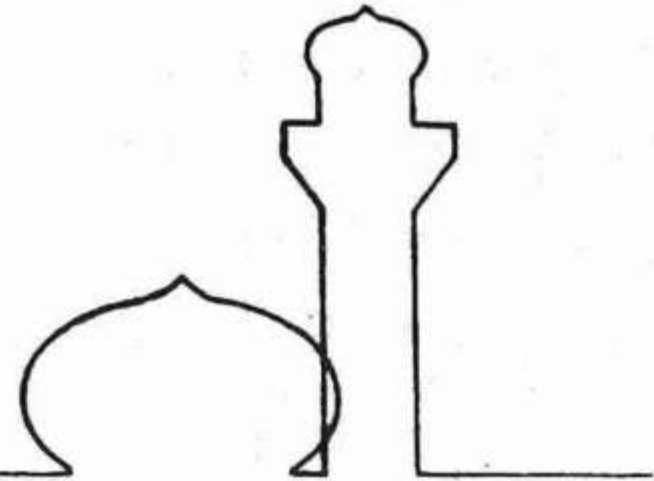
So, it is our duty to think about every act before doing it, so as to do



what pleases *Allah* and that which *Allah* has allowed us to do, and refrain from doing what He has forbidden us to do.

### Discussion:

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Q.1. Define the following:

The Islamic Precepts: The *Ḥarām*. The *Wājib*.

Q.2. What do we learn from the *Fiqh* lessons? Explain briefly.

Q.3. Explain the noble *Ḥadīth*: “There is nothing unless it is described in the Book or in the *Sunnah*.”



## THE INDIVIDUAL AND COLLECTIVE WĀJIBS

We know that there are compulsory duties which *Allah* has ordered us to do, and has forbidden us to neglect others. Compulsory duties such as, the daily *Ṣalāts*, *Ṣawm*, *Hajj*, enjoining the right, washing the dead and performing the *Ṣalāt* for the dead, etc. have been enjoined upon us.

We also know that a *Wājib* [a duty], is an act that is rewarded, and its doer is praised, and the neglecter is punished and dispraised.

### The Wājibs are of Two Kinds:

1. **The Individual Wājib [*Wājib ‘Aini*]** is to be performed by every individual who has reached the age of consent, and nobody else may do it for him. Such as the daily *Ṣalāt* and the *Ṣawm*, as these and similar *Wājibs* are to be performed by every grown up person himself and he is responsible for them, that is why it is called: *Wājib ‘Aini*, that is, it is the very person himself who is to perform it.

2. **The Collective Wājib [*Wājib Kifā’ī*]**: It is a duty, which *Allah* wants to be performed by any grown up person, not a particular one, as the important thing is to have the *Wājib* carried out, such as washing the body of the dead, performing the *Ṣalāt* over it, rescuing the drowned, enjoining the right and forbidding the wrong. Also undertaking judicature, accepting posts in the Islamic State and the professions needed by the Islamic society, such as medicine, geometry, and studying to become



an authority in the divine law. When some people undertake these duties and perform them, the others will be absolved from them. If nobody offers to take these responsibilities or does not complete them, every mature member of the Islamic society would be committing a sin, and would deserve punishment, whereas the one who performs this *Wājib* will be rewarded. In this case, the one who does not perform it will not be punished, because others have done it, though he will be deprived of the reward.

But if a group of people carried out some of the *Wājib Kifā'ī*, such as, enjoining the right and forbidding the wrong, or the *Jihād* [holy war] for the sake of *Allah*, without being successful in removing the wrong, injustice and corruption, or in warding off the enemies' aggressing against the Islamic countries, the group which had carried out the duty would be excused and rewarded. While those who stayed behind and did not take part in this duty would be punished, because the group who undertook the task of enjoining the right and forbidding the wrong could not fulfill it, i.e. the *Wājib* could not be carried out, therefore, those who lagged behind must be reckoned and punished for not taking part in it.

### **Explanation:**

The collective duties are considered individual duties, if they are confined to some of the people. For example, if somebody saw a man drowning, or exposed to a destructive danger, and there was no one else capable of saving the endangered man, it would be his individual duty to save him, and he would not be excused on the pretext that he was not responsible for him.

Another example of a collective duty turning into an individual one is this: Suppose that there was a town with only a single physician, or with an insufficient number of physicians, in this case, the task of medical treatment of the sick people would be an individual duty of those physicians, since it is exclusively their responsibility. Similarly if there was only a single religious authority in a town, he would be responsible for issuing religious decrees and judicature, as being his *Wājib 'Aini*. In the way, a *Wājib Kifā'ī* turns into a *Wājib 'Aini* on the people, if it is confined only



to them, and there is nobody else to do it.

Another example is the *Wājib Kifā'ī* of enjoining the right and forbidding the wrong, which becomes a *Wājib 'Aini*. If there was only one person present while a bad occurrence was happening, or only a few persons were capable of stopping it, or if resisting the wrong and calling for Islam was confined to a single person or a few people, then the *Wājib* of enjoining the right and forbidding the wrong and calling for Islam would become a *Wājib 'Aini* in respect of that person or persons. This is how sometimes a collective duty changes into an individual one.

## PREPARATORIES FOR THE WĀJIB AND THE ḤARĀM

### Preparation for the *Wājib*:

We know that Islam imposes some acts as *Wājib*, such as the *Ṣalāt*, the establishment of justice, *Ḥajj*, seeking knowledge, being kind to one's parents, enjoining the right and forbidding the wrong, *Jihād* in the way of *Allah*, etc., and forbids other acts, such as drinking wine, killing people, disbelief, injustice, spreading mischief in the land, usury, monopoly, usurping the wealth and the rights of the people and insulting them, etc., so as to establish happiness, security and freedom, and to protect human dignity, so that man may live under the shadow of truth, justice and peace, through obeying *Allah*, the Exalted.

Naturally, many of these *Wājibs* cannot be done without some *preparatory* procedures, i.e. the *Muqaddimahs*. These are "the things on which, the carrying out of the *Wājib* depends."

For example: *Jihād* is a *Wājib*, in which performing it depends, at our present time, on preparing our armies, producing weapons and advanced war-tools. Therefore, organizing the Islamic armies and supplying them with advanced weapons become a *Wājib*, too, as this is a *Muqaddimah* on which the *Jihād* depends for the sake of *Allah*.

Preserving security is a *Wājib*, too, in Islam. Now, as preserving it necessitates the forming of a system of sincere and trustworthy security personnel, and providing them with developed and up-to-date means and



instruments, enabling them to discover crimes and to pursue criminals. The existence of such an establishment of security personnel and equipment becomes a preparatory *Wājib* needed to preserve security. So, it would be incumbent on the State to provide for it.

**Enjoining the right and forbidding the wrong depends, sometimes, on the gathering of a number of pious people, forming a cooperative and united group. This gathering of a united group becomes a *Wājib* as a preparatory process for the realization of a religious duty.**

*Hajj*, as we know, is a *Wājib*, but it cannot be achieved without traveling and making preparations for the journey, as the *Muqaddimahs* for the *Hajj*. So, these preparatory steps for the journey are among the *Wajibs* imposed on the *Mukallaf*.

*Aṭ-Ṭahārah* [Purification], as we know, is a condition for the validity of the *Ṣalāt*. So, purifying the dress and the body from the *Najāṣah* [anything religiously regarded as impure], and performing ablution, or *Ghusl* of *Janābah* [one is regarded unclean after sexual intercourse or a wet-dream, a case which requires a "*Ghusl of al-janābah*" to purify the body] or performing the *Tayammum* [a kind of purification by dry soil, used in particular cases], are *Wājib* preparations in other words *Muqaddimahs*.

Thus, a *Muqaddimah* is not a *Wājib* in itself, but it is a preparatory *Wājib* for the performance of the *Wājib* in itself. That is, it is not an independent *Wājib* to travel to the holy city of Mecca, to purify the impure dress, to perform the *Wuḍū'*, the *Ghusl* or the *Tayammum*, to install factories for weapons, to provide the means for establishing security....but these are preparatory steps on which depends the correct performance of the *Wājibs*, and thus, they are logically regarded like the *Wājibs*. Explaining this, the *Ulema* said; "The thing which is necessary for a *Wājib* (as a preparatory) is *Wājib* too." The *Muqaddimah*, therefore, is a *Wājib* for the sake of the *Wājib*, but is not a *Wājib* in itself. It is clear now that it is incumbent on us to prepare ourselves for things in which performance of the *Wājibs* depends upon.

### **Preparation for the *Ḥarām*:**

As we knew that the *Muqaddimah* for the *Wājib* is *Wājib*, too, because the performance of the *Wājib* depends on the *Muqaddimah*.



Similarly the *Muqaddimah* for a *Ḥarām* act is *Ḥarām*, too, because it helps one to commit a *Ḥarām* act.

So, the *Muqaddimah* for the *Ḥarām* is that which leads us to committing the *Ḥarām*.

For example: Reading books of deviation is not *Ḥarām* in itself. But if this reading affects the reader, it becomes a *Muqaddimah* for deviation and going astray, i.e. falling into the *Ḥarām*. Therefore, it becomes *Ḥarām* for that reason.

Selling grapes is not *Ḥarām* in itself, but it becomes *Ḥarām* if the grapes are sold for the purpose of making wine.

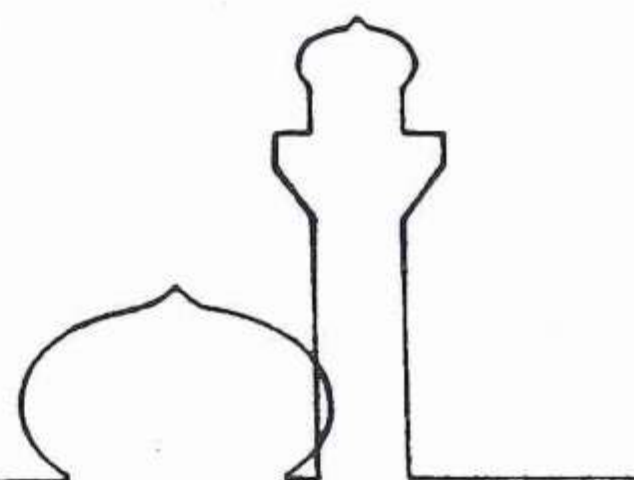
Hiring cars is not *Ḥarām*, but hiring them to be used as tools in committing a crime is *Ḥarām*, because it leads to a *Ḥarām*.

Accepting a governmental post becomes *Ḥarām* if it is regarded as an assistance to a despotic authority, although the post is not *Ḥarām* in itself.

Likewise Islam prohibits all *Muqaddimahs*, approaching and reasoning leading to committing a *Ḥarām*, so as to protect the individual and the society against corruption and perversion.

Therefore, we are forbidden to do things which may lead to committing a *Ḥarām*, though they are *Ḥalāl* [not *Ḥarām*] in themselves.

## Discussion:



**Q.1. Complete the following sentences:**

a. The *Wājib* is divided into two kinds.

They are:.....and.....

b. The *Muqaddimah* of the *Wājib* is.....and the *Muqaddimah* of the *Ḥarām* is.....

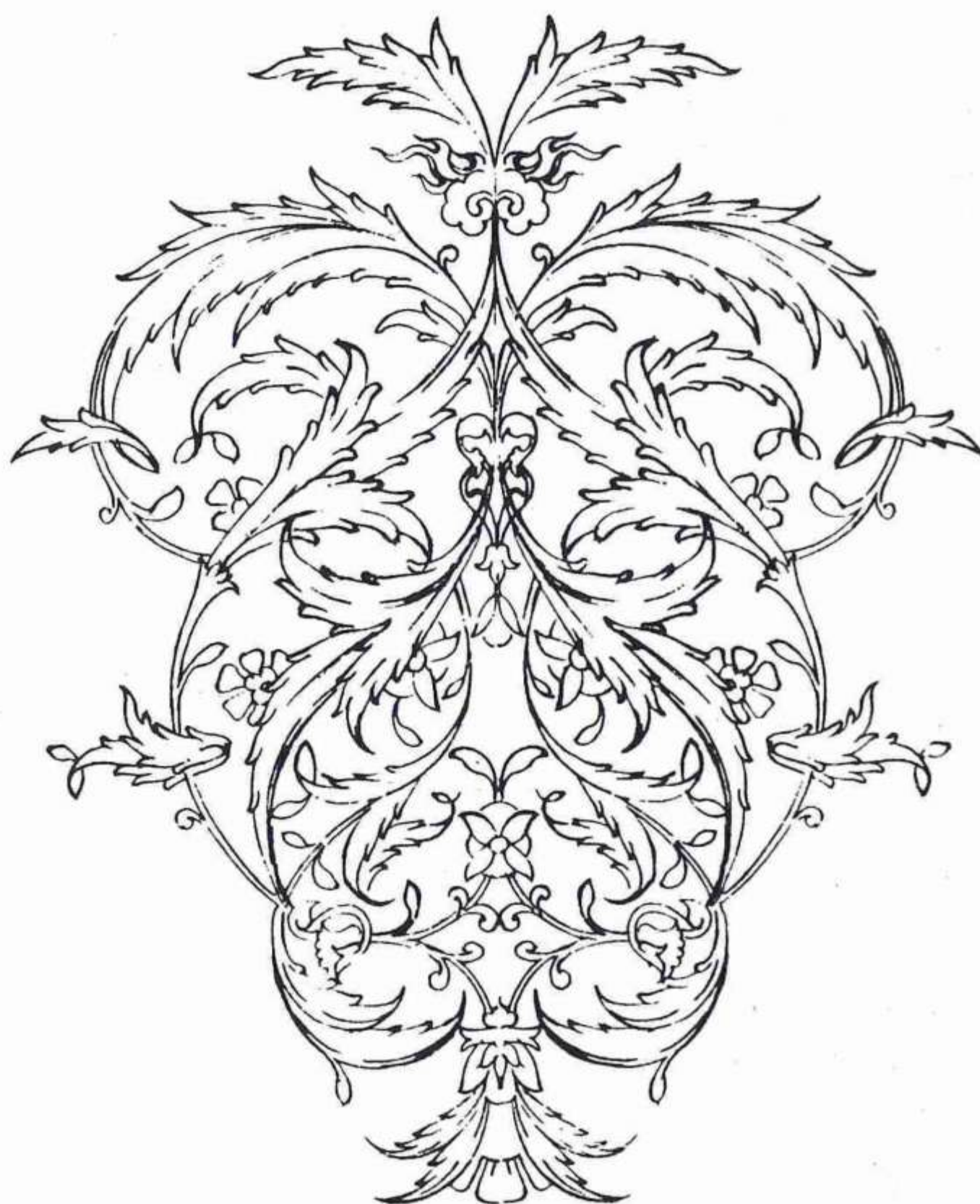
**Q.2. Give examples for:**

a. *Muqaddimah* for the *Ḥarām*.

b. *Muqaddimah* for the *Wājib*.



- c. The *Wājib ‘Aini* (individual duty).
- d. The *Wājib Kifā’ī* (collective duty).





## THE IJTIHĀD

Every branch of science or of humanistic knowledge, such as medicine, physics, mathematics, botany, grammar, etc. is in need of its particular specialists and experts who study it, discover its laws and teach the people how to make use of, and apply it. So, the scientific laws which we learn in schools have been discovered by the expert scholars and presented to the people.

Such is the science of *Fiqh*, the science of Islamic laws and precepts. It is also in need of the scholars who have specialized in studying and understanding it, in order to discover its laws and precepts, taken out of their original sources: the Holy *Qur'ān* and the Purified *Sunnah*, in the same way as the scientists of medicine and botany discover the laws of their branches, by studying the human body, and plants.

The *Qur'ān* and the *Sunnah* [Traditions] are the original sources from which the scholars derive the Islamic precepts, laws and concepts.

Such scholars, or the '*Ulema*, who have specialized in studying the Islamic *Fiqh* [Jurisprudence], and who have discovered and inferred the laws and the precepts from the Holy *Qur'ān* and the purified *Sunnah*, are called *Fuqahā'* [Pl. of *Faqīh*] or the *Mujtahids*.

The process of discovering and inferring the Islamic laws and precepts from the *Qur'ān* and the *Sunnah* is called *Ijtihād*.

Therefore, *Ijtihād* is: Applying scientific methods for the discovering



of, and inferring, the Islamic laws and precepts from their sources.

Consequently, a *Mujtahid* or a *Faqīh* is: a scholar who is able to discover and infer the Islamic laws and precepts<sup>1</sup> from the Book and the *Sunnah*.

For a scholar to reach the stage of *Ijtihād* (i.e. being able to infer the Islamic laws and precepts from the Book and the *Sunnah*) it is necessary for him to study the Arabic language. To comprehend it thoroughly, enabling him to understand the meanings of the *Qur'ān* and the *Sunnah*, and to know them and their interpretation, so as to be able to infer the precepts from the verses of the *Qur'ān*, and tell the true *Traditions* from the false ones which had been forged and fabricated by deceiving narrators. So that he may act according to the truth, and discard the untrue.

For this purpose the *Mujtahids* will have to study the lives of those who quoted and narrated the purified *Traditions*, in order to know the trustworthy ones from the dishonest ones.

The liars who tried to divert Islam, and to fabricate false traditions, are numerous. There are so many *Hadīths* and narratives quoted by some narrators, but they are no more than a pack of lies, detected by the scholars and exposed to us so that we may not be deceived by them.

## THE NECESSITY OF *IJTIHĀD*

Human society is an ever-developing one. Man's activities and relations are ever-increasing and spreading. Things which did not exist, can exist in diverse forms at certain times. Such as, banks, insurance companies, radio receiving sets, TV, and thousands of other things. So, we need to know the Islamic precepts and laws so that we may know how to organize our acts, and distinguish between the *Halāl* and the *Harām*. Had it not been for the presence of the *Mujtahids* in our society, how could we have inferred the Islamic precepts and laws from the *Qur'ān* and the *Sunnah*?

Therefore, the presence of the *Mujtahid* jurisprudents is inevitable in order to look into every case to see whether it is *Halāl* or *Harām*, according to the *Qur'ān* and the *Sunnah*. Take, for example, the case of a fasting



person who needs medicine, in the form of an intramuscular injection. Now, who can tell us whether this medical injection will nullify his fasting or not? Especially since, this medicine, did not exist in the days of the Prophet (s.a.w.), as such, we do not directly know its relevant precept. The only person able, nowadays, to infer the correct precept, is the *Faqīh*, because he is an expert of the Islamic *Sharī'ah*. The *Faqīh* can tell us that this medicine does not nullify the *Ṣawm*, by informing us that the fasting person is allowed to use this medicine through the muscle.

## **AT-TAQLĪD**

Every Muslim has to know the precepts of the Islamic *Sharī'ah*, and the necessary laws which he needs when he becomes a *Mukallaf*, such as the *Ṣalāt*, the *Hajj*, the *Zakāt*, trading, marriage, divorce, etc. in order to apply them when required. But it is not possible for every one of us to study the *Sharī'ah* as a specialist, so as to become a *Faqīh*, knowing all the Islamic laws and precepts. Therefore, it is *Wājib* on every non-specialized Muslim to refer to a *Faqīh* whenever he wants to know and apply the precepts as he is told. This procedure of referring to a *Faqīh*, to take the precept and laws from him and to apply them is called "*Taqlīd*".

So, *Taqlīd* means, depending on and following the *Fatwa* [decree] of a *Faqīh*. It is obvious that *Taqlīd* is a must. We know that a sick man refers to a physician, because he is specialized in treating the sick. The one who wants to build a house refers to an architect because he is well-versed in the art of architecture. Thus, we commonly depend on specialists in all fields of life. For this reason, we depend on the *Faqīh* and refer to him in the field of the Islamic precepts, because he is specialized in the Islamic jurisprudence and knows it well.

## **THE ATTRIBUTES OF THE MARJĪ' OF TAQLĪD**

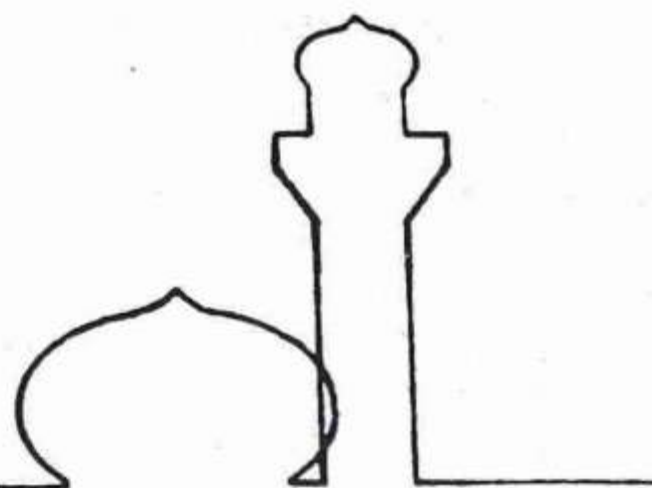
The conditions which are required in the *Marjī'* of *Taqlīd* [the *Mujtahid* referred to for *Taqlīd*] to whom the Muslims may refer to for *Fatwā*, are as follows;



1. Maturity of age.
2. Sanity.
3. Masculinity.
4. Legitimate birth.
5. Having faith, righteousness and fearing *Allah*.
6. *Ijtihād*.
7. Living!<sup>1</sup>

## Discussion

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- Q.1. Define: *Ijtihād*, the *Mujtahid* or the *Faqīh* and *Taqlīd*.
- Q.2. Explain briefly: "*Ijtihād* is necessary for the Islamic society."
- Q.3. Complete the following sentence: "A *Faqīh* infers the Islamic precepts from two basic sources. They are.....and....."

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1. Some Islamic sects allow for the following of decrees and opinions of a dead *Mujtahid*.



## THE RULES OF THE *FIQH*

In every science, such as lexicology, physics, mathematics, etc., there are general rules which are applicable to all cases under identical conditions. In grammar, for example, the object is always in the accusative case, and a subject is always in the nominative case. So, we apply these two rules to all the nouns which are objects or subjects.

In the science of *Fiqh*, which is the science of the Islamic laws and precepts, there are also general rules and universal principles, such as in the other sciences. We apply these rules to define our religious duties in the subjects to which they can be applied.

We shall study, hereunder, some of the rules of the *Fiqh* to understand them and apply them to their relevant subjects, so as to define our religious duties and whether they are performed correctly or incorrectly. So, the rule is a general precept which is applicable to identical cases:

These rules are as below:

1. The Rule of *aṭ-Ṭahārah*.
2. The Rule of *al-Farāgh* [completing a duty].
3. The Rule of *lā Ḍarara wa lā Ḍirār* [Neither harm nor injury].

### Explanation:

There are special terms which we use to explain particular meanings. It is necessary to understand these meanings, because they are related to



certain acts, and religious duties, such as the following words:

1. *Al-Yaqīn* [certainty].

2. *Ash-Shak* [doubt].

3. *Az-Zan* [guess].

### 1. *Al-Yaqīn*:

Naturally, people's knowledge of things differ a great deal. Sometimes one obtains knowledge of something, without being mixed, without any doubt or uncertainty. Such as knowing, that this is wine, or that, that is usurped money, or this man is a just *Imam* of *Jamā'ah* [the leader of a congregational *Ṣalāt*]. This is because one may positively know, or sense it, or because of true evidence and testimonies proving the case. This is called "*Yaqīn*", certainty.

So, "*Yaqīn* is the knowledge of something in the proportion of 100% without having any doubt".

### 2. *Ash-Shak*:

As one becomes certain of something and obtains complete knowledge of it, one may sometimes doubt whether something is so or not.

For example, a state of mind in which one may doubt whether one had performed one's *Ṣalāt* correctly or not, after having finished it. Is this clothing *Najis* [ritually impure] or not? Is this blood, or something else? Shall one regard it *Najis* (as blood) or not? Is this thing usurped, so as to avoid it, or not?

In such cases man is perplexed, as who has no certain knowledge whether to be positive or the contrary, to decide this or that. This state of mind is called *ash-shak*, doubt. That is, his knowledge of it is 50%, and his ignorance of it is 50%, too.

### 3. *Az-Zan*:

As one can be in a state of certainty, or a state of doubt, one may also become in a state of *Zan*.

*Az-Zan* is to prefer one aspect to another. For example, we may put a guess, at, 50% or more that something has or has not happened.

There may appear signs which convince us that this particular money is usurped. This cannot be a case of certainty, yet it has a share of certainty higher than that of "doubt". This state is called *az-Zan*.

Consequently, man's knowledge is divided into three states:



1. *The state of al-Yaqīn* = Certainty.
2. *The state of ash-Shak* = Doubt.
3. *The state of az-Zan* = Guess.

### THE RULE OF AṬ-ṬAHĀRAH

The Islamic Law is based on feasibility, on removing perplexities and distress from human life. So that man may have a feasible and easy life, away from harmful psychological states, such as the state of uncertainty and suspicion. One of the precepts which removes the state of Perplexities (distress), uncertainty, and erases doubt and suspicion from the hearts, is the rule of *aṭ-Ṭahārah*, which says:

“Everything is *Ṭāhir* [not *Najis*]<sup>1</sup> until you know it to be otherwise.<sup>2</sup>”  
That is things which you suspect in being *Ṭāhir*, are judged to be *Ṭāhir*. So, when we *doubt* whether something is *Ṭāhir* or not, we are to regard it as *Ṭāhir*.

**Example:** If somebody doubts whether his clothing, bed or anything else had become *Mutanajjis* [anything which is originally *Ṭāhir*, but had been touched by a *Najāsah* is called *Mutanajjis*] or not, or if he doubts whether an object is *Ṭāhir* or *Najis*, he is to take it as *Ṭāhir*, as long as his doubt is still there, and he is not sure of its being *Najis*. So, he can perform his *Ṣalāt* wearing the doubted clothes, or use any doubted article without judging it to be *Najis*.

**Another example:**

Blood and urine of human beings are *Najis*. If we are in doubt whether some human blood or urine had dropped on this clothing or that dish, or not, we would judge that neither had dropped on them, and that the clothing and the dish are *Ṭāhir*, and we can wear the dress for the *Ṣalāt*, and use the dish, without having to rinse them.

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1. Filth itself means: *Najis* in itself.

2. Quoted from the *Imam Ja'far ibn Muḥammad aṣ-Ṣādiq*.



## THE RULE OF THE FARĀGH

A man may perform a ritual act, such as the *Ṣalāt*, then, after completing it, doubt the correctness of his *Ṣalāt*, doubting, for example, whether he did or did not perform the *Rukū'* [a basic part of the *Ṣalāt*, or whether he stood with his face or his back to the *Qiblah* [in the direction of *Mecca*]. In such cases he is to regard his *Ṣalāt* correct and need not repeat it.

The same rule is applicable to the *Wuḍū'* or the *Ghusl*, after having performed them, one is not to have doubt whether these were correctly done or not. One is to consider his *Wuḍū'* or *Ghusl* as correct and need not repeat it.

Therefore, the rule of the *Farāgh* is : “**Actions Doubted After their Completion, are Deemed Correct**”.

## THE RULE OF LA ḌARARA WA LĀ ḌIRĀR

Islam is a Divine Message which looks after the people's interests and protects them against harm and corruption. This aim is located in the *Wājibs*: and the *Harāms*, as well as in the Islamic regulations, morals, manners, dealings and teachings.

The Messenger of *Allah* (s.a.w.) had confirmed and explained this principle by saying: “*Lā Ḍarara wa la Ḍirār*”<sup>3</sup>, neither harm nor injury.

Imam *Muḥammad al-Bāqir* (a.s.) narrated that: “*Samrah ibn Jundub* had a yielding date-palm in a farm. The house of *al-Anṣārī* was built at the entrance of the farm, and *Samrah* used to pass through it on his way to his palm-tree, without asking *Anṣārī*'s permission. *Anṣārī* talked to him and told him to ask his permission before entering, but *Samrah* refused. So, *Anṣārī* came to the Messenger of *Allah*, complaining and telling him the story. The Messenger of *Allah* (s.a.w.) summoned *Samrah*, informed him about *Anṣārī*'s complaint, and told him: “When you want to enter ask for permission”. *Samrah* refused. The Prophet (s.a.w.) asked him to sell the tree to *Anṣārī*, and he offered him a price, and began

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3. A tradition *Ibn Mājah*, vol. 2, p. 784, No. 2340. *al-Kulayni* in “*Al-Kāfi*”.



increasing it until he reached a very high price, but the man continued to refuse. The Messenger of *Allah* (s.a.w.) said: "If you give it up you will instead have a tree in Paradise." He still refused. At this point the Messenger of *Allah* (s.a.w) told *Anṣārī*: "Go dig it out and throw the tree away, as there is neither harm nor injury." This is what is meant by, "*Lā ḍarara wa lā ḍirār*"<sup>4</sup>.

This narrative shows us how the Messenger of *Allah* (s.a.w.) prevented *Samrah* from harming his neighbour and injuring [his feelings] by unexpectedly passing through his house without first getting his permission. So, the Messenger of *Allah* could, by this, prohibit such kind of harm and injury.

It also confirms that a man is not allowed to use his rights, or property, in such a way as to cause harm to others.

This general rule greatly contributes to the organization of the relations among the interests of the individuals and groups, so that nobody may be harmed or injured.

From this rule we also infer a number of precepts connected to religious rituals, business deals, social relations and individual duties. Some examples are given below:

1. We are absolved from duties imposed upon us by *Allah*, if these are expected to cause harm in respect of our health, wealth or life, in case we could not endure them.

We know that *Allah*, the Exalted, has ordered us to fast. But if fasting is harmful to a person's health, he would be absolved from it, and, instead, he is to offer an atonement. The *Wuḍū'*, or the *Ghusl*, are *Wājib* on the *Mukallaf* for *Ṭahārah* from *Ḥayḍ* [menses] or *Janābah* for the purpose of performing the *Ṣalāt*. But if using water for the *Wuḍū'* or the *Ghusl* is harmful to a particular person, whether it is harmful to his health, or whether difficulty arises in obtaining water. Such as, the water being too expensive and thus badly affecting a person money wise. Here, he would be absolved from performing the *Wuḍū'* or the *Ghusl*, replacing them instead with the *Tayammum*.

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4. *Al-Bihbūdī, Ṣaḥīḥ al-Kāfī*, 1st ed., vol. 2, p. 387.



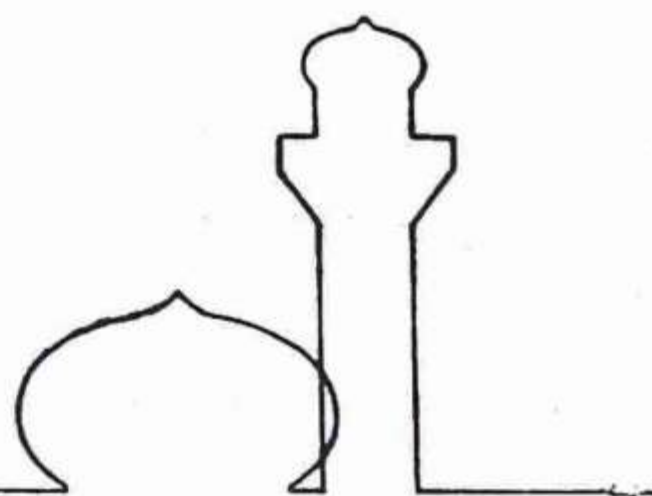
2. Another example showing prevention of harm to others is as follows: A man may dig an irrigation canal on his farm, drawing away a large quantity of water from a communal source, thus, causing a loss of water to other farms, which in return means damage to crops.

This procedure is *Ḥarām* because it harms others. For he should only draw away enough water, so as not to cause harm to others.

3. Suppose there was a merchant in the market with a very large amount of capital. If he sold his goods at a low price aiming at causing bankruptcy to other smaller merchants, his act would be *Ḥarām*, because he has no right to allege that he is free to handle his property as he likes. Everybody has the right to prevent him from doing so, because such a procedure causes harm to others. This also applies to anyone else who misuses his rights in a harmful way to others, so committing a *Ḥarām*.

Now we can understand that all legislations of the Islamic '*Sharī'ah*' are to our benefit, because causing harm to oneself or to others is *Ḥarām* in Islam, and is never allowed. Nobody is allowed to use his property, wealth or rights in a way such as, causing harm to other people, as was explained by the Messenger of *Allah* (s.a.w.) in the episode of *Samrah ibn Jundub* and *Anṣārī*. In which by preventing *Samrah* from using his property because of causing injury and bad will to his neighbor, even though *Samrah* insisted on his behaviour, the Prophet (s.a.w.) forced him to abandon his way. Thus, stopping him from using his property and causing harm to others.

### Discussion:



Q.1. If you doubted whether a *Najāṣah*, such as blood or urine, had fallen on your clothing, would your clothing be *Tāhir* or *Najis*? State the rule on which you depended in answering this question.

Q.2. State what the following rule is called:



**“Actions doubted after their completion are deemed correct.”**

**Q.3. Complete the following phrases:**

**a. “*Yaqīn* is the knowledge of something in the proportion of....**

**b. “*Ash-Shak* is the knowledge of something in the proportion of...**

**c. *Az-Zan* is the knowledge of something in the proportion of.....**

**Q.4. Relate to your friends the story of *Samrah* ibn *Jundub*, explaining to them the Prophet’s saying: “*Lā Ḍarara wa lā Dirār.*”**



## **AT-ṬAHĀRAH**

### **[Purification]**

The Islamic *Sharī'ah* takes care of all aspects of the human life, including that of *Ṭahārah* [Purification]. It made the *Ṭahārah* a *Wājib* on every Muslim, ordering him to purify himself thus getting rid of the *Najāsāt*, for the purpose of performing particular ritual acts, such as the *Ṭawāf* [circumambulation] around the *Ka'bah* [in Mecca], the *Ṣālat*, etc. For, the existence of *Najāsah* on the body, the dress or the place of the *Sujūd*, would render the *Ṣalāt Bāṭil* [invalid].

The *Najāsāt* are certain defined things, such as urine, feces, blood, etc. Islam orders them to be removed, and the Muslim is to purify himself from them, in order to carry out the ritual *Ṭahārah*. As getting rid of the *Najāsah* affects the religious *Ṭahārah* for worshipping, it also preserves general health, helps in protecting the body against diseases and harmful micro organisms. *Ṭahārah* keeps the Muslim in good appearance and creates in him the love of purification and bodily cleanliness, which leads to having a clean heart, a clean conscience from sins and wrongdoings.

