



# SIMPLIFIED ISLAMIC LAWS FOR YOUNG ADULTS

According to the Fatawā of:

Āyatullah al-Uzma al-Hājj ash-Shaykh Lutfullāh as-Sāfi al-Gulpāuygāni

آية الله العظمى الحاج الشيخ لطف الله الصافي الكلبايگانی

Translated by: Saleem Bhimji

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*Translated by:*  
Saleem Bhimji

## The Simplified Islāmic Laws for Young Adults

رساله احكام برای نوجوانان

According to the Fatāwā of:

Āyatullāh al-'Uẓmā al-Ḥājj ash-Shaykh Luṭfullāh as-Ṣāfi al-Gulpāyghāni

آية الله العظمى الحاج الشيخ لطف الله الصافي الكليپايگاني

Translated by: Saleem Bhimji

Edited by: Arifa Hudda

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اللَّهُمَّ كُنْ لِرَوَّيِكَ الْحُجَّةَ  
بْنِ الْحَسَنِ صَلَّوْا تُكَ عَلَيْهِ  
وَعَلَى آبَائِهِ فِي هَذِهِ السَّاعَةِ  
وَفِي كُلِّ سَاعَةٍ وَلِيًّا  
وَحَافِظًا وَقَائِدًا وَنَاصِرًا  
وَدَلِيلًا وَعَيْنًا حَتَّى  
تُسْكِنَهُ أَرْضَكَ طَوْعًا  
وَتُمَتِّعَهُ فِيهَا طَوِيلًا



## TRANSLITERATION TABLE

Symbol	Transliteration	Symbol	Transliteration
ا	'	ل	l
ا	a	م	m
ب	b	ن	n
ت	t	و	w
ث	th	ي	y
ج	j	ة	ah
ح	h	<u>Long Vowels</u>	
خ	kh	ا	ā
د	d	و	ū
ذ	dh	ي	ī
ر	r	<u>Short Vowels</u>	
ز	z	َ	a
س	s	ِ	i
ش	sh	ُ	u
ص	ṣ	–	
ض	dh		
ط	ṭ		
ظ	ẓ		
ع	'		
غ	gh		
ف	f		
ق	q		
ك	k		



## Publisher's Preface

**T**he following book is an English translation of **THE SIMPLIFIED ISLĀMIC LAWS FOR YOUNG ADULTS** according to the fatāwā of the Grand Marjā', Āyatullāh al-'Uzmā al-Hājj ash-Shaykh Luṭfullāh as-Ṣāfi al-Gulpāygāni.

To date, nine other books detailing the Islāmic rulings according to this great Scholar have been printed, but are only available in Arabic and Farsi – with this being his first book translated into English.

It must be noted that it is incumbent upon every Muslim who reaches the age of maturity, to perform all the required Islāmic commands - either by way of being a Mujtahid, in which case one must be able to deduce the Islāmic laws from their sources, an ability that many people do not have; or by performing Taqlid - that is, referring to a specialist in Islāmic matters.

Because of the important responsibility that lies on the shoulders of all Muslims - both men and women - it was decided to translate and publish this condensed version of the "*ISLĀMIC LAWS*" for the young men and women who are just entering into the age of adulthood. It is hoped that with this book, young Muslims will be able to fulfill their duties to Allāh (SWT) in the best way possible to earn His pleasure in this world and in the hereafter.

It must be noted however, that this book is by no means a complete manual of Islamic Laws; rather, this is merely a guidebook that contains only the simple and basic rules that will be of importance to our Youth. It is hoped that one will refer to the "*ISLĀMIC RULES*" that contains all the rules that one may need when difficulties arise concerning things that are not dealt with in this book.

We are very grateful to Shaykh Saleem Bhimji for accepting our request to translate and make this valuable book available to the English speaking Muslims. Our thanks also go to Sister Arifa Hudda who was instrumental in the editing and proofreading of this book. May Allāh (SWT) reward them both for their troubles, and give them strength to continue serving Islām and the Muslims.

Although every effort has been made to ensure the accuracy of the contents of this book, errors may have passed by without notice. Thus we humbly request you, the reader to write to us so that in future editions those errors may be corrected. We also ask for your prayers to be able to continue translating and serving the cause of Islām, Insha-Allāh.

و سلام علیکم و رحمة الله و بركاته

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8<sup>th</sup> of Rabī al-Ākhir, 1420 A.H.

Birthdate of al-Imām Ḥassan al-'Askarī (Peace be upon him)



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## A Summary of the Life of:

Ḥadhrat Āyatullāh al-`Uzmā al-Ḥājj  
ash-Shaykh Luṭfullāh as-Ṣāfi al-Gulpāygānī

*Ḥadhrat Āyatullāh al-`Uzmā al-Ḥājj ash-Shaykh Luṭfullāh as-Ṣāfi, a renowned Faqihī, Scholar of Islam and one of the greatest thinkers of our time, was born in the year 1337 Hijri (1917) in the city of Gulpāygān, Irān.*

### 1. His Parents:

His father, the late Āyatullāh Akhund Mullā Muḥammad al-Jawād as-Ṣāfi (b.1867) was a wellknown *Ālim* and an *Ārif*. He, along with being a specialist in Islāmic studies, was also a researcher, writer and a teacher in various fields of Islamic sciences such as: *Fiqh*, *Ūsūl*, *Kalām*, *Akhlāq*, *Ḥadīth*, and other areas. He was also well versed in Poetry, and Calligraphy.

His *Taqwā*, love for the *Wilayat* (of the Ahlul Bayt (peace be upon all of them)), and the excellence in *Akhlāq* of this great man, and his firm position of upholding the concept of "*Amr bil Ma'rūf wa Nahī anil Munkar*" (Enjoining the Good and Forbidding the Evil), and taking a distinct stance against those who had deviant thoughts, the non-religious people, and the oppressors and despotic rulers of his time had a tremendous effect on his son.

The setting of the sun on the life of this great scholar, was on the 25<sup>th</sup> of Rajab, in the year 1958, which corresponded to the night of the *Shahādāt* of the 7<sup>th</sup> Imam, Musā al-Kāzim ('a).

His mother was Fātima, a noble woman, poet, and a lover of the Ahlul-Bayt (peace be upon all of them) and the daughter of Āyatullāh Akhund

Mullah Muḥammad 'Ali – the roommate and study partner of the late Āyatullāh al-'Uzma Mīrzā Shirazī (May Allāh raise his status).

Sincerity, piety, bravery, frankness and outspokenness, patience in the upbringing of her children, the remembrance of Allāh, recitation of *Duā'*, and *Ṣalāṭul Lail* are some of the particular spiritual and ethical traits of this now deceased woman.

In reality, Aghā Ṣāfi Gulpāygāni, inherited his love and sincerity for the Ahlul Bāit (peace be upon all of them) from parents like this.

## 2. His Studies:

Āyatullāh al-'Uzma as-Ṣāfi, while in his youth, stepped into the garden of knowledge. He started his primary Arabic studies in the city of Gulpāygān (Irān) under the tutelage of the great Scholar, Marḥūm Ākhund Mullah Abūl Qāsim, better known as "Qutb". He continued his studies in the fields of *Arabic*, *Kalām*, *Tafṣīr of the Qurān*, *Hadith*, *Fiqh*, and *Usūl* until the end of *Suth* (the second major level of Islāmic studies) in this city. During this period, he was also being taught by his father, Āyatullāh Ākhund Mullah Muḥammad al-Jawād as-Ṣāfi in the above mentioned sciences of Islām.

In the year 1940, Āyatullāh as-Ṣāfi left the city of Gulpāygān, there city where he had spend his youth and that place where he had the love and company of his loving father and mother. This was a move, that until today, he still feels upset about having to make, but none the less, with all the difficulties involved, he made the migration to the city of Qum. It was here in Qum that he took take part in the classes being offered by the greatest Scholars of the Hauza Ilmiyyah of Qum, and the place where he was able to continue on the road of completing his studies and research in Islām.

A few years later, Āyatullāh as-Ṣāfi made the journey to Najaf al-Ashraf and for one year, took part in the lessons being offered by the Great Marāja' of that religious institution. The exceptional power of understanding, and the struggle and seriousness in pursuing his studies were some of the reasons that the great teachers in Qum and Najaf paid special attention to him.



Some of his teachers while in Najaf al-Ashraf:

1. Āyatullāh al-Uzma ash-Saykh Muḥammad Kāḏhim Shīrāzī (d. 1367)
2. Āyatullāh al-Uzma as-Sayyid Jamāl ad-Dīn Gulpāygānī (d. 1377)
3. Āyatullāh al-Uzma ash-Shaykh Muḥammad 'Alī Kāḏhimī (d. 1364)

After studying in the city of Najaf, Ḥadhrat Āyatullāh Luṭfullāh as-Ṣāfi returned to Qum. It was there, that for more than fifteen years, he attended classes on *Akblāq* and *Trfān*, then being taught by the former Marjā' of the Shī'a world, Ḥadhrat Āyatullāh al-'Uzma al-Burūjerdī (May Allāh raise his Status).

It was at this time that Āyatullāh as-Ṣāfi was chosen to be one of the special advisors to the late Āyatullāh al-Burūjerdī, and was also one of the few selected people who worked on answering the religious questions that were being sent in by the *Muqallidin* of the late Āyatullāh.

Āyatullāh al-Burūjerdī, after recognizing the level of knowledge and the ability that Āyatullāh as-Ṣāfi possessed, then decided to keep him in charge of answering the important and sensitive questions that were coming into the Late Marjā's office in the fields of *Fiqh*, and *Kalām*.

It was also through the encouragement of Āyatullāh al-Burūjerdī that ash-Shaikh as-Ṣāfi was able to compile the valuable book, or rather an encyclopedia in the study of the 12<sup>th</sup> Imam, al-Mahdī ('a), which later took on the name of "*Mukhtab al-Athar fī Imām Thānī al-'Ashar*".

Some of his teachers while in Qum:

1. Āyatullāh al-Uzma al-Hājj as-Sayyid Muḥammad Taqī Khansāri (d. 1371)
2. Āyatullāh al-Uzma as-Sayyid Muḥammad Ḥujjat Kuhkamri (d. 1372)
3. Āyatullāh al-Uzma al-Hājj as-Sayyid Muḥammad Ṣadr ad-Dīn Ṣadr 'Amili (d. 1373)
4. Āyatullāh al-Uzma al-Hājj as-Sayyid Muḥammad Ḥussein Burūjerdī (d. 1375)
5. Āyatullāh al-Uzma al-Hājj as-Sayyid Muḥammad Reḏā Gulpāygānī (d. 1414)

### 3. Characteristics of Āyatullāh al-'Uzma as-Ṣāfi:

Piety, sincerity, reliance on Allāh in all matters, frankness in speech, and Enjoining the Good and Forbidding the Evil are some of the spiritual and ethical traits of this Faqih.

His presence is a boundaryless ocean of love for the Pure Lights of the Sinless Progeny of the Prophet ('a), and every morning, after his Ṣalāt, after the recitation of Duā' al-Aḥad, those around him hear his heart crying out in love for the Hidden Imām, with the plea:

(الْعَجَلُ الْعَجَلُ يَا مَوْلَايَا يَا صَاحِبَ الزَّمَانِ)

It has also been noted that on Friday afternoons, he can be spotted in Masjid Jamkaran, which is just outside the holy City of Qum, sitting among the faithful lovers of Imām al-Mahdī ('a) engrossed in prayers.

Some of the academic achievements of this scholar include teaching and research in various fields of Islamic Studies, such as *Fiqh*, *Usūl*, *Kalām*, *Hadīth*, *Rijāl* and other areas. It suffices us to mention that along with all of this; he is also the author of over 100 valuable books, both in Farsi and Arabic, of which some have been translated into various languages.

### 3. Level of knowledge of Āyatullāh al-'Uzma as-Ṣāfi:

Āyatullāh as-Ṣāfi, during his studies in the Hauza of Qum, was ranked with high esteem as one of the greatest scholars by leading figures of the Muslim world, such as: Sayyid Jamāl ad-Dīn al-Gulpāygāni, Āyatullāh al-Burūjerdi, Imām al-Khumayni, Sayyid Muḥammad Riḍa al-Gulpāygāni, and various others.

Some 45 years ago, on the 3<sup>rd</sup> of Jumād al-Awal, Āyatullāh al-Uḍma al-Hajj as-Sayyid Jamāl ad-Dīn al-Gulpāygāni, one of the biggest and most well known Marja' of his time in Najaf al-Ashraf, bestowed the highest honor on Āyatullāh as-Ṣāfi by announcing his reaching to the level of *Ijtihād*. Not only did he confirm Āyatullāh al-'Uzma as-Ṣāfi's reaching to this level, but in the letter which he wrote, which is still available today, he went on to say that Āyatullāh as-Ṣāfi Gulpāygāni was at the highest level of *Ijtihād* – in comparison to the other scholars of his time. This is the final level in Islamic studies, where, after completion, a person is al-

lowed to make his own independent decisions, with the help of Qur'ān, and aḥādith in matters of Islāmic law.

For many years during the lifetime of Marhum Āyatullāh Burūjerdī, and even after his death, Āyatullāh as-Ṣāfi was one of the few people who were responsible for taking the exams of the students in the Hauza. These included the students who were at the highest level of their studies, including those involved in the studies known as *'B'ath al-Khārij'* (the final level of Islāmic studies, after which, if successfully completed, entitles a person to formulate his or her own opinion on Islāmic matters, in the light of the Qur'ān and Sunnah).

It should be noted that a large number of the Mujtahidīn and teachers who are presently in the Hauza 'Ilmiyyah of Qum have taken their exams at the hands of this noble scholar.

This valuable Faqhī, in addition to what has already been mentioned, has also done extensive research in the area of Arabic Syntax (the rules of Arabic Grammar), and in the History of Islam and Irān. He is also well acquainted with the various forms of poetry, and is well versed in composing verses of poetry.

Even today, this learned Marjā', with all the responsibilities that lie on his shoulders, still finds the time to keep himself informed on a day to day basis of the news of the world, with special attention taken to the news of the world of Islam, by all means and methods at his disposal.

With the large amount of information on history and politics that is continuously being passed on to him, and with his ability to be able to analyze all the events that are occurring in the world today in their respective regions, it is no wonder that he is often referred to as *"THE Scholar of our Time."*

Before the victory of the Islāmic Revolution of Irān, Āyatullāh as-Ṣāfi's presence in the various areas of struggle and opposition against the Shah's corrupt regime was well known. It was with the confiscation and banning of one of his books by the Shah's secret police, known as the SAVAK, that added to the friction between this Faqhī and the former Government.

Ultimately, the printing of some of the most important books that Āyatullāh al-'Uẓma as-Ṣāfi had written, in defense of the teachings of the *Shī'a'* were banned (in Irān). At the same time, the Leaders of some of



the Arab countries, who were working hand in hand with the Colonialists, and who were not able to hide their anger and hatred from these conscious writings which had the potential of awakening others, were ultimately forced to ban his books.

With the victory of the Islamic Revolution in Irān in 1979, Āyatullāh as-Ṣāfi, on behalf of the Late Imām al-Khumayni, was placed in charge of the "*Shurā Negāhbān*" or the "*Council of Guardians of the Islamic Revolution*". For eight years, he served as the Secretary General of the "Council of Guardians". He had provided his valuable assistance in establishing and preserving the social order in Irān, and to the service of the people of this nation, in guarding the sanctity of Islām and the Qur'ān. During this eight years, not even once did he entertain any sort of doubt or uncertainty in his mind concerning his role in the Government.

Āyatullāh al-'Uzma al-Hājj ash-Shaykh Luṭfullāh as-Ṣāfi al-Gulpāygāni, who, over 20 years ago, possessed all the conditions necessary for Marja'iyat, generously and nobly passed it by.

With the untimely demise of his teacher, the *Late Āyatullāh al-'Uzma as-Sayyid Muḥammad Ridā al-Gulpāygāni* in 1993, ash-Shaykh as-Ṣāfi was flooded with requests from the 'Ulamā and people all over the world to accept the responsibility of guiding the Shi'a world. Finally, after repeated requests, he humbly accepted the Marja'iyat, and today, is counted as one of the leading and outstanding Marja', and one of the main pillars of the Hauza Ilmiyyah of Qum.

The leader of the Islamic Revolution of Irān, Āyatullāh al-'Uzma as-Sayyid Ruhullāh al-Musawi al-Khumayni (May Allāh raise his status) had personally told Agha Ṣāfi Gulpāygāni that he is constantly praying for him and in addition, he never forgets to pray for him in his Ṣalāt al-Lail.

The great scholar, and Marja' Taqlid of the Shi'a world, the late Āyatullāh al-'Uzma as-Sayyid al-Hajj Muḥammad Ridā al-Gulpāygāni (May Allāh raise his status), in regards to Āyatullāh as-Ṣāfi al-Gulpāygāni had written the following in his will to his family:

*"...Any time you need the permission of a Faqihī (for religious issues), refer to Āyatullāh Aghā Hājj Shaykh Luṭfullāh Ṣāfi, since, without doubt, I consider him to be a Muṣṭahid, and 'Ādil."*

One of the most well known teachers in the Hauza 'Ilmiyyah of Qum, who has written countless books on topics ranging from Usūl al-Fiqh, 'Aqāid, History and other areas many of which have been translated into English, Urdu, and other languages, Āyatullāh al-Hājj Mirzā Ja'far Subhāni, at the funeral ceremony of the late Āyatullāh al-Uzma as-Sayyid Muḥammad Riḍa Gulpāygāni, said the following about Aghā Ṣāfi:

*"...A person whom, in his life, has continuously been busy with pen in hand, writing and offering his services to Islām – one who is counted as of the 'Arifs and upright 'Ulama, and one whom just looking at his face, is reminded of Allāh (SWT)..."*

#### 4. A sample of his writings:

To date, this Marja' Taqlid and scholar of Islām has over 100 books to his name, some of which are:

1. Muntakhab al-Athar Fī al-Imām ath-Thānī Ashar
2. Imāmate and Mahdiviat
3. Glimpses of the greatness of al-Hussain (Peace be upon him)
4. Divinity in Nahjul Balagha
5. Tawdhiul Masāil
6. Manāsik Hājj (Farsi)
7. Medical Questions and Answers
8. The History of the Shi'a Hauza
9. The Epic of Karbalā
10. Answers to Ten Questions regarding Imām al-Mahdi
11. A Discussion regarding famous Hadith of the Splitting of the Muslim Ummah into 73 Sects
12. The Qur'ān : Protected from Corruption
13. The Call of Islām from Europe
14. Discussion concerning the Ayat of Tathir
15. The Necessity of Islāmic Government or Wilayāt al-Fuqahā during the 'Asr al-Ghaybah
16. The Relationship and Connection between the World and Imam az-Zaman (Peace be Upon Him)



17. Tafsir of Ayat al-Fitrah (30:30)
18. Answers to questions from a Muslim Woman
19. A Reply to "The Belief of Mahdism in Shi'a Imamia" (Reply to the doctorate thesis written by Mr. Abdul-Aziz Sachedina)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلوة والسلام على خير خلقه واشرف برئته محمد وآله الطاهرين  
لا سيما بقیة الله في الأرضين ولعنة الله على اعدائهم اجمعين الى قيام يوم الدين

**T**he practical laws of Islām that are related to the actions that one must perform and those that must be avoided, and are the responsibility of everyone to learn, are called the *Abkām* (rules).

Every action that a person performs has a specific ruling in Islām. The various actions that we perform, which are related to our responsibility (to Allāh) are divided into five categories: *Wājib*, *Harām*, *Mustahab*, *Makrūh*, and *Mubah*.

*Wājib*: Those actions that must be performed, and turning away from them, incur Allāh's punishment - for example *Ṣalāt*, and *Sawm*.

*Harām*: Those actions which must be avoided, and performing them incur punishment from Allāh, like lying and oppression.

*Mustahab*: These are actions which are recommended to be performed and earn the person a reward, but not performing such actions do not incur punishment from Allāh - for example saying *Ṣalām* and giving *Sadaqa*.

*Makrūh*: Those actions which are better if not performed, and if avoided, earn a reward, but if performed, do not accompany a punishment - for example, sleeping in a Masjid, and the praising of goods that a person sells (otherwise known as advertising).

*Mubah*: Those actions whose performance or turning away from are equal; meaning one neither gets a reward, nor punishment - for example walking or sitting.

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## Ijtihād and Taqlīd

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A person is allowed to perform the rites of Islām, either by way of “*Ijtihād*” or “*Taqlīd*”.

“*Ijtihād*” refers to the intense struggle in the way of extracting the rules of Islām from their sources, of which the most important are the Qur’ān and the Āhadīth of the Masūmīn (Peace be upon all of them) - after learning the necessary sciences (of Islām) that enable the person to be able to extract the *Ahkām* from their sources. A person who has this intellectual power is called a “*Mujtahid*”.

“*Taqlīd*” means to follow and to go behind someone, and in the context of Islām, refers to following a Mujtahid; meaning that a person performs his responsibilities according to the Fatāwā of a Mujtahid.

ISSUE 1: A Mujtahid to whom others do Taqlīd to is referred to as a “*Marja’ Taqlīd*”, and the person who does Taqlīd is called a “*Muqallīd*”.

ISSUE 2: Someone who is not a Mujtahid, and is not able to derive the rules and commandments of Allāh from their sources, and who cannot act

according to Ihtiyāt, must do Taqlid to a Mujtahid. This means that he must perform his actions according to the *Fatāwā* (of a Mujtahid).

ISSUE 3: The responsibility of most people in the rules of Islām is to perform Taqlid, because the numbers of people who are able to perform the rules of Islām by reaching to the level of Ijtihād are few.

ISSUE 4: The Mujtahid, to whom one does Taqlid to, must be:

- Just (Ādil)
- Living
- Male
- Shī'a Ithna-'Asherī
- According to Ihtiyāt Wājib, must be *Ā'lam* (the most knowledgeable)

ISSUE 5: If the Mujtahid to whom a person is doing Taqlid to passes away and the living Mujtahid is not more knowledgeable than the one who passed away, then the Muqallid can stay on the Taqlid (of the deceased Marja') if the following two conditions are met:

1. He (the Muqallid) had previously acted upon some of the *Fatawā*.
2. The Muqallid has made a decision that when a (new) issue comes up, he will follow the (new) Mujtahid.

In addition, according to Ihtiyāt Wājib, if the Mujtahid who has passed away was more knowledgeable than the living Mujtahids, then one must stay on his Taqlid.

ISSUE 6: *Ā'lam* is that scholar who is strongest from among the Mujtahidin, in extracting the rules of Islām from their sources.

ISSUE 7: There are three ways to distinguish the Mujtahid and the most knowledgeable:

- A person himself has certainty; for example he himself is of the “People of Knowledge” and is able to discern who is a Mujtahid and Ā’lam.
- The statement of two knowledgeable and Just people, who are able to discern who is a Mujtahid and Ā’lam, on the condition that two knowledgeable and Just people do not go against their statement.
- A group of the “People of Knowledge” who are able to determine who is a Mujtahid and Ā’lam verify who is a Mujtahid or the Ā’lam, as long as one has certainty in their words.

ISSUE 8: The ways to obtain the fatawā of the Mujtahid are:

- Hearing it from the Mujtahid himself.
- Hearing it from two Just people.
- Hearing it from even one person in whom one has certainty in his words.
- Seeing it in the Resālah of the Mujtahid, as long as one has certainty in its authenticity.

