

A Guide To Religious Laws

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**According To The Religious Verdicts
Of Imam Khomeini With Verdicts Of
Sayyid Ali Khamene'i - Mohammad
Husayn Falah -Zadeh**

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According To The Religious Verdicts Of Imam Khomeini With Verdicts Of Sayyid Ali Khamene'i

A concise and summarized version of the verdicts of Sayyid Khomeini and Sayyid Khamenei, this text elucidates upon laws concerning every-day issues for the modern Muslim. Effectively divided into 8 chapters, the contents not only cover verdicts concerning Furu' al-Din such as Prayer, Fasting, Khums, Zakat, Jihad and 'Amr bi 'l-Marooif, but also various matters encountered by Muslims on a regular basis such as Taqlid, Tahara and other miscellaneous issues.

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Chapter 1: Ijtihad And Taqlid

[Knowing The Religious Laws](#)

The Islamic Life is classified into three different categories:

- (1) The Belief System or the *usul* (bases) of religion
- (2) Religious practical regulations which are called "the branches of religion" or *ahkam* (rulings)
- (3) The Spiritual Matters which are called *akhlaq* (morals)

The first category deals with man's ability to think correctly and have a correct belief system. A *mukallaf*¹ must reach a level of certainty, with proofs that he has accepted, regarding this issue. Because this category of Islam, the belief system, requires a Muslim to obtain certainty, following others (*taqlid*) in this matter is not permitted at all.

The second category is the religious regulations that consist of a bunch of dos and don'ts. Following them (with a correct belief system) one will truly obey God.

A *mukallaf*, in regards to learning these dos and don'ts, must reach the level of *ijtihad* and be able to derive the laws from their sources, or he may do *taqlid* (imitation) to someone who has the ability to derive the laws from their sources, or he may practice precaution.

Bearing this in mind, the duty of a *mukallaf* is one of these three choices: "*ijtihad*", "*taqlid*" or "precaution".

Before we explain these items in detail, we must explain what a *mukallaf* is and what the conditions of being a *mukallaf* are besides categorizing the religious laws.

The Conditions Of Being A Mukallaf

Allah has distinguished man from the other members of his creation and given him the ability to think, reason and make decisions. He also has made him responsible to do his religious duties, which, after struggle, will allow him to achieve bliss.

The one, who has these conditions, is called a *mukallaf* and he must follow his religious duties.

A *mukallaf* must: (1) be of age, (2) have reason, and (3) have the physical ability.

So, a sane person who is of age and has the physical abilities to perform the commandments of Allah and keep away from the things Allah has prohibited, is responsible to undertake his duty before Allah.

One who disobeys these commandments will be punished on the Day of Resurrection. Of course, there will be a reward for those who obey. One who is not of age (child), one who is not sane, or one who does not have the physical ability is not considered as a *mukallaf* and for him there is nothing obligatory or prohibited.

Therefore, if a child or an insane person lies or does not perform his prayers, he will not receive a divine punishment. Of course, from the grace of Allah, there are many acts one can perform so that he will be rewarded for. For example, a child who offers prayers correctly or performs the Hajj, will be rewarded by his Lord. But a *mukallaf* who does not perform these duties will be punished.

The guardian of a child or an insane one (or the Islamic government in many cases) is responsible for the bad acts of that child or that insane one. In this light, it is obligatory on the guardian to prevent his child from violating the rights of others and the ruler of a nation, who is responsible for keeping the public order and achieving justice, has to punish wrongdoers.

Regarding the one who does not have the physical ability to perform the obligations or to abstain from the prohibited things, in some cases he is not responsible for that. For example, a sick one has not to

fast, although he is not exempted from other rulings. This matter has been explained in different areas of jurisprudence.

Who Is One Of Age?

One, who has found in himself one of the following signs, has become of age.

- (1) Releasing of sperm, in sleep or wakefulness, as a result of sex or not
- (2) The growth of pubic hair²
- (3) Reaching 15 years of old for a male and 9 years for a female³ due to the Islamic calendar.

It is not necessary that all the signs should appear; only one of them is sufficient. For example, if a child sees that sperm comes out from him, even if he has not reached the required old, he becomes of age and must perform the Islamic regulations.

Classification Of The Islamic Laws

- (1) Obligatory: an act that must be performed, while not performing it will cause one to be punished, such as the daily prayers.
- (2) Prohibited: an act that must be avoided and if it is practiced it will cause one to be punished, such as lying.
- (3) Recommended: an act that is good to be performed and one will be rewarded for it, but when being not performed, one will not be punished.
- (4) *Makruh*: an act that if one does not perform it, he will be rewarded, but if he performs it, he will not be punished.
- (5) *Mubah*: an act that, if avoided or performed, does not merit a reward or punishment.

Another Classification Of The Islamic Laws

- (1) *Badihi*⁴: for example, the obligation of prayer or the prohibition of adultery, that everyone knows.
- (2) *Non badihi*⁵: this category is divided into two parts:
 - (a) The Islamic regulations that precaution can be applied to
 - (b) The Islamic regulations that precaution cannot be applied to, or the way of precaution is not clear.

The first category are the rules in which *taqlid* is not necessary. The second category is the rules which

precaution can be applied to, if the person knows how to practice precaution, though there is no problem in following *taqlid* as well.[6](#)

The last category of religious regulations that is neither *badihi*, nor something that precaution can be applied to, is on *ijtihad* or *taqlid*. Man, in this category, must either become a *mujtahid*, or follow a *mujtahid* through *taqlid*.[7](#)

After this introduction (the conditions of a *mukallaf* and the categories of religious laws), we will begin to investigate the rules of *ijtihad*, *taqlid* and precaution.

Ijtihad

The literal meaning of *ijtihad* is to struggle and strive.

The term is used in jurisprudence to mean the deriving of religious rulings from their sources. The person who can do this is called a *mujtahid*.

The sources of the religious rulings are the following:

(1) The Qur'an

(2) The *Sunna*[8](#), which is classified into the three following categories:

- The sayings of the infallible
- The actions of the infallible
- The acceptance of others' sayings and doings by the infallible

(3) Reason

(4) The consensus of religious scholars when most of the *mujtahids* agree on a matter.

Introduction To Ijtihad

The sciences that are needed by one to get to the degree of *ijtihad* are the following:

(1) Arabic language:

- Morphology; the form (including change, formation, and inflection) of words in a language
- Grammar: the branch of language study or linguistics which deals with the means of showing the relationship between words in usage
- The art of writing beautifully and understanding beautiful works

- Vocabulary; understanding the Arabic words

(2) Logic: the science of correct reasoning and thinking

(3) *Usul al-fiqh*: the science of deriving the religious laws and verdicts

(4) *Rijal*: the science of knowing all about the narrators of traditions whether reliable or not

(5) *Diraya*: the science of knowing the meanings of the traditions as well as knowing which ones true and which ones are false

(6) Qur'anic sciences: commentaries, when the verses were revealed, etc.

(7) Knowing about the conditions and the language of the people at the time when the Qur'an was revealed, and the traditions were said

(8) Knowing about the views of people in the past so that the consensus would be regarded

(9) Studying the religious verdicts of the Sunni scholars especially the points of disagreement

(10) Making every effort in delivering the religious verdicts so that this science become so easy to a *mujtahid*

(11) Learning the above sciences and having the necessary conditions, one must act according to what he derives.

Categories Of Ijtihad

- Complete *ijtihad*: the one who has reached this level is called a *mujtahid mutlaq* (absolute *mujtahid*) and is one who can derive religious rulings in all fields of jurisprudence.
- Incomplete *ijtihad*: The one who has reached this level is called a *mujtahid mutajezzi* and is one who can derive religious rulings in only some of the fields of jurisprudence.

Two Rulings

Ijtihad is a *kifa'i* obligation (an obligation when the duty is obligatory on the all until a person or a group of people fulfill it). If some people become *mujtahids*, then it is not obligatory on the rest.

If one does not have the conditions to give a religious verdict, then passing of that verdict is prohibited for him.

Taqlid

Taqlid is used in jurisprudence to mean acting according to the religious rulings of a *mujtahid*.

(1) For every *mukallaf* who has not reached the level of *ijtihad* and does not know the ways to practice precaution, it is obligatory to undertake *taqlid* to a *mujtahid* in the religious laws. [9](#)

(2) *Taqlid* in the religious laws is not limited to the things that are obligatory or prohibited, but it also includes the recommended, *Makruh* and *Mubah* things. [9](#)

(3) The *mujtahid* whom people do *taqlid* to (imitate) is called *marji' taqlid*.

(4) A *marji' taqlid* must be endowed with the following conditions:

(1) *Ijtihad*, (2) Reasoning, (3) Adulthood, (4) Justice, (5) Being Male, (6) Alive, (7) Of a legal birth, and (8) Twelver Shia.

As an obligatory precaution, he must be the most knowledgeable among the *ulama* and not look forward to the pleasures of this worldly life. [10](#)

(5) A just person is one who has the ability to be just. Justice is a spiritual state that a person, who is pious and does not commit any of the major sins and does not repeatedly commit any of the minor sins, has. [11](#)

(6) The most knowledgeable one is he who has the best knowledge of religious rulings. He knows the views and has a better command on traditions. He understands the traditions better. In short, he is the one who has the strongest ability to derive religious rulings. [12](#)

(7) Starting to do *taqlid* to a dead person is not allowed. [13](#) What is meant by that is that someone who just turned *mukallaf* or until now has not made *taqlid* to anybody, cannot do *taqlid* to a *mujtahid* who has passed away. Instead, he must do *taqlid* to a living *mujtahid*.

But, if he has followed the verdicts of a *mujtahid*, or some of the verdicts, he can remain on the *mujtahid's taqlid* after his death. He is allowed to do *taqlid* even in the rulings that he did not follow during the *mujtahid's* life. Of course, keeping on the *taqlid* of a dead *mujtahid* can only be done with the permission of a living *mujtahid*. For example, it is only permissible when a living *mujtahid* gives permission to do *taqlid* to a dead *mujtahid*. [14](#)

(8) One who has kept on the *taqlid* of a dead *mujtahid* must, in the rulings in which the former *mujtahid* did not give an opinion, follow the alive *mujtahid*. [15](#)

(9) It is obligatory upon the *mukallaf* to search and find the most knowledgeable *mujtahid*. [16](#)

(10) The duty of a *mukallaf*, who is not a *mujtahid*, during the time of his searching for the most knowledgeable *mujtahid* is:

(a) During the time of searching for a *mujtahid*, one must practice precaution.

(b) After one has found a *mujtahid*, but is searching for the most knowledgeable one, he must follow the rulings of the one that he thinks is closer to be the most knowledgeable one. For example, if *mujtahid* A, *mujtahid* B and *mujtahid* C are all considered to be most knowledgeable, one must follow the verdicts that are closer to precaution. [17](#)

(11) The duty of a *mukallaf*, when there are two *mujtahids* and it is not possible to determine who is the more knowledgeable one of them (when it is known that one of these two is more knowledgeable than the other, but it is not known which one he is), is:

(a) If it is possible to act according to precaution between the two, then as an obligatory precaution one must do that.

(b) If it is not possible to act according to precaution, then one must choose the verdicts of one of the *mujtahids*.

(12) If two *mujtahids* have an equal amount of knowledge, a *mukallaf* can choose between the two. He can also take some rulings from one of them and some from the other. [18](#)

(13) If there are two *mujtahids*, one of them is more knowledgeable in rulings regarding worship and the other is more knowledgeable in rulings regarding transactions; then, as an obligatory precaution one must follow the more knowledgeable in that particular section. [19](#) Even if inside the section of transactions, one *mujtahid* is more knowledgeable in a certain sub-division and another *mujtahid* is more knowledgeable in another sub-division, it is an obligatory precaution to follow the more knowledgeable one in each sub-division. [20](#)

(14) A *mukallaf* is free in choosing which one he would do *taqlid* to. He does not have to listen to others. For example, a wife does not have to do *taqlid* to the same person that her husband imitates. She has to do *taqlid* to anybody whom she thinks to be the most knowledgeable, even if her husband follows another *mujtahid*. [21](#)

The Ways To Find Out If A Person Is A Mujtahid Or To Find The Most Knowledgeable

(1) Personal knowledge, in the case that he is a scholar and can differentiate between a *mujtahid* and a non-*mujtahid* or the most knowledgeable or not the most knowledgeable person.

(2) Knowing that someone is the most knowledgeable, means that it is known among the *people of experience* (people who have the ability to pick the most knowledgeable person or be able to know who

is a *mujtahid*), that that someone is a *mujtahid* or the most knowledgeable person.

(3) Testimony of two just people from the *ahlul-khibra* (the people of experience) with the condition that two other just scholars do not give a contradictory opinion.[22](#)

Ways Of Receiving A Verdict From A Mujtahid

(1) Hearing it from the *mujtahid* himself.

(2) Hearing it from two just persons.

(3) Hearing it from one trustworthy person.

(4) Reading it in a book of religious rulings from the *mujtahid* that does not have mistakes in it.[23](#)

Switching From One Mujtahid To Another

Different examples:

- Switching from a person who is not the most knowledgeable to the most knowledgeable one: as an obligatory precaution, he must switch.
- Switching from one *mujtahid* to another *mujtahid* who has an equal amount of knowledge: It is not permissible, with the condition that one has acted according to a verdict of the first *mujtahid*.[24](#)
- Switching from the most knowledgeable person to someone who is not the most knowledgeable: not permissible.
- Switching from a *mujtahid* who has been followed for some time, but recently has become clear that he does not have the ability to give a religious verdict: obligatory.
- Switching from a *mujtahid* who has lost one of the conditions necessary for being a *marja' taqlid*, for example, he became insane or forgot everything, to a *mujtahid* that has all of the conditions: obligatory.
- Switching from a *mujtahid* who until now has been the most knowledgeable to a *mujtahid* who has just now become more knowledgeable than the first: as an obligatory precaution one must switch.
- Switching from a *mujtahid* who has just died to a living *mujtahid*: permissible, even it is recommended.[25](#)
- Switching from a living *mujtahid* to a dead *mujtahid*: as an obligatory precaution it is not permissible, even if before his death he was followed and then after his death the *mukallaf* changed to the living *mujtahid*.[26](#)

Some Rulings

(1) In switching from one *mujtahid* to another *mujtahid*, one should act according to the religious verdicts of the second one. It does not need to get the permission of the first *mujtahid* to do this.[27](#)

(2) If the most knowledgeable *mujtahid* has not passed a verdict on a particular issue, a *mukallaf* may get that ruling from another *mujtahid*. As an obligatory precaution, the second *mujtahid* must be the most knowledgeable of the rest of the *mujtahids* (except the first one, of course).[28](#)

(3) If a *mujtahid* changes his religious verdict, one must follow the new verdict. Continuing to follow the old verdict is not permissible.[29](#)

(4) If the *mukallaf* has a doubt about the changing of the *mujtahid's* verdict, he can act according to the previous verdict till the matter is cleared up.[30](#)

(5) If the *mukallaf* has a doubt that the *mujtahid* to whom he does *taqlid* (imitates) has all the conditions of a *marja' taqlid* (for example, he doubts whether he is just or not), and if the *mujtahid* had the conditions before and now the doubt is if he has lost one, the doubt is void. But, if the doubt is that if, from the beginning, that *mujtahid* had the conditions or not, he must search to be certain about that.[31](#)

(6) Learning the rules of doubts and forgetfulness, that a *mukallaf* usually needs to know, is obligatory except when one is sure that he would not need it.[32](#)

(7) If, in the middle of prayer, a situation arises in which one does not know the ruling and it would not be possible in that state to find it out, the *mukallaf* should do what he thinks is right, finish the prayer, and find out the answer after the prayer. Then if it becomes clear that he acted according to the verdict of the *mujtahid*, his prayer is correct. But, if he did not, then his prayer is void.[33](#)

The Duty Of One Who Acted Without Taqlid Or His Taqlid Was Void

(1) One who, for some time, performed his duties without *taqlid*, when he understands that:

- (a) He performed his duties in the way they actually should be performed.
- (b) His actions were in line with the *mujtahid* whom he was supposed to do *taqlid* to.
- (c) His actions are in line with the *mujtahid* that he is supposed to follow now.
- (d) His actions were in line with precaution.

In all of these situations his actions are correct.[34](#)

(2) If someone did *taqlid* to one who did not have all of the qualifications, it was as if he performed his duties without *taqlid*. [35](#)

(3) If a *mukallaf*, for some time, performed his duties without *taqlid* and he does not know exactly how long it was, he should refer to the conditions in the first ruling of this section. If the previous duties he offered were correct, then he has not to offer them again, but if they were void he must offer the least amount that he is certain was void.[36](#)

(4) If someone doubts about the correctness of his previous *taqlid*, his doubt is void and the *taqlid* is considered to be correct.[37](#)

(5) If some time has passed since one became of age and he doubts whether his previous duties were performed with *taqlid* or not, his doubt is void and his previous actions are considered to be correct.[38](#)

(6) If someone, without the permission of a living *mujtahid*, keeps on the *taqlid* of a dead *mujtahid*, it is as if he performs his obligations without doing *taqlid*.

Precaution

The word precaution is used in jurisprudence to mean an action done in such a way that a person reaches certainty that he does his duty correctly.

(1) Performing duties using precaution is permissible for everyone (*mujtahid* or non-*mujtahid*). But that one must know where he can follow precaution. Only a few people know this, because learning these cases is a difficult task and it needs complete knowledge of how to perform them with precaution.[39](#)

(2) Sometimes when someone acts with precaution, he must repeat the action and sometimes he does not have to.[40](#)

Example 1: Someone who does not know if he has to pray a full prayer or a shortened (*Qasr*) prayer, if he wants to act by precaution, he must offer both complete and shortened prayer.

Example 2: Someone who does not know whether the Adhan or the *Iqamah* is obligatory for the prayer or recommended, if he wants to act by precaution, he must recite them.

(3) If a *mukallaf* knows that an action is not forbidden, but does not know if it is obligatory, recommended, *Makruh* or *Mubah*, he can, with the intention of hope, perform this action. There is a good chance that this action would be a good action.[41](#)

(4) If a *mukallaf* knows that an action is not obligatory, but does not know if it is forbidden, recommended, *Makruh* or *Mubah*, he can refrain from it because there is a good chance that it might be a bad action.[42](#)

(5) The difference between obligatory precaution and recommended precaution:[43](#)

Every precaution that has been mentioned in the religious books of jurisprudence is either obligatory or

recommended. They are different in two ways: one is in the knowledge about the precaution, to see what category it belongs to and the other is how to act due to precaution, and what the duty of a *mukallaf* is.

The first difference: obligatory precaution is a precaution without a verdict. Recommended precaution is a precaution along with a verdict.

If a *mujtahid* has passed a verdict and also mentioned a precaution along with it, this is a recommended precaution. If the *mujtahid* did not pass a verdict and started with saying 'as a precaution...' this precaution is an obligatory precaution that also has the name of an absolute precaution.

Example of a recommended precaution: In *ghusl irtemasi* (ablution by being immersed in water), if, with the intention of a *ghusl irtemasi*, one, step by step, lowers his whole body under water, the *ghusl* is correct and as a precaution he should lower his whole body at once under the water.[44](#)

Example of an obligatory precaution: It is a precaution that a praying person should not use something *najis* (impure) to cover his private parts with.[45](#)

The second difference: the *mukallaf*, with regards to a recommended precaution, must either act due to that precaution or the verdict that is along with the precaution. He cannot act due to another *mujtahid's* opinion. With regards to an obligatory precaution, the *mukallaf* can either act according to that precaution or he can act according to the verdict of another *mujtahid*.[46](#)

The Duty Of One Who Tells Verdicts To The Public

If one makes a mistake in relating a religious verdict, it is obligatory for him to tell those that learned from him and correct the false information.[47](#)

If one relates the verdict of a *mujtahid* to others, then the *mujtahid* changes his own verdict, it is not obligatory upon the person to tell those whom he has told the change of the *mujtahid's* verdict, although it is a recommended precaution[48](#)

Just thinking that a *mujtahid's* verdict is so and so is not enough to either act due to it or to relate it (the *mukallaf* must have reached a level of certitude), except, if this thought came to his head from the words of the *mujtahid*, someone who related it to him, or he read it from the *mujtahid's* book of religious verdicts.[49](#)

If There Are Differences In A Religious Verdict Due To Different Ways Of Obtaining The Verdict

(1) If two persons relate different versions of a *mujtahid's* verdict: the version of either of those people cannot be accepted.

- (2) If the religious verdict is heard from the *mujtahid* himself, and another person relates it in another way: what is heard from the *mujtahid* is correct.
- (3) If what is in the *mujtahid's* book of religious verdicts is different from what is heard from the *mujtahid*: what is heard from the *mujtahid* is correct.
- (4) If what is written in the *mujtahid's* book of religious verdicts is different from what someone relates: if the *mujtahid's* book of religious verdicts does not have any mistakes, then what is written in the book is correct, unless, the person relating the verdict, says that the *mujtahid* himself has changed his view after the publishing of the book.
- (5) A verdict is written one way in one of the *mujtahid's* books of religious verdicts and another way in another of his books: The *mujtahid's* book of religious verdicts that is newer should be followed. (For example, if there are differences in *Tahrir al-waseela* and *Tawdih al-Masa'il*, what is in *Tahrir al-waseela* should be accepted).

The Duty Of A Mukallaf Towards The Differences In The Fatwas Of A Previous Mujtahid And A Present One

If a *marja' taqlid* leaves this world, or for another reason the *mukallaf* switches to another *mujtahid* and there is a difference of opinion in the religious verdicts between the last *mujtahid* and the present one, in some cases one has to act due to the verdicts of the present *mujtahid* and in some cases due to the verdicts of the previous one. We give some examples:

- (1) The previous *mujtahid* decided that reciting the four *tasbihs* once in the third and fourth *rak'as* was enough and the *mukallaf* did just that. The present *mujtahid* decides that one time is not enough: The prayers that were offered are considered correct.
- (2) The previous *mujtahid* judged that hitting the hands one time on the ground is enough for *tayammum* but the present *mujtahid* judges that that is not enough: the previous actions are accepted.
- (3) The previous *mujtahid* judged that a contract should be done in a certain way and the *mukallaf* did it that way. The new *mujtahid* judges that that way was incorrect: the previous contracts are accepted.
- (4) The previous *mujtahid* judged something to be *tahir* (pure) and the *mukallaf* did not avoid it, but the new *mujtahid* judges that same thing to be *najis* (impure), then the previous actions are accepted but if that thing still exists (on his clothes for example) it is considered as *najis*.
- (5) The previous *mujtahid* judged that an action was either permitted or forbidden and the new *mujtahid* judges the opposite to the previous fatwa: there is no problem with whatever happened in the past, but if there something that still exists from that action, one must follow the new *mujtahid's* fatwa regarding it.⁵⁰

For example: The previous *mujtahid* judged that *thabh*⁵¹ with a non-metal tool is permissible but the

new *mujtahid* judges that it is not permissible. If the animal was killed and either sold or used, the transaction was correct, and the usage was *Mubah* (permissible). But, if the animal is still there, it is impermissible to do anything with it.

Some Questions

- (1) If in a business transaction, the seller does *taqlid* to one *mujtahid* and the buyer does *taqlid* to another *mujtahid*, and both *mujtahids* have their own special rulings in transactions, the verdicts from one *mujtahid* would be correct for the one who follows him and void for the other. [52](#)
- (2) If a person becomes a legal representative of someone else (for example, in the paying of *khums*, *zakat*, *kafarah*, some contract or the likes), it is obligatory to follow the rulings of the *marja'* *taqlid* of the person whom he is a representative of or doing work for. But, if gets fees to do something for another person (for example, performing the pilgrimage or prayer), he has to follow the verdicts of his own *marja'* *taqlid*.
- (3) Disobedience of the rulings of a leader possessing all of the conditions (*Waly al-faqih*) necessary is not permissible, even for other *mujtahids*, unless, it is clear that the leader has made a mistake in that ruling. [53](#)

Test Yourself

- (1) What is the *mukallaf's* duty in regard to the main principles and branches of religion?
- (2) Give five examples of dos and don'ts in Islam.
- (3) Give five examples for the following terms: obligatory, forbidden and recommended actions.
- (4) Give five examples of *badihi* rulings.
- (5) What is meant by "sayings, actions and acceptance of the infallibles?" And what category are they in?
- (6) What is a *mujtahid mutajezzi*? Give an example.
- (7) Who is a just person, and how can we know him?
- (8) What is the duty of a *mukallaf* when it is not clear who the most knowledgeable person is?
- (9) What is the duty of a *mukallaf* who has remained on the *taqlid* of a dead *mujtahid* in regard to new rulings (for example, war and jihad)?
- (10) Is it possible to do *taqlid* to one *mujtahid* in certain rulings and to another *mujtahid* in other rulings?

(11) Is it possible from reading the *mujtahid's* book of religious verdicts to learn the ways of doing precaution and act upon them?

(12) In the following rulings, specify if the precaution is obligatory or recommended:

- As a precaution, if a *non-mahram* hears the voice of a women praying, she should recite the *Hamd* and other *sura* in a low voice (in the morning, sunset and night prayers).
- It is enough to wipe the head (without a specified amount) for *wudu*, but as a precaution one should wipe the length of a finger with the width of three fingers.
- As a precaution, not to accept a pay for teaching the obligatory parts of the prayer.

(13) What is the duty of someone who related a religious verdict to a group of people, and then he understood that he made a mistake in the verdict, but he could not find those people?

(14) What is the duty if there are two rulings of a *mujtahid* on the same subject, but they are different, and the date of the rulings is not clear?

(15) A person did *taqlid* to one *mujtahid* who judged that paying *khums* on the tools used for working was not mandatory. That person did not pay his *khums*. Now he has switched to a new *mujtahid* who judges that paying *khums* on these items is mandatory. The tools are still in use. What is the person's duty?

(16) Should the person, who offers the (owed) prayers for a dead person (*istijari* prayers), follow the *marja' taqlid* of the dead person or his own *marja' taqlid*?

(17) Is it obligatory to follow the rulings of the *Waly al-Faqih* for people who are doing *taqlid* to other *mujtahids*?

[1.](#) A mukallaf is one who is obliged to perform the religious duties. Therefore, one, who has not reached the specified age or is insane, would not be considered a mukallaf.

[2.](#) Over the private parts or below the testicles

[3.](#) Tahrir al-Wasa'il, vol. 2, p. 13, ruling 3.

[4.](#) Badihi is the knowledge that everyone has in such a way that he does not have to think to obtain it, such as the saying that the whole is bigger than the part or the likes of that.

[5.](#) Non Badihi is the opposite of Badihi in the sense that one must think to obtain this knowledge.

[6.](#) Ayatollah Khamene'i: It is necessary to know in which areas precaution is allowed and how to use precaution in them. Only a few people know this science. In most cases the person using precaution would need to spend more time (performing his duties). For this reason, it is better to imitate (do taqlid to) a well-qualified mujtahid who has had all the conditions required. (Ajwibat al-Istifta'at, vol. 1, p. 5, rule 2).

[7.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 4, rule 6, Minhaj ar-Reshad, p. 19.

[8.](#) The traditions of the holy Prophet (S) and the infallible Imams ('a).

[9.](#) Tahrir al-Wasa'il, vol. 1, p. 5.

[10.](#) Towdheeh al-Masa'il, rule 2. Ayatollah Khamene'i: as an obligatory precaution, a mujtahid must be able to control his desires (Ajwibat al Istifta'at, vol. 1, p. 8, question 12). If the most knowledgeable mujtahid passes a religious ruling that

opposes precaution and the religious verdict of a mujtahid who is not the most knowledgeable is not opposite to precaution, it is not obligatory on one to follow the most knowledgeable mujtahid's ruling (Ajwibat al-Istifta'at, vol. 1, p. 10, q. 19)

[11.](#) Tahrir al-Wasa'il, vol. 1, p. 10, rule 28. Ayatollah Khamene'i: A just person is someone who has reached a level that he does not intentionally get involved in sins. (Muntajaba az istifta'at, p. 1, q. 2).

[12.](#) Ayatollah Khamene'i: The criterion for the most knowledgeable mujtahid is a greater competence of the marja' taqlid, compared to other mujtahids, in the following realms:

The identification of the laws of Allah, the Exalted

The inference of the divine obligations from their proofs

Familiarity with the situation of his time insofar as it affects the identification of the subjects of religious rules and influences the expression of the juristic opinion needed for the clarification of the religious duties; a requirement that plays some role in ijtihad as well. (Ajwibat al-Istifta'at, vol. 1, p. 9, question 15).

[13.](#) Ayatollah Khamene'i: as an obligatory precaution (Ajwibat al-Istifta'at, vol. 1, p. 10, question 21).

[14.](#) Tahrir al-Wasa'il, vol. 1, p. 7, rule 17.

[15.](#) Istifta'at, vol. 1, p. 12, question 20.

[16.](#) Tahrir al-Wasa'il, vol. 1, p. 6, rule 5.

[17.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 16, rule 50.

[18.](#) Tahrir al-Wasa'il, vol. 1, p. 6, rule 8.

[19.](#) Ayatollah Khamene'i: of course, if there is a difference between their opinions (Ajwibat al-Istifta'at, vol. 1, p. 10, question 7).

[20.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 16, rule 47.

[21.](#) Istifta'at, vol. 1, p. 13, question 25.

[22.](#) Tahrir al-Wasa'il, vol. 1, p. 8, rule 19. Ayatollah Khamene'i: if a person reaches a level of confidence that a certain mujtahid is most knowledgeable, it is enough. (Ajwibat al-Istifta'at, vol. 1, p. 11, question 24).

[23.](#) Tahrir al-Wasa'il, vol. 1, p. 8, rule 21.

[24.](#) Ayatollah Khamene'i: as long as the marja' taqlid is alive, as an obligatory precaution, one should not switch to another, unless he has lost one of the conditions for becoming a marja' taqlid. (Muntajaba az istifta'at, question 47)

[25.](#) This is, of course, with the permission of the alive mujtahid. Ayatollah Khamene'i: In the case that the mujtahid who has died is more knowledgeable than the living mujtahid, it is a recommended precaution to keep on that taqlid. (Ajwibat al-Istifta'at, vol. 1, p. 16, question 37).

[26.](#) Tahrir al-Wasa'il, vol. 1, p. 6-7-8, rule 4-5-13-18; Al-Urwat ul-Wuthqa vol. 1, p. 12-13, rule 33-37.

[27.](#) Istifta'at, vol. 1, p. 11, question 16.

[28.](#) Tahrir al-Wasa'il, vol. 1, p. 7, rule 11.

[29.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 12, rule 31.

[30.](#) Al-Urwat ul-Wuthqa, p. 13, rule 39.

[31.](#) Al-Urwat ul-Wuthqa, p. 14, rule 42.

[32.](#) Tahrir al-Wasa'il vol. 1, p. 9, rule 23.

[33.](#) Tahrir al-Wasa'il p. 10, rule 31.

[34.](#) Tawdih al-Masa'il, rule 14.

[35.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 10, rule 25.

[36.](#) Al-Urwat ul-Wuthqa, p. 14, rule 40.

[37.](#) Al-Urwat ul-Wuthqa, p. 14, rule 41.

[38.](#) Al-Urwat ul-Wuthqa, rule 45.

[39.](#) Tahrir al-Wasa'il vol. 1 p. 5; Al-Urwat ul-Wuthqa, vol. 1, p. 3, rule 2.

[40.](#) Al-fatawa al-wadhiha, vol. 1, p. 118.

[41.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 11, rule 30.

[42.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 11, rule 30.

[43.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 23, rule 64.

[44.](#) Tawdih al-Masa'il, rule 367.

- [45.](#) Tawdih al-Masa'il, rule 867.
- [46.](#) As an obligatory precaution that a mujtahid must be the next most knowledgeable.
- [47.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 16, rule 48.
- [48.](#) Al-Urwat ul-Wuthqa, p. 20, rule 58.
- [49.](#) Al-Urwat ul-Wuthqa, p. 26, rule 72.
- [50.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 17, rule 53.
- [51.](#) Slaughtering an animal due to Islamic rulings.
- [52.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 19, ruling 55.
- [53.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 20, ruling 57.

Chapter 2: Tahara (Purity)

In the same way as the first chapter, there will be a collection of religious verdicts called *ahkam*, for example, obligatory actions, in which the prayer is one of the fundamental and most important ones.

Religious duties in regard to prayer are divided into three parts:

- preliminaries of prayer
- associations of prayer
- abrogation¹ of prayer

Preliminaries are things that the person who wants to offer prayer must do before the prayer.

Associations are things that are involved with the performance of the prayer, starting with the *takbirat al-ihram* and ending with the *tasleem*.

Preliminaries Of Prayer

One of the things that one who wants to perform this great worship has to pay attention to is *tahara* (purity).

One who wants to offer the prayer has to clean his body and clothes from *najis*² things. If one wants to clean himself from *najis* things he must know what *najis* things are and how to clean them. For this reason, we will busy ourselves with this information.

Before we learn what is *najis* we should become familiar with a general Islamic rule:

Everything in the world is *tahir*³ (pure), except eleven things or those things that from touching something *najis* become *najis*.

The eleven *najis* things are the following:

(1) Urine

(2) Feces

These two are from mankind and animals that it is forbidden to eat their meat and if their vein is cut, blood would flow from the wound, such as a cat or mouse.

(3) Sperm

(4) Dead body

(5) Blood

These three things are from mankind and animals of running blood such as sheep.

(6) Dog

(7) Pig

What is meant by these two are the dogs and pigs that live on land, but dogs and pigs that live in the sea are not *najis*.

(8) Wine and any other intoxicating drinks

(9) Beer that is not for medicine

(10) Unbeliever

(11) The sweat of a camel that eats something *najis*.

Tahara is not cleanness and *najasa* is not dirtiness. It is possible for something to be clean but in the viewpoint of the Islamic regulation it is *najis*. Islam wants man to be both clean and pure (*tahir*). Man must think about the cleanliness of himself and his environment, but right now we talk about *tahara*.

(1) The urine and feces of a human and all the animals that if their vein is cut, blood would jump out of the wound is *najis*.

(2) The urine and feces of an animal whose meat is *halal* (lawful to be eaten), for example a cow, sheep, and any animal that if their vein is cut, blood would not flow out of the wound, such as snake or fish, are *tahir*.[4](#)

(3) The urine and feces of an animal whose meat is *Makruh* to be eaten is *tahir*, like horse or donkey.[5](#)

(4) The feces of birds whose meat is *haram* (unlawful) to be eaten, like crow, is *najis*.[6](#)

Rulings On A Dead Body

The whole body of a dead human being, no matter whether he has just died or not and his body has not turned cold (except the body parts that do not have a soul, for example, fingernails, hair, and teeth) is *najis*, except: [7](#)

- if he is a martyr who dies in the battlefield.
- if he has been done the ritual wash (after all three *ghusls* [8](#) are completed).