### **WHAT ARE THE NAJĀSĀT?**

The *Najāsāt* are defined, harmful objects. Islam commands that these should be removed and their places must be washed and purified. This removal and purification are a condition for the validity of some worship-



ping rituals. These *Najāsāt* are:

**1 & 2. Urine and feces:** These are either of human beings or of animals whose meat is *Ḥarām* to eat. As to fish, insects, worms and the *Ḥalāl*-meat animals, such as sheep, chickens and the like, their urine and feces are *Ṭāhir*.

**3 & 4: Dogs and pigs are *Najis*.** As to sea-dogs (or shark, dogfish and grayfish) and sea-pigs (or porpoise and water-hog), they are *Ṭāhir*.

**5. Intoxicants** which are originally liquid, such as beer.<sup>1</sup>

**6. The *Maytah*** [the corpse] of human beings<sup>2</sup> and animals, as well as parts amputated from living humans and animal bodies. Such as legs, ears, pieces of meat etc. As to the *Maytah* of insects, fish and worms, they are not *Najis*, but they are dirty.

*Note: The dead parts of the body which are originally lifeless, such as wool, hair, feathers, hoofs and eggs, are Ṭāhir.*

**7. Semen**, whether of human beings, birds or any other animals<sup>3</sup>.

**8. Blood**, whether of human beings, birds or other animals. But the blood of insects, worms and fish as well as animals whose blood do not gush out when slaughtered, is *Ṭāhir*.

*Note:*

*Blood which remains in the slaughtered animal after the gushing out of the usual amount of blood after slaughtering is Ṭāhir, if no Najāsah has touched it.*

**9. The *Kāfir***[disbeliever] other than the *Kitābī* [one who follows a revealed religion]. As to the *Kitābī*, such as a Christian, he is *Ṭāhir*, in the opinion of some jurists. If he has made himself *Ṭāhir* from the outer *Najāsāt*, such as [eating] pork, [drinking] wine and from urine, etc.

**10. The sweat of the *Jallālah* animals.** These are the animals which are

1. Some Jurists consider beer to be *Ṭāhir*, though it is *Ḥarām*.

2. Human *Maytah* is considered *Najis* by the Jurists who follow the teachings of *Ahl-ul-Bayt* (a.s.) and the followers of *Abu Ḥanīfah*.

3. Exceptional is the semen of the animals whose blood does not gush out when slaughtered. This is accepted by all sects except the *Shāfi'īs*, who take only the semen of dogs and pigs to be *Najis*. While the *Ḥanbalīs* regard the only *Najis* semen to be that of the animals whose meat is lawful to eat.



accustomed to eating human feces.

These are the *Najāsāt* from which one is to cleanse oneself by *Ṭāhir* water in obedience of *Allah*'s command, in order to become clean for the performance of our worshipping rituals, and to preserve our health.

**Note:**

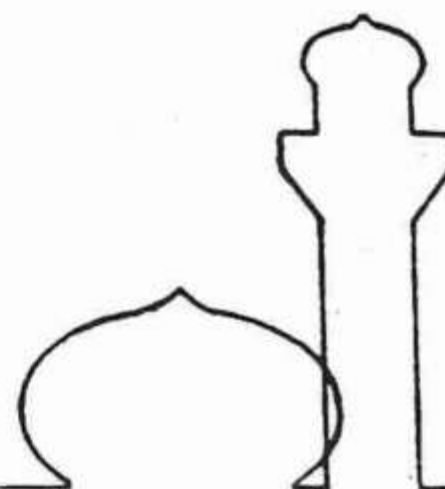
The *Najāsāt* differ from filthy things, in a way that the *Najāsāt* are, as formerly mentioned, particular materials, whose existence on one's body or clothing renders the *Ṣalāt* and the *Ṭawāf* around the *Ka'bah Bāṭil*. Whereas the filthy or dirty things do not render the *Ṣalāt* and the *Ṭawāf Bāṭil*, if they exist on the body or the dress. Nevertheless, Islam dislikes filth, and persuades people to get rid of it. The Generous Prophet (s.a.w.) censured the dirty person and described his appearance as to be ugly. He said: "How bad a dirty servant [of *Allah*] is!"

The Prophet (s.a.w.) encouraged cleanliness and good appearance. He said: "Islam is clean, so be clean." Islam wants the Muslim to be clean and *Ṭāhir*.

### HOW DOES THE NAJĀSAH SPREAD?

The aforementioned *Najāsāt* do not affect other *Ṭāhir* things, except through humidity which causes the *Najāsaḥ* to infiltrate and transfer from the *Najāsaḥ* to the *Ṭāhir* object. But by touching dry *Najāsaḥ*, the *Ṭāhir* object, such as the body, the dress or utensils, will not become *Najis*.

**Discussion:**



**Q.1. Fill in the blank:**

The *Najāsaḥ* does not infiltrate from a *Najis* or a *Mutanajjis* object to *Ṭāhir*



objects, except through infiltrable.....

**Q.2. Make an X next to the correct statement.**

- a. Fish blood is *Najis*.
- b. The feces of birds and sheep are *Ṭahir*.
- c. A dead sheep is *Ṭāhir*.

**Q. 3. Answer the following questions.**

- a. Why do we clean ourselves from the *Nājasāt*?
- b. How do objects become *Najis*?



## THE MUṬAHHIRĀT

### [The Purifiers]

In the past lesson we learned about the *Najāsāt*, which are to be cleansed so that one becomes *Ṭāhir* for the *Ṣalāt*. In this lesson we will learn about the *Muṭahhirāt* which do away with the *Najāsah* and make us *Ṭāhir*. These *Muṭahhirāt* are:

Water, earth, the sun, *Istiḥālah* [transformation], changing and Islam.

Each one of these make the *Mutanajjis Ṭāhir* in its particular way.

### WATER

*Allah*, the Exalted, says: “And We sent down purifying water from the sky” (*Al-Furqān* / 48).

Islam is the religion of purification and cleanliness. It rejects filth and *Najāsah*. Hence its instructions to purify our bodies, clothes and places of our *Sujūd* from the *Najāsāt*, such as urine, feces, blood, dogs, pigs, *Maytah*, etc. is *Wājib*. It is also *Wājib* to perform the *Wudū’* before the *Ṣalāt*.

We remove the *Najāsah* and make the *Wudū’* with water. But the water with which we purify ourselves and make the *Wudū’*, must be as follows;

1. Must be natural water, such as rain-, river, sea, well, or tap- water, which is in our houses and towns, and the like.



2. It must be absolute water, that is, free from any added substance in as much as to change its colour, taste or smell. Such as perfume, soap, pigments, fruit juice, and the like. So, if water is mixed with perfume, pigments or fruit juice to the extent of changing its quality, it is incorrect to use it to make *Wuḍū'*, or to purify our bodies, clothes or utensils from *Najāsah*.

3. The water with which we want to make *Wuḍū'* or purify ourselves from *Najāsah*, must be *Tāhir* and not mixed with any *Najāsah*. If a bit of urine or blood dropped in a jug of water, for example, or if a dog drank from the basin in which we make *Wuḍū'*, the water would become *Najis* and we must not make *Wuḍū'*, because it would not purify the *Najāsah*.

4. The water with which we want to make *Wuḍū'* must be *Halāl*, that is, it must not be stolen nor usurped, as *Allah*, the Glorified, prohibited us from taking people's properties without their consent. He does not like us to steal water or usurp it to make *Wuḍū'*.

## HOW TO PURIFY WITH ABSOLUTE WATER

### Notes:

a. Water purifies objects which have become *Mutanajjis* with urine, by rinsing them twice, if the quantity of the water is little<sup>1</sup>. Such as the quantity to fill a jug. But utensils need to be rinsed three times.

b. If water is plentiful, such as water in a river, sea or tap-water, etc. it purifies the object from the *Najāsah* simply by removing the *Najāsah* itself, and there would be no need for rinsing it twice or more.

c. If a rat<sup>2</sup> has died in a utensil, it should be rinsed seven times with water so as to purify it. As to other *Najāsāt*, such as blood and feces, the *Najis* objects can be purified by merely removing the *Najāsah* with water. There will be no need to rinse them twice.

d. If a dog has drunk from an object, it must be "washed" once with *Tāhir* soil mixed with some water, then it should be rinsed twice<sup>3</sup> with

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1. "Little water" is a quantity less than a "*Kur*", that is, less than 27 cubic span in volume, or 357,200 c.cm.

2. Big wild rats are meant here, not the domestic small ones.

3. *Mālik* says that if a utensil was licked by a dog, it should be rinsed seven times,



water. However it may also become *Tāhir* if rinsed, once with plenty of water.

e. When we wash something with a little water to make it *Tāhir*, the water must be wrung out of it, if possible, after the first rinsing, and also after the second rinsing if the object was *Najis* because of urine. The water remaining during and after rinsing a *Najis* object is *Najis*.

## THE EARTH

Dry and *Tāhir* earth<sup>4</sup> makes the sole of a foot or shoe *Tāhir*, if their *Najāsah* was caused by walking. They become *Tāhir* by merely removing the *Najāsah* by rubbing them on the earth or walking on it.

## THE SUN

The sun purifies the earth and other big, immovable objects. Such as doors, windows, fruits and vegetables in the farms, etc., which may have become *Mutanajjis*, provided that the *Najāsah* is removed first, and the *Mutanajjis* thing is moist when exposed to the sun and dried by its rays.<sup>5</sup>

## AL-ISTIḤĀLAH

If a *Najis*, or *Mutanajjis* thing is transformed into a different material with different characteristics, in as much as to become something else, it becomes *Tāhir*. Such as feces turning into ashes by fire, or urine transforming into vapour, etc. This is *'Istiḥālah*.

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not because of the dog being *Najis*, but as a ritual. The *Shāfi'īs* and the *Ḥanbalīs* say that it must be rinsed seven times including a dry wash with soil.

4. By "earth" its general meaning is meant, including soil, rocks, sand, bricks, gypsum, etc.

5. The *Ḥanafīs* say that it becomes *Tāhir*, whether it has been dried by the sun or by the wind.



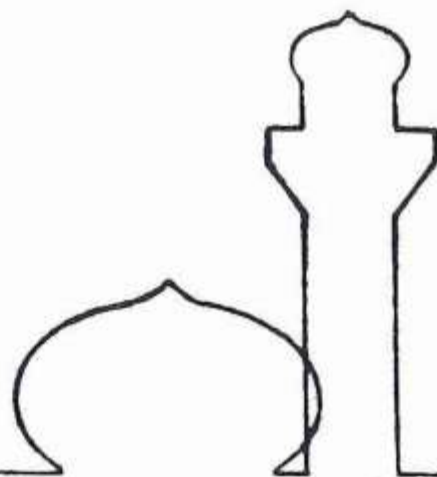
## CHANGE

It happens when the nature of something changes into something else, by itself or by an imposed process, such as when wine changes into vinegar. This wine that has changed into vinegar is *Ṭāhir*.

## ISLAM

When a *kāfir* accepts Islam he becomes *Ṭāhir*, as well as his belongings and offspring.<sup>6</sup>

### Discussion:



**Q.1.** Count and write the *Muṭahhirāt* which make things *Ṭāhir* and remove the *Najāsah*.

**Q.2.** Define the Absolute and the mixed waters, stating which one is not to be used for purification.

**Q.3.** How would you purify the following *Mutanajjis* objects?

- a. A solid thing, such as a wall.
- b. A dress that is *Mutanajjis* by urine.
- c. A basin in which a dead rat has been found.
- d. A utensil licked by a dog.

**Q.4.** Answer "Yes", or "No".

- a. Can mud purify the sole?
- b. Would wine become *Ṭāhir* if it changed into vinegar?

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6. His belongings and offspring become *Ṭāhir* as a consequence of his accepting Islam.



## THE GHUSL

*Ghusl* is enjoined by Islam to effect purification. It is of two kinds:

a. The *Mustahab Ghushs*, such as the *Ghusl* on Fridays, whose performing period extends from dawn to noon, the *Ghushs* on the 'Īds: The 'Īdul Fiṭr [The first day of the month of *Shawwal*, after a month of fasting during the month of *Ramaḍān*], and 'Īdul Aḍḥā on the 10th of the month of *Dhul Hijjah* after having finishing the *Hajj* rituals, and other such occasions.

b. The *Wājib Ghushs*, such as:

1. *Ghusl ul-Janābah*.

2. *Ghusl ul-Hayd*, which is a *Ghusl* imposed on women at the end of their menstrual periods.

3. *Ghusl ul-Nifās*, which is the *Ghusl* also imposed on women after all childbirth bleeding has stopped.

4. *Ghusl of Mass-ul-Mayyit*<sup>1</sup>, which is imposed on the one who has touched a human corpse after becoming cold and before giving it *Ghusl ul-Mayyit*. If the body was touched while still warm, or after giving it the *Ghusl*, no *Ghusl* would then be required from the one who has touched it.

5. *Ghusl ul-Mayyit*.

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1. Most of the 'Ulema of the *Ahl-ul-Bayt* sect (a.s.) regard the *Ghusl* of *Mass-ul-Mayyit* to be *Wājib*, while the other Islamic Sects do not see it a *Wājib*.



## How to Perform a Licit *Ghusl*

When one does a *Ḥadath ul-Akbar*<sup>2</sup> and has, therefore, to perform the *Ghusl* to become *Ṭāhir*, or when someone wants to perform a *Mustaḥab Ghusl*, one of the following two methods of performing the *Ghusl* is to be followed:-

1. *The Tartībi Ghusl*, which is to wash the body part by part, as below:
  - a. Start washing the head and the neck thoroughly.
  - b. Then wash the right side of your body from the neck down to the toe. Then, likewise, wash the left side of your body.<sup>3</sup>
2. *The Irtimāsi Ghusl*, which is to immerse the whole body in water so as to wash it all at once, in a river or a pool.

## Some Rules on the *Ghusl*

There are certain rules which should be observed when performing the *Ghusl*.

1. Intention.<sup>4</sup> This is expressed by saying to oneself: "I perform the *Ghusl ul-Janābah* (for example) for the pleasure of *Allah*."
2. Should there be any *Najāsah* on the body, such as blood, urine or else, it must be removed and its place should be purified before starting the *Ghusl*.
3. Should there be a barrier on the body to prevent water from reaching the skin, such as cosmetic materials, bandages, and the like, they must be removed before the *Ghusl*.
4. The water intended for *Ghusl* is to be *Ṭāhir*, absolute and nothing should have been added to it in a way as to cause any change in its quality,

2. *Al-Ḥadath ul-Akbar*, is the state which requires, purification by a *Ghusl*. Such as the *Janābah*, the *Ḥayḍ*, the *Istiḥādah* [irregular menses], the *Nifās* and *Mass ul-Mayyit*. As to *al-Ḥadath al-Aṣghar*, it is the state which requires, for its removal, purification by *Wuḍū'*. Such as the discharge of urine, wind and feces, or sleep which affects the seeing and hearing senses.

3. The four Islamic Sects do not demand the *Ghusl* to be in a certain manner. They only demand that the water should cover the whole body, disregarding whether one starts downwards or upwards. The *Ḥanafīs* add obligatory mouth-rinsing and sniffing.

4. The *Ḥanafīs* do not regard "the intention" to be obligatory for the correctness of the *Ghusl*.



such as soap etc.

5. It is also necessary that this water must be *Mubāḥ*, not usurped. Similarly, the place of the *Ghusl* must be *Mubāḥ* and not usurped either.

Having learnt about the *Wājib Ghushls*, their causes and necessities, we shall hereunder give more explanations concerning the particular precepts of the *Janābah* and the *Ḥayḍ*:

## 1. AI-JANĀBAH

The *Janābah* is a state of impurity caused by two reasons:

- a. The ejaculation of semen, disregarding the cause of the ejaculation.
- b. Sexual intercourse, even without ejaculation.

This last one is true for both sexes. When either of these causes happens, the state of *Janābah* happens, and, consequently, the *Mujnib* [the one who is in the state of *Janābah*] is to perform *Ghusl ul-Janābah* before doing any ritual acts for which one must be purified from the *Janābah*, such as *Ṣalāt* and *Ṣawm*<sup>5</sup>, etc.

### Acts A *Junub* Must Not Do:

There are certain ritual acts which are not to be done by the *Junub* person. There are also other acts which will be *Bāṭil* if done by a *Junub*. As the validity of all these acts depends on *Ghusl ul-Janābah*, that is, if the *Junub* person performed *Ghusl ul-Janābah* and became *Ṭāhir*, he would be allowed to do those acts, which would be valid. These acts are:

1. The *Ṣalāt*—except *Ṣalāt ul-Mayyit*<sup>6</sup> would be *Bāṭil* if performed by a *Junub* person, as he must first purify himself by *Ghusl ul-Janābah*, and then he may perform the *Ṣalāt*.

2. The *Ṭawāf*<sup>7</sup> around the *Ka'bah*, is dependent on *Ṭahārah*.

5. In respect to *Ṣawm*, the *Junub* has to perform *Ghusl ul-Janābah*, in case the state happens before dawn.

6. The four Islamic sects make no difference between the *Ṣalāt ul-Mayyit* and other *Ṣalāts* as far as the *Ghusl* is concerned, it is needed for all.

7. The *Ḥanafis* say that the *Ṭawāf* of the one who makes a *Ḥadath* during it is correct, though he is regarded to have committed a sin.



3. The *Ṣawm*<sup>8</sup>. The validity of the *Ṣawm* depends on the *Tahārah* from the *Janābah*. So, the *Ṣawm* of the *Junub* who deliberately remains in the state of *Janābah* till dawn, is *Bāṭil*, and he will have to fast the *Qaḍā'* [to fast a day in lieu of the *Bāṭil* one] and to pay a prescribed atonement. It is also *Bāṭil* if one has fasted, forgetting that he was *Junub*. In this case, one is also to perform the *Qaḍā' Ṣawm*, if he was fasting in the month of *Ramaḍān*, or was performing the *Qaḍā'* of *Ramaḍān* fasting.

4. The *Junub* is not allowed to touch the script of the holy *Qur'ān*, nor the names of *Allah*, the Glorified.

5. The *Junub* is not allowed<sup>9</sup> to enter the mosques, or stay in them. He is, however, allowed to pass through them, except *Masjid ul-Ḥarām* [the *Ka'bah*] and the *Masjid* [mosque] of the Prophet (s.a.w.), in which the *Junub* is neither allowed to stay nor to pass through.

6. The *Junub* is not allowed<sup>10</sup> to recite the "*Sajdah*" verses of *Al-'Azā'im Sūrahs* of the *Qur'ān* [verses which are to be recited in prostration]. *Al-'Azā'im Sūrahs* are: *ALM as-Sajdah*, *ḤM as-Sajdah*, *An-Najm* and *Al-'Alaq*.

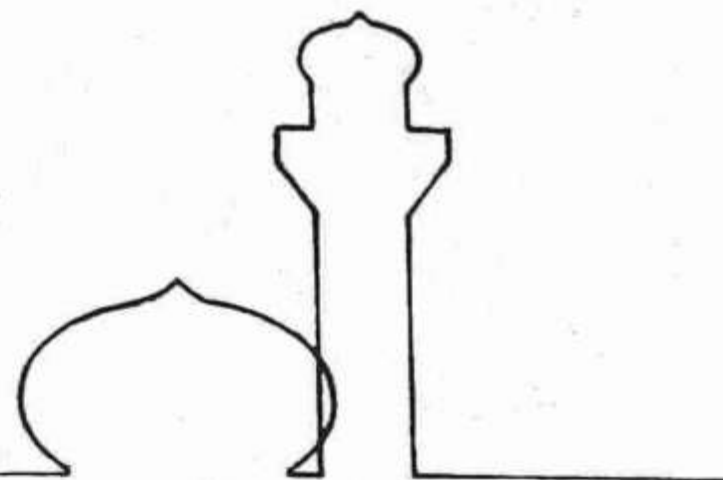
**N.B.** It is *Makrūh* for the *Junub* to eat or drink unless he has first performed a *Wuḍū'*, rinsed out his mouth or sniffed up water. It is also *Makrūh* for him to sleep before performing *Wuḍū'* or *Tayammum* instead of the *Ghusl*.

8. The four sects do not necessitate *Ghusl ul-Janābah* for the correctness of the *Ṣawm*.

9. It is unanimously accepted that the *Junub* should not stay in the mosque, but they differ in respect to permissibility of his passing through it. The *Mālikīs* and the *Ḥanafīs* say: "It is not allowed except in case of necessity". The *Shāfi'īs* and the *Ḥanbalīs* say: "Passing through the mosque, without staying, is allowed."

10. The *Mālikīs* say: "It is *Ḥarām* for a *Junub* to recite any part of the *Qur'ān*, except very little for the purpose of proving an argument. The *Ḥanbalīs* say nearly the same. The *Ḥanafīs* say that it is not allowed, except if the *Junub* is a teacher of the *Qur'ān*, teaching it word by word. The *Shāfi'īs* say: "It is *Ḥarām*, even a single letter of it, except in praising *Allah*, such as reciting the *Basmalah* [saying: *Bismillahir Raḥmānir Raḥīm*] when eating."



**Discussion:**

**Q.1.** The *Ghusl* is *Tahārah* with water. Count the different *Ghusls* which are incumbent upon us.

**Q.2.** How do you perform a *Wājib* or *Mustahab Ghusl*?

**Q.3.** Count the conditions for a correct *Ghusl*.

**Q.4.** Mark the correct statement with an X.

a. There is no need to perform the *Ghusl* by the one who has touched a still warm dead body of a human being.

b. The *Mujnib* is allowed to enter a mosque.

c. The *Mujnib* is allowed to touch the holy names of *Allah*.

d. It is not allowed to perform the *Ghusl* with mixed water.



## 2. AL-HAYD

*Allah*, the Exalted, created the male and female, granting each one particular characteristics, making their bodies especially to be suitable for the task assigned to either of them in life. Therefore, the construction of a woman's body is suitable for pregnancy and childbirth.

With His wisdom and power, *Allah* assigned women to bear children within a defined period of years, that is between nine and fifty. A female who has completed nine years is regarded as mature and fit for pregnancy [if she has started her menses]. The woman who has passed over fifty reaches the state of menopause or "change of life"<sup>1</sup>, because, in this age, she has little hope of becoming pregnant.

Females at the age of nine or more experience their menses once every month, because of a divine wisdom, and for the well-being of the woman's body in respect to pregnancy and childbirth. This discharge of blood from the woman's womb is called *Ḥayḍ*, or the menstrual period.

Therefore, *Ḥayḍ* is the blood discharged from the womb of a mature woman whose age does not generally exceed 50 years.

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1. The menopause time is disputed. *The Ḥanbalīs* say: "It is fifty years". *The Ḥanafīs* say: "It is fifty-five years". *The Mālikīs* say: "Seventy years" *The Shāfi'īs* say:

"As long as a woman is alive, there is the possibility of her having her period, though it is expected to stop after the age of sixty-two."



It is, thus, obvious that the lowest age for a female to have *Ḥayḍ* is nine years, and it continues till the age of 50. During the said years, each woman has menstruation within a fixed period every month: In which blood is discharged from her womb, because of a divine wisdom, and for the benefit of the woman's body and bearing children.

### THE DURATION OF THE *ḤAYḌ*

Women differ in respect of the duration of their menses. Some have it for three days and some others for more, four or five days. However, the longest duration is ten days. Therefore, the womb's blood that continues for less than three days is not *Ḥayḍ* and does not call for the observation of the *Ḥayḍ* rules. Similarly, the blood which lasts for more than ten days is not *Ḥayḍ*, either.<sup>2</sup>

### GHUSL UL-*ḤAYḌ*

As we know, the *Hā'id* [a woman in her period] is not allowed to do certain ritual acts, such as *Ṣawm*, the *Ṣālat*, the *Ṭawāf* around the *Ka'bah*. These acts would not be acceptable, until after becoming *Ṭāhir* by performing Ghusl ul-*Ḥayḍ*, which is incumbent on a woman after her *Ḥayḍ* period has come to an end. So as to resume performing her religious duties which requires a state of *Ṭahārah*. The manner of performing the Ghusl has already been explained in a previous lesson, which may be referred to.

### PRECEPTS

During *Ḥayḍ* a woman should observe certain regulations, such as:

1. The *Hā'id* is not to touch the script of the Glorious Qur'ān nor the names and attributes of *Allah*.

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2. The *Ḥanbalīs* and the *Shāfi'īs* say: "The shortest is one day and one night, and the longest is fifteen days". The *Mālikīs* say: "No limit for its shortest, but its longest is fifteen days for the non-pregnant woman."



2. She is not to enter *al-Masjid ul-Ḥarām* nor *Masjid un-Nabi*, even to pass through.

As to other mosques she is allowed to pass through, i.e. entering from a door and going out from another, as one passes in the streets. She is also allowed to enter a mosque to take something out of it, otherwise she is not allowed to enter a mosque or stay there.

3. She is not to place anything inside a mosque, even without entering it, as through a door or a window.

4. She is not to recite even a part of the four *Sūrahs* of *al-ʿAzāʾim*: these *Sūrahs* are: *Al-ʿAlaq*, *An-Najm*, *Al-M as-Sajdah* and *ḤM as-Sajdah*.

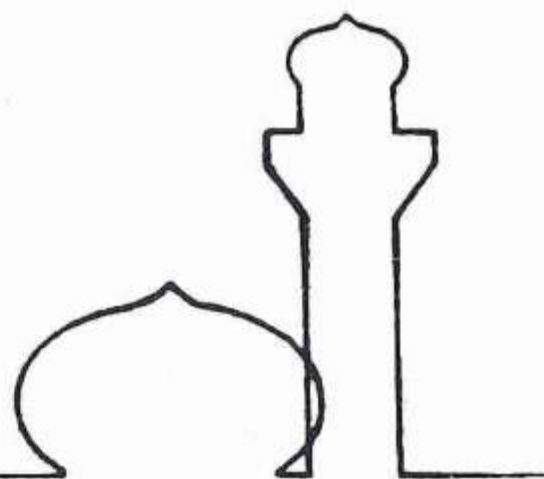
5. The husband is not to have sexual intercourse with his wife during her *Ḥayḍ* period. He is to wait until her period is over, and she has performed the *Ghusl*.

6. The divorce of a *Ḥāʾid* is invalid<sup>3</sup> if the husband has already gone in to her, provided that the husband must be present at the time of divorce, and she was not pregnant.

7. The *Ḥāʾid* is absolved from the *Ṣalāt*, as it is not *Wājib* upon her, and it would be *Bāṭil* if she did perform it. She is also exempted from performing *Qaḍāʾ Ṣalāt* after her period is over.

8. The *Ṣawm* of a *Ḥāʾid* is *Bāṭil*, and she is exempted from fasting during the month of *Ramaḍān* during the days of her period. But she will have to settle the lapsed days later.

## Discussion:



### Q.1. Why is the *Ḥayḍ* called “menstrual period”?

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3. All four sects prohibit the divorce of the *Ḥāʾid*. Yet, if it happened, it would be valid, but the divorcing party would be regarded a sinner.



**Q.2. Mark with the correct rule, and with X the incorrect one:**

- a. The shortest "monthly period" is three days.
- b. The shortest "monthly period" is two days.
- c. The longest "monthly period" is ten days.
- d. The longest "monthly period" is seven days.
- e. If a woman has her "period" during the month of *Ramaḍān*, she will be exempted from fasting during the days of her period, and she will have to settle that later, after the month of *Ramaḍān*, by fasting as many days as the lapsed ones.

**Q. 3. Answer the following:**

- a. Is the *Ḥā'id* allowed to recite the four *Sūrahs* of *Al-'Azā'im*?
- b. Is it *Wājib* on the *Ḥā'id* to perform the *Ṣalāt* during her period, or is she to settle the lapsed *Ṣalāts* later after becoming clean?
- c. Is the *Ḥā'id* allowed to enter a mosque and stay there for a while?



## GHUSL UL-MAYYIT

We have formerly learnt how to perform the *Wājib Ghusl*, such as the *Ghusls* of *al-Janābah* and *al-Hayḍ*, as well as the *Mustahab Ghusls*. We have realized that they follow an identical process. Now we want to learn the precepts pertaining to *Ghusl ul- Mayyit*, i.e. the ritual washing of the dead before burial:

1. The body of a dead Muslim, old or young, even the miscarried fetus, if it has completed four months<sup>1</sup>, must be washed.

2. The dead is to be washed with three kinds of water. It is given a complete *Ghusl*, like the *Ghusl ul-Janābah*, with each kind of the said waters, as below:-

a. First, it is to be washed with a water mixed with powdered *sidr*<sup>2</sup>.

b. Then it is to be washed with a water mixed with *camphor*<sup>3</sup>.

c. At last, it is to be washed with absolute water.

By these three *Ghusls* the body of the dead becomes *Tāhir*<sup>4</sup>.

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1. The *Hanbalīs* say that the *Ghusl* is *Wājib*. The *Ḥanafīs* say : "If one falls alive then dies, or if one falls dead but with complete limbs, he must be washed, otherwise no *Ghusl* would be needed.

2. Powdered leaves of the *Nabk* tree.

3. A strong-smelling substance extracted from the camphor-tree.

4. The other four Islamic sects; the *Ḥanafīs*, the *Mālikīs*, the *Shāfi'īs* and the *Hanbalīs* say that the *Wājib Ghusl*, is that which is done by pure water, while the other two

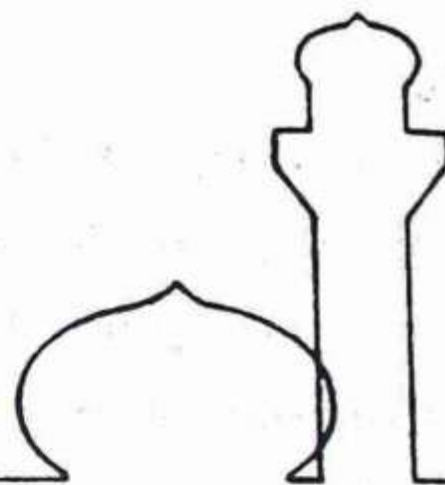


**N.B.** A martyr, who has been killed in a battle for defending Islam and Islamic sanctuaries, needs no *Ghusl* and no *Kafan* [shroud]. He is buried without being washed or wrapped in a shroud. So as to meet Allah stained with the blood of honour and martyrdom, and to be, on the day of Resurrection a blood-stained witness against those who killed him and warred against his cause of justice and faith.

### **Explanation:**

The martyr who is not to be washed must have died in battle or shortly after it, but before being attended to by Muslims while still in his last breath of life.

### **Discussion:**



**Q.1.** How are the dead washed, and what different kinds of water are to be used for the *Ghusl*?

**Q.2.** Is a martyr who falls in battle – to be washed? Why?

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*Ghusls are Mustahab.* (Look up "Al-Fiqh 'Alāl Madhāhibil Khamsah" by Shaykh Muḥammad Jawad Mughniyyah, p. 57).



## **THE WUḌŪ'**

1. When we want to perform a *Ṣalāt*, whether *Wājib* or *Mustaḥab*, we must make a *Wuḍū'* for that *Ṣalāt*. Before doing so, we must remove whatever there is on the parts of the body which are to be used in the *Wuḍū'*. So that, the water of the *Wuḍū'* would reach the skin of that part. Therefore, anything like sticking materials, paints, cosmetics, etc. should be removed.

2. Intention is a must for the *Wuḍū'*, as otherwise it would be incorrect.

## **HOW TO MAKE WUḌŪ'**

The obvious *Qur'ān*, in the verse No.6 of *Sūrat ul-Mā'idah*, tells us how to perform it.

It says:

**“O you who believe! when you rise up for the *Ṣalāt* wash your faces and your hands as far as the elbows, and wipe your heads and your feet up to the ankles.”**

*Allah*, the Glorified, commanded us to make *Wuḍū'* for the *Ṣalāt* so as to stand in His presence, purified, invoking upon Him and asking His forgiveness.

The *Wuḍū'* consists of six consecutive steps:

1. Washing the face vertically from the hairline down to the chin, and in breadth from the tip of the thumb to the tip of the middle finger.



2. Washing the right arm from<sup>1</sup> the elbow till the tip of the fingers.
3. Washing the left arm from the elbow till the tip of the fingers.
4. *Mash* the top of the head down<sup>2</sup> to the hairline with the wet fingers of our right hand.
5. Rubbing the back of our right foot with our wet right hand, from the tips of our toes up to the ankle.
6. *Mash* the back of the left foot with our wet left hand, from the tips of our toes up to the ankle.

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1. The *Faqīhs* of the four sects have unanimously given the option to wash the arms starting from the elbows or from the fingers, but they differ in respect of the tradition. Some say it should be started from the fingers, while *the Shāfi'īs* say that it differs, if one ladles water with one's hand, or pours water on one's hand. They say that if one has ladled water by one's hand, one is to start from the front of the limbs. But if one has poured water down, as from a tap or a pitcher, or somebody else has had to help one to make the *Wuḍū'*, one would start from the elbows in washing the arms, and from the ankles in respect of the feet. (Look up: *Abdur-Raḥmān al-Juzayri's "Al-Fiqh 'Alā al-Madhahib al-Arba'ah"*, vol. 1, p. 56, quoted from "*Al-Ḥaqā'iq Fil Jawāmi' wal Fawāriq*").

The *Imami Shi'ah* say that it is *Wājib* to start from the elbow, while the other sects say it is allowed to do so.. *As-Suyūṭi*, in his interpretation of the *Qur'ān*, "*Ad-Dur ul-Man-thūr*", vol. 2, commenting on *Sūrat ul-Mā'idah*, verse No. 6, concerning the *Wuḍū'*, says: "*Ad-Dār Qutni and al-Bayhaqi*, in their '*Sunan*', quoting *Jābir ibn 'Abdullah*, said: "The Messenger of Allah (s.a.w.) used to pour water on his elbows for performing *Wuḍū'*".

2. The Muslims unanimously say that it is *Wājib* to *mash* the head in the *Wuḍū'*, as is stated in the *Qur'ān* explicitly, but they differ in respect of the place of the *mash* and its width. *The Mālikīs* and *the Ḥanbalīs* say that the whole of the head is *Wājib* to *mash*. *The Shāfi'īs* say that it is necessary to *mash* the head, though a little part of it. *The Ḥanafīs* say that the supposed part is a quarter of the head. The *Imami Shi'ah* say that the *Wājib* is only a part of the front of the head.

