



**Simplified Islamic Laws
For
Youth and Young Adults**

Author

Grand Ayatollah
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1. His birth and studies



Ayatullah Seestâni was born in 1349 A.H. (1928) in the month of Rabi al-Awwal in the holy city of Mashad, Irân. His noble father was one of the devout 'Ulamâ of his region, and in order to help his son continue his Islamic studies and to gain a deeper knowledge of the Islâmic sciences, his father exposed him to the 'Ulamâ and scholars of the Hawza 'Ilmiyyah.

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He took his introductory 'Arabic studies, including eloquence (balâgha) from one of the renowned teachers of 'Arabic in Kurasân by the name of Muhammad Taqi Adib Nishaburi. He also studied Fiqh, Usul, Mantiq, and Aqaid under the great 'Ulamâ and teachers of Kurasân, and in that same city, took part in Dars-e-Khârij (the highest level of studies in the Hawza). At this time, he also benefitted by the presence of Allamah Muhaqqiq Mirzâ Mahdi Isfahani (May Allah sanctify his spirit).

To advance further and to complete his studies, he travelled to the city of Qum in 1368 A.H. (1957), so that he would be able to make use of the various 'Ulamâ at the grand Hawza in this city. The Hawza 'Ilmiyyah of Qum, was at that time under the supervision and guidance of the sole Marja' of the Shi'a world, Ayatullah al-' Uzma as-Sayyid al-Hâjj Husayn Burüjerd? (May Allâh sanctify his spirit).

Ayatullah Seestani who was present in the lessons of Fiqh and Usûl, which at that time were being taught by Ayatullah Burüjerd?, was quickly counted as one of his brightest students in the fields of Fiqh, Usûl, and Rijâl. He (2) also took part in the classes of Ayatullah al-'Uzma Hujjat Kuhkumrai and other teachers and scholars to quench his thirst for knowledge.

In the year 1371 A.H. (1960), Ayatullah Seestani once again moved, this time to Najaf al-Ashraf. At that time, the Hawza of Najaf was blooming and full of splendor and glory, and Ayatullah Seestani, with all that he could, took part in the classes being offered, and learnt the Islamic sciences from the most well known 'Ulama of that time. For more than 10 years he took part in the lessons of Ayatullah al-'Uzma as-Sayyid Abul Qasim al-Musawi al-Khui (May Allah be pleased with him). At this time, he also took part in the lessons taught by Ayatullah al-'Uzma Mohsin al-Hakim (May Allah sanctify his spirit). He also completed one complete course in Usul al-Fiqh under the auspices of Ayatullah al-'Uzma ash-Shaykh Husayn Hilli (May Allah be pleased with him).

After years of studies and participation in the lessons of Usul, Fiqh, and Mantiq, and spending time deeply reflecting and pondering on the sacred texts of the Hawza, and after years of studies in the Hawzas of Mashad, Qum, and Najaf, in the year 1381 (1970), he started to teach his own lessons of Dars-e-Kharij, revolving around the book, al-Makasib by Shaykh Ansari (May Allah be pleased with him). After teaching Dars-e-Kharij based on the framework found in al-Makasib for years, he advanced his lessons onto a higher level by teaching from the book al-Urwatu! Wuthqa.

Until today, Ayatullah Seestani has taught "Kitab at-Taharat", a good portion of the rules found in "Kitab as-Salat", and parts of "Kitab al-Khums". The great knowledge of the teacher:

Very quickly, the light of knowledge began to emit from the personality of Ayatullah Seestani, which was evident from his lessons in the Hawza. Ayatullah Seestani is one of the few people who at a very young age, was given written certification that he had reached the level of Ijtihad, by his teacher Ayatullah Khui. In the same year that he received his certification from Ayatullah Khui, the great Alim of Hadith and Rijal, 'Allama al-Hajj Aqa Buzurg Tehrani confirmed the same honour on Ayatullah Seestani in the fields of Rijal and Hadith. It should be noted that at the time of receiving these two confirmations, Ayatullah Seestani was not even 31 years old!

Works of this Scholar:

Ayatullah Seestani, for the past 34 years, has been continuing the important task of teaching Dars-e-Kharij in Fiqh and Usul, and Rijal, and the fruits of his struggle for knowledge, and the accomplishments of this Faqih have been preserved in writing - some of which are listed below:

1. A Sharh (explanation) of Urwatul Wuthqa
2. al-Bahuth ul-Usuliyah
3. Kitab al-Qadha
4. Kitab al-Bay' wa al-Khiyarat
5. A Short treatise on the topic of Salat al-Musaffir (Arabic)
6. A Short treatise on the topic of the Qiblah (Arabic)
7. A Short treatise on the topic of Ijtihad and Taqlid (Arabic)
8. A Short treatise on the topic of Interest (Riba')
9. A Short treatise on the topic of the compilation of Hadith in Islam (Arabic)

...and various other books.

Ayatullah al-'Uzma as-Sayyid 'Ali al-Husayni as-Seestani and
Ayatullah al-'Uzma as-Sayyid Abul-Qasim al-Khui (RA)

In the Name of Allah, Most Gracious, Most Merciful

The practical laws of Islam 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 Ahkam (rules).

Every action that a person performs has a specific ruling in Islam. The various actions that we perform, which are related to our responsibility (to Allah) are divided into five categories:

Wajib, Haram, Mustahab, Makruh, and Mubah. Wajib: Those actions which must be performed, and turning away from them, incur Allah's punishment - for example Salat, and Sawm. Haram: Those actions which must be avoided, and performing them incur punishment from Allah, like lying and oppression. Mustahab: These are actions which are recommended to be performed and earn the person a reward, but turning away from such actions does not incur punishment from Allah - for example saying Salam and giving Sadaqa.

Makruh: Those actions which are better if not performed, and if avoided, earn a reward, but if performed, do not accompany a punishment - for example, blowing over hot food and eating hot food.

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

Ijtihad and Taqlid

A person is able to perform the rites of Islam, either by way of "Ijtihad" or "Taqlid". "Ijtihad" refers to the intense struggle in the way of extracting the rules of Islam from their sources, of which the most important are The Qur'an and the Ahadith of the Masumin (Peace be upon all of them) after learning the necessary sciences (of Islam) that enable the person to be able to extract the Ahkam from their sources. A person who has this intellectual power is called a "Mujtahid". "Taqlid" means following and to go behind someone, and in the context of Islam, refers to following a Mujtahid; meaning a person performs his responsibilities according to the fatawa of a Mujtahid.

ISSUE 1: A Mujtahid to whom others do taqlid, is referred to as a "Marja' Taqlid", and the person who does taqlid is called a "Muqallid". ISSUE 2: Someone who is not a Mujtahid, and is not able to derive the rules and commandments of Allah from their sources must do taqlid to a Mujtahid; meaning he must perform his responsibilities according to the fatawa (of a Mu; tahid), or act according to Ihtiyat. ISSUE 3: Acting according to Ihtiyat means that one performs ones actions in such a way that he has certainty that he has fulfilled his responsibility (to Allah). For example, if a group of Mujtahidin consider an action haram, and another group do not consider that action haram, one would not perform that action; and if some Mujtahidin consider an action wajib, and others consider it mustahab he would perform that action. ISSUE 4: The responsibility of most people in the rules of Islam is to perform taqlid, because the number of people who are able to perform the rules of Islam by reaching Ijtihad or by practicing Ihtiyat are few in .

ISSUE 5: The Mujtahid to whom one does taqlid to, must be:

- # Just (Adil)
- # Male
- # Living
- # Baligh
- # Shi'a Ithna-Asheri

In the rulings where it is clear that there are differences, must be the most knowledgeable (A'lam). ISSUE 6: If the Mujtahid to whom a person is doing taqlid to, passes away and he was more knowledgeable than the other Mujtahidin who are living, the Muqallid must stay on the taqlid of the Mujtahid who passed away. But if among the Mujtahidin who are alive, one is more knowledgeable than the one who passed away, one must do taqlid to that Mujtahid who is alive and who is the most knowledgeable.

ISSUE 7: A'lam is that person who is the most strong from among the Mujtahidin in extracting the rules of Islam from their sources. ISSUE 8: 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 himself is able to discern who is a Mujtahid and A'lam.

The statement of two knowledgeable and Just people, who are able to discern who is a Mujtahid and A'lam, on the condition that two knowledgeable and Just people do not go against their statement, and if someone goes against their statement, the statement of a person whose investigation was deeper should be accepted, and even if one person whom one has trust in, states that one is a Mujtahid or A'lam.

A group of the "People of Knowledge" who are able to determine who is a Mujtahid and A'lam, if they verify who is a Mujtahid or A'lam, and if one finds certainty in their words.

ISSUE 9: The ways to obtain the fatawa 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 Resalah of the Mujtahid, as long as one has certainty in its authenticity. ISSUE 10: If a person does not know if the fatwa of the Mujtahid has changed or not, and even if he has a doubt that his fatwa has changed, he is able to act upon that which is written in the Resalah, and it is not necessary for him to do any investigation. ISSUE 11: It is wajib (mandatory) that a person learns those rules which he will always be in need of.

The difference between Ihtiyat Mustahab and Ihtiyat Wajib

ISSUE 12: Ihtiyat Mustahab always accompanies a fatwa, meaning, in that ruling, along with the Mujtahid expressing his opinion, he also gives an precautionary measure, and in that ruling, the Muqallid can act either according to the fatwa or the Ihtiyat, and is not allowed to refer to another Mujtahid. An example of this is:

Washing a najis dish in Kurr Water once makes the dish tahir, although the Ihtiyat is that it is washed three times. Ihtiyat Wajib does not accompany a fatwa, and the Muqallid must act according to that Ihtiyat, but he is also able to refer this rule to another Mujtahid (perform Ruju) to whom it is permissible to do taqlid to - for example: The Ihtiyat is that one does not perform sajdah on the leaf of the grape tree.

(Taharat)

Taharat (cleanliness) and keeping a clean body and surroundings are very important in Islam. Everyone must refrain from eating and drinking those things which are najis; and the clothing that one wears for Salat, which is the best of actions in worshipping Allah, 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 if something is najis, the method of making them tahir.

ISSUE 13: Everything that exists is tahir except for eleven things, and those things that comes into contact with them also become najis. ISSUE 14: The things which are najis, are the following:

1. Urine
2. Stool
3. Semen
4. Corpse
5. Blood
6. Dog
7. Pig
8. Alcohol
9. Beer (According to Ihtiyat Wajib)
10. Kafir
11. The sweat of a najis eating animal.

ISSUE 15: The urine and stool of humans and all animals whose meat is haram and whose blood gushes, are najis. ISSUE 16: Animals are in two categories: some have blood that gushes out; meaning if their neck is cut, the blood comes out with force, and other animals have blood that does not gush out; meaning that if their neck is cut, the blood does not come out with force.

ISSUE 17: The urine and stool of animals whose meat is halal, like the cow and sheep, and animals whose blood does not gush out, like the snake and fish, are tahir. ISSUE 18: The urine and stool of animals whose meat is makruh to eat, like the horse and donkey, is tahir. ISSUE 19: The urine and droppings of birds whose meat is haram, like the eagle, are tahir. ISSUE 20: The droppings of small animals, like the mosquito and fly that do not have meat, are tahir.

ISSUE 21: According to Ihtiyat Wajib, one must avoid the urine of animals whose meat is haram and whose blood does not gush forth.

The Rules of the Corpse

ISSUE 22: Any animal that dies on its own, or that has been slaughtered in a way not prescribed by Islam is called a corpse.¹ ISSUE 23: The corpse of an animal whose blood does not gush out; like the fish, is tahir. _____

¹ For a better understanding on method of slaughtering according to Islamic Law, see Issue 430.

ISSUE 24: As for the corpse of an animal whose blood gushes out; the parts that contain no life like the hair, and horns, are tahir; and the parts that contain life, like the flesh and skin, are najis.

ISSUE 25: All parts of the body of the dog and pig - whether living or dead - are najis. ISSUE 26: The complete body of a person who has died, no matter how recently he died, and his body has not yet gone cold (except the parts which contain no life, like the nails, hair, teeth, etc...) is najis.

ISSUE 27: Once the dead body has been given a ghusl, the complete body is tahir. ISSUE 28: It is not necessary to perform a ghusl, and shroud the body in a kafan for someone who fights in the way of Allah to protect Islam and is killed on the war front.

The Rules of Blood

ISSUE 29: The blood of people and every animal whose blood gushes out, like the chicken and goat, is najis. ISSUE 30: The blood of animals whose blood does not gush out, like the fish and mosquito, is tahir. ISSUE 31: It is Ihtiyat Mustahab to avoid eggs that have even a small drop of blood in them. ISSUE 32: It is not necessary to avoid the spit that is mixed with the blood that comes out from around the teeth (gums) once it is mixed with the saliva of the mouth.

How does something become Najis?

ISSUE 33: If something tahir 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, the tahir thing becomes najis.

ISSUE 34: If a person does not know if something tahir has become najis or not - it is tahir, and research and investigation is not necessary, even if one is able to ascertain if the tahir thing has

become najis. ISSUE 35: Eating and drinking najis things is haram, and it is also haram to feed such things to other people.

(Mutahirat)

ISSUE 36: Mutahirat are those things which make najis things, tahir. Some of the mutahirat, or purifiers, are the following (there are many others which have not been included in this book):

1. Water
2. Ground
3. Sun
4. Islam
5. Removal of the Najasat (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 37: 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 38: Mixed Water:

With mixed water, it is possible to make something that is dirty, clean, but it can never make something that is najis, tahir. (And because of this, it is not counted as a Mutahirat) # If mixed water comes into contact with a najasat, it will become najis - however small an amount the najasat is, and even if the smell, colour or taste of the water has not changed. # Wudhu and ghusl done with this water, is void

The Divisions of Pure Water

ISSUE 39: 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: # Water that springs forth from the ground, if it flows like the water of a well or river, is called Running Water; and if it does not flow, is called Still Water. Water that does not gush out from the ground, and does not come from the sky, if it is in the amount that will be mentioned in the next rule, is called Kurr (large quantity of water) - and if it less than this specified amount, it is called Qaleel (small quantity of water). ISSUE 40: An amount of water, that if put into a container whose length, width, and breadth are 3½ hand spans each becomes filled, it will be a Kurr. And if the collection of this water is 36 hand spans, it will also be sufficient.

Qaleel Water

ISSUE 41: Qaleel Water (less than a Kurr) - as soon as it comes into contact with a najasat, will become najis, unless it is applied with force onto a najis thing, and in this event only that amount that comes into contact with the najasat will become najis. For example, if a container contains water, and this water is poured onto an object from above, only that amount of water that comes into contact with the najasat will be najis, and the water "above," meaning in the container, will be tahir.

ISSUE 42: If Kurr or Running Water is connected to an amount of Qaleel water that is najis, and becomes mixed, it will become tahir (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 tahir), but if the smell, colour or taste has changed due to the najasat, that amount of water that has taken on the smell, colour or taste of the najasat must be removed.

Kurr, Flowing and Well Water

ISSUE 43: All the divisions of Pure Water are tahir, as long as the smell, colour or taste has not changed due to the najasat, (with the exception of Qaleel Water). If, because of coming into contact with a najasat, the smell, colour or taste of the water takes on that of the najasat, that water will become najis. (Flowing Water, Well Water, and Kurr Water and even Rain Water all share this same ruling.) ISSUE 44: The water in the pipes of the showers in those buildings that are connected to a supply of Kurr Water, fall into the category of Kurr Water.

ISSUE 45: Some of the specialities of Rain Water:

If rain falls on something najis once that does not contain an 'Ayn Najasat², it will make it tahir, unless the body or clothing has become najis by urine, in which case, according to Ihtiyat Wajib, it must be washed twice by rain water. # If it falls on a najis rug or najis clothing, it is not necessary to squeeze the water out, it will simply be considered tahir.

2 An 'Ayn Najasat is something that in itself is najis, like urine or blood, and a Muta-Najis is something that in itself is not najis, but has been made najis.

If it falls on najis ground, the ground will be made tahir.

Any time rain water collects in a place, even if it is less than a Kurr, it will have the ruling of Kurr Water, and therefore if a najis item is washed in such water while it is raining, and as long as the

smell, colour or taste of the water does not change, the object will become tahir. How to wash something Najis in Water ISSUE 46: To make something tahir, which is najis, the najasat must first be removed, then, it must be washed in water in the way which will be explained in the following rules. ISSUE 47: A najis utensil - once the najasat is removed, must be washed three times with Qaleel Water; and according to Ihtiyat Wajib, it must also be washed three times with Running Water or Kurr Water.