ISSUE 9: If the Fatwā of the Mujtahid in his Resālah (Book of Islāmic Laws) changes, then the Muqallid must act according to the new ruling, and it is not permissible to act upon the previous ruling.

ISSUE 10: It is Wājib upon a person that he learn those rules that he will always be in need of.

The difference between *Iḥtiyāt Mustahab* & *Iḥtiyāt Wājib*

ISSUE 11: *Iḥtiyāt Mustahab* always accompanies a Fatwā, meaning, in that ruling, and the Muqallid can act either according to the Fatwā or the



Iḥtiyāt, whichever one he prefers to act upon. For example, in this ruling:

*Washing a Najis dish in Kurr Water once makes the dish Ṭāhir, although the Iḥtiyāt is that it should be washed three times.*

Iḥtiyāt Wājib does not accompany a Fatwā, and therefore, the Muqallid must act according to the Iḥtiyāt, but he is also able to refer this rule to another Mujtahid (perform *Ruḥū*) - for example:

*The Iḥtiyāt is that one does not perform Sajdah on the leaf of the grape tree if it is a fresh leaf.*

### What are the signs of someone being Bāligh?

There are three signs of reaching Bulūgh (Maturity):

1. The discharge of semen<sup>1</sup>.
2. The growth of coarse hair in the pubic<sup>2</sup> region.
3. The completion of fifteen (15) years for boys, according to the Lunar calendar, and the completion of nine (9) years for girls, according to the Lunar calendar.

It is not necessary to see all three of the above mentioned signs to be sure of one being Baligh. Rather, seeing even one of these signs confirms this.

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1 Semen: A liquid that comes from the reproductive glands either from sexual intercourse or by having a wet dream, from the area where urine comes out.

2 The Pubic Region includes the private parts and the area under the stomach.

Therefore, if semen is discharged from a youth, even if he has not yet reached to the age (as mentioned previously), he will be (considered as being) Bāligh, and must act according to the laws of Islām.





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## Ṭahārat

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Ṭahārat (cleanliness) and keeping a clean body and surroundings are very important in Islām. Everyone must refrain from eating and drinking those things which are Najis; and (as for) the clothing that one wears in Ṣalāt - which is the best of actions in worshipping Allāh - they must be clean, and it is best that they are the most pure of clothing. Because of this, it is necessary to know what things are Najis and the way to make them Ṭāhir.

ISSUE 12: Everything that exists is Ṭāhir except for eleven things, and those things that come into contact with them, also become Najis.

ISSUE 13: The things that are Najis, are the following:

1. Urine
2. Stool
3. Semen
4. Corpse
5. Blood
6. Dog

7. Pig
8. Alcohol
9. Beer
10. Non-Muslim (*Kāfir*)
11. The sweat of a Najis eating animal

ISSUE 14: The urine and stool of humans and all animals whose meat is *Harām* (to eat) and whose blood gushes out, is *Najis*.

ISSUE 15: The urine and stool of animals whose meat is *Halāl*, like the cow and sheep, and animals whose blood does not gush out, like the snake and fish, are *Tāhir*.

ISSUE 16: The urine and stool of animals whose meat is *Makrūh* to eat, like the horse and donkey, is *Tāhir*.

ISSUE 17: The urine and droppings of birds whose meat is *Harām* (to eat), like the eagle, are *Tāhir*, but it is better to stay away from such things.

## The Rules of the Corpse

ISSUE 18: An animal that has not been slaughtered according to the rules of Islam is called a corpse.<sup>3</sup>

ISSUE 19: Animals are divided into two categories: some have blood that gushes out; meaning that if their neck is cut, the blood comes out with force. Other animals have blood that does not gush out; meaning that if their neck is cut, the blood does not come out with force.

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<sup>3</sup> For a better understanding on the method of slaughtering according to Islamic Law, see Issue 438.

ISSUE 20: The corpse of an animal whose blood does not gush out; like the fish, is Ṭāhir, even if it dies in water.

ISSUE 21: (As for) the corpse of an animal whose blood gushes out; the parts that contain no life - like the hair and the horns, are Ṭāhir; and the parts that contain life - like the flesh and skin, are Najis.

ISSUE 22: All parts of the body of the dog and pig - whether living or dead - are Najis.

ISSUE 23: The complete body of a person who has passed away, no matter how recently he has died, and if his body has not yet gone cold (with the exception of those parts which contain no life, like the nails, hair, teeth, etc.) is Najis.

ISSUE 24: Once the dead body has been given a Ghusl, the body is Ṭāhir.

ISSUE 25: The body of a person who fights in the way of Allāh to protect Islām and is killed on the war front, is tāhir and it is not necessary to give the body a Ghusl or a Kafan.

### The Rules of Blood

ISSUE 26: The blood of people and all animals, whose blood gushes out, like the chicken and goat, is Najis.

ISSUE 27: The blood of animals, whose blood does not gush out, like the fish and mosquito, is Ṭāhir.

ISSUE 28: According to Ihtiyāt Wājib, one must avoid eggs that have even a small drop of blood in them. However, if the blood is in the yolk of the egg, and the covering around the yolk has not broken, then the eggwhite is tāhir.

ISSUE 29: The blood that comes out from around the teeth (gums) and that mixes with saliva is tāhir when it comes out of the mouth. In the event (that the blood is mixed with saliva), it is permissible to spit it out, although it is better not to spit it out.

### How does something become Najis?

ISSUE 30: If something Ṭāhir comes into contact with something Najis, and one of these two things is wetter than the other and the wetness of one reaches the other, then that Ṭāhir thing will become Najis.

ISSUE 31: If a person does not know if something Ṭāhir has become Najis or not, then it should be considered as being Ṭāhir, and research and investigation is not necessary, even if one is able to ascertain if the thing is Ṭāhir or Najis.

ISSUE 32: Eating and drinking things, which are Najis, is Ḥarām.

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## Muṭahhirāt

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ISSUE 33: The Muṭahhirāt are those things which make Najis things, Ṭāhir. Some of which include the following:

1. Water
2. Ground
3. Sun
4. Islām
5. Removal of the Najāsāt (by the conditions which will be explained)

### The Rules of Water

Water has many different divisions, and knowing them will help us better understand the rules related to them.

ISSUE 34: Water is either *Mixed* or *Pure*.

*Mixed Water:* That water that has been taken from something, for example apple juice, or watermelon water, or water that has

been mixed \with something in such a way that it can no longer be called water, like juice.

*Pure Water:* That water which is not mixed.

#### ISSUE 35: *Mixed Water:*

- (With Mixed Water) it is possible to make something that is dirty, clean, but it can never make something that is Najis, Tāhir (And because of this, it is not counted as one of the Mutahhirāt).
- If mixed water comes into contact with a najāsāt, it will become Najis - however small an amount the najāsāt is, and even if the smell, colour or taste of the water has not changed.
- Wudhū and Ghūsl done with this water are void.

### The Divisions of Pure Water

ISSUE 36: Water - either springs forth from the ground, falls from the sky, or neither gushes, nor falls.

- Water that comes from the sky is called *Rain Water*.
- The water that springs forth from the ground flows like the water of a well or river is called *Running Water*; and that which does not flow, is called *Still Water*.
- As for the water that does not gush out from the ground nor does it come from the sky, if it is in the amount (that will be mentioned in the next rule), then it is called *Kurr* (large quantity of water). If it less than this specified amount, it is called *Qaleel* (small quantity of water).

ISSUE 37: An amount of water, which if put into a container whose length, width, and breadth are, according to Iḥṭiyāt, 3½ hand spans each



becomes filled, then it is considered a Kurr. In addition, if its weight is *128 Min Tabriz, less 20 Mithqal<sup>4</sup>*, it will also be counted as a Kurr.

### Qaleel Water

ISSUE 38: Qaleel Water (less than a Kurr) will become Najis as soon as it comes into contact with a najāsāt, unless it is applied with force onto a Najis thing. In this event, only that amount that comes into contact with the najāsāt will become Najis. For example, if a container contains water, and this water is poured onto an object from above, then only that amount of water that comes into contact with the najāsāt will be Najis, and the water in the container, will remain Ṭāhir.

ISSUE 39: If Kurr or Running Water is connected to an amount of Qaleel water that is Najis, and if it becomes mixed, then the Qaleel water will become Ṭāhir. For example, if a small container full of water is Najis, and water from a tap that is connected to a Kurr is made to flow into the container and this water mixes with the water in the container, it becomes Ṭāhir. However, if the smell, colour or taste has changed due to the najāsāt, that amount of water that has taken on the smell, colour or taste of the najāsāt must be removed.

### Kurr, Flowing and Well Water

ISSUE 40: All the divisions of Pure Water, with the exception of Qaleel Water, are Ṭāhir, as long as the smell, colour or taste has not changed due to the najāsāt. In addition, if because of coming into contact with a najāsāt, the smell, colour or taste of water takes on that of the najāsāt, then that water will become Najis. (Flowing Water, Well Water, and Kurr Water and even Rain Water all share this same ruling.)

ISSUE 41: The water in the pipes of buildings that are connected to a supply of Kurr Water, fall into the category of Kurr Water.

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<sup>4</sup> This unit of weight is equal to approximately 377.419 Kilograms. (TR.)



ISSUE 42: Some of the specialties of Rain Water:

- If rain falls on something Najis that does not contain an ‘Ayn Najāsāt<sup>5</sup> one time, then it will make it Ṭāhir.
- If it falls on a Najis rug or Najis clothing, then it is not necessary to squeeze the water out; it will automatically become Ṭāhir.
- If it falls on Najis ground, then the ground will be made Ṭāhir.
- Any time rainwater collects in a place, even if it is less than a Kurr, it will have the ruling of Kurr Water. Therefore if a Najis item is washed in such water while it is raining, then as long as the smell, colour or taste of the water does not change, the object will become Ṭāhir.

### How to wash something Najis in Water

ISSUE 43: To make something Ṭāhir that has become Najis, the najāsāt must first be removed, and then it must be washed in water in the way which will be explained in the following rules.

ISSUE 44: A Najis utensil: It is sufficient that once the najāsāt has been removed, if it is washed in Kurr water, then it is sufficient to wash it once, but if it is being washed with Qaleel Water, then it must be washed three times.

ISSUE 45: A Najis utensil can also be washed in the following manner:

- Kurr Water: Dipping it in and taking it out of the Kurr water once.
- Qaleel Water: Fill the utensil with water, and empty it out and repeat this three times. One can also pour an amount of

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5 An ‘Ayn Najāsāt is something that in itself is Najis, like urine or blood, and a Muta-Najis is something that in itself is not Najis, but it becomes Najis.

water in the dish/utensil three times, and after each pouring, shake the dish in such a way that the water reaches to all the Najis parts, and then empty it out (after every pouring, and shaking).

**ISSUE 46:** Rugs, clothing and items like these that absorb water, and that can be squeezed or wrung out can be made Ṭāhir by using Qaleel Water (by the following method) that after each washing, the item must be squeezed so that the water that has absorbed in, is removed. This can also be done in any other method (that allows the water that has been absorbed to be removed), but if Kurr Water or Flowing Water is used, then it is not necessary to squeeze out the water.

### The Ground

**ISSUE 47:** If while walking, the bottom of the feet or the bottom of the shoe becomes Najis, then by walking or rubbing it on the ground, it once again becomes Ṭāhir, with the condition that the najāsāt is removed.

The Ground must be:

- Ṭāhir
- Dry, according to Iḥtiyāṭ Wājib
- (Made of) Dirt, Brick, Rock, and things like this.

**ISSUE 48:** If by walking or rubbing on the ground, the najāsāt on the bottom of the shoe or foot is removed, then it will become Ṭāhir, but it is better that a minimum of 15 steps are walked.

### The Sun

**ISSUE 49:** The sun (with the conditions mentioned below) will make the following things ṭāhir:

- Ground

- Buildings and the things that are used in the buildings like the doors and windows.
- Trees and plants.

ISSUE 50: With the following conditions, the sun is a purifier:

- The Najis thing is wet, in such an amount that if it comes into contact with something else, then it will make that thing wet too.
- By the rays of the sun, the Najis thing is dried; and if any wetness remains, then it will not be made Tāhir.
- Things such as the clouds or a curtain should not prevent the sun from shining (onto the Najis item), unless it is so thin such that it does not prevent the sun from shining (onto the Najis item).
- The sun itself dries the item such that it is not with the help of the wind that the item is dried.
- While the sun is shining, there is no 'Ayn Najāsāt on the item, therefore, if a najāsāt remains, it must be removed before having the sun shine on it.
- The part outside and inside of the wall or the floor must all be dried at one time. Therefore, if the outside dries one day, and the inside part the next day, then only the outside will be Tāhir.

ISSUE 51: If the ground or things like this become Najis, but there is no wetness remaining, it is permissible to pour some water or something else on it to make it wet, then when the sun shines on it, and it dries, it will be Tāhir.

## Islām

ISSUE 52: The non-Muslim is Najis, but if he or she recites the Shahādātāin, he or she will become a Muslim. For example, one says:

( أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ )

(I testify that there is no god except Allāh,  
And I testify that Muhammad is His Messenger.)

Moreover, by saying this, one's complete body is becomes Tāhir.

### Removal of the 'Ayn Najāsāt

ISSUE 53: In two instances, the removal of the 'Ayn Najāsāt makes something Tāhir, and it is not necessary to wash it with water.

1. *The body of an animal:* For example, a beak of a chicken who is eating a najāsāt, once the najāsāt is removed from the beak, the beak is Tāhir.
2. *The inside of the body:* Parts like the mouth, nose and ear. For example, if at the time of brushing ones teeth, blood comes out from the gums, then the inside of the mouth will be Tāhir, and it is not necessary that the it be washed with water. However, if the toothbrush itself comes into contact with the blood, then according to Ihtiyāt Wājib, it will be Najis, even if it is inside the mouth.





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## Wuḍhū

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Before starting the Ṣalāt, one must perform Wuḍhū, and prepare one's self for this important act of worship.

In some instances, one must also perform Ghusl - meaning that the complete body is washed in a special way; and any time one can not perform the Wuḍhū or Ghusl, then one must perform another action called Tayammum. Each one of these will be explained in this section.

### How do we perform Wuḍhū?

**ISSUE 54:** To perform Wuḍhū, one must first start by washing the face, then wash the right arm, followed by the left arm. After this, the moisture that is in the hand from the washing, must be wiped on the head, meaning, the right hand is wiped on the top of the head, and then the right foot and left foot are wiped (with this moisture - no extra water can be used).

## An explanation of the actions in Wudhū

### ■ Washing

ISSUE 55: In Wudhū, the person must first start by washing his face from the point where the hair grows, until the bottom of the chin, from top to bottom. To ensure that one has washed that which is Wajib, one must wash a bit extra of the surroundings of the face.

ISSUE 56: After washing the face, the right arm must be washed, followed by the left arm, from the elbow upto the finger tips.

ISSUE 57: To ensure that one has washed the complete arm, one must also wash a bit above the elbow.

ISSUE 58: If someone washes his hands upto the wrist before he washes his face, then when he starts to perform the Wudhū, he must wash from the elbow to the tips of the fingers, and if he washes only upto the wrist, then his Wudhū will become void.

### ■ Wiping

ISSUE 59: The place for wiping is one quarter of the frontal part of the head above the forehead on the top of the head.

ISSUE 60: The wiping of the head must be done in such a way that if someone sees it being done, it would be said that the wiping is being performed.

ISSUE 61: According to Ihtiyāt Mustahab, the wiping should be the width of three closed fingers, and the length of one finger.

ISSUE 62: It is not necessary that the wiping be done on the scalp, rather it is correct even if it is done on the hair, unless the hair on the head is so

long that when it is combed, it falls on the face. In this event, the skin on the head or the roots of the hair must be wiped.

ISSUE 63: After wiping the head, one must wipe the top of the foot from any of the toes to the joint of the foot with the moisture that is left on one's hand. According to Ihtiyāt Wājib, one must wipe upto the joint – meaning that point where the foot bends as well.

ISSUE 64: While performing the wiping on the head or feet, the hand itself must be drawn. Therefore, if the hand is kept stationary and the head or feet are moved, then the Wuḍhū will become void, but if the head or feet move slightly while the hand is being drawn for wiping, then it is not a problem.

ISSUE 65: If there remains no moisture on the hand to perform the wiping, one is not allowed to get water from another source to make it wet; rather, one must make the hand wet from another part of the body that Wuḍhū was performed on. For example one can take some of the moisture that is on the face, and perform the wiping with that.

ISSUE 66: The moisture on the hand must be a sufficient amount to leave an effect on the head or feet.

ISSUE 67: The place of wiping – the head or the feet – must be dry. Therefore, if the place of wiping is wet, it must be dried (before being wiped); but if the wetness is very little such that it does not affect the moisture on the hand, then it is not a problem.

ISSUE 68: There must not be any barrier like a Hijāb or hat, or socks or shoes between the hand and the head, no matter how thin they be, even if the water still manages to reach the skin (except if one is helpless).

ISSUE 69: The place of wiping must be Ṭāhir, so if there is a najāsāt present, and one is not able to remove it, then one must perform Tayammum.

## ■ Conditions for Wudhū

ISSUE 70: If the following conditions are present, then the Wudhū will be correct, and if even one of them is not present, then the Wudhū will become void.

1. The water for Wudhū must be tāhir (not Najis).
2. The water for Wudhū, and the place where one is getting the water from must both be Mubāh (permissible for use) - meaning that it is not stolen property.
3. The water for Wudhū must be Mutlaq (pure) - not mixed water.
4. The container holding the water must be Mubāh (With the conditions that will be explained later).
5. The container holding the water must not be made of gold or silver (With the conditions that will be explained later).
6. The parts of the body (that are to be wiped or washed at the time of Wudhū) must be Tāhir.
7. There must be no obstruction on the body that prevents the water from reaching the body.
8. The Wudhū must be done with the intention of "seeking nearness to Allāh", and not for showing off.
9. Succession (Tarteeb) in actions must be observed (as will be explained later).
10. Sequence (Muwālāt) in the actions, meaning that there should not be a time gap between the actions of Wudhū.
11. One must not have the help of other people.
12. There should be no constraint in using the water.
13. There must be enough time to perform Wudhū.



## Summary of the conditions of Wuḍhū

ISSUE 71: The Wuḍhū that is performed with Najis and mixed water is void - whether one knows that the water is Najis or mixed, or one does not know, or if the person had forgotten.

ISSUE 72: The water for Wuḍhū must be Mubāh; therefore in the following instances, the Wuḍhū is void:

- Performing Wuḍhū with water whose owner is not happy with his water being used (His displeasure is known).
- That water which is not known if its owner is happy or not by its use.
- Water that has been donated (Waqf) to specific people, which is used by other than those specified. For example, the pools of most Madāras (schools) which have been given as a donation to those of that specific Madrasah (school), and the rooms of Wuḍhū in most Masājid that have been specifically donated for those people who read their Ṣalāt in that Masjīd.

ISSUE 73: Performing Wuḍhū from a large river or lake is permissible even if the person does not know whether its owner is content or not. However, if the owner prevents one from performing Wuḍhū there, then according to Ihtiyāt Wājib, one must not perform Wuḍhū there.

ISSUE 74: If the water is in a usurped utensil, and one has no access to any other water, then one must perform Tayammum. If someone performs Wuḍhū with such water, his Wuḍhū is void.

ISSUE 75: The parts to be washed or wiped in Wuḍhū - for example the face, arms, and feet must be Tāhir.

ISSUE 76: If there is something on the face or arms that prevents water from reaching there, it must be removed in order to perform the Wuḍhū.



ISSUE 77: If there is something on the areas that the wiping is to be done on (on top of the head or the feet) that does not prevent water from reaching there, it must still be removed, since there must not be anything between the hand and the area of wiping.

ISSUE 78: In the event that the effects of the ink of a pen, the spot of paint, and oil/grease, and cream are not remaining (on the skin) and it is not an obstacle or barrier for performing Wudhū, then it is not a problem. However, if it is a covering that prevents water from reaching the skin, then it must be removed.

ISSUE 79: If something is stuck on the skin or on one of the areas of Wudhū, but it is not known whether it will prevent water from reaching that area or not, then it must be removed or the water must be made to flow underneath it.

ISSUE 80: The actions of Wudhū must be done in the following sequence (Tartib):

The face must first be washed, followed by the washing of the right arm, then the left arm, and thereafter, the head and feet must be wiped. According to Ihtiyāt, the right foot must be wiped before the left foot, and if the Wudhū is not performed in this sequence, then the Wudhū will be void.

ISSUE 81: Muwālāt - this means that each action must be performed one after the other, with no lapse of time between the actions.

ISSUE 82: If between the actions of Wudhū, a period of time passes such that when one decides to wash or wipe a particular place, one notices that the moisture of all the places that have previously been washed or wiped have become dry, the Wudhū will become void.

ISSUE 83: Someone who is able to perform the actions of Wudhū must not seek assistance from others. Therefore, if someone else washes the

face and arms of the person who needs to perform Wudhū or performs the wiping for him, then his Wudhū will be void.

ISSUE 84: Someone who is not able to perform Wudhū on his own must perform Wudhū with the help of another person, but he himself must make the intention.

ISSUE 85: Someone who knows he will get sick or fears that he will become ill, must perform Tayammum; and if he still performs Wudhū, it will be void. However, if one does not know that the water would be harmful, and performed Wudhū, and later, finds out that the water was harmful, then his Wudhū is correct.

ISSUE 86: Wudhū must be performed with the intention of "seeking nearness to Allāh," meaning for the wish or desire of Allāh (SWT) one is performing Wudhū. It is not necessary that the Niyat be "spoken" or even "mentioned" in the heart, rather even if one knows that he is performing Wudhū to obey the commandment of Allāh, this too is sufficient. Therefore, if one was asked, "What are you doing?" - his response would be: "I am performing Wudhū."

ISSUE 87: If the time of Ṣalāt is so short that if a person performs Wudhū, the complete Ṣalāt or a part of it will be performed after its time, then he must perform Tayammum. However, if the performing of Wudhū and Tayammum takes the same amount of time, then he must perform Wudhū.

### Wudhū Jabirah

Medicine and things like this that have been applied to an injury or things that are wrapped around an injury are referred to as a Jabirah.

ISSUE 88: If someone has an injury or a wound on one of the parts of Wudhū, but is still able to perform Wudhū in the regular manner, then he must perform it as such. For example, if the injury (wound) is open, and pouring water on it is not harmful, or if the injury is covered (like

with a cast or bandage), but it is possible to open that covering and the pouring of water on the wound is not harmful, then (in both instances) Wuḍhū must be performed in the usual manner.

ISSUE 89: In the event that the injury is on the face or the arms, and the injury is open, and it is harmful to pour water on it, one must wash around the injury. If the rubbing of a moist hand over top of the injury will not be harmful, then according to Iḥtiyāt, the moist hand must be rubbed over those parts.

ISSUE 90: While performing Wuḍhū Jabīrah, if it is possible to wash and rub those places that must be washed and rubbed, then this must be done. As for those places where it is not possible, a wet hand must be rubbed over the Jabīrah.