Only the martyr who dies in the battlefield is *tahir*. So, the people who become martyrs as a result of bombing or terrorism, or ones who are injured in the battlefield but die outside the battlefield are not included in this rule. [9](#)

The Limits Of A Battlefield

The battlefield is to the extent that the enemy gunfire reaches the place where two armies are fighting one another. It is not limited to the front lines or the exact time of the attack. [10](#)

Animal's Dead Body

(1) A dead animal of not running blood, [11](#) like fish, is *tahir*.

(2) The soulless parts of a dead body (for example, hair or antlers) of an animal of running blood is *tahir*. But the parts of the body that has a soul, for example, meat or skin, is *najis*. [12](#)

(3) The parts that are separated from the body of man or an animal of running blood, (before death) have the same ruling of purity and impurity after death. If it is from the soulless parts, it is *tahir*, but if it is from the parts that have a soul it is *najis*. So, if, as a result of a surgery, a part of the human body that has a soul is removed from the patient it is *najis*. [13](#)

(4) If a part of a human body, while he is still alive, is cut but the severed part is still hanging onto the body by the skin, no matter how thin the skin is, it is *tahir* and is not under the ruling of dead bodies, until it is separated from the body. [14](#)

The Following Cases Should Be Ruled As Tahir

(1) The urine or feces of an animal that one does not know if its meat is *halal* or *haram*. For example, the feces of a bird that a man does not know if its meat is *halal* or *haram*. [15](#)

(2) Feces that one does not know whether it is of an animal of running blood or not. For example, in food feces are found and it is not known whether they are of a mouse or a roach. [16](#)

(3) A meatless bone is found, and it is not known whether it is from an animal that is *najis al-ayn*¹⁷ (dog or pig) or not.¹⁸

(4) A meatless bone of a human has been found and it is not known whether the human was an unbeliever or a Muslim.¹⁹

(5) Skin or meat that is not known whether it is from an animal of running blood or not.²⁰

Rulings Of Leather

(1) Things that are made from the soulless parts of animals are *tahir*, even if they were not slaughtered due to the Islamic law. Clothes made from the wool or the hair of an animal are *tahir*, even if a non-Muslim has made them or they are bought from a non-Islamic store. But, if the clothes are from an animal whose meat is *haram* to eat, and a prayer is performed with them, the prayer will be void.²¹

(2) Things that are made from the animate parts of a dead animal of running blood are *najis*. For example, things that are made from leather such as shoes, bags, hats, belts, gloves and watchbands.²²

(3) Things that are not known whether they are leather or not should be considered as *tahir*. They are not *najis*.²³

(4) Things that are not known whether they are made from an animal of running blood or not should be ruled as *tahir*. For example, a belt that is not known if it is made from the skin of a snake or another animal.²⁴

If leather is made from the skin of an animal of running blood but it is not known if the animal was slaughtered due to the Islamic way or not, there are different rulings in different cases. For example, leather shoes that are made from the skin of a cow, but it is not known which way this cow was killed. The following cases should be studied:

- If it is bought from a Muslim and is made in an Islamic country, it is considered as *Tahir*.
- If it is bought from a Muslim and is made in a non-Islamic country; for example, shoes that are bought in Kuwait but are made in Italy are considered as *Najis*, unless it is known that the animal has been killed due to the Islamic law, and the importer was aware of that when he brought the goods.
- If it is bought from a non-Muslim and is made in an Islamic country; for example, shoes that are bought in London but have been made in Syria are *Tahir*.
- If it is bought from a non-Muslim and is made in a non-Islamic country, it is considered as *Najis*.²⁵
- If it is bought from a Muslim but it is not known in which country it has been made, it is *Tahir*.

- If it is bought from a non-Muslim but it is not known in which country it has been made, it is *Najis*.[26](#)

Dairy Products

Dairy products that are gotten from an animal whose meat is *halal* to eat and when the animal is alive, such as milk, yogurt, cheese, butter and cream from either a cow or a sheep, are *tahir* and to eat them is *halal*, even if an unbeliever prepares them and/or they are bought from a non-Islamic market; unless, one is certain that those products have touched the body of the unbeliever and because of that become *najis*. Doubt or probability is not enough to rule it as *najis*. Searching to find out that if those products have got *najis* is also not necessary.

Questions And Answers

Question: Is leather that is sold in France (shoes or other things), and because there is a probability that it might be imported from Algeria, *tahir*? Does wearing or using such product have a problem (not permissible)?

The answer: They have the ruling of a dead body. [They are *Najis*][27](#)

Question: Is skin that comes from abroad and is used to make shoes or the likes, *tahir* or *najis*?

The answer: Skin that is brought from an Islamic country should be ruled as *tahir*, unless, it is proven that the animal has not been killed due to the Islamic law. Skin that is brought from a non-Islamic country should be ruled as *najis*, unless, it is known that the animal has been slaughtered due to the Islamic law or there is a probability that the importer is a Muslim, and has slaughtered the animal due to the Islamic law and sold the skin for other Muslims.[28](#)

Rulings Related To Blood

- The blood of a human or any animal of running blood such as chicken or sheep is *najis*.
- The blood of an animal of not running blood such as mosquito and fish is *tahir*.
- Blood that is sometimes found in an egg is not *najis*. But, as an obligatory precaution, it must not be eaten, except if it is mixed with the yolk and cannot be seen.
- Blood that comes from between the teeth (gums); if it is mixed with saliva in the mouth and disappears, it is *tahir*. Even if this saliva (mixed with blood) is swallowed, there is no problem.[29](#)

The Following Cases Should Be Considered Tahir

- (1) Something that is red but is not known if it is blood or not.[30](#)
- (2) Blood that is not known whether it is from an animal of running blood or not; for example, someone sees blood on his clothes and does not know whether it is from a mosquito or his own body.[31](#)
- (3) The blood from an animal that is not known whether it is of running blood or not, such as a snake.[32](#)
- (4) If it is not known whether the liquid that comes out of a wound is blood or puss [in the case that the wound is *tahir*, but if it is *najis*, the puss or plasma that comes out, because it touches the *najis* wound, would become *najis*].[33](#)
- (5) Wetness comes out of the body due to a scratch, but it is not known whether this wetness is blood or not.

Alcohol

- (1) Alcohol and any liquid substance that causes intoxication is *najis*.[34](#)
- (2) Liquid substances that cause intoxication (that are originally liquid), even if they have become a solid, are *najis*.[35](#)
- (3) Solid substances that cause intoxication, for example, marijuana, are not *najis*, even if they are chopped up and mixed with water to the point that they turn to liquid.[36](#)
- (4) Grape juice that has been boiled; if it causes intoxication, it is *najis*. If (after boiling) it does not cause intoxication, drinking it is not permissible, but it is not *najis*.[37](#)
- (5) It is not haram to cook dates and raisins with food (with rice for example) even if they are boiled.[38](#)

Unbeliever

The persons who are unbelievers and *najis* are:

- (1) Someone who denies God (who denies the existence of God)
- (2) Someone who denies the Prophethood of Prophet Muhammad (May peace and blessings be upon him and his holy family)
- (3) Someone who denies the oneness of God (who associates with God a partner)
- (4) Someone who denies the necessities of the religion[39](#), with the condition that that person knows that it is a necessity of religion and denies it anyways, by denying the mission, or saying that the prophet lied

or there is an imperfection in the religion.

(5) Someone who abuses or curses the infallible Imams ('a) or makes an enemy of them, even if against only one of them.[40](#)

Some Rulings

- The whole body of an unbeliever is *najis*; even his hair, fingernails and sweat.[41](#)
- A person who it is not known whether he is a Muslim or not is *tahir*, but he does not have the rest of the privileges of being a Muslim; for example, he cannot marry Muslim women or be buried in a Muslim cemetery.[42](#)

How Something Tahir Becomes Najis

In the previous points we have learned that everything in this world is *tahir*, except a few things. Things that are *tahir* may become *najis* by touching something that is *najis*, when one of the two (the *tahir* thing or the *najis* thing) is wet enough that its wetness may be transferred to the other.[43](#)

- If something that is *tahir* touches something that is *najis* and one of the two is wet enough that its wetness is transferred to the other, the *tahir* thing becomes *najis*.
- The following cases should be ruled as *tahir*:
 - a) If it is not known whether the *tahir* thing and the *najis* thing have touched each other or not.
 - b) If it is not known whether the *tahir* thing or the *najis* thing was wet or not.
 - c) If it is not known whether the wetness of one thing was transferred to the other or not.[44](#)

Some Rulings

Eating or drinking something *najis* is impermissible.[45](#)

If one sees someone else eat something *najis*, or offer prayer with *najis* clothes, it is not necessary to inform him.[46](#)

If someone doubts whether or not something *tahir* has become *najis*, it should be ruled as *tahir*. Searching to find out its being *tahir* or *najis* is also not necessary, even if it is possible to find out if it is either *tahir* or *najis*. As a result, the following cases should be ruled *tahir* and questioning or searching is not necessary:[47](#)

- Cologne or perfume that is made in a non-Islamic country and it is not known whether or not it has

touched the body of a person from that country or not is considered as *tahir*.

- Equipment found in a hotel in a non-Islamic country, such as dishes, towels, showers, toilets, soap, pillows, beds and anything else, even the doorknob, if there is no certainty that they have touched the body of an unbeliever or wetness has been transferred to them or in some other way become *najis*, are *tahir*.
- Furniture that is left in a rented house that an unbeliever used to live in, or was bought from him, such as kitchen utensils, rugs, carpets, dressers and even the doorknobs, are *tahir*, unless there is certainty that they have become *najis*.
- The seat in a bus or taxi of a non-Islamic country, on a rainy day that makes everyone's body wet, but without certainty that the seat has become *najis*, sitting on the seat would not make the body *najis*.
- A spoon, fork, plate, or any other dish in a restaurant, without the certainty that they have become *najis*, should be considered as *tahir*.
- Soft drinks or any other drinks that are, in themselves *tahir* and drinking them is permissible, and it is not known whether or not they have touched the body of an unbeliever, are ruled as *tahir*. Nowadays, most of these things are made and canned by machines.
- Foods like sugar cubes, sugar, biscuits, chocolate, chewing gum, etc., that non-Muslims make, and we do not have certainty that they have touched the body of an unbeliever or become *najis* in another way, are *tahir*.
- Plants, vegetables and fruit that are sold by an unbeliever, without certainty that they have become *najis*, are *tahir*, even if the non-Muslim grows, picks and transports them.
- Vegetable oil, animal oil or whatever else, without certainty that it is, or it has become *najis*, is *tahir*.
- Liquids that are needed for a motorcycles, cars or houses, such petrol, gasoline, oil, lubricants or grease that are taken out, refined and canned by an unbeliever, without the certainty that they have become *najis*, are *tahir*.
- Things given to an unbeliever to mend or repair such as a piece of cloth or a car, are considered as *tahir* when they are given back if there is no certainty that they have become *najis*.
- Clothes that are given to the laundry, where a non-Muslim works, for either washing or ironing, in the case that there is no certainty that the clothes have become *najis*, are *tahir*.
- Bread or anything else that is cooked by a non-Muslim and the original ingredients are *tahir*, if there is no certainty that it has become *najis*, is *tahir*.
- Shaking the hands with an unbeliever, in the case that his hand is not wet or the wet is not enough to

be transferred, or there is certainty that the wetness does not get transferred, the Muslim's hand does not become *najis*.

Things That Purify Najis Things

How Najis Things Are Made Tahir

Everything that is *najis* can be *tahir*, and the things that make *najis* things *tahir* (that purify uncleanness) are as follows:

- (1) Water
- (2) Earth
- (3) Sunlight
- (4) Changing
- (5) Transferring
- (6) (Turning to) Islam
- (7) *Taba'iyah*⁴⁸ (consequentiality)
- (8) Disappearance of the *najis* substance⁴⁹
- (9) *Istibra*⁵⁰ of a camel that has eaten something *najis*
- (10) Absence of a Muslim

Water makes many things, which are *najis*, *tahir*. It also has many divisions, which if we learn, will help us in understanding how to purify *najis* things.

Divisions (kinds) of water:

- (1) Mixed
- (2) Pure:
 - A. Well water
 - B. Running water
 - C. Rain water
 - D. Still water:

a. *Kurr*⁵¹

b. Less than *kurr*.

Mixed water is water that is either juiced (for example apple juice or watermelon juice) or it has become mixed, to the point that, people would not call it water anymore, for example, mud.

Pure water is that is not mixed.

Kinds Of Pure Water

Water either gushes out of the ground or falls from the sky or it comes neither from the ground nor from the sky. The water that comes from the sky is called rain.

The water that gushes out of the ground, if it flows, it is called running water but if it is still, it is called well water.

The water that does not come from the ground or the sky is called still water.

If there is a lot of still water it is called *kurr*, but if it less than that, it is called “little water”.

The Amount Of A Kurr

The Amount Of A Kurr:⁵²

A *Kurr* is about 42.875 square spans weighing about 377.419 kilograms.⁵³ Water that is less than a *kurr* is called little water.

The only water that purifies *najis* objects is *mutlaq* (absolute) water. It is possible that mixed water would make something clean, but it would never make a *najis* thing *tahir*.

In the following lessons we will learn, with the rules regarding pure (absolute) water, how to purify *najis* objects.

Rulings Of Water That Is Less Than A Kurr

- When water that is less than a *kurr* touches a *najis* object, it becomes *najis* (with no difference if it is poured over something *najis* or the *najis* thing reaches it first).⁵⁴
- If the water that is less than a *kurr* is poured at a high pressure over something that is *najis*, the water that reaches that *najis* thing becomes *najis* and any water that does not reach the *najis* thing yet is *tahir*.⁵⁵
- If the little water shoots up from below, with pressure (such as a fountain), and the *najis* object is above the water, the water below will not be *najis*, but if the *najis* substance reaches the low part of

water, the water above will also be *najis*.[56](#)

- If the *kurr* water or running water reaches water that is both less than a *kurr* and *najis* and then they mix together, the water becomes *tahir* (for example; a cup of *najis* water put under a faucet that is connected to *kurr* water and the two waters mix with each other).[57](#)
- Little water that is used to clean a *najis* substance and is poured over the *najis* substance, and then the water is separated from the *najis* substance, is *najis* and other water must be used to purify the *najis* thing. Even when this water is separated from that thing, it should be avoided.[58](#)

Rulings Of Kurr, Running, And Well Water

- All kinds of absolute water, except the water that is less than a *kurr*, remain pure unless the smell, color, or taste, due to a *najis* substance, changes. If the smell, color, or taste of pure water, due to a *najis* substance changes, then it becomes *najis* (running water, well water, *kurr* water and even rainwater undergo this ruling).[59](#)
- The water flowing in pipes that is used in buildings and that is connected to a source of *kurr* water has the same rulings as *kurr* water.[60](#)

Rulings Exclusive To Rainwater

- If it rains one time on something *najis* that the *najis* substance is not seen in it, it becomes *tahir*.
- If it rains one time on rug or clothes that are *najis*, they will be *tahir*. Pressing them is not necessary.
- If it rains on a *najis* part of the ground, the ground will be *tahir*.
- If a little quantity of rainwater gathers, even if it is less than a *kurr*, and as long as it is still raining, *najis* things can be washed with it. This water is *tahir* until any of its smell, color, or taste changes.[61](#)

Rulings Of Doubts About Water

- The amount of water that is not known whether it is a *kurr* or not; if a *najis* substance touches it, the water does not become *najis*, but the rest of the rulings regarding *kurr* water are not applied to it.
- The amount of water that was *kurr* before, but now it is not known whether it is less than *kurr* or not; it should be considered as *kurr*.
- Water that is not known whether it is *tahir* or *najis* should be considered as *tahir*.
- The water that was *tahir*, but now there is a doubt whether it is *najis* or not; this water should be considered as *tahir*.

- The water that was *najis*, but now there is a doubt whether it is *tahir* or not; this water should be considered as *najis*.
- Water that was pure, but now there is a doubt whether it is mixed or not; this water should be considered as pure.

How Can Najis Things Be Purified By Using Water?

Water, the source of life, purifies most *najis* things.

Purifying *najis* things:

- Dish:

- a. with *kurr* water, it is washed one time.
- b. with little water, it is washed three times.

- Other than dish:

Things that become *najis* by urine:

- a. with *kurr* water, they are washed one time.
- b. with little water, they are washed two times.

Things that become *najis* by something else, other than urine:

- a. with *kurr* water, they are washed one time.
- b. with little water, they are washed one time.

Explanation

When purifying something *najis*, first the *najis* substance must be removed and then, following the rules above; that is to wash the *najis* thing with the appropriate amount of water. For example, first, you must remove the *najis* substance from a dish that is *najis*. Then, with *kurr* water, washing the dish one time is enough.

Clothes, beddings and the like that absorb water must be pressed after each time of washing when being washed with little water so that the water inside them should get out. With running water and *kurr* water carefulness in that is obligatory too.

Running and well water have the same rulings as *kurr* water in regard to purifying something *najis*.

A Ruling

A *najis* dish can be washed in the following manner:

With *kurr* water: it is put under the water one time and taken out.

With little water: it is filled up with water and emptied for three times or some water is poured in it and moved to cover the *najis* part, stirred and drained for three times.

Some other rulings:

A dish that a dog licks or drinks from; if it is washed with little water –as an obligatory precaution it should be washed two times. If it is washed with *kurr* water – as an obligatory precaution it should be washed two times. Before washing, the dish should be smeared with soil.

A dish that a pig drinks or eats from; if it is washed with little water, it should be washed seven times. If it is washed with *kurr* water – as an obligatory precaution it should be washed seven times. Before washing the dish, it is recommended to smear it with soil.

A dish that becomes *najis* because of alcohol; if it is washed with little water, it should be washed three times, but it is better to wash it seven times. If it is washed with *kurr* water, it should be washed one time.

Two Questions

The soil that is used to smear the dish with must be *tahir*.

A dish that is licked by a pig, as an obligatory precaution, has the same ruling that if the pig has drunk something from it.[62](#)

How To Wash Najis Ground With Water

Purifying The Najis Ground

Purifying The Najis Ground:[63](#)

With *kurr* water: first, the *najis* substance must be removed, and then either the *kurr* water or running water should be poured over all the parts that have become *najis*.

With Little Water

The ground that water does not run on (that water sinks into it), cannot be purified with little water.

The parts of the ground that water runs over become *tahir*.

Rule 1: A wall that has become *najis* is purified in the same way as the ground is purified.[64](#)

Rule 2: When purifying the *najis* ground, if running water goes into a well or comes out of it and runs

over the *najis* parts, they become *tahir*.

How To Purify Grains With Water

The outer parts of grains have become *najis*; by putting grains into *kurr* or running water or pouring little water over them, they become *tahir*.

The inside parts of grains have also become *najis*; the inside parts of grains can be purified neither by little water nor by *kurr* water.

If there is a doubt whether the inside parts of grains have become *najis* or not; purifying the outside parts is enough.[65](#)

Some Rulings

If long hair of the head and beard is washed with little water, it should be squeezed to push away the water that is between the hairs. [66](#)

Meat and fat that have become *najis* are like anything else that can be purified by water, just like the body or clothes that have some little sebum that do not prevent water from reaching them.[67](#)

If something becomes *najis* by the urine of a little boy who still drinks his mother's milk, and who has not eaten any food and has not drunk milk of pig, it should be washed one time and all the parts that water reaches become *tahir*. It is not necessary for clothes, beddings and the like that become *najis* by this urine to be pressed when being washed. [68](#)

Conditions Of The Water That Purifies Najis Things

Conditions Of The Water That Purifies Najis Things:[69](#)

Pure water (mixed water does not purify *najis* things)

Tahir (*najis* water does not purify *najis* things)

When purifying something *najis*, water should not be mixed.

When purifying something *najis*, water should not get smell, color, or taste.

After rinsing the *najis* thing, the *najis* substance should not remain.

The Ground

If the bottom of the foot or the bottom of the shoe becomes *najis*, while walking and due to touching the ground, the *najis* substance is taken off and the foot or the shoe becomes *tahir*. The ground only makes

the bottom of the foot or the bottom of the shoes *tahir* in the following conditions:

- The ground must be *tahir*.
- The ground must be dry (not to be wet).
- The ground that purifies *najis* objects must be soil, sand, brick, and the like.[70](#)

If, due to touching the ground by the bottom of the foot or shoe, the *najis* substance is taken off, the foot or the shoe becomes *tahir*. But it is better to walk at least for fifteen steps.[71](#)

The following things do not purify *najis* objects: a) Asphalt, b) Rug, c) Wooden floor, d) mats, e) plants, except if they are so few that one would say that he walks on the ground and not on plants.[72](#)

As an obligatory precaution the ground does not purify the following things:

- A. The arm and the knee that a handicapped person walks on
- B. Horseshoe of quadruped animals
- C. The bottom of a stick
- D. Socks (except if the bottoms of the socks are made from skin)
- E. The bottom of an artificial leg
- F. The wheels of a vehicle[73](#)

Some Rulings

After the bottom of the foot or the shoe becomes *tahir*, the sides of the shoe or the foot, if they touch the ground as well, become *tahir*.[74](#)

The inside of the shoe or the part of the foot that does not touch the ground while walking, does not become *tahir*.[75](#)

It is not necessary for the *najis* bottom of the foot or shoe to be wet, but even if they are dry, they will be purified by walking on the ground.[76](#)

Sunlight

The sunlight, under certain conditions that we shall discuss later, purifies the following things:

- The ground

- Buildings and things that are connected to the buildings, such the window of a building
- Trees and plants⁷⁷

Conditions For Sunlight To Purify Najis Things

The thing that is *najis* must be wet enough that if something else touches it, it will also become wet. (a) It must be dry, (b) the sunlight. If it remains damp, it does not become *tahir*.

Nothing should prevent the direct sunlight, such as clouds or curtains, unless they are so thin that they do not block the sunlight.

The sunlight, alone, must make the *najis* thing dry, that it must not be dried by the help of wind.

When the light is shining on a *najis* thing, the *najis* substance must not be there. The *najis* substance must be removed first.

The inside and outside parts of should be dried at one time. If, for example, the outside part is dried today and tomorrow the inside part, only the outside part becomes *tahir*.

If the ground or the likes are *najis*, but they are not wet, it is possible to put water or any other liquid that may make them wet, and then, when the sunlight dries them, they will be *tahir*.⁷⁸

Pebbles, soil, mud, and rocks are part of the ground if they are on the ground. They become *tahir* by the sunlight. If they are separated from the ground, they will not become *tahir* by the sunlight.

Along the same lines, a nail or a piece of wood that is a part of a building has the same ruling as the building, but if it is taken off or out of the building, it would not become *tahir* by the sunlight.⁷⁹

Changing

If the original substance of something that has become *najis* changes into something that is *tahir*, it will become *tahir* and this is called a change. For example, (1) a dead body that changes into earth, (2) a *najis* seed that changes into a plant, (3) a *najis* piece of wood that is burned and changes into ash, (4) Fuels that burn and turn into smoke, (5) a *najis* liquid that changes into steam, and (6) alcohol that changes into vinegar.⁸⁰

If the original substance of something that has become *najis* does not change, then it does not become *tahir*. For example, (1) *Najis* wheat that is made flour or bread, (2) *Najis* grapes that become vinegar,⁸¹ and (3) Something that is *najis* and it is not known whether it has changed should be considered as *najis*.⁸²

Transferring

If a part of the body of an animal of running blood is transferred to the body of an animal not of running blood and is considered as a part of that animal, it will be *tahir*.

The same is said about such a part that if it is transferred to a living animal, that is not *najis* in itself (such as a dog, pig or unbeliever), and is considered to be as a part of that animal.

For example, (1) Blood from a human body that is transferred into a mosquito or fly, (2) The part of the body of an animal (for example an eye) that is transferred to a human, (3) The piece of flesh of the body that is cut and put on another part of the body.[83](#)

If someone kills a mosquito that is sitting on his body and then he sees some blood but does not know if the blood is from the mosquito or it is the blood that the mosquito has just sucked (to be its food), the blood should be considered as *tahir*. But if there is some blood and he does not know if it is from a mosquito or from his body, the blood is considered as *najis*.[84](#)

If he knows that the blood is from the mosquito but does not know if it is the blood that the mosquito has sucked at that moment or from before, it is ruled as *tahir*. Likewise, if it is known that the blood has been sucked from him and it has been considered as a part of the mosquito's body. But, if there is a doubt whether the blood is a part of the mosquito or not, that blood is considered as *najis*.[85](#)

Conversion To Islam

If an unbeliever announces the *shahada*,[86](#) he becomes a Muslim. When he becomes a Muslim his whole body (even the sweat and saliva) becomes *tahir*.

If an unbeliever recites the *shahada*, but it is not known whether he has become a real Muslim[87](#) or not, he is considered as *tahir*. But if it is known that he has not become a real Muslim, as an obligatory precaution, one should avoid him.[88](#)

If the body of an unbeliever becomes *najis* with another *najis* substance; for example, if he has a wound that blood gushes out of, that other *najis* substance does not become *tahir* by his turning to Islam.[89](#)

The clothes of an unbeliever that, before turning to Islam, have been *najis* because of his sweat, do not become *tahir* by turning to Islam. Even the clothes that someone is wearing at the time of turning to Islam and have become *najis* by sweat, as an obligatory precaution, should be avoided.[90](#)

Taba'iyya (Consequentiality)

Taba'iyya is that something *najis* becomes *tahir* after making something else *tahir*. In the following cases, *najis* things are made *tahir* by *taba'iyya*:

When alcohol becomes vinegar, the dish that the alcohol was in becomes *tahir* consequently, and even the places that have been *najis* by the boiling of alcohol become *tahir*.

After performing the three *ghusls* of the dead person (who is *najis* before the *ghusl*), the sofa that the dead person is put on, the hands of the person who performs the *ghusl* and the cloth that is put on the dead person become *tahir*.

When someone purifies something *najis* and his hand are washed with that water, they (the hands) become *tahir* and they do not need to be washed by another washing.

After wringing out clothes or the likes, whatever water is left in them is *tahir*.

If a dish is made *tahir* with water that is less than a *kurr*, the drops of water remaining in the dish are *tahir*.[91](#)

Disappearance Of The Najis Substance

In two cases, if the *najis* substance is removed, the thing that has become *najis* will be *tahir*. There is even no need to wash it with water. The two cases are as follows:

- The body of an animal; for example, the beak of a chicken that has eaten something *najis* becomes *tahir* whenever the *najis* substance is removed from the beak.
- The inner parts of the human body; for example, inside the mouth, the nose, or the ear.

For this reason, if there is some blood on someone's gums or that someone has eaten some *najis* food, when the *najis* food or the blood is swallowed or it is so little in the mouth that it dissolves in the saliva, the mouth becomes *tahir*.[92](#)

Istibra Of An Animal After Eating Something Najis

The urine and feces of an animal that used to eat *najis* food are *najis* (even if the meat of the animal is permissible to eat). To make the urine and feces of that animal *tahir*, *istibra* must be done. What is meant here by *istibra* is that the animal should be prevented from eating *najis* food and only be given *tahir* food. As an obligatory precaution, the following periods are required for the *istibra*:

- Camel – 40 days
- Cow – 20 days
- Sheep – 10 days
- Duck – 5 days

- Domestic chicken – 3 days⁹³

Absence Of A Muslim

If the clothes, body, or something else of a Muslim (for example a dish or a carpet) become *najis* and that Muslim leaves for some time, these things are considered as *tahir* if one thinks it is possible that that Muslim has purified those *najis* things.⁹⁴

Rulings Of Using Water Closet

Because one of the rulings of using the water closet is the matter of purifying the openings of urine and excrement, we have mentioned them at the end of the section of purification.

It is obligatory to cover the private parts from others, even the insane and children who can distinguish between the right and the wrong (except from the spouse).

It is impermissible to face or give the back to the *qibla* (the Kaaba) during urination and excretion.

Things that are recommended when using the water closet:

- One should sit in a place that nobody can see him.
- Stepping into the water closet with the left foot first
- Leaving the water closet with the right foot first
- Covering the head while using the water closet
- Putting one's weight on the left leg while using the water closet

Things that are *Makruh* (not recommended) while using the water closet:

- Staying in the water closet for a long time
- Facing either the sun or the moon
- Facing the wind
- Speaking, unless it is necessary or for glorifying Allah
- Purifying the *najis* parts with the right hand
- Eating or drinking while using water closet
- Standing up while urinating⁹⁵

Places Where Urination And Excretion Are Unlawful

- In the dead end of street where the owners of that place do not give permission
- In the property of someone who did not give permission
- In a place that is entailed on certain persons
- On the graves of the believers when causing disrespectfulness to them⁹⁶

Places Where Urination And Excretion Are Makruh

- In the road, street, alley or before the doors of houses
- Under a fruitful tree
- On hard ground
- In the houses of animals
- In water⁹⁷

As an obligatory precaution, a child is not let to face or give his back to the *Qibla* during urination or excretion, but if the child himself does that, it is not obligatory to prevent him.⁹⁸

Purifying The Openings Of Urination And Excretion

The opening of urination cannot be made *tahir* by using something other than water (such as rocks, tissue, cloth, etc.).

After removing the urine, it is enough to wash the opening of urination with water for one time.⁹⁹

Purifying The Opening Of Excretion

- With water: it will be *tahir*.
- With things other than water: it's becoming *tahir* is a matter of mediation (as an obligatory precaution it will not be *tahir*), but it is allowed in this case (after removing the *najis* substance and before purifying the opening of excretion with water) to offer prayers. ¹⁰⁰

Questions

- (1) What rulings do a dead snake, a dead scorpion and a dead frog have?
- (2) What rulings do the dung of a donkey and the dropping of a crow have?

- (3) What ruling does the blood that is seen when brushing the teeth have?
- (4) Is it possible to make use of the wool of a dead sheep?
- (5) Is the person, who has not offered even one prayer in all his life, *najis*?
- (6) Is the whole body of a person, who becomes *junub* (ritually impure), *najis*?
- (7) What is the difference between pure water and mixed water?
- (8) How is well water, that has become *najis*, made *tahir*?
- (9) Is a washing machine that washes clothes and pumps water as well, enough for making the clothes *tahir*?
- (10) A container of water has dimensions of 25 spans long, 5 spans wide and one span deep. Is the water in this container a *kurr* or not?
- (11) A person walked on a *najis* rug with damp feet. He did not know whether the dampness of his feet was transferred to the rug or not. Were his feet *najis*?
- (12) How does *kurr* water become *najis*?
- (13) If the capacity of a container is more than *kurr* water and it is doubted whether the water in it is *kurr* or less than *kurr*, what is the ruling then?
- (14) A part of a wall in a house becomes *najis*. Would you explain how it is possible to make this wall *tahir*?
- (15) When does the bottom of a shoe that has stepped in *najis* mud become *tahir* by mere walking?
- (16) Does the ground make the wheels of a car, bicycle and motorcycle *tahir*?
- (17) Does the sunlight make wood, wheat, and rice *tahir*?
- (18) Does the unbeliever, who recites the *shahada* in the Persian or English language, become *tahir*?
- (19) Explain what *Taba'yya* is and give two examples on that.

[1.](#) Abrogation: verdicts of things that abrogate the prayer

[2.](#) Ritually impure.

[3.](#) Religiously or ritually pure.

[4.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 55.

[5.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 55.

[6.](#) Tawdih al-Masa'il, rule 85. Ayatollah Khamene'i: The feces of birds whose meat is haram to be eaten is not najis. (Muntajaba az istifta'at, question 4).

[7.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 58, p. 61, rule 12.

8. Ritual washing.
9. Istifta'at, vol. 1, p. 83, question 206.
10. Istifta'at, vol. 1, p. 504, question 42.
11. Running blood means that blood flows in veins and arteries of some creatures such as man, cow, cat, etc. whereas other kinds of creatures, like fish, have no running blood.
12. Al-Urwat ul-Wuthqa, vol. 1 p. 48, Tahrir al-Wasa'il, vol. 1 p. 115.
13. Al-Urwat ul-Wuthqa, vol. 1 p. 62, rule 14.
14. Al-Urwat ul-Wuthqa.
15. Al-Urwat ul-Wuthqa, vol. 1 p. 57, rule 3.
16. Al-Urwat ul-Wuthqa, vol. 1 p. 57, rule 3.
17. Something that in itself is religiously unclean; one of the eleven najis substances.
18. Al-Urwat ul-Wuthqa, vol. 1 p. 62, rule 17 and 18.
19. Al-Urwat ul-Wuthqa, vol. 1 p. 62, rule 17 and 18
20. Al-Urwat ul-Wuthqa, vol. 1 p. 62, rule 17 and 18
21. Al-Urwat ul-Wuthqa, vol. 1 p. 58.
22. Al-Urwat ul-Wuthqa
23. Al-Urwat ul-Wuthqa vol. 1 p. 62.
24. Al-Urwat ul-Wuthqa vol. 1 p. 62.
25. Ayatollah Khamene'i: Question: What are your rulings regarding meat, leather and parts of an animal that are prepared in a non-Islamic country? The answer: If it is probable that the animal has been killed according to the Islamic law, these parts are tahir, but if there is certainty that it has not been killed according to the Islamic law, then these parts are najis.
26. Al-Urwat ul-Wuthqa, vol. 1 p. 557, rule 9, and p. 559, rule 10, and p.60, rule 6 and 7.
27. Istifta'at, vol. 1 p. 97, question 252.
28. Istifta'at vol. 1 p. 97, question 253.
29. Tawdih al-Masa'il, rule 96, and 98 to 101.
30. Al-Urwat ul-Wuthqa, vol. 1 p. 64, rule 7.
31. Al-Urwat ul-Wuthqa, vol. 1 p. 64, rule 7.
32. Al-Urwat ul-Wuthqa
33. Al-Urwat ul-Wuthqa, vol. 1 p. 65, rule 9.
34. Al-Urwat ul-Wuthqa, p. 69. Ayatollah Khamene'i: Liquid substances that cause intoxication, as a precaution, are najis. (Muntajaba az istifta'at, question 5)
35. Al-Urwat ul-Wuthqa, p. 69. Ayatollah Khamene'i: Liquid substances that cause intoxication, as a precaution, are najis. (Muntajaba az istifta'at, question 5)
36. Al-Urwat ul-Wuthqa, vol. 1 p. 65, rule 9.
37. Al-Urwat ul-Wuthqa, p. 65, rule 12.
38. Al-Urwat ul-Wuthqa, p. 70, rule 3.
39. The necessities of religion are those things that Muslims consider as parts of Islam, such as prayer or fasting.
40. Tahrir al-Wasa'il, vol. 1 p. 118. Ayatollah Khamene'i: It is not improbable that the people of the Book may be in their essence tahir (Ajwibat al-Istifta'at, vol. 1 p. 97, question 324); The people of the Book are: Jews, Christians, Zoroastrians and Sabians. (Ajwibat al-Istifta'at, vol. 1 p. 98, question 327).
41. Tawdih al-Masa'il, rule 107.
42. Tawdih al-Masa'il, rule 109.
43. Tawdih al-Masa'il, rule 125.
44. Tawdih al-Masa'il, rule 126; Al-Urwat ul-Wuthqa, vol. 1 p. 79, rule 1.
45. Tawdih al-Masa'il, rule 141.
46. Tawdih al-Masa'il, rule 143.
47. Tawdih al-Masa'il, rule 123, Al-Urwat ul-Wuthqa, vol. 1 p. 79, rule 1.
48. This point will be explained later in the next chapter.