ISSUE 48: A najis utensil can also be washed in the following manner:

Kurr Water: Dipping it in and taking it out of Kurr water three times. # Qaleel Water: Fill the utensil with water, and empty it out and repeat this three times; or pour an amount of 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 empty it out (after every pouring, and shaking).

ISSUE 49: Rugs, clothing and items like these that soak up water (absorb water) and that can be squeezed or wrung out can be made tahir by using Qaleel Water (by following the method) that after each washing, the item must be squeezed so that the water that has soaked in is removed. This can also be done in any other method (that allows the water that has be soaked in to come out), but if Kurr Water or Flowing Water is used, it is not necessary to squeeze out the water.

The Ground

ISSUE 50: If while walking, the bottom of the feet or the bottom of the shoe becomes najis, by walking or rubbing it on the ground, it once again becomes tahir, with the conditions that the najasat is removed and the ground also must be: # Tahir

Dry, according to Ihtiyat Wajib # If an 'Ayn Najasat like blood and urine or a Muta-Najis thing like mud which has become najis, is found on the bottom of the foot or sole of the shoe, then by means of walking or by rubbing it on the ground it is removed. If the 'Ayn Najasat is removed before walking or before rubbing it on the ground, according to Ihtiyat Wajib, it will not become tahir. The ground must be of dirt, sand or gravel, rocks, a brick floor and things like this.

According to Ihtiyat Wajib, the bottom of the shoe or foot must have been made najis by means of contact with the ground. ISSUE 51: If by walking or rubbing on the ground, the najasat on the bottom of the shoe or foot is removed, it will be tahir, but it is better that a minimum of 15 steps are walked.

The Sun

ISSUE 52: The sun (with the mentioned conditions) will make the ground, buildings, and walls

tahir. ISSUE 53: 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, it will make that thing wet too.

By the rays of the sun, the najis thing is dried; and if any wetness remains, it will not be tahir.

Things like the clouds or a curtain should not prevent the sun from shining (onto the najis item), unless it is thin such that it does not prevent the sun from shining (onto the najis item).

The sun itself dries the item; for example it is not dried by the help of the wind.

While the sun is shining, there is no 'Ayn Najasat on the item, so then if a najasat 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 in one time, so if the outside dries one day, and the inside part the next day, only the outside will be tahir.

ISSUE 54: 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 and it dries, it will become tahir.

Islam

ISSUE 55: The non-Muslim is najis, but if he recites the Shahadatain, he will become a Muslim. For example, he says: (I testify that there is no god except Allah, and I testify that Muhammad is His Messenger)

And by saying this, his complete body is made tahir.

ISSUE 56: It is not necessary that the Shahadatain be recited in Arabic, rather, the translation of it in any language is sufficient.

Removal of the 'Ayn Najasat

ISSUE 57: In two instances, the removal of the 'Ayn Najasat makes something tahir, 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 najasat, once the najasat is removed from the beak, the beak is tahir. 2. The inside of the body: For example, if the inside of the mouth, nose and ear come into contact with a najasat from an external source, they become najis, however with the removal of the najasat, those parts become tahir; but an internal najasat, like blood that comes out from the gums of the teeth, does not make the internal of the body najis, and the same goes for something external that comes into contact with something najis inside the body - that external thing will not be najis. So then, if the artificial teeth in the mouth come into contact with blood from the gums, it is not necessary to wash the mouth with water, but if the teeth come into contact with najis food, then the mouth

must be washed with water (before eating).

Wudhu

Bestarting the Salat, one must perform wudhu, and prepare himself for this important act of worship. In some instances, one must also perform ghusl U" meaning the complete body is washed; and any time one can not perform wudhu or ghusl, one must perform another action called taya mmum. Each one of these will be explained with their specific rules in the following section.

How do we perform Wudhu?

ISSUE 58: To perform wudhu, 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 right hand from the washing, must be wiped on the head, meaning, the fingers of the right hand are wiped on the top of the head, then the right foot, and left foot are wiped (with this moisture).

An explanation of the actions in Wudhu ISSUE 59: In wudhu, the person must first start by washing his face from the top of the forehead, meaning the point where the hair grows, until the bottom of the face (meaning the chin), and to ensure certainty that one has washed that which is wajib for him, he must wash a little bit extra of the surroundings of the face. ISSUE 60: According to Ihtiyat Wajib, the face must be washed from the top to the bottom.

ISSUE 61: After washing the face, the right arm must be washed, followed by the left arm, from the elbow up to the finger tips U" from top to bottom.

ISSUE 62: To be sure that one has washed the complete arm, one must also wash a little bit above the elbow.

ISSUE 63: If someone washes his hands up to the wrist before he washes his face, when he starts to perform the wudhu, he must wash from the elbow to the tips of the fingers, and if he washes up to the wrist, his wudhu is void.

Wiping

ISSUE 64: The place for wiping is one quarter of the frontal part of the head above the forehead.

ISSUE 65: The wiping of the head must be done in such a way that if someone sees you performing it, he would say you are performing the wiping.

ISSUE 66: It is mustahab that the wiping be the width of three closed fingers, and the length of one finger.

ISSUE 67: 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, or other parts of the head U" in this event, the skin on the head or the roots of the hair must be wiped. ISSUE 68: After wiping the head, with the moisture that is present on one's hand from performing the wudhu, one must wipe the feet from anyone of the toes to the joint.

ISSUE 69: While performing the wiping on the head or feet, the hand itself must be drawn, and if the hand is kept stationary and the hand or feet are moved, the wudhu is void, but if the head or feet move slightly while the hand is being drawn for wiping, it is not a problem.

ISSUE 70: The moisture on the hand must be a sufficient amount so as to leave an effect on the head or feet.

ISSUE 71: The place of wiping (head or feet) must be dry, so 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, it is no problem.

ISSUE 72: There must be no barrier between the hand and the head or the feet, like a scarf and hat or socks and shoes, no matter how thin they be even if the water still manages to reach the skin.

ISSUE 73: The place of wiping must be tahir, so if there is a najasat present, and one is not able to remove it with water, one must perform tayammum.

Conditions for Wudhu

ISSUE 74: If the following conditions are present, the wudhu will be correct, and if they are not present, the wudhu will be void. 1. The water for wudhu must be tahir (not najis), and according to Ihtiyat Wajib, there must not be any uncleanness like the urine of a halal animal or pus in it.

2. The water for wudhu must be Mubah (permissible for use) U" meaning it is not stolen property.

3. The water for wudhu must be Mutlaq (pure) U" not mixed water.

4. The container holding the water must be Mubah.
5. The container holding the water must not be made of gold or silver, according to Ihtiyat Wajib.
6. The parts of the body that are to be wiped or washed at the time of wudhu must be tahir.
7. There must be no obstruction on the body that prevents the water from reaching the body.
8. The wudhu must be done with the niyyat of "nearness to Allah", and not for showing off.
9. Succession (Tarteeb) in actions must be observed (as was explained earlier).
10. No unusual gap of time (Muwalat) in the actions (there should not be a big time gap between the actions of wudhu).
11. One must not acquire the help of other people.
12. There should be no constraint in using the water.
13. There must be enough time to perform wudhu and to perform the Salat.

Summary of the conditions of Wudhu

ISSUE 75: The wudhu that is done with mixed water is void U" whether you know the water is najis or mixed and even if you do not know, or if it was forgotten.

ISSUE 76: The water for wudhu must be Mubah; therefore in the following instances, the wudhu is void:

Performing wudhu 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 Madaras (schools) which have been given as a donation to those of that specific Madrasah (school), and the rooms of wudhu in most Masajid that have been specifically donated for those people who read their Salat in that Masjid.

ISSUE 77: If the exact type of Waqf is not known, and that water is commonly used for wudhu, and one is not prevented from using it, it can be used for wudhu.

ISSUE 78: Performing wudhu from a large body of water (river, lake, etc...) even if the person does not know if its owner is content or not, is not a problem.

ISSUE 79: The parts to be washed or wiped in wudhu, for example the face, arms, and feet must be tahir.

ISSUE 80: If there is something on the face or arms that prevents water from reaching there, it must be removed to perform the wudhu.

ISSUE 81: The ink of a pen, the spot of paint, and oil/grease, and cream, in the event that its effects are not remaining (on the skin) and it is not an obstacle or barrier for performing wudhu (is not a problem), but if it is a covering on the skin that prevents water from reaching the skin, it must be removed.

ISSUE 82: If something is stuck on one of the areas of wudhu, but it is not known if it will prevent water from reaching that area or not, it must be removed or the water must be made to flow underneath it.

ISSUE 83: The actions of wudhu must be done in the following sequence (Tarteeb): The face, then the right arm must be washed, then the left arm must be washed, and then the head and feet must be wiped.

ISSUE 84: Muwafiq" meaning one after the other, with no gap between the actions.

ISSUE 85: If between the actions of wudhu, a period of time passes so that when one decides to wash or wipe a particular place, one notices that the moisture of all the places that had previously been washed or wiped has become dry, the wudhu is void; and the same rule applies if between the actions of wudhu, such as a gap is left that in the view of the people, it would be said wudhu has not been performed.

ISSUE 86: Someone who is able to perform the actions of wudhu is not allowed to seek assistance from others. Therefore, if the person who needs to perform wudhu has someone helping him in performing the washing of the face and arms and/or the wipings, or helps with making the water reach to all the necessary parts that must be purified in wudhu, his wudhu is void.

ISSUE 87: Someone who is not able to perform wudhu on his own must perform wudhu with the help of someone else, and if it is not possible for the person who needs to perform wudhu to in any way help in his own wudhu, then according to Ihtiyat Wajib, both must make the niyyat of performing wudhu.

ISSUE 88: Someone who knows he will get sick or feels scared that he will become ill if he performs wudhu, must perform tayammum, and if he performs wudhu, it will be void. If he does not know that the water is harmful for him, and he performs wudhu, and later on finds out that the water was harmful for him, his wudhu is void.

ISSUE 89: Wudhu must be performed with the intention of "nearness to Allah," meaning for the wish or desire of Allah (SWT) one is performing wudhu, and it is not necessary that the niyyat be "spoken" or even "mentioned" in the heart, rather even if one knows that he is performing wudhu to obey the commandment of Allah, this too is sufficient. Such that if he was asked, "What are you

doing?", his response would be: "I am performing wudhu for the wish or desire of Allah."

ISSUE 90: If the time of Salat is so short that if a person wishes to perform wudhu, the complete Salat or a part of it will be performed after its time, he must perform tayammum; but if the performing of wudhu and tayammum takes the same amount of time, he must perform wudhu.

Wudhu Jabirah

Medicine or things like this that have been applied to an injury, or things that are wrapped around an injury and things of this type, are referred to as Jabirah. ISSUE 91: If someone who has an injury or a wound on one of the parts of wudhu, but he is still able to perform wudhu in the regular manner, then he must perform it as such. For example if the injury 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 wudhu must be performed in the usual manner.

ISSUE 92: In the event that the injury is on the face or arms and the injury is open and it is harmful to pour water on it, one must wash around the injury, and if the rubbing of a moist hand over top of the injury will not be harmful, then it is better that the moist hand be rubbed over those parts, and then a clean cloth should be placed over the injury and the wet hand should also be rubbed over the cloth.

ISSUE 93: While performing wudhu jabirah, the places that must be washed and rubbed must be washed or rubbed according to standard procedure and in places where it is not possible, a wet hand must be rubbed over the jabirah.

ISSUE 94: If the injury is on the front of the head or on the top of the feet (the places of wiping) and the top of these places is open (the wound is open), and one can not perform the rubbing, one must perform tayammum.

ISSUE 95: If there are multiple injuries on the face or arms, the areas between the injuries must be washed, and if there are multiple bandages on the top of the feet, the wiping must be performed between these bandages, and wherever there is no bandage, wiping must be performed in the way as was previously mentioned for wudhu jabirah.

ISSUE 96: Someone who has a bandage on the palm of the hand or on the fingers, and at the time of wudhu the wet hand is rubbed over it, then he can perform the wiping of the head or feet with that same moisture.

ISSUE 97: If the bandage covers the complete face or one of the arms, the rules of jabirah apply

and performing wudhu jabirah is sufficient.

ISSUE 98: 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 jabirah.

ISSUE 99: If the jabirah is larger than usual around the injury, and it is not possible to take it off, one must perform tayammum, unless the jabirah is on the forehead or on the back or palm of the hand, in which case it is necessary to perform wudhu jabirah and also perform tayammum.

ISSUE 100: If something is stuck on the place of wudhu 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, one must perform tayammum, unless there is something on the areas of tayammum, in which case one must perform wudhu jabirah and also tayammum.

ISSUE 101: Ghusl jabirah is performed like wudhu jabirah, and according to Ihtiyat Wajib, must be performed by way of tartibi (sequential), and not irtimasi (all at one time).

Things for which Wudhu must be performed

ISSUE 102: A person must perform wudhu for Salat (except Salat alU"Mayyit), and Tawaf of the Ka'bah and for touching any part of the body to the Qur'an or the names of Allah.

ISSUE 103: If someone performs Salat or a wajib Tawaf of the House of Allah without wudhu, it is void.

ISSUE 104: It is not permissible for someone to touch the following things without wudhu (with any part of the body):

The script of the Holy Qur'an, but touching its translation is not a problem.

The name of Allah in any language, for example: «C,a'a'a*» or «l^l"C,» or «God» U" according to Ihtiyat Wajib.

ISSUE 105: It is mustahab to perform wudhu for the following acts:

Salat alU"Mayyit.

Entering a Masjid or haram of the A'immah ('a).

Reciting the Qur'an.

Carrying the Qur'an.

Touching any part of the body to the cover or the margins of the Qur'an.

Performing Ziyarat of the deceased.

How does Wudhu become void?

ISSUE 106: If a person commits any of the following acts, his wudhu is void:

Urinating, defecating or passing gas.

Going to sleep; in such a way that you can not hear or see anything.

Anything that makes one lose his senses; like going insane, becoming drunk, or becoming unconscious.

Istihada U" for women³

Entering into the state of Janabat.

³ This rule applies only to women, and for a complete explanation, please refer to #135

(Ghusl) Sometimes for Salat and other acts that require wudhu, ghusl too, becomes wajib.

The method of performing Ghusl

ISSUE 107: To perform ghusl, the complete body, including the head, and the neck must be washed. Sometimes a ghusl becomes wajib, for example in the case of janabat; and sometimes a ghusl is mustahab, like the ghusl on Friday (Jumu'ah). However, there is no difference in the way the ghusl is performed, only the niyyat will vary. ISSUE 108: Ghusl can be performed in two ways: either tartibi or irtimasi.

In ghusl tartibi, according to Ihtiyat Wajib, one must start by washing the head and neck, and then the rest of the body should be washed U" and it is better if the right half of the body is washed first, followed by the left half of the body. # In ghusl irtimasi, one is allowed to place the complete body under water at one time, or in stages. Therefore, for ghusl irtimasi, the amount of water must be so much so that the person is able to submerge his complete body under the water.

Conditions necessary for a correct Ghusl

ISSUE 109: All the conditions that were necessary for a correct wudhu⁴ are necessary to have a correct ghusl, except for muwalat (without a gap) U" and also, it is not necessary that the body be washed from top to bottom.

⁴ The conditions for wudhu were mentioned in Rule 70.

ISSUE 110: If many ghusls become wajib on a person, he is able to perform all of them in one ghusl, simply by specifying a niyyat for each one.

ISSUE 111: One who has performed ghusl janabat must not perform wudhu for Salat; and with other ghusls, one is also able to offer Salat (without performing a separate wudhu) even if mustahab ghusls are performed. However, if one performs ghusl for "medium" istihadha⁵, one can not read the Salat directly due to the fact that a wudhu must also be performed.

ISSUE 112: In ghusl irtimasi or tartibi, it is not necessary that the complete body be tahir; therefore, if by going into water or pouring water on the body with the intention of doing a ghusl, the body becomes tahir, the ghusl is correct.

ISSUE 113: Ghusl jabirah is performed just as wudhu jabirah.⁶

Wajib Ghusls ISSUE 114: There are seven wajib ghusls:

- # Janabat
- # Mayyit
- # Mass Mayyit
- # Haidh
- # Istihadha
- # Nifas
- # The ghusl made wajib by a nadhr (promise)

⁵ Ghusl Istihadha is a ghusl related to Women only.

⁶ The rules related to wudhu jabirah were mentioned in Rule 54.