ISSUE 91: If the injury is on the front of the head or on the top of the feet (the places of wiping) and these places are open (the wound is open), but one can not perform the wiping on those parts, then the Iḥtiyāt is that a Ṭāhir cloth be placed over the injury, and with the moisture that is on the hand from the Wuḍhū, one must wipe over the cloth. However, if it is not possible to place a cloth over the injury, then the wiping will not be necessary, but in both instances, one must perform Ṭayammum after the Wuḍhū.

ISSUE 92: If there are multiple injuries on the face or arms, then the areas between the injuries must be washed. In addition, if there are multiple bandages on the head or the top of the feet, the wiping must be performed between these bandages, and wherever there is a bandage, wiping must be performed in the way as was previously mentioned for Wuḍhū Jabīrah.

ISSUE 93: Someone who has a bandage on the palm of the hand or on the fingers, then at the time of Wuḍhū the wet hand is rubbed over it, and one must perform the wiping of the head or feet with that same moisture.



ISSUE 94: If the bandage covers the face completely, one of the hands or both of the hands completely, Wudhū Jabīrah must be performed. According to Ihtiyāt Wājib, if the complete area or a part of the area where Tayammum is performed is not covered, then Tayammum must be performed as well.

ISSUE 95: If the bandage covers the complete foot, but a small amount around the toes and a little area above the foot is open, one must wipe those parts which are open and also wipe on top of the Jabīrah.

ISSUE 96: If the Jabīrah is larger than usual around the injury, and it is not possible to take it off, one must act according to the rules of Wudhū Jabīrah, and according to Ihtiyāt Wājib, must also perform Tayammum. In the event that it is possible to remove the Jabīrah, then it must be removed.

ISSUE 97: If something is stuck on the place of Wudhū or Ghusl, and it is not possible to remove it or it is so painful to take it off that one will not be able to withstand the pain, then one must act according to the rules of Wudhū Jabīrah. According to Ihtiyāt Wājib, if the complete area or a part of the area that is performed in Tayammum is uncovered, then Tayammum must be performed as well.

ISSUE 98: If the Jabīrah is Najis, or one is not able to wipe a wet hand over top of it; for example, there is some medicine that is on the hand - then a Ṭāhir cloth must be placed over the injury and the moist hand must be wiped over that.

ISSUE 99: Ghusl Jabīrah is similar to Wudhū Jabīrah, and according to Ihtiyāt (Wājib), it must be performed by way of Tartībī (sequential), and not Irtimāsi (all at one time).

## Things for which Wudhū must be performed

ISSUE 100: A person must perform Wudhū for (all) Ṣalāt with the exception of Ṣalāt al-Mayyit, and as well as for Tawāf of the Ka'bah and for touching any part of the body to the Qur'ān or the names of Allāh.

ISSUE 101: If someone performs Ṣalāt or Tawāf of the Ka'bah without Wudhū, then that Ṣalāt will be void.

ISSUE 102: It is not permissible for someone to touch the following things, with any part of the body, without Wudhū:

- The Arabic script of the Holy Qur'ān, but touching its translation is not a problem.
- The name of Allāh in any language, for example:  $\text{الله}$  or  $\text{خدا}$  or God.
- The name of the Noble Prophet (peace be upon him and his progeny), and the names of the A'immaḥ (peace be upon all of them), and the name of Fātimah az-Zahrā (peace be upon her), if it entails disrespect to any of them (according to Iḥtiyāt Wājib.)

ISSUE 103: It is Mustahab to perform Wudhū for the following acts:

- Entering a Masjid or Haram of the A'immaḥ (peace be upon them).
- Reciting the Qur'ān.
- Carrying the Qur'ān.
- Touching any part of the body to the cover or the margins of the Qur'ān.
- Performing Ziyārat of the deceased.



## How does Wudhū become void?

**ISSUE 104:** If a person commits any of the following acts, then his Wudhū will become void:

- Urinating, defecating or passing gas.
- Going to sleep, such that one cannot hear or see anything.
- Anything that makes one lose his senses, such as going insane, becoming drunk, or becoming unconscious.
- Istihāda - for women<sup>6</sup>
- Anything that makes a Ghusl essential; for example, entering the state of Janābat or touching a Mayyit (dead body).

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<sup>6</sup> This rule applies only to women, and for a complete explanation, please refer to Rule #137.



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## Ghusl

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Sometimes for Ṣalāt and other acts that require Wuḍhū, a Ghusl too becomes Wājib.

### ■ The method of performing Ghusl

ISSUE 105: To perform Ghusl, the complete body, including the head and the neck must be washed. Sometimes a Ghusl becomes Wājib, for example in the case of Janābat; and sometimes it is Mustahab, such as the Ghusl on Friday (Jumu'ah).

In reality, there is no difference in the way the various Ghusls are performed; the only difference lies in the Niyyat (Intention).

ISSUE 106: Ghusl can be performed in two ways:

Tartībī (Sequential) or Irtimāsī (At one time).

- In *Ghusl Tartībī*, one starts by washing the head and the neck, and then the right half of the body is washed, followed by the left half of the body.
- In *Ghusl Irtimāsī*, the complete body is placed under water at one time. Therefore, for Ghusl Irtimāsī, the amount of water

must be much so that the person is able to submerge his complete body (under the water.)

### ■ Conditions necessary for the Ghusl to be correct

ISSUE 107: All the conditions that were necessary for Wudhū<sup>7</sup> to be correct are also necessary for Ghusl, except for Muwalāt (not leaving a gap between the actions) - and also, it is not necessary that the body be washed from top to bottom.

ISSUE 108: If many Ghusls become Wājib on a person, it is allowed to perform all of them in one Ghusl, but one has to specify a Niyyat for each one.

ISSUE 109: One who has performed Ghusl Janābat must not perform Wudhū for Ṣalāt. However, one can not offer the Ṣalāt without also performing Wudhū if any other Ghusl was done.

ISSUE 110: In Ghusl Irtimāsī, the complete body must be Ṭāhir. However, for Ghusl Tartībī, it is not necessary that the complete body be Ṭāhir. Therefore, if before each part of the body is given a Ghusl, that area is washed, then it will be sufficient.

ISSUE 111: Ghusl Jabīrah is performed just as Wudhū Jabīrah.<sup>8</sup>

ISSUE 112: If someone is performing a Wājib fast, then he is not allowed to perform Ghusl Irtimāsī, since that person fasting is not permitted to place his complete head under water. However, if due to forgetfulness, one performs Ghusl Irtimāsī, his Ghusl will be correct.

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<sup>7</sup> The conditions for Wudhū were mentioned in Rule 70.

<sup>8</sup> The rules related to Wudhū Jabīrah were mentioned in Rule 50.

ISSUE 113: It is not necessary that the complete body be washed with the hands during the Ghusl, therefore, in the event that with the Niyyat of performing a Ghusl, the water reaches to all parts of the body, this will be sufficient.

### Wājib Ghusls

ISSUE 114: There are seven Wājib Ghusls:

- Janābat
- Mayyit
- Mass Mayyit (Touching of the dead body)
- Haidh
- Istihāḍha
- Nifās
- The Ghusl made Wājib by a Naḍhr (promise)

### Ghusl Janābat

ISSUE 115: If semen comes out of a person, either while asleep or due to sexual intercourse, he becomes Junūb, and must perform Ghusl Janābat for Salāt and other acts which require ṭahārat.

ISSUE 116: If one feels the movement of semen within the body, but it does not come out, then one will not be considered as Junūb.

ISSUE 117: If someone knows that semen has come out of the body or one knows that that which has come out is semen, one will be considered as Junūb and must perform Ghusl.

ISSUE 118: If a liquid comes out of a person's body but one does not know if it is urine, semen or something else, then in the event that it comes out with passion, and after it is discharged, the body becomes relaxed, then that wetness will be considered as semen. However, if all of



these signs, or even some of them are not present, then that wetness will not be considered as semen. Nevertheless, as for those who are sick, even the one sign, meaning the wetness coming out in a state of passion, is enough.

ISSUE 119: It is Mustahab that a person urinates after semen has come out, and if one does not urinate and after the Ghusl a liquid comes out which one does not know whether it is semen or something else, then it will be considered as being semen.

### ■ Actions Harām for a Junūb

ISSUE 120: From the time a person becomes Junūb until the Ghusl is performed, or if one is not able to perform Ghusl and instead performs Tayammum, the following acts are Harām:

- Touching the Qurʾān with any part of the body, and the names of Allāh, and according to Ihtiyāt Wājib, touching the names of the Prophets (s) and the Āʾimmah (ʿa).
- Going into Masjid al-Harām and Masjid an-Nabī (s) - even if one just goes in from one door and exits through another door.
- Staying in a Masjid and in the Ḥaram (Sanctuary) of the Āʾimmah (ʿa), but if one only intends to enter from one door and exit through another door, or to take something, then it is not a problem.
- Reciting any of the Sūrahs from the Qurʾān that contain a Wājib Sajdah, even if it is only one letter from these Sūrahs. (The āyats of Sajdah are the following):

1. Sūrah Sajdah ⇔ 32:15
2. Sūrah Fusilāt ⇔ 41:37
3. Sūrah Najm ⇔ 53:62

4. Sūrah 'Alaq ⇨ 96:19

ISSUE 121: If a person has a specific room for Ṣalāt in his house, or like those found in most organizations and clubs, it does not have the ruling of a Masjid.

ISSUE 122: There is no harm in staying in the ḥarams of the descendents of the Ā'imma (‘a) in a state of janābat, but staying in the masājid that are usually built adjacent to the ḥarams, is forbidden.

### Ghusl Mayyit

ISSUE 123: Anytime a Muslim passes away, his body must be given a Ghusl and kafan and Ṣalāt must be prayed over the body, and then he must be buried.<sup>9</sup>

### Ghusl Mass Mayyit

ISSUE 124: If somebody touches any part of the body of a dead person or any part of their body comes into contact with the Mayyit, whose body has gone cold and has not been given a Ghusl, he must perform a Ghusl Mass Mayyit.

### The Ghusls related to Girls and Women

ISSUE 125: From all of the Wājib Ghusls, three, meaning the Ghusl of Haiḍh, Istihāḍha, and Nifās are Wājib only for girls and women. The reason for these Ghusls is in relation to the blood that is discharged from the womb of the woman and each of these has their own specific rulings.

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<sup>9</sup> For a better understanding of the rules related to a dead Muslim, one can refer to Rule 527 in the *Tawḍīḥul Masā'il*.

For easy access, we have included the method of praying Ṣalātul Mayyit on page 126. (TR.)

## Ghusl of Ḥaiḍh (Menstruation)

ISSUE 126: When the discharge of blood from the menstrual period stops, the woman must perform Ghusl in order to perform Ṣalāt and other actions for which Tahārat is necessary.

ISSUE 127: The blood of menstruation does not occur before the age of Bulūgh (9 years), and therefore if a girl sees blood before this, then it does not have the ruling of Ḥaiḍh.

ISSUE 128: The duration of Ḥaiḍh can not be less than three days, therefore if the blood that is discharged stops before three days, then it will not be considered as Ḥaiḍh.

ISSUE 129: The duration of Ḥaiḍh can not continue for more than ten days, therefore if a woman sees blood for more than ten days, then the period after ten days will not have the same ruling as Ḥaiḍh.

ISSUE 130: The blood of Ḥaiḍh is usually thick, warm, and dark in colour, and is discharged with pressure and a bit of burning.

ISSUE 131: During the period of Ḥaiḍh, the following actions are Harām for a woman:

- Ṣalāt and Tawāf of the Ka'bah
- All the actions that are Harām for a Junūb (such as staying in a Masjid<sup>10</sup>)

ISSUE 132: During the period of menstruation, performing Ṣalāt and fasting are not Wājib. As for the Ṣalāt that were missed, they do not have to be made up, however the fasts that were not kept, one must keep up the Qadha of them.

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<sup>10</sup> There are also other actions that are Harām, and if one would like to be better acquainted with them, one can refer to the Tawḍīḥul Masā'il under Rule 456. Those actions which are Harām for a Junūb, were mentioned in Rule 120.

ISSUE 133: The Ghusl of Ḥaiḍh is no different than the Ghusl of Janābat, except for the intention.

ISSUE 134: A woman can not perform Ṣalār simply by performing the Ghusl of Ḥaiḍh, rather, along with the Ghusl, she must also perform Wudhū as well.

### Ghusl of Istihāḍa

ISSUE 135: One of the other types of blood that is discharged by girls and women for a certain period of time from the womb, is called Istihāḍa.

ISSUE 136: The blood of Istihāḍa is usually yellow in colour, cold, and comes out without force or burning, and is not thick; but it is possible that sometimes it may possess a dark colour, warm, is thick, and comes out with force.

ISSUE 137: The blood of Istihāḍa in relation to the quantity that comes out, is divided broken up into three categories. If it is very little in quantity, Ghusl is not needed, but it does make the Wudhū void; and if it is not a little quantity, Ghusl becomes Wājib. For a better understanding of the rules of each of these categories, women can refer to the Tawḍīḥul Masā'il.

### Ghusl of Nifās

ISSUE 138: The Ghusl of Nifās is related to childbirth and does not occur in any other instance. This Ghusl must be performed after the blood that comes out following delivery is seen. (The explanation of this Ghusl is given in the Tawḍīḥul Masā'il, Rule #514)





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## Tayammum

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ISSUE 139: In the following instances, instead of Wuḍhū and Ghusl, Tayammum must be performed:

- There is no water available or there is no way to get any water.
- The use of water has some danger; for example, if water is used one will become ill or an illness will become aggravated, or it will be very difficult to be cured (from the illness).
- If one uses the water to perform Wuḍhū or Ghusl, then ones self, spouse, children, a friend, someone who is dependant on him, or one whose life is Wājib to be saved, will die of thirst or will become sick or will remain so thirsty that they will not be able to handle it. This also includes animals that are under one's care.
- The body or clothes are Najis, and there is only enough water left to make them Tāhir, and no other clothes are available.
- The amount of time is extremely short such that if one performs Wuḍhū or Ghusl, then the complete Ṣalāt or a part of it will be read after its time.

## ■ The Rules of Tayammum

ISSUE 140: There are five things Wajib in Tayammum:

1. Niyyat
2. Hitting or placing the palms of the hands on something that Tayammum is permitted on.
3. Wiping or stroking both hands over the complete forehead from where the hair starts to grow until the end of the eyebrows, and above the nose.
4. Wiping or stroking the left palm over the back of the right hand.
5. Wiping or stroking the right palm over the back of the left hand.

(The fingers are also included in the palm)

ISSUE 141: In order to be certain that the complete backside of the hand has been wiped, one must wipe a bit higher than the wrist, but wiping between the fingers is not necessary.

ISSUE 142: In order to perform Tayammum, one must remove any rings from the fingers and anything else that may be on the forehead or hands that will be an obstacle in the Tayammum.

ISSUE 143: All the actions of Tayammum must be done with the intention of performing Tayammum, and for obeying the commandments of Allāh (SWT). It must also be made specific whether the Tayammum is being performed in place of Wudhū or Ghusl.

## ■ Things that Tayammum is permitted on

ISSUE 144: Tayammum is permitted on the following: earth (dirt), sand and a lump of clay or a stone, as long as they are Tāhir.

## ■ The Rules of Tayammum

ISSUE 145: There is no difference between the person performing Tayammum in place of Wuḍhū, and the person performing Tayammum in place of Ghusl.

ISSUE 146: If a person performs Tayammum in place of Wuḍhū, then when one of the things that causes Wuḍhū to become void occurs, then his Tayammum will become void.

ISSUE 147: If a person performs Tayammum instead of Ghusl, and if one of the things that cause the Ghusl to become void occurs, then his Tayammum will become void. For example, if in place of Ghusl Janābat, one performs Tayammum, then if he again becomes Junūb, his Tayammum will become void.

ISSUE 148: Tayammum is only correct in the event that a person is not able to perform Wuḍhū or Ghusl. Therefore, if one performs Tayammum with no reason, it will not be correct; and if he has a reason, and later that reason is removed then his Tayammum will become void. For example, one did not have water, then later he found some water.

ISSUE 149: If one performs Tayammum in place of Ghusl Janābat, then he must not perform Wuḍhū for Ṣalāt; but if it is in place of another Ghusl, then with that Tayammum, he can not perform the Ṣalāt and he must perform Wuḍhū. If he is not able to perform Wuḍhū, then he must perform another Tayammum in the place of the Wuḍhū.



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## Ṣalāt

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Ṣalāt is the most important act of worship in Islām, and if accepted by Allāh (SWT), then all other acts of worship too will be accepted too, but if the Ṣalāt is not accepted, then all other actions will also not be accepted.

In the same way that if a person was to bathe five times a day, then no dirt or filth would remain on his body - Ṣalāt too, if performed five times every day will remove all the sins from a person and make him pure.

It has been narrated that the 6<sup>th</sup> Imam, Ja'far as-Ṣādiq (Peace be upon him), quoting his forefathers, quoting the Messenger of Allāh, Muḥammad (Peace be upon him and his progeny), said:

قال الإمام جعفر بن محمد الصادق (عليه السلام):

لَوْ كَانَ عَلَيَّ بَابَ أَحَدِكُمْ نَهَرٌ فَأَغْتَسَلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ كَانَ يُتَقَى عَلَيَّ  
جَسَدِي مِنَ الدَّرَنِ شَيْءٌ أَمَّا مِثْلُ الصَّلَاةِ مِثْلُ النَّهْرِ الَّذِي يُتَقَى كُلَّمَا صَلَّى صَلَاةً كَانَ  
كَفَّارَةً لِذُنُوبِهِ إِلَّا ذَنْبٌ أَخْرَجَهُ مِنَ الْإِيمَانِ مُقِيمٌ عَلَيْهِ.

بهار الأنوار: ج ٨٢ ص ٢٣٦



al-Imām Ja'far bin Muḥammad (Peace be upon him) said:

“If there was a stream at the house of any one of you in which he washes himself five times a day, will there remain any dirt on your body?? Verily, the likeness of the Ṣalāt is the same as the stream. The person who establishes the ritual prayers clears out his sins thereby except for the sin that takes him out from the Faith that he believes in.”

Bihār al-Anwār: Volume 82, Page 236

It is better that a person reads his Ṣalāt in the first time (when the time for Ṣalāt comes in), and one who considers the Ṣalāt as being something trivial is just like the one who does not read his Ṣalāt at all.

The Prophet of Islām (Peace be upon him and his progeny) has said that, “He who does not give importance to his Ṣalāt and considers it something light (trivial), is worthy of the punishment in the next life.”

It is better that those things that reduce the reward of the Ṣalāt are avoided; for example, reading the Ṣalāt in a state when one is sleepy, or looking up at the sky while one is praying. Rather, one should perform those actions which increase the reward of the Ṣalāt; such as praying with the cleanest clothes on, applying perfume, brushing the teeth, and combing the hair.

### The Divisions of Ṣalāt

In order to be better acquainted with the rules related to Ṣalāt, first we must point out that the Ṣalāt is of two types, Wājib or Mustahab.

The Wājib Ṣalāt is divided into two categories; some of them are a daily responsibility, meaning that every day, and at certain specific times of the day, they must be performed. The other group are those prayers that become Wājib at specific times due to certain incidents, and these do not have a set program or schedule, and thus not performed every day.

## Times for the Daily Ṣalāt

**ISSUE 150:** The Ṣalāt that are performed every day are five, and are 17 Rak'at in total:

- Ṣalātul Fajr - 2 Rak'at
- Ṣalātul Zuhr - 4 Rak'at
- Ṣalātul 'Asr - 4 Rak'at
- Ṣalātul Maghrib - 3 Rak'at
- Ṣalātul 'Ishā - 4 Rak'at

**ISSUE 151:** The time for Ṣalātul Fajr is from the Adhān of Fajr until the rising of the sun - and in this period, the Ṣalāt must be read. The best time to read it is as close to the time of Adhān as possible.

The time for Ṣalātul Zuhr and 'Asr is from midday (according to Islāmic Law) until the setting of the sun. The amount of time that one can perform a four Rak'at Ṣalāt at the beginning of midday is the prime time reserved only for Ṣalātul Zuhr. The same amount of time that remains before the setting of the sun, is the reserved time for Ṣalātul 'Asr.

The time for Ṣalātul Maghrib and 'Ishā is from Maghrib until midnight (according to Islāmic Law), and that amount of time that one can perform a three Rak'at Ṣalāt at the beginning of this, is the prime time reserved only for Ṣalātul Maghrib. The amount of time that remains before "midnight" in which one can pray a four Rak'at Ṣalāt is the specific time only for Ṣalātul 'Ishā.

### ■ The Time for Fajr Adhān

**ISSUE 152:** Close to the time for the Adhān of Fajr, in the eastern sky, a white light rises which is referred to as the *first dawn*. Once this whiteness spreads it is called the *second dawn*, and this is when the time begins for Ṣalātul Fajr.

### ■ Midday (according to Islāmic Law) and the time for Ṣalātul Zuhr

ISSUE 153: If a stick or something like this is placed upright in the ground, it's shadow will fall westward when the sun rises in the morning, and as the sun continues to rise, the shadow will reduce in size. Once the shadow reaches its smallest size, it starts to turn to the east and will then start increasing in size once again, and at this moment, midday (according to Islāmic Law) has started, and thus begins the time for Ṣalātul Zuhr.<sup>11</sup>

### ■ What is the time for Maghrib?

ISSUE 154: Maghrib is that time when the redness in the eastern sky that appears after the setting of the sun is seen, passes overhead.

### ■ Calculating Midnight

ISSUE 155: To calculate midnight, which is the final time to perform Ṣalātul 'Ishā, according to Ihtiyāt Wājib, the time between the setting of the sun and (the time) of the Adhān of Fajr should be divided in two.<sup>12</sup>

## The Rules for the Times of Ṣalāt

ISSUE 156: The Ṣalāt, other than the daily Ṣalāt do not have a specific time (to be read), rather they are related to a specific time and event which makes them become Wājib. For example, Ṣalātul Āyāt is related to events like earthquakes, solar eclipses, lunar eclipses and other natural occurrences. On the other hand, Ṣalātul Mayyit, becomes Wājib when a Muslim passes away.

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11 In most cities, like Makkah, the shadow completely disappears, so when it reappears again, it indicates that Zuhr has started.

12 Approximately 11½ hours after midday (according to Islāmic Law) is the final time for Ṣalātul Maghrib & 'Ishā; for example if midday is at 12:15 PM, "midnight" would be at 11:30 PM.



ISSUE 157: If the complete Ṣalāt is read before its time has set in, either intentionally or unintentionally, that Ṣalāt will be void.

*If the Ṣalāt is read in its specific time, then it is referred to as Ṣalātul-Ādā in Islamic terminology, and if it is read after the time has elapsed, then it is referred to as Ṣalātul Qaḍhā.*

ISSUE 158: A person must read his Ṣalāt in its specified time, and if one intentionally does not pray it in this time, then he has committed a sin.

ISSUE 159: It is Mustahab that a person read his Ṣalāt right when the time sets in, and the closer that it is read to when it becomes time, the better it is. However, if it is delayed for a good reason, such as delaying the Ṣalāt so it can be read in Jamā'at, then this is better.

ISSUE 160: If the time for Ṣalāt is so short that if the person prays the Mustahabbāt of the Ṣalāt, a part of the Ṣalāt will be performed after its time, then he must leave out the Mustahabbāt. For example, if one wants to pray the Qunūt, but the time will pass for the Ṣalāt, then one must not perform the Qunūt.