- [49.](#) Tawdih al-Masa'il, rule 148.
- [50.](#) In this case istibra means keeping the animal away from najis food for a certain period of time.
- [51.](#) A specified quantity of water weighing about 377 kg that purifies any najis object as long as its color, taste, and smell have not been altered.
- [52.](#) Tahrir al-Wasa'il, vol. 1 p. 14, rule 14, Tawdih al-Masa'il, rule 16.
- [53.](#) Ayatollah Khamene'i: 42, 7/8 spans are about 384 liters.
- [54.](#) Tawdih al-Masa'il, rule 26.
- [55.](#) Tawdih al-Masa'il, rule 26.
- [56.](#) Tawdih al-Masa'il, rule 26.
- [57.](#) Tahrir al-Wasa'il, vol. 1 p. 14, rule 11.
- [58.](#) Tawdih al-Masa'il, rule 27.
- [59.](#) Tahrir al-Wasa'il, vol. 1 p. 13, rule 4.
- [60.](#) Tawdih al-Masa'il, rule 35.
- [61.](#) Tawdih al-Masa'il, rule 37, 40–42.
- [62.](#) Tawdih al-Masa'il, rule 150, 152 and 153
- [63.](#) Tawdih al-Masa'il, rule 179–180
- [64.](#) Tawdih al-Masa'il, rule 180.
- [65.](#) Tahrir al-Wasa'il, vol. 1 p. 128, rule 5 and 6, Al-Urwat ul-Wuthqa, vol. 1 p. 115, rule 20.
- [66.](#) Tawdih al-Masa'il, rule 173
- [67.](#) Tawdih al-Masa'il, rule 175
- [68.](#) Tawdih al-Masa'il, rule 161
- [69.](#) Tawdih al-Masa'il, rule 149
- [70.](#) Tawdih al-Masa'il, rule 183 and 192.
- [71.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 125. Ayatollah Khamene'i: walking for ten steps on dry and tahir ground the foot or the shoe that has become najis becomes tahir.
- [72.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 125. Ayatollah Khamene'i: walking for ten steps on dry and tahir ground the foot or the shoe that has become najis becomes tahir.
- [73.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 126, Tawdih al-Masa'il, rule 188.
- [74.](#) Tawdih al-Masa'il, rule 187.
- [75.](#) Tawdih al-Masa'il, rule 190
- [76.](#) Tawdih al-Masa'il, rule 186
- [77.](#) Al-Urwat ul-Wuthqa vol. 1, p. 129; Tahrir al-Wasa'il, vol. 1, p. 13.
- [78.](#) Al-Urwat ul-Wuthqa vol. 1 p. 129 until 130, Tahrir al-Wasa'il, vol. 1 p. 130.
- [79.](#) Tahrir al-Wasa'il, vol. 1 p. 130, rule 10.
- [80.](#) Tahrir al-Wasa'il, vol. 1 p. 131, Tawdih al-Masa'il, rule 197.
- [81.](#) Tawdih al-Masa'il, rule 197.
- [82.](#) Tawdih al-Masa'il.
- [83.](#) Tahrir al-Wasa'il, vol. 1, p. 132.
- [84.](#) Tahrir al-Wasa'il, vol. 1, p. 132.
- [85.](#) Tahrir al-Wasa'il, vol. 1, p. 132.
- [86.](#) Shahada is to announce: "I bear witness that there is no god but Allah and I bear witness that Muhammad is the messenger of Allah." Tahrir al-Wasa'il, vol. 1 p. 132.
- [87.](#) It means that it is not known whether he has accepted Islam with his heart or just with his tongue.
- [88.](#) Tawdih al-Masa'il, rule 209.
- [89.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 141.
- [90.](#) Tawdih al-Masa'il, rule 208.
- [91.](#) Tahrir al-Wasa'il, vol. 1 p. 131, Tawdih al-Masa'il, rule 211–215.
- [92.](#) Tawdih al-Masa'il, rule 216 and 217

[93.](#) Tahrir al-Wasa'il, vol. 1 p. 132.

[94.](#) Tawdih al-Masa'il, rule 221, Tahrir al-Wasa'il, vol. 1 p. 132. Ayatollah Khamene'i: When one is certain that the clothes, body or something belonging to a Muslim become najis and then he does not see this Muslim for some time, and after that when he sees that Muslim using the thing that was najis in the way he uses things that are tahir (for example, he offers prayers with those clothes), those things should be considered as tahir, on condition that that person knows about the najis thing and knows the rulings of purifying najis objects.

[95.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 178, Tawdih al-Masa'il, rule 57–59, 64.

[96.](#) Tawdih al-Masa'il, rule 64.

[97.](#) Tawdih al-Masa'il, rule 79 and 80.

[98.](#) Tawdih al-Masa'il, rule 63.

[99.](#) Ayatollah Khamene'i: As an obligatory precaution, the opening of urination will be tahir after two washes. (Muntajaba al-Istifaa'at, question 10)

[100.](#) Tawdih al-Masa'il, rule 66–67. Ayatollah Khamene'i: It is possible to purify the opening of excretion in two ways; first, washing it with water until the najis substance is removed, and then it is not necessary to wash it again. Second, with three pieces of rock or cloth or the like that are tahir, the najis substance is to be removed and if it is not, other pieces of rock or cloth are to be used so that the najis substance is completely removed. Instead of using three rocks or pieces of cloth, one can use three parts or sides of one rock or one piece of cloth.

Chapter 3: Preliminaries Of Prayer

Wudu'

One who wants to offer prayers must, before offering the prayers, perform the *wudu'* and get himself ready for the prayer.

Sometimes he must, as well, perform the *ghusl*. *Ghusl* is washing the whole body. When it is not possible to do either *wudu'* or *ghusl*, one must do something else called *tayammum*. We will discuss these points in this chapter and later chapters.

How To Do Wudu'

In doing *wudu'*, first the face should be washed, then the right arm, and then the left arm. After washing these parts, one must, with the wet that is left in his hands, wipe the top of his head, his right foot, and then his left foot. To learn more about the parts of *wudu'*, we explain them in this way: [1](#)

Washing

- The face: from the beginning of the hair on the forehead to the end of the chin lengthwise, and between the thumb and the middle finger widthwise.
- The right arm: from the elbow until the end of the fingers.

- The left arm: as same as the right arm

Wiping

- The head: a part from the top of the head above the forehead is wiped with the palm of the right hand.
- The right foot: from the end of the toe to the ankle is wiped with the right palm.[2](#)
- The left foot: it is wiped with the left palm.

Explaining The Parts Of Wudu'

Washing

The obligatory amount in the washing of the face and the arms is as mentioned above, but to be certain that all the required parts are washed, one must also wash a little bit more than the required parts.[3](#)

As an obligatory precaution the face and the arms should be washed from up to down. If they are washed from down to up the *wudu'* is void.[4](#)

If a person's face or arms are smaller than a normal person's face or arms, or hair does not grow right above his forehead, or he is bald, he must wash the same amount that a normal person would wash.[5](#)

If both the face and the hands of someone are abnormal, but they fit with each other, it is not necessary to follow the normal person's standards. This someone must do *wudu'* in the same way as mentioned above.[6](#)

One must make the water of *wudu'* reach the skin if the skin is visible through the hair on the face (eyebrow or beard). If the skin is not visible, washing over the hair is enough and making the water go under the hair is not necessary.[7](#)

If a person doubts that the skin under the hair is visible or not, as an obligatory precaution, he must, both, wash the hair and make the water reach the skin.[8](#)

It is not obligatory to wash the inner openings of the nose, mouth, lip, or eye, that when closed, are not seen. But to be certain that the parts that must be washed are washed, one must wash a part of these organs.[9](#)

If the skin or flesh has been cut off from one of the organs of *wudu'*, one must wash the parts remaining under the cut skin or flesh. If the skin or flesh is cut but still connected to the body, they and whatever is seen under them must be washed.[10](#)

Washing the apparent skin on scalds and bubbles is enough. It does not matter how thin the skin has

become. If some part of a scald or a bubble is peeled off, the top layer of the skin should be washed. Peeling the rest of it or making water reach under it is not necessary. If sometimes the skin of the bubble is stuck to the skin and sometimes it is not, one must make water reach underneath it. [11](#)

Washing the upper part of a closed scab when recovering is enough. Peeling the scab is not necessary, no matter how easy it might be. If there is medicine that is placed over the scab and removing this medicine is easy, it should be removed. If it cannot be removed, then it will have the rulings of a *jabeera* which will be explained in the section of *wudu' jabeera*. [12](#)

Repeating the washing of the parts of *wudu'*:

- One time – obligatory
- Two times – permissible
- Three times – a heresy and forbidden [13](#)

In addition to that washing the parts of the *wudu'* three times is a heresy and forbidden, sometimes it also makes the *wudu'* void. This happens when the water used for wiping the other parts of *wudu'* comes from the third washing of the arms, because the wiping must be done with the water of *wudu'*. [14](#)

Wiping

Wiping On The Head

Place of wiping: one of the four parts of the head that is located above the forehead (the top of the head)

The obligatory amount of wiping: any amount is enough (the amount of wiping that if someone sees, he would say that one wiped his head).

The recommended amount of wiping: as three joined fingers widthwise wiping for the length of one finger.

Wiping with the left hand is permissible. [15](#)

It is not necessary to wipe on the skin of the head. It is allowed to wipe on the hair of the head, unless the hair is too long that when brushing it, it falls on the face. Then, either the skin or the roots of the hair should be wiped.

Wiping on the hair that is on the other parts of the head is not correct, even if the hair is gathered on the place of wiping. [16](#)

Wiping On The Feet

The place of wiping: over the feet.

The obligatory amount of wiping: long; from the tip of the toe to the ankle, and wide; any amount is enough, even the amount of one finger. [17](#)

The recommended amount of wiping is the whole foot.

The right foot must be wiped before the left foot, but it is not necessary to wipe on the right foot with the right hand and the left foot with the left hand. [18](#)

Common Rulings Between Wiping On The Head And Wiping On The Feet

In wiping, the hand must be drawn over the head and the feet. If the hand remains still and the head or the foot moves across the hand, the *wudu'* is void. But, if at the time when the hand is wiping, the head or the feet move a little, there will be no problem. [19](#)

If, at the time of wiping, there is no wet remaining in the hand, it is not permissible to wet the hand with other water. Instead, wet must be obtained from other parts of *wudu'* and with that wet wiping must be done. [20](#)

The wet in the hands must be enough to be transferred to the head and the feet. [21](#)

The place of wiping (the head and the upper side of the feet) must be dry. If the place of wiping is wet, it must be dried before wiping. But if the wet on the place of wiping (the head or the feet) is so little that it would not be transferred to the hand, then there will be no problem. [22](#)

There should be nothing between the hand and the head or the feet during the wiping, such as a sheet, hat, socks, or shoe, even if it is so thin that the wet can reach the skin (unless in some cases of necessity). [23](#)

The place of wiping must be *tahir*. So, if it is *najis*, and there is no possibility of washing it with water, one must do *tayammum*. [24](#)

Wudu' Irtimasi

Wudu' irtimasi is that when one, with the intention of *wudu'*, puts his face and hands under water or that when his face or hand have been already under water and then he intends to perform *wudu'* when taking them out of water. [25](#)

Because in *wudu' irtimasi* the face and the arms, as an obligatory precaution, must be washed from up downwards, *wudu' irtimasi* is performed in the following manner:

With the intention of *wudu'*, one has to put the head from the forehead in water and the arm from the elbow ending with the fingers. The intention of *wudu'* should be kept until the part of *wudu'* (the head or the arm) is taken out of water (for the water that remains in the hand that is used for wiping must be from the water of *wudu'*).

Without the intention of *wudu'*, one can put the head or the arm in water and with the intention of *wudu'* take them out of the water. The face should be taken out from the forehead downwards and the arms from the elbow downwards.[26](#)

There is no problem in performing a part of the *wudu'* in the regular way and a part in the *irtimasi* way. (Observing the correct order in *wudu' irtimasi* is necessary that one cannot put his face and hands in water at the same time. Instead, he must put his forehead in water first, then his right arm and then his left arm).

The Conditions Of Wudu'

Following all the conditions of *wudu'* that will soon be discussed, *wudu'* is correct; otherwise, *wudu'* is void.

The Conditions are as follows:

Conditions of the water and the vessel used for *wudu'*:

The water used for *wudu'* must be *tahir* (it cannot be *najis*).

The water used for *wudu'* must not have been usurped.

The water used for *wudu'* must be pure (it cannot be mixed water).

The vessel used to hold water for *wudu'* must be permissible.

The vessel used to hold water for *wudu'* must not be made of gold or silver.

The conditions of the parts of *wudu'*:

They must be *tahir*.

There must be nothing on them that would prevent water from reaching them.

The Conditions Of How To Perform The Wudu'

Observing the correct order of *wudu'* (the same that has been mentioned before)

Observing the successiveness of the parts of *wudu'* (not to let a long break between them)

One must perform the *wudu'* by himself (not to ask for help from others).

The conditions of one who performs *wudu'*:

Using water for *wudu'* should not cause a problem to him.

Wudu' should be made with a sincere intention (not as hypocrisy or show of).

The Conditions Of The Water And Vessel Used In Wudu'

Wudu' that is performed with *najis* water or mixed water is void whether one knows that it is *najis* or mixed or he does not know, or even if he has forgotten that it is *najis* or mixed.[27](#)

The water used for *wudu'* must be permissible. In the following cases, *wudu'* would be void:

Performing *wudu'* with water whose owner does not give permission to use it (when his not giving permission is known).

With water that it is not known whether the owner gives permission or not.

Water that is specifically entailed for a certain group of people, such as the ponds in some schools or the places of prayer in some hotels, inns, etc.[28](#)

Performing *wudu'* with the water of big rivers, even if it is not known if the owners of those rivers give permission or not, does not have a problem. If the owners prevent from performing *wudu'* with that water, then, as an obligatory precaution, one should not perform *wudu'* with that water.[29](#)

If the water that is used for *wudu'* is in an extorted vessel, the *wudu'* is void.[30](#)

The Conditions Of The Organs Of Wudu'

The Conditions of The Organs[31](#) of *Wudu'*

The parts (organs) of *wudu'*, at the time of washing or wiping must be *tahir*.[32](#)

If there is anything on the parts of *wudu'*, which are to be washed, preventing water from reaching these parts, or on the parts that are to be wiped, even if it does not prevent water, it must be removed before performing the *wudu'*.[33](#)

The ink of pens, colors, oils and creams, when they only have a color with no mass, do not annul the *wudu'*, but if they have a mass on the skin, they must be removed before performing the *wudu'*.[34](#)

The Conditions Of The Way Of Performing The Wudu'

The Order

Wudu' must be performed in the following order:

1. Washing the face first, and then:
2. Washing the right hand
3. Washing the left hand
4. Wiping the head
5. Wiping the right foot
6. Wiping the left foot

If the order is not observed the *wudu'* will be void.

Observing The Successiveness

Observing the successiveness in *wudu'* means to perform the actions of *wudu'* one after each other with no long break between them. If there is a long break between the steps of a *wudu'*, that when an organ is to be washed or wiped, the previous organ becomes dry, the *wudu'* will be void.[35](#)

Not To Ask For Help From Others

One who is able to perform the *wudu'* it is not permissible to him to get help from others to perform *wudu'*. So, if someone else washes that one's face or hands, or wipes his head or feet, the *wudu'* is void.[36](#)

If someone is not able to perform the *wudu'*, he must get a representative to perform it for him. If the representative wants a fee for that and the person who receives the *wudu'* can pay him, he should pay. Of course, that person himself should make the intention of *wudu'*.[37](#)

Conditions Of The One Performing Wudu'

A person who knows that if he performs *wudu'* he will be sick or, even, fears that he will be sick, he must perform *tayammum*. If he performs the *wudu'*, his *wudu'* will be void. If he does not know that water will harm him and he performs the *wudu'* and finds out later that it is harmful to him, his *wudu'* is correct.[38](#)

Wudu' must be done with a sincere intention. What is meant by that is that *wudu'* is performed with the intention of performing a duty to Allah.[39](#) It is not necessary to say the intention with the tongue or with

the heart. Just one's knowing that he is performing *wudu'*, in such a way that if someone asks him, what are you doing, the answer will be 'performing *wudu'*' is enough.[40](#)

A Question

If the time for offering the prayer is so little that if *wudu'* is performed the whole or a part of the prayer will be offered out of its time, *tayammum* must be performed.[41](#)

Wudu' Of Jabeera

Jabeera is the treatment or bandage that is attached to a wound. If the one, who has a wound or a broken bone in one of the organs of *wudu'*, can do *wudu'* like a normal person, he must perform the *wudu'* in the normal way.[42](#)

For example:

- When the wound is not bandaged, and water does not harm it.
- When the wound is bandaged but untying it is possible and water does not harm the wound.

If there is an open wound in the face or the hand that will be harmed if water is poured on it, it is enough to wash the sides around the wound.[43](#)

If someone has an open wound on the top of his head or in one of his feet (the places of wiping) that he cannot wipe on them, he must put a *tahir* piece of cloth over the wound and with a wet hand, (of course the wet has to be from the water of *wudu'*), wipe on the piece of cloth.[44](#)

How Wudu' Of Jabeera Is Performed

In the *wudu'* of *jabeera*, the parts that can be washed or wiped normally, must be done in the usual manner. The parts that cannot be washed or wiped normally, one must wipe with a wet hand on the bandage covering the wound.

Some Rulings

If the bandage is bigger than the wound and it is not possible to remove it, *wudu'* of *jabeera* must be performed besides, as an obligatory precaution, performing *tayammum*.[45](#)

The duty of one who does not know whether he should perform *wudu'* of *jabeera* or *tayammum*, is to perform both of them.[46](#) If the bandage is put over the entire face or an entire arm, the *wudu'* of *jabeera* will be sufficient.[47](#)

One, who has a bandage on his palm and fingers and when performing *wudu's* and wipes with the other wet hand on the bandage, can use this wet on the bandage to wipe on the head and the feet or can get

wet from another part of *wudu'*.[48](#)

If there are several bandages on the face and the hands, one must wash around them. If they are on the head or feet, one must wipe around them. With the parts that have a bandage, the rules of *jabeera* must be followed.[49](#)

The Doubts In Wudu'

One, who doubts whether or not he has performed *wudu'*, must perform *wudu'*.

One, who doubts in the middle of the prayer whether or not he has performed *wudu'*, must perform *wudu'* and repeat the prayer because it is void.

One, who doubts after the prayer is offered whether or not he has performed *wudu'*, his prayer is valid, but for the next prayer he must perform *wudu'*.

One, who is certain that he has performed *wudu'* but doubts whether he has broken the *wudu'* or not (that he might fart or do other things that breaking the *wudu'*), should not pay attention to this doubt (the *wudu'* is valid).

One, who knows that he has performed *wudu'* and knows that (wind has emitted from him) but does not know which one has happened first, he must perform *wudu'*.

One, who doubts, in the middle of performing the *wudu'*, whether he has performed some of the previous parts or not, he must perform whatever he doubts of (such as when one is wiping on the feet, he doubts whether he has wiped on the head or not).

One, who doubts after performing *wudu'* whether he missed a part of *wudu'* or done it correctly, should not pay attention to the doubt and his *wudu'* is valid. For example, when after performing the *wudu'* one doubts if he has washed his right arm or not.[50](#)

One, who doubts after the *wudu'* if there was something preventing water from reaching the skin or not, should not pay attention to the doubt, and his *wudu'* is valid.[51](#)

One, who knows that there is something on one of the parts of *wudu'* but doubts if it prevents water from reaching the skin or not, must remove that thing or pour water under it.[52](#)

One, who knows before the *wudu'* that there is something on one of the parts of *wudu'* that may prevent water from reaching the skin and doubts after the *wudu'* whether water has reached the skin or not:

If he knows that he has noticed that thing during performing the *wudu'*, his *wudu'* is valid.

If he does not know whether he has noticed that thing during performing the *wudu'* or not, his *wudu'* is

valid.

If he knows that he has not noticed that thing during performing the *wudu'*, his *wudu'* is invalid.[53](#)

If there is something on one of the parts of *wudu'* that sometimes prevents water from reaching the skin and sometimes does not, and after the *wudu'* one doubts whether water has reached the skin or not, the previous ruling should be applied here as well.[54](#)

One, who, after the *wudu'*, sees something on one of the parts of *wudu'* that prevents water from reaching the skin but does not know whether it was there at the time of performing the *wudu'* or not, his *wudu'* is valid.

But, if he knows that he has not noticed this thing during performing the *wudu'*, he should repeat his *wudu'* as an obligatory precaution.[55](#)

One, who doubts too much and often about the actions and conditions of *wudu'* (for example, if the water is *tahir* or there is something on one of the parts of *wudu'* preventing water from reaching the skin) should pay no attention to his doubts.[56](#)

Things That Wudu' Must Be Performed For

- Offering the prayers (except the prayer for the dead).
- Performing *tawaff*[57](#) on an obligatory pilgrimage.
- Touching the writing of the Qur'an or the name of Allah with any part of the body.[58](#)

Some Rulings

If a prayer is offered or an obligatory *tawaff* is performed without *wudu'*, it is void.

A person, who has not performed *wudu'*, does not have to touch the following words with any part of his body:

- The text of the Qur'an, but there is no problem in touching the translation of the Qur'an.
- The name of Allah in any language; for example, الله (Allah), خدا (*Khuda*), God.
- The name of the messenger of Allah, peace be upon him and his progeny, (as an obligatory precaution).
- The names of the infallible imams of Ahlul Bayt ('a) (as an obligatory precaution).
- The name of Fatima az-Zahra (the Prophet's daughter), may Allah bless her (as an obligatory

precaution).[59](#)

There is no difference in the following points with regards to the touching of the text of the Qur'an or the name of Allah:

- With the hand or any other part of the body (except the hair).
- The first touch or the continuation of a previous touch; if someone puts his hand on the text of the Qur'an, and then he notices that his hand is there, but he does not take it away, he commits an impermissible act.
- Wiping on the text of the Qur'an in such a manner that the text is erased, as when wiping on the text with a wet hand.
- Whether the font of the Qur'an is usual or not.
- Whether the text has been printed, written with a pen, chalk or any other thing.
- Whether the text is protruding or not, such as that on a gravestone.
- A letter that is pronounced or not.
- The text of the Qur'an whether in the Qur'an or in books other than the Qur'an, such as a Qur'anic verse or a word that is written in some book, even if it is only half of a word.
- There is no difference whether the Qur'an is written on paper, wood, stone, clothes, wall and the likes.
- Whether the Qur'anic words are written in Arabic or other than Arabic, but there is no problem with the translation.[60](#)
- Whether the Qur'anic words are good words such as "believer" and "patience" or unpleasant words, such as, "*Iblis*", "Satan" and "unbeliever."[61](#)

Touching the Qur'anic texts in the following cases are not forbidden:

- Touching the words of the Qur'an with the hair (even though it is a recommended precaution not to do so)
- The text that is not considered as writing (before it becomes apparent), as that which is written with magic ink or the like (with onion juice that after being heated it becomes apparent)
- The text that is behind glass or plastic, that, in fact, one does not touch the very words.
- Touching the spaces between the words and the letters or the hollow spaces inside the letters, without touching the words and the letters

- Touching the pages of the Qur'an, the borders, the spaces between the lines, and the cover of the Qur'an (although it is *Makruh*; not recommended)
- The translation of the Qur'an into any language, except for the translation of the name of Allah, because touching it without *wudu'* is forbidden. [62](#)

As for the words that are common between the Qur'an and other than the Qur'an, if an author intends a word to be a Qur'anic word, it is not permissible to touch it [without *wudu'*]. If he does not intend it to be a Qur'anic word, it is permissible to touch it. [63](#)

As an obligatory precaution, it is not permissible to touch the logotype of the Islamic Republic of Iran (that has the name of Allah) without *wudu'*. [64](#)

Touching a necklace or a ring, on which the name of Allah is written, without *wudu'* is forbidden. [65](#)

Performing *wudu'* for the following reasons is recommended:

- Going to the mosque and the holy shrines of the Imams.
- Reciting the Qur'an.
- Having the Qur'an with oneself.
- Touching the cover or the sides of the Qur'an.
- Visiting the graveyards. [66](#)

How Does Wudu' Become Invalid?

- The excretion of urine or feces or the emission of wind from man.
- Sleeping that when one neither hears nor sees.
- Things that make one's reason go away, like insanity, intoxication and unconsciousness.
- *Istihadha* [67](#) for women.
- Anything that requires a *ghusl*, such as *janaba* [68](#) or touching a dead body. [69](#)

Some Recommended And Makruh Acts Of Wudu'

Recommended Acts

- Not to use more than one *mudd* of water when performing *wudu'* (a *mudd* is about 750 grams.)
- Brushing the teeth, even if it is with the fingers.

- Placing the vessel used for *wudu'* on the right side of the person performing *wudu'*.
- Washing the hands before starting *wudu'*.
- Rinsing the mouth with water.
- Washing out the nose.
- Saying '*bismillah; in the name of Allah*' when the hand is put under water or when water is poured on the hand. It is better to say:

بسم الله و بالله اللهم اجعلني من التوابين واجعلني من المتطهرين

(*Bismillahi wa billah, Allahumma ij'alni min at-tawwabeena waj'alni min al-mutatahhireen*: In the name of Allah and by Allah! Oh Allah, make me amongst the repentant and make me amongst the pure ones).

- Pouring the water in the right hand, even if it is for washing the right arm in this way: first, one puts water in the right hand, then pours it from the right hand into the left hand, and then pours it on the right arm that is to be washed.
- Reciting the special supplications that have been mentioned in this concern during and after *wudu'*.
- Pouring water on the outside of the elbow for men when washing the arm and on the inside of the elbow for women.
- When washing, one pours the water on the upper part of the organs of *wudu'*.
- Pouring water on the part (organ) of *wudu'* and not putting the organ under the water.
- Wiping on the arm with the organs of *wudu'*, though without the wiping the organs will be washed.
- Performing all the parts of *wudu'* with sincere intention.
- When performing *wudu'* one recites the *Surah* of *al-Qadr* (97).
- When the *wudu'* is finished, one recites the Verse of *al-Kursi* (2:255).
- When washing the face, one keeps the eyes open.[70](#)

Makruh Acts

1. Receiving help in the pre-actions of *wudu'*.
2. Performing *wudu'* in the water closet.

3. Performing *wudu'* with gold plated or silver-plated vessels, or a vessel on which there is a picture of a human face.

4. Performing *wudu'* with the following waters:

- Water that the sun has made warm.
- Water that has been used for an obligatory *ghusl*.
- Water that has a bad smell, color or taste.
- Water from a well that a dead animal has fallen into, before taking out the prescribed amount of water (from the well).
- Water in which a snake, scorpion or frog has died.
- Water (in a vessel) from which a woman on menstruation (*haydh*) has drunk.
- Water from which a mouse, a horse, a mule, a donkey, or any animal that eats *najis* food or dead animals, and, in fact, every animal that is unlawful to be eaten, has drunk.[71](#)

Some Rulings

- Performing *wudu'* in a bathroom, where water is drained through the water closet, has no problem.[72](#)
- If, while performing *wudu'*, one looks at a non-mahram, lies or backbites (even though he commits a sin) his *wudu'* is valid.[73](#)
- If someone performs *wudu'* for a certain reason, like reciting the Qur'an, and then after the *wudu'* he changes his mind, his *wudu'* does not become invalid.[74](#)
- Performing *wudu'* with the intention of being on *wudu'* is valid and with that *wudu'* it is allowed to offer the prayer.[75](#)
- With a correct *wudu'* that has been performed for either an obligatory or recommended action, one can do any obligatory or recommended action that has a condition of *wudu'*.[76](#)
- Performing *wudu'* before the time of prayer with the intention of offering the prayer has no problem.[77](#)

Ghusl

Sometimes *ghusl* must be performed for performing the prayer (or any action that it is necessary to be on *wudu'* for). *Ghusl* is washing the whole body with the intention of obeying the order of Allah. We now discuss the occasions of *ghusl* and how to perform the *ghusl*.

Obligatory Ghusls

For both men and women: (1) *Janaba* (ritual impurity), (2) Touching a dead body.

For The Dead

For women only: (1) *Haydh* [78](#) (2) *Istihadha* [79](#) (3) *Nafas*. [80](#)

Now, we shall discuss the rulings related to each one of these obligatory *ghusls*.

Ghusl Of Janaba

How does a person become ritually impure with *janaba*?

1) Releasing of semen

- If it is a little or a lot
- While sleeping or awake

2) Sexual intercourse

- If it is forbidden or allowed
- If semen is released or not [81](#)

If the semen moves inside the body but does not come out, it does not cause *janaba*. [82](#)

One, who knows that semen has come out of his body, must perform a *ghusl*. [83](#)

When one does not know whether that which has come out of him is semen or not, he has to see if the liquid that has come out of him has the signs of semen or not. If it has the signs of semen, he is ritually impure, but if it does not, he is not impure. [84](#)

3) The signs of semen:

- It is released with lust.
- It is released out with pressure and thrust.
- After it is released the body becomes relaxed.

So, when a liquid that comes out of one's body that does not know if it is semen or not, has all of these signs, then that one is ritually impure and if not, he is not impure, even if only one sign is missed. This rule applies to all except women or ill people who with only the sign of releasing out of lust become ritually impure.

It is recommended that one urinates after releasing semen. If he does not urinate and after performing the *ghusl* some wet comes out that he does not know if it is semen or not, it is considered as semen.[85](#)

Acts Forbidden For A Junub To Do

Acts Forbidden for a *Junub*[86](#) to Do[87](#)

- Touching the Qur'an, the name of Allah and, as an obligatory precaution, the names of the Prophet, the Imams and Fatima az-Zahra (peace be upon them) with the body
- Going to *Masjid al-Haram*[88](#) and *Masjid an-Nabi*[89](#), even only passing from one gate to another
- Staying in a mosque
- Putting something in a mosque, even if it is from outside the mosque
- Reciting the *suras* (chapters) of the Qur'an that have a verse in which *sajda* (prostration) is obligatory, even reciting one letter from the chapter.[90](#)
- Staying in one of the Imam's holy shrines (as an obligatory precaution)

The Suras Having Obligatory Sajda (Prostration)

The *Suras* Having Obligatory *Sajda* (Prostration) [91](#)

- 1) The *Sura* of as-Sajda (32)
- 2) The *Sura* of Fussilat (41)
- 3) The *Sura* of an-Najm (53)
- 4) The *Sura* of al-Alaq (96)

Two Rulings

It is not a problem if a *junub* (impure) person enters from one door of a mosque and exits from another (passing through without staying), except *Masjid al-Haram* and *Masjid an-Nabi* where even passing through is not permitted.[92](#)

The place that someone assigns for prayer in his house (and that in the offices or workplaces as well) does not have the rulings of a mosque.[93](#)

Performance Of Ghusl

While performing the *ghusl*, the entire body, the head and the neck must be washed.

Sometimes the *ghusl* is obligatory, like the *ghusl* of *janaba* and sometimes recommended, like the Friday *ghusl*. In other words, there is no difference in the way of performing the *ghusls* except in the intention.

Ghusl is performed in the following way:

There are two ways in performing the *ghusl*:

1. Tartibi (Orderly)

Tartibi [94](#) (orderly):

- To wash the head and neck first
- To wash the right side of the body [95](#)
- And then to wash the left side of the body

2. Irtimasi (Immersing)

- With the intention of *ghusl*, one is to put the whole body under water at one time.
- Or to go little by little into water until the whole body is immersed in water.
- Or when being under water, with the intention of *ghusl* one moves or shakes his body.

Explanation

Ghusl can be performed in either *tartibi* or *irtimasi* way. In the *tartibi ghusl* one should first wash his head and neck, then the right side of his body and then the left side. In the *irtimasi ghusl* one has to put his whole body under water, if there is enough water to do that.

Rulings Of Ghusl

Every condition that is obligatory in performing *wudu'* is also obligatory in performing *ghusl*, except for successiveness. It is also not necessary to wash the body from high to low. [96](#)

One, who has to do many obligatory *ghusls*, can do one *ghusl* with the intention of all of them.