Ghusl Janabat

ISSUE 115: If semen⁷ comes out of a person, either in sleep or due to sexual intercourse, however small an amount, he become junub, and must perform ghusl janabat for Salat and other acts which require taharat. ISSUE 116: If someone feels the movement of semen within one's own body, but it does not come out, one will not be considered as junub. ISSUE 117: If someone knows that semen has come out of the body or one knows that the liquid which has come out is semen, one will be considered as junub, and therefore must perform ghusl.

ISSUE 118: If a person has a liquid come out of his body but does not know if it is urine, semen or that it is neither of these, then in the event that the liquid that was discharged came out with

passion, and after it came out, his body became relaxed, then that wetness will be considered as semen; but for the person who is 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 and one does not know if it is semen or something else, it will be considered as being semen.

Actions Haram for a Junub

ISSUE 120: From the time a person becomes junub until he performs the ghusl, or if he is not able to perform ghusl and instead performs tayammum, the following acts are haram for him:

7 Semen: It is aliquid that comes out if the reproductive gland due sexual intercourse or due to having a wet dream. (It comes out from the area that urine comes out of).

Touching the Qur'an with any part of the body, and the names of Allah, and it is better that he does not even touch the names of the Prophets and the A'immah (AS).

Going into Masjid al-Haram and Masjid an-Nabi (s) even if one just goes in from one door and exits through another door.

Staying in a masjid, and according to Ihtiyat Wajib, staying in the haram of the A'immah ('a), but if one only intends to enter from one door and exit through another door, or just goes to take something, it is not a problem.

Going into a Masjid to return something there or to take something out of there, according to Ihtiyat Wajib.

Reciting one of the Surahs from the Qur'an that contain a wajib sajdah, even if it is only one letter of these Surahs. (The ayats of sajdah are the following):

1. Surah Sajdah32:15
2. Surah Fusilat41:37
3. Surah Najm53:62
4. Surah'Alaq96:19

ISSUE 121: If a person has a specific room for Salat (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 harams of the descendents of the A'immah (a.s) in a state of janabat, but staying in the masjid that are usually built adjacent to the harams, is haram.

Ghusl Mayyit

ISSUE 123: Anytime a muslim passes away, his body must be given a ghusl and kafan and Salat must be prayed over the body, and then he must be buried.⁸

Ghusl Mass Mayyit

ISSUE 124: If any part of the body of someone touches any part of the body of a dead person whose body has gone cold and has not been given a ghusl, he must perform ghusl for touching the dead body U" this is known as Ghusl Mass Mayyit. The Ghusls related to Girls and Women ISSUE 125: Three ghusls, from all of the wajib ghusls, meaning the ghusl of haidh, istihadha, and nifas are only wajib on girls and women. The reason for these ghusls is in relation to the blood that is discharged from the womb of the woman. Each of these three ghusls has their own specific rulings.

Ghusl of Haidh (Menstruation) ISSUE 126: When the discharge of blood of the menstrual period stops, the woman must perform ghusl in order to make Salat and other actions for which taharat is necessary. ISSUE 127: The blood of menstruation does not occur before the age of 9 years, and if a girl sees blood before this, it does not have the ruling of haidh.

⁸ For a better understanding of the rules related to a dead Muslim, one can refer to Rule 546 in TaWdihul Masa'il

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

ISSUE 129: The duration of haidh can not continue for more than ten days, therefore if a woman sees blood for more than ten days, the period after ten days will not have the same ruling as haidh. ISSUE 130: The blood of haidh is usually thick, warm, and dark in color, and is discharged with pressure and a bit of burning. ISSUE 131 : During the period of haidh, certain actions are haram for a woman:

Salat and Tawaf of the Ka'bah

AU the actions that are haram for a junub, such as staying in a Masjid⁹

ISSUE 132: During the period of menstruation, performing Salat and fasting are not wajib. As for the Salat that were missed, they do not have to be made up, however the fasts which were not kept must be made up.

ISSUE 133: The ghusl of.haidh is no different than the ghusl of janabat, except for the niyyat.

Ghusl of Istihada

ISSUE 134: One of the other types of blood that is discharged by girls and women for a certain amount of time from the womb, is called Istihada.

9 There are also certain other actions that are haram, that if one would like to be better acquainted with, one can refer to the Tawdihul Masa'il under Rule 456. Also, those actions which are haram for a junub were mentioned in Rule 120.

ISSUE 135: The blood of Istihada is usually yellow in color, and cold, and comes out without force or burning, and is not thick; but it is possible that sometimes it may possess a dark color, warm, is thick, and comes out with force. ISSUE 136: The blood of Istihada is of two types, either little or a lot, of which these two are broken up into three categories. If it is very little in quantity, ghusl is not needed, but it does make the wudhu void; and if it is not a little quantity, ghusl becomes wajib. For a better understanding of the rules of each of these categories, women can refer to Rule 399 in the Tawdihul Masa'il.

Ghusl of Nifas

ISSUE 137: Ghusl of nifas is related to child birth and does not occur in any other instances. This ghusl must be performed after the blood that comes out following delivery is seen.¹⁰

¹⁰ The explanation of this rule is given in the tawdihul Masa'il in Rule 514.

(Tayammum)

ISSUE 138: In the following instances, instead of wudhu 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 gets water to perform wudhu or ghusl, ones self, spouse, or children, or a friend or someone who is dependant on him 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).

His body or clothes are najis, and there is only enough water left to make them tahir and no more, and he also has no more clothes.

The amount of time is extremely short, such that if one performs wudhu or ghusl, the complete Salat or a part of it will be read after its time.

The Rules of Tayammum

ISSUE 139: There are five things wajib in tayammum:

1. Niyat
 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 grows and over 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 140: According to Ihtiyat Wajib, the palms of both hands must be struck on the ground (or on that which tayammum is performed on) at the same time.

ISSUE 141: According to Ihtiyat Wajib, the palms of the hands must be wiped or stroked in both directions of the forehead (to cover the complete forehead).

ISSUE 142: In order to be certain that the complete backside of the hand has been wiped, one must start a little bit higher than the wrist in the wiping, but wiping between the fingers is not necessary.

ISSUE 143: 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 a obstacle in the tayammum.

ISSUE 144: All the actions of tayammum must be done with the intention of performing tayammum, and for obeying the commandments of Allah (SWT), and it is not necessary that it be specified that tayammum is being performed in place of ghusl or wudhu, unless two tayammums are being performed at one time.

Things that Tayammum is permitted on

ISSUE 145: Tayammum is permitted on the following: earth (dirt), sand, a lump of clay or a stone, if they are tahir.

The Rules of Tayammum

ISSUE 146: There is no difference between the person performing tayammum in place of wudhu, and the person performing tayammum in place of ghusl. ISSUE 147: If a person performs tayammum in place of wudhu, and if one of the things that causes wudhu to become void occurs after he has done tayammum, his tayammum will become void.

ISSUE 148: If a person performs tayammum instead of ghusl, and if one of the things that causes the ghusl to become void occurs after his tayammum, his tayammum will be void. For example, if in place of ghusl janabat, one performs tayammum, and if he once again becomes junub, his tayammum will become void.

ISSUE 149: Tayammum is only correct in the event that a person is not able to perform wudhu or ghusl. So if one performs tayammum with no reason it will not be correct, and if one has a reason, and later, that barrier (reason) is removed; for example one did not have water, then later he found some water, his tayammum will become void. ISSUE 150: If one performs tayammum in place of ghusl janabat, it is not necessary to perform wudhu for Salat; but if in place of another ghusl he performs tayammum, according to Ihtiyat Mustahab, he should perform wudhu for the Salat and if he is not able to perform wudhu, he should perform another tayammum in place of wudhu.

Salat

Salat is the most important act of worship in Islam, and if Allah (SWT), accepts the Salat, all other acts of worship will be accepted, but if the Salat is not accepted, all other actions will also not be accepted.

In the same way that if a person was to bathe five times in one day, no dirt or filth would remain on his body, Salat too, if performed five times per day will clean all the sins from a person and make him tahir. It is better that a person reads his Salat in the first time (when the time for Salat comes in), and one who counts his Salat as being something light and trivial is just like the one who does not read his Salat at all. The Prophet of Islam (S) has said that, "He who does not give importance to his Salat and considers it something light (trivial), is worthy of the punishment of the next life." It is better that those things that reduce the reward of the Salat be avoided; for example, reading the Salat 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 Salat; for

example, praying with the cleanest clothes on, putting on perfume, brushing the teeth, and combing the hair.

The Divisions of Salat

In order to be better acquainted with the rules related to Salat, we must first start by pointing out that Salat is either wajib or mustahab. The wajib Salat are divided into two categories; some of them are a daily responsibility, meaning every day, and at certain specific times they must be performed, and the other group are those prayers that become wajib at specific times due to certain incidents, and these do not have a set program or schedule, and are not performed every day.

Times for the Daily Salat

ISSUE 151: The Salat that are performed everyday are five, and in total are 17 rak'at:

- # Salatul Fajr - 2 Rak'at
- # Salatul Zuhr - 4 Rak'at
- # Salatul 'Asr - 4 Rak'at
- # Salatul Maghrib - 3 Rak'at
- # Salatul 'Isha - 4 Rak'at

ISSUE 152: The time for Salatul Fajr is from the adhan of fajr until the rising of the sun U" and in this period of time, the Salat must be read, and the best time to read it is as close to the time of adhan as possible (when it has finished). The time for Salatul Zuhr and 'Asr is from midday (according to Islamic Law) until the setting of the sun. That amount of time that one can perform a four rak'at Salat at the beginning of midday is the prime time reserved only for Salatul Zuhr, and that same amount of time that remains before the setting of the sun is the reserved time only for Salatul 'Asr.

The time for Salatul Maghrib and 'Isha is from Maghrib (for explanation of this please refer to Rule 155) until midnight (according to Islamic Law), and that amount of time that one can perform a three rak'at Salat at the beginning of the time, is the prime time reserved only for Salatul Maghrib, and the amount of time that remains before "midnight" that one can pray a four rak'at Salat is the specific time only for Salatul 'Isha.

The Time for Fair Adhan

ISSUE 153: Close to the time for the adhan of fajr, in the eastern sky, a white light rises up, this is referred to as the first dawn. Once this whiteness spreads it is called the second dawn, and this is

the beginning of the time for Salatul Fajr.

Zuhr

ISSUE 154: If a stick or something like this is placed upright in the ground, its 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, and starts to turn to the east, it will then start increasing in size once again, and midday (according to Islamic Law) has started, and thus begins the time for Salatul Zuhr¹¹.

Maghrib

ISSUE 155: Maghrib is that time when the redness in the eastern sky that appears after the setting of the sun is seen, passes overhead. Midnight

ISSUE 156: To calculate midnight, which is the final time to perform Salatul 'Isha, the time between the setting of the sun until the adhan of fajr should be divided in two. The Rules of the times of Salat
ISSUE 157: The Salat, other than the daily Salat do not have a specific time (to be recited), rather they are related to a specific time and event which makes them wajib; for example, Salatul Ayat is related to events like earthquakes, solar eclipses, lunar eclipses or other natural occurrences; or Salatul Mayyit which

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

¹² After approximately 1149 hours after midday (according to Islamic Law) is the final time for Salami Maghrib & 'Isha; for example if midday is at 12:15 PM, midnight would be at 11:30 PM.

becomes wajib when a Muslim passes away. ISSUE 158: If the complete Salat is read before its time has set in, or intentionally the Salat is started before the time has set in for that Salat, that Salat will be void. (If the Salat is read in its specific time, it is referred to as Salatul U'Ada, and if it is read after the time has elapsed, it is referred to as Salatul Qadha).

ISSUE 159: A person must read his Salat in its specified time, and if he intentionally does not pray it in this time, he has committed a sin. ISSUE 160: It is mustahab that a person read his Salat 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 Salat so it can be read in Jama'at, then this is better. ISSUE 161: If the time for Salat is short but the person wants to pray the mustahabbat of Salat, such that if he does, a part of the Salat will be performed after the time of Salat, he must leave out the mustahabbat. For example, if one wants to pray the qunut, the time

will pass from the Salat, one must leave out the qunut.

ISSUE 162: A person must read Salatul 'Asr after Salatul Zuhr and Salatul 'Isha after Salatul Maghrib, and if one intentionally prays Salatul 'Asr before Salatul Zuhr or Salatul 'Isha before Salatul Maghrib, the Salat will be void.

Qiblah

ISSUE 163: The Ka'bah which is situated in the city of Makkah, inside the Masjid ulU"Haram is the Qiblah, and a person who intends to pray must face in this direction. ISSUE 164: 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, this is sufficient.

Clothing in Salat

ISSUE 165: During Salat, boys and men must cover their private parts, and it is better that the area between the navel to the knees is covered. ISSUE 166: Girls and women must cover their entire body, but covering the hands and the feet up to the ankle, and the face U" that amount that must be washed in wudhu U" is not necessary, although to cover these areas is not a problem. ISSUE 167: The clothing of the person performing Salat must have the following conditions:

It must be tahir (not najis).

It must be mubah (not ghasbi).

It must not be made from an animal's corpse; for example the skin of an animal that has not been slaughtered according to Islam, even so much so as a belt or hat. (According to Ihtiyat Wajib).

It must not be from predator animals, rather according to Ihtiyat Wajib, it must not be from any animal that is haram 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 from gold or pure silk.

ISSUE 168: Along with the clothing, the body of the person who intends to pray must also be tahir.

ISSUE 169: If a person knows that his body or clothing is najis, but at the time of Salat, he forgets (they are najis) and he reads his Salat in this state, then if his forgetting was due to carelessness or not paying attention (to them being najis), then, according to Ihtiyat Wajib, he must repeat his Salat.

ISSUE 170: In the following instances, if someone reads his Salat while his body or clothing is najis, the Salat will be correct:

One does not know that his body or clothing is najis, and after the Salat, 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).¹³

Someone is helpless and must pray with a najis body or clothing; for example, one does not have water to clean the clothing or body. (According to the explanation in Rule 854 in the Tawdihul Masa'il).

ISSUE 171: Wearing an 'aba, white clothing, as well as the cleanest clothing, and applying perfume on one's self, and wearing an Aqiq ring on the hand during Salat are all mustahab.

¹³ This rule has many exceptions, which are further explained in the Tawdihul Masa'il, on rule 849.

ISSUE 172: Wearing black clothing, tight or short clothing, and clothing that has pictures or images on it, and keeping the buttons open during the Salat are all makruh.

The Place of Salat

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

Mubah (not Ghasbi).

It should not be in such a way that due to intense movement, it prevents the person from reciting Salat; from standing, or performing ruku or sujud. In fact, according to Ihtiyat Wajib, there should be no movement (in the place of Salat) so that it does not upset the stillness of the body. # The place must not be too narrow and the ceiling must not be so low so that one is not able to perform the qiyam, ruku', or sujud in the proper way.

The place where one puts his forehead (sajdah) must be tahir.

If the place of prayer is najis, it must not be wet that it transfer the najasat 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.

According to Ihtiyat Wajib, women must stand behind men in Salat.

¹⁴ In the Tawdihul Masa'il, other rules have also been mentioned. For a better understanding of these rules, please refer to rules 860 and after.

The Rules of the Place of Salat

ISSUE 174: If, due to a shortage of time, or for other reasons, one is helpless to read his Salat in a

moving vehicle like a train or plane, he must to the best of his ability observe stability and observe the direction of the Qiblah, and if while in a vehicle, one turns away from the Qiblah, one must turn such that he once again faces the Qiblah. ISSUE 175: It is not permissible to pray in front on the grave of the Prophet (S) and the A'immah ('a), if it involves disrespect, but if it does not entail disrespect, then there is no problem.¹⁵

ISSUE 176: It is mustahab that one recites his obligatory Salat in a Masjid, and in Islam a lot 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 reading Salat in this place:

Frequenting the Masjid is mustahab.

It is mustahab to go to that Masjid that people do not use much. # It is makruh for the person who is a neighbour to the Masjid to pray in any other place (other than the Masjid) without an excuse.

It is mustahab that if a person does not go to the Masjid for Salat, others should not eat with him, nor take advice from him, nor live beside him, nor take a woman from his family (in

¹⁵ This rule refers to praying while standing in front of the grave with one's back to the grave of the Prophet (S), or A'immah (a) ((Translator's Note)).

marriage), and nor should one give a woman to him (in marriage).

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

Decorating the Masjid with gold (according to Ihtiyat Wajib).

Selling a Masjid U" even if it is demolished.

Making a Masjid najis, and if it has been made najis, then it must be made tahir immediately.