ISSUE 161: A person must read Ṣalātul 'Asr after Ṣalātul Zuhr and Ṣalātul 'Ishā after Ṣalātul Maghrib, and if one intentionally prays Ṣalātul 'Asr before Ṣalātul Zuhr or Ṣalātul 'Ishā before Ṣalātul Maghrib, then the Ṣalāt will be void.

## The Qiblah

ISSUE 162: The Ka'bah which is situated in the city of Makkah, inside the Masjid ul-Ḥarām is the *Qiblah*, and a person who intends to pray must face towards this direction.

ISSUE 163: If someone who is out of the city of Makkah and is far away, stands in such a way that it can be said he is praying facing the Qiblah, then this is sufficient.

## The Covering of the Body in Ṣalāt

ISSUE 164: During Ṣalāt, boys and men must cover their private parts, and it is better that the area between the navel to the knees is covered.

ISSUE 165: Girls and women must cover their entire body, but it is not necessary to cover the hands and the feet up to the ankle, and the face in that amount that must be washed in Wuḍhū. However, to have certainty that the amount that is Wājib to cover, has been covered, one must cover abit extra around the face, and abit lower than the ankle.

ISSUE 166: The clothing of the person performing Ṣalāt must have the following conditions:

- It must be Ṭāhir (not Najis).
- It must be Mubāh (not Ghasbī).
- It must not be made from an animal's corpse; for example the skin of an animal that has not been slaughtered according to Islām, even so much so as a belt or hat.
- It must not be from an animal that is ḥarām to eat; for example, it must not be from the skin of a leopard or fox.
- If the person who is praying is a man, his clothing must not be made of gold or pure silk.

ISSUE 167: Along with the clothing, the body of the person who intends to pray must also be Ṭāhir.

ISSUE 168: If a person knows that his body or clothing is Najis, but at the time of Ṣalāt, he forgets (they are Najis) and in that clothing, he reads his, then his Ṣalāt will be void.

ISSUE 169: In the following instances, if someone reads his Ṣalāt while his body or clothing is Najis, the Ṣalāt will be correct:



- One does not know that his body or clothing is Najis, and after the Ṣalāt, he realizes it.
- Due to an injury on the body, the body or clothing has become Najis, and it is difficult to wash the clothing or change them.
- The body or clothing of the person intending to pray has become Najis by blood, but the amount that is Najis is less than the size of a dirham (almost the size as the upper joint of the thumb).<sup>13</sup>
- Someone is helpless and must pray with a Najis body or clothing; for example, one does not have enough water to clean the clothing or body. (According to the explanation in Rule 812 in the Tawḍīḥul Masā'il).

ISSUE 170: If the small items of clothing of the person who intends to pray are Najis, for example a glove or socks, or if there is a Najis handkerchief in one's pocket, then as long as they are not made from the corpse of an animal or a ḥaram meat animal, it is not a problem.

ISSUE 171: Wearing an 'abā, white clothing, as well as the cleanest clothes, and applying perfume on one's self, and wearing an Aqīq ring on the hand during Ṣalāt are all Mustahab.

ISSUE 172: Wearing black clothing, tight or short clothing, and clothes that have pictures or images on it, and keeping the buttons open during the Ṣalāt are all Makrūh.

### The Place of Ṣalāt

ISSUE 173: The place where a person prays his Ṣalāt must have the following conditions:

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<sup>13</sup> This rule has many exceptions, which are further explained in the Tawḍīḥul Masā'il, in rule 856.

- Mubāh (not Ghasbī).
- It must be stationary – for example, it should not be a moving vehicle.
- The place must not be too narrow, as well, the ceiling must not be so low so that the person is unable to perform the Qiyām, Rukū', and Sujūd in the proper way.
- The place where one puts his forehead for Sajdah must be Tāhir.
- If the place of prayer is Najis, it must not be so wet that it transfers the najāsāt to the body or the clothing.
- The place where one puts his forehead (in Sajdah) must not be more than the amount of four closed fingers lower or higher than the feet, but if the ground is sloped a little bit, it is not a problem.<sup>14</sup>
- According to Iḥtiyāt Wājib, women must stand behind men in Ṣalāt.

### ■ The Rules of the Place of Ṣalāt

ISSUE 174: In case of helplessness, one is allowed to pray in a moving vehicle such as a train or airplane. One is also allowed to pray in a place in which the roof is low, or whose width is narrow like in a trench or fort, or on an uneven ground.

ISSUE 175: According to Iḥtiyāt Wājib, a person must observe the proper etiquette and not pray in front or parallel to the grave of the

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14. In the Tawdīh al Masā'il, other rules have also been mentioned. For a better understanding of these rules, please refer to rules 875 to 901.

Prophet (peace be upon him and his progeny) and the Ā'immah (peace be upon all of them).<sup>15</sup>

**ISSUE 176:** It is Mustahab that one recites his Wājib Ṣalāt in a Masjid, and in Islām, a great deal of emphasis has been placed on this recommendation.

### The Rules of the Masjid

**ISSUE 177:** In the following rule, we will explain the importance of being present in the Masjid, and reciting the Ṣalāt in there:

- Frequenting the Masjid is Mustahab.
- It is Mustahab to go to that Masjid where people do not go frequently.
- It is Makrūh for the person who lives near a Masjid to pray in any other place (other than the Masjid) without an excuse.
- If a person does not go to the Masjid for Ṣalāt, it is Mustahab that others should not cat with him, take advice from him, nor live beside him, take a woman from his family (in marriage), nor should one give a woman to him (in marriage).

**ISSUE 178:** The following actions related to the Masjid, are Ḥarām:

- Decorating the Masjid with gold.
- Selling a Masjid - even if it is demolished.
- Making a Masjid Najis, and if it has been made Najis, then it must be made Ṭahir immediately.

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<sup>15</sup> This rule refers to praying while standing in front of the grave with one's back to the grave of the Prophet (ﷺ), or Ā'immah (ʿa) (Translator's Note).

- Taking dirt and rocks from the Masjid unless there is a lot of dirt and rocks there.

ISSUE 179: The following actions, related to the Masjid are Mustahab:

- One should come to the Masjid earlier than others, and leave it after everyone else has left.
- Illuminating the Masjid.
- Cleaning the Masjid.
- Entering the Masjid with the right foot first.
- Exiting the Masjid with the left foot first.
- Reciting a two Rak'at Mustahab Ṣalāt as a gesture of respect and for entering the Masjid.
- Applying perfume to one's self and wearing one's best clothes.

ISSUE 180: The following actions, related to the Masjid, are Makrūh:

- Passing through a Masjid with the thought that it is only a place to pass through, without reading Ṣalāt there.
- Spitting, and removing phlegm or mucus from the nose inside the Masjid.
- Sleeping in the Masjid - except in a state of helplessness.
- Yelling in the Masjid, or speaking very loud, except for while performing the Aḏhān.
- Buying and selling inside the Masjid.
- Speaking about worldly affairs.
- For someone to go into a Masjid whose breath may bug others.

## The Preparation for Ṣalāt

Now, since we have learnt the rules related to Wuḍhū, Ghusl, Tayammum, the times for Ṣalāt, the covering in Ṣalāt, and the place of Ṣalāt, we are ready to start praying.

### Aḍhān and Iqāmah

**ISSUE 181:** It is Mustahab, that before reading the daily Ṣalāt, one recites the Aḍhān and Iqāmah, and then starts the Ṣalāt.

#### ■ Aḍhān

اللَّهُ أَكْبَرُ

4 Times

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 Times

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 Times

أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ

2 Times (Please refer to Rule 182)

حَيَّ عَلَى الصَّلَاةِ

2 Times

حَيَّ عَلَى الْفَلَاحِ

2 Times

حَيَّ عَلَى خَيْرِ الْعَمَلِ

2 Times

اللَّهُ أَكْبَرُ

2 Times



لَا إِلَهَ إِلَّا اللَّهُ

2 Times

■ Iqāmah

اللَّهُ أَكْبَرُ

2 Times

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

2 Times

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

2 Times

أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ

2 Times (Please refer to Rule 182)

حَيَّ عَلَى الصَّلَاةِ

2 Times

حَيَّ عَلَى الْفَلَاحِ

2 Times

حَيَّ عَلَى خَيْرِ الْعَمَلِ

2 Times

قَدْ قَامَتِ الصَّلَاةُ

2 Times

اللَّهُ أَكْبَرُ

2 Times

لَا إِلَهَ إِلَّا اللَّهُ

1 Time

**ISSUE 182:** The sentence: *أَشْهَدُ أَنْ عَلَيَا وَلِيُّ اللَّهِ* is not a part of the Adhān or Iqāmah, but it is better to recite it after: *أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ*, with the intention of seeking nearness to Allāh.

### The Rules of the Adhān and Iqāmah

**ISSUE 183:** The Adhān and Iqāmah must be recited after the time for Ṣalāt has set in, and if it is recited before the time, either intentionally or unintentionally, then it will be void.

**ISSUE 184:** The Iqāmah must be read after the Adhān, and it is not correct if it is read before the Adhān.

**ISSUE 185:** There must not be a large gap between the sentences in the Adhān and Iqāmah when they are being read, and if the gap is greater than usual, then they (the Adhān and Iqāmah) must be repeated.

**ISSUE 186:** If the Adhān and Iqāmah have been recited for Ṣalāt Jamā'at, one must not read his own Adhān and Iqāmah if he is joining that Jamā'at.

**ISSUE 187:** If someone goes to the Masjid for Ṣalātul Jamā'at, and when he gets there, he notices that the Ṣalātul Jamā'at has finished but (he knows that) the Adhān and Iqāmah had been recited, then as long as the lines of the congregation have not broken and the people have not yet split up, then he is allowed to pray his Ṣalāt without reciting the Adhān and Iqāmah.

**ISSUE 188:** The Mustahab Ṣalāt do not have an Adhān or Iqāmah.

**ISSUE 189:** When a child is born, it is Mustahab that the Adhān is recited in the right ear and Iqāmah in the left ear of the child.

ISSUE 190: It is Mustahab that the person who intends to read the Adhān, prepares himself for the Adhān, is a just person (Ādil), distinguish the time of Adhān, and that he recites it in a loud voice.

### The Actions in Ṣalāt

ISSUE 191: The Ṣalāt starts by saying: اللهُ أَكْبَرُ and ends by reciting the Salām.

ISSUE 192: The actions performed in Ṣalāt are either Wājib or Mustahab.

ISSUE 193: The Wājibāt of Ṣalāt are 11, of which some are *Rukn*, and others are *Ghair-Rukn*.

### Wājibāt of Ṣalāt

The Wājibāt of Ṣalāt are 11, of which some are a *Rukn*, and others are *Ghair-Rukn*.

#### Rukn

1. Niyyat (Intention)
2. Qiyām (Standing) [ At the time of saying the Takbirtul Ihrām and the Qiyām before the Rukū ]
3. Takbirtul Ihrām (Saying اللهُ أَكْبَرُ)
4. Rukū (Bowling)
5. Sujūd (Prostrating)

### Ghair-Rukn

1. Qirā'at (Recitation)
2. Dhikr (Glorification)
3. Tashahhud
4. Salām
5. Tartib (Sequence)
6. Muwālāt (Order)

### The Difference between a Rukn and Ghair-Rukn

ISSUE 194: The Arkān (Rukn) of Ṣalāt are those parts which are the necessities of the Ṣalāt, and if any of the rukn are left out, even if it is due to forgetfulness, then the Ṣalāt will become void.

However, in relation to the other Wājibāt (Ghair Rukn), although performing them is mandatory, if they are left out or extra are added due to forgetfulness, then the Ṣalāt will not be void. However, if they are intentionally not performed or extra are added, then the Ṣalāt will become void.

### The Rules pertaining to the Wājibāt of Ṣalāt

#### ■ Niyyat

ISSUE 195: From the beginning of the Ṣalāt up to its end, the person praying must know which Ṣalāt he is reciting, and he must perform it with the intention of complying with the orders of Allāh (SWT).

ISSUE 196: It is not necessary to speak the Niyyat with the tongue, but if this is done, it is not a problem.

ISSUE 197: The Ṣalāt must not be performed with the intention of showing off or boasting. Therefore, the Ṣalāt must only be performed for obeying the orders of Allāh (SWT), and if the complete Ṣalāt or even a part of the Ṣalāt is performed to show off, then it is void.

### ■ Takbīratul Ihrām

ISSUE 198: As was previously explained, saying: اللهُ أَكْبَرُ begins the Ṣalāt, and this phrase is referred to as Takbīratul Ihrām. It is called such because with the saying of this Takbīr, many actions which before the Ṣalāt were permissible for the person praying, now become Ḥarām, such as eating, drinking, laughing and crying.

ISSUE 199: It is Mustahab that at the time of saying Takbīratul Ihrām and the other Takbīrs, the person praying raises his hands until they are parallel to his ears

### ■ Qiyām

ISSUE 200: Qiyām means standing. The person praying must be standing still when he says the Takbīratul Ihrām, and when he is reciting the Sūrah.

ISSUE 201: If one forgets to perform Rukūʿ, and after the Qirāʾat goes directly to Sajdah but before actually being in Sajdah, remembers that he had not performed Rukūʿ, then he must stand up completely, go to Rukūʿ, and then perform the Sajdah (and continue with the Ṣalāt).

ISSUE 202: According to Iḥtiyāt Wājib, the person reciting the Ṣalāt, must, at the time of standing, stand with both feet on the ground, but it is not necessary that the weight be equally distributed on both feet and if more weight is applied to one foot, then it is not a problem.

ISSUE 203: Someone who is not able to stand and pray, even so much as with the help of a cane or leaning against a wall, must pray sitting facing



the Qiblah, and if he is not able to pray sitting, then he must pray lying down.

**ISSUE 204:** After Rukū', it is Wājib that one stand up completely, and then go into Sajdah, and if intentionally, one leaves out this standing, the Ṣalāt will become void.

### ■ Qirā'at

**ISSUE 205:** In the first and second Rak'at of the daily Ṣalāt, one must first recite Sūrah al-Fātiha, and then one other complete Sūrah from the Qur'ān, for example Sūrah al-Tawhīd.

#### ■ Sūrah al-Fātiha:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَالِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ  
 نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

#### ■ Sūrah al-Tawhīd:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ  
 يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

And in the third and fourth Rak'at, one must recite Sūrah al-Fātiha once or Tasbihāt al-Arbah three times, and if it (the Tasbihāt) is read only once, it is sufficient.

■ *Tasbīhāt al-Arbah:*

( سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ )

The Rules of Recitation (Qirā'at)

ISSUE 206: In the third and fourth Rak'at of the Ṣalāt, Sūrah al-Fātiha or Tasbīhāt al-Arbah must be recited quietly (in a silent whisper).

ISSUE 207: In Ṣalātul Zuhr and 'Asr, the Qirā'at of the first and second Rak'at, must also be recited quietly (in a silent whisper).

ISSUE 208: During Ṣalātul Fajr, Maghrib and 'Isha, boys and men must recite Sūrah al-Fātiha and the other Sūrah in the first and second Rak'at out loud. As for girls and women, if a non-Mahram cannot hear their voice, they too can recite them out loud, but if a non-Mahram can hear their voice, then according to Ihtiyāt Wājib, they must recite them quietly (in a silent whisper).

ISSUE 209: If in the places where it is Wājib to recite out loud, one intentionally recites quietly (in a silent whisper), or in place of where it is Wājib to recite quietly (in a silent whisper), one intentionally recites out loud, then the Ṣalāt will become void. However, if this is done out of forgetfulness, or due to not knowing the rules, then the Ṣalāt will be correct.

ISSUE 210: If during the recitation of al-Fātiha or the other Sūrah, one realizes a mistake has been made, for example, instead of reciting out loud, one was reciting quietly (in a silent whisper), then it is not necessary that the amount that was read wrong be repeated.

ISSUE 211: A person must learn how to pray the Ṣalāt so that he does not make any mistakes. Someone who absolutely can not learn how to recite it properly, must read the Ṣalāt as best as he can, and according to

Ihtiyāt Wājib, he must pray in Jamā'at, unless this entails difficulty for him.

### ■ Rukū'

ISSUE 212: In every Rak'at after the Qirā'at, the person praying must bend an amount, with the intention of Rukū', such that the tips of the fingers of the hand can be placed on the knees - and this action is called Rukū'. It is Wājib that while in this position of Rukū', a Dhikr is recited.

ISSUE 213: Whichever Dhikr recited in the Rukū' is sufficient with the condition that it be no less than: سُبْحَانَ رَبِّ الْعَظِيمِ three times or سُبْحَانَ اللَّهِ وَبِحَمْدِهِ once.

ISSUE 214: While reciting the Dhikr in Rukū', the body must be stationary.

ISSUE 215: If before one has fully bowed down into the position of Rukū' and the body has become stationary, intentionally, the Dhikr is recited, then the Ṣalāt will become void.

ISSUE 216: If before finishing the Wājib Dhikr, one intentionally lifts one's head up from Rukū', the Ṣalāt will become void.

### ■ Sujūd

ISSUE 217: In every Rak'at of the Wājib and Mustahab Ṣalāt, one must perform two Sajdah after the Rukū'.

ISSUE 218: Sajdah refers to placing the forehead on the ground with the intention of performing Sajdah, while in Sajdah it is Wājib that the palms of both hands, the knees, and the tips of both the big toes are all placed on the ground. It is also Wājib that while in Sajdah, Dhikr is recited.

**ISSUE 219:** Whatever Ḍhikr recited in Sujūd is sufficient with the condition that it be no less than **سُبْحَانَ رَبِّكَ اللَّهُمَّ** three times or **سُبْحَانَ رَبِّ الْأَعْلَى وَ** **بِحَمْدِهِ** once.

**ISSUE 220:** While reciting the Ḍhikr in Sujūd, the body must be stationary.

**ISSUE 221:** If before one's forehead has reached the ground and the body has become stationary, intentionally, the Ḍhikr of Sajdah is recited, the, once the forehead has reached the ground and the body has become still, the Ḍhikr must be repeated. In this situation, according to *Ihtiyāt Wājib*, once the Ṣalāt is finished, it must be repeated, and if one was content with the first recitation, his Ṣalāt will be void. In the event that due to forgetfulness (the Ḍhikr is recited before the forehead reaches the ground) then, once the body is becomes still, the Ḍhikr must be repeated.

**ISSUE 222:** After completing the recitation of the Ḍhikr in the first Sajdah, the person must sit up and once the body becomes completely stationary, then one must go into Sajdah again.

**ISSUE 223:** If before finishing the Ḍhikr, the person who is praying intentionally comes out of Sajdah, his Ṣalāt will become void.

**ISSUE 224:** If while reciting the Ḍhikr in Sajdah, intentionally, one of the seven parts of the body (as mentioned in Rule 218) is lifted off the ground, then according to *Ihtiyāt Wājib*, once all the parts of the body have become stationary, the Wājib Ḍhikr must be repeated. The Ṣalāt must then be completed, and performed again. However, if one was not reciting any Ḍhikr and one of the seven parts, with the exception of the forehead, is lifted up and placed back on the ground, then it is no problem.

**ISSUE 225:** If along with the big toe, other toes are also placed on the ground, then it is no problem.



ISSUE 226: When in Sajdah, the person praying must place his forehead on the ground or on something that comes from the ground that is neither edible, or wearable; like wood, or the leaf of a tree.

ISSUE 227: It is not correct to perform Sajdah on minerals; for example gold, silver, Aqīq and Firozā.

ISSUE 228: Performing Sajdah on things that come from the earth which are food for animals like grass, straw or hay is allowed.

ISSUE 229: Performing Sajdah on paper that is made from cotton or things like it, is a problem (not permissible).

ISSUE 230: The best thing to perform Sajdah on is the dirt from the grave of Ḥadhrat Sayyid ash-Shohadā al-Imām al-Husain (‘a), and after this, in the following order:

- Dust
- Stone
- Greenery (plants)

ISSUE 231: If during the first Sajdah the turbah sticks to the forehead, and without taking it off, one goes into the second Sajdah, then the Ṣalāt will become void.

### The Responsibility of One who can not Perform Sajdah in the Normal Way

ISSUE 232: Someone who is not able to make his forehead reach the ground, must bend as much as possible and then lift the turbah up, and place it on the forehead. The palms of the hands, the knees and the big toes of the feet must be placed on the ground as usually would be done in Sajdah.



ISSUE 233: If one is not able to bend for Sajdah, one must sit and with his head, make the indication of Sajdah, but according to Iḥtiyāt Wājib, the turbah must be lifted up so that it can be placed on the forehead.

### The Wājib Sujūd of the Qurʾān

ISSUE 234: In four Sūrahs of the Qurʾān there are Āyats of Sajdah that if a person reads one of these Āyats, or if he hears someone else recite one of these Āyats, once the Āyat is finished, then one must immediately go into Sajdah.

ISSUE 235: The Sūrahs that contain a Āyat of Wājib Sajdah are:

- Sūrah 32 as-Sajdah, Āyah 15
- Sūrah 41 al-Fuṣilat, Āyah 38
- Sūrah 53 an-Najm, Āyah 62
- Sūrah 96 al-Alaq, Āyah 19

ISSUE 236: If one forgets to perform the Sajdah, then whenever one remembers he must perform it.

ISSUE 237: If the Āyat of Sajdah is heard over the radio, or on a tape recorder and things of this sort, then according to Iḥtiyāt Wājib, Sajdah must be performed.

ISSUE 238: If one hears the Āyat of Sajdah over a speaker, it is Wājib to perform the Sajdah.

ISSUE 239: It is not Wājib to recite a Ḍhikr while in the Sajdah, rather it is Mustahab.

[The following Duā' has been recommended to be read while in Sajdah.]  
(Translators note)

( لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ أَيْمَانًا وَتَصَدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عِبُودِيَّةً وَرِقًا  
 سَخَدْتُ لَكَ يَا رَبُّ تَعْبُدًا وَرِقًا لَا مُسْتَكْبِحًا وَلَا مُسْتَكْبِرًا بَلْ أَنَا عَبْدٌ ذَلِيلٌ  
 ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ )

## ■ Tashahhud

**ISSUE 240:** In the second Rak'at, and at the end of the Wājib Ṣalāt, after the second Sajdah one must sit, and in a state of complete stillness, recite the Tashahhud. One must say:

( أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ )

## ■ Salām

**ISSUE 241:** In the final Rak'at of the Ṣalāt, after Tashahhud, Salām must be recited, and after this, the Ṣalāt will be completed.

**ISSUE 242:** The Wājib amount of the Salām that must be recited is one of the two following sentences:

١. ( السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ )
٢. ( السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ )

But, if the first Salām (as mentioned above) is read, then according to Ihtiyāt Wājib, the second Salām too must be read.

It is Mustahab that after the Tashahhud and before the Salām (the sentences mentioned above), the following Salām be read:

٣. ( السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ )

### ■ Tartīb (Sequential)

ISSUE 243: The Ṣalāt must be recited in the following sequence:

Takbīratul Ihrām, Qirā'at, Rukū, Sujūd, and in the second Rak'at after Sujūd, Tashahhud must be recited, and in the final Rak'at, after the Tashahhud, the Salām must be recited.

### ■ Mūwālāt (Succession)

ISSUE 244: Mūwālāt means that each action must be performed one after the other without a gap between the actions.

ISSUE 245: If someone places such a gap between the actions of Ṣalāt, that it would not be said one is reciting Ṣalāt, then the Ṣalāt will become void.