One, who has performed the *ghusl* of *janaba*, does not need to do *wudu'* for the prayer. But, as for the other *ghusls*, the prayer cannot be offered with them alone; *wudu'* must be performed as well. [97](#)

The entire body must be *tahir* in the *irtimasi ghusl*, but it is not a condition for the body to be *tahir* in the *tartibi ghusl*. It is enough to make each part of the body *tahir* before washing that specific part. [98](#)

The *Ghusl* of *jabeera* is the same as the *wudu'* of *jabeera*, but as an obligatory precaution one must perform it in the *tartibi* way. [99](#)

One, who is undergoing an obligatory fast, cannot perform an *irtimasi ghusl*, because it is not permissible for a fasting one to intentionally immerse his head into water, but if he forgets that he is fasting and performs the *ghusl*, his *ghusl* is valid. [100](#)

It is not necessary in *ghusl* for the whole body to be washed by the hand, but it is enough, with the intention of *ghusl*, to make water reach every part of the body. [101](#)

Ghusl becomes void in the following cases:

- Performing a *ghusl* in a public bathroom with the intention of not paying the owner of the bathroom, even if one satisfies the owner after the *ghusl*.
- Performing a *ghusl* in a public bathroom with the intention of paying the owner later on, but without knowing whether the owner will be satisfied with that or not, even if after the *ghusl* one makes the owner satisfied with that.
- If one wants to pay *haram* (unlawful) money or money that *khums* [102](#) has not been deducted from to the owner of the public bathroom house. [103](#)
- If, while performing *ghusl*, a minor *hadath* (such as emitting wind, making water and the like) happens, the *ghusl* is not void, but for the prayer *wudu'* must be performed, even if it is a *ghusl* of *janaba*. [104](#)

It is possible for a woman, just like a man, to have a wet dream. If she is certain that semen has come out of her, *ghusl* will be obligatory, but if she has a doubt about it, she does not have to perform a *ghusl*. [105](#)

Masturbation is a prohibited action. *Ghusl* must be done when semen is released as a result of this action. [106](#)

The duty of one who, after performing a *ghusl* realizes that water has not reaches a certain part of his body, is:

- If he has performed an *irtimasi ghusl*, he must repeat it, whether he knows, or not which parts of his body water has not reached.

If he has performed a *tartibi ghusl*:

- If he does not know which part water has not reached, he must repeat the *ghusl*.

If he knows which part water has not reached:

- If it is in his left side, it is enough to wash the part that was not washed.
- If it is in his right side, that part must be washed and then the left side must be washed again. [107](#)

- If it is in the head or the neck, that part must be washed, then the right side, and then the left side must be washed again. [108](#)

Doubts In Ghusl

- The doubt about performing the *ghusl* that one does not know whether he has performed a *ghusl* or not: in this case one must perform a *ghusl* (any prayer that has been offered before that is correct, but for prayers that will be offered later, one must perform the *ghusl*).

The doubt about the *ghusl* when one does not know whether it has been performed in the correct way or not:

- If the doubt comes after finishing the *ghusl*, the doubt should be ignored, and the *ghusl* is considered as correct.

If the doubt comes during the *ghusl*:

- When the doubt is about washing a part of the right side: if one has begun washing the left side, the doubt should be ignored. If one has not begun washing the left side yet, he should wash the part that he has a doubt about and then he washes the left side.
- When the doubt is about washing the head or the neck: – if one is washing the right side, he should ignore his doubt. If he has not begun washing his right side yet, he should wash the part that has a doubt about, and then wash the right side and the left side.
- When the doubt is about a part of the body that whether it is apparent or not (such as the hole in the ear for the earring), it is not necessary to wash that part.
- When the doubt is during the *ghusl* that there is something that may prevent water from reaching the body or not: – if there is a rational possibility for that, he must check his body, otherwise, it is not necessary to do that. [109](#)

The Ghusl After Touching A Dead Person

One must perform a *ghusl* after touching the body of a dead person with any part of his body if the dead person has become cold and not yet been washed. [110](#)

In the following cases it is not necessary to perform a *ghusl* after touching a dead person:

- After touching one who has been martyred in the battlefield, on condition that he has died in the battlefield.
- After touching a dead one who is still warm and has not become cold yet.
- After touching a dead one who has been washed (with the ritual *ghusl*). [111](#)

The *ghusl* of touching a dead person is performed in the same way as the *ghusl* of *janaba*, but, if one who has performed the *ghusl* of touching a dead person wants to offer the prayer, he must, also, perform *wudu'*. [112](#)

Ghusl Of The Dead

When a believer dies, it is obligatory on all the *mukallafs* to perform the *ghusl* for him (to wash the dead believer), enshroud him, offer the prayer of the dead on him, and bury him. If some Muslims perform this obligation, it shall not be obligatory on the others. [113](#)

It is obligatory to perform three *ghusls* for the dead:

First: with water that is mixed with *sidr*. [114](#)

Second: with water that is mixed with camphor.

Third: with pure water. [115](#)

The *ghusl* of the dead is performed in the same way as the *ghusl* of *janaba*. It is an obligatory precaution that as long as it is possible to perform a *tartibi ghusl*, an *irtimasi ghusl* should not be performed.

Ghusls That Are Only For Women

Haydh (menstruation), *Nifas* (puerperium) and *Istihadha* (irregular menstruation).

- The blood that a woman sees at the time of childbirth is the blood of *nifas*. [116](#)
- The blood that a woman sees regularly every month is the blood of *haydh*. [117](#)
- When the blood of *haydh* or *nifas* stops, woman must perform *ghusl* to offer the prayer or any other obligation that requires purity. [118](#)
- Any other blood that a woman sees, is to be referred as the blood of *istihadha*. In some cases, when she sees this blood, she must perform a *ghusl* in order to offer the prayer or any other obligation that requires purity. [119](#)

Tayammum

In the following cases one must perform *tayammum* instead of *wudu'* or *ghusl*:

- When there is no water, or it is not possible to get water.
- When water would cause some harm (for example, if by using cold water, one may be ill).
- When due to using water to perform *wudu'* or *ghusl*, one, his wife, his child, his friend or anyone that

has some sort of relationship with him would be ill or die of thirst.

- When keeping the lives of some is obligatory on someone (even the animals under one's charge) and when not giving them water may make them die or be harmed, *tayammum* would be obligatory instead of *wudu'* with water.
- When one's body or clothes are *najis* and there is water enough only to purify them and he does not have other clothes.
- When there is no time to perform *wudu'* or *ghusl*[120](#)
- When using the water or the vessel of water is unlawful, such as when it is usurped.[121](#)

How Tayammum Is Performed

1. Hitting the palms of the two hands at the same time on the thing that *tayammum* is performed with is right.
2. One is to wipe the two hands on the whole forehead as well as the two sides of it from the place where the hair grows until above the eyebrows and above the nose.
3. One is to wipe with the left hand's palm on the back of the right hand.
4. One is to wipe with the right hand's palm on the back of the left hand.[122](#)

All the actions of *tayammum* must be done with an intention of *tayammum* and obedience to the order of Allah. It should also be made clear that that certain *tayammum* is instead of *wudu'* or instead of *ghusl*.[123](#)

Things That Tayammum Is Performed With

1. Soil
2. Sand
3. Different kinds of stone like manganese, marble, gypsum, limestone.[124](#)
4. Baked Mud like bricks and jugs.[125](#)

Some Rulings

There is no difference between the *tayammum* that is performed instead of a *wudu'* and the *tayammum* that is performed instead of a *ghusl*, except in the intention.[126](#)

Things that invalidate *wudu'* also invalidate the *tayammum* that is performed in place of *wudu'*.[127](#)

After performing the *tayammum* that is in place of *ghusl*, anything happens that requires a *ghusl*, such as *janaba* or touching a dead person, will invalidate the *tayammum*. [128](#)

Tayammum is permissible only when one is not able to perform *wudu'* or *ghusl*. Therefore, if one, without a cause, performs *tayammum*, his *tayammum* is void. Also, if the cause disappears, that if one has no water and then he finds water, his *tayammum* will be invalid. [129](#)

If one performs *tayammum* instead of the *ghusl* of *janaba*, it is not necessary to perform *wudu'* for the prayer, but if he performs *tayammum* for other *ghusls*, he cannot offer the prayer with that *tayammum*. He has to perform a *wudu'* in order to offer the prayer and if he cannot, he has to perform a second *tayammum* in place of that *wudu'*. [130](#)

Conditions Of Tayammum

1. The parts of *tayammum* (the forehead and the two hands) must be pure. [131](#)
2. To wipe the forehead and the back of the hands from high to low (from the wrist to the end of fingers)
3. Things that *tayammum* is performed with must be pure and not usurped.
4. The orderliness of *tayammum* must be observed.
5. Successiveness in *tayammum* must be observed.
6. Nothing should be there between the hand and the forehead or the palm and the back of the hands when wiping on them. [132](#)

The Time Of Prayer

After we have learned the rulings of *tahara* (purity), we will step by step get ready for the performance of the prayer. In order to be acquainted with the rulings and conditions of the prayer, we will start with learning the kinds of prayer, whether obligatory or recommended.

Obligatory prayers are also divided into two parts.

Some of them have to be performed every day, at special times during the day and the night. Some of them become obligatory due to certain occasions and are not performed always and every day.

To be familiar with the different kinds of obligatory prayers, we shall study the following:

Kinds Of Prayer

Obligatory Prayers

(A) Daily prayers:

1. Morning (*fajr* prayer)
2. Noon (*dhuhr* prayer)
3. Afternoon (*asr* prayer)
4. Sunset (*maghrib* prayer)
5. Night (*isha'* prayer)

(B) As a result of an occurrence:

1. Signs (miracles)
2. Obligatory *tawaff* (circumambulation)
3. For the dead

(C) The prayers required from a deceased father [133](#) that the eldest son has to offer.

(D) The prayer that is obligatory because of a vow.

Recommended Prayers

Recommended prayers are too many. [134](#)

The Times Of The Daily Prayers

There are five daily prayers. These prayers altogether have seventeen *rak'as* [135](#)

- The morning prayer has 2 *rak'as*
- The noon prayer has 4 *rak'as*.
- The afternoon prayer has 4 *rak'as*.
- The sunset prayer has 3 *rak'as*.
- The night (*isha'*) prayer – 4 *rak'as*.

The first question one would ask about these prayers is: at what time should they be offered?

- The time of the Morning Prayer is from the (*Adhan* of) dawn until the sunrise.

- The time of the Noon and Afternoon prayers is common from the legal noon until the sunset. [136](#)
- The time of the Sunset and Night prayers is common from the sunset until midnight. [137](#)

Explanation

The Time Of The Morning Adhan

About to the time of the morning Adhan, a light begins rising high and this is called the first dawn. When this light spreads, it is called the true dawn and it is the beginning of the Morning Prayer. [138](#) [139](#)

Noon

When the shadow of a stick (or the like) that is placed vertically in the ground reaches the smallest extent and then it is about to grow bigger, then it is the "legal noon" and the beginning of the Noon Prayer. [140](#)

Sunset

When the redness that is found in the sky to the west after the set of the sun disappears, it is the time of the "real" sunset. [141](#)

Midnight

The middle between the sunset and the *Adhan* of morning is the midnight which is the end of the Night (*isha'*) Prayer. If one intentionally or due to some reason (such as forgetfulness or sleeping) does not perform the Sunset (*maghrib*) Prayer and the *Isha'* Prayer until midnight, as an obligatory precaution, he must perform them before the *Adhan* of morning without the intention of *ada'* (offering the prayer in its time) or *qadha'* (offering the prayer out of its time as due). [142](#)

The Rulings Of The Prayer Time

The prayers that are not daily prayers and that become obligatory because of an occurrence do not have a specified time to be offered in. Their time depends on the time of the occurrence that makes prayer obligatory. For example, the prayer of signs is required when there is an earthquake, an eclipse or another occurrence. The prayer for the dead becomes obligatory when a Muslim dies. These points will be explained in their places later on.

- If the whole prayer is offered before its time or, intentionally, it is started before its time, it is void. [143](#)
- If the prayer is offered in its time, in the Islamic legal system it is called *ada'*.
- If the prayer is offered after its time, in the Islamic legal system it is called *qadha'*.

- It is recommended to offer the prayer at the beginning of its time. The closer it is to the beginning of the time the better, except when it is delayed for something better, such as waiting for the congregational prayer to start. [144](#)
- If the time remaining for the prayer is so short that when one offers the recommended acts of the prayer, a part of the prayer will be offered out of its time, one should not perform the recommended acts. For example, if one wants to recite the *qunut* [145](#) but the time will end if it is recited, one should not recite it. [146](#)
- If someone offers Noon and Afternoon Prayers at the beginning of their time and then he travels by airplane and reaches his destination where the time of Noon and Afternoon Prayers has not come yet, he does not have to offer the prayers again. It is the same when there is time still remaining for the noon and afternoon prayers. [147](#)
- If someone travels by an airplane after the sunrise where he has not offered the Morning Prayer on that day, and when he reaches his destination, he finds that the sun has not risen yet, he must offer the Morning Prayer for that day. [148](#)
- If someone has not offered Noon and Afternoon Prayers and after the sunset (where his prayers become *qadha'*) he travels by airplane and when the airplane goes high in the sky, he sees the sun, he must offer the prayer inside the airplane with the intention of *ada'* even if there is a time for only one *rak'a*. [149](#)
- If the time of prayer comes during the movement of the airplane, as when the airplane flies before the *Adhan* of morning and then the time of Morning Prayer comes and ends while the airplane is still flying in the sky, one must offer the prayer inside the airplane.

The Qibla

The *Kaaba* in *al-Masjid al-Haram* in Mecca is the "*qibla*" to which Muslims must turn for prayer. Burying the dead and slaughtering an animal is also performed in the direction of the *qibla*.

It is enough for a person outside of Mecca to face the *qibla* when offering the prayer in such a way that people would say he is facing the *qibla*. [150](#)

The Ways To Determine The Direction Of The Qibla

- When one is certain that he knows the direction of the *qibla*.
- When two just persons show the direction of the *qibla*.
- When there is someone who knows the direction of the *qibla* through scientific bases and is trustworthy.

- Through supposition that is obtained from the *mihrrabs* of the mosques or the graves of Muslims.

Determining The Qibla By Direction Finding

With paying attention to the fact that the city of Mecca is in the northern hemisphere and close to the tropic of Cancer (to the south of it), if one knows the place, where he lives, in which direction to the Kaaba is, can determine one of the four directions to be the direction of the *qibla*.

Directions

The four main directions are the north, the south, the east, and west. The four other sub-directions are the north-east, the north-west, the south-east, and the south-west.

Finding The Direction Due To The Sun

In the sunny days, one may determine the directions according to the position of the sun in the sky.

In the northern hemisphere, the sun is seen in the east at the time of rising. Before noon, it is seen in the south-east and at noon it is seen in the south. Afternoon it is seen in the south-west and at sunset, it is seen in the west.

In the southern hemisphere, the sun is seen in the north-east before noon and in the north at noon. In the afternoon it is seen in the north-west.

In this way, by seeing the position of the sun and knowing what time of day it is, one can find approximately the directions.

The Duty Of One Who Does Not Know The Direction Of The Qibla

If someone realizes after searching for the direction of the *qibla* finds that he is unable to find it, he should face whatever direction he thinks the *qibla* would be and offer the prayer. If the *qibla* is completely not known and there is enough time, he should offer the prayer (four times) in all four directions.

If there is no enough time, he should offer the prayer in three directions, and if there is no enough time for three times, he offers the prayer in two directions, and if not, he offers the prayer one time in one direction.

After that, one of the following situations may be present:

- The direction of the *qibla* is not known and the prayer one offers is sufficient.
- Later on, it is found that one has faced the *qibla* while offering the prayer and so the prayer is correct.

- Later on, it is found that one has offered the prayer while the *qibla* was behind him, or to the right or the left. If he finds this while there is enough time for the prayer, he must repeat his prayer, otherwise, his prayer is correct, although it is a recommended precaution to offer the prayer as *qadha*’ later on.
- Later on, it is found that one has offered the prayer a little bit off the *qibla* but not to the complete right or left of the *qibla*. In this case, the prayer is correct. [151](#)

Explanation

If one offers the prayer in all four directions, undoubtedly, he offers it either in the direction of the *qibla* or a little bit off it. If he offers the prayer in two or three directions and one of them was in the direction of the *qibla* or a little bit off it, it is sufficient.

The Clothes Of One Offering The Prayer

One of the subjects that must be paid much attention to before offering the prayer is the clothes. We will now discuss the amount and conditions of clothing.

The Amount Of Clothing

- Man has to cover his private parts and it is better to cover from the navel to the knee.
- Women have to cover their entire body except, (a), her hands, (b), until the wrists, (c) her feet until the ankle and (d) the amount of her face that she must wash in *wudu*’. [152](#)

It is not obligatory for woman to cover the amount of her hands, feet and face mentioned above, but it is also not a problem if she does cover them. [153](#)

The clothes of one offering the prayer must have the following conditions:

1. *Tahir* (pure) not to be *najis*.
2. Lawful (not to be usurped)
3. Not to be made from the parts of a dead animal, such as from the skin of an animal that has not been slaughtered due to the Islamic law. Even belts and hats are included in this condition.
4. Not to be from an animal whose meat is unlawful to eat, such as the clothes that are made from the skin of a leopard or a pig.
5. If the person offering the prayer is a man, he cannot wear clothes made of gold or silk.
6. If one performing the prayer wears clothes made of the skin of an animal whose meat is unlawful to eat, even if it is made of the lifeless parts of that animal such as the hair, his prayer will be void. [154](#)

7. In addition to clothes, anything else, such as watch bands, buttons, belts or other things that are made of the skin or other parts of an animal whose meat is unlawful must not be worn by Muslims during offering the prayer; otherwise, the prayer will be null.

8. Clothes, which are made from the hair or fur of an animal whose meat is lawful to eat, are permitted to offer the prayer with, because they are neither *najis*, nor from a dead animal or from an animal whose meat is unlawful to eat. [155](#)

9. Offering the prayer with clothes that are made in a non –Islamic country from the live parts of an animal is void, unless one is certain that the animal has been slaughtered due to the Islamic law.

10. If a piece of the clothing, even if it is small, is made from a dead animal, the prayer will be void with it. [156](#)

11. As an obligatory precaution the prayer is not to be offered with something that is made from a live part of a dead animal, even if it is not a part of clothing. [157](#)

12. There is no problem in offering the prayer with clothes that one doubts if they are made from an animal whose meat is lawful to eat or not, whether they are made in an Islamic country or a non–Islamic country. [158](#)

13. If one forgets and offers the prayer with clothes that are made from an animal whose meat is unlawful to eat, and then he remembers, as an obligatory precaution he must offer that prayer again. [159](#)

It should also be mentioned that in addition to the clothes, the body of one, who offers the prayer, must also be *tahir*.

In the following cases, a prayer that is offered with *najis* (impure) body or clothes is void:

1. If one intentionally offers the prayer with his body or clothes being *najis*. For example, one knows that his body or clothes are *najis*, but nevertheless, he offers the prayer. [160](#)

2. When one neglects to learn the ruling and then due to his ignorance he offers the prayer with his *najis* body or *najis* clothes. [161](#)

3. When one has been aware that his body or clothes were *najis*, but then he forgets and offers the prayer with them. [162](#)

In the following cases the prayer is valid when offered with *najis* body or *najis* clothes:

1. If it is not known that the body or the clothes are *najis* and after the prayer is offered one realizes this fact. [163](#)

2. When because of a wound, the body or the clothes become *najis* and washing them with water or

changing the clothes is too difficult. [164](#)

3. When the body or the clothes become *najis* by blood, but the amount of blood is less than a *dirham* [165](#) coin (in area).

4. If one has no other choice than to offer the prayer with a *najis* body or *najis* clothes, as when there is no water to purify the clothes.

Some Rulings

If little clothing such as socks, gloves, or a handkerchief in one's pocket are *najis*, they do not affect the validity of the prayer, but on condition that they are not made from a dead animal or from an animal whose meat is unlawful to eat. [166](#)

It is recommended to wear a cloak, white and cleanest clothes, and to use good perfumes and an agate ring while offering the prayer. [167](#)

It is *Makruh* (hated or not recommended) to wear black, dirty or tight clothes, or clothes that have a picture of a human face or a shirt that is not buttoned up during the prayer. [168](#)

The Place Of Prayer

The place where one offers the prayer in must have the following conditions:

1. It must be lawful (not usurped).
2. It has to be still and not moving (such as a moving car).
3. It is not to be so small that one cannot stand, do *ruku'* or *sajud* properly.
4. The place that one puts his forehead on when prostrating must be *tahir*.
5. If the place, where one offers the prayer, is *najis*, it must not be wet so that the wet may be transferred to one's body or clothes.
6. The place, where one puts his forehead on when prostrating, is not to be four fingers (when joined together) higher or lower than the place of the knees and as an obligatory precaution not to be four fingers higher or lower than the toes.

Rulings Of The Place Of Prayer

1. The prayer is void when it is offered in a property where permission is not given (for example, in a house where the owner does not give permission to one to enter). [169](#)

2. When one is obliged to offer the prayer in something moving (such as a train or an airplane), or in a place where the ceiling is low or in a narrow place (like a foxhole) or the like, the prayer is valid. [170](#)

One of the conditions of the place where the prayer is offered is to be motionless. For this reason, it is not correct to offer the prayer in an airplane, train or automobile, that when it moves to such an extent, the body of one, who offers the prayer, moves.

If one has to offer the prayer in that condition, (for example, when he waits until the plane will land, the time of the prayer will elapse and then the prayer will be *qadha'*), then there will be no problem in offering the prayer in that condition.

Of course, the other conditions of the prayer should be observed and performed in this manner:

1. *Wudu'* must be performed for the prayer. If one is not able to perform *wudu'*, he must perform *tayammum*. If one cannot perform *tayammum* too, as a recommended precaution, [171](#) he should offer the prayer and at a later time he offers it again as *qadha'*.
2. If it is possible, one must offer the prayer while standing up; otherwise, he must perform it while sitting down.
3. One must face the *qibla* while offering the prayer. So, if the vehicle turns while one is offering the prayer, he must also turn to remain facing the *qibla*.
4. It is permissible to perform the *sujud* (prostration) on paper, when there is no *torba*, [172](#) soil, or a piece of rock.
5. If one is not able to observe some of the conditions of the prayer, he must offer the prayer in the best way as possible as he can. [173](#)
6. The place of offering the prayer must be lawful that it is not to be usurped. There is no problem in offering the prayer in a place where one does not know whether it is usurped or not, but if he knows that it is usurped, the prayer is impermissible there. [174](#)
7. If one offers a prayer in a place and after finishing the prayer, he understands that that place is usurped, his prayer is valid. [175](#)
8. There is no problem in offering the prayer in a usurped land when one does not have any other choice. [176](#)
9. One must observe good manners not to offer the prayer by giving his back to the tomb of the Prophet (S) or the tombs of the infallible imams ('a). [177](#)
10. It is recommended to offer the prayer in the mosque. There is a great emphasis on this matter in Islam. [178](#)

The Rulings Of The Mosque

The following acts are prohibited:

- Decorating the mosque with gold (as an obligatory precaution)
- Selling the mosque, however destroyed it is
- Impurifying the mosque; when the mosque is impurified, it must immediately be purified.
- Taking earth or sand from the mosque, even if there is a great quantity in it

The following acts are recommended:

- Being the first one to go to the mosque and the last one to leave it
- Turning on the mosque's lights
- Cleaning the mosque
- When entering the mosque, stepping in with the right foot first
- When leaving the mosque, stepping out with the left foot first
- Offering a two *rak'as* recommended prayer as greeting to the mosque.
- Using good perfume and wearing one's best clothes when going to the mosque.

The following acts are *Makruh* (not recommended):

- Making the minaret higher than the roof (dome) of the mosque
- Passing through the mosque, as a shortcut, without offering prayers there
- Spitting and snorting in the mosque
- Sleeping in the mosque, except when one does not have any other choice
- Yelling and raising one's voice in the mosque, except for calling out the Adhan
- Doing business transactions in the mosque
- Discussing things related to this worldly life
- Going to the mosque when one has eaten garlic or onion to such an extent that his breath bothers other people^{[179](#)}

- It is *Makruh* for the neighbor of the mosque, who has no excuse, to offer the prayer in other than the mosque.

It is recommended not to do the following with one who does not go to the mosque:

- Eating food with him
- Consulting with him
- Being his neighbor
- Giving him a woman as a wife
- Taking a woman from him as a wife [180](#)

Adhan And Iqamah

It is recommended for one, who offers the daily prayer, to recite the *Adhan*, and then the *Iqamah* and then begin the prayer. [181](#)

Adhan and *Iqamah* must be recited after the time of the prayer come; they are void if recited before the time of the prayer. [182](#)

The *Iqamah* must be recited after the *Adhan*. It is not correct to recite it before the *Adhan*. [183](#)

There should be no long stop between the statements of the *Adhan* and *Iqamah* when reciting them. If there is a long stop that is not normal between the statements of the *Adhan* or the *Iqamah*, they must be repeated. [184](#)

When the *Adhan* and the *Iqamah* are recited for a congregational prayer, one who wants to participate in this prayer, does not have to recite them (the *Adhan* and the *Iqamah*). [185](#)

There is no *Adhan* or *Iqamah* for recommended prayers. [186](#)

It is recommended on the first day of a newborn child's life to recite the *Adhan* in its right ear and the *Iqamah* in its left ear. [187](#)

It is recommended for one, who is chosen to recite the *Adhan*, to be just, punctual and of an orotund voice. [188](#)

Questions

1. Mention four common rulings concerning the wiping on the head and on the feet.

2. Is it permissible to wipe on the head while walking?
3. Mention the obligatory limits of the wiping on the head and on the feet.
4. What ruling does performing *wudu'* with water, which is especially used for drinking, have?
5. What is the duty of one who is unable to perform *wudu'*?
6. Explain the intention of being close to Allah in the *wudu'*.
7. What is the difference between the orderliness and successiveness in *wudu'*?
8. What is one's duty in *wudu'* when he has three of his toes being bandaged?
9. What is one's duty when he has a *jabeera* that is *najis* and it is not possible to remove it?
10. Does taking a nap annul the *wudu'*?
11. What ruling does the going of a *junub* (impure) one to the shrine of one of the infallible imam's children have?
12. Someone is *junub* and he performs one *ghusl* on Friday with the intention for both *janaba* and Friday *ghusl*. Is it permissible to him to offer the prayer with this *ghusl* or does he need to perform *wudu'* as well?
13. What is the difference between the *ghusl* of the dead and the *ghusl* of touching the dead?
14. In what circumstances should a martyr not be washed (done a *ghusl*)?
15. What ruling does *tayammum* with bricks and a lump of earth have?
16. What ruling does *tayammum* with wood and leaves of trees have?
17. Can one, who is *junub* and too shy to perform *ghusl*, perform *tayammum* instead of his *ghusl* or not?
18. Name the prayers that always have to be performed in the night.
19. Calculate the midnight of a night when the sunset is at 6:15 p.m. and the Morning *Adhan* is at 4:15 a.m.
20. What ruling does a prayer have if after it has been finished one realizes that his clothes were *najis*?
21. In what conditions can one offer the prayer with clothes that he knows they are *najis*?
22. What is one's duty if he realizes during the prayer that his clothes are *najis*?

23. Give three examples where one out of necessity can perform the prayer with his body or clothes being *najis*?
24. What ruling does offering the prayer on a *najis* carpet have?
25. What is the recommended behavior with one who does not go to the mosque?
26. What ruling does offering the prayer in an airplane or a train have?

- [1.](#) Tahrir al-Wasa'il, vol. 1 p. 21, rule 1.
- [2.](#) Ayatollah Khamene'i: From the end of the toe until the place between the ankles. (Muntajaba az istifta'at, question 13).
- [3.](#) Tahrir al-Wasa'il, vol. 1 p. 21, rule 1-2.
- [4.](#) Tawdih al-Masa'il, rule 243.
- [5.](#) Tawdih al-Masa'il, rule 237.
- [6.](#) Tawdih al-Masa'il.
- [7.](#) Tawdih al-Masa'il, rule 240.
- [8.](#) Tawdih al-Masa'il, rule 241.
- [9.](#) Tawdih al-Masa'il. rule 242.
- [10.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 205, rule 14.
- [11.](#) Al-Urwat ul-Wuthqa, p. 206, rule 16.
- [12.](#) Al-Urwat ul-Wuthqa, rule 17.
- [13.](#) Ayatollah Khamene'i: Washing the face and arms once is obligatory, twice is permissible, and more than this is not allowed. One who determines if it is the first washing or the second is the one who is doing wudu', for example, with the intention of the first washing, one can pour water on his face many times.
- [14.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 217, rule 23, Istifta'at, vol. 1 p. 34.
- [15.](#) Ayatollah Khamene'i: The wiping of the head and the feet should be done with the wet remaining in the hands after washing the parts of wudu'. As a precaution the head should be wiped with the right hand but wiping from the top downwardly is not a condition.
- [16.](#) Tawdih al-Masa'il, rule 249-251, 257, Tahrir al-Wasa'il, vol. 1 p. 23, rule 14. Ayatollah Khamene'i: Wiping on a wig, if it is not possible to remove it, does not have a problem. (Ajwibat al-Istifta'at, vol. 1, p. 35, question 105 and p. 41 question 131).
- [17.](#) Ayatollah Khamene'i: (long) from the tip of the toe to the ankle. (Muntajaba az istifta'at question 13)
- [18.](#) Tawdih al-Masa'il, rule 252-253, Al-Urwat ul-Wuthqa, vol. 1 p. 209.
- [19.](#) Tawdih al-Masa'il, rule 255.
- [20.](#) Tawdih al-Masa'il, rule 257.
- [21.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 212, rule 26.
- [22.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 212, rule 26.
- [23.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 212, rule 27
- [24.](#) Tawdih al-Masa'il, rule 260
- [25.](#) Tawdih al-Masa'il, rule 261
- [26.](#) Tawdih al-Masa'il, rule 261-262
- [27.](#) Tawdih al-Masa'il, rule 261-262, rule 265.
- [28.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 225, rule 6-8, Tawdih al-Masa'il, rule 261-262 rule 267-272.
- [29.](#) Tawdih al-Masa'il, rule 261-262, rule 271.
- [30.](#) Tawdih al-Masa'il, the conditions of wudhu.
- [31.](#) The face, the head, the hands and the feet.
- [32.](#) Tawdih al-Masa'il, p. 35.

- [33.](#) Tawdih al-Masa'il p. 37, 13th condition, and rule 259.
- [34.](#) Istifta'at, vol. 1 p.36-37, rules 40-45.
- [35.](#) Tahrir al-Wasa'il, vol. 1 p. 28, rule 15, Tawdih al-Masa'il, rule 283.
- [36.](#) Al-Urwat ul-Wuthqa vol. 1 p. 234.
- [37.](#) Tawdih al-Masa'il, rule 286.
- [38.](#) Al-Urwat ul-Wuthqa vol. 1, p. 232, Tawdih al-Masa'il, rule 288 and 672.
- [39.](#) Tawdih al-Masa'il, p. 31, 8th condition.
- [40.](#) Tawdih al-Masa'il, rule 282.
- [41.](#) Tawdih al-Masa'il, rule 280.
- [42.](#) Tawdih al-Masa'il, rule 324-325
- [43.](#) Same as above. Ayatollah Khamene'i: As a precaution, if wiping a wet hand on the wound is not harmful, it should be done.
- [44.](#) Tawdih al-Masa'il, rule 326. Ayatollah Khamene'i: If one cannot wipe with a wet hand over the wound, he must do tayammum. If one is able to put a tahir piece of cloth over the wound and wipe with a wet hand over it, as a precaution, one should do wudu' in that manner in addition to tayammum.
- [45.](#) Tawdih al-Masa'il, rule 335.
- [46.](#) Tawdih al-Masa'il, rule 343.
- [47.](#) Tawdih al-Masa'il, rule 330.
- [48.](#) Tawdih al-Masa'il, rule 332.
- [49.](#) Tawdih al-Masa'il, rule 334.
- [50.](#) Tahrir al-Wasa'il, vol. 1 p. 32, rule 1.
- [51.](#) Tawdih al-Masa'il, rule 298.
- [52.](#) Tawdih al-Masa'il, rule 290.
- [53.](#) Tawdih al-Masa'il, rule 295.
- [54.](#) Tawdih al-Masa'il, rule 296.
- [55.](#) Tawdih al-Masa'il, rule 297.
- [56.](#) Tawdih al-Masa'il, rule 299.
- [57.](#) Tawaff is the ritual circumambulation around the holy Kaaba that is performed in the Hajj, Umra (the minor Hajj) or at any time in Masjid Al-Haram in Mecca.
- [58.](#) Tawdih al-Masa'il, rule 316.
- [59.](#) Tawdih al-Masa'il, rule 317 and 319.
- [60.](#) Except for the translation of the name of Allah.
- [61.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 189-191, rule 4-9, Istifta'at, vol. 1 question 47-48, 79 and 84.
- [62.](#) Al-Urwat ul-Wuthqa vol. 1 p. 189-191, rule 11-17.
- [63.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 190, rule 9.
- [64.](#) Istifta'at, vol. 1 p. 47, question 80.
- [65.](#) Istifta'at, p. 47-48, question 81 and 83.
- [66.](#) Tawdih al-Masa'il, rule 322. Ayatollah Khamene'i: It is recommended to be always in the state of wudu', especially when one wants to enter a mosque, enter one of the holy shrines, hold or read the Qur'an, and in other times as well.
- [67.](#) The irregular menstrual bleeding.
- [68.](#) Major ritual impurity caused by sexual intercourse or masturbation.
- [69.](#) Tawdih al-Masa'il, rule 323.
- [70.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 197.
- [71.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 200.
- [72.](#) Istifta'at, vol. 1 p. 45, question 69-70.
- [73.](#) Istifta'at, vol. 1 p. 45, question 71, 73.
- [74.](#) Istifta'at, vol. 1 p. 45, question 71, 73.
- [75.](#) Istifta'at, p. 46, question 74, 78.