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

One should come to the Masjid earlier than mothers, 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 out first.

Reciting a two rak'at mustahab Salat as a gesture of entering the Masjid, and as respect to the

Masjid.

Applying perfume to one's self and wearing one's best clothes.

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

To spit or throw phlegm or mucus from the nose inside the Masjid.

Sleeping in the Masjid U" except in a state of helplessness.

Yelling in the Masjid, or speaking very loud, except for adhan .

Speaking about worldly affairs.

For someone to go into a Masjid who has eaten onions or garlic, etc... and whose bad breath may upset others.

The Preparation for Salat

Now, since we have learnt the rules related to wudhu, ghusl, tayammum, the times for Salat, the covering in Salat, and the place of Salat, we are ready to start praying!

Adhan and Iqamah ISSUE 181: It is mustahab, that before reading the daily Salat, one recites the Adhan and Iqamah, and then starts the Salat.

ISSUE 183: The Adhan and Iqamah must be recited after the time for Salat has set in, and if it is recited before the time, it will be void.

ISSUE 184: The Iqamah must be read after the Adhan, and it is not correct if it is read before the Adhan.

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

ISSUE 186: If the Adhan and Iqamah have been recited for Salat jama'at, one must not read his own Adhan and Iqamah, if he is joining that jama'at.

ISSUE 187: If someone goes to the masjid for Salat jama'at, and when he gets there he notices that the Salat is finished, as long as the lines of the congregation have not broken and the people have not split up, he is able to read his Salat without reciting Adhan and Iqamah.

ISSUE 188: The mustahab Salat do not have an Adhan or Iqamah.

ISSUE 189: It is mustahab that when a child is born, Adhan is recited in his/her right ear, and Iqamah in the left ear.

ISSUE 190: It is mustahab that the person who intends to read the Adhan: prepares himself for the Adhan, and that he be a just person (Adil), and he is one who can distinguish the time of Adhan, and that he recites it in a loud voice.

The Actions in Salat

ISSUE 191: The Salat starts by saying: «C,a'a'a* C,o'?'u'E`N~». and ends by reciting the Salam.

ISSUE 192: The actions performed in Salat are either wajib or mustahab.

ISSUE 193: The wajibat of Salat are 11, of which some are rukn, and others are ghairU"rukhn.

Wajibat of Salat

- # Niyyat (Intention)
- # Takbiratul Ihram
- # Qiyam (Standing)
- # Ruku (Bowing)
- # Sujud (Prostrating)
- # Qira'at (Recitation)
- # Dhikr (Glorification)
- # Tashahhud
- # Salam
- # Tartib (Sequence)

- # Muwalat (Order)

Rukn of Salat

Niyyat (Intention) Takbiratul Ihram (Recitation of «C,a'a'a* C,o'?'u'E`N~») # Qiyam (Standing U" both standing during the recitation, and standing after ruku) # Ruku # Sujud

The Difference between Rukn and GhairU"Rukn ISSUE 194: The arkan of Salat are those parts which are the necessities of the Salat, and if any of the rukn are left out, even if it may be due to forgetfulness, the Salat will become void. Similarly if any of the rukn are added intentionally, the Salat is void; and if due to forgetfulness, one performs an extra ruku' or more than two sajdahs in one rakat, according to Ihtiyat Wajib, the Salat will become void. However, in relation to the other wajibat, although performing them is mandatory, if they are left out or extra are added due to forgetfulness, the Salat will not be void; but if they are intentionally not performed or extra are

added, then the Salat will become void. The Rules Pertaining to the Wajibat of Salat Niyat

ISSUE 195: The person praying must know which Salat he is reading, and he must be performing it with the intention of complying with the orders of Allah. 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 Salat must not be performed with the intention of showing off or boasting; and must only be performed for Allah (SWT), and if the complete Salat, or even a part of the Salat is performed to show off to people, it is void. Takbiratul Ihram

ISSUE 198: As was previously explained, saying: «C,a'a'a* C,o'?u'E`N~» starts the Salat, and this phrase is referred to as Takbiratul Ihram. [It is called such because with the saying of this takbir, many actions which before the Salat were permissible for the person praying, now become haram, such as eating, drinking, laughing and crying (according to the conditions that will be explained shortly)]. ISSUE 199: It is mustahab that the person praying raise his hands until they are parallel with his ears at the time of saying Takbiratul Ihram, and for the other takbirs of the Salat too.

Qiyam

ISSUE 200: Qiyam means standing. The person praying must be standing still when he says the Takbiratul Ihram, and when he is reciting the Surahs. ISSUE 201: If one forgets to perform ruku', and after the qira'at goes directly to sajdah, but before actually being in sajdah he remembers that he had not performed ruku', he must stand up completely, then go to ruku', and then perform the sajdah (and continue with the Salat). ISSUE 202: According to Ihtiyat Wajib, the person reciting Salat, at the time of Standing must stand with both feet on the ground; but it is not necessary that the weight be equally distributed on both feet, thus if more weight is applied to one foot, 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 ruku', it is wajib that one stand up completely, then go into sajdah, and if intentionally, one leaves out the standing, the Salat will become void.

Qira'at

ISSUE 205: In the first and second rakat of the daily Salat, one must first recite Surah al-Fatiha, and then one other complete Surah from the Qur'an (for example Surah al-Tawhid).

Surah al-Fatiha:

And in the third and fourth rak'at, one must only recite Surah al-Fatiha once or Tasbihat al-Arbah once, but it is better to recite Tasbihat al-Arbah three times.

Tasbihat al-Arbah:

The Rules of Recitation (Qira'at)

ISSUE 206: According to Ihtiyat Wajib, in the third and fourth rak'at of the Salat, the Surah al-Fatiha or the tasbihat must be recited quietly. ISSUE 207: In Salatul Zuhr and 'Asr, the qira'at of the first and second rak'at, according to Ihtiyat Wajib, must be recited quietly. ISSUE 208: According to Ihtiyat Wajib, in Salatul Fajr, Maghrib and 'Isha, boys and men must recite Surah al-Fatiha and the other Surah in the first and second rak'at out loud, and as for girls and women, if a nonU"mahram cannot hear their voice, they too can recite out loud, but if a nonU"mahram can hear their voice, they must according to Ihtiyat Wajib recite quietly. ISSUE 209: If in the places where it is wajib to recite out loud, one intentionally recites the Salat quietly, or in place of where it is wajib to recite quietly, one intentionally recites the Salat out loud, according to Ihtiyat Wajib, the Salat will become void. However, if this is done out of forgetfulness, or due to not knowing the rule, the Salat will be correct.

ISSUE 210: If during the recitation of al-Fatiha or the other Surah, one realizes he has made a mistake, for example, instead of reciting out loud, he was reciting quietly, it is not necessary that the amount that was read wrong be repeated. ISSUE 211: A person must learn how to pray the Salat so that he does not make any mistakes, and if someone can not at all learn how to recite the entire of Surah al-Fatiha, he must at least learn that amount that he is able to and recite that. But if that amount is so insignificant, then according to Ihtiyat Wajib, he must learn an amount of the rest of the Qur'an that he is able to, and recite this in addition (to the amount of al-Fatiha that he has learnt). If he is not able to do this, then he must recite tasbih (in addition to what he knows of the Surah al-Fatiha). But for the person who can not learn a Surah, it is not necessary that he recite something else in its place, and according to Ihtiyat Mustahab, he should pray his Salat in jama'at.

Ruku'

ISSUE 212: In every rak'at after the qira'at, the person praying must bend an amount with the intention of ruku' such that the tips of the fingers of the hand can be placed on the knees U" and this action is called ruku' U" and it is wajib that while in this position of ruku', dhikr should be recited. ISSUE 213: Whatever dhikr recited in ruku' is sufficient, but it should not be less than:

three times or once, but it is better that these dhikr should be recited.

ISSUE 214: While reciting the dhikr in ruku', the body must be stationary. ISSUE 215: If before one has fully bowed down into the position of ruku' and the body has become stationary, the dhikr is recited, the Salat will become void.

ISSUE 216: If before finishing the wajib dhikr, one intentionally lifts one's head up from ruku', the Salat will become void.

Sujud

ISSUE 217: In every rak'at of the wajib and mustahab Salat, one must perform two sajdah after the ruku'. ISSUE 218: Sajdah refers to placing the forehead on the ground with the intention of performing sajdah, and when in sajdah, it is wajib that the palms of both hands, the knees, and the tips of both the big toes are all placed on the ground, and it is also wajib that while in sajdah, dhikr is recited.

ISSUE 219: Whatever dhikr is recited in sujud is sufficient, but according to Ihtiyat Wajib, it must not be less than: three times or once, and it is better that these dhikr should be recited.

ISSUE 220: While reciting the dhikr in sujud, the body must be stationary. ISSUE 221: If before one's forehead has reached the ground and the body has gone into a stationary position, intentionally, the dhikr of sajdah is recited, the Salat will become void. If this is done due to forgetfulness, the body must first be made stationary, and then the dhikr must once again be recited.

ISSUE 222: After completing the recitation of the dhikr in the first sajdah, the person must sit up and once the body is completely stationary, one must again go into sajdah.

ISSUE 223: If before finishing the dhikr, intentionally, the person who is praying comes out of sajdah, his Salat will become void. ISSUE 224: If while reciting the dhikr in sajdah, intentionally, one of the seven parts of the body is lifted off the ground, the Salat will become void. However, if one is not reciting any dhikr and one of the seven parts, with the exception of the forehead, is lifted up and placed back on the ground, it is no problem.

ISSUE 225: If along with the big toe, other toes are placed on the ground, 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: Performing sajdah on things like minerals; for example gold and silver and

aqiq and firoza is not correct. ISSUE 228: Performing sajdah on things that come from the earth which are food for animals like grass and straw or hay is not a problem. ISSUE 229: Performing sajdah on paper, if it is from one of those things permissible to perform sajdah on, or if it is made from cotton or wool, is not a problem.

ISSUE 230: The best thing to perform sajdah on is the dirt from the grave of Hadhrat Sayyid ashU"Shohada ('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, it must be removed before the second sajdah is performed.

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, place it on the forehead, and perform sajdah in this way, but 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 Ihtiyat Mustahab, the turbah should be lifted up so that it can be placed on the forehead.

The Wajib Sajdah of the Qur'an

ISSUE 234: In four Surahs of the Qur'an there are ayats of sajdah that if a person reads one of these ayats, or if he hears someone else recite one of these ayats, once the ayat is finished, one must immediately go into sajdah.

ISSUE 235: The Surahs that contain an ayat of wajib sajdah are:

- # Surah 32 as-Sajdah / Ayat 15
- # Surah 41 al-Fusilat / Ayat 38
- # Surah 53 an-Najm / Ayat 62
- # Surah 96 al-Alaq / Ayat 19

ISSUE 236: If one forgets to perform the sajdah, whenever one remembers he must perform the sajdah.

ISSUE 237: If the ayat of sajdah is heard over a tape recorder or things like this (CD, computer, etc...), the sajdah is not wajib.

ISSUE 238: If one hears the ayat of sajdah over a speaker, it is wajib to perform the sajdah.

ISSUE 239: If one hears the ayat of sajdah over the radio, in the event that the radio program is live (meaning the reciter is in the radio reciting the ayat), once the ayat is completed and the radio broadcasts it, the sajdah is wajib; but if the radio plays the ayat of sajdah from a tape of the Qur'an, the sajdah is not wajib.

ISSUE 240: It is not wajib to recite a dhikr while in this sajdah, but it is mustahab.

Tashahhud

ISSUE 241: In the second rak'at, and at the end of the wajib Salat, after the second sajdah one must sit, and in a state of complete stillness, recite the Tashahhud:

Salam

ISSUE 242:8 In the final rak'at of the Salat, after the tashahhud, the salam must be recited, and after this, the Salat will come to an end. It is mustahab to recite , and according to Ihtiyat Mustahab, one should add but if one says this salam, then according to Ihtiyat Wajib, one must also say.

Tartib (Sequential) ISSUE 243: The Salat must be read in the following sequence: Takbiratul Ihram, Qira'at, Ruku, Sujud, and in the second rak'at after sujud, tashahhud must be recited, and in the final rak'at, after the tashahhud, the salam must be recited. Muwalat (Succession)

ISSUE 244: Muwalat 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 Salat, that it would not be said one is reciting Salat, the Salat will become void.

ISSUE 246: Extending the ruku' and sujud and reading the long Surahs of the Qur'an do not break the Muwalat of the Salat.

Qunut

ISSUE 247: In the second rak'at of Salat after the recitation of Surah al-Fatiha and the other Surah, before going to ruku', it is mustahab to recite qunut; meaning the hands are lifted up in front of the face, and dua' and dhikr is recited.

ISSUE 248: Whatever dhikr recited in qunut is sufficient, even as much as (O'E`I'C,a" C,a'a'a*) and one is also able to recite the following dua':

Ta'qib Salat

Ta'qib refers to the recitation of dhikr and dua', and the recitation of the Qur'an after the Salat.

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

ISSUE 250: It is not necessary that the ta'qib be recited in arabic, but it is better that those dua' that are mentioned in the appropriate books are recited.

ISSUE 251: One of the things in the ta'qib of Salat that has been highly recommended to recite is the tasbeeh of Hadhrat Fatimah az-Zahra' ('a), which is as follows:

34 times, then times, then
33 times.

Mubtilat of Salat

ISSUE 252: From the time one says the Takbiratul Ihram and starts his Salat, until the end of the Salat, many actions become haram for him, and if any of these are performed during the Salat, the Salat will become void, for example:

Speaking

Laughing

Crying

Turning away from the Qiblah

Eating and Drinking

Breaking the form of the Salat

Adding or taking away anything from the arkan of Salat (These were explained in rule 194)16

The Rules of the Mubtilat of Salat

Speaking

ISSUE 253: If the person who is praying intentionally says a word, even as much as a word that is only one letter, and if this word has a meaning in itself, the Salat is void.

16 To learn about more of the mubtilat of Salat, one can refer to tulle 1135 in the Taudihul Masail.

ISSUE 254: If out of forgetfulness, the person praying says something because he did not realize that he is in the state of Salat, his prayer will not become void. ISSUE 255: Coughing and sneezing does not make the Salat become void.

ISSUE 256: During the Salat, one must not greet someone another person, but if someone else says salam to the one praying, it is wajib to reply the salam, and the reply must be given just as the salam was originally given; for example if it is said: (O'a'C,a~ U'a'i'?a~), the reply too must be Laughing and crying for the affairs of the World ISSUE 257: If the person praying Salat intentionally laughs out loud, the Salat will become void. ISSUE 258: Smiling during Salat does not make the Salat become void.

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, the Salat will become void.

ISSUE 260: If due to forgetfulness or for a another reason, one turns away from the Qiblah, but (one has not turned so much so that) one's right side or left side (of the body) are facing the Qiblah, the Salat is correct. But if one turns (so much) so that the right side or left side of the body faces the Qiblah, and before the time for the Salat has expired, one remembers (that he turned away from the Qiblah), the Salat must be repeated, but if one realizes after the time of Salat has passed, it is not necessary to repeat the Salat.

ISSUE 261: If only the face is turned away from the Qiblah, but the body is still facing the Qiblah, then in the event that the neck has turned in the amount that one is able to see behind him, the rule of turning the body applies as mentioned in the previous issue.

Eating and Drinking

ISSUE 262: If the person praying, eats or drinks something in the amount that it would not be said that he is reciting Salat, the Salat will become void. ISSUE 263: If the person praying intentionally eats or drinks something, even if it does not break the form of the Salat, according to Ihtiyat

Wajib, the Salat will be void; whether or not the muwalat (succession) is disturbed, meaning, it is done in such a way that the people would not say that the Salat was prayed continuously or that the muwalat was not broken.

Changing the form of the Salat

ISSUE 264: If during the Salat, an action is performed that changes the form of the Salat; for example clapping, or jumping up in the air, or things like this, even if done out of forgetfulness, the Salat will become void. ISSUE 265: If during the Salat one remains silent in such an amount that it would not be said one is praying, the Salat will become void.

ISSUE 266: Turning away from the wajib Salat (breaking the Salat) without a good reason, according to Ihtiyat Wajib, is haram; 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 267: Breaking the Salat to pay back a loan for those people in the following conditions is not a problem:

While in the Salat, one is not able to pay back the loan.

The person who gave you the loan is requesting the loan back.

The time for Salat is not short, meaning that once the loan is paid back, there is still enough time available to recite the Salat.