It is stated in Muslim's "*Ṣaḥīḥ*" and elsewhere, in respect of the *Ḥadīth* narrated by *Mughirah* that, "The Prophet (s.a.w.) made *Wuḍū'* and performed the *mash* on his forelock or (forepart of his head) while he still had his turban on." *Abu Dāwūd*, (may Allah have mercy upon him) quotes *Anas's* narrative that, "The Prophet (s.a.w.) inserted his hand under his turban and performed the *mash* on the forepart of his head, without moving the turban". No need to say that Allah's saying: "....and *mash* your heads" does not mean that the whole head should be mashed. There are more similar verbs, such as: "I hit *Zayd's* head," or "I beat him on the head", or "I beat *Zayd*, on his hand". In all these linguistic meanings the hitting or the beating was affected on a part of the said organs. The same is true in respect of the said verse, too (Look up) "*Ar-Rawḍāt un-Nadiyyah fī*



## RULES OF THE *WUḌŪ'*

There are some acts which we call: "The rules of the *Wuḍū'*": "They are *Mustaḥab*, not *Wājib* acts, which if performed are better for us because they please *Allah*, the Glorified, and He rewards us on them. The Generous Messenger of *Allah* (s.a.w.) used to perform them. Some of them are as follows:-

1. Saying: "*Bismillahir Raḥmānir Raḥīm*", before starting the *Wuḍū'*".
2. Invoking some *Mustaḥab* invocations.
3. Rinsing<sup>3</sup> the mouth with water.
4. Sniffing water.

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*Sharḥ id-Durar Il-Bahiyyah*" by *Abuṭ-Ṭayyib Qanūji al-Bukhārī*, vol.1, p.38).

As to wiping the ears, the *Ḥanbalīs* say that they are also a part of the head, while the other sects do not say that their wiping is *Wājib*.

The four sects: "Both feet, including the insteps, must be washed once. The *Imamīs* say they must be *mashḥ*ed with the moisture of the *Wuḍū'*, starting from the tips of the toes up to the insteps, which are the "arch" of the feet. The difference concerning performing *mashḥ* or washing the feet stems from misinterpreting verse No. 6 of *Sūrat ul-Mā'idah*: "O you who believe! when you rise up for the *Salāt* wash your faces and your hands as far as the elbows, and lightly rub your heads and your feet up to the ankles." The clause "your feet" was read as in the genitive case, as well as in the accusative case. So, those who say that the feet must be rubbed, regard the clause to be in the genitive case, while those who say that they must be washed, regard the clause to be in the accusative case. *Al-Fakhr ur-Rāzi*'s opinion supports performing the *Mashḥ* while *Muḥammad ibn Jarīr at-Tabari*, *al-Ḥasan al-Baṣri*, *al-Juba'i*, *ath-Thawri* and *al-Uwzā'i*, who are of the great *Sunni 'Ulama*, leave it to one's option to choose either to wash or to *mashḥ*. Others say that both are to be performed. *Abu Dāwūd* narrated that *ibn 'Abbās* had said:

"Do you want me to show you how the Messenger of *Allah* (s.a.w.) used to perform *Wuḍū'*?" Then he related the narrative, ending it by saying: "Then he rubbed his feet with his hand."

3. The mouth-rinsing and sniffing are *Wājibs*, in the opinion of the *Ḥanbalīs*



## THINGS WHICH INVALIDATE THE *WUḌŪ'*

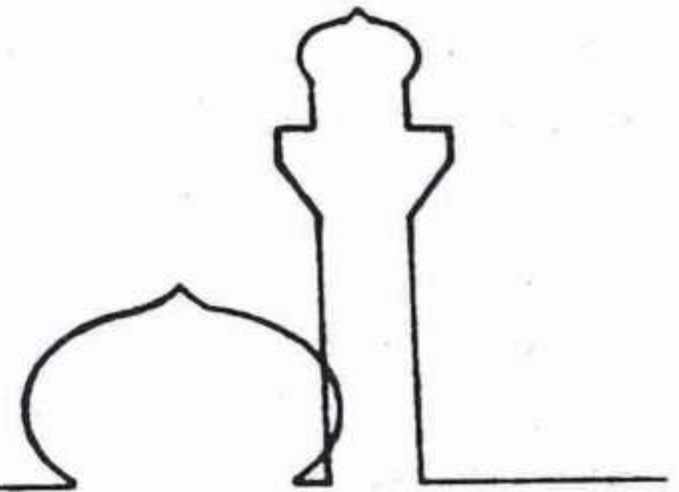
We have learnt that the *Wuḍū'* effects our *Ṭahārah*, and that the *Ṣalāt* would be invalid if done without *Ṭahārah*. There are, however, other happenings which render the *Wuḍū'* *Bāṭil* and require it to be reformed. These happenings are :

**1. Urination and defecation.** If urine or feces has been discharged from a person, his *Wuḍū'* will become *Bāṭil*, and he will have to repeat it. If this has happened during the *Ṣalāt*, it will also become *Bāṭil*, and he will have to stop it, repeat the *Wuḍū'* and then repeat the *Ṣalāt* once again.

**2. Flatulation (passing gas).** If a person passes gas his *Wuḍū'* will become *Bāṭil*, and he will have to repeat the *Wuḍū'*, if he has to perform a *Ṣalāt*. Should one pass gas during the *Ṣalāt* one would have to stop his *Ṣalāt*, repeat his *Wuḍū'*, and then repeat the *Ṣalāt*.

**3. Sleep.** If a person, who has made the *Wuḍū'*, slept, his *Wuḍū'* would become *Bāṭil*, and would have to repeat it if he wanted to perform the *Ṣalāt*.

### Discussion:



Q.1. If a *Mutawaddi'* [the one who had *Wuḍū'*] slept, should he repeat his *wuḍū'* for his next *Ṣalāt* or not? Why?

Q.2. Are mouth-rensing and sniffing water traditions or *Wājibs* when making *Wuḍū'*?

Q.3. After finishing the *Wuḍū'*, one noticed that his nose was bleeding. Would his *Wuḍū'* become *Bāṭil* or not?

Q.4. Explain how you would teach an interested person how to perform the *Wuḍū'*, if he asked you.

Q.5. A person has performed his *Wuḍū'* while there was a thick patch of glue on his hand. Would his *Wuḍū'* be correct or not? Why?



## WUḌŪ' UL-JABĪRAH

Accidents may happen to a person causing a wound or a fracture to parts of his body used in the *Wuḍū'*, and he may be forced to cover the injured part with a plaster, a bandage or splinter (which are called "the *Jabīrah*").

So, how can he perform his *Wuḍū'*? The answer is as follows;

1. If he can remove the *Jabīrah* and perform the *Wuḍū'*, he should do so.

2. If he can not remove the *Jabīrah*, but can immerse the limb in water without incurring any harm, he should perform his *Wuḍū'* in this way.

3. If he can not follow the said two methods, he should wash the parts which can be washed, and, when it comes to the *Jabīrah*, he is to pass his hand on it. If there was a *Najāṣah* on the *Jabīrah*, such as blood, that could not be removed then he is to cover the *Najāṣah* with cloth and to *mash* it with his hand.

4. Should the *Jabīrah* be on the foot and completely covering it all, the *Wuḍū'* is to be replaced by the *Tayammum*.

5. Should the *Jabīrah* be on the face or the hand, covering them both, both *Wuḍū' al-Jabīrah* and the *Tayammum* should be performed successively.

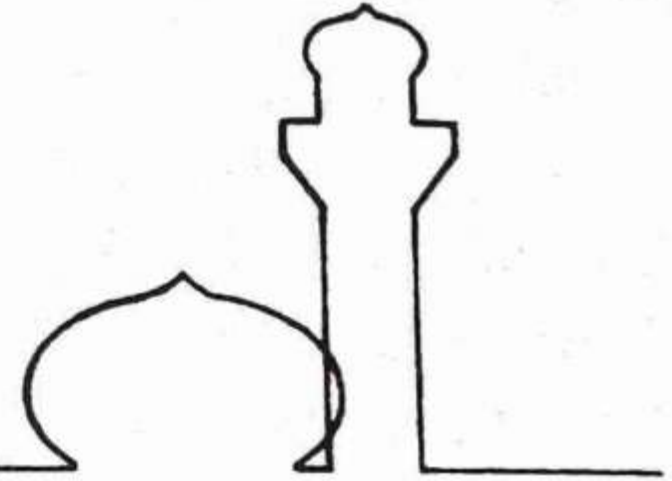
6. If the *Wuḍū'* parts were infected with a disease that caused swelling, or allergy, and one had to wrap them in bandages which were not to



be removed nor to be immersed in water, he would be allowed to *mash* them, but he would have to do the *Tayammum*.

## Discussion

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**Q.1. How should the *Wuḍū'* be done by;**

- a. A person with a *Jabīrah* which he can remove?
- b. A person with a *Jabīrah*, which is not to be removed?
- c. A person with a *Jabīrah*, bearing a *Najāṣah*?

**2. Mark the correct statement with an X.**

- a. The one whose *Jabīrah* covers his hand is to do both the *Wuḍū'* and the *Tayammum*.
- b. The one whose *Jabīrah* covers his foot is to do the *Wuḍū'*.
- c. The one who has wrapped a *Wuḍū'* part with bandage because of infection, is to do *Tayammum* instead of the *Ghusl* or the *Wuḍū'*.



## AT-TAYAMMUM

When it becomes difficult to use water for *Ghusl* and *Wuḍū'*, it will be *Wājib* to perform the *Tayammum* with *Ṭāhir* earth, like soil, sand, pebbles, rocks or any part of the *Ṭāhir* earth. It is also allowed to do *Tayammum* with anything from which dust may rise if beaten, such as carpets, textiles, etc., in case one could not perform the *Tayammum* on the earth.

The *Tayammum* was enjoined to replace the *Ghusl* and the *Wuḍū'*, which in certain cases are allowed by the *Qur'ān*, verse 6, *Sūrat ul-Mā'idah*:

“...and if you are *Junubs* (unclean) make yourselves *Ṭāhir* (Pure). And if you are sick or on a journey, or one of you cometh from the closet (w.c.), or you have had contact with [your] women, and you find not water, then go to clean high ground and rub your faces and hands with some of it. (*Tayammum*). Allah would not place a burden on you, but He would purify you and would perfect His grace upon you so that you may give thanks.”

### The cases in which the *Tayammum* is allowed are:

1. In case we could not obtain water, or its price was too expensive and badly affected our budget, or trying to obtain it would be humiliating and disgraceful, or if the amount of our water was only enough to be used for drinking, in a manner that we would face thirst if we used it for *Wuḍū'* or *Ghusl*. In such a case we would be allowed to do the *Tayammum* and keep the water to preserve our lives. For instance such as to be



a traveler in the desert, or a soldier in the warfront.

2. In case using water would be harmful to us because of some illness, or very severe coldness, etc.

3. In case the time left for performing the *Wājib* is too short to allow a *Ghusl* or a *Wuḍū'*.

4. In case the water we have is only enough to remove a *Najāsah* from one's body, we remove it and do the *Tayammum* for the *Ṣalāt*, as we are not allowed to keep the *Najāsah* and use the water for the *Wuḍū'*.

5. Performing the *Tayammum* gives us the right to perform other ritual acts which require *Tahārah*, though this is true as long as the excuse for the *Tayammum* is still there, as when it is no longer there, one will have to do the *Ghusl* or the *Wuḍū'* before performing such ritual acts which require *Taharah*.

### How to Do the *Tayammum*

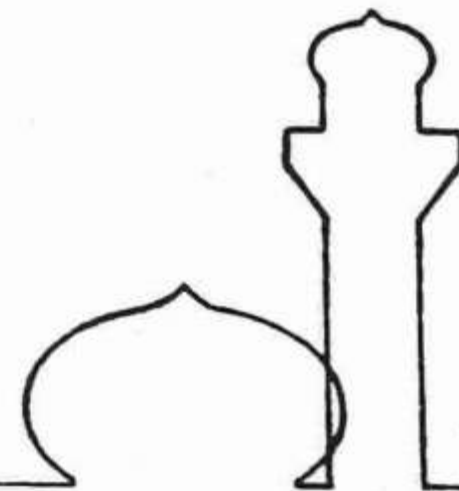
The aforementioned Paragraph told us about the cases in which we must do the *Tayammum*.

Hereunder we learn how to do it;

1. The intention: One is to inwardly express the intention that: "I do the *Tayammum* for the pleasure of *Allah*, the Exalted."

2. To hit the earth with the palms of both hands together, *mash* the forehead with them, starting from the hair-line of the head, continuing to the top of the nose and the eyebrows. Then, the back of the right hand, from the wrist to the tips of the fingers, are rubbed with the palm of the left hand, then the same thing is done to the back of the left hand with the palm of the right hand.

### Discussion



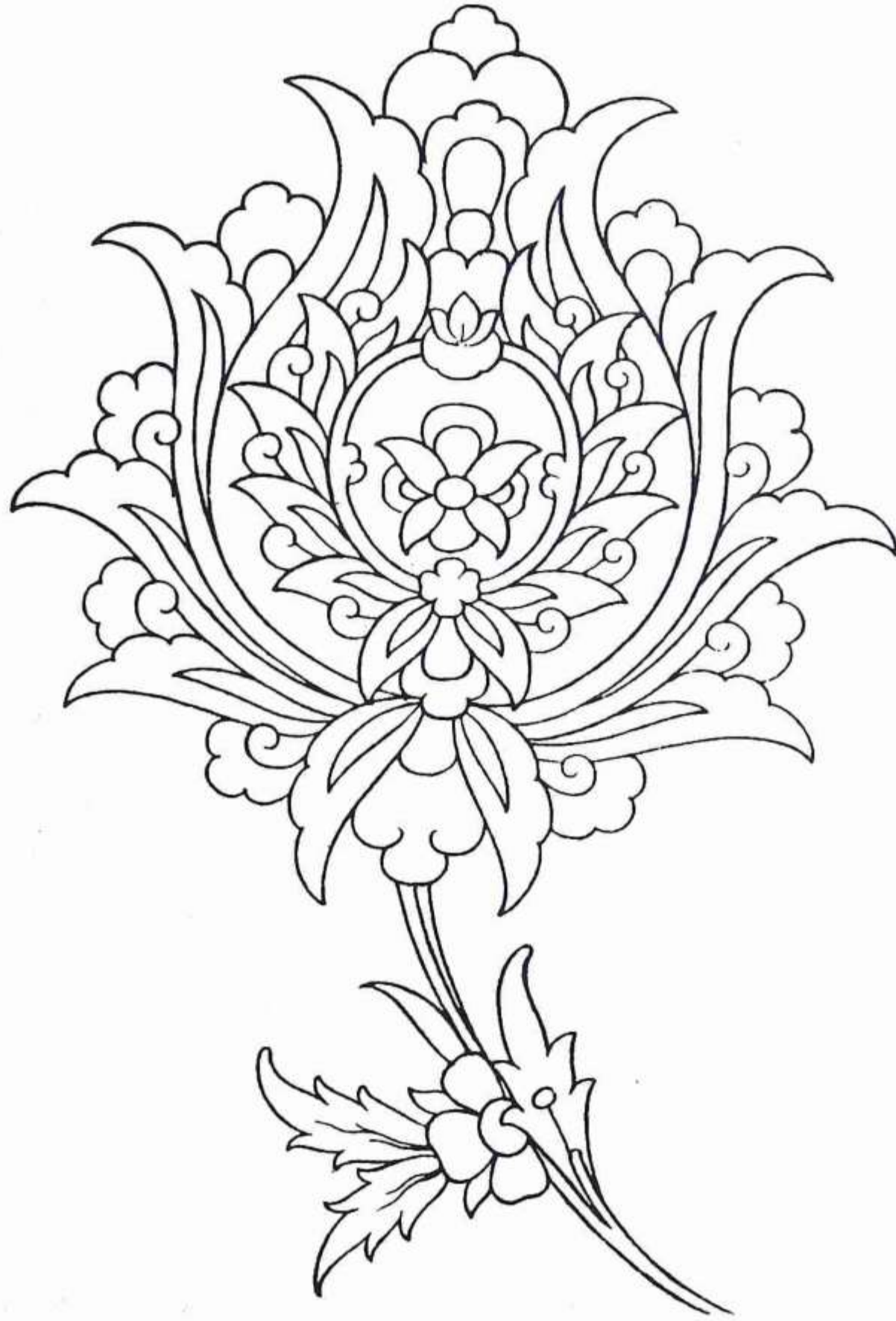
**Q.1.** Explain *Allah's* saying: "...and if you find not water, make *Tayammum*



with clean earth, and rub your faces and hands with it...”.

**Q.2.** Count and explain the cases in which we have to do the *Tayammum*.

**Q.3.** What is the precept of somebody who makes the *Tayammum*, while there is a *Najāsah* on his hand, would his *Tayammum* be valid or *Batil*?





## **THE ADHĀN AND THE 'IQĀMAH**

Before starting the *Ṣalāt*, two *Mustaḥab* acts may be done: The *Adhān* and the *Iqāmah*.

The performance of the *Adhān* is *Mustaḥab* in two instances:

1. At the beginning of the time of the *Ṣalāt*, so as to make an announcement of the arrival of the time of the *Ṣalāt*, as it is heard from the *Mu'adhdhin* (the reciter of the *Adhān*) at the arrival of the times of morning and noon *Ṣalāts*, etc.

2. It is *Mustaḥab* before performing the *Ṣalāt*, as a preparatory act to perform it, even if its time has lapsed for some time, say for an hour or more.

The *Adhān* is the call for the *Ṣalāt*, stressing its importance and high position, so as to draw the attention of the unmindful, and to remind the people. When one hears the call of the *Mu'adhdhin*, one should abandon one's work or occupation, and incline towards *Allah* with a humble heart, eager for worship and supplication. The *Adhān* is one of the most insisted upon recommendations in Islam. Every word of it has its own particular meaning, and every verse of it forms a certain idea in the soul of the Muslim and leaves its effect in his conscience.

### **Verses of the *Adhān*:**

1. "*Allāhu Akbar*" (4 times). It means that *Allah* is greater than any



description and comprehension.

2. The *Shahadatān* [the two testimonies] which are: “*Ashhadu an La 'Ilāha 'Illallāh*” (twice), and “*Ashhadu anna Muḥammadan Rasūlullāh*” (twice).

Their meaning is admitting the Oneness of *Allah*, and believing in the message of Muhammad (s.a.w.).

3. “*Ḥayya 'Alaṣ-Ṣalāh*” (twice). It means: Come to the *Ṣalāt*.

4. “*Ḥayya 'Alal Falāḥ*” (twice). It means: Come to success and salvation, as there is nothing like the *Ṣalāt* leading to them.

5. “*Ḥayya 'Alā Khayril 'Amal*” (twice). It means: Come to the best of acts most loved by *Allah*, the Exalted.

6. “*Allāhu Akbar*” (twice)

7. “*La 'Ilāha 'Illallāh*” (twice)

### The '*Iqāmah*

It is a *Mustaḥab* extolment of *Allah*, by which we remember Him and glorify Him, congratulate ourselves and hearts on coming to perform the *Ṣalāt* before *Allah* with humbleness and servitude.

### Verses of the '*Iqāmah*

1. “*Allāhu Akbar*” (twice).

2. “*Ashhadu an Lā 'Ilāha 'Illallāh*” (twice).

3. “*Ashhadu anna Muḥammadan Rasūlullāh*” (twice). 4. “*Ḥayya 'Alaṣ-Ṣalāh*” (twice).

5. “*Ḥayya 'Alal Falāḥ*” (twice).

6. “*Ḥayya 'Alā Khayril 'Amal*”<sup>1</sup> (twice)

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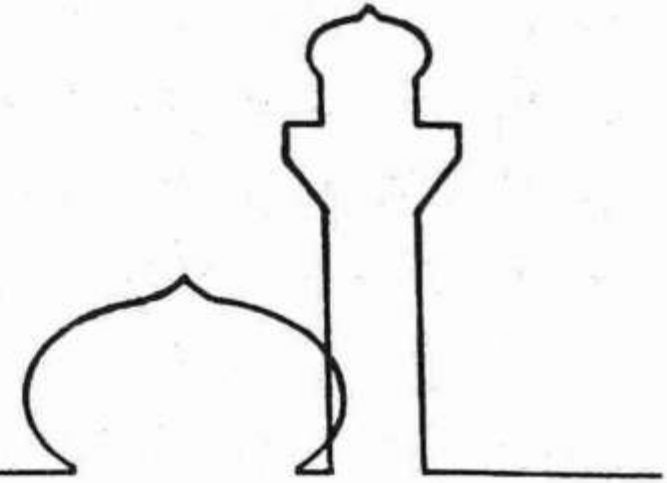
1. Some '*Ulema* of different sects say that the phrase: “*Ḥayya 'Alā Khayril 'Amal*” was included in the *Adhān* on the days of the Messenger of *Allah* (s.a.w.). Among these '*Ulema* are; *Qūshji*, in the end of the chapter on “*Imamah*” of his “*Sharḥut Tajrīd*”, in which he wrote on theology. He is a well-known *Sunnī* scholar. '*Allamah Ḥalabi*, also a well-versed *Sunnī* scholar, in his “*Sīrat ibn 'Umar*”, chapter on the beginning of the *Adhān*, vol. 2, p. 110.

Says: *Abdullāh* and the *Imam Zaynul 'Ābidīn* used to say in the *Adhān* - after “*Ḥayya 'Alal Falāḥ*”, “*Ḥayya 'Alā Khayril 'Amal*”. (Look up “*Al-Ḥaqā'iq fil Jawāmi' wal Fawāriq*” by ash-Shaykh *Ḥabīb ibn Ibrāhīm*, vol. 2, p. 145).



7. "Qad Qāmatiṣ-Ṣalāh" (twice).
8. "Allāhu Akbar"<sup>2</sup> (twice).
9. "Lā 'Ilāha 'Illallāh" (once).

## Discussion



**Q.1.** If you are asked to call for the Ṣalāt, how will you do it? Explain.

**Q.2.** What is meant by: "Ḥayya 'Alal Falāḥ", "Allāhu Akbar", and "Ḥayya 'Alā Khayril 'Amal". Explain.

**Q.3.** What difference is there between the Adhān and the Iqāmah?

The four Islamic sects do not recite this phrase in their Adhān and 'Iqāma. Some of them have added the phrase "Aṣ-Ṣalāt Khayrun minan-Nawm" [the Ṣalāt is better than sleep], which the Shāfi'ī refused to have it added, saying that it was not an original part of the Adhān. Some other Faqīhs have also refused to recognize it. Ibn Rushd, in "Bidāyat ul- Mujtahid", vol. 1, ed. 1935, says: "Others said that 'As-Salātu Khayrun minan-Nawm' should not be said, because it was not of the traditional Adhān..."

In "Al-Mughni", by Ibn Qudāmah, vol. 1, p. 408, 3rd ed. it is said: "Ishāq said that this is something innovated by the people. Abu 'Īsa said: 'This is the addition which had been loathed by the 'Ulema, and it was what ibn 'Umar heard and caused him to leave the mosque:

"(Look up "Al-Fiqh 'Alal Madhāhib il-Khamsah" by Muḥammad Jawād Mughniyyah).

2. The Ḥanafīs, the Ḥanbalīs, the Shāfi'īs and the Imami Shi'as agree that the first Takbīr [Allāhu Akbar] at the beginning of the Adhān is to be repeated four times. The Mālikīs say that it is to be repeated twice. As to the other verses of the Adhān, they are to be repeated twice each, as unanimously agreed upon, except the last "La 'Ilāha 'Illal-lāh", which is to be said once, according to the Imami Shi'as' opinion, twice according to the others' opinion, while the Mālikīs and the Shāfi'īs allow it to be said twice, regarding the second to be a tradition.



## AṢ-ṢALĀT

*Allah*, the Exalted, said:

**“Aṣ-Ṣalāt is a timed ordinance for the believers”. (Sūrat un-Nisā’/103)**

Aṣ-Ṣalāt is a daily worship, fixed in its time, and *Rak‘ats* [units], during which a Muslim stands before *Allah*, the Glorified, five times every day, admitting His Oneness, worshipping Him, invoking His help, forgiveness and guidance.

Therefore, the Ṣalāt is a means of purifying the soul from sin and disobedience, of reforming behaviour, and of teaching man to do good, and to avoid evil deeds.

The Messenger of *Allah* (s.a.w.) described the Ṣalāt as to be like the water which purifies man from the *Najāsāt* and filth;

**“If there is a river running at the foot of one’s house, and he uses it to wash his body five times every day, would there remain any dirt on his body?” They said, “No.” He said, ‘So the Ṣalāt is like a running river. When you perform a Ṣalāt, your sins, which you might have committed between this Ṣalāt and the one before, would be washed off.’”<sup>1</sup>**

When a man performs his Ṣalāt, standing before *Allah*, the Glorified, reciting *Sūrat al-Fātiḥah* in praise of *Allah*, glorifying Him, asking Him for guidance and righteousness, renouncing those who had gone astray and those who have incurred upon themselves the wrath of *Allah*, he is

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1. *Al-Hur ul-‘Āmīlī’s “Wasā’il ush-Shi‘ah”, Kitāb uṣ-Ṣalāt*, vol. 3, p. 29, 5th ed.



actually educating himself. Thus making himself accustomed to righteousness, loving good and staying away from evil and evil doers.

Therefore, *Allah*, the Exalted says:

**“Recite that which has been revealed to you of the Book and perform the *Ṣalāt*, as indeed, the *Ṣalāt* forbids abomination and evil, and certainly the remembrance of *Allah* is [even] greater, and *Allah* knows what you do.”**(*Sūrat ul- ‘Ankabūt*/45)

Thus, the *Ṣalāt* enjoins the right and forbids the wrong. It teaches us to love *Allah*, and wish good for the people. When *the Muṣalli* [the one who is performing the *Ṣalāt*] raises his hands in invocation, for example, during the *Ṣalāt*, and says: **“O our Lord! Forgive me, my parents and the believers, on the Day of Judgement”**, he actually, invokes goodness for himself, his parents and his fellow-believers. The *Ṣalāt* purifies the heart from arrogance and pride. When a Muslim bows in his *Rukū‘*, and prostrates in his *Sujūd*, as a sign of his submission to *Allah*, saying: **“Subḥāna Rabbi al-‘Azīmi wa Biḥamdih”** in his *Rukū‘*, and **“Subḥāna Rabbi al-A‘lā wa Biḥamdih”** in his *Sujūd*, he is actually announcing his submission to *Allah*’s greatness. He is admitting man’s weakness before his Creator, renouncing pride and arrogance. He feels himself equal with his other brothers, because he submits and prostrates to *Allah* as they submit and prostrate to Him, and stands with them in a single row for the *Ṣalāt*.

*Ṣiddīqah*, *Fātimat uz-Zahrā’* (a.s.) the daughter of the generous Messenger (s.a.w.) had explained this point by saying: **“He made the *Ṣalāt* [a means of] doing away with arrogance”**.

The *Ṣalāt* reforms the individual as well as society. The love of goodness grows and develops in both, as well as the hatred of evil, injustice, pride and arrogance. It attaches people to *Allah*, so that they remember Him, do not forget His name, and His Oneness, obey Him in worship and servitude, deny the tyrants and renounce the lost and the wrongdoers. *The Muṣalli* does feel this when he recites, in his *Ṣalāt*, *Sūrat ul-Ḥamd*:

**“In the name of *Allah*, the Beneficent, the Merciful. Praise belongs to *Allah*, the Lord of the worlds, the Beneficent the Merciful, the Master of the Day of judgement. You (alone) we worship, and You (alone) we seek for help. Guide us to the right path, the path of those whom You have favoured, not (the path) of those upon whom Your wrath is brought down, nor of those who have gone astray.”**



Similarly, the Messenger of *Allah* (s.a.w.) explains the significance of *Allah*, and renounces those who do not perform the *Ṣalāt*, saying:

**“The one who belittles his *Ṣalāt* will not get my intercession”.**

In another narrative we read: *Allah*, His Messenger and the believers renounce the one who neglects the *Ṣalāt*. The *Ḥadīth* says:

**“Do not neglect the *Ṣalāt* deliberately, because the one who deliberately neglects it, will be renounced by the religion of Islam.”**

Therefore, the *Qur’ān* warns us:

**“So, woe to the *Muṣallis* who are unmindful of their *Ṣalāt*...”** ( *Sūrat ul-Ma’ūn* 4 & 5)

It also speaks of those who neglect their *Ṣalāt*, their punishment is in Hell and the reason for their entering it is as stated in the Holy *Qur’ān*:  
**“What has brought you into Hell?”** They said: **‘We were not of the *Muṣallis*.’”**  
 ( *Sūrāt ul-Muddaththir* 42 & 43)

The generous Messenger said:

**“Between *Kufr* [disbelief] and *’Imān* [belief] is nothing but the negligence of the *Ṣalāt*”<sup>2</sup>**

Hence the importance of the *Ṣalāt*, and its greatness in Islam, as it represents the identity of the Muslim, distinguishing him from the disbeliever.

## Kinds of the *Ṣalāt*

The *Ṣalāt* in Islam is of two kinds

**1. The *Mustahab Ṣalāts*:** Such as *Ṣalāt ul-Layl* [the *Ṣalāt* of the night], the *Nāfilahs* [supererogatories] of *Ṣalāt uṣ-Ṣubḥ* [morning], *Ṣalāt uṣ-Zuhr* [noon], *Ṣalāt ul-’Aṣr* [afternoon], *Ṣalāt ul-Maghrib* [sunset] and *Ṣalāt ul-’Ishā* [evening].

These *Ṣalāts* have been very much recommended and made lovable to us by Islam. But they are not incumbent upon us and *Allah* will not punish us for neglecting them. Yet, they are of the great deeds which bring the believer nearer to *Allah*, and encourage the returning to Him and to please Him.

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2. *ibid.*

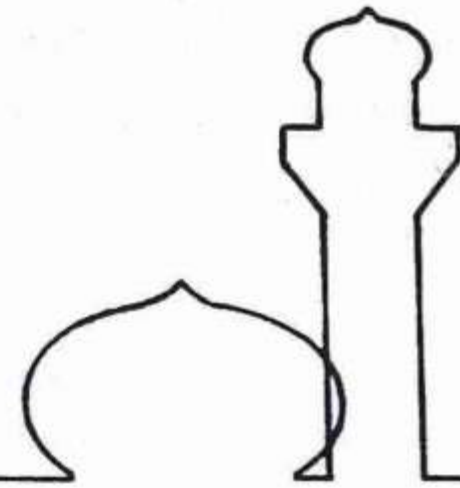


**2. The Wājib Ṣalāts:** These are the Ṣalāts which *Allah*, the Exalted has imposed upon every *Mukallaf*. They are the most important *Rukns* [pillars] on which Islam has been built. We had formerly talked about their significant importance.

The compulsory Ṣalāts incumbent upon us are:

1. The daily Ṣalāts (in five times).
2. Ṣalāt ul-Āyāt.
3. Ṣalāt ul-‘Īd.
4. Ṣalāt ul-Jumu‘ah.
5. Ṣalāt ul-Mayyit.
6. Ṣalāt ul-Tawāf (in *Hajj* and ‘*Umrah*).

## Discussions



**Q.1.** Explain the Messenger’s (s.a.w.) saying: “*Between Kufr and ‘Īman is nothing but the negligence of the Ṣalāt*”.

**Q.2.**

a. Tell which of the following are *Mustahab Ṣalāts* and which are *Wājib Ṣalāts*:

*Nāfilat uṣ-Ṣubḥ, Ṣalāt ul-Layl, Ṣalāt ul-Āyāt, Ṣalāt ul-Mayyit and Ṣalāt ul-Tawāf.*

b. Explain the saying of *al-Batūl, Faṭimat uz-Zahrā’* (a.s.) the daughter of the Messenger of *Allah* (s.a.) : “*He made the Ṣalāt a means of doing away with arrogance.*”

c. The Ṣalāt forbids the doing of evil and wrong; so, what do you think of the Ṣalāt of somebody who does not keep away from evil and wrong?



## THE DAILY ṢALĀT

Allah, the Exalted, has imposed upon us that we should perform the Ṣalāt five times a day:

1. Ṣalāt uṣ-Ṣubḥ, consisting of 2 Rak'ats.
2. Ṣalāt uṣ-Zuhr, consisting of 4 Rak'ats.
3. Ṣalāt ul-'Asr, consisting of 4 Rak'ats.
4. Ṣalāt ul-Maghrib, consisting of 3 Rak'ats.
5. Ṣalāt ul-'Īshā', consisting of 4 Rak'ats.

### Some Conditions of the Validity of the Ṣalāt:

The Ṣalāt which we perform must cover certain conditions in order to be correct and acceptable. These conditions are:

1. The body and the clothes of the *Muṣalli* must be ritually cleaned from the *Najāsāt*.

2. Performing the *Wuḍū'* before doing the Ṣalāt, as it would not be valid without *Tahārah*. So, we have to perform the *Wuḍū'* to get *Tāhir* from *al-Ḥadath al-Aṣghar*, or we have to perform the *Ghusl* to get *Tāhir* from *al-Ḥadath al-Akbar*, such as the *Ḥayḍ* or the *Janābah*, if needed.

3. The ground on which we place our forehead for the *Sujūd* must be *Tāhir*<sup>1</sup>. So in order that our Ṣalāt be correct, we must prostrate on a *Tāhir*

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1. The four sects have said that the place for Ṣalāt must be *Tāhir* from the *Najāsāt*.



place, such as a *Tāhir* ground, a *Tāhir* mat which is made of straw, and the like.

4. The spot on which we perform the *Ṣalāt* must be *Mubāḥ*, as to perform it on a usurped land makes it *Bāṭil*<sup>2</sup>.

5. We know that stealing and usurping the properties of the people is *Ḥarām*, according to the Islamic teachings. So, if somebody has usurped or stolen a dress, or if he has usurped some money or stolen it, and bought with it a dress, his *Ṣalāt*, in that dress, would be *Bāṭil* and incorrect<sup>3</sup>.

6. The *Qiblah*. In a correct *Ṣalāt* we must stand facing *Al-Bayt ul-Ḥarām*, the *Qiblah* [in Mecca]. All *Ṣalāts* are to be performed, facing the *Qiblah*.