- [76.](#) Istifta'at, p. 46, question 74, 78.
- [77.](#) Istifta'at, question 76.
- [78.](#) Menstruation.
- [79.](#) Irregular menstrual bleeding.
- [80.](#) Puerperal period.
- [81.](#) Tahrir al-Wasa'il, vol. 1 p. 36.
- [82.](#) Tahrir al-Wasa'il, vol. 1 p. 36, rule 1.
- [83.](#) Tahrir al-Wasa'il, vol. 1 p. 136, Al-Urwat ul-Wuthqa, vol. 1 p. 378.
- [84.](#) Al-Urwat ul-Wuthqa.
- [85.](#) Tawdih al-Masa'il, rule 348.
- [86.](#) An impure person.
- [87.](#) Tahrir al-Wasa'il, vol. 1 p. 38–39.
- [88.](#) The Kaaba.
- [89.](#) The mosque of the Prophet (S) in Medina.
- [90.](#) Ayatollah Khamene'i: Only reciting the verses of obligatory sajda.
- [91.](#) Tahrir al-Wasa'il, vol. 1 p. 38–39.
- [92.](#) Tahrir al-Wasa'il, vol. 1, p. 38–39
- [93.](#) Al-Urwat ul-Wuthqa, vol. 1, p. 288, rule 3
- [94.](#) Tawdih al-Masa'il, rule 361, 367–368
- [95.](#) Ayatollah Khamene'i: It is a precaution to make the washing of the right side of the body before [the left side] (Muntajaba az Istifta'at, question 16)
- [96.](#) Tawdih al-Masa'il, rule 380.
- [97.](#) Tawdih al-Masa'il, rule 391.
- [98.](#) Tawdih al-Masa'il rule 372.
- [99.](#) Tawdih al-Masa'il, rule 339.
- [100.](#) Tawdih al-Masa'il rule 371.
- [101.](#) Istifta'at, vol. 1 p. 56, question 117.
- [102.](#) An Islamic levy of one fifth on certain things.
- [103.](#) Tawdih al-Masa'il, rule 381–382.
- [104.](#) Tawdih al-Masa'il rule 386.
- [105.](#) Istifta'at, vol. 1 p. 50, question 90–91.
- [106.](#) Istifta'at, vol. 1 p. 51, question 94–95.
- [107.](#) Ayatollah Khamene'i: as an obligatory precaution.
- [108.](#) Tawdih al-Masa'il, rule 364–365, 369.
- [109.](#) Tawdih al-Masa'il, rule 366, 375, 378, 385, 388.
- [110.](#) Tawdih al-Masa'il, rule 521.
- [111.](#) Tahrir al-Wasa'il, vol. 1 p. 63, Tawdih al-Masa'il, rule 522 and 526, Istifta'at, question 179.
- [112.](#) Tawdih al-Masa'il, rule 530.
- [113.](#) Tawdih al-Masa'il, rule 542.
- [114.](#) Powdered leaves of a lote-tree.
- [115.](#) Tawdih al-Masa'il, rule 550.
- [116.](#) Tawdih al-Masa'il, rule 508
- [117.](#) Tawdih al-Masa'il, p. 55
- [118.](#) Tawdih al-Masa'il, rule 446 and 515
- [119.](#) Tawdih al-Masa'il, rule 395–396
- [120.](#) What is meant by no time is that there is not enough time to both perform the wudhu or ghusl and the prayer in its appointed time.
- [121.](#) Tawdih al-Masa'il, tayyamum.

- [122.](#) Ayatollah Khamene'i: As an obligatory precaution, one should hit his palms on the ground again and wipe on the back of the right hand with the left palm, and then on the back of the left hand with the right palm. This order is the same for the tayammum that is performed instead of wudu' and the tayammum that is performed instead of ghusl. (Muntajaba az Istifta'at, question 19)
- [123.](#) Tawdih al-Masa'il, rule 700.
- [124.](#) Ayatollah Khamene'i: Performing tayammum with plaster, lime, bricks and the likes after being baked is not unlikely. (Muntajaba az Istifta'at, question 17)
- [125.](#) Tawdih al-Masa'il, rule 684-685, Al-Urwat ul-Wuthqa, vol. 1 p. 485.
- [126.](#) Tawdih al-Masa'il, rule 701.
- [127.](#) Tawdih al-Masa'il rule 720.
- [128.](#) Tawdih al-Masa'il rule 722.
- [129.](#) Tawdih al-Masa'il rule 723.
- [130.](#) Tawdih al-Masa'il, rule 724.
- [131.](#) Ayatollah Khamene'i: As a precaution, if it is possible to purify the forehead and hands, otherwise, tayammum is performed without purifying them though not purifying them is not unlikely. (Muntajaba az Istifta'at, question 20)
- [132.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 495, Tawdih al-Masa'il, rule 692-694 and 704-706.
- [133.](#) Ayatollah Khamene'i: The father and the mother.
- [134.](#) Tawdih al-Masa'il, obligatory prayers
- [135.](#) A part of the prayer consisting of standing, ruku, and sajda
- [136.](#) Ayatollah Khamene'i: The end of the Afternoon Prayer is the set of the sun. (Muntajaba az Istifta'at, question 22).
- [137.](#) Tawdih al-Masa'il, rule 731, 736.
- [138.](#) Ayatollah Khamene'i: There is no difference between the moony nights and the dark nights in determining the true dawn and the beginning of the Morning Prayer. (Ajwibat al - Istifta'at, vol. 1, p. 109, question 368)
- [139.](#) Tawdih al-Masa'il, rule 741.
- [140.](#) Tawdih al-Masa'il, rule 729.
- [141.](#) Tawdih al-Masa'il, rule 735.
- [142.](#) Tawdih al-Masa'il, rule 740.
- [143.](#) Tawdih al-Masa'il, rule 744.
- [144.](#) Tawdih al-Masa'il, rule 751.
- [145.](#) The supplication that is recited before the ruku (bowing) of the second rak'a while raising one's hands.
- [146.](#) Tawdih al-Masa'il, rule 747.
- [147.](#) Tahrir al-Wasa'il, vol. 2, p. 632, rule 4.
- [148.](#) Tahrir al-Wasa'il, vol. 2, p. 632, rule 4.
- [149.](#) Tahrir al-Wasa'il, vol. 2, p. 632, rule 4.
- [150.](#) Tawdih al-Masa'il, rule 776.
- [151.](#) Tahrir al-Wasa'il, vol. 1 p. 141, rule 4, Istifta'at, vol. 1, p. 135, question 32.
- [152.](#) Tawdih al-Masa'il, rule 788-789.
- [153.](#) Tawdih al-Masa'il, rule 789.
- [154.](#) Tawdih al-Masa'il, rule 824.
- [155.](#) Tawdih al-Masa'il, rule 823.
- [156.](#) Tawdih al-Masa'il, rule 821.
- [157.](#) Tawdih al-Masa'il, rule 822.
- [158.](#) Tawdih al-Masa'il, rule 827.
- [159.](#) Tawdih al-Masa'il.
- [160.](#) Tawdih al-Masa'il rule 799.
- [161.](#) Tawdih al-Masa'il rule 800.
- [162.](#) Tawdih al-Masa'il rule 803.
- [163.](#) Tawdih al-Masa'il rule 802.

- [164.](#) Tawdih al-Masa'il rule 848.
- [165.](#) A former Arabic monetary unit.
- [166.](#) Tawdih al-Masa'il, rule 848.
- [167.](#) Tawdih al-Masa'il, rule 848.
- [168.](#) Tawdih al-Masa'il rule 865.
- [169.](#) Tawdih al-Masa'il, rule 866.
- [170.](#) Tawdih al-Masa'il, rule 880.
- [171.](#) Ayatollah Khamene'i: as an obligatory precaution.
- [172.](#) Torba is the small disk of hardened soil the Shia usually prostrate on.
- [173.](#) Tahrir al-Wasa'il, vol. 1 p. 108, rule 7, p. 151, rule 15.
- [174.](#) Tawdih al-Masa'il, rule 870, Tahrir al-Wasa'il, vol. 1 p. 147, rule 1.
- [175.](#) Tawdih al-Masa'il, rule 870, Tahrir al-Wasa'il, vol. 1 p. 147, rule 1.
- [176.](#) Tawdih al-Masa'il, rule 870, Tahrir al-Wasa'il, vol. 1 p. 147, rule 1.
- [177.](#) Tawdih al-Masa'il, rule 884.
- [178.](#) Tawdih al-Masa'il, rule 893.
- [179.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 455–456.
- [180.](#) Tawdih al-Masa'il, rule 896–897.
- [181.](#) Tawdih al-Masa'il, rule 918, 926.
- [182.](#) Tawdih al-Masa'il, rule 935.
- [183.](#) Tawdih al-Masa'il, rule 931.
- [184.](#) Tawdih al-Masa'il, rule 920.
- [185.](#) Tawdih al-Masa'il, rule 923.
- [186.](#) Al-Urwat ul-Wuthqa vol. 1 p. 601.
- [187.](#) Tawdih al-Masa'il, rule 917.
- [188.](#) Tawdih al-Masa'il rule 941.

Chapter 4: Obligatory Acts Of The Prayer

- Things That Annul The Prayer
- Doubts In The Prayer
- Obligatory Acts Of The Prayer

The prayer begins with saying *Allahu Akbar* (Allah is great) and ends with saying the *tasleem*. [1](#)

The acts that are performed in the prayer are either obligatory or recommended.

There are eleven obligatory acts in the prayer that are either *rukn* (pillar or base) or other than *rukn*.

Obligatory Actions Of The Prayer

Obligatory actions of the prayer: [2](#)

Rukn

(1) intention, (2) standing, (3) *takbeerat ul-ihram* (saying “*Allahu Akbar*”), (4) *ruku’* (bowing), (5) *sujud* (prostrating).

Other Than Rukn

(1) Recitation (reciting Qur’anic *suras*), (2) *dhikr* (words of remembering Allah or reciting His attributes), (3) *tashahhud* (reciting the *shahada*), (4) *tasleem*, (5) orderliness, (6) successiveness.

The Difference Between The Rukn And Other Than The Rukn

The *rukun* acts are the bases of the prayer. If one of them is not performed or one is performed twice, even if out of forgetfulness, the prayer becomes void.

But, as for the other obligatory acts that are other than *rukun*, if one of them is forgotten or performed twice out of forgetfulness, even though they must be performed, the prayer does not become void.[3](#)

Rulings On The Obligatory Acts Of The Prayer

The Amount Of A Kurr

One, from the beginning to the end of his prayer, must know which prayer he is offering and must have in mind that he is carrying out the command of Allah.[4](#)

It is not necessary to recite the wording of the intention with the tongue, but there is no problem to do so.[5](#)

The prayer must not be offered with the intention of showing off. It must only be offered with the intention of carrying out the orders of Allah. If the whole prayer or even a part of it is offered for other than Allah, it is void.[6](#)

Takbeerat Ul-Ihram

As said before, the prayer is begun by saying *Allahu Akbar*. This is called *takbeerat ul-ihram*. Many things that are permissible before saying this *Allahu Akbar* become impermissible (*haram*) in the prayer after saying it, such as eating, drinking, laughing and crying.

The Obligatory Acts Of Takbeerat Ul-Ihram

- It must be said in correct Arabic.
- The body must be still when reciting *Allahu Akbar*.

- The *takbeerat ul-ihram* should be said in such a manner that in normal circumstances one can hear himself say it. It should not be said too quietly.
- As an obligatory precaution it should not be connected to a previous sentence.[7](#)
- It is recommended to raise the hands opposite to the ears while reciting the *takbeerat ul-ihram* and the other *takbeers* of the prayer.[8](#)

Standing

In some cases, standing is a *rukn* in the prayer and not performing it invalidates the prayer.

We shall discuss the duty of one who is not able to stand while offering the prayer soon.

(1) Rukn

- Standing while reciting the *takbeerat-ul-ihram*
- Standing before performing the *ruku'*
- Other than *rukn*
- Standing while reciting the Qur'anic chapters
- Standing after performing the *ruku'*[9](#)

Rulings Of Standing

It is obligatory to stand a little before and a little after reciting the *takbeerat-ul-ihram* so that one is certain that he recites it while standing.[10](#)

Standing before the *ruku'* means that one should go into the *ruku'* from a standing position. For this reason, if one forgets the *ruku'* and starts to perform the *sujud* but remembers the *ruku'* before beginning the *sujud*, he must stand up and then perform the *ruku'*.[11](#)

Acts that must be avoided while standing for the prayer:

- Moving the body
- Leaning to one side
- Leaning on something
- Opening the feet too widely (making a big gap between them)
- Lifting the feet off the ground[12](#)

One offering the prayer must put his both feet on the ground at the time of standing. It is not necessary to put all his weight on both feet; there is no problem if he puts it on one foot. [13](#)

One, who cannot offer the prayer while standing up, must offer the prayer while sitting down facing the *qibla*. If he cannot offer the prayer while sitting down, he must offer it while lying down. [14](#)

One, who offers the prayer lying down, must offer it on his right side facing the *qibla*. If he cannot do that, he must perform it on his left side facing the *qibla*. If that is also not possible, he must offer it lying down on his back with the bottoms of his feet facing the *qibla*. [15](#)

It is obligatory to stand up completely after performing the *ruku'* and then to go down to perform the *sujud*. If this is intentionally skipped, the prayer will be void. [16](#)

Recitation

One must recite the first chapter of the Qur'an (the *sura* of *al-Fatiha* or, as also called, *al-Hamd*) and after that any other chapter of the Qur'an in the first and second *rak'as* of the obligatory, daily prayers. [17](#)

In the third and fourth *rak'as*, one has either to recite the first chapter (*sura*) of the Qur'an (one time) or the four *tasbeehats* three times, though if recited one time is enough. [18](#)

The four *tasbeehats* are:

سبحان الله و الحمد لله و لا اله الا الله والله اكبر

Subhana Allahi wal-Hamdulillahi wa la ilaha illa Allahu wa Allahu Akbar

(glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is great).

Rulings On Recitation

The *sura* in the third and fourth *rak'a* must be recited quietly.

The rulings related to the first chapter of the Qur'an (the *sura* of *al-Hamd* that must be recited in the first and second *rak'as* of every prayer) and the other chapter that is recited after it are as follows: [19](#)

- In the Noon and Afternoon Prayers both man and woman have to recite these *suras* silently.
- In the Morning, Sunset and Night Prayers, man has to recite the *suras* loudly, but a woman is free to recite them loudly or silently. If there is a *non-mahram* man, who may hear her voice, she, as obligatory precaution, has to recite the *suras* silently; otherwise, she can recite them loudly if she likes.

The prayer is void if one intentionally recites the *suras* loudly when he has to recite them quietly or

recites them silently when he has to recite them loudly.

The prayer is accepted if this mistake occurs out of forgetfulness or ignorance to this rule. [20](#)

If one, in the middle of reciting the *sura* of *al-Hamd* or the other *sura* after it, makes a mistake (for example, he recites loudly when he should recite silently) it is not necessary to repeat the parts that have already been recited.

One must learn the prayer correctly, so he does not make mistakes. One, who is not able to learn it correctly, must offer the prayer as possible as he can, and as a recommended precaution he should offer the prayers in congregation. [21](#)

The prayer is void if one intentionally recites one of the four chapters of Qur'an that have a verse of *sajda* in them. [22](#)

If one chooses to recite the chapter of *al-Ikhlās* [23](#) or the chapter of *al-Kafirun* [24](#) after the chapter of *al-Hamd* in the prayer, he cannot change his mind and leave that chapter to recite a different chapter. The only exceptions are in the Friday Prayer or the Noon Prayer on Friday when one, out of forgetfulness, recites one of these chapters instead of the chapter of *al-Jum'ah* [25](#) or *al-Munafiqun*, [26](#) and before reaching the middle of the chapter, he can give it up and recite either the chapter of *al-Jum'ah* or *al-Munafiqun* [27](#)

If one recites a different chapter than the chapter of *al-Ikhlās* or *al-Kafirun*, he can change his mind and recite another chapter only before reaching the middle of that chapter. [28](#)

If one forgets the rest of the chapter he is reciting in the prayer, he can stop reciting that chapter and recite another one, even after passing the middle of the chapter or even if the chapter is *al-Ikhlās* or *al-Munafiqun*. [29](#)

If one thinks that his reciting of a word in the *sura* he recites in the prayer is correct and later on he understands that it was wrong, he does not have to repeat his prayer. [30](#)

In the following cases one should not recite the second *sura* that he has to recite after the *sura* of *al-Hamd* in the first and second *rak'as* of the prayer:

- When the time of the prayer is about to run out.
- When one fears that if he recites the second *sura*, a thief, a wild animal or anything else may attack or harm him. [31](#)
- When the time remaining for the prayer is short, one must recite the four *tasbeehats* one time only. [32](#)

Some Recommended Acts Of Recitation

Saying *اعوذ بالله من الشيطان الرجيم* (I seek the protection of Allah from the cursed Satan) in the first *rak'a* before reciting the *sura* of *al-Hamd*.

Saying *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (In the name of Allah the compassionate, the merciful) loudly in the first and second *rak'as* of the Noon and Afternoon Prayers.

Pausing a little after each verse when reciting the *suras*, and not attaching the verses together.

Paying attention to the meaning of the verses while reciting the *sura* of *al-Hamd* and the other *sura*.

Reciting the *sura* of *al-Qadr*^{[33](#)} in the first *rak'a* and the *sura* of *al-Ikhlās* in the second *rak'a* of every prayer.^{[34](#)}

Dhikr

One of the obligatory acts of *ruku'* and *sujud* is reciting the *dhikr*;^{[35](#)} that is to say: *Subhana Allah, Allahu Akbar* and the like, which will be explained later on.

Ruku'

In every *rak'a* and after reciting the two *suras*, one must bow to the extent that he puts his hands on his knees. This doing is called *ruku'*.

Obligatory Acts Of Ruku'

- Bowing to the extent mentioned above
- Reciting the *dhikr* (at least saying *Subhana Allah* three times)
- Keeping the body still at the time of reciting the *dhikr*
- Standing erectly after performing the *ruku'*
- Keeping the body still after performing the *ruku'*^{[36](#)}

The Dhikr Of Ruku'

Any *dhikr* that is recited in *ruku'* is enough, but as an obligatory precaution one is to recite *subhana Allah* three times or *سبحان ربى العظيم وبحمده* “Glory be to my Lord, the Great and praise be to him”, should be recited one time at least.^{[37](#)}

Keeping The Body Still In Ruku'

The body must be kept still in the *ruku'* during the reciting of the obligatory *dhikr*.[38](#)

If someone, intentionally, recites the *dhikr* of *ruku'* before bowing down and keeping his body still, his prayer becomes void.[39](#)

The prayer becomes void when one intentionally raises his head from the *ruku'* before he completes reciting the obligatory *dhikr*.[40](#)

Standing And Keeping Still After The Ruku'

After performing the *ruku'* one must stand up and after keeping still, go down to perform the *sujud*. The prayer becomes void if one intentionally goes into *sujud* before standing up (after the *ruku'*) or before keeping still while standing up.[41](#)

The Duty Of One Who Cannot Perform The Ruku' Normally

- One, who cannot bow to the extent required for *ruku'*, must bow as much as he can.
- One, who cannot bow at all, must perform the *ruku'* while sitting down.
- One, who cannot perform the *ruku'* while sitting down, must offer the prayer while standing up and move his head down as a sign for the *ruku'*.[42](#)

Forgetting The Ruku'

If one forgets to perform the *ruku'* but remembers before going into *sujud*, he must stand up and then perform the *ruku'*. If he goes directly from *sujud* into *ruku'*, his prayer is void.[43](#)

As an obligatory precaution, if one forgets the *ruku'* and then remembers it while performing the *sujud*, he should stand up, perform the *ruku'*, finish the prayer, and then offer the prayer again.[44](#)

Some Recommended Acts Of Ruku'

- It is recommended to recite the *dhikr* of *ruku'* three, five or seven times. Even reciting it more than that is recommended.
- It is recommended to say *Allahu Akbar* while standing erectly before performing the *ruku'*.
- It is recommended to look between one's feet while performing the *ruku'*.
- It is recommended to say "*Allahumma salli ala Muhammadin wa aali Muhammad: O Allah, have blessings on Muhammad and the progeny of Muhammad*" before or after reciting the *dhikr* of *ruku'*.
- It is recommended to recite: '*sami'allahu liman hamidah*' while standing still after performing the

ruku'.[45](#)

Sujud

One offering the prayer must perform two *sajdas* (prostrations on the ground) after performing the *ruku'* in every *rak'a* of every obligatory and recommended prayer.[46](#)

Sajda is that when one puts his forehead, both palms, both knees, and both big toes on the ground.

Obligatory Acts Of Sajda

- Putting the seven parts of the body (the forehead, the two palms, the two knees, and the two big toes) on the ground.
- Reciting the *dhikr*
- Keeping the body still while reciting the *dhikr*
- Raising the head, sitting down and keeping the body still between the two *sajdas*
- Having the seven parts of the body on the ground while reciting the *dhikr*
- Having the seven parts of the body in the same on the ground (not higher or lower than each other)
- Putting the forehead on something that is permissible to perform the sujud on
- The thing that one puts his forehead on must be *tahir*.
- Successiveness between the two *sajdas*[47](#)

Dhikr

It is enough to recite any *dhikr* in the sujud, but as an obligatory precaution, one is to recite “*subhana Allah*” three times or سبحان ربي الأعلى وبحمده “Glory be to my Lord, the Exalted, and praise be to Him” one time.[48](#)

Keeping The Body Still

The body must be still while reciting the obligatory *dhikr*.[49](#)

The prayer will be void if one intentionally recites the *dhikr* before putting his forehead on the ground and keeping his body still. If this is done as a result of forgetfulness, then one must recite the *dhikr* again while keeping still.[50](#)

Raising The Head From The Sujud

After finishing the *dhikr* of the first *sajda*, one must sit until his body is still and then he goes again into the second *sajda*.[51](#)

The prayer is void if one intentionally raises his head from the *sajda* before completing the reciting of the *dhikr*.[52](#)

Putting The Seven Parts Of Sujud On The Ground

The prayer becomes void if one intentionally raises one of the seven parts of *sujud* from the ground while reciting the *dhikr*. There is no problem when the *dhikr* is not being recited to raise any of the parts, other than the forehead, from the ground and put it down again.[53](#)

There is no problem if, in addition to the big toe, other toes are put on the ground as well.[54](#)

The Parts Of Sujud In The Same Level

The place where one puts his forehead (on the ground when prostrating) is not to be four joined fingers higher or lower than the place where he puts his knees.[55](#)

As an obligatory precaution, the place where one puts his forehead on should not be four joined fingers higher or lower than the place where he puts his toes.[56](#)

Putting The Forehead On Permissible Things

While performing the *sujud*, one must put his forehead on the earth or something that grows from the earth, but it should not be eatable or wearable [57](#).[58](#)

Examples of things that are permissible to perform *sujud* on: (1) earth, (2) rock, (3) baked clay, (4) gypsum, (5) wood, (6) grass.

One can perform the *sujud* on a rug or the like in the case of *taqiyya*. In this case it is not necessary to go somewhere else to perform the prayer.[59](#)

Rulings Of Sujud

1. It is not right to perform *sujud* on minerals such as gold, silver, agate or turquoise.[60](#)
2. It is prohibited to perform *sujud* for other than Allah.[61](#)
3. It is permissible to perform *sujud* on things that grow from the earth and are used as food for animals, such as grass and hay.[62](#)
4. Performing *sujud* on paper, even if it is made from cotton or the like, is permissible.[63](#)

5. It is the better than anything else to perform *sujud* on the earth of the master of the martyrs, Imam Husayn (‘a) (from the land where he has been buried) and then as the following order: (1) earth, (2) rock, (3) plants.[64](#)

6. If the *torba* [65](#) sticks to one’s forehead in the first *sajda* and without taking it off his forehead he performs the second *sajda*, his prayer becomes void.[66](#)

The Duty Of One Who Cannot Perform Sujud Normally

One, who cannot put his forehead on the ground, must bend as possible as he can and put the *torba* on something high such as a pillow and perform *sujud* on it. However, he must put his palms, knees and big toes on the ground in the normal way.[67](#)

If one cannot bend at all, he must sit and make a gesture with his head in place of the *sajda*.

As an obligatory precaution, he should hold the *torba* with his hand and put it against his forehead.[68](#)

Some Recommended Acts Of Sajda

It is recommended to say *Allahu Akbar* at the following times:

- After the *ruku’* and before the first *sajda*
- After the first *sajda*, while sitting with the body still
- Before the second *sajda*, while sitting with the body still
- After the second *sajda*
- Prolonging the *sajda* is recommended.
- Saying *استغفر الله ربي و اتوب اليه* (*Astaghfirullah rabbi wa atoobu ilayh*: I ask Allah, my Lord, to forgive me and I repent to Him) after the first *sajda* while sitting with the body still is recommended.

Saying “*Allahumma salli ala Muhammadin wa aali Muhammad*: O Allah, have blessing on Muhammad and the progeny of Muhammad” while performing the *sajdas* is recommended.[69](#)

The Obligatory Sajda Of The Qur’an

There are four chapters of the Qur’an that have a verse of *sajda* in them. One must perform a *sajda* immediately after reciting or listening to someone else reciting one of those verses.[70](#)

The chapters that have verses of *sajda* are:

- Chapter 32, the *sura* of as-*Sajda*, the verse 15

- Chapter 41, the *sura* of *Fussilat*, the verse 37
- Chapter 53, the *sura* of *an-Najm*, the last verse.
- Chapter 96, the *sura* of *al-Alaq* [71](#) the last verse.

If one forgets to perform the *sajda*, he must perform it whenever he remembers it. [72](#)

It is not necessary to perform the *sajda* if one hears a verse of *sajda* from a cassette player. [73](#)

If one hears the verse from loudspeakers, a radio or a television that is not through a cassette (it is a live broadcast), he has to perform the *sajda*. [74](#)

It is not right to perform this *sajda* on something that is edible or wearable, but the rest of the conditions of *sujud* are not necessary to be followed. [75](#)

It is not obligatory to recite a dhikr in these *sajdas*, but it is recommended. [76](#)

Tashahhud

In the second and last *rak'as* of obligatory prayers, and after the second *sajda*, while sitting with the body still, one must recite the *tashahhud*, which is:

أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله. اللهم صل على محمد و آل محمد

(*ash-hadu an la ilaha illa Allah, wahdahoo la shareeka lahoo, wa ash-hadu anna Muhammadan 'abduhoo wa Rasooluhoo allahumma salli 'ala Muhammadin wa aali Mmuhammad*)

(I bear witness that there is no god but Allah, the one with no partner, and I bear witness that Muhammad is his slave and messenger. Oh Allah, have blessings upon Muhammad and the progeny of Muhammad.) [77](#)

If one forgets to recite the *tashahhud* and remembers it before performing the *ruku'* of the next *rak'a*, he must sit down, recite the *tashahhud*, then stand up and recite whatever must be recited in the next *rak'a* and then finish the prayer.

If he remembers during the *ruku'* or after it, he must finish the prayer and after the *tasleem*, recite a *tashahhud* as *qadha'* and as an obligatory precaution two *sajdas* of *sahw* (forgetfulness) must be performed. [78](#)

Tasleem

The *tasleem* must be recited after the *tashahhud* in the last rak'a of every prayer to finish the prayer with.

The obligatory amount of recitation is the reciting of one of the following statements:

- السلام علينا وعلى عباد الله الصالحين (Peace be upon us and the good servants of Allah).
- السلام عليكم ورحمة الله و بركاته (Peace be upon you and the mercy and blessings of Allah).[79](#)

It is recommended to recite this statement before those two statements:

السلام عليك أيها النبي و رحمة الله و بركاته

(Peace be upon you, oh Prophet, and the mercy and blessings of Allah). It is also recommended to recite all three statements together.[80](#)

Orderliness

The prayer must be performed in the following order: *takbeerat ul-ihram*, recitation of Qur'anic *suras*, *ruku'*, *sujud* and in the second rak'a after the second *sajda*, the *tashahhud* must be recited. In the last rak'a after the *tashahhud*, *tasleem* must be recited.

The prayer is void if one forgets one of the *rukns* and goes into the next *rukn*; for example, if one forgets to perform *ruku'* and remembers while performing *sujud*.[81](#)

The duty of one, who forgets a *rukn* and performs something else that is not a *rukn*, such as that when he recites the *tashahhud* before performing the two *sajdas*, is that he should perform the *rukn* and then repeat what he has done mistakenly. [82](#)

The prayer is correct if one forgets something that is not a *rukn* and remembers it while performing the *rukn* after it, as when one forgets to recite the *sura* of *al-Hamd* and he remembers while performing the *ruku'*.[83](#)

Successiveness

Successiveness is to perform the parts of the prayer one after the other and not to pause excessively between them.

The prayer is void if one pauses so long between the parts of the prayer that one would not say he is offering a prayer.[84](#)

Prolonging the *ruku'* and *sujud* or reciting long chapters of the Qur'an does not affect the successiveness.[85](#)

Qunut

It is recommended in the second *rak'a* to recite *qunut* after reciting the two *suras* and before performing the *ruku'*. The *qunut* is to raise one's hands in front of his face open towards the heaven and to recite some supplication or *dhikr*.[86](#)

It is enough to recite any *dhikr* in the *qunut*, even reciting *subhana Allah* one time. One may recite the following supplication:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana atina fi 'd-dunya hasanata wa fi 'l-akirati hasanatan, wa qina adhaba an-naar

Oh our Lord, give us good in this world and good in the next world and protect us from the torment of the hellfire. (The Holy Qur'an, 2:201)[87](#)

Things To Be Done After The Prayer (Ta'qeeb)

Ta'qeeb means being busy reciting *dhikr*, supplications, and Qur'anic verses after the prayer is finished with *tasleem*.

It is better to do this *ta'qeeb* while facing the *qibla*.

It is not necessary to recite these things in Arabic, but it is better to recite what has been written in the books of supplications.

It is recommended to recite the *tasbeehat* of Lady Fatima az-Zahra ('a); that is to recite "*Allahu Akbar*" 34 times, "*Alhamdulillah*" 33 times, and "*Subhana Allah*" 33 times. [88](#)

Things That Make The Prayer Void

There are some things that become impermissible for one, who performs the prayer, when he recites the *takbeerat ul-ihram* until he finishes the prayer. If he does one of these things, his prayer becomes void.

Things that make the prayer void are as follows:

1. Missing one of the conditions of the prayer

2. The occurrence of things that make the *wudu'* or *ghusl* void
3. Eating and drinking
4. Talking (speech other than that of prayer)
5. Laughing
6. Crying
7. Turning away from the *qibla*
8. Increasing or decreasing a *ruk'n*
9. Confusing the shape of the prayer
10. Putting the hands one on the other
11. Saying 'Amen' after reciting the *sura* of *al-Hamd*
12. The doubts that make the prayer void^{[89](#)}

Rulings Of Nullity Of Prayer

The prayer is void if one realizes that one of the conditions of the prayer is missed, as when one realizes in the middle of his prayer that he is offering the prayer in a usurped land.^{[90](#)}

The prayer is void if during the prayer one's *wudhu'* becomes void or one of the things that require a *ghusl* takes place.^{[91](#)}

The prayer is void if one sleeps in the middle of it.^{[92](#)}

If one wakes up from sleep in the *sujud* and doubts whether or not it was the last *sajda* of the prayer or a *sajda* for thanksgiving done after the prayer, he must offer the prayer again.^{[93](#)}

Talking

The prayer is void if one intentionally utters a word and wants to make someone understand something with that word.^{[94](#)}

As an obligatory precaution, one must repeat his prayer if he has said a word that has more than two letters, even if he did not want to make someone understand something by it.^{[95](#)}

One should not greet others while offering the prayer. However, if someone greets the one, who is offering the prayer, it will be obligatory on him to reply to the greeting. The one offering the prayer must

make the word “*salam*” be the first word in his response. He should say, “*as-salamu alayk*: peace be upon you” or “*as-salamu alaykum*”. He should not say, “*alaykum as-salam*.” [96](#)

Laughing And Crying

One’s prayer is void if he intentionally laughs with noise. Smiling does not make the prayer void. The prayer is void if one intentionally cries loudly about something related to the worldly life.

Crying without making a noise or crying out of fear of Allah or the afterlife, even if it is loud, does not make the prayer void. [97](#)

Turning Away From The Qibla

One’s prayer is void if he intentionally turns away from the *qibla* to the extent that others would say he is not facing the *qibla*.

As an obligatory precaution one must repeat his prayer if he forgetfully, turns his face to the left or the right of the *qibla*, but if the turning is just a little that it is not completely to the right or left of the *qibla* the prayer is correct. [98](#)

Confusing The Shape Of The Prayer

The prayer is void if one does something that confuse the shape of the prayer, such as clapping, jumping in the air, or the like, even if it is done out of forgetfulness. [99](#)

The prayer is void if one remains silent for long that it can be said he is not offering prayer. [100](#)

Breaking an obligatory prayer is forbidden except if one is obliged to do so as in the following cases:

- To save one’s or another’s life
- To protect one’s property
- To prevent damage from reaching one’s body or property
- There is no problem in breaking the prayer to pay back a debt as in the following conditions:
 - When a creditor wants his debt
 - When the time of the prayer is not short that one can pay the debt and then offer the prayer in its time
 - It is not possible to pay the debt while offering the prayer. [101](#)
 - It is *Makruh* to break the prayer for a little amount of money that is not so important. [102](#)

Putting The Hands One On The Other

The prayer is void if one puts his hands one on the other while offering the prayer, as some people who are not Shia do. [103](#)

Saying 'Amen' After The Sura Of Al-Hamd

The prayer is void if one intentionally says 'Amen' after reciting the *sura* of *al-Hamd*. The prayer is not void if one mistakenly or out of *taqiyya* says it. [104](#)

Things That Are Makruh In The Prayer

- Closing the eyes
- Playing with the hands and fingers
- Keeping quiet while reciting the *suras* or the *dhikr* in order to listen to some other's talk.
- Anything that distracts one from reverence and submission (to Allah)
- Turning the head, a little to the right or the left (if it is moved a lot, the prayer will be void) [105](#)

The Doubts In The Prayer

It is possible that one offering the prayer, sometimes, has a doubt about one of the acts of the prayer. For example, he does not know if he has recited the *tashahhud* or not or performed one *sajda* or two. Sometimes one doubts about the number of *rak'as* that have been performed. For, example one doubts if he is in the third or the fourth *rak'a*.

There are special rulings regarding doubts in the prayer. Mentioning all of the doubts and their rulings is out of the scope of this book, but we shall discuss, in brief, the kinds of doubts and the rulings of each of them.

The Kinds Of Doubts In The Prayer

1. The Doubt About The Parts Of The Prayer

If one doubts about performing one of the parts of prayer, that he does not know whether he has performed that part or not; if he has not begun the next part and he is still in the same position as that part demands, he must perform it. If he is performing the next part and has passed the previous position, this doubt is to be ignored and he is to continue the prayer, which will be correct.

If one doubts about the correctness of the part he has performed in that whether it has been performed

correctly or not, the doubt is to be ignored and one should consider it as correct and continue the prayer, which will be valid.

2. The Doubts About The Number Of Rak'as'

The Doubts That Make The Prayer Void

If one doubts about the number of *rak'as* in a two or three-*rak'a* prayer (like the Morning or the Sunset Prayer), the prayer is void.

The doubt between one *rak'a* and more; that if one doubts whether he has performed one *rak'a* or more than one *rak'a*, his prayer is void.

If one does not know how many *rak'as* he has performed, the prayer is void.