ISSUE 268: Breaking the Salat to protect property that is not important, is makruh.

ISSUE 269: The following things are makruh during Salat:

1. Closing the eyes.
2. Playing with the fingers and hands.
3. Going silent while reciting al-Fatiha or the other Surah or dhikr, to listen to other conversations.
4. Any action which removes the attention or concentration.
5. Turning the face to the right or left a small amount (If moved a large amount, the Salat will become void).

Translation of the Adhan and Iqamah Translation of the Adhan

(Doubts in Salat)

Sometimes, it is possible that the person performing the Salat has doubts in a part of the Salat; for

example, he does not know if he read the tashahhud or not, or he does not know if one sajdah was performed or two sajdahs, and sometimes one has a doubt in the number of rak'at recited; for example, one does not know if at that moment, one is in the third rak'at or fourth rak'at. For doubts in the Salat, 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 Salat

ISSUE 270: If the person praying has doubts in the performance of the parts of the Salat; meaning, one does not know if a part of the Salat 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 Salat, then one must perform that part (the one that was doubted). But, if after entering into the next part of the Salat, a doubt comes into the mind (about a previous action); meaning, one has already passed the (former) state, one should not pay attention to this type of doubt and should continue with the Salat, and one's Salat will be correct.

ISSUE 271: If after the performance of one of the parts of Salat, one doubts in the correctness (of that part), meaning, one does not know if the part that was just performed was properly done or not, the doubt should not be paid attention to; meaning, that which has passed is correct, and the Salat should continue on, and the Salat will be correct.

Doubts that make the Salat void

ISSUE 272: If in the wajib two or three rak'at Salat, for example Salatul-Fajr or Salatul-Maghrib, one has a doubt in the number of rak'at recited, the Salat will become void. ISSUE 273: 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, the Salat will become void. ISSUE 274: If during the Salat, one does not know how many rak'at one has read, the Salat will become void.

Doubts that are Correct

ISSUE 275: In nine instances, if a person has doubts about the number of rak'at recited in a four rak'at Salat, the Salat will not become void, rather, one must think, and if one comes to a decision in which certainty or probability is reached that leans to a particular way, then one must go with that way of conclusion and finish the Salat (as usual); and if one can not come to a decision based on certainty or probability and remains in a state of doubt, one must act according to the rules that will follow, and the Salat will be correct.

From the nine instances, four of them occur more than the others, and we will explain only these

four now. (To be familiar with this topic in more detail, please refer to the Taudhihul Masail, rule number 1208)

1. If after entering into the second sajdah, one doubts whether two rak'at have been recited or three rak'at, one must conclude that three rak'at have been performed and thus pray one more rak'at, and then finish the Salat, and after the Salat, according to Ihtiyat Wajib, read one rak'at of Salatul Ihtiyat standing.

2. If after entering into the second sajdah, one doubts whether two rak'at have been recited or four rak'at, one must conclude that four rak'at have been performed and finish the Salat, and after the Salat, one should stand up and read two rak'at of Salatul Ihtiyat. 3. If a doubt occurs between the third and fourth rak'at during any part of the Salat one must conclude that one has performed four rak'at and finish the Salat, and after the Salat read one rak'at of Salatul Ihtiyat standing or two rak'at sitting.

4. If a doubt occurs between the fourth and fifth raka'at while standing, one must immediately sit down, read the tashahhud and salam (finish the Salat), and read one rak'at of Salatul Ihtiyat standing or two rak'at sitting.

ISSUE 275: Doubts that must not be paid attention to:

In mustahab Salat

In Salatul Jama'at

After the salam in Salat

After the time of Salat has passed

ISSUE 276: If one doubts during the mustahab Salat on the number of rak'at recited, and if the higher side makes the Salat void; for example, in the nafilah of fajr, one doubts having read one rak'at or two rak'at, either way one decides to go with this doubt, the Salat will be correct; but if going the higher way makes the Salat void, then one must decide on the lesser of the number; for example a doubt occurs between two and three rak'ats, one should act upon two rak'at.

ISSUE 277: In Salatul Jama'at, if the Imam of the jama'at doubts in the Salat the number of rak'at already recited, but the ma'moom (those following the Imam) do not have any doubts, and they (somehow) are able to inform the Imam of which rak'at they are in, then the Imam of the jama'at must not pay attention to his doubt, and the same goes for the ma'moom if he has a doubt, but the Imam of the jama'at does not have any doubts, then the same way that the Imam of the jama'at reads his Salat, one can follow him, and (the Salat) will be correct.

ISSUE 278: If after the salam of the Salat, one doubts if one's Salat was correct or not; for

example, one doubts if the ruku' was performed or not, or after the salam of a four rak'at Salat, one doubts if four rak'at were read or five rak'at, one should not pay attention to one's doubt; but if leaning either way in the doubt makes the Salat void; for example, after the salam of the four rak'at Salat, one doubts if three rak'at were read, or five rak'at, the Salat is void.

ISSUE 279: If after the time of Salat has passed, one doubts if the Salat was read or not, or one has a small doubt that the Salat was not read, it is not necessary to read the Salat (again); but if before the time has passed, one doubts if the Salat was read or not, or one has a small doubt that the Salat was not read, that Salat must be read, rather, even if one has a small doubt that the Salat was read, it (still) must be read. ISSUE 280: If one of the doubts that makes the Salat void comes up, one must ponder (on that doubt) a little bit, and in the event that nothing comes to mind and the doubt remains, one is able to break the Salat; but it is better than one should think to such an extent so as to not break the form of Salat, or (one should think to such an extent) so that one does not lose hope over establishing certainty or a probable conclusion.

Salatul Ihtiyat

ISSUE 281: In the event that Salatul Ihtiyat becomes wajib, for example, a doubt occurs between the third and fourth rak'at, then right after the salam, without doing anything to break the appearance of the Salat, or without committing one of the things that make the Salat void, one must stand up, and without adhan or iqamah, immediately make a niyyat for Salatul Ihtiyat, recite the Takbiratul Ihram, and read Salatul Ihtiyat.

ISSUE 282: The difference between Salatul Ihtiyat and the other Salat:

The niyyat must not be pronounced with the tongue.

There is no recitation of the (second) Surah and no qunut (even if the Salatul Ihtiyat is two rak'at).

According to Ihtiyat Wajib, the Surah al-Fatiha must be recited quietly.

ISSUE 283: If one rak'at of Salatul Ihtiyat becomes wajib, after the sajdahs, the tashahhud and salam must be read; and if two rak'at have become wajib, the tashahhud and salam must not be read after the first rak'at, rather, one more rak'at must be performed (without a Takbir to start the second rak'at), and at the end of the second rak'at, the tashahhud and salam should be read.

Sajdah Sahw

ISSUE 284: In the event that sajdah sahw becomes wajib; for example, a doubt occurs between the fourth and fifth rak'at, in the state of sitting after the salam of the Salat, one must go directly into sajdah and reciting the following:

then sit up, go back into sajdah and once again recite the above dhikr, sit back up, then recite the tashahhud and salam.

(Salatul Musafir)

ISSUE 285: When someone travels, that person must reduce the four rak'at Salat to a two rak'at Salat (meaning Qasr), with the condition that the journey is no less than eight farsakh, and one farsakh, according to Islamic Law, is a little less than 5 ½ kilometers. ISSUE 286: If a traveller whose Salat is prayed in full, goes from a place, such as his hometown (watn), to another place and then returns, and the total travelling distance of the trip is at least eight farsakh, his Salat will be prayed as qasr; for example, if it is four farsakh going (and thus, four farsakh returning), or if going is three farsakh, and returning is five farsakh.

ISSUE 287: For someone who travels from his home place (watn), the moment that the Salat must be read in qasr is from that minimum distance that he goes away so that the people of his city can no longer see him, and the sign of this is that he does not see the people of that city, and in the event that he wishes to read the Salat before having travelled this amount, it must be read in full. ISSUE 288: Someone who travels from a place other than his home place (watn), for example, he stayed in a place for ten days and for this period of time, read his Salat in full, now if he travels from this place, in that way he has left this place of residence with the intention of travelling, his Salat will be qasr.

ISSUE 289: If a person travels to a place, and there are two roads to that place, 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, the Salat must be read as qasr, and if one takes the road that is less than eight farsakh, the Salat must be prayed in full. For example, if one goes from his home place (watn) to a village that has two roads leading to it, and the first road is four farsakh and other one is three farsakh, then if one takes the first road and returns from that road, the Salat during the travel and at that village will be prayed in qasr. But, if one goes by the second road, and returns by another road, or goes by the second road, and returns by that road, because the complete trip is less than eight farsakh, the Salat on this trip and at that village will be full.

ISSUE 290: In the following examples of journeys, the Salat will be recited 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, someone is in search of another person who has gone missing.

3. During the journey, one makes the intention to return from the trip, such that before reaching to the point of four farsakh, he changes his mind to continue.

4. One whose job or profession is travelling; for example, the driver of a train, and those drivers who travel out of the city by car, and Pilots, and Sailors (whose profession is travelling).

5. Someone whose job or work is in another place and once every day, or every two days, travels to that place and returns; for example, students who go to another city to study, and return back (to their own city).

6. Someone who is travelling for haram purposes; for example, the journey of someone who travels to commit a haram act.

ISSUE 291: In the following places, the Salat will be prayed in full:

In one's hometown (wahn).

In a place where one is staying for ten days, or knows that one will be forced to stay there for ten days. # In a place where one stays for 30 days in a state of doubt; meaning, it was not clear than one will stay or leave, and one stayed in this state for 30 days, and did not go to any other place, then in this event, after 30 days one must recite the Salat in full. Where is one's Home place (Watn)?

ISSUE 292: Watn is a place where the person by his own will, chooses to live in; sometimes that place is where he was born, and (sometimes) it is the watn of his father and mother, and (sometimes) he himself has chosen that place to live in. ISSUE 293: If someone has the intention to stay in a place for a small period of time that is not his original watn, and then go to another place, that place will not be counted as his watn.

ISSUE 294: If someone goes to a place that was previously his watn, but now he has turned away from that place; meaning, one has decided that he will not return there with the intention to live, he must not recite his Salat in full, even if he has not chosen another place for himself as his watn.

ISSUE 295: The traveller who is on his way returning to his watn, until he has not entered his watn, must pray his Salat as qasr; and the same goes for the traveller who wishes to stay at a place for ten days, until the time that he reaches that place, he must pray his Salat as qasr.

The intention of ten days

ISSUE 296: The traveller who had made the intention of staying in a place for ten days, if he stays for more than ten days in that place, then as long as he has not travelled (from this place), his Salat must be prayed in full, and it is not necessary that he make the intention that he will be staying for another ten days.

ISSUE 297: If a traveller who had made the intention to stay at a place for ten days, abandons this idea, or becomes uncertain that he will stay at that place or if he will go to another place, then:

1. If before reading a four rak'at Salat, he turns back from his intention or he has not made up his mind, then he must pray his Salat in the form of qasr (two rak'at). 2. If after reading one four rak'at Salat, he turns back from his intention or does not make up his mind, for the time he is at that place, he must recite his Salat as full.

Salatul Qada

Salatul Qada, refers to that Salat that is prayed after its time.

ISSUE 298: A person must recite the wajib Salat in its specified time, and in the event that without a valid excuse, the Salat is made qada, one has committed a sin, and must repent to Allah and perform the qada of that Salat. ISSUE 299: In two instances, performing the qada of the Salat is wajib:

1. The wajib Salat had not been read in its proper time. 2. After the time of the Salat has passed, one realizes that the Salat that had been read was void. ISSUE 300: Someone who has qada Salat to perform, must not take praying these Salat lightly, but it is not wajib that they be performed immediately. ISSUE 301: It is not necessary that the qada Salat of the day be performed in order, unless that Salat that were at that time (mandatory) were to be performed in order; for example, if the Salatul zuhr and 'asr of one day become qada, these must be performed in their order, meaning Salatul zuhr first and then Salatul 'asr.

ISSUE 302: Someone who knows that he has qada Salat, but does not know the amount; for example, he does not know if he had four or five qada to make up, it suffices to go with the lower number.

ISSUE 303: If one knew the amount of qada Salat, but forgot the actual number, even if one prays the lesser number, it will be sufficient. ISSUE 304: One is able to pray the qada Salat in jama'at, whether the Salat of the Imam of jama'at is ada or qada, and it is not necessary that one is praying the same Salat as the Imam; for example, if one has qada for Salatul fajr, it is no problem if this is prayed with the zuhr or 'asr of the Imam of jama'at.

ISSUE 305: If a traveller who must pray his Salat in qasr, makes his zuhr or 'asr or 'isha qada, he must make the qada up by praying two rak'at, even if he wishes to make them up when he is not travelling. ISSUE 306: If when one is travelling, one wishes to make up the Salat that had not been made qada during a journey, that Salat of zuhr and 'asr and 'isha must be read as four rak'at (in full). ISSUE 307: Salatul Qada can be read at any time, meaning one can even pray the qada of Salatul fajr in the afternoon or evening.

The Qada Salat of the Father

ISSUE 308: As long as a person is alive, no other person can read his Salat for him, even if he himself is unable to offer them. ISSUE 309: After the death of the father, the Salat and fasting that were not performed by the father, even though he was able to perform the qada of, but because of transgressing (the laws of Allah) were not performed, according to Ihtiyat Wajib, become wajib for the oldest son to perform.

(Salatul Jama'at)

One of the matters that Islam has given a lot of importance to is the unity of the Islamic nation, and in order to maintain the protection and continuation of this unity, there is a special program laid out; and one of the specialities of this program is Salatul Jama'at. In Salatul-Jama'at, one person who holds certain qualifications, stands in front of the congregation, and others line up in an organized fashion behind him, and altogether they recite the Salat. The person who stands up in front of the jama'at, to lead the others in Salat is called the Imam of jama'at, and the people who are behind him, and are following him in Salat are called Ma'moom.

Importance of Salatul Jama'at

What has been mentioned continuously in the hadith about Salatul Jama'at is that it holds a great reward from Allah (SWT). We will now go into some of the rules of this very important act of worship, and point out some of the fine points of it.

ISSUE 310: Participating in Salatul Jama'at is mustahab for all Muslims, especially for those who live near a Masjid. ISSUE 311: It is mustahab that one be patient so as to read his Salat in jama'at.

ISSUE 312: Even if Salatul Jama'at is not read right when the time sets in, it is still better than reciting the Salat individually (furada¹⁷) in its' prime time.

¹⁷ The Salat that is read alone, not in jama'at is called Salatul Furada.

ISSUE 313: The Salat in jama'at that is read quickly and shorter is better than a furada Salat that is read slowly.

ISSUE 314: It is not proper that a person miss Salatul Jama'at without a valid reason.

ISSUE 315: It is not allowed to be present at Salatul Jama'at, if one considers it a trival matter (disregards it as being important).

Conditions for Salatul Jama'at

ISSUE 316: Once Salatul Jama'at has been established, the following conditions must be observed:

1. The ma'moom must not be in front of the Imam, and if there is more than one ma'moom, according to Ihtiyat Wajib, they should stand a little behind the Imam.
2. The standing place of the Imam must not be higher than the standing place of the ma'moom.
3. The distance between the Imam and ma'moom, and the gap between the rows must not be too much, and according to Ihtiyat Wajib, the place of sajdah of the ma'moom and the place where the Imam is standing should not be more than one foot.
4. Between the Imam and ma'moom, and also between the rows, there should not be anything separating - like a wall or curtain or even a glass that would act as a divider - but if a curtain or things like this are used to separate the men from the women, it is not a problem. ISSUE 317: The Imam of the jama'at must be baligh, and 'adil, and must know how to recite the Salat in the proper manner.

Connecting or Joining in Salatul Jama'at

ISSUE 318: In each rak'at, one is able to join in with the Imam between the qira'at and ruku', therefore, if one does not reach the Imam when he is in ruku', one must wait until the next rak'at to join in, and if one reaches the Imam in ruku', it will count as being one rak'at having been read.

ISSUE 319: Various instances where one can join the Salatul Jama'at:

First Rak'at

1. During the Qira'at: The ma'moom must not read al-Fatiha and the second Surah, and the rest of the actions are performed with the Imam. 2. In ruku': The ruku' and the rest of the actions are performed with the Imam.