7. Covering the private parts.

8. Males are not allowed to wear a natural silk<sup>4</sup> dress during the *Ṣalāt*, nor are they allowed to wear anything made of gold. As to women, they are allowed to wear both natural silk and gold jewelry.

### **A Woman's Dress in the *Ṣalāt***

The dress of a woman in the *Ṣalāt* must cover her body, head, hair and neck, with the exception of her face, hands and feet<sup>5</sup>.

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*The Shāfi'īs*, say that everything which touches the body or the dress of the *Muṣalli* must be *Tāhir*. *The Ḥanafīs* say that only the places of the feet and the forehead must be *Tāhir*.

2. The four sects have said that the *Ṣalāt* in a usurped place is correct, but the *Muṣalli* would be committing a sin.

3. The four sects have said that the *Ṣalāt* would be correct.

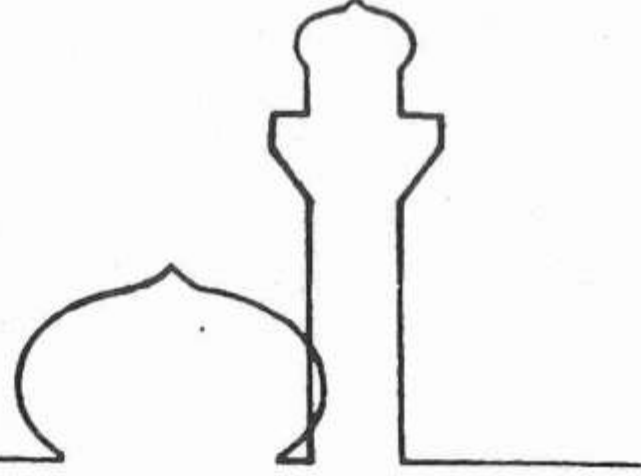
4. *The Shāfi'īs* say that if the *Muṣalli* wore a pure silk dress, or performed the *Ṣalāt* on it, his *Ṣalat* would be correct, but he would be committing a sin.

5. *The Ḥanafīs* say: "A woman has to cover the outer part of her hands and the sole of her feet. *The Shāfi'īs* and *the Mālikīs* say "A woman is allowed to uncover her face and her hands and feet, during her *Ṣalāt*. *The Ḥanbalīs* say: She is allowed only to uncover her face.



## Discussion

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**Q.1. How many *Rak'ats* are *Ṣalāt uṣ-Ṣubḥ* and *Ṣalāt ul-'Aṣr*?**

**Q.2. If a woman performed her *Ṣalāt* bareheaded, would her *Ṣalāt* be correct or *Bāṭil*?**

**Q.3. Fill in the blank: In all our *Ṣalāts* we must stand facing the....**

**Q.4. Count, briefly, the conditions for the correct *Ṣalāt*.**



## THE WĀJIBS OF THE ṢALĀT

The Ṣalāt, which is incumbent upon us, consists of some *Wājib* acts which we are to be performed in the Ṣalāt, as it would not be valid without them. These *Wājibs* are:<sup>1</sup>

### 1. *An-Niyyah* [Intention]:

The meaning of *Niyyah* is, the intention to do something. For example before performing our prayers we must first make the intention to do so, so we say; “ I perform the Ṣalāt for the pleasure of *Allah*, the Exalted.” When we want to perform Ṣalāt *uṣ-Ṣubḥ*, for example, we are to make our *Niyyah* like this: “*Uṣalli Ṣalat as-Ṣubḥ Qurbatan il allāhi Ta‘ālā*”.

In this way we make *Niyyah* (the intention) for the Ṣalāt whenever we want to perform the Ṣalāt.

### 2. *Takbīrat ul-’Iḥrām*:

The second *Wājib* in the Ṣalāt is *Takbīratul-’Iḥrām*, which comes after the *Niyyah*. It means to say “*Allahu Akbar*”, with which the Ṣalāt is commenced, that is, we are no longer allowed to talk, laugh, eat, drink, or turn to the sides, and the like, because doing any of these acts would

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1. Except Ṣalāt *ul-Mayyit* which is different than the other Ṣalāts.



render the *Ṣalāt Bātil*.

### 3. *Al-Qiyām* [standing]

The *Ṣalāt* is to be performed standing. But if a person could not stand because of some illness, for example, he may perform the *Ṣalāt* sitting. If he could not do it sitting, he may do it lying on his right side. If he could not lay on his right side, he may do it while lying on his left side. If he still could not do it in this position, he may do it lying on his back. In all positions one has to keep towards the *Qiblah*.

N.B. During the *Qiyām*, the *Muṣalli* is to place his arms along his sides<sup>2</sup>.

### 4. *Al-Qirā'ah* and *Adh-Dhikr*. [Reciting and Glorifying]<sup>3</sup>.

It is *Wājib* to recite *Ṣūrat ul-Fātiḥah* also called "*Al-Hamd*" and another *Sūrah* of the *Qur'an* in the first and the second *Rak'ats*. As to the third and fourth *Rak'ats*, we may choose either to recite *Sūrat al-Fātiḥah* or to say the *Dhikr*, i.e. "*Subḥān Allāhi wal-Ḥamdu lillāhi wa lā 'Ilāha 'Illal-lāhu wallāhu Akbar*", once, though three times is preferred.

### 5. *Ar-Rukū'* [bowing]

It is *Wājib* in each *Rak'ah*. The *Rukū'* is to bow down in submission to *Allah*, the Exalted. In this bowing position we are to place the palms of the two hands on the two knees<sup>4</sup>. While in the *Rukū'a* *Dhikr*<sup>5</sup> is to be recited, such as: "*Subḥāna Rabbi al-'Azīmi Wa bi-Ḥamdih*".

2. The position of the arms: *The Mālikīs* say that hanging the arms to the side during the *Ṣalāts* is not *Wājib*. The other three sects say that the folding of the arms is not *Wājib*, but a tradition, i.e. the *Muṣalli* has the option either to hang down his arms or to fold them. *The Imāmī Shī'ah* say that hanging down of the arms is *Wājib*.

3. *The Ḥanafīs* say: "The *Muṣalli* is allowed to recite in the third and fourth *Rak'ats* a *Sūrah* of the *Qur'ān*, or to do the *Dhikr* instead. The other three sects say that to recite *Sūrat ul-Fātiḥah* in every *Rak'ah* is *Wājib*. (Look up "*Al-Fiqh 'alā al-Madhāhib al-Khamsah*" by *Muḥammad Jawād Mughniyyah*).

4. *The Ḥanafīs* say: The *Wājib* is just to bow, disregarding how, and the *Tuma'nīnah* [quietude] in the *Ṣalāt* is not *Wājib*.

5. *The Shāfi'īs*, the *Ḥanafīs* and the *Mālikīs* say that *Dhikr* is not *Wājib* during the *Rukū'*.



## 6. *As-Sujūd*<sup>6</sup>

In each *Rak'ah* two *Sujūds* are *Wājib*.

### How to do the *Sujūd*:

The *Muṣalli* is to place his forehead, two palms, two knees and two toes<sup>7</sup>, on the ground, and then he is to say: "*Subḥāna Rabbi al-A'ālā wa bi-Ḥamdih*" or to say: "*Subḥānallāhi*" three times. Then he sits still<sup>8</sup> for a moment, then repeats the *Sujūd* and the *Dhikr* as before, then sits once again.

## 7. *At-Tashahhud*<sup>9</sup>

The *Tashahhud* is *Wājib* in the *Ṣalāt*, and is to be performed once in the 2-*Rak'at* *Ṣalāts*, such as *Ṣalāt uṣ-Ṣubḥ*, after the second *Rak'ah*. As to the other *Ṣalāts* of the *Zuhr*, the *'Aṣr*, the *Maghrib* and the *'Ishā'*, the *Tashahhud* is to be done twice, the first after the second *Rak'ah*, and the second after the last *Sujūd* of the *Ṣalāt*.

### The Text of the *Tashahhud*:

"*Ashhadu an Lā 'Ilāha 'Illallāh, waḥdahu lā Sharīka lah, wa ashhadu anna Muḥammadan 'Abduhu wa Rasūluh. Allāhumma Ṣalli 'Alā Muḥammadin wa 'Āli Muḥammad.*" The meaning is: "I testify that there is no god but *Allah*, and I testify that *Muḥammad* is His servant and Messenger. O *Allah*! send your blessings upon *Muḥammad* and his progeny (descendants)."

6. All sects unanimously agree that the *Sujūd* is allowed to be done on the ground or on whatever grows on it, which is neither eaten nor worn. But the *Imami Shi'ahs* do not allow the *Sujūd* on other than the earth, and say that to do it on the earth is preferred more than anything else.

7. The *Mālikīs*, the *Shāfi'īs* and the *Hanafīs* say:

It is *Wājib* to do the *Sujūd* on the forehead, while to do it on other parts of the head is *Mustaḥab*.

8. The *Hanafīs* say that it is not *Wājib* to sit between the two *Sujūds*.

9. The *Imamis* and the *Hanbalīs* say that the first *Tashahhud* is *Wājib*. The other sects say that it is *Mustaḥab*, not *Wājib*. As to the last *Tashahhud*, the *Shāfi'īs*, the *Hanbalīs* and the *Imāmīs* say that it is *Wājib*, while the *Mālikīs* and the *Hanafīs* say that it is *Mustaḥab*, not *Wājib* (Look "*Bidāyat ul-Mujtahid*", quoted from "*Al-Fiqh 'alā al-Madhāhib al-Khamsah*" by M.J. Mughniyyah).

There are *Mustaḥab* prayers for the *Tashahhud*, such as: "*Bismillāhi, wal Ḥamdu lillāhi,*



## 8. *At-Taslīm*<sup>10</sup>

It is the last part of the *Ṣalāt*, and its text is: "As-Sālamu 'Alaynā wa 'Alā 'Ibādillāh is-Ṣāliḥīn" or "As-Salāmu 'Alaykum wa Raḥmatullāhi wa Barakātuh". It is preferred, however, to say first: "As-Salāmu 'Alayka Ayyuhan Nabiyyu wa Raḥmatul-lāhi wa Barakātuh", then you recite the former first and second texts.

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wa Khayr ul-asmā'i lillāh. Ashhadu an la ilāha illallāhu waḥdahu la sharika lah, wa ashhadu anna Muḥammadan 'Abduhū wa Rasūluh, Arsalahu Bilḥaqqi Bashīran wa nadhīran bayna yaday as-sa'ah. Ashhadu annaka ni'mar-rab, wa anna Muḥammadan ni'mar-rasūl. At-Taḥiyyatu lillāhi waṣ-ṣalawāt ut-Tāhirāt uz-Zākiyāt ul-Ghādiyāt ur-Rāḥāt us-sābiḡāt un-Nā'imāt mā Ṭāba wa zakā wa Ṭahura wa Khaluṣa wa ṣafā. Ashhadu an la ilāha illallāhu waḥdahu la sharika lah, wa ashhadu anna Muḥammadan 'abduhū wa rasūluhū arsalahū bil ḥaqqi bashīran wa nadhīra. Allāhumma ṣalli 'alā Muḥammad wa āli Muḥammad kama ṣallayta wa bārakta wa tarahḥmta 'alā Ibrāhīm wa āli Ibrāhīm innaka ḥamīdun majīd. "(Look up "Al-'Urwat ul-Wuthqā" by the late Sayyid Muḥammad Kāzum al-Yazdi, a Shī'i authority, other great *Faqīhs* also confirmed that in their comments on the book.

The important thing in the *Tashahhud* is the two testimonies and sending the blessings on Muḥammad (s.a.w.) and his progeny (descendants). The shorter prayer has formerly been mentioned.

The *Imamīs* say that it is *Wājib* to say "Alla-humma Ṣalli 'alā Muḥammadin wa āli Muḥammad" after the *Tashahhud*. While the opinion of *ash-Shāfi'ī* goes to say that it is *Wājib* after the second *Tashahhud*, and that the *Ṣalāt* of the one who does not repeat it will not be accepted.

In a footnote in the "*Ar-Rawḍat un-Nadiyyah*" it is said: "This is the truth. Allah, the Exalted, enjoined us to send blessings on the Prophet, when He said;"

"O you who believe! Ask blessings on him and salute him with a (becoming) salutation." (*Sūrat ul Aḥzāb*/56). His companions asked him how to send blessings on him. He taught them what to say, though there are different versions. However, they understood that the sending of the blessing should be after the *Tashahhud*, as the Messenger had ordered them. They have continued to follow the prophets (s.a.) wishes, and thus it has reached us by succession.

In a noble *Ḥadīth* it is said: "...and no *Ṣalāt* is acceptable from the one who does not send *Ṣalāt* [blessings] on the Prophet". This is stated by *at-Tirmidhi* in his "*Ṣaḥīḥ*", Book 45, Chapter 64, and by *ibn Mājah* in his "*Sunan*", Book 1, Chapter 41. *Mālik*, in his "*al-Muwatta'*" Book 13, Ch. 41-56, mentions the sending of blessing on the Prophet (s.a.w.) in the *Ṣalāt*, and recommends it.

10. The *Shāfi'īs*, the *Mālikīs*, the *Ḥanbalīs* and most of the *Imami Shī'ahs* say that the *Taslīm* is *Wājib*, while the *Ḥanafīs* say that it is not *Wājib*.



By this *Taslīm*, the *Ṣalāt* is completed.

### 9. *At-Tartīb* [sequence]:

It means performance of the acts of the *Ṣalāt* in succession, one by one.

### 10. *Al-Muwalāt* [continuity]:

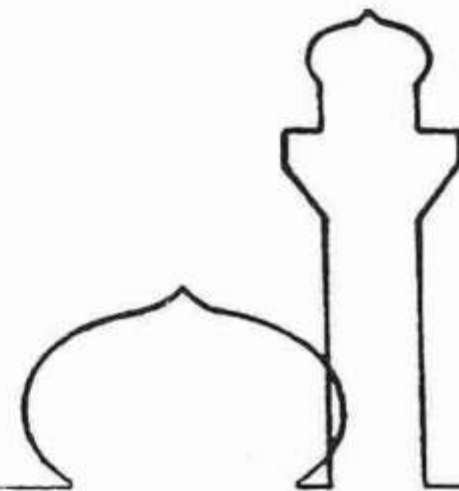
It means continuing the performance of the acts of the *Ṣalāt* without a breach that may affect the form of the *Ṣalāt*. That is, after *Takbīrat ul-Iḥrām* we immediately recite *Sūrat ul-Fātiḥah*, and when it is finished we read the *Sūrah* without any lapse of time, and so on.

### The *Qunūt*:

It is an invocation expressing submission to *Allah*. It is *Mustaḥab* in all the daily *Ṣalāts*, as well as in the *Nāfilahs*<sup>11</sup>. It is done after the recitation of the second *Rak'at*, before bowing in the *Rukū'*.

It is to our option to choose any *Du'ā'* [invocating prayer] to recite it in the *Qunūt*. The best of these prayers are those extracted from the *Qur'ān*, such as: “**Rabbanā Ātinā fid- Dunyā Ḥasanatan wa fil Ākhirati Ḥasanatan wa Qinā 'Adhāban- Nār.**” [Our Lord! give us good in this world and good in the Hereafter, and save us from the torment of the Fire] (*Sūrat ul-Baqarah/201*). During the *Qunūt*, we raise our hands with the palms in front of our faces.

### Discussion



#### Q.1. Mark the correct statement with an X;

11. The *Shāfi'īs* and the *Mālikīs* say that the *Qunūt* is *Mustaḥab* in the morning *Ṣalāt*, while the *Ḥanafīs* and the *Ḥanbalīs* say that it is *Mustaḥab* in the (Odd) *Ṣalāt*.



- a. It is *Wājib* to do two *Sajdahs* in each *Rak'ah*.
- b. During the *Qiyām*, the *Muṣalli* places his arms on his thighs.

Q.2. If one performs the *Ṣalāt* out of hypocrisy, will his *Ṣalāt* be valid or *Bāṭil* and need to be repeated?

Q.3.

- a. Is observing the *Tartib* of the parts of the *Ṣalāt* *Wājib*?
- b. What does the *Muwālāt* mean? Explain it to your fellow-students.

Q.4. Tell which of the following parts of the *Ṣalāt* is *Wājib* and which is *Mus-taḥab*:

*Al-Qunūt, At-Tashahhud, At-Taslīm.*



## THE JAHR AND THE IKHFĀT<sup>1</sup>

**Al-Jahr** is to recite in an audible voice.

**Al-Ikhhfāt** is to recite in an inaudible voice.

As a Muslim student you have known that to recite *Sūrat ul-Fātiḥah* in the *Ṣalāt* is *Wājib*, as well as to recite another *Sūrah*, too, such as *Sūrat ut-Tawḥīd*, in the first and second *Rak'ats*. Men are to recite these *Sūrahs*, in some *Ṣalāts* audibly and in some others inaudibly, as detailed below:

1. In the *Ṣalāts* of *Ṣubḥ*, *Maghrib* and '*Ishā*' it is *Wājib* on the men to recite the *Sūrahs*, in the first and second *Rak'ats*, audibly.

As for women, they have the option to either recite audibly or inaudibly, provided they are not heard by men. If men are able to hear their voice, they must recite inaudibly.

2. The recitation in *Ṣalāt uz-Zuhr* and *Ṣalāt ul-'Aṣr* is to be inaudible by both men and women.

3. The recitation of '*Al-Fātiḥah*' or '*Dhikr*' in the third and fourth

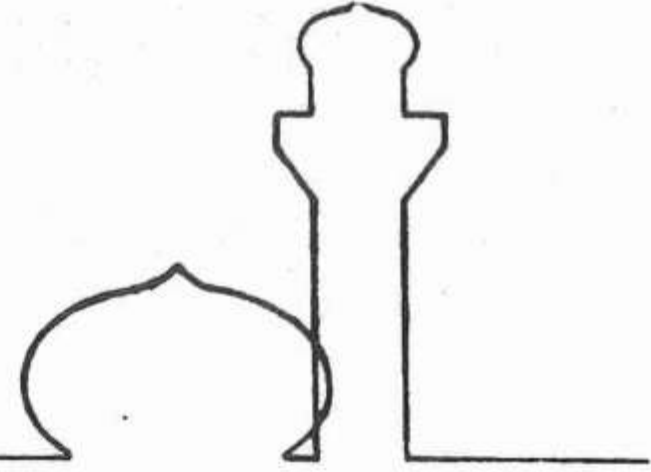
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1. Concerning *Jahr* and *Ikhhfāt*, the said opinion in the book is agreed upon by *the Shāfi'īs* and *the Shī'ah*. *The Ḥanafīs* say that the *Muṣalli* has the option to recite either audibly or inaudibly. *The Ḥanbalīs* say that it is *Mustaḥab* to recite audibly in the first and second *Rak'ats* of the *Ṣubḥ*, *Maghrib* and '*Ishā*'. The author of '*Raḥmat ul-Ummah*' states: "They [the different sects] agree that it is *Sunnah* [optional] to recite parts of the *Ṣalāt* audibly or inaudibly where permissible.



*Rak'ats* of all the *Ṣalāts* is to be inaudible.

### Discussion



**Q.1.** What is *Al-Jahr*?

**Q.2.** Mark the correct statement with an X.

- a. Audibility is *Wājib* for men in *Ṣalāt uz-Zuhr*.
- b. Audibility is *Wājib* for women in *Ṣalāt ul-Maghrib*.
- c. Inaudibility is *Wājib* for men and women in *Ṣalāt ul- 'Aṣr*.
- d. Men are to be audible in the *Ṣalāts* of '*Ishā*' and *Ṣubh*.



## **SHAK IN THE ṢALĀT [Doubts in the Ṣalāt]**

A *Muṣallī* may doubt the number of *Rak'ats* already performed, while still in the *Ṣalāt*. That is, he may doubt whether he had performed one or two *Rak'ats*, three or four *Rak'ats*, etc. Certain cases of *Shak*<sup>1</sup> [doubt] in the *Ṣalāt* can be corrected, allowing the *Muṣallī* to continue his *Ṣalāt* and regard it to be valid, then to perform *Ṣalāt ul-Iḥtiyāt*<sup>2</sup>, after finishing the original *Ṣalāt*. In this way he can correct the *Shak*, provided that he had not done any of the acts which invalidate the *Ṣalāt*.

There are irremediable doubts which invalidate the *Ṣalāt* and it must be repeated.

**N.B.** The 4-*Rak'at Ṣalāt* becomes invalid if one doubts between the first and second *Rak'ats*, then the *Ṣalāt* should be stopped and repeated.

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1. *The Shāfi'īs, the Mālikīs and the Ḥanbalīs* say:

"If one doubts the number of the *Rak'ats*, knowing not how many *Rak'ats* one had performed, one is to consider it to be the least and complete it." *The Ḥanafīs* say: "If it was one's first *Shak* in his life, he must repeat his *Ṣalāt* from the beginning. If it was not his first *Shak*, one must think and ponder, and then act according to one's guess. If the *Shak* is still there, one is to consider it to be the least, as a matter of fact.

2. *Ṣalāt ul-Iḥtiyāt*: This *Ṣalāt* is to be demonstrated by the teacher to the students so that they may learn it. It is either one *Rak'ah* in the *Qiyām* position, or two *Rak'ats* in the sitting position, or two *Rak'ats* in the *Qiyām* position and two *Rak'ats* in the sitting position.



In this lesson we shall deal with the most frequent doubts which a *Muṣallī* may encounter:

1. The *Shak* between performing two or three *Rak'ats*: If the *Shak* occurred after the second *Sajdah* it could be corrected. But if it occurred before finishing the second *Sajdah*, the *Ṣalāt* would be *Bāṭil*. In the first case it is to be regarded to be the third *Rak'ah* and one is to perform the fourth, the *Tashahhud* and *Taslīm*, then one is to perform *Ṣalāt ul-Iḥtiyāt*: one *Rak'ah* in standing position, or two *Rak'ats* in sitting position.

2. The *Shak* between the second and the fourth, after telling the *Dhikr* of the last *Sajdah*: In this case one should regard it as the fourth, and finish the *Ṣalāt*. Then one is to perform *Ṣalāt ul-Iḥtiyāt*, which is the same as *Ṣalāt uṣ-Ṣubḥ* with reciting only *Sūrat ul-Fātiḥah*.

3. *Shak* between the third and fourth. This *Shak* can be corrected in any position of the *Ṣalāt*: in the *Rukū'*, the *Sujūd*, the *Qiyām*, etc.

Correction of the *Shak* is by regarding it to be the fourth *Rak'ah*, to finish the *Ṣalāt*, then perform *Ṣalāt ul-Iḥtiyāt*, which is one *Ruk'ah* in the standing position, or two *Rak'ats* in the sitting position.

4. *Shak* between the fourth and fifth, after the *Dhikr* of the last *Sajdah*: In this case one is to regard it as the fourth, finish the *Ṣalāt*, then perform the two *Sajdahs* of *Sahw*, with no need for *Ṣalāt ul-Iḥtiyāt*.

5. *Shak* between the fourth and fifth, during the *Qiyām* position: One is to return to the sitting position, regarding the doubted *Rak'ah* to be the fourth, and finish the *Ṣalāt*, then perform *Ṣalāt ul-Iḥtiyāt*: One *Rak'ah* standing, or two *Rak'ats* sitting.

### ***Ṣalāt ul-Iḥtiyāt*:**

It consists of:

1. The *Niyyah*: (*Uṣallī Ṣalāt al-Iḥtiyāt Qurbatan ilallāh*) [I perform *Ṣalāt ul-Iḥtiyāt* to please Allah].

2. *Takbīrat ul-Ihrām*.

3. Reciting *Sūrat ul-Fātiḥah* only.

4. *Rukū'*.

5. *Qiyām* (if done in the *Qiyām* position).

6. *Sujūd*.

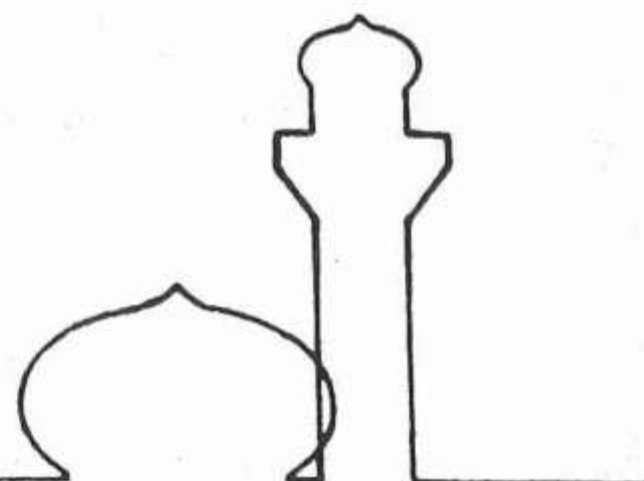


7. *Tashahhud*.

8. *Taslīm*.

In *Ṣalāt ul-Iḥtiyāt* all the usual conditions required for any obligatory *Ṣalāt*, such as *Tahārah*, orientation to the *Qiblah*, etc. are to be observed.

## Discussion



**Q.1.** Correct that which is incorrect in the following statements:

a. Every *Shak* in the *Ṣalāt* can be remedied by *Ṣalāt ul-Iḥtiyāt* after the end of the *Ṣalāt*.

b. It is not allowed to stop a 4-*Rak'at Ṣalāt* and repeat it, if the *Shak* was between the first and the second.

c. If the *Shak* was between the fourth and the fifth, in the *Qiyām* position, the *Muṣallī* must return to the sitting position, consider it to be the fourth and finish his *Ṣalāt*.

**Q.2.** What would you do if you doubted between the third and fourth of your *Ṣalāt al- 'Ishā'*, before finishing the second *Sajdah*?

**Q.3.** Hearing a friend of yours saying that *Ṣalāt ul-Iḥtiyāt* is two *Rak'ats* in all cases, would you confirm him or not?



## SAJDAT US-SAHW

1. If the *Muṣallī* talked during his *Ṣalāt*, or performed the *Taslīm* not in its proper place, or performed four or five *Rak'ats*, because of his forgetfulness, his *Ṣalāt* would be valid, and he would have to perform two *Sajdahs* of *Sahw* after finishing his *Ṣalāt*.

2. If the *Muṣallī* did only one *Sajdah* and forgot to do the second one, or if he forgot to do the *Tashahhud*, and he remembered them only when there was no place for them, he would continue his *Ṣalāt*, which would be correct, but he would have to perform the lapsed part, after finishing his *Ṣalāt*, and then he would also have to perform the two *Sajdahs* of *Sahw*.

### How to do *Sajdat us-Sahw*:<sup>1</sup>

1. For the *Sahw* [forgetting] there are two *Sajdahs* to be performed immediately after finishing the *Ṣalāt*.

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1. The *Ḥanafīs* say: "The form of *Sajdat us-Sahw* is to prostrate twice, do the *Tashahhud*, then the *Taslīm*, then to send blessings on the Prophet, and to invoke *Allah*. It is to be done after the *Taslīms* [of the *Ṣalāṭ*], if there was time to do so. If not, one would be exempted from such *Sujūd*. The *Mālikīs* say: 'The form of *Sujūd us-Sahw* is: two *Sajdahs*, then a *Tashahhud*, without invoking *Allah* or sending blessings on the Prophet. The *Sajdahs* must be performed before the *Taslīm*, but if it was for an increase only, it is to be done before and after the *Taslīm*. The *Shāfi'īs* say: "*Sujūd us-Sahw* is to be done after the *Tashahhud*, before the *Taslīm*."



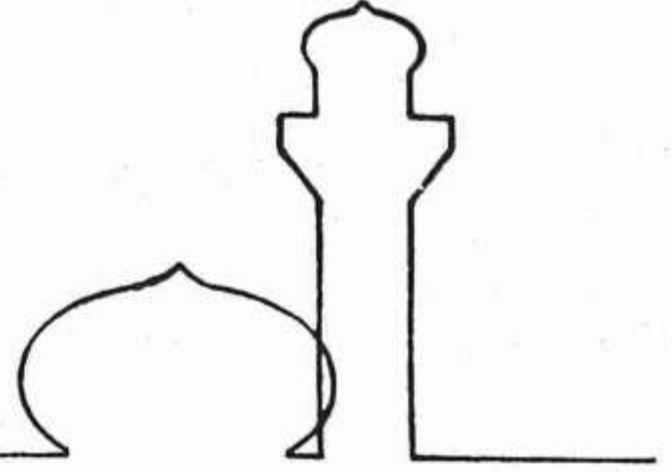
2. The *Niyyah* for these *Sajdahs* is **Wājib**, but there is no need for *Takbirat ul-Ihrām*.

3. In the *Sujūd* we say: “**Bismillāhi wa billāh. As-salāmu ‘alāyka ayyuhan-nabiyyu wa rahmatullāhi wa barakātuh.**”

4. After the two *Sajdahs* we recite the *Tashahhud*.

5. After the *Tashahhud* we recite the *Taslīm*.

## Discussion



**Q.1. Mark the correct statements with an X;**

- a. The *Ṣalāt* would not be *Bāṭil* if one intentionally recited *Al-Ḥamdu* twice.
- b. Whoever forgot the *Tashahhud*, must recite it after finishing the *Ṣalāt*, then he must do the *Sajdahs* of *Sahw*.



## ṢALĀT UL-QADĀ'

### [The Lapsed (Missed) Ṣalāt]

1. *Allah*, the Exalted, ordered us to perform the Ṣalāts at their assigned times. We are not allowed to be careless about the Ṣalāt nor to neglect it. But sometimes it happens that a Muslim *Mukallaf* might be taken over by sleep and would not wake up until after the assigned time for the Ṣalāt. Or he might forget performing his Ṣalāt for one reason or another, and would remember it only after the lapse of its time. In such cases he would have to perform Ṣalāt ul-Qadā', that is, the Lapsed Ṣalāt, in lieu of the original one.

2. If a Muslim, by ignorance, neglected to perform his *Wājib* Ṣalāts—i.e. did not know that it is *Wājib*—it would be *Wājib* on him to perform Ṣalāt ul-Qadā'.

3. If a Muslim, by disobedience, neglected to perform his *Wājib* Ṣalāts, he must repent to *Allah*, ask His forgiveness and perform all the lapsed (missed) Ṣalāts which he deliberately neglected.

4. Women are not required to perform the Qadā' of the Ṣalāts which they did not perform during their *Ḥayḍ* [monthly periods] or during *Nifas* [childbirth].

5. The insane and the one who is in a swoon (a fainting spell) are not

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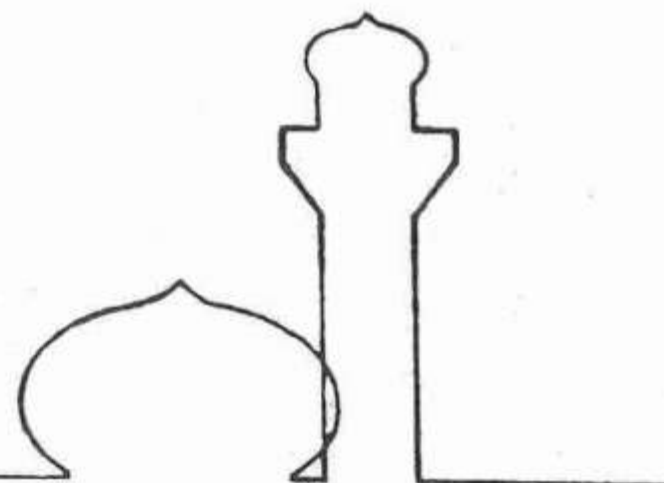
1. The *Ḥanafīs* say that the Salats of the fainted and the insane are dropped, in case the moods continued for more than five Ṣalāts. But if they continued for only five Ṣalāts



required to perform the *Qaḍā' Ṣalāts*, if the insanity and the fainting continued during the whole period of the *Ṣalāt*.

6. If an original *Kāfir*, such as a pagan or a *Kitābi*, adopted Islam, he is not required to perform the *Wājib Ṣalāts* and *Ṣawms* which he did not perform before adopting Islam.

## Discussion



**Q.1.** Count three cases in which a *Mukallaf* would have to perform what had lapsed of his *Ṣalāts*.

**Q.2.** Answer by "Yes" or "No."

- a. An insane would not have to perform *Ṣalāt ul-Qaḍā'*.
- b. Women are not too perform what had lapsed of their *Ṣalāts* during their *Ḥayḍ* and *Nifās*.
- c. An originally *Kāfir* must perform the *Ṣalāts* which he did not perform during the period of his disbelief.

or less, they must do the *Qaḍā' Ṣalāts*.

*The Mālikīs* say: "The insane and those who have fainted are to do the *Qaḍā'*. *The Ḥanbalīs* say: "Those who have fainted, not the insane, are to do the *Qaḍā'*."



## ṢALĀT UL-JAMĀ‘AH<sup>1</sup>

### [Congregational Ṣalāt]

It is narrated that the Messenger of *Allah* (s.a.w.) said: “Whoever has performed his five Ṣalāts in *Jamā‘ah*, think good of him”.

The first congregational Ṣalāt performed by the Messenger of *Allah* (s.a.w.) was in the Honoured *Mecca*, with ‘*Ali ibn Abī Ṭālib* (a.s.) in *al-Masjid ul-Ḥarām*.

When his uncle, *Abū Ṭalīb*, saw him, he said to his son, *Ja‘far*: “My son, join the wing of your cousin”, that is, join him on the other side, beside ‘*Ali* (a.s.), behind the Prophet.

So, the Messenger of *Allah* performed his first congregational Ṣalāt with Imam ‘*Ali ibn Abī Ṭalib* (a.s.) and *Ja‘far ibn Abī Ṭalib*.

*Ṣalāt ul-Jamā‘ah* is *Mustahab*<sup>2</sup> in all five Ṣalāts<sup>3</sup>. It is preferred to the individual Ṣalāt, and its reward is greater with *Allah*, the Glorified.

Congregational Ṣalāt teaches us how to unite with our brothers, the *Muṣallis*, and makes us feel that we are all equal brothers, standing in

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1. Brother teachers are requested to practically perform *Ṣalāt ul-Jamā‘ah* at school so that the students may grow accustomed to it.

2. The *Ḥanbalīs* say that *Ṣalāt ul-Jamā‘ah* is an individual *Wājib* required from every person capable of performing it. But if one performed the Ṣalāt individually, it would be valid, though one would be considered a sinner.