The Doubts That Should Be Ignored

- In recommended prayers
- In congregational prayers
- If the doubt happens after the prayer is finished; that if one doubts, after the prayer is finished, about the number of *rak'as* he has performed or about a certain part whether it has been performed or not, it is not necessary to repeat the prayer.
- After the time of the prayer passes; if one doubts after the time of the prayer has passed whether or not he has performed that certain prayer or not, it is not necessary to perform that prayer.
- The doubts of one who often and always doubts; this is one who doubts three times in one prayer, or doubts in three consecutive prayers, such as in the Noon, Afternoon and the Sunset Prayers.

Note

Anything recited or performed in the prayer is counted as a part of the prayer.

If one doubts whether he has performed a certain part of the prayer or not before going into the next part, he has to perform that part, but, after going into the next part, he is to ignore his doubt and continue the prayer.

For example, if he is sitting before reciting the *tashahhud* and he doubts whether he has performed the second *sajda* or not, he must perform another *sajda*, but if he is reciting the *tashahhud* or has stood up, he should ignore his doubt, and it is not necessary to perform another *sajda*. He should then finish his prayer and consider it as correct.

One must ignore his doubt if it is about the correctness of performing a part of the prayer after it has been performed.

For example, after reciting the *sura* of *al-Hamd* or even one word of it one doubts whether he has recited it correctly or not. In this case, it is not necessary to recite it again, and one has to continue the prayer which will be valid.

There is also a doubt, during offering the prayer, about the number of the *rak'as* that have been performed. For example, one doubts while reciting the *tasbeehats* whether he is in the third or the fourth *rak'a*.

When one doubts about which *rak'a* he is performing in a recommended prayer, he should consider it as the second *rak'a*, because all of the recommended prayers, except the *Witr* Prayer¹⁰⁶, are of two *rak'as*. So, if one doubts whether it is the first or the second *rak'a*, or doubts whether it is the second or more, he should consider it as the second *rak'a*, and finishes the prayer that will be correct.

In the congregational prayer, the imam (who leads the prayer) should not pay attention to his doubt if the people offering the prayer behind him do not have a doubt and, for example, by saying *Allahu Akbar*, they inform him of that. In the same way, the people offering the prayer behind the imam should not pay attention to their doubt if the imam does not have a doubt.

They should just follow whatever the imam does, and the prayer will be correct.

If one of the doubts that annul the prayer or those that do not comes to one's mind, one must think for a little. If he remembers what he has performed or one side of his doubt is stronger than the other, he should do that. But, if the doubt remains as it is, he should do what is required regarding that doubt. If the doubt is one of those that annul the prayer, there is no problem in breaking it (the prayer).¹⁰⁷

Some General Rulings

- One must not break the prayer if one of the doubts that do not annul the prayer comes to his mind. Instead, he must act according to his duty. If he breaks the prayer, he commits disobedience.
- If a doubt that does not annul the prayer comes to one's mind, he should think for a little, and then, if he becomes certain or one side of his doubt is stronger than the other, he should act accordingly and continue the prayer. But, if he does not reach certainty or one side of his doubt is not stronger than the other, he should do whatever his duty requires him to do in that concern.
- In the doubts (about the number of *rak'as* for example) that do not annul the prayer, one must base on the more number (as when one doubts between three or four *rak'as*) except when one side of the doubt is more than four.

- The precautionary (*ihitiyat*) prayer is performed to compensate the possible lack of the prayer. So, in the doubt between three or four *rak'as* there is a possible lack of one *rak'a* and hence one *rak'a* of precautionary prayer is required, but in the doubt between two and four *rak'as*, two *rak'as* of precautionary prayer are required.
- The *sajda* of *sahw* is necessary in the doubts between four and five *rak'as* while sitting and between five and six while standing.
- In the occasions when one must offer the obligatory one *-rak'a-* prayer, he can offer a two-*rak'a-* prayer while sitting down instead.
- One cannot offer a four-*rak'a-*prayer while sitting down when he must offer the obligatory two-*rak'a-* precautionary prayer.
- One, in the case of standing, must sit down without performing *ruku'* when one of the doubts that do not annul the prayer comes to his mind, except the doubt between three and four *rak'as*. When he sits down, he should subtract one number from *rak'as*.
- For example, if he doubts between four and five *rak'as* while standing, when he sits down, his doubt turns to be between three and four and then he should do whatever is required in this case.

Precautionary (Ihtiyat) Prayer

The precautionary prayer is obligatory in two cases.

For example, when one has a doubt between the third and the fourth *rak'as*, he must complete the prayer and then, without disrupting the form of the prayer and without doing anything that annuls the prayer, stand up and, without saying the *Adhan* and *Iqamah*, recite the *takbeerat ul-Ihram* for the precautionary prayer.

The Difference Between The Precautionary Prayer And Other Prayers

The intention (of the precautionary prayer) is not to be said out loud.

It is offered without the *sura* (after *al-Hamd*) and without *qunut*. The *sura* of *al-Hamd* must be recited silently, as an obligatory precaution.

If the precautionary prayer is one *rak'a*, one should recite the *tashahhud* and *tasleem* after the second *sajda*. If it is of two *rak'as*, one must not say the *tashahhud* and *tasleem* in the first *rak'a*, but he must offer another *rak'a* and after the end of the second *rak'a*, he recites the *tashahhud* and *tasleem*. [108](#)

Sajda Of Sahw

When the *Sajda* of *Sahw* becomes obligatory, as when there is a doubt between the fourth and the fifth *rak'a* while one is sitting, one must go into *sajda* (after completing the prayer) and say "*bismillahi wa billah, allahumma Salli ala Muhammadin wa aali Muhammad*".

It is better to say "*bismillahi wa billah, as-salaamu alayka ayyuhan nabiyyu wa rahmatullahi wa barakatuh*". After this statement is recited, one should sit and then go into *sajda* again. After the second *sajda*, one is to sit and recite the *tashahhud* and *tasleem*. [109](#)

The *Sajda* of *Sahw* does not have a *takbeerat ul-Ihram*.

Questions

- (1) List the *rukns* of the prayer and explain the difference between them and the parts that are not *rukun*.
- (2) Explain the differences of the standing before and after the *ruku'*.
- (3) Have you recited the recitations of the prayer in front of someone before? If the answer is "no", then recite them in front of your teacher so that he can correct your mistakes.
- (4) What is the duty of one with regards to his previous prayers if he recited the *sura* of *al-Hamd* and the other *sura* silently in the Morning, Sunset and Night (*Isha'*) Prayers?
- (5) When should one not recite the *sura* and should only recite the four *tasbeehats* one time?
- (6) What is the difference between *ruku'* and the *dhikr* of *ruku'*?
- (7) Is standing after *ruku'* obligatory?
- (8) Define "*sujud*" and explain what kind of obligatory acts of prayer *sajda* is.
- (9) Mention four of the obligatory acts of *sujud*.
- (10) What is meant by "successiveness between the two *sajdas*"?
- (11) What ruling does performing *sujud* on wood, walnut shells, apple peels and orange peels have?
- (12) What ruling does performing *sujud* on paper the box of matches have?
- (13) What is one's duty if he cannot perform *sujud* normally?
- (14) By looking up in the Holy Qur'an, find out the verses that have obligatory *sajda*.
- (15) When is *tashahhud* recited in the prayer?

- (16) Explain the difference between orderliness and successiveness in the prayer.
- (17) Mention a supplication that has not been mentioned in the lesson that can be recited in the *qunut*.
- (18) What is one's duty when someone else greets him with the Islamic greeting?
- (19) What kind of crying and laughing makes the prayer void?
- (20) Can one break his prayer when he notices that a child is next to the heater and may get burnt?
- (21) A Traveller, who is offering the prayer, notices that his train is about to move; can he break his prayer to catch the train?
- (22) What is one's duty if, while reciting the four *tasbeehats*, he doubts whether he has recited the *tashahhud* or not?
- (23) Give four examples on the doubts in the parts of the prayer.
- (24) What is one's duty if he doubts between the fourth and the fifth *rak'a* while standing?
- (25) Do you know why one must recite the *sura* of *al-Hamd* silently in the precautionary prayer?
- (26) Describe how the *Sajda* of *Sahw* is performed.

- [1.](#) Tasleem is saying "as-salamu alaykum wa rahmatullahi wa barakatuh".
- [2.](#) Tawdih al-Masa'il, obligatory acts of the prayer.
- [3.](#) Tawdih al-Masa'il, rule 942.
- [4.](#) Tawdih al-Masa'il, rule 942
- [5.](#) Tawdih al-Masa'il, rule 943.
- [6.](#) Tawdih al-Masa'il, rule 946-947.
- [7.](#) Tawdih al-Masa'il, rule 948-949, 951-952.
- [8.](#) Tawdih al-Masa'il, rule 955.
- [9.](#) Tawdih al-Masa'il, rule 958.
- [10.](#) Tawdih al-Masa'il, rule 959.
- [11.](#) Tawdih al-Masa'il, rule 960.
- [12.](#) Tawdih al-Masa'il, rule 961, 963-964.
- [13.](#) Tawdih al-Masa'il, rule 963.
- [14.](#) Tawdih al-Masa'il, rule 970-971.
- [15.](#) Tawdih al-Masa'il, rule 971.
- [16.](#) Tahriral -Waseela, vol. 1, p. 162, rule 1, Al-Urwat ul-Wuthqa vol. 1, p. 665, rule 4.
- [17.](#) Tawdih al-Masa'il rule 978.
- [18.](#) Tawdih al-Masa'il rule 1005.
- [19.](#) Tawdih al-Masa'il rule 992-994, 1007.
- [20.](#) Tawdih al-Masa'il, rule 995.
- [21.](#) Tawdih al-Masa'il, rule 997.
- [22.](#) Tawdih al-Masa'il, rule 983.
- [23.](#) The sura number 112.

- [24.](#) The sura number 109.
- [25.](#) The sura number 62.
- [26.](#) The sura number 63.
- [27.](#) Tawdih al-Masa'il, rule 988.
- [28.](#) Tawdih al-Masa'il, rule 990.
- [29.](#) Tawdih al-Masa'il, rule 991.
- [30.](#) Tawdih al-Masa'il, rule 1001.
- [31.](#) Tawdih al-Masa'il, rule 979.
- [32.](#) Tawdih al-Masa'il, rule 1006.
- [33.](#) The Surah number 97.
- [34.](#) Tawdih al-Masa'il, rule 1017–1018.
- [35.](#) Dhikr is remembering Allah, mentioning His attributes and glorifying Him.
- [36.](#) Al-Urwat ul-Wuthqa, vol. 1p. 664.
- [37.](#) Tawdih al-Masa'il, rule 1028.
- [38.](#) Tawdih al-Masa'il, rule 1030.
- [39.](#) Tawdih al-Masa'il, rule 1032.
- [40.](#) Tawdih al-Masa'il, rule 1033.
- [41.](#) Tawdih al-Masa'il, rule 1040.
- [42.](#) Tawdih al-Masa'il, rule 1037.
- [43.](#) Tawdih al-Masa'il, rule 1041.
- [44.](#) Tawdih al-Masa'il, rule 1042.
- [45.](#) Tawdih al-Masa'il, rule 1043.
- [46.](#) Tawdih al-Masa'il, rule 1045.
- [47.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 673.
- [48.](#) Tawdih al-Masa'il, rule 1049.
- [49.](#) Tawdih al-Masa'il, rule 1050.
- [50.](#) Tawdih al-Masa'il, 1051–1052.
- [51.](#) Tawdih al-Masa'il, rule 1056.
- [52.](#) Tawdih al-Masa'il, rule 1052.
- [53.](#) Tawdih al-Masa'il, rule 1054.
- [54.](#) Tahrir al-Wasila, vol. 1 p. 173, rule 2, Al-Urwat ul-Wuthqa, vol. 1 p.676, rule 7.
- [55.](#) Tawdih al-Masa'il, rule 1057.
- [56.](#) Tawdih al-Masa'il, rule 1057.
- [57.](#) The sujud on cement and mosaic does not have a problem.
- [58.](#) Tawdih al-Masa'il, rule 1076.
- [59.](#) Tawdih al-Masa'il, rule 1072.
- [60.](#) Tawdih al-Masa'il, rule 1076.
- [61.](#) Tawdih al-Masa'il, rule 1090.
- [62.](#) Tawdih al-Masa'il, rule 1078.
- [63.](#) Tawdih al-Masa'il, rule 1082.
- [64.](#) Tawdih al-Masa'il, rule 1083.
- [65.](#) A torbah is a special piece of dried clay, usually from one of the holy places, that people use to pray on.
- [66.](#) Tawdih al-Masa'il, rule 1086.
- [67.](#) Tawdih al-Masa'il, rule 1068.
- [68.](#) Tawdih al-Masa'il, rule 1069
- [69.](#) Tawdih al-Masa'il, rule 1091.
- [70.](#) Tawdih al-Masa'il, rule 1093.
- [71.](#) Tawdih al-Masa'il.

- [72.](#) Tawdih al-Masa'il.
- [73.](#) Tawdih al-Masa'il, rule 1096.
- [74.](#) Tawdih al-Masa'il, rule 1096.
- [75.](#) Tawdih al-Masa'il, rule 1097.
- [76.](#) Tawdih al-Masa'il, rule 1099.
- [77.](#) Tawdih al-Masa'il, rule 1100.
- [78.](#) Tawdih al-Masa'il, rule 1102.
- [79.](#) Tawdih al-Masa'il, rule 1105.
- [80.](#) Tawdih al-Masa'il, rule 1105.
- [81.](#) Tawdih al-Masa'il, rule 1109.
- [82.](#) Tawdih al-Masa'il, rule 1110.
- [83.](#) Tawdih al-Masa'il, rule 1111.
- [84.](#) Tawdih al-Masa'il, rule 1114.
- [85.](#) Tawdih al-Masa'il, rule 1116.
- [86.](#) Tawdih al-Masa'il, rule 1117.
- [87.](#) Tawdih al-Masa'il, rule 1118.
- [88.](#) Tawdih al-Masa'il, rule 1122.
- [89.](#) Tawdih al-Masa'il, rule 1126.
- [90.](#) Tawdih al-Masa'il, rule 1126.
- [91.](#) Tawdih al-Masa'il, rule 1126.
- [92.](#) Tawdih al-Masa'il, rule 1126.
- [93.](#) Tawdih al-Masa'il, rule 1129.
- [94.](#) Tawdih al-Masa'il, page 154.
- [95.](#) Tawdih al-Masa'il, page 154.
- [96.](#) Tawdih al-Masa'il, rule 1137.
- [97.](#) Tawdih al-Masa'il, p. 156.
- [98.](#) Tawdih al-Masa'il, rule 1131.
- [99.](#) Tawdih al-Masa'il, p. 156.
- [100.](#) Tawdih al-Masa'il, rule 1152.
- [101.](#) Tawdih al-Masa'il, rule 1159–1161.
- [102.](#) Tawdih al-Masa'il, rule 1160.
- [103.](#) Tawdih al-Masa'il, things that make the prayer void.
- [104.](#) Tawdih al-Masa'il, things that make the prayer void.
- [105.](#) Tawdih al-Masa'il, rule 1157.
- [106.](#) A one-rak'a prayer performed at the end of the recommended midnight prayers.
- [107.](#) Al-Urwat ul-Wuthqa, volume 2, page 20, rule 4.
- [108.](#) Tawdih al-Masa'il, rule 1215–1216.
- [109.](#) Tawdih al-Masa'il, rule 1250.

Chapter 5: Miscellaneous Prayers

- **The Traveller's Prayer,**
- **Qadha' Prayer,**

- **Congregational Prayer,**
- **Friday Prayer,**
- **The Prayer Of Signs,**
- **Recommended Prayers**

The Traveller's Prayer

One must offer two *rak'as* (*Qasr* prayer) in place of four *rak'as* (full [*tamam*] prayer) while traveling. This is on condition that the distance of travel is not to be less than eight *farsakhs* which are about 45 kilometers.

Some Rulings

A Traveller must offer *Qasr* prayers if he travels for four *farsakhs* at least from the place where he offers full prayers, such as his hometown, and four *farsakhs* back that the total is eight *farsakhs*.[1](#)

One, who is traveling, should begin offering *Qasr* prayers when he cannot see the walls of the city or hear the Adhan of the city. Before he reaches this point, he must offer full prayers.[2](#)

If one is traveling from a place where there are no houses or walls, he should offer *Qasr* prayers when he reaches a point that if the place had walls, he would not be able to see them[3](#)

If one travels to a place that has two roads, the first being less than eight *farsakhs* and the other being eight *farsakhs* or more, he should consider the road that he takes. If he takes the road that is eight *farsakhs* he should offer a *Qasr* prayer, but if he takes the road that is less than eight *farsakhs* he must offer the full (four *rak'as*) prayer.[4](#)

In the following cases the prayer is full:

- Before passing eight *farsakhs*, even if one has left his hometown or if he has decided to stay somewhere for ten days.
- When one has no intention of traveling for eight *farsakhs* but he passes this distance unintentionally as when looking for something lost.
- When one changes his mind in the middle of the way, before reaching four *farsakhs*.
- One whose work is to travel, such a train driver, taxi driver, pilot or captain (in the travel that is concerning his job). [5](#)
- One who is on a forbidden travel, such as a travel that irritates his mother and father.[6](#)

The prayer is full in the following places:

- In one's hometown
- In a place where one knows or plans to stay in for ten days (and more)
- If one stays in some place (without leaving it) for thirty days hesitatingly that he did not know whether he would stay there or leave, he should offer full prayer after the thirty days. [7](#)

What Is The Hometown?

One's hometown is the city or the village where one chooses to live. Sometimes it is the same city where he was born, and his mother and father live and sometimes it is another place that he chooses. [8](#)

When one does not have an intention to stay forever in a place other than his original hometown, that place would not be considered as his hometown. [9](#)

If one has an intention to stay in a certain place for a long time and then to go to another place, it would not be considered a hometown; for example, a university student who goes to another city for study. [10](#)

If one stays somewhere, without an intention of staying forever, for so long that the people of that city say he is from there, that place has the ruling of a hometown for him. [11](#)

One should not offer full prayers when returning to a place that was his hometown, but he has now changed his mind about it. This rule applies even if he has not chosen another hometown. [12](#)

A Traveller, who is returning to his hometown, must offer full prayers when he sees the walls of his hometown and hears the *Adhan*. [13](#)

The Intention Of Staying For Ten Days

It is not necessary to make a new ten-day-intention of staying in a place where one has already made the intention of staying for ten days, and he stays more than ten days without leaving that place. He is to keep on offering full prayers. [14](#)

If a Traveller changes his mind about staying for ten days:

If he changes his mind before offering a four-*rak'a* prayer, he must offer *Qasr* prayers.

If he changes his mind after offering a four-*rak'a* prayer, he must offer full prayers as long as he is there. [15](#)

A Traveller Who Has Offered Full Prayers

If a Traveller does not know that he has to offer *Qasr* prayers, his prayers are valid. [16](#)

If he knows the general rulings of travel but does not know all of the specific rulings or he does not know that he is considered as a Traveller, he must offer the prayers, which he has offered, again. [17](#)

One Who Is Not A Traveller But Offers Qasr Prayers

In any case, if one offers *Qasr* prayers when he should offer full prayers, his prayers are void. [18](#)

Qadha' Prayers

One must offer his prayers in their times. If one, without an excuse, does not offer one of the prayers in its time, he is a sinner and must repent and must offer the missed prayer later on as *qadha'*.

Offering *qadha'* prayer is obligatory in two cases:

- When an obligatory prayer is not offered in its time
- When the time of the prayer is over, one realizes that his prayer was void. [19](#)

One, who has had missed prayers to be offered as *qadha'*, should not be indifferent to them, but it is not obligatory to offer them right away. [20](#)

Some Cases Regarding Qadha' Prayer

- If one knows that he does not have missed prayers, nothing is obligatory on him.
- If one doubts whether he has missed prayers or not, nothing is obligatory on him.
- If one thinks that he might have had missed prayers to be offered, it is recommended, as a precaution, to offer those prayers (as *qadha'*).
- If one knows that he has had missed prayers but does not know how many prayers they are, the less number he offers will be enough.
- If one knew how many prayers he had to offer as *qadha'*, but now he has forgotten, the less number he offers will be sufficient.
- If one knows the number of the prayers he has to offer as *qadha'*, he must offer them all. [21](#)

It is not necessary to offer the *qadha'* daily prayers in order. For example, if someone has missed the Afternoon Prayer of one day and the Noon Prayer of the next day, it is not necessary to offer the Afternoon Prayer first and then the Noon Prayer. [22](#)

It is permissible to offer *qadha'* prayers in congregation. It does not matter whether the imam is offering an *ada'* prayer (prayer that is offered in its time) or a *qadha'* prayer. It is also not necessary that the imam and the *ma'moom*²³ (follower) should offer the same prayer. For example, there is no problem in offering a *qadha'* Morning Prayer behind an imam who is offering the Noon or Afternoon Prayer.²⁴

When a Traveller, who must offer *Qasr* prayers, misses one of Noon, Afternoon or Night (*Isha'*) Prayers, he must perform it as a two-*rak'a*-prayer, even if he is not on travel when he wants to offer it as *qadha'*.²⁵

One cannot fast or perform *qadha'* fasting while traveling, but he can perform *qadha'* prayers while traveling.²⁶

If one wants to offer *qadha'* prayers, which he has missed when being not in travel, while traveling, he must offer the Noon, Afternoon and Night Prayers as four *rak'as*.²⁷

One can offer a *qadha'* prayer at any time. For example, one can offer a *qadha'* Morning Prayer at noon or at night.²⁸

The Father's Missed Prayers

As long as one is alive, even if he is unable to offer the prayer, no one else can offer his missed prayers instead of him.²⁹

After the death of a father, it becomes obligatory on the eldest son to offer the missed prayers and fasting of his father.³⁰

Different conditions of the eldest son concerning his father's³¹ missed prayers:

- When he knows that his father has missed some prayers and when he knows how many prayers they are, he must offer those missed prayers.
- When he does not know how many prayers they are, it will be sufficient if he offers prayers less than the actual amount.
- When doubts whether his father has offered those missed prayers or not, as an obligatory precaution he must offer the missed prayers of his father.³²
- When he doubts whether his father has missed prayers or not, there is nothing obligatory on him.³³

One must do his own duty while offering his father or mother's missed prayers. For example, the Morning, Sunset and Night (*Isha'*) Prayers must be recited loudly (even if the missed prayers are of his mother).³⁴

Nothing is obligatory on the second son even if the eldest son dies before completing offering his

parents' missed prayers and fasting.[35](#)

Congregational Prayers

The unity of the Islamic nation is one of the matters that Islam has paid great attention to. To achieve and preserve this important goal, Islam has established different means, one of which is the congregational prayer.

In the congregational prayers, one of the believers, who has special qualities, stands in front of others while the others line up in orderly rows behind him following him in offering the prayer.

One, who stands in front of others to lead them in the prayer, is called "*imam*", and one, who follows and submits to the imam in offering the prayer, is called "*ma'moom*".

The Importance Of Congregational Prayers

Besides the great rewards that have been mentioned in many Prophetic traditions about offering congregational prayers, we find the great importance of this worship through studying some of the rulings. We refer to some of them here:

It is recommended for everyone to participate in the congregational prayers, especially for the neighbors of the mosque.[36](#)

It is recommended for one to wait for some time in order to offer the prayer congregationally.

The congregational prayer that is not offered at the beginning of its time is better than the prayer that is offered at the beginning of its time but singly.

A congregational prayer that is offered briefly is better than a lengthy prayer that is offered singly.[37](#)

It is not good for one not to participate in the congregational prayer without an excuse.

It is not permissible for one not to participate in the congregational prayers out of indifference.[38](#)

Conditions Of The Congregational Prayer

In offering congregational prayers, the following conditions have to be observed:

- The *ma'moom* (follower) is not to stand in front of the *imam*.
- As an obligatory precaution, the *ma'moom* has to stand a little at the back of the *imam*.
- The place of the *imam* is not to be higher than the place of the *ma'moom*.
- The space between the *imam* and the *ma'mooms* and between a row of *ma'mooms* and another is not

to be too much.

- Nothing (such as a wall, a curtain or the like) is to be between the *imam* and the *ma'mooms* or between the rows of *ma'mooms*. Putting a curtain between the rows of men and the rows of women has no problem.[39](#)
- The imam must be of age, just, and able to offer the prayer correctly.[40](#)

Joining A Congregational Prayer

In every *rak'a*, one can join the congregational prayer only while the *imam* is reciting the *suras* or performing *ruku'*. If one cannot join the *imam* on time, he must wait for the next *rak'a*. Even if one can catch only the *ruku'* of the *imam*, it is considered as one *rak'a* for him.

Different Cases In Joining The Congregational Prayer

The First Rak'a

While the *imam* is reciting the *suras*, the *ma'moom* should not recite them, but he should perform the other parts of the prayer with or after (but not before) the *imam*.

While the *imam* is in *ruku'*, the *ma'moom* should perform the *ruku'* and the other acts of the prayer after the *imam*.[41](#)

The Second Rak'a

While the *imam* is reciting the *suras*, the *ma'moom* should not recite them, but he should perform the *qunut*, *ruku'* and *sujud* after the *imam*.

When the *imam* recites the *tashahhud*, as an obligatory precaution, the *ma'moom* must be in a position between standing and sitting.

If it is a two-*rak'a*-prayer, the *ma'moom* must then stand up and perform one *rak'a* by himself.

If it is a three or four-*rak'a*-prayer, when the *imam* is in the third *rak'a*, the *ma'moom* should recite the two *suras* (even if the *imam* is reciting the four *tasbeehats*).

When the imam finishes the third *rak'a* and stands for the fourth *rak'a*, the *ma'moom* must recite the *tashahhud* and then stand to perform the third *rak'a*.

In the last *rak'a* when the *imam* recites the *tashahhud* and *tasleem* to finish the prayer, the *ma'moom* must stand up and perform his last *rak'a*.[42](#)

While the *imam* is in *ruku'*, the *ma'moom* should perform the *ruku'* with the *imam* and continue the

prayer as mentioned above.

The Third Rak'a

If the *ma'moom* knows that there is enough time to recite the *sura* of *al-Hamd* and the other *sura* or there is time for the *sura* of *al-Hamd* only, he can join the *imam* and must recite the two *suras* or the *sura* of *al-Hamd* only.

If the *ma'moom* knows that there is no enough time to recite even one *sura*, as an obligatory precaution, he must wait until the *imam* goes into the *ruku'* and then join him.

When the *ma'moom* joins the *imam* while the *imam* is in *ruku'*, the *ma'moom* should perform the *ruku'* with the *imam* and the two *suras* are not required from him then, but he should continue the prayer as mentioned before.[43](#)

The Fourth Rak'a

It has the same ruling of the third *rak'a*. When the *imam* sits to recites the *tashahhud* and *tasleem* of the last *rak'a*, the *ma'moom* can either stand up and complete his prayer alone or stay in a position between standing and sitting until the *imam* completes the *tashahhud* and *tasleem*, and then he (the *ma'moom*) stands up and completes the prayer.

The *ma'moom* should perform the *ruku'* and *sujud* with the *imam* (though the last *rak'a* of the *imam* is the first *rak'a* of the *ma'moom*) and perform the rest of the prayer in the same way as mentioned above.[44](#)

Rulings Of Congregational Prayer

The *ma'moom* can offer any daily prayer behind the *imam* who is offering one of the daily prayers too.

For example, if the *imam* is offering the Afternoon Prayer, the *ma'moom* can offer the Noon Prayer (as congregational) behind him. Also, if the *ma'moom* has offered the Noon Prayer before the congregational prayer begins, he can offer the Afternoon Prayer (as congregational) behind the *imam* who offers the Noon Prayer.[45](#)

The *ma'moom* can offer his *qadha'* (missed) prayers behind the *imam* who offers *ada'* prayers, even if the *qadha'* prayer is different from the *imam's* prayer. For example, the *imam* offers the Noon Prayer but the *ma'moom* offers a *qadha'* Morning Prayer behind the *imam*.[46](#)

A congregational prayer can be offered with the minimum of two persons; one is the *imam* and the other would be the *ma'moom*. This is not true for the Friday Prayer, *Eid al-Fitr* and *Eid al-Adha* prayers [47](#)

Recommended prayers cannot be offered congregationally, except in the prayer of asking (Allah) for

The Ma'moom's Duty In The Congregational Prayer

The *ma'moom* must not recite the *takbeerat ul-Ihram* before the *imam*. It is an obligatory precaution that the *ma'moom* is not to recite the *takbeerat ul-Ihram* until the *imam* finishes reciting his.[49](#)

The *ma'moom* must recite everything in the prayer except the *sura* of al-*Hamd* and the other *sura* after it, but if the first or the second rak'a of the *ma'moom* is the third or the fourth rak'a of the *imam*, in this case the *ma'moom* must recite the *sura* of al- *Hamd* and the other *sura* after it.[50](#)

How The Ma'moom Follows The Imam

There is no problem if the *ma'moom* recites the *suras*, the *dhikr* and the *tashahhud* before or after the *imam*, except the *takbeerat ul-Ihram* which must be not recited before the *imam*.

It is not permissible for the *ma'moom* to perform the acts of the prayer, such as *ruku'*, raising from *ruku'* or *sujud*, before the *imam* does. The *ma'moom* cannot perform the *ruku'* or raise his head from *ruku'* or *sujud* before the *imam* does. There is no problem in performing the acts of prayer after the *imam*, and it does not pose a problem if it is not too late after him.[51](#)

A Ruling

If one joins the congregational prayer while the *imam* is in *ruku'*, one of the following cases is possible:

- When one joins the congregational prayer at the *ruku'* before the *imam* finishes reciting the *dhikr* of *ruku'*, his congregational prayer will be correct.
- when one joins the congregational prayer at the *ruku'* and the *imam* has finished reciting the *dhikr* of *ruku'* but is still in the state of *ruku'*, his congregational prayer will be correct.
- when one goes into *ruku'* but he cannot catch up with the *ruku'* of the *imam*, his prayer will be correct as single (not congregational) and he must complete this prayer.

If the *ma'moom* forgetfully (does the following) before the *imam*:

- Performs the *ruku'* (before the *imam* does), it is obligatory on him to stand up and perform the *ruku'* with the *imam*.
- Stands up from the *ruku'*, he must go back into *ruku'* and stand up with the *imam*. In this case, the additional *ruku'*, which is a *ruk'n*, does not annul the prayer.
- Performs *sujud*, it is obligatory on him to raise his head from *sujud* and go into *sujud* again with the *imam*.

- Sits up from *sujud*, he must go back into the *sujud*.[52](#)
- There is no problem if the place of the *ma'moom* is higher than the place of the *imam* as when the *imam* is in the courtyard of the mosque and the *ma'moom* is on the roof. However, there is a problem in the congregational prayer offered in the buildings of nowadays that have many stories.[53](#)

Some Recommended And Makruh Acts In Congregational Prayer

It is recommended that the *imam* stands in the middle of the row and scholars and pious people stand in the first row.

It is recommended that the rows of *ma'mooms* should be organized without leaving space between them.

If there is a room in the rows of congregational prayer, it is *Makruh* for one to stand alone in a row.

It is *Makruh* for the *ma'moom* to recite the *dhikr* so loud that the *imam* hears him.[54](#)

Friday Prayer

One of the weekly meetings of Muslims is the Friday Prayer. One can offer the Friday Prayer on Fridays in place of the Noon Prayer.[55](#)

The Importance Of Friday Prayer

Imam Khomeini has said about the importance of Friday Prayer:

“The Friday Prayer, with its two speeches, is like the *hajj* and the prayers of *Eid al-Fitr* and *Eid al-Adha* for Muslims. It is one of the great rituals of Muslims, but, unfortunately, the Muslims are ignorant and unaware of the important political tasks of this worship. When one studies a little or pays a little attention to the administrative, political, social and economic rulings of Islam, he will realize that Islam is a religion of politics. Whoever considers religion separated from politics is ignorant who neither knows Islam nor does he know politics.”[56](#)

How The Friday Prayer Is Offered

Obligatory acts: the Friday Prayer is a two-*rak'a*-prayer. It is performed like the Morning Prayer except that it has two speeches that the *imam* makes before the prayer.

Recommended Acts

- Reciting the *sura* of *al-Hamd* and the other *sura* after it loudly (by the *imam* of Friday Prayer)

- Reciting the *sura* of *al-Jum'ah* after the *sura* of *al-Hamd* in the first *rak'a*.
- Reciting the *sura* of *al-Munafiqun* after the *sura* of *al-Hamd* in the second *rak'a*.
- Reciting two *qunuts*; one in the first *rak'a* before the *ruku'* and the other in the second *rak'a* after the *ruku'*.[57](#)

Conditions Of The Friday Prayer

- Every condition that has to be observed in the congregational prayer must also be observed in the Friday Prayer.
- The Friday Prayer must be offered congregationally; offering it singly is not correct.
- There must be at least five persons in order to offer the Friday Prayer; one is the *imam* and four persons as *ma'mooms*.
- There must be a distance of one *farsakh* at least between the two places where Friday Prayers are offered.[58](#)

The Imams Duty While Making The Speeches

- Praising Allah
- Invoking Allah to have blessings on the Prophet (S) and his household ('a)
- Preaching piety and being away from sins to people
- Reciting a short chapter of the Qur'an
- Giving good tidings to the believing men and believing women

It is also good to speak about the following subjects as well:

- What Muslims need in this world and the other world
- Informing people of what is happening in the world and whether it benefits or harms the Muslims
- Discussing different political and economic questions that have relation with people's freedom and independency and how they should deal with other nations
- Explaining to Muslims the interference of the tyrant governments in the Muslims' political and economic affairs and how they are trying to extort their rights and wealth[59](#)

The Duty Of The Ma'mooms In The Friday Prayer

As an obligatory precaution, one must listen to the two speeches.

As a recommended precaution, one should not talk during the two speeches, but it is obligatory to stop talking if one's talking will affect the benefits of the speeches or cause others to be unable to listen to the speeches.

It is a recommended precaution for the listeners to face the *imam* while making the speeches and not to turn to other sides that are more than sides permitted in the prayer.[60](#)

The Prayer Of Signs

One of the obligatory prayers is the prayer of signs (*aayat*). This prayer is obligatory after the occurrence of different heavenly and earthly events, such as: (1) earthquake, (2) lunar eclipse, (3) solar eclipse, (4) thunder, lightning, yellow and red winds or the like that cause most of the people to be scared.

How The Prayer Of Signs Is Offered

The prayer of signs is a two-*rak'a*-prayer and in each *rak'a* there are five *ruku's* (bowings).