ISSUE 246: Extending the Rukū' and Sujūd and reading longer Sūrahs of the Qur'ān, do not break the Mūwālāt of the Ṣalāt.

### ■ Qunūt

ISSUE 247: It is Mustahab to recite Qunūt in the second Rak'at of Ṣalāt after the recitation of Sūrah al-Fātiha and the other Sūrah before going into Rukū'. This means the hands are lifted up in front of the face, and a Duā' or Dhikr is recited.

ISSUE 248: Whatever Dhikr that is recited in Qunūt is sufficient, even as much as سُبْحَانَ اللَّهِ and one can also recite the following Duā':

( رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ )

## ■ Ta'qīb Ṣalāt

Ta'qīb refers to the recitation of Dhikr and Duā', and the recitation of the Qur'ān after the Ṣalāt.

ISSUE 249: It is better that while in the state of Ta'qīb, one is facing the Qiblah.

ISSUE 250: It is not necessary that the Ta'qīb be recited in Arabic, but it is better that those Duā' that are mentioned in the appropriate books be recited.

ISSUE 251: One of the things in the Ta'qīb of Ṣalāt that has been highly recommended to recite is the Tasbīh of Hadhrat Fātimah az-Zahrā' ('a), which is as follows: اللهُ أَكْبَرُ 34 times, then الْحَمْدُ لِلَّهِ 33 times, followed by سُبْحَانَ اللَّهِ 33 times.





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## Mubtīlāt of Ṣalāt

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**ISSUE 252:** From the time one says the Takbīratul Ihrām and starts his Ṣalāt, until the end of the Ṣalāt, many actions become Harām for him, and if any of these are performed during the Ṣalāt, then the Ṣalāt will become void. For example:

- Speaking
- Laughing
- Crying
- Turning away from the Qiblah
- Eating and Drinking
- Breaking the form of the Ṣalāt
- Adding or taking away anything from the arkān of Ṣalāt (These were explained in rule 194).<sup>16</sup>

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<sup>16</sup> To learn about more of the mubtīlāt of Ṣalāt, one can refer to rule 1135 in the Taḥdīthi Masāl.

## The Rules of the Muḥṭilāt of Ṣalāt

### ■ Speaking

ISSUE 253: If the person who is praying intentionally says a word, even as much as a word that is only one letter, whether or not this word has a meaning, the Ṣalāt will become void.

ISSUE 254: If out of forgetfulness, the person praying says something because he did not realize that he is in the state of Ṣalāt, then his prayer will not become void.

ISSUE 255: Coughing and sneezing does not invalidate the Ṣalāt.

ISSUE 256: During the Ṣalāt, one must not greet another person; but if someone else says Salām to the one praying, then it is Wājib to reply the Salām, and the reply must be the same as the Salām that was originally given. For example, if it is said: **سَلَامٌ عَلَيْكُمْ**, the reply too must be **سَلَامٌ عَلَيْكُمْ** but the reply to **السَّلَامُ عَلَيْكُمْ** must be given as **سَلَامٌ عَلَيْكُمْ**.

### ■ Laughing

ISSUE 257: If the person praying Ṣalāt intentionally laughs out loud, then his Ṣalāt will become void, and in the event that he unintentionally laughs out loud in a way that the form of the Ṣalāt is broken, his Ṣalāt (too) will be void.

ISSUE 258: Smiling does not make invalidate the Ṣalāt.

### ■ Turning away from the Qiblah

ISSUE 259: If one intentionally turns away a little bit from the Qiblah such that it would not be said one is facing the Qiblah, then the Ṣalāt will become void.

ISSUE 260: If the face is turned to the right of the Qiblah or to the left of the Qiblah, either intentionally or unintentionally, then the Ṣalāt will still be correct, although this action is discouraged.

### ■ Eating and Drinking

ISSUE 261: If the person praying, eats or drinks something in the amount that it would be said that he is not reciting Ṣalāt, then the Ṣalāt will become void.

ISSUE 262: If the person praying intentionally eats or drinks something, even if it does not break the form of the Ṣalāt, then according to Iḥtiyāt Wājib, the Ṣalāt will become void.

### ■ Changing the form of the Ṣalāt

ISSUE 263: If during the Ṣalāt, an action is performed that changes the form of the Ṣalāt; for example clapping, jumping up in the air, or things like this, even if they are done out of forgetfulness, the Ṣalāt will become void.

ISSUE 264: If during the Ṣalāt one remains silent in such an amount that it would not be said one is praying, the Ṣalāt will become void.

ISSUE 265: Turning away from the Wājib Ṣalāt (breaking the Ṣalāt) without a good reason, is Ḥarām, except in a state of helplessness, such as in the following cases:

- To protect one's life.
- To protect one's property.
- To prevent injury to one's property or body.

ISSUE 266: It is permissible to break the Ṣalāt to pay back a loan of a person, in the following conditions:

- While in the state of Ṣalāt, one is not able to pay back the loan.
- The person who gave you the loan is requesting the loan back.
- The time for Ṣalāt remains, meaning that once the loan is paid back, there is still enough time left to recite the Ṣalāt.

ISSUE 267: It is ḥarām to break the Ṣalāt to protect property that is not important.

ISSUE 268: The following things are Makrūh during Ṣalāt:

1. Closing the eyes.
2. Playing with the fingers and hands.
3. Going silent while reciting al-Fātiha or the other Sūrah or Ḍhikr, to listen to other conversations.
4. Any action which breaks the attention or concentration.
5. Turning the face to the right or the left a small amount. (If it is moved a large amount, then the Ṣalāt will become void.)

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## Translation of the Adhan & Iqāmah

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### Translation of the Adhan

الله أكبر

Allāh is the Greatest

أشهد أن لا إله إلا الله

I bear witness that there is no god except Allāh

أشهد أن محمداً رسول الله

I bear witness that Muhammad is the Messenger of Allāh

حي على الصلاة

Hurry up to the Salat

حي على الفلاح

Hurry up to Success

حي على خير العمل

Hurry up to the best of actions

الله أكبر

Allāh is the Greatest

لا إله إلا الله

There is no god except Allāh



### Translation of the Iqamah

اللهُ أَكْبَرُ

Allāh is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ

I bear witness that there is no god except Allāh

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللهِ

I bear witness that Muhammad is the Messenger of Allāh

حَيَّ عَلَى الصَّلَاةِ

Hurry up to the Salat

حَيَّ عَلَى الْفَلَاحِ

Hurry up to Prosperity

حَيَّ عَلَى خَيْرِ الْعَمَلِ

Hurry up to the Best of Actions

قَدْ قَامَتِ الصَّلَاةُ

The Salat is being established

اللهُ أَكْبَرُ

Allāh is the Greatest

لَا إِلَهَ إِلَّا اللهُ

There is no god except Allāh

### Translation of the Ṣalāt

#### Takbīratul Ihrām

اللهُ أَكْبَرُ

Allāh is the Greatest

### Sūrah al-Fātiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, The Most Beneficent, the Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All Praise is due to Allāh, Lord of the Worlds

الرَّحْمَنِ الرَّحِيمِ

The Most Beneficent, the Most Merciful

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgement

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone do we worship, and You alone do we ask for help

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Keep us on the straight path,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those who have earned your blessings, not of those who have earned your wrath, nor those who have gone astray.

### Sūrah al-Ikhlās:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most Beneficent, the Most Merciful

قل هو الله احد

Say (O' Muḥammad!) He is Allāh, The One

اللَّهُ الصَّمَدُ

Allāh, the Self-Existent

لَمْ يَلِدْ وَلَمْ يُولَدْ

He does not beget, nor is He begotten

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And there is nothing like Him.

#### Dhikr in Rukū

سُبْحَانَ رَبِّ الْعَظِيمِ وَبِحَمْدِهِ

Glory and praise be to my Lord, the Magnificent

#### Dhikr in Sujūd

سُبْحَانَ رَبِّ الْأَعْلَى وَبِحَمْدِهِ

Glory and praise be to my Lord, the Highest

#### Tasbihāt al-Arbah

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory be to Allāh, and all praise belongs to Allāh, there is no god except Allāh, and Allāh is the greatest

#### Tashahhud and Salām

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

I bear witness that there is no god except Allāh,  
the One who has no partners,

وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that Muhammad is His servant and His Messenger

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O' Allāh, send Your blessings on Muḥammad and the family of  
Muḥammad.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you, O' Prophet, and may the mercy of Allāh  
and His blessings be upon you,

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Peace be upon us, and on the righteous servants of Allāh,

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be upon you, and may the mercy of Allāh and His Blessings be on  
you.





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## Doubts in Ṣalāt

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Sometimes, it is possible that the person performing the Ṣalāt has doubts in a part of the Ṣalāt; for example, he does not know whether he read the Tashahhud or not, or he does not know if one Sajdah was performed or two Sajdas. In addition, sometimes one has a doubt in the number of Rak'at recited; for example, one does not know whether at that moment, one is in the third Rak'at or fourth Rak'at.

For doubts in the Ṣalāt, there are special rules of which the complete explanation is not possible in this book, but a concise and brief explanation of the types of doubts, and their respective rules is as follows:

### ■ Doubt in the Parts of the Ṣalāt

**ISSUE 269:** If the person praying has doubts in the performance of parts of the Ṣalāt; meaning, one does not know whether a part of the Ṣalāt was performed or not, then if the part after it has not yet been started, meaning one has not entered into the next state of the Ṣalāt, then one must perform that part (the one that one had doubt about). But if after entering into the next part of the Ṣalāt, a doubt comes into the mind (about a previous action); meaning, one has already passed the (former) state, then one should not pay attention to this type of doubt and should continue with the Ṣalāt, and ones' Ṣalāt will be correct.

ISSUE 270: If after the performance of one of the parts of Ṣalāt, one doubts in the correctness (of that part), meaning, one does not know if the part that was just performed was proper or not, then one should not pay any attention to that doubt; meaning, that which has passed should be counted as being correct, and the Ṣalāt should continue on.

#### ■ Doubts that make the Ṣalāt void

ISSUE 271: If in the two Rak'at Ṣalāt, for example Ṣalātul-Fajr, or in the three Rak'at Ṣalāt of Maghrib, one has a doubt in the number of Rak'at recited, then the Ṣalāt will be void.

ISSUE 272: If one has a doubt between the first Rak'at and more than the first Rak'at; for example, between the first and second or the first and third Rak'at, then the Ṣalāt will be void.

ISSUE 273: If during the Ṣalāt, one does not know how many Rak'at one has read, then the Ṣalāt will be void.

Situation #	Doubt in Rak'at	In the State of Standing	In the State of Rukū'	After the Rukū'	In the State of Sajdah	After the two Sajdahs,	Responsibility of the person praying, in the event that his Ṣalāt is correct.
1	Doubt Between 2 <sup>nd</sup> & 3 <sup>rd</sup> Rak'at	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Correct	Take the Ṣalāt as having completed 3 Rak'at, and recite one more Rak'at, and after the Ṣalāt is finished, recite one Rak'at of Ṣalātul Ihtiyat.
2	Doubt Between 2 <sup>nd</sup> & 4 <sup>th</sup> Rak'at	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Correct	Take the Ṣalāt as having completed 4 Rak'at, finish the Ṣalāt, and recite two Rak'at of Ṣalātul Ihtiyat standing.
3	Doubt Between 3 <sup>rd</sup> & 4 <sup>th</sup> Rak'at	Ṣalāt is Correct	Ṣalāt is Correct	Ṣalāt is Correct	Ṣalāt is Correct	Ṣalāt is Correct	Take the Ṣalāt as having being the 4 Rak'at, finish the Ṣalāt, and read one Rak'at of Ṣalātul Ihtiyat standing, or two Rak'at sitting.
4	Doubt Between 4 <sup>th</sup> & 5 <sup>th</sup> Rak'at	Ṣalāt is Correct	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Void	Ṣalāt is Correct	If the doubt comes while standing, without going to Rukū', sit down and finish the Ṣalāt, and then recite one Rak'at of Ṣalātul Ihtiyat standing, and according to Ihtiyat Wājib, perform two Sajdah Sahw. If the doubt comes while sitting, after the Dhikr is finished, then count that Rak'at as the 4 <sup>th</sup> Rak'at, complete the Ṣalāt, and after the Ṣalāt, perform two Sajdah Sahw.

ISSUE 275: Doubts in the following Ṣalāt must not be paid attention to:

- In Mustahab Ṣalāt.
- In Ṣalātul Jamā'at.
- After the Salām in Ṣalāt.
- After the time of Ṣalāt has passed.

ISSUE 276: If one doubts during the Mustahab Ṣalāt on the number of Rak'at recited, one should take it that two Rak'at have been completed since all of the Mustahab Ṣalāt, with the exception of Ṣalātul Witr, are two Rak'at. Therefore, if one has a doubt between one Rak'at and two Rak'at or more than two Rak'at, one should take it that two Rak'at have been recited, and one's Ṣalāt will be correct.

ISSUE 277: In Ṣalātul Jamā'at, if the Imām of the Jamā'at has a doubt in the number of Rak'at already recited, but the Mā'moom (those following the Imām) do not have any doubts, and they are able to inform the Imām of which Rak'at they are in, then the Imām of the Jamā'at must not pay attention to his doubt. The same rule applies for the Mā'moom, such that if he has a doubt, but the Imām of the Jamā'at does not have any doubts, then the same way that the Imām of the Jamā'at recites his Ṣalāt, one can follow him, and (the Ṣalāt) will be correct.

ISSUE 278: If after the Salām of the Ṣalāt, one doubts if one's Ṣalāt was correct or not; for example, one doubts if the Rukū' was performed or not, or after the Salām of a four Rak'at Ṣalāt, one doubts if four Rak'at were recited five Rak'at, one should not pay attention to these doubts. However, if leaning either way in the doubt makes the Ṣalāt void; for example, after the Salām of the four Rak'at Ṣalāt, one doubts if three Rak'at were read, or five Rak'at, the Ṣalāt is void.

ISSUE 279: If after the time of Ṣalāt has passed, one doubts if the Ṣalāt was recited or not, or one has a small doubt that the Ṣalāt was not recited,



then it is not necessary to read the Ṣalāt (again); but if before the time has passed, one doubts if the Ṣalāt was read or not, or one has a small doubt that the Ṣalāt was not read, then that Ṣalāt must be recited.

**ISSUE 280:** If during the Ṣalāt, one of the doubts that makes the Ṣalāt void comes in the mind, one must ponder (on that doubt) a little bit, and in the event that nothing comes to mind and the doubt remains, then one should break the Ṣalāt, and start over again.

### ■ Ṣalātul Iḥtiyāt

**ISSUE 281:** In the event that Ṣalātul Iḥtiyāt becomes Wājib, for example, a doubt occurs between the third and fourth Rak'at, then right after the Salām, without doing anything to break the appearance of the Ṣalāt, or without committing one of the things that make the Ṣalāt void, one must stand up, and without Aḏhān or Iqāmah, immediately make a Niyyat for Ṣalātul Iḥtiyāt, recite the Takbīratul Iḥrām, and recite Ṣalātul Iḥtiyāt.

**ISSUE 282:** The difference between Ṣalātul Iḥtiyāt and the other Ṣalāt:

- The Niyyat must not be pronounced with the tongue.
- There is no recitation of the (second) Sūrah and no Qunūt (even if the Ṣalātul Iḥtiyāt is two Rak'at).
- According to Iḥtiyāt Wājib, Sūrah al-Fātiha and even the Bismillah must be recited quietly.

**ISSUE 283:** If one Rak'at of Ṣalātul Iḥtiyāt becomes Wājib, then after the two Sajdahs, the Tashahhud and Salām must be read; and if two Rak'at have become Wājib, then Tashahhud and Salām must not be read after the first Rak'at, rather, one more Rak'at must be performed (without a Takbīr to start the second Rak'at), and at the end of the second Rak'at, the Tashahhud and Salām must be read.



### ■ Sajdah Sahw

ISSUE 284: In the event that Sajdah Sahw becomes Wājib; for example, a doubt occurs between the fourth and fifth Raḳ'at in the state of sitting, then after the Salām of the Ṣalāt, one must go directly into Sajdah and reciting the following:

بِسْمِ اللَّهِ وَبِاللَّهِ وَصَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَآلِهِ

Or

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Or

بِسْمِ اللَّهِ وَبِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Then one should sit up, go back into Sajdah and again recite one of the above Dhikr, then sit back up and recite the Tashahhud and Salām.

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## Ṣalātul Musāfir

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ISSUE 285: When a person travels, he must reduce the four Rak'at Ṣalāt to two Rak'at (otherwise known Qasr), with the condition that the journey is no less than eight Farsakh [Eight Farsakh is approximately equal to 45 Kilometers].

ISSUE 286: If a traveller whose Ṣalāt is prayed in full, goes from a place, such as his hometown (Watn), to another place which is four Farsakh away, and returns, which is also four Farsakh, then the Ṣalāt on this trip will be prayed as Qasr.

ISSUE 287: For someone who is travelling, the moment that the Ṣalāt must be recited in Qasr is from the minimum distance that he goes away such that he cannot hear the Adhan of that city, the people of that city can no longer see him, and he can not see the people of that city. In the event that he wants to recite the Ṣalāt before having traveled this amount, it must be recited in full.

ISSUE 288: If a person wishes to travel to a place, and there are two roads leading there, and one road is less than eight Farsakh and the other road is eight Farsakh or more, then if one takes the road that is eight Farsakh or more, then the Ṣalāt must be recited as Qasr. However, if one takes the road that is less than eight Farsakh, the Ṣalāt must be prayed in

full. For example, if one goes from his home (Watn) to a village that has two roads leading to it, and the first road is four Farsakh and the other one is three Farsakh, then if one takes the first road and returns from that road, the Ṣalāt during the travel and at that village will be prayed as Qasr. But, if one goes by the first road, and returns by another road, or goes by the second road, and returns by that road, then in the event that the complete trip is less than eight Farsakh, the Ṣalāt on this trip and at that village will be prayed as full.

ISSUE 289: In the following examples various of journeys, the Ṣalāt will be recited as full:

1. If before travelling eight Farsakh, one passes through one's Watn and stops there, or one stays for ten days in one place.
2. From the beginning, one does not have the intention to travel eight Farsakh, and without the intention starts a journey; for example, one who is searching for something that is lost.
3. During the journey, one decided to return from the trip, meaning that before reaching to the point of four Farsakh, one changes his mind (about the journey and goes back home).
4. One whose job or profession is travelling; for example, the driver of a train and those drivers who travel out of the city such as Pilots, and Sailors (whose profession is travelling).
5. Someone whose job is in another place and usually at least once every ten days, travels to that place and returns. For example, students who go to another city to study, and every Friday return back to their own Watn (city).
6. Someone who is travelling for Harām purposes; for example, the journey of someone who travels to hurt or annoy one's father and mother.

**ISSUE 290:** In the following places, the Ṣalāt will be prayed in full:

- In one's hometown (Watn).
- In a place where one has made the intention to stay for ten days.
- In a place where one has stayed for 30 days in a state of doubt. Meaning that one is not sure that one will stay or leave (this place), and one stays in this place for 30 days and does not go to any other place, then in this event, after 30 days one must recite the Ṣalāt in full.

■ Where is one's Home (Watn)?

**ISSUE 291:** The Watn is that place where a person, by his own will, chooses to live in; sometimes that place is where he was born and the place where his father and mother live, and (sometimes) he himself chooses that place to live in.

**ISSUE 292:** For as long as a child stays with the father and mother and has not separated from them, the Watn that is his Father and Mother's is also considered as his Watn. (This rule applies) even if he was not born there. Once he separates from them and picks another place as his Watn, then that (new) place will be considered as his Watn. Therefore as an example: If the Father and Mother are from Isfahān (Irān), but for a period of time live in Shirāz (Irān) to work and have the intention to return to Isfahān, and a child is born there (in Shirāz), but since Isfahān was not the Watn of the father and mother's, then as long as the child lives with his Father and Mother, the city of Isfahān will be considered as his Watn, and if he travels there, he must recite his Ṣalāt in full.

**ISSUE 293:** If the place where the person is staying is other than his original Watn, and for him to transfer from that place to another place, for example, from there to other parts, involve him going through various challenges or difficulties, then that place will be considered as his Watn.



ISSUE 294: If someone has the intention to stay in a place for a small period of time that is not his original Waṭn, and then go to another place, that place will not be counted as his Waṭn. For example, University students who for a period of time, move to another city to study.

ISSUE 295: If a person, without the intention of staying in a place for ever, or without the intention of leaving that place, stays in a place for such a period of time that the people of that area count him as a resident there, then that place will have the ruling of his Waṭn.

ISSUE 296: If someone goes to a place that was previously his Waṭn, but now he has turned away from that place; meaning, he has decided that he will not return there with the intention to live, then he must not recite his Ṣalāt in full, even if he has not yet chosen another place for his Waṭn.

ISSUE 297: The traveller who is returning to his Waṭn must read his Ṣalāt in full from the time he can see the boundaries of his city.

### ■ The intention of ten days

ISSUE 298: If a traveller who made the intention of staying in a place for ten days stays for more than ten days in that place, then as long as he has not traveled (from this place), his Ṣalāt must be recited in full. It is not necessary for him to make the intention that he will be staying for another ten days.

ISSUE 299: If a traveller, who had made the intention to stay in a place for ten days, changes his mind, then:

1. If before reciting any four Rak'at Ṣalāt, he changes his intention (to stay there) then he must pray his Ṣalāt in the form of Qasr (two Rak'at).
2. If after reciting one four Rak'at Ṣalāt, he turns back from his intention, then for the time that he is in that place, he must recite his Ṣalāt in full.



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## Şalātul Qaḍā

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Şalātul Qaḍā, refers to that Şalāt which is prayed after its time has elapsed.

**ISSUE 300:** A person must recite the Wājib Şalāt in its specified time, and in the event that without a valid excuse, the Şalāt is made Qaḍā, one has committed a sin, and must repent to Allāh (SWT) and perform the Qaḍā of that Şalāt.

**ISSUE 301:** In two instances, performing the Qaḍā of the Şalāt is Wājib:

1. The Wājib Şalāt had not been recited in its proper time.
2. After the time of the Şalāt has passed, one realizes that the Şalāt that had been recited was void.

**ISSUE 302:** Someone who has Qaḍā Şalāt to perform, must not take these Şalāt lightly, but it is not Wājib that they be performed immediately.

**ISSUE 303:** The Şalāt which are Qaḍā from one day must be recited in their order, but if Şalātul Asr of one day, and Şalātul Zuhr of another day become Qaḍā, then they do not have to be prayed in order.

ISSUE 304: One who knows that he has some Qaḍā Ṣalāt, but does not know how many; for example, he does not know if he had four or five Qaḍā to make up, it will be sufficient to perform the lower number of Ṣalāt.

ISSUE 305: If one knew the amount of Qaḍā Ṣalāt, but forgot the actual number, then it is better that one prays enough Ṣalāt to have certainty that all of the Qaḍā Ṣalāt have been made up.

ISSUE 306: One is allowed to pray the Qaḍā Ṣalāt in Jamā'at, whether the Ṣalāt of the Imām of the Jamā'at is Ādā or Qaḍā, and it is not necessary that one is praying the same Ṣalāt as the Imām. For example, if one has Qaḍā for Ṣalātul Fajr, it is no problem if this is prayed with the Zuhr or 'Asr of the Imām of Jamā'at.