3. Except *Ṣalāt ul-Jumu‘ah* and *Ṣalāt ul-‘Īdayn*, which must be performed congregationally, in case their other conditions allowed.



rows of *Muṣallīs*, worshipping *Allah* and invoking Him. That was why the Messenger of *Allah* (s.a.w.) ordered *the Muṣallīs* to perform *Ṣalāt ul-Jamā'ah*.

### Rules of the Congregation

There are certain conditions and regulations related to *Ṣalāt ul-Jamā'h*, which we must learn. Some of these rules are as below:

1. The *Imam* [the leader of the *Ṣalāt*] is to be sane, of full age and of legitimate birth, as it is not allowed to perform the *Ṣalāt* behind a boy, an insane person or somebody of illegitimate birth.
2. The *Imam* must read well and perform the *Ṣalāt* well.
3. He must be a God-fearing believer, as it is not allowed to follow a corrupt leader in the *Ṣalāt*.
4. The place of the *Imam* must not be higher than the place on which *the Ma'mūms* [*the Muṣallīs* standing behind the *Imam* to perform the *Ṣalāt*], unless the difference in height is slight, not more than is common, so that the people would not think him too lofty above them.
5. It is the *Imam* of the *Jamā'ah* who recites *the Fatiḥah* and the *Sūrah* in the first and the second *Rak'ats*, while *the Ma'mūms* recite nothing, they just listen.
6. There must be no divider between the *Imam* and *the Ma'mūms*,<sup>4</sup> such as a wall, or even a vacant space, and the like. It is allowed, however, to hang a curtain between the men and the women *Muṣallīs*.
7. *The Muṣallīs* are to imitate the *Imam* in the acts of the *Ṣalāt*, such as the *Rukū'*, the *Sūjud*, *Takbīrat ul-Iḥrām*, etc. and are not to precede him in doing them.

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4. *The Shāfi'īs* say: "Between the *Imam* and *the Ma'mūm* there may be a distance of more than 300 cubits, provided that there is no barrier".

*The Ḥanafīs* say: "If a person in his house followed, in his *Ṣalāt*, the *Imam* of the *Jamā'ah* in the mosque, his *Ṣalāt* would be valid, if his house was next to the mosque with only a wall in between, provided that he could make no mistake about the *Imam's* postures. If the house, however, was separated from the mosque by a road or a river, one is not to follow the *Imam* as a *Ma'mūm*."

*The Mālikīs* say: "The difference of place would not prevent the legality of following

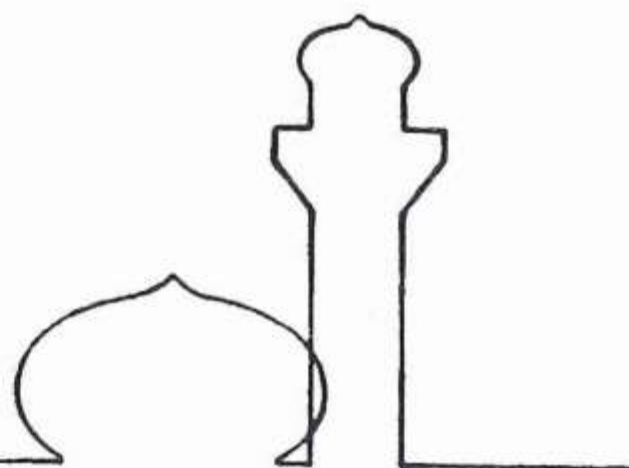


8. Masculinity: That is, the men are allowed to perform the *Ṣalāt* only behind a male *Imam*. As to the women they may choose to follow a male or a female<sup>5</sup> *Imam*.

9. The women are to stand behind the men in *Ṣalāt ul-Jamā'ah*.

10. The least number of people who may form a *Ṣalāt ul-Jamā'ah* is two persons, the *Imam* and a follower.

## Discussion



**Q.** Mark the correct statements with an X.

- a. A woman may follow another woman in *Ṣalāt ul-Jamā'ah*.
- b. It is allowed to follow a boy as the *Imam* in *Ṣalāt ul-Jamā'ah*.
- c. *Ṣalāt ul-Jamā'ah* is correct if there was a partition between the *Imam* and the *Muṣallis*.
- d. To perform *Ṣalāt ul-Jamā'ah* behind a corrupt *Imam* is allowed.

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the *Imam*, if the *Ma'mūm* was sure of his imitation of the *Imam*."

5. The *Mālikīs* say that a woman is not to be an *Imam*, even for a woman *Ma'mūm*.



## HOW TO JOIN ṢALĀT UL-JAMĀ'AH

1. If someone could not be present at the start of Ṣalāt ul- Jamā'ah, he may join it at any Rak'ah he pleases, and he would still get its reward. The condition for joining the Ṣalāt is that ; it should be before the Imam finished a Rukū', as he is to catch him in the Rukū', so that it can be counted a Rak'ah for him.

2. If the Muṣallī joined the Jamā'ah in the third Rak'ah of Ṣalāt uz-Zuhr, for example, he would perform with them the third and the fourth Rak'ats, though, for him, these two Rak'ats would be his first<sup>1</sup> and second. So, he would have to recite al-Fātiḥah and a Sūrah in both of them. If there was not enough time, he is to recite only al-Fātiḥah, and, when the Jamā'ah finish their fourth Rak'ah, he is to continue to perform his third and fourth Rak'ats individually.

3. If the person who wanted to join the Jamā'ah knew that there was not enough time to allow the recitation of al-Fātiḥah, it is preferred to

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1. The Ḥanafīs, the Mālikīs and the Ḥanbalīs say that the part of the Ṣalāt at which the Muṣallī joins the Jamā'ah is regarded as the end of his Ṣalāt, so, if he caught them at the last Rak'ah of Ṣalāt ul-Maghrib, he would also regard it as the last Rak'ah of his Ṣalāt, then he would perform a Rak'ah, in which he recites al-Fātiḥah and a Sūrah, the Tashahhud, then another Rak'ah in which he recites al-Fātiḥah and a Sūrah.

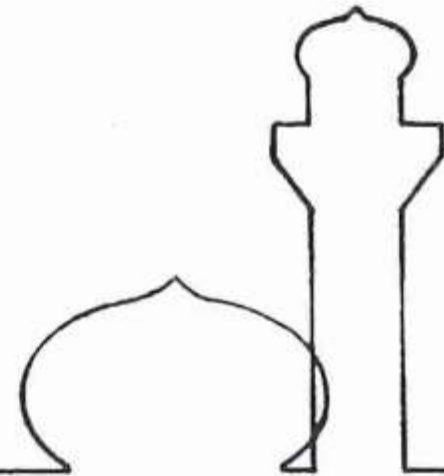
The Shāfi'īs and the Imāmīs say: The part in which the Muṣallī joins with the Imam is regarded as the beginning of his Ṣalāt, not its end.



wait until the *Jamā'ah* enter the *Rukū'*, then one would make his *Niyyah*, *Takbīrat ul-Ihrām*, and go to the *Rukū'* with them.

4. If the *Muṣallī* joined the *Jamā'ah* without knowing which *Rak'ah* was being performed by the *Jamā'ah*, the second or the third, for example, he would have to recite *al-Fātiḥah* and another *Sūrah*, if time was enough for both. Otherwise, recitation of *Sūrat ul-Fātiḥah* alone would be satisfactory.

## Discussion



Q.1. If you entered a mosque and realized that the *Muṣallis* were in the *Sujūd*, would it be correct if you joined them in the *Sujūd*, or not?

Q.2. If the *Muṣallī* joined the *Jamā'ah* in their fourth *Rak'ah*, what should he do when the *Jamā'ah* have finished this *Rak'ah*?

Q.3. If you joined the *Jamā'ah* in their second *Rak'ah*, which they finished by the *Tashahhud*, would you follow them in that, or not? Why?



## ṢALĀT UL-MUSĀFIR

### [The Ṣalāt of the Traveller]

It is by the grace of *Allah* and of His mercy that He made the duties and the *Wājibs* easy and feasible. As an example of this feasibility in imposing the worship duties, one is by reducing the Ṣalāts of the traveller of the 4-*Rak'ah* Ṣalāts to 2-*Rak'ah* Ṣalāts, (the Ṣalāts of the *Zuhr*, the *'Aṣr* and the *'Ishā'*.)<sup>1</sup>.

#### Conditions of Ṣalāt ul-Qaṣr

There are some conditions prescribed by Islam for the “reduced” Ṣalāt of the traveller. All these conditions should exist, otherwise the Ṣalāt would remain in their *Tamām* [complete] form, and be not *Qaṣr*. These conditions are:

1. Distance: The first condition for the Ṣalāt to be reduced is that the total distance which a traveller is to cover must not be less than eight *Farsakhs*, four for going and four for the return<sup>2</sup> - (nearly 45 Kms.).
2. From the beginning, the traveller must intend on covering that dis-

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1. *Qaṣr Ṣalāt* during travel is *Wājib*, according to *the Shī'ah* and *the Ḥanafīs*.

*The Shāfi'īs* say that the *Qaṣr Ṣalāt* is preferred to the *Tamām*, while other sects say that it is allowed. The majority say that the *Qaṣr Ṣalāt* is *Wājib*.

2. According to the school of *Ahlul-Bayt*, the distance is 8 *Farsakhs*, to *the Ḥanafīs* it is 24 *Farsakhs* going, and to *the Ḥanbalīs*, *Mālikīs* and *Shāfi'īs*, it is 16 *Farsakhs* for going only.



tance in his journey, and his intention is to remain so, until he has covered it.

If he did not have the intention of travelling that distance from the beginning of his journey, he would have to do the *Tamām Ṣalāt*, even if he had covered that amount of distance later on in his journey.

3. The travelling must be for a legitimate purpose<sup>3</sup>. If it was for some illegitimate purpose, such as, if he travelled to do wrong, or to assist a wrongdoer, he must do the *Tamām Ṣalāt*.

4. From the beginning the traveller must not bear the intention of staying more than<sup>4</sup>10 days in the place to which he was travelling, nor have any doubt about his stay.

5. He must not, at the start, have the intention of passing through his homeland nor his place of residence, nor should he have any doubt about it.

### Rules of the Stay

1. If a person intended on staying 10 days or more, in the place to which he has travelled, he would have to do *Tamām Ṣalāts*, as he would not be allowed to reduce them to the *Qaṣr* form.

2. If a person stayed in a place for 30 days or more without having the intention of staying there for that period, he would have to do the *Tamām Ṣalāt* after the elapse of the 30 days. Then, afterwards he would not be allowed to perform the *Qaṣr* form of the *Ṣalat*<sup>5</sup>.

3. A person whose profession is to travel all the time, such as a peddler a driver, a sailer<sup>6</sup>, or one who carries his house with him, such as the nomads<sup>7</sup>, he must perform the *Tamām Ṣalāt*.

4. One is allowed to turn to the *Qaṣr Ṣalāt* [the reduced *Ṣalāt*] only

3. The *Ḥanbalīs* do not accept the condition of a legitimate travel, and say the *Qaṣr Ṣalāt* is *Wājib* in all cases, though the travel itself might be *Ḥarām*.

4. It is 15 days according to the *Ḥanafīs*, 4 days according to *Mālikīs* and *Shāfi'īs*, or a period during which 20 *Ṣalāts* are expected from him, according to the *Ḥanbalīs*. (Look up "*At Fiqh 'alā al-Madhāhib il-Khamsah*").

5. According to the school of *Ahlul-Bayt*.

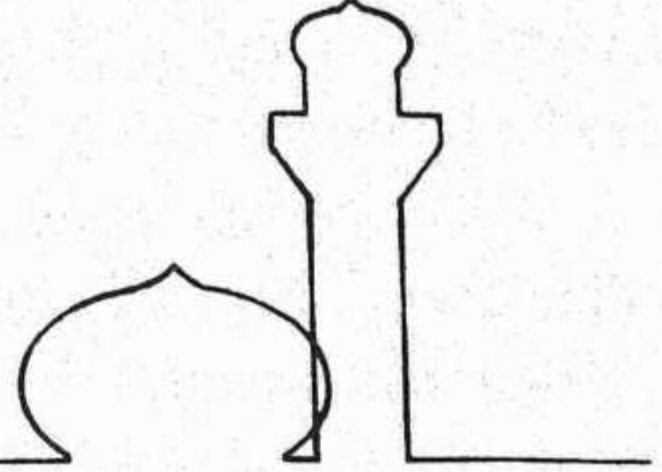
6. According to the school of *Ahlul-Bayt* and the *Hanbalīs*.

7. According to the school of *Ahlul-Bayt*.



after reaching the limit of *Tarakhkhuṣ*, i.e. after covering a distance at which the houses and the obvious signs of the town became non-existent.

## Discussion



**Q.1.** Does *the Muṣallī* perform the *Qaṣr Ṣalāt* in the following cases? Why?

- a. Someone who travelled 20 km., then stopped his journey.
- b. A hunter who covered 40 km in chasing the game.
- c. Someone who travelled 30 kms. in order to transgress someone else.

**Q.2.** Someone who decided to stay for 10 days in the place to which he travelled. Should he do the *Tamām* or the *Qaṣr Ṣalāt*?

**Q.3.** If a shepherd took his herd for 45 kms. , how should he perform his *Ṣalāt*? *Tamām* or *Qaṣr*?

**Q.4.** A traveller who stayed in a place for 32 days. How should he perform his *Ṣalāt*?



## ṢALĀT UL-JUMU‘AH

[Friday Ṣalāt]

*Allah*, the Exalted, says:

“O you who believe! when it is called for the *Ṣalāt* on Friday hasten to remembrance of *Allah* and leave off trading; that is better for you if you know.” (*Sūrat ul-Jumu‘ah*/9).

Friday *Ṣalāt* is one of the most important *Wājib* worshipping acts in Islam, and it is one of its greatest rites. This *Ṣalāt* was ordained on the first week after the arrival of the Messenger of *Allah* (s.a.w.) in the Luminous *Madīnah*. After four days of his stay, he ordered the Muslims to congregate in the valley of *Qibā’*, where he delivered the two speeches of the *Jumu‘ah*, then he performed *Ṣalāt ul- Jumu‘ah* followed by the Muslims. That was the first *Salāt ul- Jumu‘ah* in Islam.

*Ṣalāt ul-Jumu‘ah* enhances worshipping, social political and educational objectives. It is a weekly meeting attended by the Muslims to listen to the *Khutbahs* [orations] of the *Jumu‘ah* and to their contents of directives, precepts and news. In these congregations people meet together, know each other and help one another. That is why the *Qur’ān* encourages and orders us to go to the *Ṣalāt*, leaving everything related to trade, work and business, so as to remember *Allah*, feel the fear of Him, the love for Him and grow accustomed to meeting Muslims and to act collectively. *Ṣalāt ul- Jumu‘ah* is discipline and order. It is a defined act aiming at educating, teaching and instructing the Muslims, through directives



and guidance, as well as giving them social and political information. About the importance of this *Ṣalāt*, the Messenger of *Allah* (s.a.w.) says:

“No foot walked to the *Jumu‘ah* unless *Allah* forbade its body to be burned in the Fire”<sup>1</sup>. [To be memorized]

The Messenger of *Allah* (s.a.w.) ordered us in one of his sayings to listen to the two speeches of the *Jumu‘ah*. He is quoted to have said:

“Whoever talks (nonsense) in the *Jumu‘ah* will have no *Jumu‘ah*.”<sup>2</sup>. [(To be memorized)]

Consequently, one of the precepts of the *Jumu‘ah* is that it is *Wājib* to listen to the two *Khuṭbahs*, to realize their benefits, so that they may be to the *Muṣallīs* advantage.

### How to Perform *Ṣalāt ul-Jumu‘ah*

*Ṣalāt ul-Jumu‘ah* consists of two *Rak‘ats*, like the morning *Ṣalāt*, preceded by two *Khuṭbahs*, the first longer than the second, with a short interval between them. *Ṣalāt ul-Jumu‘ah* is performed instead of the usual *Ṣalāt uz-Zhur*.

### Some Rules of *Ṣalāt ul-Jumu‘ah*:

1. *Ṣalāt ul-Jumu‘ah* is to be performed in congregation, in a gathering of no less than five persons<sup>3</sup>, i.e. four persons besides (an equitable)<sup>4</sup> *Imam*, that is, he must be known for being pious and God-fearing.

*Ṣalāt ul-Jumu‘ah* would no longer be *Wājib*, if this number of people did not gather, then the usual *Ṣalāt uz-Zhur* should be performed.

2. Another condition is that the *Imam* must make the *Niyyah* of leading the *Jumu‘ah Ṣalāt*.

3. All the conditions prescribed for daily *Ṣalāts* are required in this respect, too, such as the *Tahārah*, facing the *Qiblah*, etc.

1. “*Wasā’il ush-Shī‘ah*”, by Al-Ḥur ul-‘Āmili, vol. 5, p. 70.

2. “*Tuḥaf ul-‘Uqūl ‘An Ālir-Rasūl*” by Al- Harrani.

3. The *Mālikīs* say that the least number of people should be 12 in addition to the *Imam*. The *Shāfi‘īs* and the *Ḥanbalīs* say: “40 persons including the *Imam*.” The *Ḥanafīs* say: “There should be at least 5 people”.

4. The *Ḥanafīs* accept the existence of the *Sulṭān*, even if not equitable.

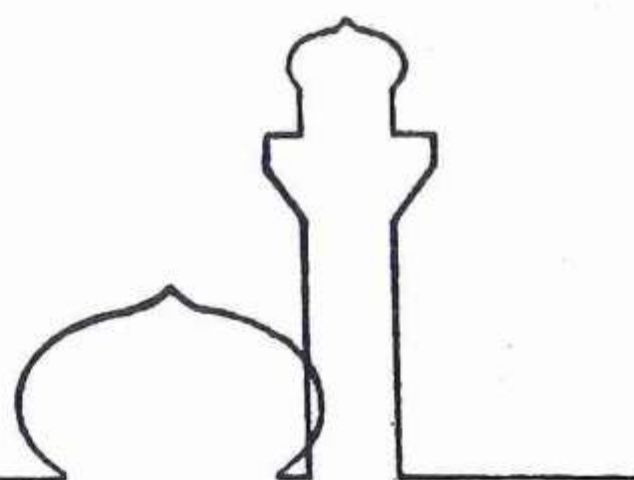


4. *Ṣalāt ul-Jumu'ah* is not *Wājib* for the traveller, women and the sick.

5. If *Ṣalāt ul-Jumu'ah* was held in a mosque, it would be *Wājib* to attend it, for those who live within two *Farsakhs* from that mosque.<sup>5</sup> As to those who live further than that distance, it would not be *Wājib* for them to attend it.

6. No more than one *Ṣalāt ul-Jumu'ah* is to be held within a distance less than three religious miles (some 5.5 km.). Therefore, if two or more *Ṣalāts, ul-Jumu'ah* were held within this distance, all would be *Bātil*, except the one which was started earlier than the others. This is in order that the Muslims may not disperse, and be disunited.

## Discussion



**Q.1.** What is *Ṣalāt ul-Jumu'ah*? What are its effects on the individual and the society?

**Q.2.** Is the *Khuṭbah* in *Ṣalāt ul-Jumu'ah* *Wājib*? Is it *Wājib* on the *Muṣallīs* to listen to it?

**Q.3.** How is *Ṣalāt ul-Jumu'ah* held?

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5. Some 11 km.



## ***SALĀT UL-ĀYĀT<sup>1</sup>***

1. This *Ṣalāt* becomes *Wājib* when some natural event happens causing fear, such as storms, earthquakes, thunderbolts etc.,
2. It also becomes *Wājib* when there is a solar or a lunar eclipse<sup>2</sup>, total or partial, causing fear or not.

### **How to perform *Ṣalāt ul-Āyāt*<sup>3</sup>**

*Ṣalāt ul-Āyāt* consists of two *Rak'ats*, like *Ṣalāt uṣ-Ṣubḥ*, with the difference that in *Ṣalāt aṣ- Ṣubḥ* we do one *Rukū'* in each *Rak'ah*, while in *Ṣalāt ul-Āyāt* we have five *Rukū's* in each *Rak'ah*. So, this *Ṣalāt* consists of two *Rak'ats* with ten *Rukū's*, to be performed as below:-

1. We make the *Niyyah*, the *Takbīrat ul-Ihrām*, *Sūrat ul-Fātiḥah*, another *Sūrah*, and we go to the *Rukū'*.
2. We return to *Qiyām*, recite *al-Fātiḥah*, a *Sūrah*, and we go to the *Rukū'*.

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1. Our respected brother teachers are requested to demonstrate this *Ṣalāt* to the students.

2. The *Ḥanafīs*, the *Shāfi'īs*, the *Mālikīs* and the *Ḥanbalīs* say that the eclipse *Ṣalāt* is a recommended Tradition, not *Wājib*.

3. It has no specific form in the opinion of the *Ḥanafīs*, except that it is two *Rak'ats*, with a single *Qiyām* and single *Rukū'*, and one may perform two, four or more *Rak'ats*,.



3. We return to *Qiyām* for the third time and recite *al-Fātiḥah*, another *Sūrah*, then we go to the *Rukūʿ*.

4. We stand up for the fourth time, recite *al-Fātiḥah*, another *Sūrah*, then we go to the *Rukūʿ*.

5. We stand up for the fifth time, recite *al-Fātiḥah*, another *Sūrah*, and it is *Mustaḥab* to do the *Qunūt* here, then we go to the *Rukūʿ*.

6. After raising our heads from the fifth *Rukūʿ* we go down to make two *Sajdahs*, then we stand up, recite and repeat the five *Rakʿats* as before, it is also *Mustaḥab* to do the *Qunūt* before the fifth *Rukūʿ*. Then we go down, make the two *Sajdahs*, the *Tashahhud* and the *Taslīm*.

### Rules to be Observed:

There are certain rules concerning this *Ṣalāt* which must be observed in order to carry out our duties as best as we can.

1. All the conditions required for the daily *Ṣalāts* are to be observed here, such as *Tahārah*, orientation towards the *Qiblah*, etc.

2. The time assigned for performing the *Ṣalāt* because of an eclipse starts with the beginning of the eclipse till its end.

3. For the *Ṣalāt ul-Āyāt* to become *Wājib*, the natural event must happen in the country of the *Mukallaf*. If it happens in another country, the *Ṣalāt* would not be *Wājib* upon him.

4. As regarding the natural incidents, such as earthquakes, thunderbolts, storms etc., of which we are not informed until they are finished, like when an earthquake takes place while we are asleep and we know nothing about the event, the *Qaḍāʾ* of *Ṣalāt ul-Āyāt* is to be performed, after being informed about it.

5. In cases of lunar and solar eclipses, of which we are not informed until they are over, if they were total eclipses, the *Ṣalāt ul-Qaḍāʾ* would be *Wājib* upon us, but it would not be *Wājib* if the eclipses were partial.

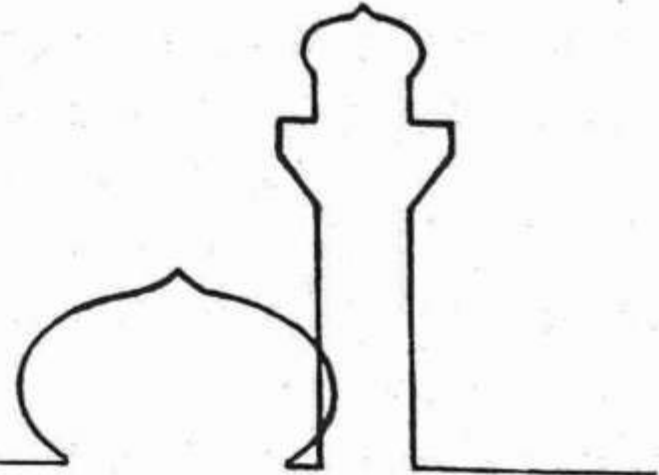
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According to the *Ḥanbalīs*, the *Shāfiʿīs* and the *Mālikīs*, it is two *Rakʿats*, with two *Qiyāms* and two *Rukūʿs* in each *Rakʿah*: reciting the *Takbīr*, the *Fātiḥah* and a *Sūrah*, then a *Rukūʿ*, a *Qiyām*, a *Fātiḥah*, a *Sūrah*, a *Rukūʿ*, *Sujūd*, and a second *Qiyām* and then again, repeated as before.



## Discussion

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**Q.1. Explain what your duty would be in the following cases:**

- a. If it was broadcasted that an earthquake had happened in a foreign country, would it be *Wājib* upon you to perform *Ṣalāt ul-Āyāt* or not?
- b. When you witness a partial eclipse in your country.
- c. A total lunar eclipse takes place in your country, but you learn about it the next day.

**Q.2. Compare between *Ṣalāt ul-Ṣubḥ* and *Ṣalāt ul-Āyāt*.**

**Q.3. Is it necessary to be *Tāhir* and to face the *Qiblah* in *Ṣalat ul-Āyāt*?**



## ***SALĀT UL-‘ĪD***

*Allah*, the Exalted, prescribed two ‘*Īds* [feasts or Bairams]:

One of them is ‘*Īd ul-Fiṭr* [Lesser Bairam] which comes at the end of the blessed month of *Ramaḍān*, the month of *Ṣiyām*,. Muslims celebrate this ‘*Īd*, decorate their places, festively visit one another and congratulate each other for performing the duty of the *Ṣiyām*. This ‘*Īd* is on the first day of the month of *Shawwal* [the tenth month of the Islamic calendar].

The second ‘*Īd* is ‘*Īd ul-Aḍḥā* [the greater Bairam], on the 10th day of the month of *Dhul Ḥijjah* [the 12th month of the Islamic calendar], which is also celebrated by the Muslims, as they celebrate ‘*Īd ul-Fiṭr*, as a token of their esteeming and honouring of that great day on which they have finished the rituals of *Ḥajj*, one of the holy duties of Islam.

On these two occasions *Allah* enjoined that a particular *Ṣalāt* should be performed, called *Ṣalāt ul- ‘Īd*.

### **How to perform *Ṣalāt ul-‘Īd*:**

*Ṣalāt ul-‘Īd* consists of two *Rak‘ats*, like *Ṣalāt uṣ- Ṣubḥ*, with five additional *Takbīrs* after the recitation of *al-Fātiḥah* and a *Sūrah*, with a *Qunūt*

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1. The brother teachers are requested to train the students to practically perform this *Ṣalāt*.



after each *Takbīr* in the first *Rak'ah*, and four *Takbīrs* and four *Qunūts* in the second *Rak'ah*. It may suffice to do only three *Takbīrs* in each *Rak'ah*, with a *Qunūt* after each *Takbīr*.

In the *Qunūt* we may recite any invocation we wish. The details of this *Ṣalāt* is as below:

1. We make the *Niyyah* to perform *Ṣalāt ul 'Īd*, then we recite *Takbīrat ul-Ihrām*.

2. We recite *Ṣūrat ul-Fātiḥah*, and a *Sūrah*, preferred to be *Ṣūrat ush-Shams* or *Sūrat ul-A'lā*, then we recite another *Takbīr*, then we raise our hands for invocation, reciting any praying text, though the following *Du'ā'* [invocation] is the most recommended:

“**Allāhumma Ahlal-Kibriyā'i wal-'Aẓamah, wa Ahlal-Jūdi wal-Jabarūt, wa Ahlal-'Afwi war-Raḥmah, wa Ahlat-Taqwā wal-Maghfirah, As'aluka Biḥaqqi hādhal-yawmil-ladhi Ja'altahu lil-Muslimīna 'Īdan, wa li Muḥammadin, Ṣallāl-lāhu 'Alayhi wa Ālihi, Dhukhran wa Sharafan wa karāmatan wa Mazīdan, an tuṣalliya 'Alā Muḥammadin wa Āli Muḥammad, Kafḍali mā Ṣallayta 'Āla 'Abdin min 'Ibādika, wa Ṣallī 'Alā Malā'ikatika wa Rusūlika wagfir lil Mu'minīna wal-Mu'mināti, wal-Muslimīna wal-Muslimāt, Al-Ahyā'i minhum wal-Amwāt.**

**Allāhumma 'Innī As'aluka Khayra mā Sa'alaka minhu 'Ībādukaṣ-Ṣāliḥūn, wa 'A'udhu bika min sharri mas ta'ādha minhu 'Ībādukaḷ Mukhlisūn.**”

3. Having finished the *Qunūt*, we lower our hands and repeat the *Takbīr* for the second time, then we raise our hands once again and repeat the same *Du'ā'*. Finishing it, we lower our hands with a *Takbīr*, then raise them for the third time and repeat the same *Du'ā'*, lower our hands with a *Takbīr*, and once again raise them for the fourth time, repeat the same *Du'ā'*, lower our hands with a *Takbīr*, and raise them for the fifth time, repeat the same *Du'ā'*.

4. After that we make the *Rukū'*, and the two *Sajdahs*, as in the daily *Ṣalāts*.

5. Then we stand up for the second *Rak'ah*, repeat the same recitation, *Takbīr* and *Du'ā'*, i.e. we recite *al-Fātiḥah*, a *Sūrah*, preferably *Sūrat ul-Ghāshiyah* or *Sūrat ush-Shams*, then the 4 *Takbīrs*, with the *Du'ā'* after each *Takbīr*, as we did in the first *Rak'ah*.

6. Having finished the *Du'ā'* after the fourth *Takbīr*, we make the *Rukū'*, the two *Sajdahs*, The *Tashahhud* and the *Taslīm*, as in the daily



## Ṣalāts.

### Rules concerning Ṣalāt ul-‘Īd

1. The conditions required in the daily Ṣalāts, such as *Tahārah*, facing the *Qiblah*, etc., are required in this Ṣalāt, too.

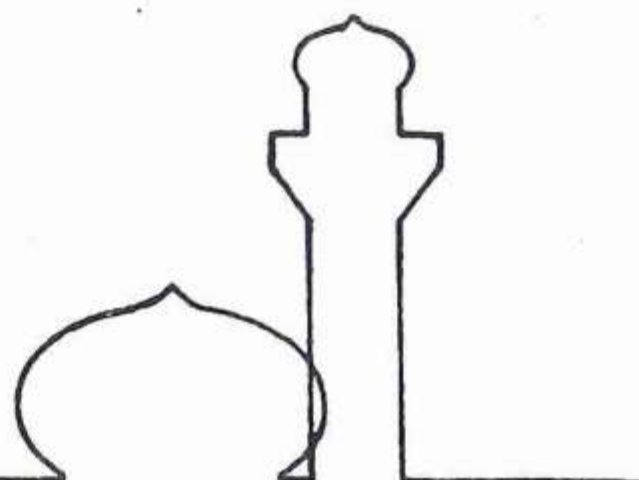
2. No *Adhān* is required for this Ṣalāt, nor *‘Iqāmah*. It is *Mustaḥab*, however, for the *Mu’adhdhin* to shout : “*Aṣ-Ṣalāt!*” three times.

3. The assigned time<sup>2</sup> for performing this Ṣalāt begins from sunrise till noon.

4. It is *Mustaḥab* to perform it audibly.

5. It must be attended for performance, if an able *Imam* offered to lead the *Jamā‘ah*.

## Discussion



Q.1. There are certain advantages in the Islamic ‘Īds. Please, count some of these advantages.

Q.2.

a. How many *Rak‘ats* are in Ṣalāt ul-‘Īd?

b. An *Imam* performed this Ṣalāt, with three *Takbīrs* and *Qunūts* in each *Rak‘ah*. Is his Ṣalāt valid or *Bāṭil*?

c. If an *Imam* performed Ṣalāt ul-‘Īd with five *Takbīrs* and five *Qunūts* in the first *Rak‘ah*, but in the second *Rak‘ah* he performed four *Takbīrs* and four *Qunūts*, would his Ṣalāt be valid or *Bāṭil*?

Q.3.

a. Tell your brother students about the time of Ṣalāt ul-‘Īd.

b. Fill in the blanks with suitable words:

There is neither *Adhān* nor *‘Iqāmah* in Ṣalāt ul- ‘Īd, but it is *Mustaḥab* to say: ....three....

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2. According to the *Ḥanbalīs*, the time for Ṣalāt ul-‘Īd begins after the sun has risen to a spear’s height, and continues until it is noon.



## ṢALĀT UL-MAYYIT

1. The Ṣalāt over the Mayyit is a *Kifā'ī Wājib*, that is, performing *Ghusl ul-Mayyit*, wrapping it in the *Kafan* [shroud], and performing the Ṣalāt, over it, are all *Kifā'ī Wājibs*. So, when a Muslim dies and somebody, or some people, perform the Ṣalāt over the dead, the others would be absolved from performing it. But if they have neglected the body and nobody has offered to perform the Ṣalāt over it, then all of them would be considered sinners.

2. This Ṣalāt is not *Wājib* on a Mayyit who had not yet reached 6 years of age.<sup>1</sup>

3. The Ṣalāt is performed over the dead after giving it the *Ghusl*, anointing it with the *Hunūt*<sup>2</sup>, and wrapping it in the *Kafan*.

### How to perform the Ṣalāt over the Mayyit

1. The body is stretched on its back, with its head to the right, and its

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1. The *Shāfi'īs* and the *Mālikīs* say that, in the case of a child, if the child cried after birth, the Ṣalāt is to be performed over it.

The *Ḥanbalīs* and the *Ḥanafīs* say: the Ṣalāt is to be performed over it, if it had completed 4 months in its mother's womb.

2. Applying the *Hunūt* means to anoint the 7 *Sujūd* places by applying camphor. The places are: The forehead, the two palms, the two knees, and the two tips of the toes.



legs to the left, of the *Muṣallī*, who is to face the *Qiblah*.

2. The *Maṣallī* makes the *Niyyah* that he performs *Ṣalāt ul-Mayyit*, and starts the *Salāt*, which consists of five *Takbīrs*<sup>3</sup>, as below:

1. The *Muṣallī* says the first *Takbīr* and the *Shahādatayn* [The *Tashahhud*],

2. He says the second *Takbīr* and sends blessings on *Muḥammad* and *Āli Muḥammad*,

3. He says the third *Takbīr* and asks forgiveness for the *Mu'minīn* [the believers],

4. He says the fourth *Takbīr* and asks forgiveness for the *Mayyit*.

If the *Mayyit* was a child, he is to say:

“*Allāhummaj'alhu li'abawayhi wa lanā salafan wa farāṭan wa ajran*”.