In the prayer of signs, before each *ruku'* the *sura* of *al-Hamd* and another *sura* are recited. Thus, the *sura* of *al-Hamd* and the other *sura*[61](#) are recited ten times in these two *rak'as*. One can divide one *sura* into five parts and recite one part before each *ruku'*. In this case, two *suras* of *al-Hamd* and two other *suras* are recited throughout these two *rak'as*.

We shall now use the *sura* of *al-Ikhlās* as an example:

The First Rak'a

One recites the *sura* of *al-Hamd* and then "*bismillah ir-rahman ir-raheem*" (from the *sura* of *al-Ikhlās*) and then makes *ruku'*.

- "*qul huwallahu ahad*" and then *ruku'*
- "*Allahus-samad*" and then *ruku'*
- "*lam yalid wa lam uolad*" and then *ruku'*
- "*wa lam ukul lahu kufwan ahad*" and then *ruku'*

The Second Rak'a

This *rak'a* is performed in the same way as the first *rak'a* and then the *tashahud* and *tasleem* are recited to end the prayer.[62](#)

Rulings Of The Prayer Of Signs

When a heavenly or earthly sign, that requires a prayer of signs, occurs in a town, only the people of that town have to offer the prayer of signs. This prayer is not obligatory on the people of other places.[63](#)

The prayer is correct if one recites the *sura* of *al-Hamd* and the other *sura* five times in the first *rak'a* of the prayer of signs and recites, in the other *rak'a*, the *sura* of *al-Hamd* one time and divides the other *sura* into five parts each to be recited after each *ruku'*.[64](#)

It is recommended to recite the *qunut* before the second, fourth, sixth, eighth and tenth *ruku'*. It is also enough to recite only one *qunut* before the tenth *ruku'*.[65](#)

Every one of the *ruku's* of the prayer of signs is a *ruk'n*, which means if one intentionally or forgetfully is increased or decreased, the prayer will be invalid.[66](#)

The prayer of signs can be offered congregationally where in this case only the imam is to recite the two *suras*.[67](#)

Recommended Prayers

A recommended prayer is called *nafla*.

There are too many recommended prayers. We cannot mention them all in this book, but some of the most important ones shall be mentioned.[68](#)

The Eid Prayer

The Eid Prayer is obligatory when the infallible Imam ('a) is present at the *Eid al-Fitr* and the *Eid al-Adha* and it must be offered congregationally. In our time where the Imam ('a) is in occultation, this prayer is recommended.

The Time Of The Eid Prayer

The time of the Eid Prayer is from the sunrise to the noon.[69](#)

It is recommended to offer the *Eid al-Adha* Prayer after the sun rises in the sky.

It is recommended, in the *Eid al-Fitr*, after the sun rises, that Muslims break their fasting, pay the *zakat* of *al-fitra* and then offer the prayer of the Eid.[70](#)

How The Eid Prayer Is Offered

The *Eid al-Fitr* and *Eid al-Adha* Prayers are of two *rak'as* with nine *qunuts*. It is offered in the following

manner:

In the first rak'a, after reciting the *sura* of *al-Hamd* and the other *sura*, five *takbeers* (*Allahu Akbar*) must be recited. After each *takbeer* there should be a *qunut* and after the fifth *qunut* there is another *takbeer*. After that, there is a *ruku'* and two *sajdas*.

In the second rak'a, after reciting the *sura* of *al-Hamd* and the other *sura*, four *takbeers* must be recited. After each *takbeer* there is a *qunut* and after the fourth *qunut* another *takbeer* is recited, and then *ruku'*, two *sajdas*, *tashahhud* and *tasleem*.

It is sufficient to recite any supplication or dhikr in the *qunut*, but with the hope of more rewards, the following supplication is better to recite:

اللَّهُمَّ أَهْلَ الْكِبَرِيَاءِ وَالْعِظَمَةِ، وَأَهْلَ الْجُودِ وَالْجَبَرُوتِ، وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ، وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ، أَسْأَلُكَ بِحَقِّ هَذَا
الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيدًا، وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْرًا وَمَزِيدًا أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ
تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ، وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ
صَلَوَاتُكَ عَلَيْهِ وَعَلَيْهِمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عِبَادُكَ الصَّالِحُونَ، وَأَعُوذُ بِكَ مِمَّا اسْتَعَادَ مِنْهُ عِبَادُكَ
الصَّالِحُونَ.

“O Allah, the One of pride and greatness, the One of generosity and might, the One of pardon and mercy, the One of piety and forgiveness, I ask You by this day that You have made Eid for the Muslims, and provision, honor, dignity and more for Muhammad (may Allah have blessing on him and his progeny) to have blessing on Muhammad and the progeny of Muhammad, and take me into every good You have taken Muhammad and the progeny of Muhammad into, and take me out of every evil You have taken Muhammad and the progeny of Muhammad out of, Your blessings be on him and them. O Allah, I ask You for the best of that which Your good slaves have asked You for, and I seek Your protection from that which Your sincere slaves have sought protection from.”

The Nafila Of Daily Prayers

There are 17 rak'as in the obligatory daily prayers (except in travel or on Friday). There are 23 rak'as of *nafila* prayers and 11 rak'as of the midnight prayer that make 34 rak'as which are as two times as the number of the obligatory rak'as.

The rak'as and times of daily *nafileas* are as follows:

The Morning Prayer; two rak'as are offered before the obligatory prayer and as a precaution they should not be offered before the first dawn.

The Noon Prayer; four prayers of two rak'as for each (eight rak'as) are offered before the obligatory prayer, from the noon until the shadow of an erect object becomes 2/7.

The Afternoon Prayer; four prayers of two rak'as for each (eight rak'as) are offered before the obligatory prayer until the shadow of an erect object becomes 4/7.

The Sunset Prayer; two prayers of two rak'as for each are offered after the obligatory prayer until the redness of the sky, which appears towards the west at the sunset, disappears.

The Night Prayer (Isha'); two rak'as while sitting are offered after the obligatory prayer until midnight.[71](#)

The Midnight Prayer

The Midnight[72](#) Prayer consists of eleven *rak'as* that are performed in the following manner:

- Two *rak'as* with the intention of the *nafla* of midnight
- Two *rak'as* with the intention of the *nafla* of midnight
- Two *rak'as* with the intention of the *nafla* of midnight
- Two *rak'as* with the intention of the *nafla* of midnight
- Two *rak'as* with the intention of the *nafla* of *shaf'*
- One *rak'a* with the intention of the *nafla* of *Witr*[73](#)

The Time Of The Midnight Prayer

The time of offering the Midnight Prayer is from midnight until the Adhan of the Morning Prayer. It is better to offer it near the Adhan of Morning Prayer.[74](#)

A Traveller or one, who cannot easily offer the Midnight Prayer after midnight, can offer it at the beginning of night.[75](#)

Ghufayla Prayer

Another one of the recommended prayers is the *Ghufayla* Prayer. This prayer is offered after the Sunset Prayer.

How The Ghufayla Prayer Is Offered

The *Ghufayla* Prayer is a two-*rak'a*-prayer. In the first *rak'a*, after reciting the *sura* of *al-Hamd*, the following verse should be recited in place of the other *sura*:

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

“And (mention) Dhu'n-Nun (Yunus), when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer”. (21:87).

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۖ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

“Then we heard his prayer and saved him from the anguish. Thus, we save believers”. (21:88).

In the second *rak'a*, after reciting the *sura* of *al-Hamd*, the following verse should be recited in place of the other *sura*:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۖ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

“And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book”. (6:59).

In the *qunut* the following supplication is recited:

أَللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَفَاتِحِ الْغَيْبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ تَصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَغْفِرَ لِي ذُنُوبِي أَللَّهُمَّ أَنْتَ وَلِيَّ نِعْمَتِي وَالْقَادِرُ عَلَى طَلِبَتِي، تَعْلَمُ حَاجَتِي فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ لِمَا قَضَيْتَهَا لِي.

“O Allah, I ask You by the keys of the unseen that no one knows but You to have blessing on Muhammad and the progeny of Muhammad and to forgive me my sins. O Allah, You are the guardian of the blessings (gifted to me) and able to satisfy my request. You know my need, so I ask You by the right of Muhammad and the progeny of Muhammad, on him and them peace be, so that You satisfy it to me.”

Questions

(1) Someone goes to a village that is 23 kilometers to the east of his hometown, and then he comes back to another village in the west. The distance between the two villages is 50 kilometers. Then, he goes back to his hometown. Does he offer *Qasr* (shortened) prayers in the two villages and on his way to and from or full (*tamam*) prayer?

(2) How does a place become one's hometown?

- (3) What ruling does the prayer of a farmer, who goes every day to his farm that is three *farsakhs* (about 45 kilometers) from his house, have?
- (4) Someone has moved from a village to a city for work. Does he offer *Qasr* or full prayers when he goes back to the village?
- (5) Some Traveller, out of forgetfulness, offers full prayers during his travel. Are his prayers valid or not?
- (6) What is the difference between an *ada'* prayer and a *qadha'* prayer?
- (7) What is the duty of one who knows that some of his prayers have been *qadha'* but he does not know how many ones they are?
- (8) If someone wants to a *qadha'* Morning Prayer after offering Noon and Afternoon Prayers (at noon), should he recite the two *suras* silently or loudly?
- (9) What is the duty of a son who does not know whether his father had missed some prayers or not and the father had not told him about that?
- (10) Explain this statement: "Not participating in congregational prayers out of indifference is not permissible"
- (11) When is it possible for one to recite the *tashahhud* four times in a four-*rak'a*-prayer?
- (12) If someone joins a congregational prayer when the imam is in the *ruku'* of the second *rak'a* of the Sunset Prayer, would you explain how this one should offer the rest of his prayer?
- (13) What should one do if he raises his head from *sujud* and sees that the imam is still in the state of *sujud*?
- (14) What should a *ma'moom* do if he forgetfully goes into *ruku'* before reciting the *qunut* in the first *rak'a* of the Friday Prayer?
- (15) What recommended prayer can be offered congregationally?
- (16) What are the differences between the Friday Prayer and the Noon Prayer?
- (17) What is the minimum number of *ma'mooms* permissible to offer the Friday Prayer?
- (18) In Imam Khomeini's opinion, what kind of person is one who thinks that religion should be separated from politics?
- (19) Could you explain why the prayer that is offered after an earthquake and the like is called the prayer of signs?

(20) How many *ruku's* and *qunuts* does the prayer of signs have?

(21) How many *rukns* does the prayer of signs have?

(22) How many *takbeers* and *qunuts* does the Eid Prayer have?

(23) How many *rak'as* does the daily *naflas* with the Midnight Prayers altogether have? What relation is there between the number of *rak'as* in these recommended prayers and the number of *rak'as* in the obligatory daily prayers?

[1.](#) Tawdih al-Masa'il, rule 1272-1273.

[2.](#) Tawdih al-Masa'il, traveler's prayer, 8th condition.

[3.](#) Ayatollah Khamene'i: As a precaution one should consider both conditions [the walls and the azan], even though it is not unlikely that one can consider the condition of not hearing the azan only. [It means that one can offer qasr prayers if he is far enough from the city that he cannot hear the azan but he can still see the walls] (Ajwibat al-Istifta'at, vol. 1 p. 203, question 69) Tawdih al-Masa'il, rule 1321.

[4.](#) Tawdih al-Masa'il, rule 1279.

[5.](#) Ayatollah Khamene'i: One whose work is carried out through travel has the same ruling as one whose work is travel. (Ajwibat al-Istifta'at, vol. 1 p. 185, question 651) If someone travels as a precondition to his work and thinks that he would have to travel every ten days or so to his workplace, his prayers are full and is permitted to fast in his travel. (p. 189, question 652) Traveling to study is not traveling to work. (Ajwibat al-Istifta'at, vol. 1 p. 196, question 669)

[6.](#) Tawdih al-Masa'il, traveler's prayer.

[7.](#) Tawdih al-Masa'il, rule 1328, 1335, 1353.

[8.](#) Tawdih al-Masa'il, rule 1329. Ayatollah Khamene'i: With regards to the rulings of travel, the intention to stay for ten days in a certain place or the intention of taking some place as one's homeland there is no difference in big or small cities. (Ajwibat al-Istifta'at, vol. 1 p. 215, question 723)

[9.](#) Tawdih al-Masa'il, rule 1331.

[10.](#) Tawdih al-Masa'il, rule 1330.

[11.](#) Tawdih al-Masa'il, rule 1331.

[12.](#) Tawdih al-Masa'il, rule 1334.

[13.](#) Tawdih al-Masa'il, rule 1319.

[14.](#) Tawdih al-Masa'il, rule 1347.

[15.](#) Tawdih al-Masa'il, rule 1342.

[16.](#) Tawdih al-Masa'il, rule 1359.

[17.](#) Tawdih al-Masa'il, rule 1360-1362.

[18.](#) Tawdih al-Masa'il, 1363.

[19.](#) Tawdih al-Masa'il, rule 1370-1371.

[20.](#) Tawdih al-Masa'il, rule 1372.

[21.](#) Tawdih al-Masa'il, rule 1374, 1383.

[22.](#) Tawdih al-Masa'il, rule 1375.

[23.](#) One who offers a congregational prayer behind an imam.

[24.](#) Tawdih al-Masa'il, rule 1388.

[25.](#) Tawdih al-Masa'il, rule 1368.

[26.](#) Tahrir al-Wasila, vol. 1 p. 224, rule 5, Al-Urwat ul-Wuthqa, vol. 1 p.734, rule 10.

[27.](#) Tawdih al-Masa'il, rule 1368.

[28.](#) Tahrir al-Wasila, vol. 1 p. 293, rule 1, Al-Urwat ul-Wuthqa, vol. 1 p.734, rule 10.

[29.](#) Tawdih al-Masa'il, rule 1387.

[30.](#) Tawdih al-Masa'il, rule 1390. Ayatollah Khamene'i: or mother.

- [31.](#) Ayatollah Khamene'i: or mother's.
- [32.](#) Tawdih al-Masa'il, rule 1390–1392.
- [33.](#) Tawdih al-Masa'il, rule 1391.
- [34.](#) Tawdih al-Masa'il, rule 1395.
- [35.](#) Tawdih al-Masa'il, rule 1398.
- [36.](#) Tawdih al-Masa'il, rule 1399.
- [37.](#) Tawdih al-Masa'il, rule 1402.
- [38.](#) Tawdih al-Masa'il, rule 1401.
- [39.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 7.
- [40.](#) Tawdih al-Masa'il, rule 1453.
- [41.](#) Tawdih al-Masa'il, rule 1427.
- [42.](#) Tawdih al-Masa'il, rule 1439–1440.
- [43.](#) Tawdih al-Masa'il, rule 1442–1443, Tahrir al-Wasa'il vol. 1 p. 271–272, rule 5–6, 8.
- [44.](#) Tawdih al-Masa'il, rule 1442–1443, Tahrir al-Wasa'il, vol. 1 p. 271–272, rule 5–6, 8.
- [45.](#) Tawdih al-Masa'il, rule 1408.
- [46.](#) Tahrir al-Wasa'il, vol. 1 p. 265, rule 1, Al-Urwat ul-Wuthqa, vol. 1 p.765, rule 3.
- [47.](#) Al-Urwat ul-Wuthqa, p. 766, rule 8.
- [48.](#) Tawdih al-Masa'il, rule 1467.
- [49.](#) Tawdih al-Masa'il, rule 1467.
- [50.](#) Tawdih al-Masa'il, rule 1461.
- [51.](#) Tawdih al-Masa'il, rule 1467–1469, 1470, Al-Urwat ul-Wuthqa, vol. 1 p.785.
- [52.](#) Al-Urwat ul-Wuthqa, vol. 1 p. 786, rule 12, Tawdih al-Masa'il, rule 1428.
- [53.](#) Tawdih al-Masa'il, 1416.
- [54.](#) Tawdih al-Masa'il, p. 197–198.
- [55.](#) Tahrir al-Wasa'il, p. 231, rule 1.
- [56.](#) Tahrir al-Wasa'il, vol. 1, p. 234, rule 9.
- [57.](#) Tawdih al-Masa'il, vol. 1, p. 232, no. 2.
- [58.](#) Tahrir al-Wasa'il, vol. 1 p. 231.
- [59.](#) Tawdih al-Masa'il, vol. 1 p. 233–234, rule 7–9.
- [60.](#) Tahrir al-Wasa'il, vol. 1 p. 235, rule 14.
- [61.](#) One can recite, after the sura of al-Hamd, a different sura each time and not the same sura ten times.
- [62.](#) Tawdih al-Masa'il, rule 1508.
- [63.](#) Tawdih al-Masa'il, rule 1494.
- [64.](#) Tawdih al-Masa'il, rule 1509.
- [65.](#) Tawdih al-Masa'il, rule 1512.
- [66.](#) Tawdih al-Masa'il, rule 1515.
- [67.](#) Al-Urwat ul-Wuthqavol. 1 p. 730, rule 13.
- [68.](#) Tawdih al-Masa'il, rule 764.
- [69.](#) Tawdih al-Masa'il, rule 1517.
- [70.](#) Tawdih al-Masa'il, rule 1518.
- [71.](#) Tawdih al-Masa'il, rule 764, 768–772.
- [72.](#) The obligatory Night Prayer is called "Isha' Prayer" and the recommended Midnight Prayer (as mentioned here) is called "Night Prayer".
- [73.](#) Tawdih al-Masa'il, rule 765.
- [74.](#) Tawdih al-Masa'il, rule 773.
- [75.](#) Tawdih al-Masa'il, rule 774.

Chapter 6: Fasting

Definition Of Fasting

Another one of the obligatory and yearly rituals of Islam that have the purpose of self-building is fasting. Fasting is the refraining, with the intention of obeying the orders of Allah, from doing some things, which shall be explained soon, since the *Adhan* of morning until the Adhan of sunset. To be familiar with the rulings of fasting, we shall first learn the kinds of fasting.

Kinds Of Fasting

- obligatory
- prohibited
- recommended
- *Makruh*

Obligatory Fasts

The following fasts are obligatory:

- Fasting during the holy month of Ramadan
- *Qadha'* fasting
- Fasting of *kaffarah*¹
- Fasting due to a vow
- *Qadha'* fasting of one's father² that is obligatory on the eldest son³

Some Of The Prohibited Fasts

- Fasting on the day of *Eid al-Fitr* (the first of *Shawwal*)
- Fasting on the day of *Eid al-Adha* (the tenth of *Dhul Hijja*)
- A recommended fasting that a child performs when it annoys his parents
- A recommended fasting that a child performs when his father or mother orders him not to do (as an

obligatory precaution)[4](#)

Recommended Fasts

It is recommended to fast on every day of the year except the days where fasting is prohibited or *Makruh*. Some days are more recommended than others. Some of these ones are mentioned below:

- Fasting on every Thursday and Friday
- Fasting on the anniversary when Prophet Muhammad (S) has been sent by Allah as a prophet (27 *Rajab*)
- Fasting on *Eid al-Ghadir* (18 *Dhul Hijja*)
- Fasting on the anniversary of the birth of the Prophet (S) (17 *Rabi' al-Awwal*)
- Fasting on the day of *Arafat* (9 *Dhul Hijja*), if fasting does not hinder one from reciting the special supplications of that day
- Fasting the whole months of *Rajab* and *Sha'ban*
- Fasting on the *Eid* of *Nowruz*[5](#)
- Fasting on the 13th, 14th and 15th of every month[6](#)

Makruh Fasts

- A recommended fast that a guest performs without the permission of his host
- A recommended fast that a guest performs when his host orders him not to do
- A recommended fast that a child performs without the permission of his father
- Fasting on the Day of *Ashura*
- Fasting on the day of *Arafa* if it hinders one from reciting the special supplications of that day
- Fasting on the day where one does not know whether it is the day of *Arafa* or *Eid al-Adha*[7](#)

The Intention Of Fasting

Fasting is an act of worship that must be done with the intention of obeying the orders of Allah.[8](#)

One can, every night, determine the intention of fasting of the following day in the month of Ramadan, but it is better to determine the intention of fasting the whole month in the first night.[9](#)

The intention of a specified obligatory fasting cannot be delayed until after the *Adhan* of morning without an excuse.

If, in the specified obligatory fasting, one does not determine the intention of fasting because of an excuse, like forgetfulness or traveling, and does not do anything that invalidates the fasting, he can determine the intention until the noon.

It is not necessary to say the intention with the tongue, but it is sufficient as far as one does not do anything that may break the fasting from the *Adhan* of morning until the *Adhan* of sunset intending to obey the orders of Allah.

Acts That Invalidate Fasting

A fasting one must abstain from certain acts from the *Adhan* of morning until the *Adhan* of sunset. If he commits one of these acts, his fasting is void.

Here are the things that invalidate fasting:

- Eating and drinking
- Taking thick dust into one's throat
- Putting one's whole head under water
- Vomiting
- Sexual intercourse
- Masturbation
- Remaining in the state of *janaba* (major impurity) until the *Adhan* of morning
- Fabricating lies against Allah, the Prophet or the infallible Imams
- Injecting liquids into the body^{[10](#)}

The Rulings Of Things That Invalidate Fasting

Eating And Drinking

If a fasting one intentionally eats or drinks something, his fasting becomes void.^{[11](#)}

If a fasting one intentionally swallows something that has remained between his teeth, his fasting becomes void.^{[12](#)}

Swallowing saliva does not break one's fasting, even if it is a lot. [13](#)

If a fasting one, out of forgetfulness (he forgets that he is fasting), eats or drinks something, his fasting is not void. [14](#)

One is not to break his fasting due to weakness, except if he is so weak that he cannot tolerate to remain fasting longer. [15](#)

Injection Of Ampoule

Injecting of ampoules, if it is not in the passage of eating (the mouth and the throat), does not break the fasting; even if it makes an organ insensitive. [16](#)

Taking Thick Dust Into One's Throat

One's fasting is void if he takes thick dust into his throat. There is no difference whether the dust is edible (flour) or non-edible (dirt).

In the following cases fasting is not invalidated:

- When the dust is not thick
- When the dust does not reach the throat (it gets into the mouth only)
- When it goes into one's throat unwillingly
- When one does not know that he is fasting
- When one doubts whether thick dust has reached his throat or not [17](#)

Putting One's Head Completely Under Water

If a fasting one intentionally puts his whole head under water, his fasting will be void.

In the following cases one's fasting will not be void:

- When one forgetfully puts his head under water.
- When one puts a part of his head under water.
- When one puts one half of his head under water at one time and the other half at another time.
- When one accidentally falls into water.
- When another person puts one's head under water by force.

- When one doubts whether his whole head went under water or not. [18](#)

Vomiting Intentionally

Whenever a fasting one intentionally vomits, his fasting becomes invalid, even if it is due to sickness. [19](#)

If a fasting one forgets that he is fasting or he vomits unintentionally, his fasting does not become invalid. [20](#)

Masturbation

If a fasting one masturbates or does something that makes semen come out of him, his fasting becomes invalid. [21](#)

If semen unintentionally comes out of a fasting one, as when semen is released while one is sleeping, his fasting does not become void. [22](#)

Remaining In Janaba Until The Morning Adhan

If a *junub* one does not perform *ghusl* or *tayammum* (when he is to perform *tayammum*) until the Adhan of morning, his fasting becomes void in some cases. Here are some of them:

If one intentionally does not perform *ghusl* or *tayammum* until the Adhan of morning:

- In the month of Ramadan, his fasting will be void.
- In *qadha'* fasting of Ramadan, his fasting will be void.
- In any other fasting, his fasting will be valid.
- If one forgets to perform *ghusl* or *tayammum* and then after one or some days he remembers:
- If it is in the month of Ramadan, he must perform fasting again (as *qadha'*).
- If it is in the *qadha'* fasting of Ramadan, as an obligatory precaution he must perform this fasting again.
- If it is in the fasting other than the *ada'* or *qadha'* fasting of Ramadan, such as a fasting of *kaffarah*, his fasting will be valid.
- If, while fasting has a wet dream, it is not obligatory to perform a *ghusl* immediately. His fasting is valid. [23](#)
- One should not go to sleep when he is *junub* in a night of Ramadan if he knows that he will not wake up and perform a *ghusl* before the *Adhan* of morning. If he sleeps and does not wake up, his fasting will

be void.

Acts That Are Makruh For A Fasting One

- Doing anything that weakens one's body, such as giving blood
- To smell flowers of sweet scents (it is not Makruh to use a perfume)
- Wetting one's clothes that he is wearing
- Brushing one's teeth with a wet stick²⁴

Qadha' Fasting And Fasting Of Kaffarah

Qadha' Fasting

When someone does not perform (*ada'*) fasting at its time, he must perform it as *qadha'* later on. The fasting that is performed after its time is called "*qadha'* fasting".

Fasting Of Kaffarah

Kaffarah is the punishment (expiation) that has been determined for the breaking of fasting. The expiations are as follows (by order):

- Freeing a slave
- Fasting of two successive months where one must fast thirty – one days successively with no break
- Feeding sixty poor persons to be satiate or giving each one of them a *mudd* (750 grams) of food

When *kaffarah* is obligatory on someone, he must do one of these three things.

Because nowadays there are no slaves (in the in the jurisprudential meaning), one must carry out the second or the third condition. If one is not able to do any of them, he must feed a poor person as possible as he can, and if he cannot give food at all, he must ask Allah for forgiveness.

In the following cases one must perform *qadha'* fasting but with no *kaffarah*

- When one intentionally vomits
- When one forgets to perform *ghusl* of *janaba* in Ramadan and he fasts, while being in the state of *janaba*, for one or some days
- When one, without checking whether it is morning or not, does something that invalidates fasting in

Ramadan, such as drinking some water and then it is known that it is morning

- When someone tells a fasting one that morning has not come yet, and due to that he does something that invalidates fasting and later on it is known that morning has come

If one intentionally does not fast during Ramadan or intentionally breaks his fasting, both of *qadha'* fasting and *kaffarah* will be obligatory on him.

Rulings Of Fasting Of Qadha' And Kaffarah

It is not necessary to perform the *qadha'* fasting immediately, but as an obligatory precaution it should be performed before the next Ramadan.[25](#)

If one has *qadha'* fasting of some months of Ramadan, it doesn't matter which one he performs first.

If the time until the next Ramadan is little, and one has to perform *qadha'* fasting from the previous Ramadan. For example, when there are ten days left until the month of Ramadan and one has ten days of *qadha'* fasting from the previous Ramadan that he has to perform, in this case he must perform the ten days of the previous Ramadan.[26](#)

One must not be indifferent to performing the fasting of *kaffarah*, but it is not obligatory to perform it immediately.

If the fasting of *kaffarah* is obligatory on someone and he does not perform it for some years, nothing will be added to it.

If one, because of an excuse like traveling, does not fast in Ramadan and he intentionally does not perform the *qadha'* fasting until when the next Ramadan comes, he must give a *mudd* (750 grams) of a food to a poor person in addition to the performing of the *qadha'* fasting he has missed.[27](#)

If one invalidates his fasting with a prohibited action, such as masturbation, as an obligatory precaution he must carry out all the conditions of *kaffarah*; that he must free a slave, fast for two months and feed sixty poor persons. If the performing of all these three expiations is not possible for him, he must do whatever he is able to do.[28](#)

If one is not able to fast because of sickness that lasts until the next Ramadan, the *qadha'* fasting will be not required from him, but he must give a *mudd* of a food to a poor person for each day.

In the following cases neither the fasting of *qadha'* nor of *kaffarah* are obligatory:

- The fasting that has not been performed before one becomes of age[29](#)
- The fasting during the time of disbelief for new Muslims; that if an unbeliever becomes a Muslims, the missed fasting of the previous years is not obligatory on him.

- One, who is not able to fast due to old age and after Ramadan, too, cannot perform the *qadha'* fasting, fasting is not obligatory on him. If fasting is possible for him but with much difficulty, he must give (but not fast) a *mudd* of food to a poor person for each day.[30](#)

Qadha' Fasting Of One's Father And Mother

After the death of one's father,[31](#) the eldest son must perform the prayers and fasting that have been missed by his father. As a recommended precaution, he must perform the missed fasting and prayers of his mother as well.[32](#)

Fasting In Travel

A Traveller, who offers *Qasr* (two *rak'as*) prayers in place of full (four *rak'as*) prayers, must not fast while traveling. He must perform *qadha'* fasting for what he has missed. A Traveller, who offers full prayers as one whose work is in traveling, must fast during his traveling too.[33](#)

The Rulings Of Fasting In Travel

When Going On Travel

If one leaves before noon and reaches the limit of the legal distance (where one has to offer *Qasr* prayer and break his fasting), his fasting becomes void. If he breaks his fasting before this distance, as an obligatory precaution, he must give *kaffarah* as well.

If he leaves after noon, his fasting is valid and must not break it due to traveling.

When Coming Back From Travel

If he arrives in his hometown or the place where he intends to stay for ten days or more before noon,

if he has not done anything that invalidated his fasting, he must keep on fasting which will be valid.

If he has broken his fasting which was not obligatory on him on that day, he must perform *qadha'* fasting for that day.

If he arrives after noon, his fasting is invalid, and he must fast to replace that day later on.[34](#)

Note

There is no problem to travel in Ramadan, but it is *Makruh* when one travels in order to escape fasting.[35](#)

Zakat Al-Fitra

When the month of Ramadan ends, on the day of *Eid al-Fitr* one must give some of his money to the poor. This is called *Zakat al-Fitra*.

The Amount Of Zakat Al-Fitra

One must give about three kilos of food (to the poor) for himself and for each member of his family who he is responsible for, such as his wife and children.^{[36](#)}

Things Given As Zakat Al-Fitra

The things that are given as *zakat of al-Fitra* are wheat, barley, dates, raisins, rice, corn and the like. It is sufficient to give the value of one of these things in money.^{[37](#)}

Questions

(1) What are the rulings of fasting on the following days: (1) the tenth of *Muharram*, (2) the tenth of *Dhul Hijja*, (3) the first day of the Iranian year, (4) the first day of *Shawwal*.

(2) Can one make an intention for fasting if he wakes up after the Morning *Adhan*?

(3) What ruling is there on brushing one's teeth while fasting?

(4) What should one do if he is drinking water and remembers that he is fasting? What ruling is there about his fasting?

(5) Under which acts that invalidates fasting smoking cigarettes is?

(6) What ruling is there in swimming whilst fasting?

(7) What are the differences between the fasting of *kaffarah* and the fasting of *qadha*'?

(8) What ruling is there in recommended fasting if a fasting one does not perform the obligatory *ghusl* until after the Morning *Adhan*?

(9) What is one's duty if he wakes up from his sleep and sees that there is no enough time to perform the *ghusl* of *janaba* before the Morning *Adhan*?

(10) What ruling is there in using perfume while fasting?

(11) What is one's duty concerning the fasting of *qadha*' and *kaffarah* if he eats his *Sahoor*^{[38](#)} mistakenly depending on his incorrect watch and then he realizes that he has eaten the food breakfast after the *Adhan* of morning?

(12) When is one to perform the *qadha'* fasting of Ramadan?

(13) When is one to perform the fasting of *kaffarah*?

(14) What does one have to do when he does not perform the *qadha'* fasting he has missed from the previous Ramadan until when the next Ramadan comes?

(15) What should an old person do if he cannot fast?

(16) Who should perform the father's missed prayers and fasting when the eldest son dies?

(17) Who must fast during traveling?

- [1.](#) Kaffarah is expiation that will be explained at the end of this chapter.
- [2.](#) Ayatollah Khamene'i: or the mother's.
- [3.](#) Al-Urwat ul-Wuthqa vol. 2 p. 24, Tawdih al-Masa'il, rule 1390.
- [4.](#) Tawdih al-Masa'il, rule 1739-1742.
- [5.](#) Nowruz (the new day) is the first day of the year in the Iranian calendar, which is the first day of spring.
- [6.](#) Tawdih al-Masa'il, rule 1748.
- [7.](#) Tawdih al-Masa'il, rule 1747.
- [8.](#) Tawdih al-Masa'il, rule 1550.
- [9.](#) Tawdih al-Masa'il, rule 1550.
- [10.](#) Tawdih al-Masa'il, rule 1572.
- [11.](#) Tawdih al-Masa'il, rule 1573.
- [12.](#) Tawdih al-Masa'il, rule 1574.
- [13.](#) Tawdih al-Masa'il, rule 1579.
- [14.](#) Tawdih al-Masa'il, rule 1575.
- [15.](#) Tawdih al-Masa'il, rule 1583.
- [16.](#) Tawdih al-Masa'il, rule 1576.
- [17.](#) Tawdih al-Masa'il, rule 1608-1618, Tahrir al-Wasa'il, vol. 1 p. 286.
- [18.](#) Tawdih al-Masa'il, rule 1609, 1615, 1910-1911, Al-Urwat ul-Wuthqa, vol. 2 p. 187, rule 48.
- [19.](#) Tawdih al-Masa'il, rule 1646.
- [20.](#) Tawdih al-Masa'il, rule 1646.
- [21.](#) Tawdih al-Masa'il, rule 1588.
- [22.](#) Tawdih al-Masa'il, rule 1589.
- [23.](#) Tawdih al-Masa'il, rule 1632.
- [24.](#) Tawdih al-Masa'il, rule 1657.
- [25.](#) Al-Urwat ul-Wuthqa vol. 2 p. 233, rule 18, Tahrir al-Wasila, vol. 1 p. 297, rule 4.
- [26.](#) Tawdih al-Masa'il, rule 1698.
- [27.](#) Tawdih al-Masa'il, rule 1705.
- [28.](#) Tawdih al-Masa'il, rule 1665.
- [29.](#) Tawdih al-Masa'il, rule 1694.
- [30.](#) Tawdih al-Masa'il, rule 1725-1726.
- [31.](#) Ayatollah Khamene'i: and mother.
- [32.](#) Tawdih al-Masa'il, vol. 1 p. 227, rule 16, Tawdih al-Masa'il, rule 1712, 1390.
- [33.](#) Tawdih al-Masa'il, rule 1714.
- [34.](#) Tawdih al-Masa'il, rule 1714, 1721-1723.
- [35.](#) Tawdih al-Masa'il, rule 1715.

[36.](#) Tawdih al-Masa'il, rule 1991.

[37.](#) Tawdih al-Masa'il, rule 1991.

[38.](#) A meal eaten before the dawn by fasting people in Ramadan.

Chapter 7: Khums, Zakat, Enjoining The Good And Forbidding The Wrong, Jihad And Defense

Khums

One of the economic obligations of Muslims is the payment of *khums*. *Khums* is the paying of one fifth from one's wealth to the ruler of Muslims to be spent in certain fields.