Second Rak'at

1. During the Qira'at: The ma'moom must not read al-Fatiha and the second Surah, but follows the Imam in qunut and ruku' and sajdah. When the Imam of the jama'at is reciting the tashahhud, according to Ihtiyat Wajib, one must sit up partially¹⁸, and if this Salat is a two rak'at Salat, one must read one more rak'at on his own and then complete the Salat. But if the Salat is a three or four rak'at one, then in the second rak'at, would be the third rak'at of the Imam, the Surah al-Fatiha and the second Surah must be read (even if the Imam is reading the tasbehat), and when the Imam of the jama'at finishes his third rak'at and stands up for his fourth rak'at, the ma'moom after the two sajdahs must read the tashahhud, and then stand up for his third rak'at, and in the final rak'at of the Salat, when the Imam of the jama'at reads the tashahhud and

¹⁸ This action of sitting up partially is called tajafi.

salam to finish the Salat, one must stand and read one more rak'at.

2. In ruku': The ruku' is performed with the Imam of the jama'at, and the rest of the Salat is performed as was previously mentioned.

Third Rak'at

1. During the Qira'at: In the event that one knows that if one joins the jama'at, there will be time to read Surah al-Fatiha and the second Surah, or even time to read Surah al-Fatiha alone, then one is able to join the jama'at, and one must read al-Fatiha and the second Surah or just the Surah al-Fatiha. However, if one knows that one does not have ability to read the Surahs, then according to Ihtiyat Wajib, one must be patient until the Imam of the jama'at goes into ruku', and then join the Salat.

2. In Ruku': In the event that one wants to join during ruku', the ruku' must be performed with the Imam, and the recitation of al-Fatiha and the second Surah is dropped, and the rest of the Salat will be performed, as was previously explained.

Fourth Rak'at

1. During the Qira'at: Joining in the fourth rak'at has the same ruling as joining in the third rak'at, and at the time when the Imam of the jama'at is sitting in his final rak'at getting ready to recite the tashahhud and salam, the ma'moom is able to get up and continue the Salat on his own, or he is also able to sit up partially (as was explained previously) and wait until the tashahhud and the salam of the Imam of the jama'at are finished, and then get up (and continue with his Salat).

2. In Ruku': The ruku' and the sajdahs are performed with the Imam (at this point the fourth rak'at of the Imam will be the

first rak'at of the ma'moom), and then the rest of the Salat will be performed, as was previously explained.

The Rules of Salatul jama'at

ISSUE 320: If the Imam of the jama'at is reading one of the daily Salat, one can follow the Imam in any of the daily Salat; therefore, if the Imam is reading Salatul 'Asr, the ma'moom is able to read his Salatul Zuhr, and if after the ma'moom has finished reading Salatul Zuhr, and then the Salatul Jama'at becomes established, one is able to read Salatul 'Asr with the Salatul Zuhr of the Imam of the jama'at.

ISSUE 321: The ma'moom is able to read his own Salatul Qada' with the Salatul Ada of the Imam, even if it is the qada' Salat of another daily Salat; for example, if the Imam of the jama'at is reading Salatul Zuhr, the ma'moom is able to read the qada' of Salatul Fajr.

ISSUE 322: Salatul Jama'at can be established with a minimum of two people, one being the Imam, and one being the ma'moom, except in the cases of Salatul Jumu'ah, and Salatul 'Eid Fitr and Qurban.

ISSUE 323: According to Ihtiyat Wajib, the mustahab Salat can not be read in jama'at, except for the Salat to pray for rain¹⁹ and the Salat on the day of 'Eid ul-Fitr and 'Eid ul-Qurban.

ISSUE 324: The Ma'moom must not say the Takbiratul Ihram before the Imam, rather according to Ihtiyat Wajib, he must not say the Takbiratul Ihram until the Imam has completely finished his.

ISSUE 325: The Ma'moom must recite everything in the Salat himself, except for al-Fatiha and the (second) Surah. However, if the first or second rak'at of the Ma'moom coincides with the third or fourth rak'at of the Imam, then the two Surahs must be recited.

19 This Salat is called Salatul Istisqa'

(Salatul Jumu'ah)

One of the weekly gatherings of the Muslims is Salatul Jumu'ah, and on the day of Jumu'ah (Friday) the Muslims are able to read Salatul Jumu'ah in place of Salatul Zuhr, which is in fact better than reading Salatul Zuhr. As for the benefits of this Salat, it suffices to mention that a Surah of the Qur'an has been mentioned in regards to this Salat, and the Mo'minin have been invited to be present in the Salat of Jumu'ah.

How to read Salatul Jumu'ah

ISSUE 326: Salatul Jumu'ah is a two rak'at Salat, just like Salatul Fajr, except that it contains two khutbah (speeches) performed by the Imam of Jumu'ah before the Salat takes place.

ISSUE 327: According to Ihtiyat Wajib, the Imam of Jumu'ah must read Surah al-Fatiha and the second Surah in a loud voice. ISSUE 328: In Salatui Jumu'ah, it is mustahab that in the first rak'at after al-Fatiha, Surah Jumu'ah be recited, and in the second rak'at after al-Fatiha, Surah Munafiqun be recited.

ISSUE 329: It is to perform two qunut in the Salatul Jumu'ah, one in the first rak'at before the ruku', and one in the second rak'at after the ruku'.

The Conditions for Salatul Jumu'ah

ISSUE 330: The following points must be observed in Salatul Jumu'ah:

All the points that must be followed in Salatul Jama'at, must also be followed in Salatul Jumu'ah.

The Salat must be recited in Jama'at and it is not correct if read individually.

The minimum amount of people taking part in Salatul Jumu'ah is five people, meaning one Imam and four ma'moom.

Between two Salatul Jumu'ah, there must be a minimum distance of one farsakh. (A unit of measure equal to approximately 5.4 Kilometers or 3.4 miles)

The responsibility of the person making Salatul Jumu'ah

ISSUE 331: According to Ihtiyat Wajib, the ma'moom must listen to the Jumu'ah khutbah. ISSUE

332: While the Imam is giving the Jumu'ah khutbah, it is makruh to speak, unless it does not prevent one from hearing the khutbahs; and in the event that it does prevent one from hearing

the khutbahs, according to Ihtiyat Wajib, it is not permissible.

(Salatul Ayat) ISSUE 333: One of the other wajib Salat is Salatul Ayat, which becomes wajib with the occurrence of natural events such as: Lunar Eclipses, Solar Eclipses, and Earthquakes - even if it these do not scare people - according to Ihtiyat Wajib, Salatul Ayat must be read. Also for lightning and thunder, and for Yellow and Red Cyclones, in the event that most of the people become frightened by them, Salatul Ayat must be read too.

How to pray Salatul Ayat

ISSUE 334: Salatul Ayat consists of two rak'at and each rak'at has five ruku'. Before each ruku'. Surah al-Fatiha and one other Surah from the Qur'an must be recited, such that in the two rak'ats, ten Surah al-Fatiha and ten of another Surah must be read. However, one is also able to break up the second Surah into five parts and before each ruku', read one part of the broken Surah; and in this way, in the two rak'ats, two Surah al-Fatiha and two other Surahs of the Qur'an will be recited.

In this next part, we will explain how Salatul Ayat can be prayed by breaking up Surah al-Qadr:

First Rak'at

After the Takbiratul Ihram, Surah al-Fatiha must be read, and then:

One will then stand up, and say: and go back into ruku'.

Once again, one will stand up and say: Once again, one will stand up and say: And go into ruku'. From the ruku', one will stand up, and recite:, and then go into ruku'. Once one comes back up from ruku', 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 then the tashahhud and salam is to be recited to bring the Salat to an end. The Rules of Salatul Ayat ISSUE 335: Only the people who live in the area where one of the natural events occur, need to pray Salatul Ayat, and the Salat does not become wajib on those living in other areas.

ISSUE 336: If in the first rak'at of Salatul Ayat, one reads Surah al-Fatiha and the other Surah five times, and then in the second rak'at, reads Surah al-Fatiha and breaks up the second Surah in five parts, the Salat will be correct. ISSUE 337: It is mustahab that after the second ruku', the fourth ruku', the sixth ruku', the eighth ruku' and the tenth ruku', that qunut be performed, and even if one qunut is performed after the tenth ruku', this (too) is sufficient. ISSUE 338: Each of the ruku' in

Salatul Ayat is a rukn, and if intentionally or unintentionally something is taken out or added to it, the Salat will become void.

Mustahab Salat

ISSUE 339: There are many Mustahab Salat, but it is not possible to include all of them in this writing, and those that have more importance are as follows:

Salatul 'Eid

ISSUE 340: In two 'Eids, the 'Eid of Fitr and the 'Eid of Qurban, reading the special Salat of 'Eid is mustahab. The time of Salatul U" 'Eid
ISSUE 341: The time for Salatul U" 'Eid, is from the rising of the sun until zuhr. ISSUE 342: It is mustahab that on 'Eid al U" Fitr after the sun has risen up, one should eat some food, pay the Zakatul U" Fitr²⁰, and then pray the Salatul U" 'Eid.

How to pray Salatul U" 'Eid

ISSUE 343: Salatul U" 'Eid consists of two rak'at with nine qunut, and is recited in the following manner: # In the first rak'at of Salat, after al U" Fatiha and the second Surah, it is better that five takbir are recited, and after each takbir, a qunut is also performed, and after the fifth qunut, another

²⁰ Zakatul U" Fitr is one of the wajibat of property that must be given on the day of 'Eid al U" Fitr. (See Issue 378)

takbir is said, and then one goes into ruku', and then performs the two sajdahs.

In the second rak'at, after al U" Hamd and the second Surah, four takbir are recited, and after each takbir, a qunut is performed, and after the fourth qunut, another takbir is said, and then one goes into ruku', and then into sajdah, and then finishes off with tashahhud and salam.

The Nafilah of the daily Salat

The nafilah of the daily Salat U" other than the day of Jumu'ah U" total 34 rak'at. Among them are

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the 11 rak'at nafilah of the night, two rak'at nafilah of Salatul Fajr, and two rak'at nafilah of 'Isha', and the reward of these with Allah is great²¹.

²¹ For more information on the Nafilah of the daily Salat, please refer to the Taudhiul Masail, rule number 758.

Salatul Lail (Night Prayers)

ISSUE 344: Salatul Lail consists of 11 rak'at which are to be recited in the following sequence:

- # Two rak'at Niyyat of Nafilah Salatul Lail
- # Two rak'at Niyyat of Nafilah Salatul Lail
- # Two rak'at Niyyat of Nafilah Salatul Lail
- # Two rak'at Niyyat of Nafilah Salatul Lail
- # Two rak'at Niyyat of Nafilah Salatul Shafa'
- # One rak'at Niyyat of Nafilah Salatul Witr

The time for Salatul Lail

ISSUE 345: The best known time for Salatul Lail is from midnight until the Adhan of fajr, and the closer it is read to the Adhan of fajr, the better it is. ISSUE 346: For those who are travellers, and for those whom it is hard to read the Nafilah of Salatul Lail after the middle of the night, they are able to perform these Nafilah in the beginning of the night.

Salatul Ghufailah

ISSUE 347: Another Salat from among the mustahab ones is Salatul Ghufailah, which is performed between Salatul Maghrib and 'Isha.

"And Dhun U" Noon, when he went forth enraged and thought that We would have no power over him; then he called out in the darkness: "There is no god but You, Glory be to You, I was one of the unjust. " So We answered him, and delivered him out of grief. Thus do We deliver the believers." And in the second rakat, after al U" Hamd, the following ayah is read:

"With Him are the keys of the unseen; none knows them but He . He knows what is on the land and on sea; not a leaf falls, but He knows it. Not a grain in the earth's darkness, not anything wet or dry, but it is in a book manifest." And in the qunut, this dua' is read:

"O'Allah! I ask You, by the keys of the unseen that none knows but You, to bless Muhammad and

his household, and do for me [ask for your wishes]. O'Allah, You are my benefactor and capable of fulfilling my requests; You know my wishes. So I ask you to bless Muhammad and his household when You fulfill my wishes."

22 In place of the sentence: « ؟C,a" E^U^Y'N~ a'i' ?a"?E`i' » one can ask for any wish or other request that one has from Allah.

(Fasting)

One of the other wajib acts and yearly programs of Islam, for the self building of man 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 for the command of Allah. Niyyat for Fasting

ISSUE 349: Fasting is one of the acts of worship, and must be performed for the pleasure of Allah (thus also to comply with the order of Allah), and this is the niyyat of fasting.

ISSUE 350: A person is able to specify the niyyat every night for the month of Ramadhan for the following fast, but it is better that the niyyat be made on the first night of the month, for all the fasts of the complete month. ISSUE 351: It is not necessary that the niyyat be recited with the tongue, rather, even that amount is enough that one is performing the action for the wish of Allah, and that from the adhan of fajr until maghrib, those actions that make the fast void will be avoided.

The things that make the Fast void

ISSUE 352: The person fasting must avoid certain acts from adhan of fajr until maghrib, and if one of these acts is performed, the fast will become void. The collection of these actions is referred to as the "Things which make the Fast void", and they are 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 Taudhihul Masa'il, rule number 1608 for more information.

The Rules of those things that make the Fast void

Eating and Drinking

ISSUE 353: If the person who is fasting, intentionally eats or drinks something, his fast will become void.

ISSUE 354: If someone intentionally swallows some food that is stuck between the teeth, the fast will become void.

ISSUE 355: Swallowing the saliva that is in the mouth does not make the fast void, no matter how much is swallowed.

ISSUE 356: If the person who is fasting accidentally eats or drinks something (he does not remember that he is fasting), the fast will not become void.

ISSUE 357: A person is able not 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 358: Having an injection or getting serum, does not make the fast become void.

Allowing thick dust (or smoke) to reach the throat
ISSUE 359: If thick dust reaches the throat of a person who is fasting, according to Ihtiyat Wajib, the fast will become void, whether the dust is a dry dust like flour or something that is not dry like mud. Placing the complete head under water

ISSUE 360: If a person who is fasting submerges his entire head under water, then according to Ihtiyat Wajib, the fast will become void; but it is not far from possibility that this action does not make the fast void. ISSUE 361: If a person who is fasting is forced into the water (not by his own will), and his complete head goes under the water; or if he forgets that he is fasting and submerges his head under water, his fast will not become void. However, as soon as he remembers (that he is fasting), he must immediately take his head out of the water.

Vomiting
ISSUE 362: Any time a person who is fasting intentionally vomits, even if it is done due to some sickness, the fast will become void. ISSUE 363: If a fasting person does not remember that he is fasting, or if he is forced to vomit, then the fast will not become void. The Qada' and the Kafarah of the Fast The Qada' Fast
ISSUE 364: If someone does not fast during the month of Ramadan, or his fast becomes void, he must make up the qada' of these fasts after the month of Ramadan.

Kafarah of the Fast

ISSUE 365: Someone who makes his fast become void without a valid excuse, by committing one of the things that breaks the fast, must perform the qada' of the fast, and also fulfill one of the following acts which are referred to as the kafarah (of the fast): # One must free a slave.

One must fast for two months of which 31 days must be continuous. # One must feed sixty poor people, or give one mudd²³ of food to each of them. If a kafarah becomes wajib on somebody, 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 sadaqah in the amount that one is able to and if one is not even able to do this, then one must ask forgiveness from Allah (SWT).

The Rules of the Qada' and the Kafarah of the Fast

ISSUE 366: It is not necessary that the qada' of the fast be performed immediately, but according to Ihtiyat Mustahab, it should not be delayed until the next Ramadan. ISSUE 367: One must not be negligent about giving the kafarah, but it is not necessary that the performing of the kafarah be done immediately, and if a few years pass before it is performed, nothing has to be added to the kafarah.

²³One mudd if fiid os apprximately ten sir (750 grams) it wheat or barley or things like this.

ISSUE 368: If someone does not fast due to an excuse such as travelling, and after the month of Ramadan the excuse goes away, and until the next Ramadan, intentionally one does not make up the qada' fast, then in addition to making up the qada' fast, one must also give one mudd of food to a poor person for each fast that was missed.

ISSUE 369: If someone is not able to fast due to sickness and this sickness continues until the next Ramadan, then the qada' of the fast is removed from the responsibility of the person, however one must give one mudd of food to a poor person for every fast that was missed.

The Fast of a Traveller

ISSUE 370: The traveller who must reduce his Salat from four rak'at to two rak'at during his journey, is not allowed to fast while he is travelling, but he must perform the qada' of the fast. As for the traveller whose Salat is prayed in full, he must fast while he is travelling U" for example the person whose profession is travelling. ISSUE 371: If a person who is fasting travels after zuhr, then

according to Ihtiyat Wajib, he must continue with his fast, and it will be valid. ISSUE 372: If a person who is fasting travels before zuhr, once he reaches the hadd tarakkhas U" meaning he reaches to the point where he can not hear the adhan of his city and he can not see the people of his city U" then his fast will become invalid. However if before he reaches this spot, he does something to make his fast become void, then along with performing the qada' of the fast, a kafarah also becomes wajib upon him.