5. He says the fifth *Takbīr* and finishes the *Ṣalāt*.

### Clarifications:

1. There is no *Qirā'ah* in this *Ṣalāt* as is in the daily *Ṣalāts*, nor *Rukū'*, nor *Sujūd*, and it does not need *Tahārah*.<sup>4</sup>

2. Females are allowed to perform the *Ṣalāt* over a male *Mayyit*, as the males are allowed to perform it over a female *Mayyit*.

3. It is *Mustaḥab* to perform this *Ṣalāt* in *Jamā'ah*.

4. If a *Mayyit* was buried without performing the *Ṣalāt* over it, negligently or for any other reason, or the *Ṣalāt* which had already been performed was not correct, the *Ṣalāt* would be performed over its grave in the same original manner as done before burial.

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3. According to the four Islamic Sects:

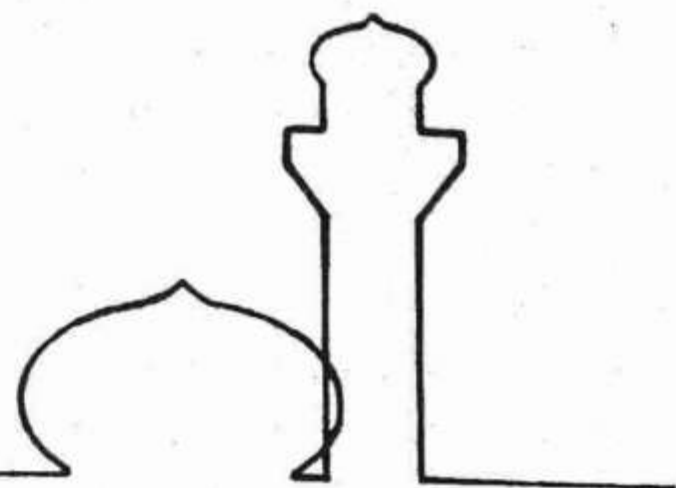
*The Ḥanbalīs, the Ḥanafīs, the Shāfi'īs and the Mālikīs*, the *Wājib* is only four *Takbīrs*.

4. For the correctness of the *Ṣalāt*, the four sects have added as a condition that the same *Tahārah* be, as in the incumbent *Ṣalāt*.



## Discussion

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**Q.1.** Tell which of the following *Ṣalāts* is correct and which is *Bāṭil*.

- a. A *Muṣallī*, without being *Tāḥir*, performed *Ṣalāt ul-Mayyit*.
- b. A *Muṣallī* performed *Ṣalāt ul-Mayyit* over a dead body with a curtain in between.
- c. A *Muṣallī*, who has performed *Ṣalāt ul-Mayyit* without facing the *Qiblah*.

**Q.2.** How many *Takbīrs* are there in *Ṣalāt ul-Mayyit*?



## ***FARĪḌAT UṢ-ṢA WM***

### **[The Obligatory Fasting]**

*Allah*, the Exalted, says:

“The month of *Ramaḍān*, is the month in which the *Qur’ān* was revealed, a guidance to mankind and manifestations of guidance and distinction; therefore, whoever catches the month (at home) has to fast therein; and whoever is sick or on a journey, then (he shall fast) a (like) number of other days. *Allah*, wants ease for you, and He does not want hardship for you. And that you should complete the number and that you should exalt the greatness of *Allah* for having guided you, and that you may give thanks.”

(*Sūrat ul-Baqarah*/185)

He, the Glorified, also says:

“O you who believe! fasting is incumbent on you as it was incumbent on those before you, so that you may ward off *Allah*’s wrath.”

(*Sūrat ul-Baqarah*/183).

The Messenger of *Allah* (s.a.w.) said:

“A fasting person is worshipping even if he is in his bed, unless he backbites a Muslim.”<sup>1</sup>

He (s.a.w.) also said:

“Whoever fasts in *Ramaḍān* out of faith and to please *Allah*, *Allah* forgives the sins he had committed.”<sup>2</sup>.

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1. *Al-Kulaynī*, “*Furū’ ul-Kāfī*”, vol. 4, p. 191,

2. *At-Tirmidhi*’s “*Ṣaḥīḥ*”, vol. 3, pp. 76 & 171. “*Majma’ uz-Zawā’id*” vol. 3, p. 144.



He (s.a.w.) also said:

“O people! The month of *Allah* has come to you with blessings, mercy and forgiveness - a month which is the best of months with *Allah*, its days are the best of days, its nights are the best of nights and its hours are the best of hours...”<sup>3</sup>

He (s.a.w.) also said:

“....It is the month of forbearance, and, surely, the reward of forbearance is Paradise. It is the month of condolence.”<sup>4</sup>

The *Imam Ja'far aṣ-Ṣādiq* (s.a.w.) said:

“Allah enjoined the *Ṣiyām* [*Ṣawm*= fasting] so that equality may prevail between the rich and the poor, since the rich usually do not feel the touch of hunger, as they are capable of affording whatever they desire. Therefore, *Allah*, the exalted, wanted to put His creatures on an equal footing, making the rich taste the pains of hunger, so that they may be kind to the needy and have mercy on the hungry people.”<sup>5</sup>

*As-Ṣawm* is a worshipping duty legislated by *Allah*, the exalted, and imposed on the peoples and nations which have lived before us, as it is now imposed upon us.

*Aṣ-Ṣawm* is one of the fundamental pillars of Islam, and it is to be practised in a particular month of the year, the blessed month of *Ramaḍān*.

*Aṣ-Ṣawm* brings about numerous ritual, educational and moral objectives.

It teaches man to prefer to obey *Allah* and love Him as to loving oneself, our desires and pleasures. The Muslim, in this month, responds to *Allah*'s command, by giving up all pleasures derived from food, drink, etc., for the sake of *Allah*'s pleasure and as an obedience to His orders.

It strengthens one's will and ability to bear difficulties and sharpens one's inner sense of obeying and carrying out the divine orders and laws. The *Ṣā'im* [the fasting person] is inwardly driven to avoid all that *Allah* had ordered him to avoid in this blessed month. This accustoms the Muslim to obedience and commitment.

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3. *Al-Hur ul-Āmili's "Wasā'il ush-Shī'ah"*, vol. 7, *Kitāb uṣ- Ṣawm*, p. 227, 5th ed.

4. *ibid*, p. 222.

5. *ibid*, p. 3.



It also teaches the *Ṣā'im* Muslim to adhere to the virtuous morality and upright conduct.

It causes the rich *Ṣā'im*, to sense the poor's hunger, and to understand the meaning of being poverty stricken and needy. This in turn drives him to help the poor and soothe their pains. Furthermore it makes all Muslims feel equal in the presence of *Allah*, the exalted, and, by strengthening this feeling in them, they learn to regard one another as brothers, equal in rights and duties.

There are, of course, many other good effects and salubrious (healthful), curing advantages to the body. The Messenger of *Allah* (s.a.w.) said: "*Ṣūmū Taṣiḥḥū*", that is: If you fast you will be healthy. It has been proved by physicians and scientists that fasting is a relaxation for the body's organs, and is regarded as a cure for many diseases.

### THE CONDITIONS MAKING FASTING WĀJIB

Fasting would not become *Wājib* on a Muslim unless the following conditions were present:

1. Adulthood: Fasting is not incumbent on the person who has not yet reached puberty, though it would be correct if he fasted;
2. Sanity: No fasting is incumbent on the insane.
3. Not being a *Musāfir*: The one who is on a journey is not to fast, and if one did fast it would be *Bāṭil*.
4. Consciousness, as the unconscious is not to fast.
5. Cleanliness from *Ḥayḍ* and *Nifās*, as women who are in the state of *Ḥayḍ* or *Nifās* are not to fast before becoming *Tāhir*, otherwise, their fasting would be *Bāṭil* and unacceptable, if they did fast during *Ḥayḍ* and *Nifās*.
6. Being healthy enough to withstand fasting, as the sick, the old (for whom it is difficult to fast), the pregnant<sup>6</sup> and the suckling women whose children would be harmed by fasting, are not to fast.

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6. The four sects say: If nursing and pregnant women expect harm, to themselves or to their infants, they may or may not fast.



**N.B.** The *Musāfir*, the sick, the *Hā'id* and the *Nafsā'* [the Woman who still has her childbirth period] must perform the *Qaḍā' Sawm*, that is to fast, when able later on, as many days as had been missed.

### **The Niyyah**

The *Niyyah* is a basic part of the *Sawm*, as the *Ṣā'im* will have to make his intention that he is performing the *Sawm* for the pleasure of *Allah*, the Exalted.

#### **N.B.**

1. The *Niyyah* can be made once by the *Ṣiyām* for the whole month of *Ramaḍān*, or one may make it for each day separately, before dawn.

2. The *Niyyah* for fasting is to last until the end of the day. If one has the intention of breaking one's fast during the day, or if one is not sure about it, one's fasting will be *Bāṭil*, even if one did not do any of the acts which invalidate the *Sawm*, such as eating, drinking, etc. In this case one has to abstain from the "invalidators" until the end of the day, and then to make up for it by fasting another day after the month of *Ramaḍān*.

### **When to Begin and End Ramaḍān Fasting**

The blessed month of *Ramaḍān* is the month of the *Sawm* which is incumbent on every Muslim *Mukallaf*. Therefore, it is necessary to be sure about the first and last days of this month, in order to carry out this sacred worship.

The Islamic *Sharī'ah* has explained the lawful ways of knowing these two days at the beginning and the end of the month. These ways are as below:

1. The month of *Ramaḍān* is ascertained by eye-witnessing the *Hilāl* [the new moon] and the end of it is also ascertained by eye-witnessing the new moon of the month of *Shawwāl* [the month after *Ramaḍān*]

2. If the new moon of the month of *Ramaḍān* can not be seen for any given natural reason, such as clouds, fog or dust, the days of the month of *Sha'bān* [the month before *Ramaḍān*] is to be completed as 30 days, then regard the month of *Ramaḍān* as to start the day after.

3. The *Īd ul-Fiṭr* [the first day of the month of *Shawwāl*] is ascertained by the eye-witnessing of the new moon on the beginning of the month of



*Shawwāl*. If it was not possible to see it, the month of *Ramaḍān* is to be counted as 30 days.

### How to Ascertain the *Hilāl*

There are three ways defined by the Islamic *Sharī'ah* for being sure of the visibility of the crescent:

1. If someone himself saw the *Hilāl*, it would be *Wājib* upon him to start the *Ṣiyām* of the month of *Ramaḍān*, or to break the fast, if it was the *Hilāl* of *Shawwāl*.

2. If two equitable men<sup>7</sup> testified that they themselves had seen the *Hilāl*, we, then, would have to begin our *Ṣiyām*, or to break it.

3. If it was rumoured among people that the *Hilāl* had been seen, and people gave credit to it and believed in it, then the *Mukallaf* must act according to this circulation, starting the *Ṣiyām*, or by starting the *'Iftār* [fast breaking], depending on that circulation.<sup>8</sup>

### AL-MUFATṬIRĀT

#### [The Invalidators of the *Ṣawm*]

If the *Ṣā'im* ate something, or used things which he was not to use during the daytime of the month of *Ramaḍān*, his *Ṣawm* would be invalid. Such things are called the *Mufaṭṭirāt* i.e. "The Invalidators", which are:

1. Eating and drinking.
2. *Jimā'* [sexual intercourse][.
3. Deliberately forging lies about the Messenger of *Allah* (s.a.w.).
4. Deliberately immersing<sup>9</sup> the head completely under water.

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7. The *Hanafīs* say: The new moon of *Ramaḍān* is established by the testimony of a single man and a single woman, provided they are sane and equitable Muslims, but the new moon of *Shawwāl* is established by the testimony of two men, or one man and two women. The *Shāfi'īs* say: The new moons of both the months of *Ramaḍān* and *Shawwāl* are established by testimony of a single equitable sane and Muslim man.

8. Some *Faqīhs* say that fasting or breaking the fast during the month of *Ramaḍān* becomes *Wājib* if the equitable *Faqīh* is ascertained of the new moon, unless the *Mukallaf* personally is certain of the contrary.

9. The four sects say: Immersing the head completely in water does not invalidate the *Ṣawm*.



5. Deliberately remaining *Junub* till dawn.

If a *Ṣā'im* became *Junub* at night and deliberately neglected doing the *Ghusl* or the *Tayammum* (in case he could not do the *Ghusl*), his *Ṣawm* would be *Bāṭil*.<sup>10</sup>

6. Causing the ejaculation of his semen.<sup>11</sup>

7. Using enema so as to make the liquid reach one's stomach.

8. Deliberately vomiting.<sup>12</sup>

9. Deliberately allowing dust to reach one's stomach by breathing.

### Clarifications:

1. Medicine put in the eye, ear and nose, even if reaches the stomach, would not invalidate the *Ṣawm*.

2. Injecting medicine into the organs of the body by syringe would not invalidate the *Ṣawm*.

3. If a *Ṣā'im* unconsciously had or committed one or some of the *Mufaṭṭirāt*, his *Ṣawm* would be valid<sup>13</sup>, not *Bāṭil*.

### Performing the *Qaḍā'* and the *Kaffārah*.

1. If someone deliberately had, or used, any one of the afore-mentioned *Mufaṭṭirāt*, he would have to perform *Qaḍā' uṣ-Ṣiyām* for the missed fastings, besides having to pay a *Kaffārah* [expiation].

The *Kaffārah* of deliberately breaking the fast is: feeding sixty needy persons for each day, or fasting for two successive months, or emancipating a slave from slavery, whichever he chooses.<sup>14</sup>

2. Whoever deliberately broke his fast by having something *Ḥarām*, such as the one who broke one's fasting by drinking wine. In such a case

10. The four sects say: The *Ṣawm* is valid.

11. The four sects say: Causing the discharge of semen requires, *Qaḍā' uṣ-Ṣawm*, without *Kaffārah*.

12. The *Ḥanafīs* say: Deliberate vomiting does not invalidate the *Ṣawm*, unless the mouth is filled with it.

13. In this case, the *Mālikīs* say that the *Qaḍā'* would be *Wājib*.

14. The *Shāfi'īs*, the *Ḥanbalīs* and the *Ḥanafīs* say: It should be effected in succession, i.e., first the emancipation of a slave; if this was not possible, the next would be the *Ṣawm*; if this was not possible, then the feeding.



this person is to fast for the lapsed day, and to pay all the above three expiations.

### Rules of *Ṣiyām* in the Stay and Travel

*Allah*, the Exalted, says:

“The month of *Ramadhān* is that in which the *Qur’ān* was revealed, a guidance to mankind and manifestations of guidance and distinction, therefore, whoever catches the month (at home) has to fast therein, and whoever is sick or on a journey, then (he shall fast) a (like) number of other days.”

(*Sūrat ul-Baqarah*/185)

Feasibility and ease are basic principles in every *Wājib* and duty in the Islamic *Sharī’ah*.

Islam is the religion of feasibility and ease. He, the Exalted, says:

“*Allah* wants ease for you, and He does not want hardship for you.”

(*Sūrat ul-Baqarah*/185)

Therefore, in order to remove difficulty, harm and hardship from His servants, He, in the wise *Qur’ān*, has ordered the travellers and the sick to break their fast. The Islamic *Sharī’ah* has stated the rules of breaking the fast during travel and stay, as below:

1. The *Ṣā’im* traveller has to break his fasting, in case he intends on travelling a distance of almost 45 km. round trip, meaning a distance of almost 22.5 km. for going, and 22.5 km. for the return trip.

2. He is to start his journey before noon<sup>15</sup>. If he started it in the afternoon, he would not be allowed to break his fast for that day.

3. His journey should not be for a sinful purpose, such as a person who travels to kill, to do some wrong, or to assist a tyrant, etc.

4. If a traveller returned home or to where he lives, before noon, he must fast, as he is not allowed to remain *Muṭṭir* [not fasting].

5. If a traveller intended to stay for at least ten days in a place during his travel, he must fast and perform *Tamām Ṣalāt*. That is, he is not

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15. The four sects say: In addition to the said observable conditions in *Ṣalāt ul-‘Asr*, according to each sect, there is the condition that one has to start his journey before dawn. If one set off after dawn, it would be *Ḥarām* for one to break one’s fast. If one did, one would have to do *Qaḍā’ Ṣiyām*, without *Kaffārah*.



allowed to perform *Ṣalāt ul-Qaṣr*. Similarly if someone has remained for thirty days in the place to which he has travelled uncertain whether to stay longer or not, he must then fast and perform *Tamām Ṣalāt*, as from the 31st day of his travel.

6. Those whose business requires them to travel, such as the sailors, drivers, or those whose jobs, are connected to travelling, such as pedlars, they have to fast, disregarding the distances they make.

**N.B.** The days which had not been fasted by a traveller must be made up for as a lapsed *Ṣiyām* before the next *Ramaḍān*.

It is *Harām* to fast on the two *ʿĪds*, that is, the first day of the month of *Shawwāl*, and the 10th day of the month of *Dhul- Hijjah*.<sup>16</sup>

### ***Mustaḥab Ṣawm***

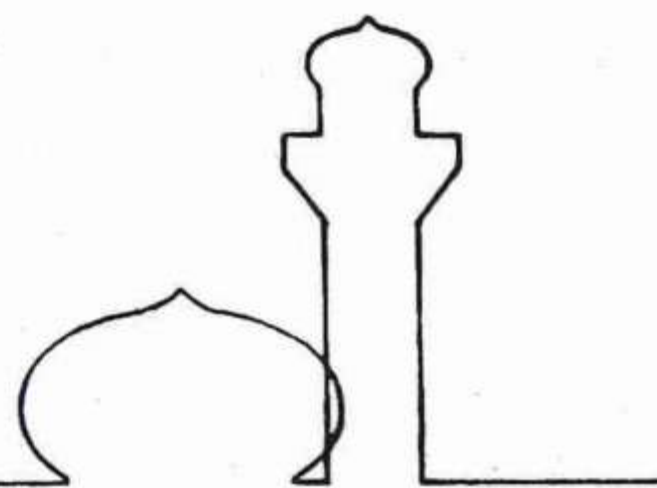
In addition to the *Wājib Ṣawm* there are *Mustaḥab Ṣawms*, too.

1. Three days fasting of every month.
2. Fasting during the months of *Rajab* and *Sha'bañ*.

The Messenger of *Allah* (s.a.w.) used to encourage and insist upon performing the *Mustaḥab Ṣawm*,. He is quoted to have said:

“Whoever fasts three days of every month, would be as if he had fasted forever, because *Allah*, the Glorified and Almighty, says: Whoever does a good deed will have ten times as much.”

### **Discussion**



**Q.1.** *Ṣawm* is one of Islam's bases, with devotional, educational and moral objectives. Explain these objectives briefly.

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16. The *Ḥanafīs* say: Fasting on the *ʿĪd* day is very much *Makrūh* to the extent of nearly being *Harām*.



**Q.2. Mark the correct statement with an X.**

a. If the new moon of the month of *Ramaḍān* could not be seen because of heavy clouds, the month of *Sha'bān* is to be completed as 30 days, then to start the month of *Ramaḍān*.

b. Immersing the head completely in water does not invalidate the *Ṣawm*.

c. The *Ṣawm* of the one who remains *Junub* till dawn is valid.

d. The *Ṣā'im* who travels in the afternoon is allowed to break his fast.

e. The traveller who returns home before noon is not allowed to break his fast.

f. It is *Mustahab* for minors to fast, if no harm is anticipated.

g. Women in the state of *Ḥayḍ* or *Nifās* must fast.

h. Nursing mothers are not allowed to break their fasting, even if it badly affects the quantity of their milk.

**Q.3. What is the *Kaffārah* for deliberately breaking the fast of the month of *Ramaḍān*?**



## ZAKĀT UL-FITR

Islam has taken care of every aspect of the human life, concentrating on (the subsistence) aspect in particular. It offered laws and imposes taxes on the rich to solve the problem of the poor and liquidate it. *Zakāt ul-Fitr* is one of these taxes.

So, *Zakāt ul-Fitr* is a devotional financial tax, governed by certain rules and conditions:

1. Paying it is *Wājib* on every sane<sup>1</sup> mature Muslim who can afford it. He is to pay it on behalf of himself and on behalf of the members of his family: wife, children, parents, servants, etc.

2. *Zakāt ul-Fitr* is to be put aside for payment on the night preceding *‘Īd ul-Fitr*, and can be paid any time up till the noon of the *‘Īd*.<sup>2</sup>

3. The amount of *Zakāt ul-Fitr* payable by every Muslim is nearly 3

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1. The four sects say that *Zakāt ul-Fitr* is *Wājib* on every Muslim who can afford it, whether major (one who has reached puberty, thus legal age) or minor, sane or insane. The guardians of the sane or the major will have to pay *Zakāt ul-Fitr* to the *Mustahiqs* from the properties of those who are under their custody.

2. The *Hanafīs* say that it will be due from the dawn of the *‘Īd* till the end of one's life. The *Hanbalīs* say that it is *Harām* to delay its payment till after the *‘Īd-day*, and that it may be paid two days before the *‘Īd*. The *Shāfi'īs* say that it is due from the last part of *Ramadhān* until the first part of *Shawwāl*, i.e. at sunset, or a little before it, on the last day of the month of *Ramadhān*.



kg.<sup>3</sup> of the food common in the locality, such as: wheat, rice, dates, and the like. However, their value can also be paid in cash to the *Mustahiqs*: [those who deserve to receive it].

This charity is to be paid to one's local *Mustahiqs*, unless there was a surplus, or there were no *Mustahiq* in one's locality, or if there were extreme need in some other locality demanding that the *Zakāt* should be transported to where it can achieve its economic and social objectives in solving the problem of poverty, and in pleasing the poor and the needy on this happy occasion of the Muslim life, the occasion of the 'Īd and of having completed this sacred *Ṣawm* duty.

### **How to dispense *Zakāt ul-Fitr*.**

In order to carry out the reformatory and subsistence aims of *Zakāt ul-Fitr* in the society, Islam has defined the way of dispensing it among the *Mustahiq* people and establishments. These are:

1. The poor and the needy.
2. The collectors who levy the *Zakāt* and distribute it.
3. The poor debtors who are unable to pay their debts because of their poverty.
4. *Ibn us-Sabīl*: i.e. a traveller who has lost his money, and was left with no means to take him back home, may be paid as much as he needs for this purpose.
5. It is also spent in the way of *Allah*, which covers all that pleases *Allah*, the Exalted, such as building mosques, schools, bridges, *Jihād* [war in defence of Islam], spreading Islamic culture, propagating Islam, enjoining the good and forbidding the wrong, and the like.
6. It is also given to the slaves who have come to an agreement with their masters so as to free them against a ransom. So, the *Zakāt* is used to help the slaves to emancipate themselves, since Islam is the religion of freedom and emancipation.

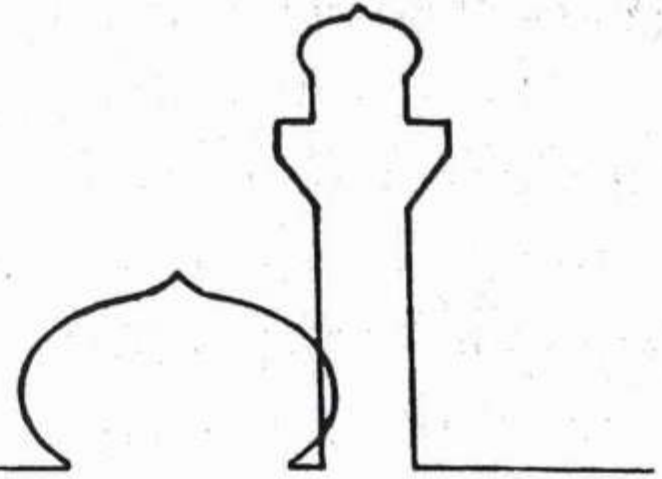
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3. The *Ḥanafīs* say that the quantity of *Zakāt ul-Fitr* is 1.5 kg.



## Discussion

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**Q.1. Complete the following rules:**

- a. *Zakāt ul-Fiṭr* is *Wājib* on every.....
- b. The time for putting the *Zakāt* aside is.....till.....
- c. The amount of *Zakāt ul-Fiṭr* is.....of food common to the locality, such as wheat, .....

**Q.2. Who are the *Mustaḥiqs* of *Zakāt ul- Fiṭr*?**



## **AZ-ZAKĀT**

*Allah*, the Exalted, said:

**“And perform the *Ṣalāt* and pay the *Zakāt*.”**

He also said:

**“Take alms of their property (which would) purify and thrive them, and pray for them; surely your prayer for them is a relief to them, and *Allah* is Hearing, Knowing”.**

(*Sūrat ut-Tawbah*/103)

Linguistically, the word “*Zakāt*” means “Purity and Growth.”. Thus, the alms that are given out to the poor for the sake of *Allah* is called “*Zakāt*,” because it thrives and purifies the wealth of the almsgiver.

The *Zakāt* can be defined as to be: “A certain tax imposed by *Allah* on the rich, to be paid to the poor, or to be spent on charity and reform.”.

Islam takes great care of reforming the society, abolishing poverty and spreading justice among people, since poverty is a grave social plague, and a cause of corruption, backwardness and deterioration.

Poverty often drives man to commit crimes such as killing, stealing, corruption, etc., while Islam wants to build virtuous and happy communities in which people attain to their sufficiency, and there would be no one to feel any need. Therefore, it has legislated the financial taxes imposed on the rich, such as the duty of paying the *Zakāt*, which we are going to study in this lesson.

*Az-Zakāt* is a devotional duty that brings one nearer to *Allah*, the



Exalted and purifies his soul from miserliness, love for wealth, compiling of it, and depriving the needy from it. The one who denies the *Zakāt* is regarded by Islam as *Kāfir*. No *Ṣalāt* is acceptable by *Allah* from the person who does not pay the *Zakāt* out of his property. The *Zakāt* causes one's wealth to grow, and protects it from loss and damage.

The *Zakāt* is one privilege of the poor assigned by *Allah* from the wealth of the rich, and He has made it *Wājib* upon them to pay it. Yet, there are some conditions that must be obtained before the *Zakāt* becomes due. In paying it the pleasure of *Allah*, the Exalted, is to be intended.

### **The Conditions of the *Zakāt*:**

No *Zakāt* will be payable before the realization of the following conditions:

1. Maturity, as the *Zakāt* is not required from a minor who has not yet reached puberty.
2. Sanity, as no *Zakāt* is levied from the insane<sup>1</sup>.
3. Freedom, as a slave who is owned by another person is not to pay any *Zakāt*.
4. The owner of the property must be free to dispose of it. If not, as in the case of his property being stolen, lost, or mortgaged, there will be no *Zakāt* on him.
5. The property liable to *Zakāt* must amount to certain *Nisābs* [prescribed quantity], as will be detailed later on.

### **Things Liable to the *Zakāt***

The Glorious *Qur'ān* and the purified *Sunnah* have explained the

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1. The *Mālikīs*, the *Ḥanbalīs* and the *Shāfi'īs* say that sanity and maturity are not necessary, as the properties of the insane and the minors are also liable to the *Zakāt*, and their guardians will have to pay it out of those properties.

The *Ḥanafīs*, say that as far as the insane and minors are concerned, the *Zakāt* is to be paid only on their agricultural products, while their other properties, such as cattle, and gold and silver currencies are exempted. (Look up "*Al-Fiqh 'alal Madhāhib il-Khamsah*", by Shaykh Muḥammad Jawād Muḡhniyyah / p. 166.)



items which are to be liable to the *Zakāt*. They are:

1. The four agricultural yields: wheat, barley, dates and raisins.<sup>2</sup>
2. The three kinds of cattle: camels, cows and sheep.
3. Gold and silver currencies.

## THE ZAKĀT ON THE YIELD

### Rules Concerning the *Zakāt* of the Yield:

1. It is *Wājib* to pay the *Zakāt* on the said four crops. when their quantity have reached 847 kg. or more. Any quantity less than that is not liable to *Zakāt*.

2. The amount of the *Zakāt* to be levied from the yield is one-tenth, if it is of dry-cultivation, that is to be irrigated by rain or running water, without human interference.<sup>3</sup>

3. The *Zakāt*, calculated according to the weight of the dry harvest.

4. The time for assigning the *Zakāt* starts when the grains are husked, the raisins are gathered and the dates are cut off, because *Allah*, the Glorified, says:

"...and pay the due of it on the day of its reaping..."

(*Sūrat ul-An'ām*/141)

2. The *Imamīs* say that it is *Mustahab* to pay *Zakāt* on every agricultural yield, besides the four said crops, such as: rice, sesame, lentils, indian peas, maize and the like.

The *Mālikīs* say that the *Zakāt* is *Wājib* on whatever is stored as provisions, like wheat, barley, rice, dates, raisins.

The *Hanafīs* say that the *Zakāt* is imposed on whatever grows out of the earth, such as fruits and grains, except firewood, hay and reeds.

The *Hanbalīs* say that it is *Wājib* on every measurable and storable fruits and grains.

As to the *Zakāt* on trade, it is *Wājib* according to what the four sects say, but it is *Mustahab* according to what the *Imamīs* say. (Look up" *Al-Fiqh 'alal-Madhāhib il-Khamsah* /p. 174).

3. If the Plantation was sometimes naturally irrigated, and sometimes mechanically irrigated either by hand or by machinery, the most used method is to be taken into consideration on which the cultivation depended, and the *Zakāt* is proportionally calculated. If the irrigation, however, depended on both methods equally, the *Niṣāb*



### The *Zakāt* on the Cattle:

Of the cattle only three kinds are concerned: camels, cows (including buffalos) and sheep (including goats).

### Conditions for Paying Cattle-*Zakāt*

The *Zakāt* of the said cattle is liable under the following conditions:

1. Grazing the whole year, that is, they should have grazed the whole year in natural pastures, and that their owner rarely feed them with fodder (feed). If they were fed more frequently, they would not be liable to the *Zakāt*<sup>4</sup>.

2. They must not be used in work, such as those used for transport, irrigation, ploughing<sup>5</sup>, etc.

3. A full lunar year should have passed over them under the aforementioned conditions. If any of these conditions were not met through the year there would be no *Zakāt* on them.

4. The *Niṣāb*, that is, they must reach a prescribed number, which is different in respect of each of the three kinds of the cattle. Hereunder are the *Niṣābs* in their legal arrangement in the Islamic *Sharī'ah*:

No.	Number of Camels	The Prescribed <i>Zakāt</i> on Camels
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1.	5	One female sheep or goat.
2.	10	Two " " "
3.	15	Three " " "
4.	20	Four " " "
5.	25	Five " " "
6.	26	A she-camel in its second year of age. If this could not be found among them, it may be purchased for the <i>Zakāt</i> , or a he-camel three

← must be divided into two equal parts. On one part 10% *Zakāt* and on the other part 5% *Zakāt* is to be paid.

4. All sects agree upon this condition, except the *Mālikīs* who say that the *Zakāt* is *Wājib* on both grazing and fodder cattle (*"Al-Fiqh 'alal-Madhāhib il-Khamsah"* p. 172).

5. Except the *Mālikīs* who say that the *Zakāt* is *Wājib* on the working and non-working cattle. (ibid.).



- years old may be paid instead.
- |    |    |  |
|----|----|--|
| 7. | 36 | A she-camel in its third year of age.  |
| 8. | 46 | A she-camel in its fourth year of age. |

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No.	Number of Camels	The Prescribed <i>Zakāt</i> on Camels
9	61	A she-camel in its fifth year of age.
10	76	Two she-camels in their third year of age.
11	91	Two she-camels in their fourth year of age.
12	121 and up	Here the number is to be divided by 40s, in which case a she-camel in its third year of age is to be paid, or 50s, in which case a she-camel in its fourth year is to be paid, any surplus falling between these two figures are exempted from the <i>Zakāt</i> .

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No.	Number of Cows	The Prescribed <i>Zakāt</i> on Cows
1	30	An ox or a cow in the second year of age.
2	40	A cow in its third year of age. Any number above that is to be divided by either 30s or 40s, for which the above <i>Zakāt</i> is to be paid. Any surplus number between 30 and 40 is exempted.

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No.	Number of Sheep	The Prescribed <i>Zakāt</i> on sheep and goats
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1	40	One she-sheep.
2	121	Two she-sheep.
3	201	Three “ “
4	301	Four “ “
5	400 and up	For every 100 sheep (or goats) one sheep is paid as <i>Zakāt</i> . Any number between every two <i>Niṣābs</i> —such as 40 and 121—no <i>Zakāt</i> is to be paid

### Clarifications:

1. If a goat was offered as *Zakāt*, it should be in its fourth year of age, and if it was a sheep, it should be in its third year of age.

2. In respect of the *Zakāt* on sheep, it makes no difference to pay male or female sheep or goats.

### *Zakāt un-Naqdayn*

*Zakāt un-Naqdayn* means the *Zakāt* which is to be paid on “the two currencies”, i.e. gold and silver<sup>6</sup>. The *Niṣāb* of the gold currency is 20 *Dīnārs* [a gold currency] (a *Dīnār* weighs 3.45 g. of gold). The *Niṣāb* of silver is 200 *Dirhams* [a silver currency] (a *Dirham* weighs 3.5g of silver). Other conditions are:

The *Niṣāb* should remain in the possession of its owner for a full year, and they should have been coined as currencies. The *Zakāt* for both is a quarter of a tenth, i.e. 2.5%.

### How to spend the *Zakāt*

Islam has defined the ways of dispensing the *Zakāt* and the establishments to which it may be given. In fact, these are the same quarters to which *Zakāt ul-Fiṭr* is given, they are:

1. The poor.
2. The needy.

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6. There is no *Zakāt* on the gold ingots, silver bars and jewelry, according to *Ahl-ul-Bayt*'s opinion, while the other four sects say that it is *Wājib* on the ingots and bars, but they differ in respect of the jewelry, as some say that they are also liable to *Zakāt*, and some others say that they are not. (Look up “*Al-Fiqh ‘alal -Madhāhib il-Khamsah*”/p. 173).