ISSUE 307: If a traveller who must pray his Ṣalāt in Qasr, makes his Zuhr or 'Asr or 'Ishā Qaḍā, then he must make the Qaḍā up by praying two Rak'at, even if he wishes to make them up when he is not travelling.

ISSUE 308: One is not allowed to fast while travelling, even so much so as a Qaḍā fast, but one can read one's Qaḍā Ṣalāt.

ISSUE 309: If while travelling, one wishes to read the Ṣalāt that was made Qaḍā while not a traveller, then he must perform the Ṣalāt of Zuhr, 'Asr and 'Ishā as four Rak'at.

ISSUE 310: Ṣalātul Qaḍā can be read at any time, meaning one can even pray the Qaḍā of Ṣalātul Fajr in the afternoon or evening.

### ■ The Qaḍā Ṣalāt of the Father and Mother

ISSUE 311: As long as a person is alive, no other person can read his Ṣalāt for him, even if he himself is unable to offer them.

ISSUE 312: If, because of a valid excuse, the father did not perform his Ṣalāt or fasting, then after the death, it is Wājib on the eldest son to per-

form the Qaḍā of those. However, if they did not perform them (the Ṣalāt or fasting) simply out of disobedience (of the orders of Allāh), then according to Iḥtiyāt Wājib, the eldest son has to perform the Qaḍā of them.



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## Ṣalātul Jamā'at

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One of the issues that Islām has given a lot of importance to is the unity of the Islāmic nation, and in order to protect and maintain the continuation of this unity, a special program has been laid out; and one of the specialties of this program is Ṣalātul Jamā'at.

In Ṣalātul Jamā'at, a person who holds certain qualifications, stands in front of the congregation, and others line up in an organized fashion behind him, and together they recite the Ṣalāt.

The person who stands up in front of the Jamā'at, to lead the others in Ṣalāt is called the Imām of Jamā'at, and the people who are behind him, and are following him in Ṣalāt are called the Mā'moom.

### ■ Importance of Ṣalātul Jamā'at

What has been mentioned continuously in the ḥadīth about Ṣalātul Jamā'at is that it holds a great reward. We will now go into some of the rules of this very important act of worship, and point out some of the finer points related to it.

**ISSUE 313:** Participating in Ṣalātul Jamā'at is Mustahab for all Muslims, especially for those who live near a Masjid.



ISSUE 314: It is Mustahab that one be patient so as to read his Ṣalāt in Jamā'at.

ISSUE 315: Even if Ṣalātul Jamā'at is not read right when the time sets in, it is still better than reciting the Ṣalāt individually (Furādā<sup>17</sup>) in its prime time.

ISSUE 316: The Ṣalāt in Jamā'at that is read quickly and shorter is better than a Furādā Ṣalāt that is recited slowly.

ISSUE 317: It is not proper that a person miss Ṣalātul Jamā'at without a valid reason.

ISSUE 318: It is not permissible for one to be absent at Ṣalātul Jamā'at because of considering it a trivial matter (regarding it as being unimportant).

#### ■ Conditions for Ṣalātul Jamā'at

ISSUE 319: Once Ṣalātul Jamā'at has been established, the following conditions must be observed:

1. The Mā'moom must not be in front of the Imām, and according to Iḥtiyāṭ Wājib, they should stand a little behind the Imām.
2. The standing place of the Imām must not be higher than the standing place of the Mā'moom.
3. The distance between the Imām and Mā'moom, and the gap between the rows must not be too much, and according to Iḥtiyāṭ, the gap should not be more than one foot.
4. Between the Imām and Mā'moom, and also between the rows, there should not be any separator like a wall or curtain

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17 The Ṣalāt that is read alone, not in Jamā'at, is called Ṣalātul Furādī.

- but a curtain or things like this that are used to separate the men from the women, is not a problem.

**ISSUE 320:** The Imām of the Jamā'at must be Bāligh, and Just ('Ādil), and must know how to recite the Ṣalāt in the proper manner.

### ■ Connecting or Joining in Ṣalātul Jamā'at

**ISSUE 321:** In each Rak'at, one is allowed to join in with the Imām between the Qirā'at and Rukū', therefore, if one does not reach the Imām when he is in Rukū', then one must wait until the next Rak'at to join in, and if one reaches the Imām in Rukū', it will count as one Rak'at having been read.

**ISSUE 322:** Various instances where one can join the Ṣalātul Jamā'at:

### ■ First Rak'at

1. *During the Qirā'at:* The Mā'moom must not read al-Fātiha and the second Sūrah, and the rest of the actions are performed with the Imām.
2. *In Rukū':* The Rukū' and the rest of the actions are performed with the Imām.

### ■ Second Rak'at

1. *During the Qirā'at:* The Mā'moom must not read al-Fātiha and the second Sūrah, but follows the Imām in Qunūt and Rukū' and Sajdah. When the Imām of the Jamā'at is reciting the Tashahhud, according to Iḥtiyāṭ Wājib, one must sit up partially<sup>18</sup>, and if this Ṣalāt is a two Rak'at Ṣalāt, one must read one more Rak'at on his own and then complete the

<sup>18</sup> This action of sitting up partially is called Tajāll.

Ṣalāt. But if the Ṣalāt is three or four Rak'at, then in the second Rak'at, which would be the third Rak'at of the Imām, the Sūrah al-Fātiha and the second Sūrah must be read (even if the Imām is reading the Tasbīhāt), and when the Imām of the Jamā'at finishes his third Rak'at and stands up for his fourth Rak'at, the Ma'moom, after the two Sajdahs must recite the Tashahhud, and then stand up for his third Rak'at. In the final Rak'at of the Ṣalāt, when the Imām of the Jamā'at reads the Tashahhud and Salām to finish the Ṣalāt, one must stand up and recite one more Rak'at.

2. *In Rukū'*: The Rukū' is performed with the Imām of the Jamā'at, and the rest of the Ṣalāt is performed as was previously mentioned.

### ■ Third Rak'at

1. *During the Qirā'at*: In the event that one knows that if one joins the Jamā'at, there will be enough time to recite Sūrah al-Fātiha and the second Sūrah, or even sufficient time to recite Sūrah al-Fātiha alone, then one is allowed to join the Jamā'at, and one must read al-Fātiha and the second Sūrah or at least Sūrah al-Fātiha. However, if knowing that one does not have the ability to read the Sūrahs, then according to *Iḥtiyāt Wājib*, one must be patient until the Imām of the Jamā'at goes into Rukū', and then join the Ṣalāt.
2. *In Rukū'*: In the event that one wants to join during Rukū', the Rukū' must be performed with the Imām, and the recitation of al-Fātiha and the second Sūrah is dropped, and the rest of the Ṣalāt will be performed, as was previously explained.

## ■ Fourth Rak'at

1. *During the Qirā'at:* This has the same ruling as joining in the third Rak'at. Therefore, when the Imām of the Jamā'at is sitting in his final Rak'at getting ready to recite the Tashahhud and Salām, according to Ihtiyāt Wājib, the Mā'moom must sit up partially (as was explained previously) and wait until the Tashahhud and the Salām of the Imām of the Jamā'at are finished, and then get up (and continue with his Ṣalāt).
2. *In Rukū':* The Rukū' and the Sajdahs are performed with the Imām (at this point the fourth Rak'at of the Imām will be the first Rak'at of the Mā'moom), and then the rest of the Ṣalāt will be performed, as was previously explained.

## ■ The Rules of Ṣalātul Jamā'at

**ISSUE 323:** When the Imām of the Jamā'at is reciting one of the daily Ṣalāt, then one can follow the Imām in any daily Ṣalāt. Therefore, if the Imām is reading Ṣalātul 'Asr, the Mā'moom is allowed to recite his Ṣalātul Zuhr (behind the Imām), or if after the Mā'moom has finished reciting Ṣalātul Zuhr, the Ṣalātul Jamā'at becomes established, one is allowed to recite Ṣalātul 'Asr with the Ṣalātul Zuhr of the Imām of Jamā'at.

**ISSUE 324:** The Mā'moom is allowed to read his own Ṣalātul Qaḍā' with the Ṣalātul Adā of the Imām, even if it is the Qaḍā' Ṣalāt of another daily Ṣalāt; for example, if the Imām of the Jamā'at is reading Ṣalātul Zuhr, the Mā'moom is allowed to read the Qaḍā' of Ṣalātul Fajr.

**ISSUE 325:** Ṣalātul Jamā'at can be established with a minimum of two people, one being the Imām, and the other being the Mā'moom, except in the cases of Ṣalātul Jumu'ah, and Ṣalātul 'Eid Fitr and Qurbān.

ISSUE 326: Mustahab Ṣalāt can not be read in Jamā'at, except the Ṣalāt to pray for rain<sup>19</sup>.

ISSUE 327: The Mā'moom must not say the Takbiratul Ihrām before the Imām says it. Rather, as long as the Takbir of the Imām has not completed, the Mā'moom must not recite theirs.

ISSUE 328: The Mā'moom must recite everything in the Ṣalāt himself, except for al-Fātiha and the (second) Sūrah. However, if the first or second Rak'at of the Mā'moom coincides with the third or fourth Rak'at of the Imām, then the two Sūrahs must be recited.

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<sup>19</sup> This Ṣalāt is called Ṣalātul Istinṣā'.



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## Şalātul Jumu‘ah

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One of the weekly gatherings for the Muslims is on Jumu‘ah (Friday), and on this day, along with Şalātul Zuhr, the Muslims can recite Şalātul Jumu‘ah but according to *Iḥtiyāt Wājib*, Şalātul Jumu‘ah does not suffice in place of Şalātul Zuhr.

As for the benefits of this Şalāt, it suffices to mention that a Sūrah of the Qur‘ān has been mentioned in regards to this Şalāt, and the Mo‘minin have been invited to be present in the Şalāt of Jumu‘ah.

### ■ How to recite Şalātul Jumu‘ah

**ISSUE 329:** Şalātul Jumu‘ah is a two Rak‘at Şalāt, just like Şalātul Fajr, except that it contains two khutbah (speeches) performed by the Imām of Jumu‘ah before the Şalāt takes place.

**ISSUE 330:** According to *Iḥtiyāt Wājib*, the Imām of Jumu‘ah must read Sūrah al-Fātiha and the second Sūrah in a loud voice.

**ISSUE 331:** In Şalātul Jumu‘ah, it is Mustahab that in the first Rak‘at after al-Fātiha, Sūrah Jumu‘ah be recited, and in the second Rak‘at after al-Fātiha, Sūrah Munāfiqūn be recited.

ISSUE 332: It is Mustahab to perform two Qunūt in Ṣalāt Jumū'ah, one in the first Rak'at before Rukū', and one in the second Rak'at after Rukū'.

### ■ The Conditions for Ṣalāt Jumū'ah

ISSUE 333: The following points must be observed in Ṣalāt Jumū'ah:

- All the points that must be followed in Ṣalāt Jamā'at, must also be followed in Ṣalāt Jumū'ah.
- The Ṣalāt must be recited in Jamā'at and it is incorrect if recited individually.
- The minimum amount of people taking part in Ṣalāt Jumū'ah must be five, meaning one Imām and four Mā'moom.
- There must be a minimum distance of one far-sakh. (Approximately 5.4 Kilometers or 3.4 miles) between two Ṣalāt Jumū'ah.

### ■ The Responsibility of the Person Making Ṣalāt Jumū'ah

ISSUE 334: According to Ihtiyāt Wājib, the Mā'moom must listen to the Jumū'ah khutbah.

ISSUE 335: According to Ihtiyāt Mustahab, one should refrain from speaking.

ISSUE 336: According to Ihtiyāt Mustahab, while the Imām is delivering the Khutbah, the people attending the Jumū'ah should be sitting, facing the Imām and should not look from side to side.

ISSUE 337: If a person does not reach the Ṣalāt of Jumū'ah in the first Rak'at, but he manages to reach it in the second Rak'at, even if it be while they are in the state of Rukū', then his Ṣalāt will be correct, and he only needs to pray one Rak'at on his own.

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## Ṣalātul Āyāt

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**ISSUE 338:** One of the Wājib Ṣalāt is Ṣalātul Āyāt, which becomes Wājib with the occurrence of natural events such as:

Earthquakes, Lunar Eclipses, Solar Eclipses, Lightening and Thunder, and Yellow and Red Cyclones, in the instances that most people would become frightened by the natural event.

### ■ How to recite Ṣalātul Āyāt

**ISSUE 339:** Ṣalātul Āyāt consists of two Rak'at and each Rak'at has five Rukū'. Before each Rukū', Sūrah al-Fātiha and one other Sūrah from the Qur'ān must be recited. However, one is also allowed to break up the Sūrahs into five parts and before each Rukū', recite one part of the broken Sūrah; and in this way, in the two Rak'ats, two Sūrah al-Fātiha and two other Sūrahs of the Qur'ān will be recited.

We will now explain how Ṣalātul Āyāt can be recited by splitting up Sūrah al-Ikhāṣ:

### ■ First Rak'at:

- After the Takbīratul Ihrām, Sūrah al-Fātiha must be read, and then: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is recited, and then one will go into Rukū'.
- One will then stand up, and say: قُلْ هُوَ اللَّهُ أَحَدٌ and go back into Rukū'.
- Again, one will stand up and say: اللَّهُ الصَّمَدُ and go into Rukū'.
- Then, one will stand up and say: لَمْ يَلِدْ وَلَمْ يُولَدْ and go into Rukū'.
- From the Rukū', one will stand up, and recite: وَ لَمْ يَكُ لُهُ كُفُوًا أَحَدٌ and then go into Rukū'.

When one comes back up from Rukū', one will go into Sajdah and after performing the two Sajdahs, will get back up and perform the second Rak'at.

### ■ Second Rak'at

The second Rak'at is to be performed just as the first Rak'at, and thereafter the Tashahhud and Salām are to be recited to complete the Ṣalāt.

### ■ The Rules of Ṣalātul Āyāt

ISSUE 340: Only the people, who live in that area where one of the natural events occurs, need to recite Ṣalātul Āyāt, and the Ṣalāt does not become Wājib on those living in other areas.

ISSUE 341: If in the first Rak'at of Ṣalātul Āyāt, one recites Sūrah al-Fātiha and a complete Sūrah five times, and in the second Rak'at, recites Sūrah al-Fātiha once and breaks up the second Sūrah in five parts, then the Ṣalāt will be correct.

ISSUE 342: It is Mustahab that after the second Rukū', the fourth Rukū', the sixth Rukū', the eighth Rukū' and the tenth Rukū', that Qunūt be performed, and even if one Qunūt is performed after the tenth Rukū', this (too) is sufficient.

ISSUE 343: Each of the Rukū' in Ṣalātul Āyāt is a Rukn, and if intentionally or unintentionally one is taken out or added, the Ṣalāt will become void.

ISSUE 344: Ṣalātul Āyāt can be recited in Jamā'at, and if it is recited in Jamā'at, then only the Imām would read Sūrah al-Fātiha and the second Sūrah.





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## Mustahab Ṣalāt<sup>20</sup>

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**ISSUE 345:** There are many Mustahab Ṣalāt, however since it is not possible to include all of them in this writing, we have included those that have the most importance:

### ■ Ṣalātul-‘Eid

**ISSUE 346:** In the two ‘Eids, *‘Eid of Fitr* and *‘Eid of Qurbān*, reciting the special Ṣalāt of ‘Eid is Mustahab.

### ■ The Time of Ṣalātul-‘Eid

**ISSUE 347:** The time for Ṣalātul-‘Eid, is from the rising of the sun until Zuhr.

**ISSUE 348:** It is Mustahab that on ‘Eid al-Fitr, after the sun has risen up, one should eat some food, pay the Zakātul-Fitr<sup>21</sup>, and then pray the Ṣalātul-‘Eid.

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<sup>20</sup> Mustahab Ṣalāt are referred to as Niġlāh.

<sup>21</sup> Zakātul-Fitr is one of the wājibāt of property that must be given on the day of ‘Eid al-Fitr. (See Issue 384)

## ■ How to Recite Ṣalātul-ʿEid

Ṣalātul-ʿEid consists of two Rakʿat with nine Qunūt, and is recited in the following manner:

- In the first Rakʿat of Ṣalāt, after al-Fātiha and the second Sūrah, five Takbīr must be recited, and after each Takbīr, a Qunūt is performed. After the fifth Qunūt, another Takbīr is said, and then one goes into Rukūʿ, followed by the two S - jdahs.
- In the second Rakʿat, after al-Hamd and the second Sūrah, four Takbīr are recited, and after each Takbīr, a Qunūt is performed, and after the fourth Qunūt, another Takbīr is said, and then one goes into Rukūʿ, performs two Sajdah, and then finishes off with Tashahhud and Salām.
- In the Qunūt of Ṣalātul-ʿEid, any Duāʾ or Dhikr that is recited is sufficient, but it is better that the following Duāʾ is prayed:

(اللَّهُمَّ أَهْلَ الْكِبَرِيَاءِ وَالْعِظَمَةِ وَأَهْلَ الْجُودِ وَالْحَبْرُوتِ وَأَهْلَ الْعَقْوِ وَالرَّحْمَةِ وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيدًا وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْرًا وَشَرَفًا وَكِرَامَةً وَمَزِيدًا أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ ادْخَلْتَ فِيهِ مُحَمَّدًا وَآلِ مُحَمَّدٍ وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَسْأَلُكَ خَيْرَ مَا سَأَلْتُكَ بِهِ عِبَادُكَ الصَّالِحُونَ وَمَا اسْتَعَاذُ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ )

## ■ The Nāfilah of the Daily Ṣalāt

The Nāfilah of the daily Ṣalāt - other than the day of Jumu'ah - total 34 Rak'at. Among them are the 11 Rak'at Nāfilah of the night, two Rak'at Nāfilah of Ṣalātul Fajr, and two Rak'at Nāfilah of 'Ishā', and the reward of praying these is great.<sup>22</sup>

## ■ Ṣalātul Lail (Night Prayers)

ISSUE 349: Ṣalātul Lail consists of 11 Rak'at which are to be recited in the following sequence:

- Two Rak'at ⇨ Niyyat of Nāfilah Ṣalātul Lail
- Two Rak'at ⇨ Niyyat of Nāfilah Ṣalātul Lail
- Two Rak'at ⇨ Niyyat of Nāfilah Ṣalātul Lail
- Two Rak'at ⇨ Niyyat of Nāfilah Ṣalātul Lail
- Two Rak'at ⇨ Niyyat of Nāfilah Ṣalātul Shafa'
- One Rak'at ⇨ Niyyat of Nāfilah Ṣalātul Witr

## ■ The Time for Ṣalātul Lail

ISSUE 350: The best time for Ṣalātul Lail is from midnight until the Adhan of Fajr, and the closer that it is read to the Adhan of Fajr, the better it is.

ISSUE 351: People who are travelling, and those who find it hard to recite Ṣalātul Lail after the middle of the night, can perform these Nāfilah in the beginning of the night.

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<sup>22</sup> For more information on the Nāfilah of the daily Ṣalāt, please refer to the Tawdhūl Mas'āl, rule number 772.

## ■ Ṣalātul Ghufāilah

**ISSUE 352:** Another Ṣalāt from among those which are Mustahab is Ṣalātul Ghufāilah, which is performed between Ṣalātul Maghrib and 'Ishā.

## ■ The Method of Praying Ṣalātul Ghufāilah

**ISSUE 353:** Ṣalātul Ghufāilah consists of two Rak'at, and in the first Rak'at, after al-Ḥamd, the following āyah must be read:

( وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ )

And in the second Rak'at, after al-Ḥamd, the following āyah is read:

( وَ عِنْدَهُ مَفَاتِيحُ الغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَ يَعْلَمُ مَا فِي البُرِّ وَ البَحْرِ وَ مَا تُسْفُطُ مِنْ رَرْقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبَّةٌ فِي ظِلْمَاتِ الأَرْضِ وَ لَا رَطْبٌ وَ لَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ )

And in the Qunūt, this Duā' is read:

( اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمِفْتَاحِ الغَيْبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُقْضِيَ حَوَائِجِي فِي الدُّنْيَا وَ الأُخْرَةِ اللَّهُمَّ أَنْتَ وَلِيَّ نِعْمَتِي وَ القَادِرُ عَلَيَّ طَلِبْتِي تُعَلِّمُ حَاجَتِي فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ لَمَّا فَضَيْتَهُالِي )



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## Fasting

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One of the other Wājib acts and yearly programs of Islām, for the self-building of the Muslim is fasting. In this act of worship, a person leaves various actions, which will be explained shortly, from the Adhan of Fajr until Maghrib, only in obedience to the command of Allāh (SWT).

### Niyyat for Fasting

ISSUE 354: Fasting is one of the acts of worship, and must be performed for the pleasure of Allāh (SWT) (Complying with the order of Allāh (SWT)), and this is the Niyyat of fasting.

ISSUE 355: A person can specify the Niyyat each preceding night for the month of Ramaḍhān for the following days fast, but it is better that the Niyyat be made on the first night of the month, for the entire months fasts.

ISSUE 356: It is not necessary that the Niyyat be recited with the tongue (spoken), rather, even if one does not perform those actions that make the fast void from the Adhan of Fajr until Mahgrib because (one wishes) to follow the commandments of Allāh (SWT), then this too will be sufficient.

## The Things that Make the Fast Void

ISSUE 357: The person fasting must avoid certain acts from the Adhan of Fajr until Mahgrib, and if any of these acts are performed, then the fast will become void. The collection of these actions are referred to as the “Things which make the Fast void”, include the following:

- Eating and drinking
- Having a thick dust (or smoke) reach the throat
- Placing the complete head under water
- Vomiting

Other than the things listed above, there are also other actions that make the Fast void, and one who would like to learn these additional things can refer to the Taudhiul Masail, rule number 1581 for more information.

## The Rules of those Things that Make the Fast Void

### ■ Eating and Drinking

ISSUE 358: If the person who is fasting intentionally eats or drinks something, then his fast will become void.

ISSUE 359: If someone intentionally swallows some food that was stuck between the teeth, then the fast will become void.

ISSUE 360: Swallowing the saliva that is in the mouth does not make the fast void, no matter how much is swallowed.

ISSUE 361: If the person who is fasting accidentally eats or drinks something (because he does not remember that he is fasting), then the fast will not become void.

ISSUE 362: A person is not allowed to break his fast if he feels weak, but if his weakness is to such an extent that normally one can not tolerate it, then there is no problem in breaking the fast.

### ■ Having an Injection

ISSUE 363: Having an injection or getting serum (for example an intravenous) does not make the fast void.

### ■ Allowing thick dust (or smoke) to reach the throat

ISSUE 364: If thick dust reaches to the throat of a person who is fasting, then the fast will become void, whether the dust is a dry dust like flour or something that is not dry like dirt.

### ■ Placing the complete head under water

ISSUE 365: If a person who is fasting submerges his entire head under water, then according to *Iḥtiyāt Wājib*, the fast will become void.

ISSUE 366: If a person who is fasting is forced into the water (not by his own will), and his complete head goes under water; or if he forgets that he is fasting and submerges his head under water, then his fast will not become void. However, as soon as he remembers (that he is fasting), he must immediately remove his head out from the water.

### ■ Vomiting

ISSUE 367: Any time a person who is fasting intentionally vomits, even if it as a result of some sickness, then the fast will become void.