ISSUE 373: There is no problem with travelling during the holy month of Ramadan, but if it is done to avoid fasting, then it is makruh. ISSUE 374: If a traveller reaches his home place (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 become void, he must fast; and if he has committed an act that makes the fast void, then it is not wajib for him to fast (that day), but afterwards, the qada' of that fast must be made up.

ISSUE 375: If a traveller reaches his watn or a place where he intends to stay for ten days after zuhr, it is not permitted for him to fast on that day.

Zakatul Fitrah

ISSUE 376: Once the month of Ramadan has come to an end U" meaning on the day of' Eidul Fitr U" one must give an amount of one's own wealth to the poor, with the niyyat of zakatul fitrah.

The amount of Zakatul Fitrah

ISSUE 377: For oneself and for those who are one's dependants; for example one's spouse and children, one must give one sa' per person, which is approximately three kilograms (as zakat). The items that can be given for Zakatul Fitrah ISSUE 378: The items that can be given as zakatul fitrah are things such as wheat, barely, dates, raisins, rice, corn and other things like this; and if one gives the value of these things in cash, it will be sufficient too.

(Khums) One of the economic responsibilities of the Muslims is paying khums; which means that on certain items 1/5 or 20% must be paid to the Mujtahid, to be used for specific things.

ISSUE 379: Khums is wajib on seven things:

- # Profit or gains from earnings.
- # Minerals.
- # Treasures.
- # Spoils of war.
- # Gems that have been obtained from the sea by diving.

The halal wealth that is mixed with haram wealth.

The land which a Kafir dhimmi²⁴ (A non U" Muslim living under the protection of the Islamic Government) purchases from a Muslim. ISSUE 380: Just like Salat and Fasting, the paying of khums is one of the wajibat, 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).

²⁴ The Christians, Jews and Zoroastrians that have made a contract with the Islamic 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 are protected (in exchange for paying the tax and accepting the conditions).

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 therefore allows the necessity of one's needs over that of paying the khums. Therefore, one who can secure his (financial) needs from his earnings, and if after securing his (financial) needs, nothing remains at the end of the year, khums will not be obligatory on him.

But, if after working out 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, 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 381: Until khums has been paid on one's property, one is not able to spend from that property, meaning, one is not allowed to eat that food on which khums has not been taken out on, and similarly one is not allowed to spend that money on which khums has not been taken out on, to buy things. ISSUE 382: If at the end of the 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 (any extra remains), then khums must be paid on them (the excess).

ISSUE 383: If a non U" baligh child has some money, and from that money receives a profit, the paying of the khums becomes wajib on the child's guardian, and if he does not pay the khums for this property, then once the child becomes baligh, he must pay the khums.

The Spending of Khums

ISSUE 384: The khums is to be divided into two portions U" half of which is called sahm Imam az

U" Zaman ('a) and must be given to the Mujtahid who is Jam' al U" Sharait or his representative U" and the other half which must be given to poor sayyids or sayyids who are orphaned or a sayyid who has been stranded on a trip.

Zakat

One of the other important economical responsibilities of the Muslims, is the paying of zakat.

As for the importance of zakat, it is enough for us to mention that in the Glorious Qur'an, after the mentioning of Salat, zakat is mentioned and it is counted as one of the signs of faith and righteous actions. In countless hadith from the Masumin ('a), it has been narrated that: "Someone who does not pay the zakat, is out from the religion." Zakat, just like khums, has its own specific instances. One part of the zakat is a tax or custom on the body and life, such that once a year, for those people who have the ability to pay this tax (from the view point of property), it becomes wajib on them on the day of 'Eid al U" Fitr. The rules related to this type of zakat were explained at the end in the section of fasting. The other division of zakat is the zakat on wealth, but it is not that this is necessary or included on all the property of a person, rather zakat is only wajib on nine things.

ISSUE 385: The things that zakat is wajib to be paid on are the following:

Wheat, barley, dates, raisins, camels, cows, goats, gold and silver, and properties of the traders (business goods), with the conditions that have been explained in the Taudhihul Masa'il. ISSUE 386: Zakat becomes wajib in the event that the object that zakat must be paid on, reaches a certain quantity. These amounts have been given in the following table:

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.

Camels, cows, sheep, gold and silver also have other quantities (that zakat becomes wajib on), and for a complete listing of these rules, one can refer to the Taudhihul Masa'il.

The Rules of Zakat

ISSUE 387: If for the complete year, the animals graze from the grass of the wilderness, zakat will

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become wajib on these animals. Therefore, if during the year, or for a part of the year, the grass is plucked or picked or that which is cultivated is eaten, then zakat will not be paid on these animals. ISSUE 388: The zakat of gold and silver becomes wajib in the event that the amount reaches one sikke U" that which one can do business with. Therefore, because of this, the amount that women possess these days and use, does not have any zakat liable on it.

ISSUE 389: Paying the zakat is one of the acts of worship and must be given with the intention of zakat and with the niyyat of being paid for the pleasure of Allah (SWT) and in compliance with his rule.

The Disposal of Zakat

ISSUE 390: There are eight ways that the zakat can be disposed of; and one can dispose of one's zakat in all or some of these ways. The following are some of the places that zakat can be disposed:

It can be given to the poor and destitute.

It can be given to an indebted person who is unable to repay his debt.

It can be given to those non U" Muslims who if zakat is given to them, they may become inclined to Islam or they may help Muslims in the time of war.

It may be spent in the way of Allah; meaning, in those things that have a common benefit for the Muslims U" for example, building a well, bridge or masjid²⁵.

²⁵ For more information on the disposal of zakat, one can refer to the Taudhiul Masail, rule number 1953.

(The Rules of Buying and Selling)

ISSUE 391: It is recommended that the person who is involved in trading, learn the rules of buying and selling that he will commonly have a need for. ISSUE 392: Buying and selling, watching over, writing, reading and teaching those books that can lead people astray is haram; unless it is done for a good reason, such as to answer or reply questions raised in these books.

ISSUE 393: Selling a product that has been mixed with something else, in the event that it becomes unclear what the product is, and if the seller of the product does not inform the purchaser, then it is haram. For example, ghee that has been mixed with fat and then sold (such an action is called Ghash).

ISSUE 394: 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 have an affect on the desire or inclination of the people in relation to that product. ISSUE 395: In the buying and selling of two things which are of the same type U" which are sold by weight or quantity U" if more is sold, it is called riba and is haram; for example, one gives one tonne of wheat, and in return, takes 1.2 tonnes. ISSUE 396: It is mustahab that the person selling does not make a difference in the price between the people buying from him U" unless it is because one is a poor person or someone like this U" and also one should not be firm in one's price, and if one wishes to cancel the transaction, one should agree to this.

ISSUE 397: Taking an oath during transactions if that which is said is true, is makruh; and if it is a lie, then it is haram.

Breaking or Cancelling a Transaction

ISSUE 398: In some instances, the seller or buyer is able to cancel the transaction and some of these instances include:

The buyer or the seller have been cheated.

If at the time of the transaction, it had been specified that for a specific period of time, both 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 is worried or has anxiety (over the transaction), then for three days (once the deal is made) one is able to break the contract.

The seller and the buyer have not separated from each other, even if they have left the place of 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 specialities, and later on it was noticed that it was not as the seller had explained it to be; for example, it was said to the buyer that this notebook has 200 pages, and later it was found to have less than this amount.

ISSUE 399: If after a transaction, one notices a defect in the product and right away does not break the deal, rather delays in this, then later on one does not have the right to break the transaction.

(Loans)

Giving a loan is one of the mustahab acts that has been highly emphasized in the Qur'an and Ahadith, and on the Day of Judgment, the one who had given a loan, will receive a great reward from Allah (SWT).

The Divisions of Giving a Loan

1. Durational Loan: At the time of giving the loan, it had been specified when the loan will be paid back.
2. Non U" Durational Loan : The time when the loan will be paid back is not specified.

The Rules of Giving a Loan

ISSUE 400: If the loan is given with a specific period of time stated, and the person giving the loan specifies when it will be paid back, or both parties come to an agreement, then the person who gave the load can not request the loan back before the time period agreed upon. ISSUE 401: If the loan is given without a specific period of time (when it will be paid back), then the person who had given the loan can ask for it back anytime. ISSUE 402: If the person who gave the loan requests for the loan to be paid back, then in the event that the person who had taken the loan is able to pay it back, he must pay it back right away, and if he delays in its payment, he has committed a sin. ISSUE 403: 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, this is riba (interest) and it is haram. For example, one gives 100,000 tuman (approximately \$200.00USD) as a loan and makes the condition that after one year, one will take back 120,000 tuman (approximately \$240.00USD).

ISSUE 404: 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, this is no problem, and rather, this action is mustahab.

(Custody or Trust)

If someone gives his property to another person, and tells him that it is deposited as a trust, and the latter accepts it, they both must abide by the following rules. The Rules Regarding Custody or Trust

ISSUE 405: If someone will not be able to look after a deposited thing, and the person making the deposit is unaware of this, then the person must not accept the (responsibility) of the deposit.

ISSUE 406: Someone who deposits something as a trust, whenever he wants to take it back, he is able to; and the person who accepted to look after the thing, whenever he wishes to give it back to its owner, he too is able to do this. ISSUE 407: Someone who accepts to look after something, if he does not have a safe and suitable place to keep the item, he must prepare one.

ISSUE 408: 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 in the protection of the item, he has fallen short in looking after it.

ISSUE 409: 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, 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 got 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 410: The person taking care of a property is not allowed to use the item, except with the permission of its owner.

(Lending and Borrowing)

Lending of something is 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 411: 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 412: 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, one is not responsible (for the item). But if one was negligent in taking care of the item, or in its use, excessive care was not shown, then compensation must be paid (to the owner).

ISSUE 413: If it was previously specified that for whatever reason, the person borrowing the property would be responsible for it, then one must repay it (if anything happens to that property).

Items that are Found

ISSUE 414: If someone finds something but does not take it, then no special responsibilities fall upon him.

ISSUE 415: If something other than an animal is found, then the following rules will apply:

If the item does not have any special signs which would help in finding its owner, then one is able to take it for ones self, but

according to Ihtiyat Mustahab, one should give it away as sadaqa on behalf of the owner.

If there are special signs on it, and its worth is less than 12.6 chickpeas of coined silver²⁶, and the owner is not known, then according to Ihtiyat Wajib, it must be given away as sadaqa on behalf of the owner, and anytime the owner is found, then if he is not happy with his property having been given away as sadaqa, one must give the owner the replacement (of that which was given in sadaqa) If the value of the item is not less than 12.6 chickpeas of coined silver (as was explained in the footnote 26) and it has some special signs on it that would enable one to identify the owner, then for the first week, an announcement must be made every day, and every week after that, it must be announced once per week, then if in the event that after one year of announcing, the owner still is not found, one is able to keep it for the owner so that whenever he is found, the item can be given back to him, or it can be given as sadaqa to the poor in the name of the owner, and the Ihtiyat Wajib is that one does not keep it for ones self.

Losing one's Shoes

ISSUE 416: 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 this person will be content that the person (whose shoes were taken) takes his shoes in place of the stolen shoes, he can take these shoes in substitute for his own shoes (that were taken). However, if he knows that his shoes were taken unjustly or without right, and if the value of the shoes that are left behind

²⁶ This amount of silver is approximately 2.52 grams, and at the time this book was being translated, the morth is approximately 300 tuman, or \$0.60 US.

are not more than the value if his own shoes, he can take them in place of his own shoes.

(Usurpation)

Usurpation is that a person, without permission, and by oppression, takes possession of the property of another person. Usurpation is one of the major sins, and on the Day of Judgment, the person who had committed usurpation will face a great punishment. ISSUE 417: If a person usurps something, not only has he committed a haram act, but he must return that property to its owner, and if he loses that thing, he must repay that what was lost.

ISSUE 418: If the thing that was usurped becomes spoiled, one must give the equal value of that item. ISSUE 419: If that thing that was usurped changes, so that it is better than it was in the beginning, for example, a bike is repaired, if the owner of that property says that it was in such and such way, he must give it to him, and one is not allowed to take money for the trouble that one had gone through, and one does not have the right to change the thing to how it was in the

beginning.

(Eating and Drinking)

Allah the Almighty has made the beautiful nature and all animals and fruits and greenery at the disposal of mankind for his own use, so that he is able to use these things for eating and drinking, and covering himself, to build his shelter, and other necessities, but for the protection of man's life, and for the security of his body and soul, and for those to come after him, and to protect the rights of others, laws and regulations have been laid down, of which, some will be explained in this chapter that relate to eating and drinking. ISSUE 420: Eating those things which cause death and which are a harm to a person, are haram.

ISSUE 421: Eating and drinking those things which are najis are haram.

ISSUE 422: Eating dirt is haram.

ISSUE 423: Eating a very small amount of the dust from the grave of Sayyid ash U" Shohada ('a) for shafa' (intercession) from a sickness is not a problem.

ISSUE 424: It is wajib for every Muslim to give those Muslims who are close to him, who may die from hunger or thirst, bread and water so as to save them from death.

The Etiquettes of Eating

ISSUE 425: The following actions, which are related to eating food, are mustahab: 1. Washing the hands before and after eating.

2. Saying (E`O'a~ C,a'a'a*) when starting to eat, and saying (C,a'l'a~l" C,a'a'a*) when one is finished eating.

3. Eating with the right hand.

4. Eating small bites of food.

5. Chewing the food properly.

6. Washing the fruit before eating it.

7. If many people are sitting at the dinner table, whatever food is front of each person, that person should start with it. 8. The host should start eating before all others, and should finish after all others.

ISSUE 426: The following actions, which are related to eating food, are makruh:

1. Eating food even though 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 over 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 427: The following actions, related to drinking water, are mustahab:

1. In the daytime, standing while drinking water.
2. Before drinking water, saying (E`O'a~ C,a'a'a*) and saying (C,a'l'a~l" C,a'a'a*) when one is finished drinking.
3. Drinking water in three sips.
4. After drinking water, remembering Hadhrat Imam Hussayn ('a), his family, and his companions, and cursing their killers.

ISSUE 428: The following actions, related to drinking water, are makruh:

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

The Rules of Slaughtering

ISSUE 429: If the four large veins in the neck of a halal meat animal are completely cut from the bottom to the top, with the conditions that will be listed, that animal will be tahir, and halal.

The Conditions for the Slaughter

ISSUE 430: There are five conditions for slaughtering the animal:

The person who is conducting the slaughter must be a Muslim.
The animal must be slaughtered by an instrument made of iron.
At the time of the slaughter, the animal must be facing Qiblah.
At the time of the slaughter, the name of Allah must be said, and even if just (E'O'a~ C,a'a'a*) 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). # The normal amount of blood should flow out of the body of the animal.

Hunting by Weapons

ISSUE 431: If a halal meat wild animal is hunted with a weapon by the conditions that will be mentioned, it will be tahir and its meat will be halal:

The weapon of hunting is something like a sharp dagger or knife, or sword, or is something sharp or pointed like a dart or

an arrow, and its sharpness is that so much so as to cut 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, so then if one is aiming for something else, and then accidentally an animal is hit, that animal will not be halal.

At the time of using the weapon (for example at the time of shooting the arrow) the name of Allah must be said.

When one reaches to the animal, the animal must be dead, or there must not be enough time to slaughter the animal, so then, if the animal has not died, but there is enough time to slaughter the animal, but this is not done, until the animal dies, it is haram.

Fishing

ISSUE 432: If a fish who has scales is taken out of the water alive, and it dies out of the water, it is tahir, and it is halal for consumption, but if it dies inside the water, even though its body is tahir, it is haram to eat it, unless it dies in the water in a net. ISSUE 433: If a fish that does not have scales is taken out of the water alive, and dies outside of the water, it is haram. ISSUE 434: It is not necessary that the person who goes to catch fish be a Muslim, and it is also not necessary that the name of Allah be taken over the fish.

(Looking at Others and Marriage)

One of the greatest gifts from Allah is the gift of sight. We must use this great blessing in the path towards perfection and to improve ourselves and others around us, and must prevent ourselves from looking at those people whom we are not allowed to look at, although looking at the natural or apparent parts of the bodies, as long as it does not intrude on the rights of others is not a problem. Protecting others from looking at others and protecting ones self from looking at others whom one is a NonU"Mahram to has specifics, of which some will be explained in this chapter.