3. The debtors who cannot meet their debts, therefore, they are given of the *Zakāt* to settle their debts.

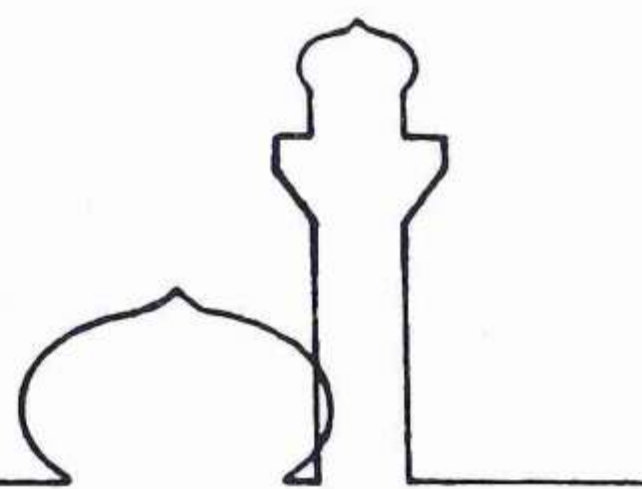
4. *Al-Mu'allafatu Qulūbuhum*: That is, the Muslims whose faith are not so strong and it is feared that they might change their religion. So, they are given of the *Zakāt* to help them keep to their faith and stick to Islam. Similarly the disbelievers who are expected to convert to Islam, or to give their support to Islam and Muslims.

5. *Ibn us-Sabīl*, i.e. The wayfarer who does not have enough money to take him back home. So, he is given of the *Zakāt* a sum enough to get him home.

6. Slaves who have made an agreement with their masters to redeem (free) themselves against a payment. So, they are given the needed ransom as a part of Islam's plan for the emancipation of man and delivering him from human servitude.

7. Spending for the sake of *Allah*. This covers all expenditures spent on charities which please *Allah*, the Exalted, such as the building of schools, hospitals, roads, shelters, as well as spreading knowledge and so on<sup>7</sup>, through which this financial duty participates in the development of the society, the prosperity of its economic life and the improvement of the peoples' living and social standards.

## Discussion



**Q.1.** What does the word "*Zakāt*" mean?

**Q.2.** What are the conditions for the *Zakāt* to be liable?

**Q.3.** Complete the following phrases:

a. By the three kinds of cattle we mean:.....

b. The *Zakāt*, is incumbent (obligatory) on.....

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7. The four sects say that *ibn us-Sabīl* refers to those who voluntarily participate in holy wars in defence of Islam. (ibid.p.180).



c. The four agricultural yields are:.....

Q.4. The agricultural crops will be liable to *Zakāt* when their quantities reach.....kg.





## AL-KHUMS

### [One-Fifth]

This is a devotional financial duty amounting to 20%, whose general lines are defined by the Glorious *Qur'ān*, and whose details and applications were explained by the purified Sunnah.

*Allah*, the Exalted, says:

**“And know whatever thing you acquire in war, its *Khums* [one-fifth of it] is for *Allah* and for the Messenger and for near kin and the orphans and the needy and *ibn us-sabīl*...”**

(*Sūrat ul-Anfāl*/41)

The *Khums* effectively helps in establishing economic justice and in the prosperity of the Islamic society.

So many purified traditions stress the *Khums* as a *Wājib*, and explain its conditions and rules. In *Aḥmad ibn Ḥanbal*'s “*Musnad*” it is stated that: “A man from *Mazinah* asked the Messenger of *Allah* (s.a.w.) a number of questions, among which was [the question]: ‘...[what about] the treasures we find under the ruins, and road-signs?’ The Messenger of *Allah* (s.a.w.) said:

**“In them and in the buried mines there is *Khums*”**<sup>1</sup>

The Messenger of *Allah* (s.a.w.) sent a letter to *Juḥaynah ibn Zayd* [and his company] saying:

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1. “*Ma‘ālim ul-Madrasatayn*”, by *al-‘Allāmah al-‘Askarī*, vol. 2, p. 108, quoted from *Aḥmad*'s “*Musnad*”, vol. 2 p. 186.



“Yours are what is inside the earth, the valleys, the hills, the mountains and the slopes, that you may graze their pastures and drink their water, provided you pay the *Khums*...”<sup>2</sup>

### Things liable to the *Khums*

1. Things acquired by the Muslims from the *Kāfirs* in war times.
2. The ores excavated from the mines. such as gold, silver, oil, sulphur, iron, etc.
3. Treasures, which are wealth buried under the earth.
4. Whatever is obtained from the sea by diving, such as pearls and corals.<sup>3</sup>
5. The land bought by a *Dhimmi* [a follower of a divine Book living in an Islamic country and under the protection of the Islamic state] from a Muslim.
6. The interests of the professions. That is, the surplus riches which a *Mukallaf* gains from trade, industry, agriculture, etc., after deducting the yearly *Halal* expenditures for himself and his family.

### How to Dispense the *Khums*

The *Khums* is divided into two shares:<sup>4</sup>

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2. *ibid*, p. 114, quoted from “*Majmū‘at ul-wathā‘iq as-Siyasiyyah*” by Muḥammad Ḥamīdullāh, p. 142, No. 157, quoted from “*Jam‘ul-Jawāmi‘*” by As-Suyūṭī, and “*Makātib ur-Rasūl*” by ‘Alī ibn Ḥusayn ibn ‘Alī al-Aḥmadī, p. 375, Yāsīn publications, Bahman, 1363 H.Sh.

3. According to the four sects these are not liable to the *Khums*, no matter of their values.

4. The *Shāfi‘īs* say: *Khums* is divided into five shares, one of which belongs to the Messenger (s.a.w.) and spent on the interests of the Muslims. Another share belongs to the near Kin, who are the descendants of *Hāshim* (on their paternal side) whether poor or rich. The other two shares are to be spent on the orphans, the needy and *ibn us-Sabīl*, whether descendants of *Hāshim* or not.

The *Hanafīs* say: The share of the Messenger (s.a.w.) is dropped owing to his death. As to the near kin they are treated as other poor people, not because of their kinship to the Prophet (s.a.w.).

The *Mālikīs* say: *Khums* is to be handled by the *Imam* to spend it as needs be.



1. The share of *Allah*, His Messenger and the near Kin. This share is given to the *Imam*, and it is an important income of the Islamic state. It can be dispensed with the permission of the *Imam*, or his representative, for the public interests in general, such as for mosques, universities, educational establishments, Islamic propagation, the armament of the Islamic army, the construction of roads and bridges, and on the poor, etc.

2. The share of the orphans, the needy and *ibn us-Sabīl* of the *Hashimites*, i.e. the descendants of, *Hāshim*, the Prophet's grandfather.

### The *Khums* Precepts

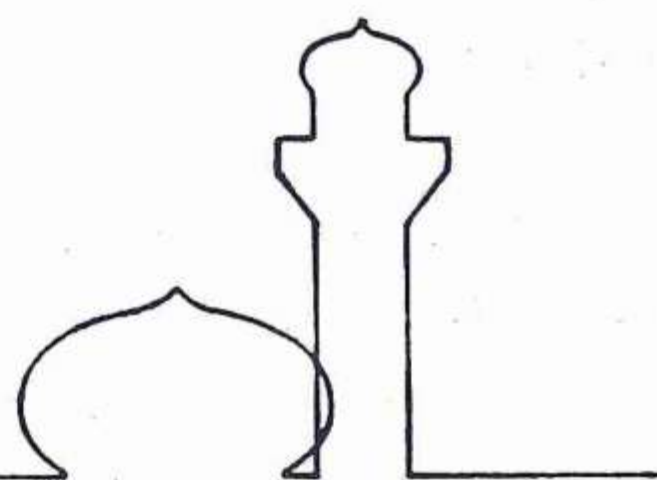
1. The donor of the *Khums* must be mature and sane.

2. *Khums* does not apply to capital used for business, trade, agriculture and other professions. *Khums* is imposed only on the surplus of one's yearly expenditures.

3. If the *Khums* was paid on an amount then *Khums* would no longer be applied to this same amount in the following years. So, *Khums* is paid on a property only once, and not every year unlike the *Zakāt*.

4. *Khums* is a kind of worship, so, one has to make the *Niyyah* on paying it, saying that one is paying the *Khums* "*Qurbatan ilallāh*" for the pleasure of *Allah*.

### Discussion



Q.1. Complete the following phrases:

a. *Khums* is divided into two shares:..... and .....

b. Of the rules of the *Khums* are:.....and.....

Q.To what things does *Khums* apply?



## AL-ḤAJJ

### [Pilgrimage to Mecca]

*Allah*, the Exalted, says:

“...And *Ḥajj* is a duty to *Allah* on mankind whoever is capable of doing it, and whoever denies (it), then surely *Allah* is above any need of the worlds.”

(*Sūrat Āli ‘Imrān* /97)

Performing the *Ḥajj* was made obligatory in the 9th year of *Hijrah*. It is one of the basic foundations of Islam, and a sacred devotional act through which Muslims get nearer to *Allah*, the Exalted.

Further verses and many Traditions confirm that the *Ḥajj* is a *Wājib*, and stress its significance and importance, as shown in the above verse, and in the following Tradition which attaches great importance to this holy duty:

“The accepted *Ḥajj* has no reward but Paradise, and from one ‘*Umrah* [the minor *Ḥajj*] to the next it would be considered *Kafīfārah*.”<sup>1</sup>

*Imam Ja‘far aṣ-Ṣādiq* (a.s.) said:

“The religion [Islam] is there as long as the *Ka‘bah* is there.”<sup>2</sup>

### The Objectives and Advantages of the *Ḥajj*

In addition to the fact that the *Ḥajj* is a holy devotional duty, it has many objectives in the human life. The feeling of brotherhood and equal-

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1. “*Sūnan un-Nasā’i*”, by *An-Nasā’i*, vol. 5, *Kitāb Manāsik ul-Ḥajj*, p 112.

2. “*Wasā’il ush-Shī‘ah*”, by *Al-Ḥur ul-‘Āmili*, vol. 8, *Kitāb ul-Ḥajj*, p. 14, 5th ed.



ity would be obtained by practising it: All wear the unified [towel-like] *‘Ihrām* while performing the *‘Umrah* and the *Hajj*, a very simple dress worn by every *Hājj* [pilgrim], while all of them are shouting the same cry:

“**Labbayk Allāhumma labbayk. Labbayka lā Sharika laka labbayk. ‘Innal ḥamda wan Ni‘mata laka wal mulk. La sharika laka labbayk.**” [O Allah, here I am (at Your service)! Here I am! (O You) Who have no partner, here I am! Praise and blessing are Yours as is the Kingdom, (O You) Who have no partner, here I am!].

All, thus, feel that there is no distinction among them in their servitude to Allah. In the *Hajj* season Muslims gather together, discuss the affairs of their lives and beliefs become acquainted with each other's social and political problems and exchange experiences, advices, opinions and good habits.

Through the *Hajj* rituals the *Hājj* grows accustomed to patience, good behaviour, modesty, sociability as well as avoiding lying, backbiting, enmity, etc. *Hajj* is the season for teaching and educating the Muslim, besides being a worshipping service expiating one's sins and bringing about forgiveness.

There are, in the *Hajj*, advantages concerning the economic ways of living, advantages. On the tenth of *Dhul-Hijjah* a large number of animals are slaughtered as sacrifices. They can be used to feed the poor and the needy. Thus, the slaughtered animals, can be used to overcome hunger and poverty suffered world-wide by some Muslims.

### Conditions of the *Hajj*

Performing *Hajj* once in one's life is *Wājib* according to the following conditions:

1. To be able to financially afford it and physically endure it, because the *Hajj* is not *Wājib* except on the Muslim who owns enough money to cover the expenditures of himself and his family during his pilgrimage, and who is strong enough to bear the difficulties of the journey and the rites of the *Hajj*, provided that the journey is safe and no danger is expected against oneself, family and property.

2. Maturity, it is not *Wājib* on a minor to perform the *Hajj*, even if



other conditions of the *Hajj* were applied.

3. Sanity, as it is not *Wājib* on the mad.

4. Freedom, that is, he must not be a slave owned by another person.

### The Different Kinds of *Hajj*

There are three different kinds of *Hajj*:

1. *Hajj ul-'Ifrād*: This is the *Hajj* which is *Wājib* on the *Mustaṭī'* [the one who has all the conditions required for the *Hajj*] who lives in *Mecca* or within 86 Km. around it. It is called "*Hajj ul-'Ifrād* because the *Hājj* comes to the *Hajj* without a *Hady* [a sheep or a camel to be sacrificed].

2. *Hajj ul-Qirān*: It is the same as above, but the *Hājj* comes to the *Hajj* bringing a *Hady*.

In these two different kinds of *Hajj*, the *Hājj* must perform the *Hajj* before performing the '*Umrah*.

3. *Hajj ut-Tamattu'*<sup>3</sup>, which is *Wājib*<sup>4</sup> on those who live farther than 16 *Farsakh* (86 km.). In this *Hajj* the '*Umrah* is to be performed before performing the *Hajj*.

### The *Wājib* Rituals of the *Hajj*

These rituals consist of two *Wājib* rituals:

1- The '*Umrah* ('*Umrat ut-Tamattu'*).

2- The *Hajj* (*Hajj ut-Tamattu'*).

#### First: '*Umrat ut-Tamattu'*

'*Umrat ut-Tamattu'* is to be performed prior in time to *Hajj ut-Tamattu'*.

'*Umrat ut-Tamattu'* consists of 5 acts:

1. The '*Ihrām* [putting on the special dress for the occasion], starting

3. It is called "*Hajj ut-Tamattu'*" because the *Hajj* may enjoy himself within the period between the '*Umrah* and the *Hajj*, after finishing the acts of the '*Umrah*, the things which had been *Harām* become *Halāl*, except the cutting down of trees and the plants of the Old *Mecca* district.

4. The four sects say: Every *Hājj*, whether *Meccan* or not, may choose to perform any one of the three different kinds of *Hajj*: *Tamattu'*, *Qirān* and '*Ifrād*, without any objection. But *Abu Hanīfah* says that it is *Makrūh* for the *Meccan* to perform *Hajj ut-Tamattu'* and *Qirān*.



from any of the following *Mawāqīt* [places assigned for wearing the 'Ihrām] which are on different roads to Mecca. These are:

- a. *Masjid ush-Shajarah*.
- b. *Al-Juhfah*
- c. *Wādil 'Aqīq*.
- d. *Yalamlam*.

We are to wear the 'Ihrām for the 'Umrah starting from the first day of the month *Shawwāl* through the month of *Dhul Qi'dah* up to the 9th of the month of *Dhul Hijjah*, the day on which the pilgrims are to start the rites in 'Arafāt. During that period we are allowed to make the *Niyyah* for the *Hajj*, wear the 'Ihrām for 'Umrat ut-Tamattu', which is part of the *Hajj* duty, and then, having finished the *Manāsik* [the rites of the *Hajj*], the *Hājj* wears his common clothes and waits for the *Hajj* on the 9th of *Dhul Hijjah* to perform the *Manāsik*.

The process of 'Ihrām consists of:

- a. The *Niyyah*
- b. Wearing the two dresses of 'Ihrām.
- c. *At-Talbiyah*, that is repeating the recitation of "Labbayka Allāhumma labbayk, labbayka lā Sharīka laka labbayk. Innal ḥamda wan Ni'mata laka wal Mulk, lā Sharīka laka labbayk."
2. The *Ṭawāf* around the *Ka'bah* seven times.
3. Performing a 2-Rak'at *Ṣalāt ut-Ṭawāf* behind *Maqām Ibrāhīm* (a.s.) [a place near the *Ka'bah*].
4. *As-Sa'y* [Walking] between *Aş-Şafā* and *Al-Marwah* [Places near the *Ka'bah*] seven times.
5. *At-Taqsīr*, which means cutting hair from one's head, beard, moustaches, or clipping the nails.

**N.B.** The *Niyyah* is *Wājib* for every act of the 'Umrah and the *Hajj*.

## **Second: Hajj ut-Tamattu'**

*HAJJ Ut-Tamattu'* consists of thirteen *Wājib* acts:

1. The 'Ihrām, which begins in Mecca, better if started in *al-Masjid ul-Harām* [the mosque in which the *Ka'bah* is located], where the *Hājj* wears the two dresses of 'Ihrām, makes the *Niyyah* to perform the *Hajj* of *Tamattu'*, begins the *Talbiyah* and sets off for 'Arafāt.



2. The Stop in *‘Arafāt*, which means being present in *‘Arafāt* on the 9th of *Dhul Hijjah*, from noon till sunset, then setting off to *Muzdalifah* after sunset.

3. As a precaution, it is better for the *Hājj* to stay overnight in *Muzdalifah*, as it is *Wājib* for him to stay in *Muzdalifah* from the dawn of the day of *‘Īd* until sunrise, as it is not allowed to leave the place before sunrise. It is sufficient however, to stay for a short while.

4. Throwing seven pebbles at *Jamrat ul-‘Aqabah* on the 10th of *Dhul Hijjah*, in *Mina*.

5. Sacrificing a sheep, a cow, a goat or a camel (these animals must be healthy) in *Mina*.

6. Shaving the head (if it was one's first pilgrimage) for men, while women are to cut some of their hair. This is to take place in *Mina* before returning to Mecca.

7. Performing seven circumambulations around the *Ka'bah*, with the intention of performing *Hajj ut-Tamattu'*. Each round is to start from *al-Hajar al-Aswad* [the black stone fixed in the wall of the *Ka'bah*], and ending at it, during which the *Hājj* is to keep his left shoulder towards this stone.

8. *Ṣalāt ut-Ṭawāf*, which is a 2-*Rak'at* *Ṣalāt* to be performed behind *Maqām Ibrāhīm* (a.s.), with the *Niyyah* of *Hajj ut-Tamattu'*.

9. Walking from *aṣ-Ṣafā* to *al-Marwah* and back seven times, with the same *Niyyah*, starting from *aṣ-Ṣafā* and ending at *al-Marwah*.

10. *Ṭawāf un-Nisā'*<sup>5</sup>, which is also seven turns around the *Ka'bah*.

11. *Ṣalāt Ṭawāf un-Nisā'*, which is a 2-*Rak'at* *Ṣalāt* performed behind *Maqām Ibrāhīm* (a.s.) after which the *Hājj* is to go back to *Mina* once again.

12. Staying in *Mina* on the 11th, 12th and 13th night for the one who was still in *Mina* during the sunset of the 12th day (of *Dhul Hijjah*).

13. Throwing seven pebbles at the three *Jamarāts* [places], starting from the top, then the middle, then the *‘Aqabah*. This is to be repeated on the 13th day by the one who had to stay in *Mina* during the night of the

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5. The four sects say that this *Ṭawāf* is not *Wājib*, as there is no *Wājib Ṭawāf* after *Ṭawāf ul-Hajj*.



13th.

By this the rites of the *Hajj* are completed. We therefore, realize that the rites of the *Hajj* are performed in the following four places:

1. *Mecca*.
2. *'Arafāt*.
3. *Al-Muzdalifah*.
4. *Mina*.

### **Forbidden acts during 'Ihrām**

While the *Hajj* wears the *'Ihrām*, he must refrain from practising certain acts which become *Harām* to him as long as he has not finished the rites of the *Hajj*. These acts are:

1. Hunting, taking part in hunting, killing and eating wild animals (except wild beasts which may injure people).
2. Enjoying women, as well as masturbation.
3. Concluding a marriage contract for oneself, for others<sup>6</sup> or even taking part in it as a witness.
4. The use of perfume, eye make-up, hair ointments, looking in a mirror to beautify oneself, wearing rings as adornment and wearing jewelry by women, except what is common, provided that these are not to be shown to men, even of near kin.
5. The wearing of sewn clothes by men, as well as wearing footwear that covers the upper part of the feet, including socks.
6. Abusing, telling lies, showing lewdness, etc.
7. *Al-Jidāl*, which means swearing by *Allah* to confirm one's argument, such as swearing: "Yes, by *Allah*!", or "No, by *Allah*!"
8. Killing insects of the body, like the flea.
9. Removing hair from the body.
10. To cause bleeding from the body, removal of a molar tooth and clipping the nails.
11. Walking knowingly under the shade, covering the head (for men),

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6. *Abu Hanyfah* says: It is allowed to conclude a marriage contract and it would be valid.



and covering the face for women.

12. Cutting down trees and plants from the *Mecca* district (as was known during the Prophet's days).

13. Carrying weapons.

### Recommendations

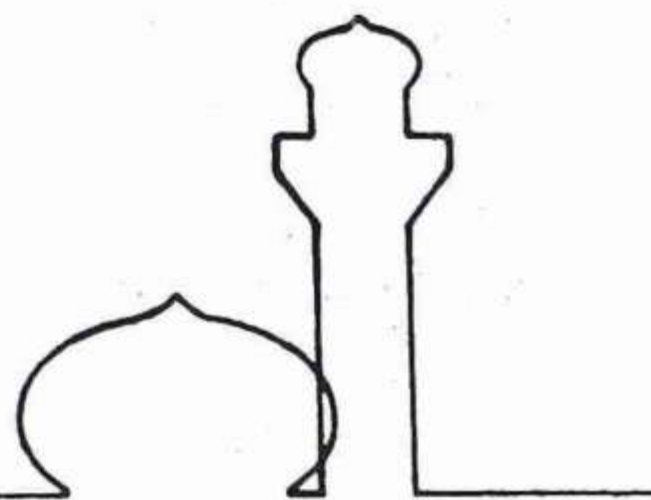
If a *Hājj* wanted to leave *Mecca* after completing the *Manāsik* of the *Hajj*, it is *Mustahab* for him to make *Tawāf ul-Wadā'* [Farewell *Tawāf*], with seven turns around *al-Bayt ul-Ḥarām* [the *Ka'bah*], to touch *al-Hajar ul-Aswad*, thank *Allah*, praise Him and send blessings on *Muḥammad* and his progeny.

It is also *Mustahab* to visit the grave of the Messenger of *Allah* (s.a.w.) in the Luminous *Madīnah* before the *Hajj* or after it.

### The *Kaffārahs*

If the *Hajj* deliberately committed any of the said *Ḥarām* acts which should not be done during *'Ihrām*, he would have to expiate for it. In most cases the expiation is to sacrifice a sheep, camel, cow, etc. In other cases according to the violation committed it is to feed a poor person or more, or to fast for three days.

### Discussion



Q.1. Mark the correct answer with an X.

- a. *Hajj* is *Wājib* even for minors.
- b. *Hajj* is *Wājib* for the sane mature person who is able to afford it and to bear its difficulties, and is certain of being safe.
- c. In *Hajj ul-Qirān* the *Hajj* brings his *Hady* with him.

Q.2. What does the *'Ihrām* consist of?

Q.3. After finishing the *Manāsik* in *Mina*, the *Hajj* returns to *Mecca* on the



**10th to perform fine acts, which are:**

- 1.
- 2.
- 3.
- 4.
- 5.

**Q.4. As soon as the *Hājj* wears the '*Ihrām*, he will be forbidden from doing certain acts. Describe five of these acts, briefly.**



## ***AL-JIHĀD FĪ SABĪLILLĀH***

**[The Holy War for the Sake of Allah]**

*Allah*, the Exalted, says:

“O you who believe! Shall I show you a trade that may deliver you from a painful torment? You should believe in *Allah* and His Messenger, and strive for the sake of *Allah* with your wealth and your lives. That is better for you, if you do know.”

(*Sūrat uṣ-Ṣaf/10 & 11*)

Going through a ten-year history of the Islamic Message and the life of the Messenger of *Allah* (s.a.w.) and his companions in the Luminous *Madīnah*, we find that the said period was one of strife and struggle with wealth and life, whereas his strife in *Mecca* was with enduring troubles for the sake of communicating the Message. During his stay in the Luminous *Madīnah* he participated in about eighty different wars and war missions. The Messenger of *Allah* (s.a.w.) fought with his wealth and life, as his generous companions did too, in the way of spreading Islam, defending themselves and their belief, and defeating the *Tāghūts* [the tyrants], disbelief and corruption, as these are the objectives of *al-Jihād* in Islam.

So, *al-Jihād* is a divine *Wājib*. Had it not been for *al-Jihād*, Islam would not have spread, and the *Tāghūts* would not have been destroyed. By neglecting *Jihād*, the *Kāfirs*, the colonialists and the despots would soon dominate our countries, usurp our wealth and abolish our belief and dignity. Therefore, a Muslim must strive for the sake of *Allah* with his



tongue and pen, to propagate for Islam.

Furthermore a Muslim is to fight in the way of *Allah* against the enemies of Islam and Muslims. He is to defend his religion, homeland, dignity, truth and justice, offering his wealth for the establishment and defence of these causes.

*Jihād* is a *Kifā'ī Wājib*, i.e. if a group of people offered to carry out the *Jihād*, and brought about the desired Islamic objectives, then others would be exempted from participating in the *Jihād*. But if none of the Muslims volunteered to undertake the task, or their number was insufficient, those who stayed behind would be regarded as sinners committing the gravest of sins and disobedience.

### **Different Kinds of *al-Jihād***

*Jihād* is divided into four kinds:

1. Propagating *Jihād*. This is the *Jihād* waged by Muslims to spread the message of Islam and to invite the non-Muslims to Islam, as the Messenger of *Allah* (s.a.w.) and his companions, and the Muslims after him, used to do. It is *Wājib* for a person who is capable enough to undertake it.

2. Defensive *Jihād*: This is *Wājib* for the purpose of defending Islamic territory, Islam and Muslim property. When an aggressive enemy attacks Muslims, such as, the imperialists who occupy the Islamic lands, like the Zionists who usurped Palestine, then this *Jihād* would become *Wājib* on both men, women, old and young, to defend themselves, their religion, home and dignity.

Included in this kind of *Jihād* is the defence against imperialistic political, cultural and economical domination, whose aim is to usurp the wealths of the Muslims, weaken their policy and isolate them from their religion. So, all Muslims are to try to encounter the economic and cultural colonialism by all possible means within their reach, so as to drive it away from their country, thus protecting the Islamic sovereignty, integrity and independence.

3. The Anti-mutiny *Jihād*: This *Jihād* becomes *Wājib* when some rebel Muslims rise up against and disobey the Islamic state which rules according to the Book of *Allah*, and the Tradition of the Messenger of



*Allah* (s.a.w.), and acts on the basis of equity and truth. Such rebels must be fought with until the mutiny and the rebellion are suppressed, or the rebels repent and amend.

4. *Jihād* against *Ahl-udh-Dhimmah* [Jews and Christians] who had broken the covenants they had concluded with the Muslims concerning their own affairs with the Islamic state.

### Defending Oneself, Property and Honour

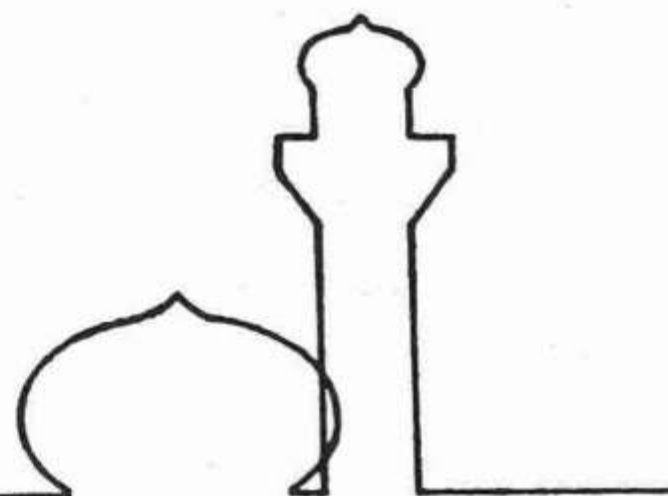
The Messenger of *Allah* (s.a.w.) said:

**“Whoever is unjustly killed in defence of his household is a martyr, whoever is unjustly killed in defence of his property is a martyr, whoever is unjustly killed in defence of his neighbour is a martyr, and whoever is killed for the sake of *Allah*, the Exalted and Almighty is a martyr”.**

(“*Kanz ul-‘Ummāl*”/4/425, H 11237)

Islam takes great care in safeguarding human dignity, man’s life and property. Giving him, the right to defend himself, his property, household, dignity, honour and whatever belongs to him. If he or his property were transgressed by people, such as thieves, robbers and the like, he would, consequently, have the right to defend himself, his wealth, honour, dignity and household, and he would not be questioned by *Allah*, nor would he be responsible before the law, in respect of the damage he might have inflicted upon the aggressor. He is, however, to try to ward off the aggression in the quietest way possible, gradually using force until he wards off the aggression against himself and his wealth, honour and dignity. He has no right to be aggressive in respect of the aggressor or to go beyond the limits of self-defence.

### Discussion



Q.1. Explain the basic objectives of *Jihād* in Islam.

Q.2. How should the Muslims who revolt against an Islamic State be dealt



with?

**Q.3. Read the following passage and explain it to your fellow- students:**

**“Defending oneself, wealth, honour and dignity is one’s legitimate right in Islam, but one has no right to be aggressive in respect of the aggressor or to go beyond the limits of self- defence.”**



## JURISPRUDENCE SCHOOLS IN ISLAM

We have learnt that *Fiqh* means knowing about the Islamic precepts and laws, the *Halāl*, the *Harām*, the *Wājib*, the *Makrūh*, the *Mustaḥab*, the valid, the *Bātil* and other rules and regulations.

We also knew that these Islamic precepts and laws are taken from the Glorious *Qur'ān* and the purified Traditions of the Prophet (s.a.w.).

We further know that the Muslims during the days of the Messenger of *Allah* (s.a.w.), used to directly refer to the Messenger of *Allah* to receive instructions on the devotional rituals. Such as, the *Ṣalāt*, the *Hajj*, the *Ṣawm*, the *Ṭahārah*, etc., or on the issues concerning business dealings, such as the regulations of transactions, buying, selling, leasing, handling land, marriage, divorce, penal code, and so on.

After the demise of the Messenger of *Allah* (s.a.w.), certain issues came about concerning the *Ṣalāt*, the *Ṣawm*, family affairs, business, buying and selling, and many other happenings of the like of which did not happen during the days of the Prophet (s.a.w.). People needed to know what to do in such instances. They referred to some of the companions of the Prophet (s.a.w.), like 'Alī ibn Abī Tālib, 'Abdullāh ibn 'Abbās, 'Abdullāh ibn Mas'ūd, and others.

Thus, we find the *Fatāwā* had been issued differently in some instances, but as soon as the correct opinion became known they



followed that opinion.

The generation that followed, called the *Tābi'īn*, saw more people practising *Ijtihād*, with differences of opinion in their *Fatāwā*. Yet, there were still no sects, as there are today. All the Muslims used to refer to the Prophet's Companions, the *Tābi'īn*, the '*Ulamā*' of *Ahlul-Bayt*, or others, asking them about the religious issues that they were encountering, so as to act accordingly.

### **The Difference between 'Alī (A.S.) and Mu'āwiyah**

After the murder of the third Caliph, 'Uthmān ibn 'Affān (may Allah be pleased with him), the Muslims pledged allegiance with *Imam 'Alī ibn Abī Tālib* (a.s.), but *Mu'āwiyah ibn Abī Sufyān* refused that *Bay'ah* [allegiance], and was followed only by the people of *Ash-Shām* [Syria of today]. He established an independent state in *Ash-Shām*, and appointed his own *Faqīhs* and Traditionists. This caused the juristic split among the Muslims, at a time when the Muslims and the great Companions (of the Prophet) regarded *Imam 'Alī* (a.s.) to be the lawful Caliph and the most learned of all. When war started between 'Alī (a.s.) and *Mu'āwiyah ibn Abī Sufyān*, there was the inclination to follow<sup>1</sup> *Imam 'Alī* and his two sons, *Hasan* and *Husayn*, all being members of *Ahl-ul-Bayt*, whom the *Qur'ān* honoured and whose love and guardianship Allah imposed on the people. Hence the establishment of *Shi'aism* as an adherence to *Ahl ul-Bayt*, which means; loving and following *Ahl-ul-Bayt*, and believing in their right to the Caliphate.

Thus, adhering to *Ahlul-Bayt*, or *Shi'aism*, as a strong movement, appeared during the struggle with *Mu'āwiyah*.

After the martyrdom of *Imam 'Alī ibn Abī Tālib* (a.s.), his son *Imam Hasan* came to the Caliphate, he was also the son of the Prophet's (s.a.w.) daughter.

After the death of *Imam Hasan* and *Mu'āwiyah*, the struggle became aggravated between *Imam Husayn ibn 'Alī ibn Abī Tālib* (a.s.) and

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1. Historians say that Muslims began gathering around *Imam 'Alī* (a.s.) as his *Shī'ah* [followers] as early as they differed on the *Bey'ah* [allegiance to the Prophet's successor] in the *Saqīfah* meeting, on the same day of the Prophet's demise.



*Yazīd ibn Mu'āwiyah*. There was a war between them in *Karbalā'* (in Iraq) on the 10th of the month of *Muharram*, in the year 61 A.H., on which *Imam Husayn* (a.s.) was martyred with 78 of his companions and relatives.

Up till this time there were no distinct jurist schools, as there are now. However, there were two political parties: On one side there were the *Shī'ah* of *Ahlul-Bayt* (a.s.), *‘Alī*, *Hasan*, *Husayn* and later on their offspring.

On the other side there were those who supported the *Ommayyides*.

In the later half of the first century (A.H.) the Islamic teachings spread and knowledge, such as in the interpretation of the *Qur'an*, Traditions, *Fiqh*, and theology became well known. There appeared distinguished, *‘Ulemā'* and *Faqīhs*, such as: *Sa'īd ibn ul-Musayyib*, *al-Hasan ul-Baṣrī*, *Sufyān uth-Thawrī*, and, *Imam Muḥammad ul-Bāqir ibn ‘Alī ibn ul-Husayn ibn ‘Alī ibn Abī Ṭālib* (a.s.), who was known as "*al-Bāqir*" for his profound knowledge and vast learning. Other scholars used to learn and gain knowledge from him.

### **The Appearance of the Jurist Sects**

The second century saw a further spread of juristic knowledge, there appeared many jurist schools, and many *Faqīhs* who practised *'Ijtihād* and inferred on the many juristic precepts. The *'Ijtihād* and the inference of juristic precepts continued afterwards, consequently, there appeared different opinions and precepts by which they deduced. That is why we see some juristic differences among the Muslims, such as the difference in hanging down the arms or folding them, in the *Ṣalāt*, or in some precepts of the *Wuḍū'*, or of the *Ṣiyām*, or of marriage, divorce, heritage, etc.