Khums is obligatory on seven things:

1. That which is over one's expenditure of a year
2. Minerals
3. Treasure
4. Loots of war
5. Gems (or pearls) that are gotten from the sea by diving
6. Lawful money (property) that is mixed with unlawful money
7. The land that a *dhimmi*[1](#) unbeliever buys from a Muslim[2](#)

Paying the *khums* is obligatory like prayer and fasting. Every one of age and sane, who has one of the seven items mentioned above, must pay the *khums*.

As one who becomes of age, thinks of offering prayer and fasting, he must think of paying *khums* and *zakat* and performing the other obligations. Therefore, being familiar with the rulings of *khums* is necessary.

We shall discuss the rulings of one of the seven items of *khums* that concerns most people in the society. It is the *khums* of that "which is extra to the yearly expenditure of one and his family".

We must answer two questions in order to clear this matter:

- What is meant by "the expenditure of a year"?

- Is one year counted due to lunar or solar months? And when is the beginning of this year?

Yearly Expenses

Islam respects one's work and earnings and prefers his needs to the paying of the *khums*.

Therefore, if there is nothing left after assuring the necessities of life from one's income, *khums* is not obligatory. If one has money left over after assuring all of the necessities of life (normal life; neither of wasting nor of stinginess) for one year, he has to give one fifth of his additional income as *khums* and four fifths remains in his possession.

The necessary expenses of life are the things that one needs in his and his family's life. The following items are some examples of those expenditures:

- Food and clothing
- Furniture
- A vehicle, that is used not only for work or gaining
- Expenses of guests
- Expenses of marriage
- Books that one needs
- What is spent on *ziyara*³
- Presents that one gives to others
- Charity, vow, and *kaffarah* that one pays.

The Year Of Khums

Once one becomes of age, he must perform the prayers and in the first Ramadan he must fast, and after the passing of one year since the first income he gets, he must pay *khums* from what is left over the expenses of the elapsed year. So, the beginning of the year of *khums* is when one gets his first income and the end is when one lunar year elapses.

No *Khums* on the following incomes:

- Money that is gotten from inheritance
- Something that is given to someone as donation

- A prize that one gets [4](#)
- A gift that one gets on an Eid
- Money that one gets from *khums*, *zakat* or charity [5](#)

What Happens If One Does Not Pay Khums?

The money, whose *khums* is not paid, cannot be spent. For example, the food, whose *khums* had not been paid, should not be eaten, and with the money, whose *khums* has not been paid, one cannot buy anything. [6](#)

If one performs a commercial transaction with money whose *khums* has not been paid, (without the permission of the legal ruler), a fifth of that commercial transaction is invalid. [7](#)

If one pays the owner of a public bathhouse money, whose *khums* has not been paid, his *ghusl* that he performs there is invalid. [8](#)

If one buys a house with money, whose *khums* has not been paid, the prayers that are performed in that house are invalid. [9](#)

The Rulings Of Khums

If one, out of satisfaction (little spending), saves some money over the expenses of his year, he must pay the *khums* of that additional money. [10](#)

If one no longer needs a piece of furniture that he has bought for his house before, as an obligatory precaution he should pay *khums* on it. For example, one buys a big refrigerator and now he no longer needs the small one that he had bought before. [11](#)

The *khums* of the leftover food (after the end of year), such as rice, oil, sugar and the like, that one has bought to be used during the year, must be paid. [12](#)

If a child that is not of age has a sum of money that he makes a profit from, as an obligatory precaution, he should pay the *khums* on it when he becomes of age. [13](#)

Spending The Khums

The money of *Khums* must be divided into two parts; one part is called “the share of the” that has to be paid to a *mujtahid*, whom people imitate (as an authority of *taqlid*), or to his deputy.

The other part can either be given to the *mujtahid* or, by the permission of the *mujtahid*, to the descendants (*sayyids*) of the Prophet (S) within the specified conditions. [14](#)

The conditions a *sayyid* has so that it is possible to give him the *khums*:

- That he is poor, or when being on travel and runs out of money even if he is not poor in his hometown.
- That he does not commit sin (as an obligatory precaution) and giving *khums* to him may help him to commit more sin.
- Not to be responsible for the expenditure of other ones such as a spouse or a child (as an obligatory precaution). [15](#)

Zakat

Another one of the important economical duties of Muslims is the payment of *zakat*. It is sufficient to mention the importance of *zakat* that it is mentioned in the Holy Qur'an after the prayer and considered as a sign of faith and deliverance. It has been mentioned in many traditions of the Infallible Imams ('a) that:

“One, who refrains from paying the zakat, is an apostate.”

Zakat is like *khums* in that it is obligatory only on some certain things. One of those things is the tax one's body and life that has to be paid once every year on the day of *Eid al-Fitr*, and it is obligatory only on those who are able to pay it.

The details of this matter have been discussed at the end of the chapter of fasting.

The second source of *zakat* concerns one's wealth. *Zakat* is not obligatory on all kinds of wealth, but only on nine things. These nine things can be divided into three parts:

Yields:

1. Wheat
2. Barley
3. Dates
4. Raisins

Animals:

1. Camels
2. Cows
3. Sheep

Coins:

1. Gold coins
2. Silver coins.

Nisab

Nisab is the definite limited value that requires *zakat* to be paid for. *Zakat* on these items is obligatory when they reach the limit of *Nisab*. It is called “*hadd an-Nisab*”. If a crop or the number of cattle is less than the limit of *nisab*, *zakat* will be not obligatory on it.

The Nisab Of Crops

The *nisab* of the four crops mentioned above is 850 kilograms. If a crop is less than this amount, there will be no *zakat* on it. [16](#)

The Amount Of Zakat On Crops

When one of these crops reaches the *nisab*, a portion of this crop must be paid as *zakat*. The amount of *zakat* on these items depends on the way of irrigation. This can be divided into three kinds:

1. The amount of *zakat* on the crops that are irrigated by rainwater and river water or are planted in dry-farming method is one tenth of the crop.
2. The amount of *zakat* on the crops that are irrigated by using buckets or water pumps is one twentieth of the crop.
3. The amount of *zakat* on the crops that are irrigated by both rainwater and river water and by using buckets or water pumps is one tenth of half of the crop and one twentieth of the other half. [17](#)

The Nisab Of Cattle

Sheep: The first *nisab* of sheep is forty heads. The amount of *zakat* is one head for these forty head, and if the sheep are less than forty, there will be no *zakat* on them. [18](#)

Cows: the first *nisab* of cows is thirty heads and the amount of *zakat* is one calf that has completed one year of age. [19](#)

Camels; the first *nisab* limit of camels is five heads and the amount of *zakat* is one sheep. As long as the number of camels is less than twenty-six, for every five heads one sheep is paid. When the number of camels is twenty-six heads, the amount of *zakat* will be one camel. [20](#)

The Nisab Of Gold And Silver

The *nisab* of gold is 15 weights, and silver is 105 weights. The amount of *zakat* on both is one fortieth.[21](#)

The Rulings Of Zakat

The expenses that are spent on growing the wheat, barley, dates or raisins, such as the cost of the seeds, the fees of farming and the like can be subtracted from the yield, but the *nisab* is calculated before the subtraction is made. If the yield reaches the limit of *nisab* before the subtraction, paying the *zakat* becomes obligatory but the *zakat* of the remaining amount is paid.[22](#)

The *zakat* on animals becomes obligatory when:

- The animals remain in one's possession for one year. Therefore, if one buys 100 heads of cows and sells them after nine months, *zakat* is not obligatory.[23](#)
- The animals remain idle during the whole year. There is no *zakat* on a cow or a camel that is used for farming or transportation.[24](#)
- The animals feed on wild plants during the whole year. So, there is no *zakat* on the animal that feeds on plants, which have been planted or harvested during the whole year or a part of the year.[25](#)

Zakat on gold and silver is obligatory when they are coins that are used in transactions. Therefore, there is no *zakat* on the gold that women wear nowadays as decoration.[26](#)

Zakat on gold and silver is obligatory when one has the gold and silver that reach the limit of *nisab* in his possession for eleven months. *Zakat* is not obligatory if the amount of gold or silver becomes less than the *nisab* in these eleven months.[27](#)

Paying the *zakat* is a kind of worship and one must pay it with the intention of *zakat* and to be close to Allah.[28](#)

The Spending Of Zakat

The *zakat* can be spent on eight ways that one can spend it on all the eight ways or on some of them. The *zakat* is to be given:

1. To the poor whose incomes are less than their and their family's expenses.
2. To the destitute who are in utmost need.
3. To the ones who are appointed by the Imam ('a) or his deputies as officials to collect the *zakat*.
4. To other than Muslims in order to attract their hearts towards Islam and Muslims, that when they are

given some financial help, may turn to Islam or help the Muslims at war.

5. To free slaves.

6. To the ones in debt who cannot pay back their debts.

7. For the sake of Allah; such as building mosques, bridges, streets and the like that benefits the public and pleases Allah.

8. To Travellers who does not have enough money to go back to their countries, even though they are not poor in their countries.[29](#)

Enjoining The Good And Forbidding The Wrong

Everyone is responsible for the bad deeds that are done in the society and for the good deeds that are left off. Therefore, if an obligatory duty is left off or a prohibited doing is committed, keeping silent and being indifferent towards that are impermissible. All people in the society must strive to enjoin the good deeds and forbid the unlawful deeds.

The Importance Of Enjoining The Good And Forbidding The Wrong

It has been related from the Infallible Imam ('a) that they have said:

Enjoining the good and forbidding the wrong are among the holiest and most important obligations.

Religious obligations are confirmed by “enjoining the good and forbidding the wrong”.

“Enjoining the good and forbidding the wrong” are from the necessities of religion and whoever denies them is an unbeliever.

If people give up enjoining the good and forbidding the wrong, the blessing of Allah will be prevented, and supplications will not be responded to.

Definition Of Good And Wrong

In religious verdicts, all obligatory and recommended acts are called “good” and all forbidden and *Makruh* acts are called “wrong or abominable”. Therefore, encouraging the people in the society to perform obligatory and recommended acts is “enjoining the good” and preventing them from forbidden and *Makruh* acts is “forbidding the wrong”.

“Enjoining the good” and “forbidding the wrong” are *kafa'i* obligations. It means that if some people do it sufficiently, it will be not obligatory on the others. If all people give up these obligations, all of them will be disobedient by giving up necessary obligations.

The Conditions Of “Enjoining The Good And Forbidding The Wrong”

Enjoining the good and forbidding the wrong becomes obligatory when there are some certain conditions. When these conditions are not there, it is not obligatory to enjoin the good and forbid the wrong. The conditions are as follows:

One, who enjoins the good or forbids the wrong, should know that the act, which someone does, is unlawful and that refraining from it is obligatory.^{[30](#)} So, if one does not know whether that act is unlawful or not, it will be not obligatory to prevent it.

There must be a possibility of the influence of the “enjoining the good and forbidding the wrong”; therefore, if one knows that his enjoining the good and forbidding the wrong will not have any influence, it is not obligatory on him to do that.

If one, who is committing a forbidden act, keeps on his doing intentionally, forbidding him is obligatory, but if that sinful one intends to give up his wrong doing and that he will not do it again or that he will not be successful in doing it again, then the enjoining and forbidding will not be obligatory.

The enjoining and forbidding would not cause fatal, financial or disreputable harms to oneself (who enjoins or forbids), his relatives, companions or other believers.^{[31](#)}

Steps Of Enjoining The Good And Forbidding The Wrong

There are steps of “enjoining the good and forbidding the wrong” that if one level is skipped it is not permissible to go onto the next one. The steps of that are as follows:

First: behaving towards the wrongdoer in a way so that he understands that this behavior is as a reaction to the sin he commits, like for example, turning away from him, meeting him with a frowning face or stopping to accompany him.

Second: enjoining or forbidding with the tongue by ordering one, who has turned away from an obligatory duty, to do that duty and ordering one, who has committed sin, to repent and stop committing sin.

Third: using force in order to prevent wrongdoing and enjoin good doing through punishing the sinners.^{[32](#)}

The Rulings Of Enjoining The Good And Forbidding The Wrong

Learning the conditions and methods of “enjoining the good and forbidding the wrong” so that no violation may be committed.^{[33](#)}

If one knows that this “enjoining and forbidding” without advising and preaching will have no effect, then

it is obligatory to give advice hand in hand with the “enjoining and forbidding”. If one knows that advice and preach alone (without enjoining the good and forbidding the wrong) will have a sufficient effect in this concern, then it will be obligatory to do that.[34](#)

If one knows or thinks that repeating the “enjoining the good and forbidding the wrong” will be effective, it will be obligatory to do so.[35](#)

What is meant by insisting on sin is not that one keeps on committing the sin, but even when one wants to commit the sin one time again, like for example, if one does not offer the prayer one time and wants not to offer it once again, it will obligatory to enjoin the good then.[36](#)

It is not permissible, in enjoining the good and forbidding the wrong, to injure or kill the sinner without the permission of the legal ruler of Muslims (the religious authority), except when the sin is of great danger in Islam, as when someone wants to kill an innocent man, and preventing him from that will be not possible except by injuring him.[37](#)

The Manners Of Enjoining The Good And Forbidding The Wrong

It is good for the one, who enjoins the good and forbids the wrong:

- To be like a compassionate physician and a kind father
- To be sincere and acts just for the sake of Allah without show off or any other personal desire.
- Not to think himself pure and free from faults; for even the one, who commits the sin, has other qualities that please Allah, although his wrongdoing causes the wrath of Allah.[38](#)

Jihad And Defence

With the rising of the sun of Islam all the religions and schools of thought have been invalidated and become unacceptable. All the human beings had to prepare themselves to accept the programs of Islam, even though they were free in their researching and accepting. In the first stage, the Prophet (S) and his successors explained the programs that were needed to save Islam and propagated the religion for people to accept it.

They explained to the people that those who did not follow the rules of Allah would receive the wrath of Allah and be under the swords of Muslims. Struggling to spread Islam and fighting against those, who resist Islam, is called *jihad*. Of course, this way of spreading Islam had special tactics that were only determined by the Prophet (S) and his successors (the infallible imams) who were free from all kinds of faults and defects. This is only done in the time of an infallible imam. It is not obligatory in our time where the infallible Imam is in occultation.

The other kind of war against the enemies, which is called “defence”, is the conceded right of every

Muslim every when and everywhere. Muslims have to fight against the attacks of enemies or when their religion and lives are in danger.[39](#)

Kinds Of Defence

- Defending Islam and Muslim countries
- Defending one's life and properties[40](#)

Defending Islam And Muslim Countries

It is obligatory on all Muslims to stand against enemies:

- When an enemy attacks a Muslim country.
- Or when an enemy plans to dominate the economic or military sources of Muslims.
- Or when an enemy plans to dominate Muslim countries politically.

Defending One's Life And Properties

- The life and properties of Muslims are respected, and it is obligatory on one to defend himself and the ones under his charge like his wife, son, daughter, father, mother, brother, and the like, against the attacks of others, even if it will lead to the killing of the attacker.[41](#)
- It is obligatory to defend oneself against a thief when attacking to steal one's properties.[42](#)
- When someone looks into others' house in order to look at *non-mahram* women, it is obligatory to prevent him from doing that, even if by hitting him.[43](#)

Learning Military Skills

In the world of today where military weapons and techniques have developed so greatly and the enemies of Islam are equipped with the strongest weapons, it is not possible to defend Islam and Muslim countries without learning modern military technology and techniques.

Therefore, it is obligatory upon everyone, who is able to learn and there is a possibility for him to participate in the battlefields of defending Islam and Muslim countries, to learn these military skills.[44](#)

Questions

- (1) On what kind of gems *khums* must be paid?
- (2) Explain the profits of gains

- (3) When is the beginning of the *khums* year?
- (4) Is there *khums* on gifts of value or not?
- (5) Is *khums* obligatory on children who have jobs and make profits?
- (6) How should *khums* be spent?
- (7) On what crops should *zakat* be paid?
- (8) What does “*nisab*” in the concern of *zakat* mean?
- (9) Is the *nisab* calculated before or after deducting the expenses of yields?
- (10) Would you calculate how much *zakat* must be paid on 18 gold coins that each weigh 10 weights?
- (11) Is the *zakat* on the crops that are irrigated by a water pump, which gets water from a river, one tenth or one twentieth?
- (12) Someone buys 25 heads of sheep in January and 20 heads in August of the same year. When is it time to pay *zakat* on these sheep?
- (13) Would you give five examples on good doing and wrongdoing?
- (14) In what cases is “enjoining the good and forbidding the wrong” not obligatory?
- (15) Is it obligatory on one, who sees someone offer the prayer with *najis* clothes, to inform him of that? Why?
- (16) Is it permissible to buy things from a store, whose keeper does not offer prayers?
- (17) What are the differences between *jihad* and defence?
- (18) Would you mention the kinds of defence and give an example on each?
- (19) When is it obligatory to fight a thief?
- (20) On whom learning military skills is obligatory?

[1.](#) A dhimmi is one other than Muslims that lives in a Muslim country under a contract (dhimmah) between him and the Muslims due to which he respects their social laws and limits and pays certain taxes and in return his life and properties are protected by the Muslims.

[2.](#) Tawdih al-Masa'il, rule 1751.

[3.](#) Ziyara is the visiting of the sacred places.

[4.](#) Ayatollah Khamene'i: Presents and prizes that are not so important do not have khums on them, but if they are so important, khums must be paid on them. (Ajwibat al-Istifta'at, vol. 1 p. 261, question 870).

[5.](#) Al-Urwat ul-Wuthqa, vol. 2 p. 389, rule 7, p. 390, rule 51.

- [6.](#) Tawdih al-Masa'il, rule 1790.
- [7.](#) Tawdih al-Masa'il, rule 1760.
- [8.](#) Tawdih al-Masa'il rule 383.
- [9.](#) Tawdih al-Masa'il rule 873.
- [10.](#) Tawdih al-Masa'il rule 1756.
- [11.](#) Tawdih al-Masa'il rule 1781.
- [12.](#) Tawdih al-Masa'il rule 1780.
- [13.](#) Tawdih al-Masa'il rule 1794.
- [14.](#) Tawdih al-Masa'il rule 1834.
- [15.](#) Tawdih al-Masa'il rule 1835–1841.
- [16.](#) Tawdih al-Masa'il, rule 1864.
- [17.](#) Tawdih al-Masa'il, rule 1875–1879.
- [18.](#) Tawdih al-Masa'il, rule 1913.
- [19.](#) Tawdih al-Masa'il, rule 1912.
- [20.](#) Tawdih al-Masa'il, rule 1910.
- [21.](#) Tawdih al-Masa'il, rule 1896–1897.
- [22.](#) Tawdih al-Masa'il, rule 1880.
- [23.](#) Tawdih al-Masa'il, rule 1856.
- [24.](#) Tawdih al-Masa'il, rule 1908.
- [25.](#) Tawdih al-Masa'il, rule 1908.
- [26.](#) Tawdih al-Masa'il, rule 1899.
- [27.](#) Tawdih al-Masa'il, rule 1902.
- [28.](#) Tawdih al-Masa'il, rule 1907.
- [29.](#) Tawdih al-Masa'il rule 1925.
- [30.](#) Ayatollah Khamene'i: the doer of the wrong should also know what is good and what is wrong. (Ajwibat al-Istifta'at, vol. 1 p. 334, question 1083).
- [31.](#) Tahrir al-Wasa'il, vol. 1 p. 465, rule 1.
- [32.](#) Tahrir al-Wasa'il sp.476. Ayatollah Khamene'i: When there is an Islamic government, the duty of the mukalaf ends at [the step of] enjoining or forbidding with the tongue. In the case where using force is necessary, the matter should be referred to the police judicial authorities. (Ajwibat al-Istifta'at, vol. 1 p. 338, question 1090)
- [33.](#) Tahrir al-Wasa'il, p.476.
- [34.](#) Tawdih al-Masa'il, p. 467, rule 3.
- [35.](#) Tahrir al-Wasa'il, vol. 1 p. 468, rule 5.
- [36.](#) Tahrir al-Wasa'il, p. 470, rule 4
- [37.](#) Tahrir al-Wasa'il, p.481, rule 11, 12
- [38.](#) Tawdih al-Masa'il, rule 14.
- [39.](#) Ayatollah Khamene'i: The verdict of starting a war in the time of occultation is the responsibility of a marja' (religious authority) who has all conditions of taqlid and is in charge of the guardianship of Muslims (wilayat ul-faqih) if he sees there is a benefit. The permissibility of this matter is not unlikely. (Ajwibat al-Istifta'at, volume 1, page 321, question 1074).
- [40.](#) Tahrir al-Wasa'il, vol. 1 p. 485.
- [41.](#) Tawdih al-Masa'il, p. 487–488.
- [42.](#) Tawdih al-Masa'il, p. 487–488.
- [43.](#) Tawdih al-Masa'il, vol. 1 p. 492, rule 30.
- [44.](#) Istifta'at.

Chapter 8: Eating And Drinking, Looking (At The Other Sex), Marriage, Eating And Drinking

Eating And Drinking,

Allah the Almighty, has made beautiful nature, all animals, fruits and vegetables at the service of man so that he makes use of them as food, drink, cloth, abode, and many other requirements. However, in order to save man's life, his spiritual and physical safety, the survival of the race, and the regarding of others' rights, laws and rulings have been legislated.

In this chapter, we will discuss some of the rulings that concern eating and drinking.

Kinds Of Food

Vegetable

- fruits
- vegetables

Animal

- quadrupeds (domestic and wild)
- birds
- seafood

Rulings Of Food

Vegetable Foods

All fruits and vegetables are permissible, except if they cause damage to man's health.

Animal Foods

Quadrupeds:

- domestic

Halal (all kinds of sheep, cow, camel)

Makruh (horse, mule, donkey)

Forbidden (dog, cat, and the rest of animals)

- wild

Halal (gazelle, cow, goat, wild ass)

Forbidden (all kinds of predators, like wolf, leopard, etc.)

The meat of all kinds of predators is impermissible to eat, even if the ability of predation of an animal is weak, like the fox.

Eating the meat of a rabbit is forbidden. All kinds of insects are forbidden.[1](#)

Birds

The meat of the following birds is *halal*:

- All kinds of pigeons (turtledove is also from pigeons)
- All kinds of sparrows (nightingale is also from sparrows)
- Hens and roosters

The meat of the following birds is forbidden:

- Bat
- Peacock
- Crow (raven is also a kind of crows)
- All birds that have claws, like hawk[2](#)

Eating the meat of swallow is *Makruh*.[3](#)

Eating the eggs of hens and all birds of *halal* meat, is lawful, and eating the eggs of birds of *haram* (unlawful) meat, is unlawful.[4](#)

Locusts are considered as birds whose flesh is *halal* to eat.[5](#)

Seafood

The only sea creatures whose flesh is *halal* to eat are the fish that have scales and some ‘sea birds’.

The flesh of shrimp is *halal*.[6](#)

Some Rulings

Eating mud is forbidden.[7](#)

There is no problem in eating a little bit of earth from the place where Imam Husayn (‘a) has been buried for the purpose of recovering from a sickness.[8](#)

Eating or drinking something *najis* is *haram*.[9](#)

It is forbidden to eat anything that harms one’s health. For example, it is *haram* to eat oily foods for one, who is sick and oily foods harm him.[10](#)

Eating the eggs (kidneys) of quadruped, whose meat is *halal*, is forbidden.[11](#)

Drinking wine or any other intoxicating liquid is forbidden.[12](#)

It is obligatory on every Muslim to give food and drink to a Muslim who is about to die of hunger or thirst.[13](#)

Eating food that belongs to someone else without his consent is forbidden, even if the owner is an unbeliever whose property is regarded, like *ahlul dhimma*.[14](#)

Non-meat foods like vegetables, greens, fruits, dairy products such as cheese, yogurt, butter, cream that are from an animal whose meat is lawful to eat.

Eggs, flesh of lawful birds, bread, biscuits, chocolate, gum, sweets, and any other kind of food that is not from the meat of animals are pure and *halal* to eat, even if they are prepared in a non-Muslim country or bought from a non-Muslim, unless one is certain that they have become *najis*.

Based on this, here are some statements:

If one knows that they (those foods) have not touched the body of an unbeliever or that no wetness (from the unbeliever) have been transferred to them or have not become *najis* in any other way, they are *tahir* (pure) and *halal*.

If one doubts whether they have become *najis* or not, they are considered as *tahir* and *halal*.

If one thinks that they have become *najis* but he is not certain, they are considered as *tahir* and *halal*.

If one knows that they have touched the body of an unbeliever or become *najis* in a way or another, they are *najis* and forbidden.

Eating And Drinking Something Najis For Treatment

In the following cases there is no problem in eating or drinking something forbidden:

- When the saving of one's life depends on eating or drinking this forbidden thing, like for example, when someone is in a situation where there is no food except forbidden food and if he does not eat from it, he will die of hunger.
- When the treatment of a disease, which cannot be treated by ordinary drugs, depends on drinking or eating something forbidden and there is no treatment save in that very drug.
- When one is obliged to eat or drink something forbidden, and if he does not eat or drink that forbidden thing, his life, honor or valuable property will be in danger. The same is said when the lives or honors of other respectable persons will be in danger.
- In the case of *taqiyya* when one fears for his life, properties or honor in the same way as mentioned in the previous point. [15](#)

Ruling 1: in all cases where eating or drinking something forbidden becomes permissible, one has to drink or eat as far as necessary. Eating or drinking more than required is not permissible. [16](#)

Ruling 2: the treatment of a patient with forbidden drugs must be prescribed by a skilled, trustworthy physician, and when the treatment is limited to those drugs with no any other way. [17](#)

Manners Of Eating Food

Recommended Acts

- Washing one's hands before and after eating
- Saying "*bismillah; in the name of Allah*" when starting to eat and "*alhamdulillah; praise be to Allah*" when finishing eating
- Eating with the right hand
- Eating small bites
- Chewing the food well
- Washing fruits with water before eating them
- When there are several persons at the table, each one should eat from the food that is put in front of him.
- The host should begin eating before all and be the last one to stop eating. [18](#)

Makruh Acts

- Eating when one is satiate

- Eating too much
- Looking at other one's faces while eating
- Eating food that is very hot
- Blowing the food before eating it
- Cutting bread with a knife
- Putting bread under the plate of food
- Throwing a fruit away before eating it all^{[19](#)}

Manners Of Drinking

Recommended Acts

- Standing while drinking water in the day
- Saying “*bismillah*” before drinking water and “*Alhamdulillah*” after finishing
- Drinking water in three sips
- Remembering Imam Husayn (‘a), his family and companions after drinking water, and cursing his murderers^{[20](#)}

Makruh Acts

- Drinking too much water
- Drinking water after eating greasy food
- Drinking water with the left hand
- Drinking water in the night while standing^{[21](#)}

Looking At The Other Sex

One of the blessings of Allah is the ability of seeing. Man must use this great ability in the way of perfection and development.

Looking at nature and its beauties, if there is no violation of the rights of others, is something very pleasing, but keeping one's sight not to look at others unlawfully and keeping oneself not to be looked at unlawfully have special rulings.

In this section, we shall discuss some of these rulings.

Mahram And Non-Mahram

Mahram is one whom it is impermissible to get married to and there are no restrictions in looking at.

Persons Who Are Mahram To Boys And Men

- Mother and grandmother
- Daughter and granddaughter
- Sister
- Niece (daughter of one's sister)
- Niece (daughter of one's brother)
- Aunt (sister of one's mother) (one's aunt and the aunts of one's father and mother)
- Aunt (sister of one's father) (one's aunt and the aunts of one's father and mother)[22](#)

These persons are all *mahram* because of family relations. There is another group of persons who are *mahram* to boys and men because of marriage relations. This group is as follows:

- The mother and grandmother of one's wife
- The daughter of one's wife, although she is not his own daughter but because he has had intercourse with her mother (his wife)
- Stepmother
- Daughter-in-law[23](#)

Except the women mentioned above, all other women are *non-mahram*, even the wife of one's brother and the sister of one's wife, though it is impermissible to get married to the sister of his wife as long as she is his wife. It is not permissible to marry two sisters, except when the first sister dies or is divorced.[24](#)

Persons Who Are Mahram To Girls And Women

- Father and grandfather
- Son and grandson
- Brother

- Nephew (son of one's sister)
- Nephew (son of one's brother)
- Uncle (mother's brother) (one's uncle and the uncles of one's father and mother)
- Uncle (father's brother) (one's uncle and the uncles of one's father and mother)

These persons are all *mahram* because of family relations. There is another group of boys and men who are *mahram* to girls and women because of marriage relations. This group is as follows:

- Husband
- The father and grandfather of one's husband
- The son of one's husband, though he is not her own son
- The husband of one's mother (on condition that they have had intercourse)
- The husband of one's daughter^{[25](#)}

If a woman, according to the rulings mentioned in the books of jurisprudence, suckles a baby, that baby will be *mahram* to that woman and to other persons. To be more familiar with these rulings, please refer to *Tawdih al-Masa'il*, ruling 2464.

Except the men mentioned above, all other men are *non-mahram* to women, even the husband of one's sister and the brother of one's husband.^{[26](#)}

Looking At Others

A husband and a wife can look at each other's whole body, even lustfully.^{[27](#)}

Except a husband and a wife, it is impermissible for anyone to look at any other one lustfully, even from the same sex, as when a man looks at another man lustfully, or from the other sex, as when a man looks at a woman lustfully. This is true whether the other one, being looked at, is *mahram* or *non-mahram* or whatever part of the body they are looking at.^{[28](#)}

There are special rulings on the looking of a man at the body of a woman when it is without lust.

Looking At The Body Of A Mahram Woman (Other Than One's Wife)

- Looking at the private parts is forbidden.
- Looking at other than the private parts is permissible.

Looking At A Non-Mahram

- Looking at the face and hands to the wrists is permissible.
- Looking at other parts of the body is forbidden.[29](#)

Marriage

If, because of being unmarried, someone commits a sin, such as looking at a *non-mahram* person lustfully, it is obligatory on him/her to get married.[30](#)

A Good Wife

It would be better for one to pay much attention to the characteristics of the one whom he or she wants to marry. He or she should not be satisfied with beauty and wealth alone. Here are some of the good qualities of a good wife according to the traditions of the Prophet (S):

- loving
- chaste
- respectable in her family
- humble to her husband
- to adorn herself for her husband only
- to obey her husband[31](#)

A Bad Wife

Here are some of the bad qualities of a wife according to the traditions of the Prophet (S):

- abased in her family
- envious and spiteful
- unreligious
- adorns herself before others
- does not obey her husband[32](#)

The Marriage Contract

There is a special contract that must be (concluded and) recited in marriage. It is not enough for a young woman and a young man to accept and love each other. Engagement does not make a young woman and a young man *mahram* to each other except when the contract of marriage is (concluded and) recited.[33](#)

If one word in the contract of marriage is recited incorrectly that it may change the meaning of the contract, the contract of marriage will be invalid.[34](#)

Questions

(1) Which domestic quadrupeds' meat is it forbidden to eat?

(2) What rulings are there in eating the meat of a rabbit?

(3) Is the flesh of the following animals permissible or impermissible to eat?

- crow
- donkey
- snake
- cow
- cat
- mouse
- ant
- ewe

(4) What ruling is there about the eggs (and kidneys) of the following animals?

- pigeon
- crow
- sparrow
- sheep

(5) What ruling is there about smoking cigarettes?

- (6) What ruling is there about eating bread and cheese that is prepared in a non-Muslim country?
- (7) What ruling is there about eating non-meaty foods, like for example, eggs and vegetables in a restaurant in a non-Muslim country?
- (8) When does the eating of forbidden foods become permissible?
- (9) Would you mention five recommended and *Makruh* acts of eating?
- (10) What people become *mahram* to each other after marriage?
- (11) What women are *mahram* to men?
- (12) What ruling is there in the looking at the hair of one's aunt?
- (13) What ruling is there in the looking at the body of the wife of one's uncle?
- (14) Is getting married obligatory?

- [1.](#) Tahrir al-Wasa'il, vol. 1 p. 156, rule 5.
- [2.](#) Tahrir al-Wasa'il, rule 6.
- [3.](#) Tawdih al-Masa'il, rule 2624.
- [4.](#) Tahrir al-Wasa'il vol. 2 p. 157, rule 12.
- [5.](#) Tawdih al-Masa'il, rule 2622.
- [6.](#) Tahrir al-Wasa'il, vol. 2 p. 155, rule 6, 7.
- [7.](#) Tahrir al-Wasa'il p. 164, rule 7.
- [8.](#) Tawdih al-Masa'il, rule 2628.
- [9.](#) Tawdih al-Masa'il, rule 141.
- [10.](#) Tawdih al-Masa'il, rule 2630.
- [11.](#) Tawdih al-Masa'il, rule 2626.
- [12.](#) Tawdih al-Masa'il, rule 111, 2632.
- [13.](#) Tawdih al-Masa'il, rule 2635.
- [14.](#) Tahrir al-Wasa'il, vol. 2 p. 169, rule 28.
- [15.](#) Tahrir al-Wasa'il, vol. 2 p. 170, rule 31 –32.
- [16.](#) Tahrir al-Wasa'il, vol. 2 p. 170, rule 31 –32.
- [17.](#) Tahrir al-Wasa'il, rule 34.
- [18.](#) Tawdih al-Masa'il, rule 2636.
- [19.](#) Tawdih al-Masa'il, rule 2637.
- [20.](#) Tawdih al-Masa'il rule 2638.
- [21.](#) Tawdih al-Masa'il rule 2639.
- [22.](#) Tahrir al-Wasa'il, vol. 2 p. 263–264.
- [23.](#) Tawdih al-Masa'il, p. 277, rule 1.
- [24.](#) Tawdih al-Masa'il, p. 280, rule 15.
- [25.](#) Tahrir al-Wasa'il, vol. 2 p. 277, rule 1.
- [26.](#) Tahrir al-Wasa'il, p. 280, rule 15.
- [27.](#) Tahrir al-Wasa'il, p. 243 rule 15–19.
- [28.](#) Tahrir al-Wasa'il, p. 243 rule 15–19.
- [29.](#) Tahrir al-Wasa'il, Tawdih al-Masa'il, rule 2433.

- [30.](#) Tawdih al-Masa'il, rule 2443
- [31.](#) Tahrir al-Wasa'il, vol. 2 p. 237.
- [32.](#) Tahrir al-Wasa'il
- [33.](#) Tawdih al-Masa'il, rule 2663.
- [34.](#) Tawdih al-Masa'il, rule 2371.

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