ISSUE 368: If a person who is fasting does not remember that he is fasting, or if he is forced to vomit, then the fast will not become void.

## The Qaḍā' and the Kafārah of the Fast

### ■ The Qaḍā' Fast

**ISSUE 369:** If someone does not fast during the month of Ramaḍān, or his fast becomes void, then he must make up the Qaḍā' of these fasts after the month of Ramaḍān.

### ■ Kafārah of the Fast

**ISSUE 370:** Someone who makes his fast become void without a valid excuse, by committing one of the things that breaks the fast, must perform the Qaḍā' of the fast, and must also fulfill one of the following acts which are referred to as the Kafārah (or penalties) (of the fast):

- Must free one slave.
- Must fast for two months of which 31 days must be consecutive.
- Must feed sixty poor people, or give one mudd<sup>23</sup> of food to each of them.

If a Kafārah becomes Wājib on somebody, then one of the above three mentioned acts must be performed; and because in today's day and age, the freeing of a slave is not applicable in terms of Fiqh, the second or third penalty must be performed. However if one does not have the ability to perform any of these, then one must give some amount of food to a poor person, and if one can not even perform this, then one must do as much as possible and also give Sadaqah. If one is not even able to do this, then one must ask for forgiveness from Allāh (SWT).

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<sup>23</sup>One mudd of food is approximately ten sir (750 grams) of wheat or barley or things like this.



## The Rules of the Qaḍā' and the Kafārah of the Fast

ISSUE 371: It is not necessary that the Qaḍā' of the fast be performed immediately, but according to Ihtiyāt Wājib, it must not be delayed until the next Ramaḍān.

ISSUE 372: One must not be negligent about giving the Kafārah, but it is not necessary that the Kafārah be given immediately, and even if a few years pass before it is fulfilled, nothing has to be added to the Kafārah.

ISSUE 373: If someone does not fast due to an excuse such as travelling, and after the month of Ramaḍān the excuse goes away, and until the next Ramaḍān intentionally does not make up the Qaḍā' fast, then in addition to making up the Qaḍā' fast, one must also give one Mudd of food to a poor person for each fast that was missed. Even if due to an excuse, the Qaḍā' fast was not made up, then according to Ihtiyāt Wājib, in addition to performing the Qaḍā' fast, one must also give one Mudd of food to a poor person.

ISSUE 374: If someone is not able to fast due to sickness and this sickness continues until the next Ramaḍān, then the person is not responsible for making up the Qaḍā' of the fast, however one must give one Mudd of food to a poor person for every fast that was missed.

## The Fast of a Traveller

ISSUE 375: The traveller who must reduce his Ṣalāt from four Rak'at to two Rak'at during a journey, is not allowed to fast while he is travelling, but he must perform the Qaḍā' of the fast. As for the traveller whose Ṣalāt is prayed in full, he must fast while he is travelling - for example the person whose profession is travelling.

ISSUE 376: A person who is fasting and travels after Zuhr must continue with his fast, and it will be valid.



ISSUE 377: If a person who is fasting travels before Zuhr, and reaches the *Hadd Tarakkhus* - meaning he reaches the point where he can not hear the Adhan of his city and he can not see the people of his city - then his fast will become invalid. If before he reaches this point, he does something to make his fast void, then along with performing the Qaḍā' of the fast, a Kafārah also becomes Wājib upon him.

ISSUE 378: There is no problem with travelling during the holy month of Ramaḍan, but if it is done to avoid fasting, then it is Makrūh.

ISSUE 379: If a traveller reaches his home (Watn) or a place where he intends to stay for ten days before Zuhr, then in the event that he has not committed an act that makes the fast void, he must fast on that day. If he has committed an act that makes the fast void, then he must not fast on that day.

ISSUE 380: If a traveller reaches his Watn or a place where he intends to stay for ten days after Zuhr, then he must not fast on that day.

### Zakātul Fitrah

ISSUE 381: Once the month of Ramaḍan has ended - meaning on the day of 'Eidul Fitr - one must give a certain amount of one's own wealth to the poor, with the Niyyat of Zakātul Fitrah.

#### ■ The Amount of Zakātul Fitrah

ISSUE 382: For oneself and those who are one's dependants; such as one's spouse and children, one must give one Ṣā' per person, which is approximately three kilograms (as Zakāt).

#### ■ The Items that can be given for Zakātul Fitrah

ISSUE 383: The items that can be given as Zakātul Fitrah are things such as wheat, barely, dates, raisins, rice, corn and other things such as these; and if one gives the value of these things in cash, it too will be sufficient.



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## Khums

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One of the economic responsibilities of the Muslims is to pay the Khums; which means that on certain items, 1/5 or 20% (of the value of that item) must be paid to a Mujtahid, which will be used for specific purposes.

ISSUE 384: Khums is Wājib on seven things:

- Profit or gains from earnings
- Minerals
- Treasures
- Spoils of war
- Gems that have been obtained from the sea by diving.
- The Halāl wealth which is mixed with Harām wealth.
- The land which a Kāfir Ḍhimmi<sup>24</sup> (A non-Muslim living under the protection of the Islāmic Government) purchases from a Muslim.

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24 The Christians, Jews and Zoroastrians that have made a contract with the Islāmic ruler that they will pay a certain amount of money in tax, and that they will accept the specific conditions (that are listed in the detailed books of fiqh), are

**ISSUE 385:** Just like *Ṣalāt* and Fasting, the paying of Khums is one of the *Wājibāt*, and anyone who possesses one of the seven things listed above, must act according to that which will follow (in relation to the paying of Khums).

One of the instances of Khums that include most people in the society is giving Khums on that which exceeds a person and his families' yearly expenses (benefit/profit from working).

Islam respects a person working and earning, and thus places preference over securing one's needs over that of paying the Khums. Therefore, one who can secure his (financial) needs from his earnings, if after securing his (financial) needs nothing remains at the end of the year, then Khums will not be obligatory on him.

But, if after calculating all the normal expenses for his life (and the maintenance of his family) according to his (social) status and needs, and without being extravagant or miserly, if something remains at the end of the year, then 1/5 (or 20%) of that which remains must go towards the specified expense (of Khums), and 4/5 (80%) of the amount that is left can be put into one's savings.

### ■ The Rules of Khums

**ISSUE 386:** Until Khums has been given on one's property, one is not allowed to spend from that property, meaning, one is not allowed to eat that food on which Khums has not been taken out on. Similarly, one is not allowed buy things from that money on which Khums has not been taken out on.

**ISSUE 387:** If at the end of one year, the provisions or foods such as rice, oil, or tea, that had been purchased from one's wealth for use during the year remain in excess, then Khums must be paid on them (the excess).

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*referred to as Kafir Dhimmi, and their lives and properties are protected (in exchange for paying the tax and accepting the conditions).*



ISSUE 388: If a Non-Bāligh child has some money, and from that money receives a profit, and if this money remains until he becomes Bāligh, then after becoming Bāligh, he must give the Khums (on that money).

### The Spending of Khums

ISSUE 389: The Khums is to be divided into two portions - half of which is called *Sahm Imām az-Zamān* ('a) and must be given to the Mujtahid who is *Jām' al-Sharā'it* or his representative - and the other half must be given to poor Sayyids, Sayyids who are orphaned or a Sayyid who has been stranded on a journey (*referred to as Sahm as- Şadat*).



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## Zakāt

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One of the other important economical responsibilities of Muslims is the paying of Zakāt.

As for the importance of Zakāt, it suffices to point out that in the Glorious Qur'ān, after the mentioning of Ṣalāt, Zakāt is mentioned. Paying Zakāt is also counted as one of the signs of faith and righteous actions.

In countless ḥadith from the Maṣūmīn ('a), it has been narrated that: "One who does not pay Zakāt, is out of the religion of Islām."

Zakāt, just like Khums, has its own specific instances. One part of Zakāt is a tax on the body and life, that once a year, those people who have the ability to pay this tax (from the view point of property), it becomes Wājib on them on the day of 'Eid al-Fitr. The rules related to this type of Zakāt were explained at the end of the section on Fasting.

The other division of Zakāt is the Zakāt on wealth, but this does not mean that it is necessary or includes all the property of a person - rather Zakāt is only Wājib on nine things.

ISSUE 390: Things that Zakāt is Wājib to be paid on are the following:

Wheat, barley, dates, raisins, camels, cows, goats, gold and silver.

**ISSUE 391:** Zakāt becomes Wājib in the event that the item that Zakāt must be paid on reaches a certain quantity. These amounts have been given in the following table:

Type of Property	Amount	Amount of Zakāt That must be Paid
1 Wheat	Approximately 847.207 Kilograms	➤ 1/10 in the event that the crops were irrigated with rain water and water from a river.
2 Barley		➤ 1/20 in the event that the crops were irrigated by hand watering, or by a jug, or by a water pump. ➤ 3/40 in the event that the crops were irrigated by both methods.
3 Dates		
4 Raisins		
5 Camels	One camel Up to 25 camels 26 or more camels	➤ One sheep ➤ One sheep for every 5 camels ➤ One camel
6 Cows	30 cows	One, one year old cow that has just entered into its second year.
7 Sheep	40 Sheep	One Sheep
8 Gold	15 Mithqāl	1/40
9 Silver	105 Mithqāl	1/40

A brief note:

Camels, cows and sheep also have other quantities (that Zakāt becomes Wājib on), and for a complete listing of these rules, one can refer to the Tawdhiul Masāil, rules 1918-1932.

## ■ The Rules of Zakāt

ISSUE 392: If for a complete year, the animals graze from the grass of the wilderness, then Zakāt will become Wājib on these animals. Therefore, if during the year, or for a part of the year, the grass that is picked or that, which is cultivated, is eaten, then Zakāt will not be paid on these animals.

ISSUE 393: The Zakāt of gold and silver becomes Wājib in the event that the amount reaches one *Sikke* - that which one can do business with. Therefore, the amount women possess and use these days does not have any Zakāt liable on it.

ISSUE 394: Paying the Zakāt is one of the acts of worship and must be given with the intention of Zakāt and with the Niyyat of being paid for the pleasure of Allāh (SWT).

## ■ The Disposal of Zakāt

ISSUE 395: There are eight ways in which the Zakāt can be disposed of; and one can dispose of one's Zakāt in all or some of these ways. The following are some of the examples of these places:

- It can be given to the poor and destitute.
- It can be given to those non-Muslims who, if Zakāt is given to them, may become inclined to Islām or they may help Muslims in the time of war.
- It may be spent in the way of Allāh; meaning, in those things that have a common benefit for the Muslims or a benefit for Islām - for example, building a well, bridge or Masjid<sup>25</sup>.

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<sup>25</sup> For more information on the uses of zakāt, one can refer to the Tawdhīh Masāil, rule number 1933.





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## The Rules of Buying and Selling

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ISSUE 396: It is Wājib that a person learn the rules of buying and selling that he will commonly have a need for.

ISSUE 397: It is Hāram to sell and rent a house or other things that will be used for Hāram.

ISSUE 398: Buying and selling, keeping, writing, and reading newspapers, magazines and books that can lead people astray is Hāram, and the same applies for teaching from such books. (A person can sell such things if) he knows that the person who will buy them is a person who is sound in his beliefs, and (who is buying them) for a good reason like to answer questions raised in these items.

ISSUE 399: It is Hāram to sell a product which has been mixed with something else such that it is not clear what the product is, or if the seller of the product does not inform the purchaser. For example, milk that has been mixed with water. (Such an action is called *Ghash*).

ISSUE 400: In transactions, the exact product that is being bought and sold must be specified, but it is not necessary to mention the specifics - such that if stated or not would not have an affect on the desire or inclination of the people in relation to that product.

ISSUE 401: In the buying and selling of two things which are of the same type and which are sold by weight or quantity, if more is sold, it is called Ribā (Interest) and is Ḥarām; for example, one gives one tone of wheat, and in return, takes 1.2 tones.

ISSUE 402: It is Mustahab that the person selling does not differentiate in the price between the people buying from him. In addition, one should not be firm in one's price, and if the buyer or seller wishes to cancel the transaction, then the other person should agree to it.

ISSUE 403: It is Ḥarām to take an oath during transactions if that which is said is a lie, and if what is said is true, then it is Makrūh.

### Cancelling a Transaction

ISSUE 404: In some instances, the seller or buyer is allowed to cancel the transaction. Some of these instances include:

- The buyer or the seller has been cheated.
- If at the time of the transaction, it had been specified that for a specific period, either parties, or even one of the two parties is allowed to cancel the transaction. For example, at the time of buying and selling it is stated that if either person has some sort of doubt (about the transaction), then he has three days (once the deal is made) to break the contract.
- The seller and the buyer have not separated from each other. For example, a person purchases something from a store, then before he leaves the store, he is allowed to cancel the transaction.
- The object that had been bought was defective, and after the transaction, it was noticed.
- The seller explained the item to the person buying the product, who himself did not see the product's specialties, and later it was noticed that it was not as the seller had explained

it to be. For example, one was told that a notebook has 200 pages, and later it was found to have less than this amount.

ISSUE 405: If after a transaction, one notices a defect in the product and right away does not cancel the transaction, then later on, one does not have the right to break the transaction.





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## Loans

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Giving a loan is one of the Mustahab acts that has been highly emphasized in the Qur'an and Ahādith, and on the Day of Judgement, the one who had given a loan, will be highly rewarded.

### ■ The Divisions of Giving a Loan

1. *Duration Loan*: At the time of giving a loan, it is specified when the loan will be paid back.
2. *Non-Duration Loan*: The time when a loan will be paid back is not specified.

### ■ The Rules of Giving a Loan

**ISSUE 406:** If a loan is given and the time when it will be paid back is stated, then according to Ihtiyāt Wājib, the person who had given the loan can not ask for the loan to be paid back until the time period expires.

**ISSUE 407:** If the loan is given without a specific period of time of when it will be paid back, then the person who had given the loan can ask for it back at any time.

ISSUE 408: If the person who gave the loan requests for the loan to be paid back, and if the person who had taken the loan is able to pay it back, then he must pay it back right away, and if he delays in its payment, then he has committed a sin.

ISSUE 409: If the person giving the loan makes a condition that after a period of time, for example after one year, he will take back more (than that which was given), or he will provide some service for him, then this is Ribā (interest) and it is Ḥarām. For example, if one gives \$150.00 as a loan and makes the condition that after one year; one will take back \$200.00 - this is Ḥarām.

ISSUE 410: If the person giving the loan does not make the condition that he will take more back, but the person who had taken the loan himself gives more back, then this is no problem, rather, this is Mustahab.

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## Custody or Trust

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If someone gives his property to another person, and tells him that he has given it to him as a trust and the latter accepts it, then they must abide by the following rules:

### ■ The Rules Regarding Custody or Trust

ISSUE 411: It is not permissible for a person to accept something as a trust if he can not look after it.

ISSUE 412: Someone who gives something as a trust can take it back whenever he wants to. Similarly, the person who accepted to look after the thing can give it back to its owner whenever he wishes to do so.

ISSUE 413: If one does not have a safe and suitable place to look after an item that he has accepted as a trust, then he must prepare a place for it. For example, if the trust that one has been given, is an amount of money and he is not able to keep it in his house, then he must place it in the bank.

ISSUE 414: The person taking care of the trust must look after the item in such a way that the people would not say that he is being disloyal, or that he has fallen short in looking after the item.

ISSUE 415: In the event that the trust of a person is lost:

1. If the person looking after the trust did not pay attention in taking care of the trust, then he must give or repay the owner for that which was lost.
2. If in the taking care of the trust one was not negligent, and for other reasons that property was lost; for example, a wind took the item away, then the person who was the caretaker of the item will not be responsible to pay it back to the owner.

ISSUE 416: The person taking care of a property is not allowed to use the item, except with the permission of its owner.

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## Lending and Borrowing

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Lending of something means that someone gives his own property to another person so that he may make use of it, and in exchange, one gets nothing back; for example, a person gives his bike to another person, so that the person may go to his house and return.

ISSUE 417: Someone who lends something to another person can take it back whenever he wants to, and the person who has borrowed the item can give it back to its owner whenever he wishes to.

ISSUE 418: If that which was lent out becomes lost or damaged, then in the event that in the protection of the item care was shown, or in its use, excessive care was shown, then one is not responsible (for the item). However, if one was negligent in taking care of the item, or in its use excessive care was not shown, then compensation must be paid.

ISSUE 419: If it was previously specified, that if anything happens to the property being borrowed then the person borrowing the item would be responsible for it, then if anything happens to that property, one must compensate for it.





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## Items that are found

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ISSUE 420: If someone finds something but does not take it, then no special responsibilities fall upon him.

ISSUE 421: If an item is found, then the following rules will apply to it:

If the item does not have any special signs which would help one in finding its' owner, then one is allowed to take it for ones' self, but according to *Iḥtiyāṭ Mustahab*, one should give it away as *Sadaqa* on behalf of the owner.

- If the value of the item is worth less than *12.6 chickpeas of coined silver*<sup>26</sup>, and the owner is not known, then one can keep it for oneself. However, once the owner has been found, then according to *Iḥtiyāṭ Wājib*, one must replace or return the item to its owner.
- If the value of the item is not less than *12.6 chickpeas of coined silver* and it has some special signs on it that would help to identify the owner, then for the first week, an announcement must be made every day, and each week after that, it must be announced

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<sup>26</sup> This amount of silver is approximately 2.52 grams, and at the time this book was being translated, it was worth approximately \$0.20 US.

once per week. In the event that after one year of announcing, the owner still is not found, one is allowed to keep it for the owner so that whenever he is found, the item can be given back to him. However, according to *Ihtiyāt Mustahab*, one should give it to a poor person, other than a Sayyid, as Sadaqa.

ISSUE 422: If one knows that announcing (the lost item) is of no benefit, or there is no hope of finding the owner, then it is not necessary to announce (the lost item), but one can not keep the item for oneself.

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## Losing one's Shoes

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**ISSUE 423:** If someone's shoes are taken, and in their place, another pair of shoes are left, then in the event that one knows that the shoes that are remaining are the property of the person who took his shoes, and that person will be content that the person (whose shoes were taken) takes his shoes in place of the stolen shoes, then he can take these shoes in substitute for his own shoes. However, if the value of the shoes that are left behind is more than the value of ones own shoes, and it is not possible to find the owner of those shoes, then according to *Ihtiyāt Wājib*, with the permission of the *Hākīm Shar'*, these shoes must be given to a poor person who is not a *Sayyid*, as *Sadaqa*.

**ISSUE 424:** If the person whose shoes were taken, believes they were taken unintentionally or there is a possibility that the shoes that have been left behind are not the property of anyone who had taken his shoes, and that person (who took ones shoes) is not available, then the person (whose shoes were taken) must look for the owner of the shoes (that remained behind) and in the event that one is not able to find the person, then according to *Ihtiyāt Wājib*, with the permission of the *Hākīm Sharh'*, one must give (the value of the shoes), one behalf of the owner, with the intention of *Sadaqa* to a poor person who is not a *Sayyid*.





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## Usurpation

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Usurpation means that somebody takes possession of the property of a - other person unjustly and without his permission.

Usurpation is one of the major sins, and on the Day of Judgement, the person who has usurped will have to face a great punishment.

ISSUE 425: If a person usurps something, not only has he committed a Ḥarām act, but he must return that property to its owner, and if he loses that thing, then he must repay that which was lost.

ISSUE 426: If the thing that was usurped becomes spoiled, then one must give the equal value of that item.

ISSUE 427: If the thing which was usurped has changed, such that it is better than it was in the beginning, for example, a bike (which was broken) and then is repaired, then if the owner of that property says that he wants it back just as it is, the usurper must give it to him, and is not allowed to take money for the trouble that one had gone through (to repair it), and one does not have the right to change the thing back to how it was in the beginning.



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## Eating and Drinking

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Almighty Allāh has made nature so beautiful and has placed all the animals, fruits and greenery at the disposal of mankind for his own use, for eating and drinking, covering himself, to build his shelter, and other necessities. However, for the protection of man's life, and for the security of his body and soul and for those who will come after him, as well as to protect the rights of others - laws and regulations have been laid down, and some of the ones which will be explained in this chapter are related to eating and drinking.

ISSUE 428: Eating those things that are harmful to a person, is Harām.

ISSUE 429: Eating and drinking those things, which are Najis, is Harām.

ISSUE 430: Eating dirt is Harām.

ISSUE 431: Eating a very small amount of the dust from the grave of Sayyid ash-Shohadā al-Imām al-Husain bin 'Alī ('a), for Shafā' (recovery) from a sickness is permissible.

ISSUE 432: It is Wājib upon every Muslim, to give bread and water to those Muslims who are near him, who may otherwise die from hunger or thirst in order to save their lives.

### ■ The Etiquettes of Eating

**ISSUE 433:** The following actions, which are related to eating food, are Mustahab:

1. Washing the hands before and after eating.
2. Saying **بِسْمِ اللَّهِ** when starting to eat, and saying **الْحَمْدُ لِلَّهِ** when one is finished eating.
3. Eating with the right hand.
4. Eating small bites of food.
5. Chewing the food properly.
6. Washing fruit with water before eating it.
7. If many people are sitting at a dinner table, then one should start with that food which is in front of him.
8. The host should start eating before all the guests, and should finish after all of them.

**ISSUE 434:** The following actions, which are related to eating food, are Makrūh:

1. Eating food when one is full.
2. Eating to one's fill (eating too much food).
3. Looking at the faces of others while eating.
4. Eating hot food.
5. Blowing on hot food.
6. Cutting the bread with a knife.
7. Placing the bread under the dishes.
8. Throwing away fruit before it has been completely eaten.

## ■ The Etiquettes of Drinking Water

ISSUE 435: The following actions, which are related to drinking water, are Mustahab:

1. Drinking water while standing, in the daytime.
2. Before drinking water, saying *بِسْمِ اللَّهِ* and saying *الْحَمْدُ لِلَّهِ* when one is finished drinking the water.
3. Drinking water in three sips.
4. After drinking water, remembering Ḥaḍhrat Imām Ḥusayn ibn 'Alī ('a), his family, and companions, and cursing their killers.

ISSUE 436: The following actions, related to drinking water, are Makrūh:

1. Drinking too much.
2. Drinking water after eating fatty foods.
3. Drinking with the left hand.
4. Drinking while standing, in the evening.





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## The Rules of Slaughtering

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**ISSUE 437:** If the four large veins in the neck of an animal whose meat is Halāl to eat, are completely cut from the bottom to the top, then with the conditions that are listed below, that animal will be Ṭahir, and Halāl to eat:

### ■ Conditions for the Slaughtering of an Animal

**ISSUE 438:** There are five conditions for the slaughtering of an animal:

- The person who is slaughtering the animal must be a Muslim.
- An instrument made of iron must be used to slaughter the animal.
- At the time of slaughtering, the face, legs, feet and stomach of the animal must be facing Qiblah.
- At the time of slaughtering, the name of Allāh must be said, and even if just بِسْمِ اللّٰهِ is said, this is sufficient.
- After the animal has been slaughtered, it should move around a bit so that one can be sure that it was alive (before being slaughtered).