Hereunder we mention the biggest Islamic juristic sects present today:

1. The school of *Ahlul-Bayt* (a.s.), which is known as the *Ja'fari Sect*, or the *Imami Shī'ah*.
2. The *Hanafī* Sect.
3. The *Mālikī* Sect.
4. The *Shāfi'ī* Sect.



### 5. The *Ḥanbalī* Sect.

We would like to talk briefly about these Islamic jurist Sects.

**1. The school of *Ahlul-Bayt* (a.s.).** It is also called the *Ja'farī* Sect after *Imam Ja'far aṣ-Ṣādiq ibn Muḥammad al-Bāqir ibn 'Alī, Zayn ul-Ābidīn, ibn al-Ḥusayn ibn 'Alī ibn Abī Tālib* (a.s.). It is also known as the *Imami Shī'ah*, because they believe in the twelve *Imams* of *Ahlul-Bayt* (a.s.).

*Imam Ja'far aṣ-Ṣādiq* (a.s.) was one of the *Imams* of the Muslims, a great scholar and a renowned, *'Ālim* whose knowledge, virtues, piety and devotion were admitted by his contemporary *'Ulemā'*.

He was born in 82 A.H. during *Ommayids* rule. He was brought up and educated under the supervision of his father, *Imam Muḥammad al-Bāqir* (a.s.). He used to lecture on the teachings of the *Sharī'ah* in the Prophet's *Masjid*, as his father used to do. He narrated, quoting his father (a.s.) who narrated them quoting his fathers, and their grandfather, the Messenger of *Allah* (s.a.w.). He issued thousands of *Fatāwā* concerning different juristic issues. He offered the *'Ulemā'* and the scholars a vast knowledge of Islamic teachings, such as monotheism, interpretations and the like, which enriched the Muslims and gave them deep knowledge of their religion.

The number of the students and trustworthy narrators and students of theology who received their knowledge from *Imam Ja'far aṣ-Ṣādiq* (a.s.), as well as those who narrated quoting him, were estimated to be 4000 students and learners.

Among those who studied at his school were a number of the well known narrators of the Tradition, and heads of the Islamic Sects, like *Imam Abu Ḥanīfah*, the *Imam* of the *Ḥanafī* Sect, *Imam Mālik ibn Anas*, the *Imam* of the *Mālikīs*, and others.

### The scholars' Testimonies in His Favour

The contemporary scholars *Faqīhs* and historians had all recognized *Imam Ja'far aṣ-Ṣādiq's* merits, knowledge and asceticism. His merits were also admitted by those who followed him. He was mentioned with respect, esteem and exaltation. Here are some statements about him:

1. *Imam Mālik ibn Anas*, the *Imam* of the *Mālikīs*, praising *Imam aṣ-*



*Ṣādiq* (a.s.) said: "I used to frequent *Ja'far ibn Muḥammad* for quite a time, and I never saw him in other than these three states: he was either *Muṣalli*, *Ṣā'im* or reciting the *Qur'ān*."<sup>2</sup>

He also said: "No eye had ever seen, no ear had ever heard and no heart had ever the occurrence of, a more merited [person] than *Ja'far ibn Muḥammad aṣ-Ṣādiq*, in his knowledge, devoutness and piety."<sup>3</sup>

2. *Umar ibn al-Miqdām* said: "Whenever I looked at *Ja'far ibn Muḥammad* I realized that for sure he was a descendant of the prophets. No book of Tradition, philosophy, asceticism or preaching, is void of his speech. They all repeat: *Ja'far ibn Muḥammad aṣ-Ṣādiq* said so and so, *Ja'far ibn Muḥammad aṣ-Ṣādiq* said so and so..."<sup>4</sup>

3. *Ya'qūbī* the famous historian, said:

"He was the best of the people, and the best authority on the religion of *Allah*. The people of learning, who took knowledge from him, or heard him lecturing, used to say, when quoting him: 'The versed scholar told us'"<sup>5</sup>.

4. Describing him, *Shahristānī*, said:

"He was of superabundant knowledge of religion, had a complete hold of philosophy, renounced all worldly pleasures, and forsook all desires..."<sup>6</sup>.

5. *Imam Abū Ḥanīfah*, the *Imam* of the *Ḥanafīs*, said: "I have never seen [a person] of deeper authority [of religion] than *Ja'far ibn Muḥammad*. When *Manṣūr*<sup>7</sup> summoned him, he also sent for me and said: 'O *Abū Ḥanīfah*, the people are infatuated with *Ja'far ibn Muḥammad*, so, prepare for him some difficult problems'. So, I prepared forty problems. He sent for me in *al-Ḥīrah*<sup>8</sup>. I came, entered, and saw *Ja'far ibn Muḥammad* sitting on his right side. As soon as I saw *Ja'far ibn Muḥammad* I dreaded him more than I dreaded *Abū Ja'far [al-Manṣūr]*. I greeted him, he nodded to me and I sat down. Then he [*al-Manṣūr*] turned to him and said: 'O *Abū 'Abdillāh*! this is *Abū Ḥanīfah*.' *Ja'far* said: 'Yes'

2. "Mālik" by *Muḥammad Abū Zuhrah*, p. 28, quoted from "Al-Madārik" by the Judge *Iyād*, p. 212.

3. "Al-Manāqib" by *ibn Shahrāshūb*, vol. 4, p. 248.

4. *ibid*, p. 249, quoted by *Abū Na'im* in his 'Hilyat ul- Awliyā'.

5. "Tārīkh ul-Ya'qūbī", vol. 3., p. 119, ed. 1964.

6. "Al-Milal wan-Niḥal" by *ibn Ḥazm*, vol. 1, p. 224.

7. *Abu Ja'far al-Manṣūr*, the second *Abbasside* Caliph.

8. *Al-Ḥīrah*; a town in Iraq, formerly the Capital of the *Abbasides* before *Baghdad* was built.



then added: 'he did come to us,' (as if he did not like the gossip about his recognizing a man on seeing him.) *Al-Manṣūr* turned to me and said: 'O *Abū Ḥanīfah*! Ask *Abū 'Abdillāh* of your questions. 'I began asking him my questions and receiving his answers: 'You say so-and-so the *Madīnans* say so-and-so, and we say so-and-so, sometimes you agree and sometimes you disagree with them'', until I asked all forty problems." Then *Abū Ḥanīfah* added: "Did not we narrate that the most learned is the one who knows better where people differ?"<sup>9</sup>.

The late *Shaykh Muḥammad Abū Zuhrah*, the Dean of *al-Azhar* [Egyptian university] said of him: "...we, with the help of *Allah* and His blessings, had decided to write about *Imam Ja'far aṣ-Ṣādiq*. So far I have written about seven of the generous *Imams*. I did not postpone my writing about him because of any inferiority in him. In fact, he has certain priorities to most of them, and a special merit over the great ones of them, since *Abū Ḥanīfah* used to quote him, found him the one who has best knowledge of what people differ about, and regarded him to have the vastest and most comprehensive knowledge of the religion.

*Imam Mālik* used to attend to his [lectures] as a student and a narrator. He had the merit of teaching *Abū Ḥanīfah* and *Mālik*, and this sufficed him as an honour. [So,] he cannot be put off because of any defect, nor can anyone else be brought forward because of any superiority. Furthermore, he was a grandson of 'Ali, *Zayn ul-Ābidīn*, (a.s.), who was the master of his contemporary citizens in matters of merits, honour, piety and knowledge. For his students he had notables like *Ibn Abī Zuhrah* and many of the *Tābi'īn*. He was the son of *Muḥammad Al-Bāqir* (a.s.) who 'split open knowledge' [*al-Bāqir*] and reached its inner care. He is the one on whom *Allah* bestowed original and additional honour, through his honourable lineage, the *Hāshimite* kinship and the *Muḥammadan* family..."<sup>10</sup>.

Thus, we get to know the high position of *Ja'far ibn Muḥammad aṣ-Ṣādiq*.s.) to whom the "Sect of *Ahlul-Bayt*" (a.s.) is ascribed, and which is also called "The *Ja'fari*, sect".

He was one of the *Imams* of *Ahl-ul-Bayt* (a.s.), born when his grandfather, 'Ali ibn al-Ḥusayn, *Zayn ul-Ābidīn*, was still living, and he was brought up in his and his father's lap. Both his father and grandfather were *Imams* of, the Muslims, heads of *Ahlul-Bayt* and teachers of Muslim

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9. "Manāqib Abī Ḥanīfah" by Muwaffaq, vol. 1, p. 173, and "Jāmi' Asānīd Abī Ḥanīfah", vol. 1, p. 222, and "Tadhkirat ul-Ḥuffāẓ" by Adh-Dhahabī, vol. 1, p. 157.

10. "Imam aṣ-Ṣādiq" by Muḥammad Abū Zuhrah, p. 3.



scholars. He was a coeval of his grandfather and father for a while, from whom he learnt his Islamic knowledge and teachings. *Imam Ja'far aṣ-Ṣādiq* lived for 68 years. He was born in the year 82 A.H. and died in the year 148 A.H. He was buried in the Luminous *Madīnah*, in the *Baqī'* Cemetery, near the honoured *Masjid un-Nabī* [the Prophet's mosque].

*Imam Ja'far aṣ-Ṣādiq*, narrated thousands of *Ḥadīths*, he quoted his fathers, the *Imams* of *Ahlul-Bayt* and the Messenger of *Allah* (s.a.w.), whereas the narrators and the '*Ulemā'*' used to quote him in many fields of knowledge, such as *Tafsīr* [interpretation of the *Qur'ān*], jurisprudence, monotheism, ethics, etc. He argued with the scholars and philosophers, refuted the non-religious, the atheists and the sneakers into Islam, proving false their deviated opinions and destructive thoughts. He played a significant role in preserving Islam and spreading its teachings.

He used to quote his fathers on the authority of the Messenger of *Allah* (s.a.w.), while narrating the different traditions.

"My traditions are my father's traditions, my father's traditions are my grandfather's traditions; my grandfather's traditions are the traditions of '*Alī ibn Abī Ṭālib*'; the traditions of '*Alī ibn Abī Ṭālib*' are the traditions of the Messenger of *Allah*; and the traditions of the Messenger of *Allah* are the words of *Allah*. The Almighty and High."

The sect of *Ahlul-Bayt* is prevalent now in different parts of the world, especially in Iraq, Lebanon, Iran, Pakistan, Indonesia, the Arab peninsula, India and other places.

**2. The *Ḥanafī* sect:** This sect was named after *Abū Ḥanīfah* (may *Allah* be pleased with him).

*Abū Ḥanīfah*'s full name was, : *An-Nu'mān ibn Thābit ibn Zūṭī*, from Persia. His grandfather was from *Kabul*<sup>11</sup>. He was born in 80 A.H. and died in *Baghdad* in 150 A.H. and was buried near the Tigris River, his grave is still known to be there.

*Abū Ḥanīfah* was brought up in the city of *Kufah*, where he engaged in business for a while, then he turned to acquiring knowledge. He studied under one of the *Tābi'īn* by the name of *Ḥammād ibn Abī*

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11. The Capital of *Afghanistān*.



*Salamah*, for some 18 years. He soon became one of the '*Ulemā*' of his time, having his own opinion and practising '*Ijtihād*'. He depended on both his own opinion and analogy, beside the *Qur'ān* and the *Sunnah* in reaching his conclusion. Many of his contemporary scholars and *Imams* of other sects refuted him and criticised his dependence on "Opinion and Analogy". Both the *Imams Muḥammad al-Bāqir* and *Ja'far aṣ-Ṣādiq* (a.s.) criticised his resort to "Opinion and Analogy", asking him to stick only to the *Qur'an* and the *Sunnah*. The *Imams Mālik* and *Aḥmad ibn Ḥanbal* rejected his argument, too.

His school of thought spread in Iraq and in some other parts of the Islamic world. He lived for 52 years under the *Ommayids*' rule, but he did not support their rule, as he believed that the caliphate belonged only to the sons of '*Ali*', (a.s.), and he issued a *Fatwā* in support of the revolution of the '*Alawis* [the progeny of '*Alī ibn Abī Ṭālib* (a.s.)], which was led by *Zayd ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib* (a.s.). He even issued a *Fatwā* allowing the *Zakāt* to be paid to those revolutionaries to be used to support them.

It is worthwhile to mention that *Abū Ḥanīfah* studied for two years under *Zayd ibn 'Alī ibn al-Ḥusayn*, as well as under '*Abdullāh ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib* (a.s.). He also met *Imam al-Bāqir ibn 'Alī ibn al-Ḥusayn*, argued with him and learnt from him.

The *Ommayids* asked *Abū Ḥanīfah* to accept the position of a judge, but he refused. Thereupon their men imprisoned and whipped him for some days until he nearly died, but the prison-keeper helped him to escape from prison. He travelled to *Mecca*, and *Madīnah* living in both places at different times. There he met *Imam Ja'far aṣ-Ṣādiq* (a.s.) and studied under him for two years and learnt from him. He often used to refer to these two years by saying: "Had it not been for those two years, *Nu'mān* would have perished." He remained there until the fall of the *Ommayids* and the establishment of the *Abbassides*.

*Abū Ḥanīfah* refused to cooperate with the *Abbassides*. Consequently he was imprisoned by *al-Manṣūr* [the second *Abbasside* Caliph] who had him whipped until he died after 110 lashes<sup>12</sup>.

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12. "*Abu Ḥanīfah*" by *Muḥammad Abū Zuhrah*, pp. 32-34, quoted from "*Manāqib*



*Abu Hanīfah* (may *Allah* be pleased with him) used to say: "This is my opinion and it is the best to which I can think of. If anyone brings another [opinion] we can accept it. It is *Harām* for anyone to issue a *Fatwā* based on my words without knowing my proof."<sup>13</sup>

After *Abū Hanīfah*'s death, his students, like *Abū Yūsuf* the Judge, were on good terms with the *Abbassides*, making use of their posts as judges to spread their opinions.

**3. The Mālikī Sect** is named after *Imam Mālik ibn Anas ibn Mālik al-Aṣḥabī* (may *Allah* be pleased with him). He belonged to the *Banīl Aṣḥab* tribe of *Yemen*.

*Imam Mālik ibn Anas* was born in the Luminous *Madīnah* in 93 A.H., studied under some jurists of his time, like *Nāfi'*, the freed slave of *'Abdullāh ibn 'Umar* (may *Allah* be pleased with him), and *ibn Shihāb az-Zuhri*, and others. He also studied under *Imam Ja'far aṣ-Ṣādiq* (a.s.) learning *Hadīths* and *Fiqh* from him. He used to say about *Imam aṣ-Ṣādiq* (a.s.): "No eye had seen better than *Ja'far ibn Muḥammad*."

He lived 40 years under the rule of the *Ommayides*, during which he attained fame as a scholar.

After the fall of the *Ommayides* and the establishment of the *Abbassides* rule, he displayed his inclination towards the *'Alawīs*, and his belief in their right to the Caliphate. He issued a *Fatwā* asking people to support *Muḥammad ibn 'Abdillāh ibn al-Ḥasan ibn 'Alī ibn Abī Ṭālib* (a.s.), who proclaimed his revolution against the *Abbassides* rule. He did not see any validity in the allegiances given to the *Abbassides*, because it was taken forcibly from the people. The *Abbasside* ruler of *Madīnah*, *Ja'far ibn Sulaymān*, flogged him with fifty lashes until his right shoulder was dislocated due to the force of the lashes.

The *Abbaside* Caliph, *Abu Ja'far al-Manṣūr*, changed his mind and improved his relations with *Imam Mālik*, and asked him to write a juristic book and spread it among the people so that they may act according to it.

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*Abī Hanīfah*" by *Makkī*, an extract from "*Mabādi'ul-Āmmah lil Fiqh il-Ja'fari*" by *Hashim Ma'rūf al-Ḥasanī*.

13. "*Imam aṣ-Ṣādiq wal Madhāhib ul-Arba'ah*", by *Asad Ḥaydar*, vol. 1, p. 175, quoted from "*Jalā'ul-'Uyūn*" by *al-Alūsī*, p. 107, quoted from *ibn Taymiyyah*.



*Imam Mālik* wrote his book "*Al-Mawatta*" including in it his *Fatāwā* and juristic opinions.<sup>14</sup> By this way his *Fiqh* spread out, especially in north Africa and particularly in Andalusia (Spain). His students, who were also judges, helped in spreading his thoughts and opinions. He used to differ with *Abu Ḥanīfah* on acting according to "Opinion and Analogy". *Imam Mālik* died in 179 A.H.

Concerning his own juristic opinions he used to say:

"I am but a human being, I may be right or wrong, so, refer what I say to the Book and the *Sunnah*."<sup>15</sup>

**4. The Shāfi'ī Sect** was named after *Imam Muḥammad ibn 'Idrīs ibn 'Abbās ibn 'Uthmān ibn Shāfi* (may Allah be pleased with him). His lineage goes back to *Hāshim ibn 'Abdil Muṭṭalib*<sup>16</sup>, the Prophet's grandfather.

*Imam ash-Shāfi'ī* was born in 150 A.H., the same year in which *Imam Abū Ḥanīfah* died. His mother undertook raising him up in Yemen, as he was an orphan. As a child of ten years of age, he travelled to Mecca where he learned to read and write. He travelled into the desert, where he lived for seventeen years. He, then, started learning *Fiqh* and religious knowledge under a number of the 'Ulemā' of his time, such as *Muslim ibn Khālid al-Makhzūmī* and *Mālik ibn Anas* (the *Imam of the Mālikīs*) under whom he studied his "*Al-Muwatta*" on *Fiqh*. After the death of *Imam Mālik*, he returned to Yemen where he undertook some official responsibilities. During the rule of *Ar-Rashīd* in 148 A.H. he and some other groups were accused of being supporters of the 'Alawīs by the governor of Yemen, and that they propagated for them. They were dispatched to *Baghdad* to be tried with others. Some were killed, *Mālik* escaped death, travelled to *Egypt* and lived there. His school of thought spread there as well as in other Islamic countries, by him and his followers. *Imam Mālik* died in 179 A.H.

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14. Some historians have said: He wrote "*Al-Muwatta*" at the demand of the Abbassides *al-Manṣūr* and *al-Mahdi*.

15. "*Imam aṣ-Ṣādiq wal Madhāhib ul-Arba'ah*", by *Asad Ḥaydar*, vol. 1, p. 175.

16. Some historians said: "His grandfather, *Nāfi'*, was a slave of *Abū Lahab*, the Prophet's uncle, and he was not from *Banī Hāshim*."



He used to say about his juristic opinions:

"If a true *Ḥadīth* was contrary to my opinion<sup>17</sup>, slap my opinion against the wall."<sup>18</sup>

**5. The *Ḥanbalī* Sect**, named after its *Imam*, *Aḥmad ibn Muḥammad ibn Ḥanbal* (may *Allah* be pleased with him), whose lineage went back to an Arabic tribe.

He was born in 164 A.H. in *Baghdad*, where he was educated at the age of fifteen. He was a student of *Ash-Shāfi'ī*, *Abū Yūsuf* the judge (himself a student of *Abū Ḥanīfah*) and other '*Ulemā'*. He also learned from other *Faqīhs* of his time, such as *Jarīr*, a student of *Imam aṣ-Ṣādiq*. His school of thought did not spread as did the other sects among the Muslims. The followers of this sect are now mostly in *Hijāz* and in some other regions of the Islamic world. *Aḥmad ibn Ḥanbal* died in *Baghdad* in 241 A.H.

### Explanation:

These five Islamic sects, which we have been talking about, are not the only Islamic Jurist schools of thought, though they are the most famous ones. As a matter of fact there are many other sects, such the sect of *Imam Zayd ibn 'Alī ibn al-Ḥusayn ibn 'Alī ibn Abī Ṭālib*, which is now dominate in Yemen. It is very close to the sect of *Abu Ḥanīfah*, who, as we learnt, studied under *Zayd ibn 'Alī*.

There were other jurist sects followed by the Muslims who acted according to their own opinions, such as the sect of *al-'Ūwzā'ī* who died in 157 A.H. This sect spread among the people of *ash-Shām* during the days of *Imam al-Mālikī*. It also spread in *Andalusia*, then died away and was replaced by *Ash-Shāfi'ī's* sect.

Another sect was that of *Ḥasan ul-Baṣri* who died in 110 A.H., the sect of *Ash-Shi'bi* who died in 105 A.H., the sect of *Sufyān uth-Thawrī* who died in 161 A.H., the sect of *ibn Ḥazm al-Andalusi*, and other sects which also had juristic opinions and *Fatāwā* that were practised. These all

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17. By that he meant that if his *Fatwā* was different from the Traditions, it would be *Bātil*.

18. "*Imam aṣ-Ṣādiq wal Madhāhib ul-Arba'ah*," by *Asad Ḥaydar*, vol.1, p. 175.



soon died away, and there remained only the five sects; *The Ja'farī, the Hanafī, the Mālikī, the Shāfi'ī and the Hanbalī.*

### **All Muslims are a single *Ummah***

We know that the Islam, which had been brought by the Prophet *Muḥammad* (s.a.w.) has no sects and no different precepts. The present differences have stemmed from the *'Ijtihād* of the Jurists. Therefore, it is *Wājib* on every Muslim to search for the correct religious precept when he has found that the jurists differ on it, and to follow the jurist whom he finds to be most fit to be followed.

The Dean of *al-Azhar*, the late *Shaykh Mahmūd Shaltūt* (may *Allah* have mercy on him) issued a *Fatwā* to the effect that the Muslims are one *Ummah*, and that the differences among the sects are but differences in *'Ijtihād* and *Fatwā*.

He said:

"1. Islam does not impose upon any of its followers to act according to a particular sect. In fact, every Muslim has the right to start following any one of the sects which had been correctly quoted and whose teachings had strictly been written down in its books. However, any person who had followed any one of such sects also would have the right to switch to any other one without being blamed for it.

2. *The Ja'farī* sect, known as the sect of the 12 *Imami Shī'ah*, is a sect by which worship is allowed and lawful, like any other *Sunnī* sect. All Muslims are to understand this and rid themselves of their unjustified sectarian fanaticism. Neither the religion of *Allah*, nor the *Sharī'ah* have ever belonged to a particular sect or confined to it. But all are *Mujtahids* and acceptable to *Allah*, the Exalted. Those who are not trained to be *Mujtahids* themselves are allowed to be *Muqallids* of the *Mujtahids*, and act according to their juristic decisions, whether these be on issues of worship or transactions"<sup>19</sup>.

Therefore, we know now that the diverse juristic opinions dominant these days are but the opinions of different *Mujtahids* and *Faqīhs*, inferred according to their respective *'Ijtihād*. However, we have to carefully

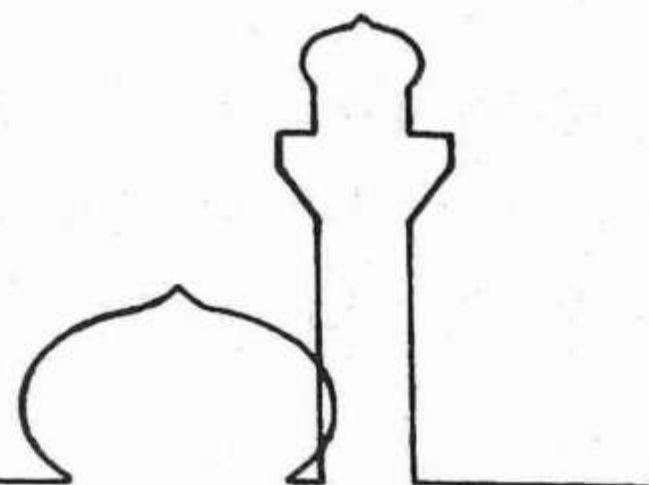
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19. "*Ar-Rasūl wash-Shī'ah*" by *Hasan as-Sa'id*, p. 85.



go through the different *Fatāwās* about which there are differences of opinion among the *Faqīhs*. We must then act according to the precept which was based on correct proof, and a sound understanding.

## Discussion



**Q.1. Complete the following phrases:**

- a. The sect of *Ahlul-Bayt* (a.s.) was called *the Ja'fary Sect* after the name of *Imam.....* It is also called.....
- b. The *Fiqh* spread and the Islamic juristic sects appeared in the .... century A.H.
- c. There remained of the well-known Islamic juristic sects none but the following five sects:

....., ....., ....., ....., ....., ....., ....., .....

**c. 2. Retell the opinions of some 'Ulema concerning *Imam Jā'far as-Ṣādiq*.**

**Q.3. Write a short essay, inviting Muslims to unity and to avoid divisions.**



## GLOSSARY

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### A

**Adhān:** The special call announcing that it is now time for performing the Ṣalāt

**Ahl ul-Bayt:** The Family of the Messenger of Allah (s.a.w.) consisting of the Prophet (s.a.w.) himself, his daughter Fāṭimah (a.s.), her husband Imam ‘Alī ibn Abī Ṭālib (a.s.), and their offspring who became Imams.

**‘Ālim (Pl. ‘Ulemā’):** An Islamic scholar.

**‘Aṣr:** Afternoon.

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### B

**Basmalah:** Short for “Bismillāhir Raḥmānir Raḥīm”, i.e. “In the name of Allah, the Merciful, the Beneficent”.

**Bāṭil:** A devotional act which is ritually, invalid or incorrect.

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### D

**Dhimmi:** A follower of a divine Book (a Christian or a Jew) who lives under an Islamic Rule and gets protection for fulfilling his obligations towards the Islamic state.

**Dhul Ḥijjah:** The 12th month of the Islamic calendar.

**Du‘ā’ :** Invocation / Benediction

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## F

**Faqīh** : (Pl. *Fuqahā'*): The Islamic jurispudent.

**Fatwā** : (Pl. *Fatāwā*): A decree issued by a religious authority on religious matters.

**Fiqh** : The Islamic Jurisprudence.

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## G

**Ghurūb**: Sunset

**Ghusl** : A ritual bath in a specified manner

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## H

**Ḥadath**: A ritual state of impurity requirinig either Wuḍū' or Ghusl.

**Ḥadath Akbar**: The ritual state of impurity requiring Ghusl, such as the states of Janābah, Ḥayḍ, etc.

**Ḥadath Aṣghar**: The ritual state of impurity requiring Wuḍū', such as sleeping, passing intestinal wind, etc.

**Ḥadīth**: A narrative quoted from the Prophet (s.a.w.), his Companions or the 12 Imams.

**Hady** : The animal offered for sacrifice during the Ḥajj rituals.

**Ḥā'id**: A woman in the state of menstruation.

**Ḥājj** : A person who is performing Ḥajj rituals.

**Ḥajj** : The ritual pilgrimage to Mecca.

**Ḥalāl** : Lawful / Permitted / Allowed.

**Ḥarām** : Unlawful / Forbidden / Prohibited.

**Ḥayḍ** : Menses / Menstruation.

**Hijrah** : The year on which the Prophet (s.a.w.) and his Companions migrated from Mecca to Medīnah.

**Hilāl** : The new moon.

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## I

**Ibn us-Sabīl**: A wayfarer who is cut off his means



**'Īd** : Feast

**'Īd ul-Adḥā**: The feast on the 10th day of Dhul Hijjah.

**'Īd ul-Fitr**: The feast on the 1st day of Shawwāl

**'Iftār** : Breaking the fast/Breakfasting.

**Ihrām**: The wrappings/the dresses/worn by the Ḥājs during the Ḥajj.  
The period of wearing them.

**'Ijtihād**: The capability of inferring commandments from the Qur'ān and the Sunnah.

**'Īmān** : Faith

**'Irtimāsī**: By immersion in water

**'Ishā'** : The period following sunset

**'Istiṭā'ah** : Ability/Capability.

**'Itmām/Tamām**: To perform the 4- Rak'at Ṣalāts completely not in the Qaṣr form.

## J

**Jabīrah** : A splint, bandage, ointment, etc. put on a wound.

**Jamā'ah**: Congregation (al)

**Janābah**: The state of being junub.

**Jihād**: Holy war/Campaign for the sake of Allah.

**Jimā'** : Sexual intercourse.

**Jumu'ah**: Friday

**Junub**: The one who is impure because of being in a state of the Ḥadath ul-Akbar requiring the Ghusl for the Ṣalāt

## K

**Ka'bah**: The holy place in Mecca

**Kafan**: The cloths in which a dead body is wrapped/Shroud.

**Kaffārah**: Atonement/Expiation

**Kāfir**: A disbeliever/Infidel.

**Khutbah**: A speech, an oration

**Kufr**: Disbelief/Infidelity.

**Kur**: A quantity of water regarded as Ṭāhir and Muṭāhḥir if not less than 377.5 kg. or in volume 384.0 litres.



## M

**Maghrib:** The disappearance of the reddish colour of the horizon after sunset.

**Makrūh:** Undesirable/Advised not to be done

**Ma'mūm:** The one who performs the Ṣalāt behind an Imam.

**Manāsik:** Certain rituals done on certain occasions, such as Manāsik ul-Ḥajj.

**Mash;** To rub a certain part of the body, as in Wuḍū'

**Masjid:** Mosque

**Massul Mayyit:** Touching the dead body of a human being — an act requiring a Ghusl.

**Maytah :** The dead body of an animal, or the meat of an animal not slaughtered according to the Islamic laws.

**Mayyit:** The diseased/a human dead body/ corpse.

**Mecca:** The holy town in Ḥijaz, where some of the Ḥajj rituals are performed, and where the Ka'bah is situated.

**Mubāh:** Permissible

**Mu'adhdhin:** The one who recites the Adhān

**Muḥṭir:** The one who is not fasting

**Mufaṭṭir:** (Pl. *Mufaṭṭrāt*): Acts which render fasting Bātil.

**Mujnib:** The one who is Junub.

**Mukallaf:** One who has reached puberty and, therefore, has become responsible for the performance of the religious duties.

**Muqaddimah:** Preparatory act.

**Muqallid:** One who follows the opinions of a religious authority in religious matters.

**Musāfir:** A traveller/the one who is on a journey.

**Muṣallī:** One who is performing the Ṣalāt

**Mustahab:** Recommended and desirable and procuring divine reward.

**Mustahiq :** One who deserves receiving alms.

**Mustaṭī' :** One who is able to go to the Ḥajj.

**Mutanajjis:** That which has become Najis

**Muṭahhir:** (Pl. *Muṭahhirāt*) That which makes a Mutanajjis thing Tāhir.



**Mutawaddi' :** One who has performed Wudū'.

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## N

**Nāfilah:** (Pl. *Nawāfil*) Mustahab Ṣalāts

**Najāsah:** (Pl. *Najāsāt*) Things which are ritually impure or not Ṭāhir, and cannot be made Ṭāhir.

**Najis ('Ayni):** adj. impure (not Ṭāhir) in itself.

**Nifās:** Bleeding period after child birth.

**Nifsā' :** A woman in the state of Nifās.

**Niṣāb :** Prescribed quantity/number of items liable to Wājib Zakāt and Khums

**Niyyah:** Intention.

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## Q

**Qiblah :** The direction of Mecca which every Muṣallī must face when performing the Ṣalāt.

**Qaḍā' :** Performing a lapsed obligatory Ṣalāt or Ṣawm which had not been performed in its proper time.

**Qaṣr:** A shortened form of the 4-Rak'at Ṣalāt to a 2-Rak'at Ṣalāt, for travellers.

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## R

**Rajab :** The 7th month of the Islamic Calendar.

**Rak'at :** (or Rak'ah) A unit of the Ṣalāt.

**Ramadhān :** The 9th month of the Islamic Calendar.

**Rukn :** A principal part of the Ṣalāt.

**Rukū' :** The ritual bowing in the Ṣalāt.

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## S

**Ṣā'im:** The one who is fasting

**Sajdah :** (or Sujūd) The ritual prostration in the Ṣalāt, or in worship-



ping.

**Sajdat us-Sahw:** Two Sajdahs performed to remedy an inadvertent act in the Ṣalāt.

**Ṣalāt :** The statutory Islamic prayer.

**Ṣawm :** (or Ṣiyām) Fasting.

**Sha‘bān:** The 8th month of the Islamic Calendar.

**Shahādatayn :** The two testimonies: Ashhadu an lā ilāha illāllāh, wa ashhadu anna Muḥammadan Rasūlullāh. [I testify that there is no god except Allah, and that Muḥammad (s.a.w.) is His Messenger].

**Sharī‘ah:** The Islamic divine Law.

**Shawwāl :** The 10th month of the Islamic calendar.

**Ṣubḥ:** Morning.

**Sunnah:** The traditions of the Prophet (s.a.w.)

## T

**Tābi‘īn :** Those who lived with and learnt from the companions of the Holy Prophet (s.a.w.)

**Ṭāghūt:** Tyrant.

**Ṭahārah :** The state of being Ṭāhir

**Ṭāhir:** Ritually being clean according to the Sharī‘ah.

**Takbīr:** To say: “Allāhu Akbar”.

**Takbīrat ul-Iḥrām:** The first Takbīr in the Ṣalāt said just after the Niyyah.

**Tamām/’Itmām:** Performing the 4-Rak‘at Ṣalāts complete, not Qaṣr.

**Taqlīd :** To follow a Mujtahid’s Fātwā in performing one’s religious duties.

**Tarakhkhuṣ:** (Limit of -) A distance at which a traveller cannot hear the Adhān from the town he has left behind, or a distance from which it is difficult to distinguish the walls of the town.

**Tartīb (i) :** Sequence/ ordinal.

**Ṭawāf :** Circumambulation around the Ka‘bah as a part of the rituals of the Ḥajj.

**Tayammum:** A kind of “dry ablution” done with clean soil instead of the Wuḍū’ or the Ghusl.



## U

**Ummah** : Nation, the whole Muslim community.

**‘Umrah** : A kind of Hajj to Mecca.

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## W

**Wājib** : Obligatory.

**Wājib ‘Ayni** : Obligatory to every Mukallaf.

**‘Wājib Kifā’ī**: A duty which remains Wājib upon the Muslims as a whole, but if some individuals carried it out, other Muslims would be absolved from the responsibility.

**Wuḍū’** : Ablution according to the Islamic teachings.

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## Z

**Zakāt** : A certain obligatory tax on certain items.

**Zakāt ul-Fiṭrah/ Al-Fiṭrah**: An alms given on ‘Īd ul-Fiṭr.