ISSUE 435: A Mahram is that person who one is able to look at U" to a certain extent more than others, and with whom marriage is haram.

ISSUE 436: The following people are Mahram to a boy and to a man:

- # Mother and Grandmother
- # Daughter and the daughter of his child
- # Sister
- # Niece U" Daughter of his sister
- # Niece U" Daughter of his brother
- # Aunt (Father's sister) U" His own aunt, and his mother's and father's aunt
- # Aunt (Mother's sister) U" His own aunt, and his mother's and father's aunt

This group of people, by their own blood relations are Mahram, and another group are also Mahram by marriage on the son or man. These include:

- # Wife
- # Mother U" in U" Law and Grandmother
- # Wife of the father (Stepmother)
- # Wife of the son

The brother's wife and the sister of the wife are NonU"Mahrams.

ISSUE 437: These people are Mahram to the girl and woman:

- # Father and Grandfather
- # Son and the son of her child
- # Brother
- # Nephew U" Son of her sister
- # Nephew U" Son other brother

Uncle (Father's brother) U" Her own uncle, and her mother's and father's uncle
Uncle (Mother's brother) U" Her own uncle, and her mother's and father's uncle
This group of people, by their own blood relations are Mahram, and another group are also Mahram by marriage on the girl or woman. These include: # Husband

FatherU"inU"Law and the husband's Grandfather
Husband of the daughter

The husband of her sister and the brother of her husband are NonU"Mahrams. With the exception of those who have been listed, it is possible that others, by way of marriage, and with certain conditions may become Mahram of each other U" these exceptions are mentioned in the detailed books of Fiqh.

ISSUE 438: If a woman breast feeds a child by the specific conditions mentioned in the books of Fiqh, that child will become a Mahram of that woman and others. For a better understanding of this rule, please refer to the "Islamic Laws" rule number 2473. ISSUE 439: With the exception of the husband and wife, it is haram to look at any other person with the intention of deriving pleasure, even if it is of the same sex, for example a man looking at another man, or of the opposite sex, for example, a man looking at a woman, even if he/she is a Mahram or an NonU"Mahram, and this rule holds the same for looking at any part of the body.

ISSUE 440: The boy and the man may look at the complete body of a woman who is their Mahram with the exception of the private parts, and without the intention of deriving pleasure.

ISSUE 441: The boy and the man are not allowed to look at the body and hair of a NonU"Mahram woman, but to look at the hands, up to the wrist and the face, in that amount that must be washed in wudhu U" without the intention pleasure is no problem. ISSUE 442: The girl and woman are allowed to look at the head, face, hands and feet of NonU"Mahram men, as long as it is done without the intention of deriving pleasure, and as long as it is in the area not usually covered.

Marriage

ISSUE 443: If someone fears he will fall into sin because of not being married; for example he/she will look at a NonU"Mahram, it is wajib to get married. ISSUE 444: In marriage, the specific formula must be recited and it is not sufficient for the boy and girl to be content with each other. Because of this, until the formula (for marriage) has not been recited, neither are Mahram to each other, and to other women there is no relation to be considered as a Mahram (to them).

ISSUE 445: If even one letter is pronounced incorrectly in the marriage formula so that it changes its meaning, the marriage formula (and marriage) are void.

(The Rules of Greeting one Another)

ISSUE 446: It is mustahab to greet one another, but it is wajib to reply to the greeting.

ISSUE 447: It is makruh to greet someone who is praying Salat.

ISSUE 448: If someone says salam to one who is in Salat, the reply must be given exactly as it was originally worded; for example, if it is said «O'a'C,a~ U'a'i'?a~» the reply must be given as: «O'a'C,a~ U'a'i'?a~», but if the greeting is: «C,a'O'a'C,a~ U'a'i'?a~» the Ihtiyat Wajib is that the reply by given as:

ISSUE 449: It is not permissible for one who is reading the Salat to say salam to another person (to initiate it). ISSUE 450: The reply to a salam must be given immediately.

ISSUE 451: The reply to a salam must be in such a way that the recipient can hear it, but if the one who says salam is deaf or if he gave salams and quickly went away, and if it is possible to reply by a gesture or another way so that the other person can comprehend (your reply), it is mandatory to act in this way, and in any other instance, it is not necessary to reply, and if in the state of Salat, it is not permitted (to reply in another way). ISSUE 452: If two people say salam to each other and the same time, then according to Ihtiyat Wajib, both must reply to the salam of the other.

Etiquettes of greeting one another

ISSUE 453: It is mustahab that one who is riding should greet the one who is walking, and the one who is standing should greet the one who is setting,

and a small group of people should greet a large group of people, and the younger ones should greet the older ones. ISSUE 454: It is mustahab U" except in Salat U" to reply to the salam in a better manner, so then if someone says to you: it is mustahab to reply by saying:

ISSUE 455: It is makruh for a man to say salam to a woman, especially a young woman.

(The Rules of the Qur'an)

ISSUE 456: The Qur'an must always be kept clean and tidy and it is haram to make the writing or the pages of the Qur'an najis, and if it is najis, it must be washed with water immediately.

ISSUE 457: If the cover of the Qur'an is made najis, and it is seen as disrespect to the Qur'an, it must be cleaned with water.

Touching the Script of the Qur'an ISSUE 458: It is haram to touch the Qur'an by any part of the body for someone who does not have wudhu. ISSUE 459: In touching the writing of the Qur'an, there is no difference between the ayat and words, rather even the letters or even vowel points on the letters.

ISSUE 460: There is no difference on what the Qur'an is written on, be it paper, ground or the wall or cloth.

ISSUE 461: There is no difference in how the Qur'an is written, be it by pen or by a computer printer, chalk or other things.

ISSUE 462: Even if the writing of the Qur'an is not in the Qur'an itself, touching it too is haram. So then, if an ayat of the Qur'an is written in a book, rather even if one word is found on a piece of paper, or even half a word from a page of the Qur'an or another book is ripped out, touching this without wudhu is haram.

ISSUE 463: The following instances do not constitute touching the script of the Qur'an, and will not be haram:

Touching the script of the Qur'an covered by glass or plastic.

Touching the pages of the Qur'an and the cover and around the writing (margins) although it is makruh.

Touching the translation of the Qur'an in any language, except the name of Allah in any language. Touching the name of Allah is haram for one who does not have wudhu, for example the Persian word «لله»، or «Allah » in English.

ISSUE 464: Touching the script of the Qur'an for one who is a junub is haram.

ISSUE 465: It is not permitted for a junub to recite one of the 4 ayats that contain a wajib sajdah (as was explained in Rule 111).

(Taking an Oath)

ISSUE 466: If someone takes an oath by one of the names of Allah, like «C,a'a'a*» or «لله»، or Allah that he will perform or leave a certain act; for example one takes an oath that he will pray a two rak'at Salat, it is wajib for him to perform this action.

ISSUE 467: If, intentionally, one does not act immediately on his oath, he must give a kaffarah (penalty) U" the kaffarah for this delay is one of three things:

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

And if one is not able to perform any of these three, one must fast for three consecutive days.

ISSUE 468: If a person takes an oath, and his words are true, it is makruh to take that oath, and if he is lying, this oath is haram and is a major sin.

Note

All of the practical laws of Islam have not been included in this book U" rather a good portion of the basic rules of Islam that the youth and young adults will need are not included in this small book. For those who are in need of more of the rules, we ask you to refer to the "Islamic Laws" U" the English version of Taudhiul Masail, as published by The World Federation of K.S.I.M.C.

(A glossary of terms)

A

A'lam: The Mujtahid considered most knowledgeable. 'Adil: The just individual. 'Aqil: The sane person. Ahkam: Legal rulings, laws. Plural of Hukm. Ahlul ul U" Bait: The near relatives of the Holy Prophet (S) mentioned in Qur'an (33:33) as the Ahlul U" Bait (AS). They are Imam 'Ali, Fatimah az U" Zahra, Imam al U" Hassan and Imam al U" Husayn, peace be upon them all.

Ahlul U" Kitab: "People of the scripture" a Qur'anic term used for Christians and Jews. Ayatullah al U" 'Uzma: A Grand or senior Ayatullah. 'Ainul Najasat: An actual source of impurity, like blood. Adhan: The Islamic call to prayer.

B

Baligh: A person reaching the age of legal maturity, a minimum of 10 years for girls and a maximum of 16 years for boys.

D

Du'a: Supplication, prayer.

E

Eid: Day of celebration, holiday.

'Eidul U" Adha: The holiday commemorating the Prophet Ibrahim's intended sacrifice of his son, Ismaa' il on the 10th of Zil U" Hijjah.

'Eidul U" Fitr: The holiday commemorating the end of the month long fasting of the month of Ramadhan on the 1st of Shawwal.

'Eidul U" Ghadir: The holiday commemorating the appointment of Imam 'Ali (A.S) as the successor of the Holy Prophet on the 18th of Zil U" Hijjah.

F

Fajr: Morning time before sunrise.

Faqir: A poor person, meaning one who does not have his yearly expenses on hand nor the means to earn it properly.

Farsakh/Farasikh: A unit of measure equal to approximately 5.4 Kilometers or 3.4 miles.

Fiqh: Islamic law and jurisprudence.

Fitrah: An obligatory charity in the amount of one Saa' of food (3 Kilograms/6.6 Pounds) given to the needy on 'Eidul U" Fitr.

Furu': A branch, as in a branch of religion, Furoo'ud U" Deen, meaning the practical aspects of faith.

G

Ghasbi: Usurped, taken or used without ownership or proper permission of the owner.

Ghusl: A bath according to Islamic law.

H

Hajj: Pilgrimage to the Holy Ka'abah in Makkah to perform specific rites and ceremonies.

Halal: Lawful, permissible.

Haram: Those actions which must be avoided, and performing them incur punishment from Allah.

Hijab: Islamic covering for women.

Hijri: Related to the Islamic calendar.

I

Ihtiyat Mustahab: A Mujtahid, in addition to expressing his opinion in the form of a fatwa, also attaches an Ihtiyat Mustahab to the ruling. The Muqallid can act either according to the fatwa or the Ihtiyat Mustahab, and is not allowed to perform Ruju' to another Mujtahid.

Ihtiyat Wajib: A Mujtahid does not give a fatwa in a particular ruling, rather, he gives an "Ihtiyat Wajib" which means the Muqallid can either act according to this Ihtiyat, or perform Ruju' to another living Mujtahid.

Intiqal: The transfer of an impurity, namely blood, from one person or animal to another person by means of an insect.

Iqamah: Part of the call to prayer recited to announce the actual beginning of the prayer.

Istibra': The process of removing urine and semen from the urinary tract. Also, to quarantine an impurity eating animal until its system becomes clean again.

J

Jari: Flowing, as in Maa' ul U" Jaari or flowing water.

Jabirah: A bandage, cast, splint and similar things which cover a wound or breakage.

K

Ka'bah: The House of Allah, the Holy Sanctuary built by the Prophet Ibrahim in Makkah. The place which Muslims pray towards daily and where the pilgrimage (Hajj) is performed.

Kafir: A non U" 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.

Kurr: A measurement of volume equal to approximated 102 US Gallons.

M

Maghrib: The time of sunset.

Mahram: A related person. One who it is not permissible to marry due to blood relation or family affinity.

Maitah: An animal which has died on its own without proper slaughtering.

Makkah: The birth place of the Prophet of Islam (S) and location of the Ka'abah, the direction toward which Muslims pray.

Makruh: Those actions which are better 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 neither gets a reward, nor punishment.

Mudd: A measurement equivalent to approximately 1.7 Lbs or 3.50 Kilograms.

Mudhaf: Mixed water.

Mujtahid: An Islamic jurist capable of independent derivation of legal rulings from the Islamic sources of law.

Mukallaf: One deemed as responsible and accountable under Islamic law.

Mustahab: These are actions which are recommended to be performed and earn the person a reward, but turning away from such actions does not incur punishment from Allah.

Mutahhir/Mutahhirat: Something capable of purifying an impure substance, like water.

Mutanajjis: Something which is contaminated by an impurity although not possessing the source of the impurity itself.

Mutlaq Water: Pure Water

Muwalah: Continuity, meaning that actions must be performed with continuity and continuation.

N

Nafilah/Nawafil: A voluntary prayer.

Najasat/Najasat: An impure substance according to Islamic law, like blood and urine.

Najis: Something containing a Najasah or an impurity.

Nadr :A vow.

Niyah: Intention in matters of worship.

Q

Qadha': The performance of a duty which has lapsed unperformed, like a prayer which was not performed in its proper time.

Qalil Water: A small quantity of water that is less than a Kurr or 102 US Gallons.

Qiblah: The direction of the Holy Ka'abah, the direction to which Muslims pray.

Qiyam: The standing position in prayer.

Qunut: The supplication made in prayer in the 2nd Raka'ah.

Qurbah: The intention to perform a duty only for the sake of Allah, to gain nearness to Him and fulfill one's duty.

R

Rak'at: One cycle in prayer.

Ramadhan: One of the holy months on the Islamic calendar in which Muslims fast during the day time hours.

Rukn: A pillar of prayer.

Ruku: The bowing position in prayer.

Sayyid/Sadat: A descendant of the Bani Haashim (the Prophet's family branch of the Quraish tribe). Also, the descendants of the Infallibles. Sahm: A share, as in the two shares of Khums, Sahm al U" Imam and Sahm As U" Sadat (the share of the Imam and the share of the descendants of the Prophet).

Sajdah Sahw: Two prostrations that are performed to rectify some inadvertent mistakes

committed during the prayer, like forgetting one prostration. Salatul U" Ayat: The Sign Prayer, an obligatory prayer performed upon the occurrence of eclipses, earthquakes and other extraordinary natural occurrences.

Salatul U" 'Asr: Mid U" afternoon prayer.

Salatul U" 'Eid: Prayers of the two high celebrations of 'Eid (Ref: 'Eid).

Salatul U" Fajr: The morning prayer, also called salatus U" Subh.

Salatul U" ihtiyat: The prayer of precaution, performed when one has doubt in the number of Raka'at performed.

Salatul U" 'Isha': The evening prayer said after sunset when the sky darkens.

Salatul U" Jama'at: Congregational prayer.

Salatul U" Jumu'ah: Friday Prayer.

Salatul U" Lail: The late night prayer, usually performed after sleeping and before the morning prayer.

Salatul U" Maghrib: The sunset prayer.

Salatul U" Mayyit: The prayer for the deceased. Also called Salatul U" Amwat.

Salatul U" Musafir: The prayer of the traveler, meaning a prayer shortened from four Raka'at to two Raka'at due to traveling.

Salatush U" Shafa: Two Raka'at prayer which is part of the eleven Raka'at of the late night prayer (Salatul U" Lail).

Salatuz U" Zuhr : The noon time prayer.

Salawat: To send salutations and prayers upon the Prophet Muhammad (S) and his family. Recited as: Also, the plural of Salah.

Sayyid/Sayyidah: Male/female descendant of one of the twelve A'immah (a.s.)

Shahid: A Martyr.

Suhur: An early morning meal before beginning the fast at Fajr time.

Sujud: Prostration.

Surah: A chapter of the Holy Qur'an.

T

Ta'qibat: The actions (du'a, etc..) which follow the prayer.

Tahir: Pure according to the Islamic law.

Taqlid: Following a Mujtahid in matters pertaining to the practical laws of Islam.

Tartib: Sequence, proper order.

Tasbih: Glorification, praise.

Tasbihat Al U" Arba': The Zikr recited in the third and fourth Raka'ah of prayer in place of Surah Al U" Hamd.

Tashahhud: The recitation of the Shahaadatain in me prayer.

Tayammum: Dry purification used as a substitute of Wudhoo" and Ghusl for specific reasons.

Turbah: Soil, dirt.

U

'Ulama': Scholars, plural of Alim.

'Ummah: The Muslims worldwide, the Muslim nation.

Wajib: Those actions which must be performed, and turning away from them, incur Allah's punishment U" for example Salat, and Sawm.

Waqf: An Islamic Trust.

Wasiyah: A will.

Witr: The one Raka'ah prayer that is part of the late night prayer (Salatul U" Lail).

Wudhu: 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, wiping the head and feet.

Z

Zakat: An obligatory and, sometimes recommended, charity given on animals, agriculture and gold and silver.

Zakatul U" Fitrah: An obligatory charity given to the poor after the month of fasting (Ramadhan).

Zuhr: Noon time or the noon U" time prayer (Salatuz U" Zuhr).