## Hunting by Weapons

ISSUE 439: If a Halāl meat, wild animal is hunted with a weapon, then by the conditions that will be mentioned, it will be Ṭāhir and the meat will be Halāl:

- The weapon of hunting is something such as: a sharp dagger or knife, a sword, something sharp or pointed like a dart or an arrow, and its sharpness is such that it cuts through the body of the animal.
- The person who is hunting the animal must be a Muslim.
- The weapon must be used for the hunt, therefore, if one is aiming for something else, and then accidentally an animal is hit, that animal will not be Halāl.
- At the time of using the weapon (for example at the time of shooting the arrow,) the name of Allāh must be said.
- After hunting the animal, one must quickly go towards the animal, and when one reaches there, if it is dead, or if there is not enough time to slaughter the animal then if the animal has not yet died, and there is enough time to slaughter the animal, but this is not done, then until the animal dies, it is Ḥarām.

## Fishing

ISSUE 440: If a fish that has scales is taken out of the water alive, and it dies outside the water, then it is Ṭāhir, and Halāl to eat. However, if it dies inside the water, then although the body is Ṭāhir, it is Ḥarām to eat.

ISSUE 441: As for the fish that does not have scales, even if it is taken out of the water alive and then it dies, it is still Ḥarām to eat.

ISSUE 442: It is not necessary that the person who catches the fish be a Muslim nor is it necessary that the name of Allāh is taken over the fish.

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## Looking at Others

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One of the gifts from Allāh to mankind is the gift of sight. We must use this great blessing in the path towards perfection and to improve others, and ourselves and thus we must prevent ourselves from looking at those people whom we are not permitted to look at. Looking at the natural and apparent parts, as long as it does not intrude on the rights of others is not a problem. Protecting others and ourselves from looking at others, to whom one is a Non-Mahram has specifics, and some of these will be explained in this chapter.

### Mahram and Non-Mahram

ISSUE 443: A Mahram is that person who one is allowed to look at - to a certain extent - more than others, and with whom marriage is Harām.

ISSUE 444: The following people are Mahram for boys and men:

- Mother and Grandmother
- Daughter and Granddaughter
- Sister
- Niece - Daughter of one's sister

- Niece - Daughter of one's brother
- Aunt (Father's sister) - One's own aunt, his father's aunt and his mother's aunt
- Aunt (Mother's sister) - One's own aunt, his father's aunt and his mother's aunt

The above group of people, by blood relations are Mahram; and there is another group which are also Mahram by means of marriage for the boy or man and these include:

- Wife
- Wife's Mother (Mother-in-Law) and the wife's Grandmothers
- Wife of her father (Stepmother)
- Wife of her son (Daughter-in-Law)

**The wife of one's brother and the sister of one's wife are Non-Mahrams.**

ISSUE 445: These people are Mahram to a girl and woman:

- Father and Grandfather
- Son and the son of her child (Grandson)
- Brother
- Nephew - Son of one's sister
- Nephew - Son of one's brother
- Uncle (Father's brother) - One's own uncle, her mother's uncle and father's uncle
- Uncle (Mother's brother) - One's own uncle, her mother's uncle and father's uncle



The above group of people, by their own blood relations are Mahram, and another group is also Mahram by marriage on the girl or woman. These include:

- Husband
- Husband's Father (Father-in-Law) and the husband's Grandfathers
- Husband of one's daughter (Son-in-Law)

**The husband of her sister and the brother of her husband are Non-Mahrams.**

With the exception of those who have been listed, it is possible that others - by the way of marriage and with certain conditions - may also become Mahram of each other, and these instances are mentioned in the detailed books of Fiqh.

ISSUE 446: If a woman breast feeds a child according to the specific conditions that are mentioned in the books of Fiqh, then that child will become a Mahram for that woman and certain others. For a better understanding of this rule, please refer to the "Islāmic Laws" rule number 2483.

### Looking at Others

ISSUE 447: With the exception of the husband and wife, it is Harām to look at any other person with the intention of deriving pleasure or lustfully, even if that person is of the same sex. For example, a man looking at another man; or someone of the opposite sex, for example, a man looking at a woman, whether or not he/she is a Mahram or a Non-Mahram, and this rule applies for looking at any part of the body.

ISSUE 448: Boys and men may look at the complete body with the exception of the private parts, of a woman who is their Mahram as long as it is without lust or the intention of deriving pleasure.

ISSUE 449: Boys and men are not allowed to look at the body or hair of a Non-Mahram woman, but to look at the hands up to the wrist, and the face, in that amount that must be washed in Wudhū - without the intention of pleasure or lust, is no problem.

ISSUE 450: Girls and women are allowed to look at the head, face, hands and feet of Non-Mahram men, in that amount which is normally uncovered, as long as it is not done with the intention of deriving pleasure.

## Marriage

ISSUE 451: If someone fears that he/she will fall into sin because of not being married; for example he/she will look at a Non-Mahram, then it is Wājib for them to get married.

ISSUE 452: In marriage, a specific formula must be recited, and it is not sufficient that the boy and girl are content with each other or even love each other. Due to this, until the formula (for marriage) has been recited, both of them are not Mahram to each other, and as for the other women (in her family), there are no relations for them to be considered as Mahram.

ISSUE 453: If even one letter is pronounced incorrectly in the marriage formula such that it changes the meaning, then the marriage formula (and marriage) are void.

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## The Rules of Greeting One Another

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ISSUE 454: It is Mustahab to greet one another, but it is Wājib to reply the greeting.

ISSUE 455: It is Makrūh to greet someone who is praying Ṣalāt.

ISSUE 456: If someone says Salām to one who is praying Ṣalāt, then the reply must be given exactly as it originally was worded; for example, if it is said: **سَلَامٌ عَلَيْكُمْ** then the reply must be given as: **سَلَامٌ عَلَيْكُمْ**, but if the greeting is: **عَلَيْكُمْ السَّلَامُ**, then according to Iḥtiyāt Wājib, the reply must be given as: **سَلَامٌ عَلَيْكُمْ**.

ISSUE 457: It is not permissible for one who is reciting the Ṣalāt to say Salām to another person (to initiate it).

ISSUE 458: The reply to a Salām must be given immediately.

ISSUE 459: If two people say Salām to each other at the same time, then it is Wājib that both of them reply to the Salām of the other person.

ISSUE 460: Saying Salām to a non-Muslim is Makruh, but if the non-Muslim says Salām to a Muslim, then according to Ihtiyāt Wājib, the reply must be given as **سَلَامٌ عَلَيْكُمْ** or one must only say **سَلَامٌ**.

### Etiquette's of Greeting One Another

ISSUE 461: It is Mustahab that the one who is riding greet the one who is walking, and that the one who is standing greet the one who is sitting, and that a small group of people greet the large group of people, and that the younger one greet the older one.

ISSUE 462: It is Mustahab - except in Ṣalāt - to reply the Salām in a better manner; therefore, if someone says to you: **سَلَامٌ عَلَيْكُمْ** it is Mustahab to reply by saying: **سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**.

ISSUE 463: It is Makrūh for a man to say Salām to a woman, especially if it is a young woman.

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## The Rules of the Qur'ān

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ISSUE 464: The Qur'ān must always be kept clean and tidy and it is Ḥarām to make the writing or the pages of the Qur'ān Najis, and if it becomes Najis, then it must be made ṭāhir immediately with water.

ISSUE 465: If the cover of the Qur'ān is made Najis, and it is considered as disrespect to the Qur'ān, then it must be made ṭāhir with water.

### ■ Touching the Script of the Qur'ān

ISSUE 466: It is Ḥarām to touch the Qur'ān with any part of the body, for someone who does not have Wudhū.

ISSUE 467: In touching the writings of the Qur'ān, there is no difference between the Ayāt and words, rather even the letters or the vowel points on the letters.

ISSUE 468: There is no difference as to what the Qur'ān is written on, be it paper, ground, the wall or a cloth.

ISSUE 469: There is no difference as to how the Qur'ān is written, whether it is with a pen, computer printer, chalk or with anything else.



ISSUE 470: Even if the writings of the Qur'ān are not in the Qur'ān itself, it is still Ḥarām to touch it. Therefore, if an Āyat of the Qur'ān is written in a book, rather if even one word is found on a piece of paper, or even half a word from a page of the Qur'ān or another book is ripped out, then touching this without Wudhū is also Ḥarām.

ISSUE 471: The following instances do not constitute touching the script of the Qur'ān, and thus are not Ḥarām (to touch):

- Touching the script of the Qur'ān covered by glass or plastic.
- Touching the pages of the Qur'ān, the cover or the margins - although it is Makruh.
- Touching the translation of the Qur'ān that is in any language, except the name of Allāh. For one who does not have Wudhū, touching the name of Allāh in any language is Ḥarām, for example the Persian word خدا.

ISSUE 472: Words that are common between the Qur'ān and books other than the Qur'ān, like the words **مُؤْمِنٌ** or **الَّذِينَ** if they are written with the intention of being from the Qur'ān, then touching them without Wudhū is Ḥarām (otherwise it is not a problem).

ISSUE 473: Touching the script of the Qur'ān for one who is Junūb, is Ḥarām.

ISSUE 474: It is not permitted for a Junūb to recite one of the 4 Āyāt that contain a Wājib Sajdah (as was explained in Rule 120).

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## Taking an Oath

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**ISSUE 475:** If someone takes an oath by one of the names of Allāh, like **الله**, **اللہ**, or Allāh that he will perform or refrain from a certain act; for example one takes an oath that he will pray a two Rak'at Ṣalāt then it becomes Wājib for him to perform that action.

**ISSUE 476:** If intentionally, one does not act upon his oath, he must give a Kaffārah (penalty), and the Kaffārah for this delay is one of the following three things:

- Freeing one slave
- Feeding ten poor people
- Clothing ten poor people

If one is not able to perform any of these three things, then one must fast for three consecutive days.

**ISSUE 477:** It is Makrūh for a person to take an oath about something which is true, and if the oath is taken for something which is a lie, then this oath is Harām and it is considered a major sin.



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## Various Issues

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ISSUE 478: If a person slaps someone on the face or hits him with something else, then if the skin turns red, one must give 1.5 Mithqāl of gold; if it turns blackish-blue, then he must give 3 Mithqāl of gold, and if it turns black, then one must give 6 Mithqāl of gold. Each Mithqāl is equal to 18 “chick peas”.<sup>27</sup>

ISSUE 479: If any other place of the body – other than the face, is hit, and it turns red or blackish-blue, then one must give half of the amounts that were listed in the previous rule.

ISSUE 480: Killing those animals that are dangerous to people, and are not the property of anyone, like the snake and scorpion is permissible.

ISSUE 481: If a person gives something to a repairman to repair, and that person does not come back to collect it, then as long as the repairman has tried to find its owner, and can not find him, according to Ihtiyāt Wājib, with the permission of the Hākīm Shar’, with the intention of its owner, it must give as Sadaqa to a poor person who is not a Sayyid.

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<sup>27</sup> One Mithqāl is equal to 45.36 grams.

ISSUE 482: Either person without the permission of the other can not build a wall that is the property of two people, like the wall shared between two houses. Likewise, one is not allowed to place anything, like iron arrows on top of the wall, or even cut into the wall (without the permission of the other person). As for certain actions which one knows that the other person would permit, such as leaning against the wall, or hanging the clothes to dry on the wall is not a problem. However, if a person tells his neighbor that he is not pleased with (those) actions, then it is not permissible to perform them.

ISSUE 483: If the roots of a tree of someone enter into another person's property (Land, Garden, House, etc.), then the owner of that property has the right to ask his neighbor to remove the roots, or to cut them. In the event that the owner of the tree does not do this, the person (neighbor) can himself prevent the tree from growing onto his area, and if any harm comes to the neighbor from the roots of the tree, he is allowed to take the tree from its owner.

ISSUE 484: If the branches of a fruit tree grow over a wall of the garden, and if one does not know whether or not the owner of the tree is content or not that if the fruit from the tree be picked, then one is not allowed to take that fruit. Even if the fruit from the tree falls to the ground, one can not take the fruit. The only exception is if the garden is on the side of the street, then those who pass by the garden (with the conditions that have been given in the detailed books of Fiqh) are allowed to take the fruit.

ISSUE 485: The gifts that banks give to people who keep their money in their bank is Halāl as long as: (1) The people do not make a condition with the bank that they want something in return, (2) (the giving of the gift) is not harming anybody, and (3) The banks itself gives the gift to the people in order to encourage them (to keep money in their bank).

ISSUE 486: Shaving the beard with a blade is Harām, and the same rule applies to shaving it with an electric razor. In this ruling, all men are equal, and the rules of Allāh (SWT) do not change because of one being made fun of for keeping a beard). Therefore, it is Harām, if the person



who is just turning Bāligh, or the person who if he does not shave his beard, will be made fun of, shaves his beard or trims it in such a way that it looks like it has been shaved.

ISSUE 487: Masturbation is ḥarām. Masturbation means that a person comits an action by himself in order to release semen from himself.

ISSUE 488: Sounds that are reserved for vain gatherings and pleasure (Parities, Dances, etc..) are considered as Ghinā and are Ḥarām. Also, if a Nauha (poems that are composed in tribute to the Prophet (ﷺ) and his Ahlul Bayt (‘a)) or Masāib (Poems composed in tribute to the Shahadāt of al-Imam al-Husain (‘a)), or the Qur’ān are read in the way of Ghinā (Singing), then it too will be ḥarām. However, if these are read in a pleasing way, it will not be considered as Ghinā, and thus, is no problem.

ISSUE 489: Playing chess or cards, with or without betting involved is Ḥarām.

ISSUE 490: Clapping ones hands in happy occasions and in speeches in order to encourage the person is permissible, as long as it is not accompanied by anything Ḥarām, and it is not anything vain. (Although) it is better that for encouragement, one should (instead) recite Takbir (الله أكبر) or a Salawāt (on the Prophet and his Family) (اللهم صلى على محمد و آل محمد)

ISSUE 491: It is Ḥarām for women to dance in gatherings for women, and it is also Ḥarām for men to dance in gatherings for men. However, it is permissible for a woman to dance for her husband.

ISSUE 492: Beating the chest in the streets and avenues (For example, in the month of Muharram) where there are women watching is permissible as long as the men who are beating their chests are wearing shirts.



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## A glossary of terms

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A'lam: A Mujtahid considered being the most knowledgeable.

'Ādil: A just individual.

'Āqil: A sane person.

Aḥkām: Legal rulings or laws. (Plural of Ḥukm).

Ahlul-Kitāb: "People of the scripture" a Qur'ānic term used for Christians and Jews.

'Ainul Najāsah: An actual source of impurity, like blood (impure in itself).

Adhān: Islamic call to prayer.

Bāligh: A person that has reached the age of legal maturity, a minimum of 9 years for girls and a maximum of 15 years for boys.

Du'ā: Supplication or prayer.

'Eid: Day of celebration, holiday.

'Eidul-Adha: The holiday commemorating Prophet Ibrahim's intended sacrifice of his son, Ismaa'il - the 10<sup>th</sup> of Zil-Hijjah.

'Eidul-Fitr: A holiday commemorating the end of the month of Ramadhan (month of fasting) - the 1<sup>st</sup> of Shawwal.

Fajr: Morning time, before sunrise.

Farsakh/Farāsikh: A unit of measure, equal to approximately 5.4 Kilometres or 3.4 miles.

Fitrāh: An obligatory charity in the amount of one Saa' of food (3 Kilograms/6.6 Pounds) given to the needy on 'Eidul-Fitr.

Ghasbī: Usurped, taken or used without ownership or proper permission of the owner.

Ghusl: A bath according to the Islamic law.

Hajj: Pilgrimage to the Holy Ka'abah in Makkah, to perform specific rites and ceremonies.

Halāl: Lawful, permissible.

Haram: Holy Shrine - of the Prophet or the Imāms.

Harām: Those actions which must be avoided, and the performance of them incur punishment from Allāh.

Hijāb: Islamic covering for women.

Iḥtiyāt Mustahab: Iḥtiyāt Mustahab always accompanies a Fatwā, meaning, in that ruling, and the Muqallid can act either according to the Fatwā or the Iḥtiyāt, whichever one he prefers to act upon.

Iḥtiyāt Wājib: Iḥtiyāt Wājib does not accompany a Fatwā, and the Muqallid must act according to that Iḥtiyāt, but he is also allowed to refer this rule to another Mujtahid (perform *Rujū*).

Intiqāl: The transfer of an impurity, namely blood, from one person or animal to another person by means of an insect.

Iqāmah: Part of the call to prayer, recited to announce the actual beginning of the Salāt.

Istibrā' : The process of removing urine and semen from the urinary tract. Also means to quarantine an impurity-eating animal, until its system becomes clean again.

Jāri: Flowing, as in Maa' ul-Jaari meaning flowing water.

Jabīrah: A bandage, cast, splint and similar things which cover a wound or breakage.

Ka'bah: The House of Allāh, the Holy Sanctuary built by Prophet Ibrahim in Makkah. The direction to which the Muslims pray towards daily and where the pilgrimage (Hajj) is performed.

Kāfir: A non-Muslim.

Kafarah: An atonement, usually for the lapse of one's duties or inability to perform a certain obligation.

Khums: An obligatory tax on excess wealth and items.

Kurr: A measurement of volume equal to approximated 102 US Gallons.

Maghrib: The time when the redness in the eastern sky passes overhead.

Mahram: A person one is related to. One who it is not permissible to marry due to blood relation or family affinity.

Makkah: The birth place of the Prophet of Islam (Peace be upon him and his progeny) and location of the Ka'abah.

Makrūh: Those actions, which are better if not performed, and if avoided, earn a reward; but if performed, do not accompany a punishment.

Masjid: A Mosque.

Mubah: Those actions whose performance or turning away from are equal; meaning they neither accompany a reward nor a punishment.

Mudhāf: Mixed water.

Mujtahid: An Islāmic jurist, capable of independent derivation of legal rulings from the Islāmic sources of law.



- Mukallaf: One deemed as responsible and accountable under Islāmic law.
- Mustahab: The actions which are recommended to be performed and thus earn the person a reward; but turning away from such actions does not incur punishment from Allāh.
- Mutahhir/Mutahhirāt: Something capable of purifying an impure substance, for example water.
- Mutanajjis: Something which in itself is Tāhir, but due to having come in contact with something Najis, it too has become Najis.
- Mutlaq Water: Pure Water.
- Muwālāh: Continuity, meaning that the actions must be performed with continuity and continuation.
- Nāfilah/Nawāfil: A voluntary, optional prayer.
- Najāsah/Najasāt: An impure substance, according to Islāmic law, like blood and urine. (Something impure in itself).
- Najis: Something containing a Najāsah or an impurity.
- Nadr: A vow.
- Niyah: Intention - in matters of worship.
- Qadhā : The performance of a duty which has lapsed and was unperformed, like a prayer which was not performed in its proper time.
- Qalil Water: A small quantity of water - less than a Kurr (which is 102 US Gallons).
- Qiblah: The direction of the Holy Ka'abah, the direction to which Muslims pray.
- Qiyām: The standing position in prayer.
- Qunūt: The supplication made in prayer, in the 2<sup>nd</sup> Raka'ah.
- Qurbah: The intention to perform a duty only for the sake of Allāh, to gain nearness to Him and fulfill one's duty.

Rak'at: One cycle in prayer.

Ramaḍhan: The ninth holy month in the Islamic calendar, in which Muslims fast during the daytime.

Rukn: A pillar of prayer.

Rukū: The bowing position in prayer.

Sahm: A share, as in the two shares of Khums - Sahm al-Imām and Sahm As-Sadāt (the share of the Imām and the share of the descendants of the Prophet).

Sajdah Sahw: Two prostrations that are performed to rectify some inadvertent mistakes that were committed during the prayer, like forgetting a Sajdah.

Ṣalātul-Ayāt: The Prayer of Signs - an obligatory prayer performed upon the occurrence of eclipses, earthquakes and other extraordinary natural occurrences.

Ṣalātul-'Asr: Mid-afternoon prayer.

Ṣalātul-'Eid: Prayers on the days of the two celebrations of 'Eid (Ref: 'Eid).

Ṣalātul-Fajr: The morning prayer, also called Ṣalātus-Subh.

Ṣalātul-Iḥtiyāt: The Prayer of Precaution - performed when one has doubt in the number of Raka'at performed.

Ṣalātul-'Ishā': The night prayer - recited after sunset when the sky darkens.

Ṣalātul-Jamā'at: Congregational prayer.

Ṣalātul-Jumu'ah: Friday Prayer.

Ṣalātul-Laīl: The late night prayer, usually performed after midnight and before the morning prayer.

Ṣalātul-Maghrib: The evening prayer.

Ṣalātul-Mayyit: The prayer for the deceased. Also called Ṣalātul-Amwāt.

Ṣalātul-Musāfir: The prayer of the traveller, meaning a prayer shortened from four Raka'at to two Raka'at due to travelling.

Ṣalātush-Shaḥā: Two Raka'at prayer which is part of the eleven Raka'at of Ṣalātul-Lail.

Ṣalātul Witr: The one Raka'ah prayer that is part of Ṣalātul-Lail.

Ṣalātuz-Zuhr : The noon time prayer.

Ṣalawāt: To send salutations and prayers upon the Prophet Muḥammad (Peace be upon him and his progeny) and his family. (Recited as: اللهم صلى (على محمد وآل محمد) ) Also, the plural of Salah.

Sayyid/Sayyidah: Male/female descendant of one of the twelve A`immah.

Shahīd: A Martyr - one killed in the way of Allāh.

Sujūd: Prostration.

Sūrah: A chapter of the Holy Qur'ān.

Ta'qibāt: The actions (du'ā, etc..) which follow the prayer.

Tāhir: Pure - according to the Islāmic law.

Taqīd: Following a Mujtahid - in matters pertaining to the practical laws of Islām.

Tartīb: Sequence, proper order.

Tasbīh: Glorification, Praise.

Tasbīhāt Al-Arba': The Zikr recited in the third and fourth Raka'ah of prayer, in place of Sūrah Al-Hamd.

Tashahhud: The recitation of the Shahaadatain in the prayer.

Tayammum: Dry purification - used as a substitute for Wudhoo' and Ghusl in specific circumstances.

Turbah: The piece of clay or dirt usually formed into the shape of a tablet that Muslims prostrate on during Ṣalāt.

'Ulamā' : Scholars, plural of Ālim.

'Ummah: The Muslims worldwide, the Muslim nation.

Wājib: Those actions which must be performed, and turning away from them incur Allāh's punishment. For example Ṣalāt, and Sawm.

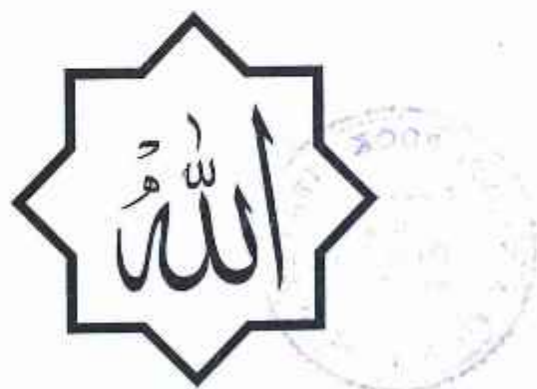
Waqf: An Islamic Trust.

Wasiyah: A will.

Wuḍhū: A ritual of purification necessary before prayer and other acts of worship which require purification. Involves washing the face, arms from the elbows to the fingers, and then wiping the head and feet.

Zakāt: An obligatory (and sometimes recommended) charity given on animals, agriculture, gold and silver.

Zakātul-Fitrah: An obligatory charity given to the poor after the month of fasting (Ramadhan).



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