

Simplified Islamic Laws for Young Adults

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Condensed version of the Islamic Laws in accordance with Ayatullah al-`Uzma al-Hajj ash-Shaykh Lutfullah as-Safi al-Gulpaygani. All basic topics have been discussed in detail with all common rulings that are required by people.

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A Summary of the Life of Hadhrat Ayatullah al-`Uzma al-Hajj ash-Shaykh Lutfullah as-Safi al-Gulpaygani

Hadhrat Ayatullah al-`Uzma al-Hajj ash-Shaykh Lutfullah as-Safi, a renowned Faqhi, Scholar of Islam and one of the greatest thinkers of our time, was born in the year 1337 Hijri (1917) in the city of Gulpaygan, Iran.

[His Parents](#)

His father, the late Ayatullah Akhund Mulla Muhammad al-Jawad as-Safi (b. 1867) was a wellknown 'Alim and an 'Arif. He, along with being a specialist in Islamic studies, was also a researcher, writer and a teacher in various fields of Islamic sciences such as: *Fiqh*, *Ṣul*, *Kalam*, *Akhlaq*, *Hadith*, and other areas. He was also well versed in Poetry, and Calligraphy.

His deep level of piety, love for the *Wilayat* of the Ahlul Bayt (peace be upon all of them), the excellence in *Akhlaq* of this great man and his firm position of upholding the concept of "*Amr bil Ma'ruf wa Nahi anil Munkar*" (Enjoining the Good and Forbidding the Evil) and taking a stand against those who had deviant thoughts and the oppressors and despotic rulers of his time had a tremendous effect on his son.

The setting of the sun on the life of this great scholar was on the 25th of Rajab, in the year 1958, which corresponded to the night of the Shahadat of the 7th Imam, Musa al-Kazim ('a).

His mother was Fatima, a noble woman, poet, and a lover of the Ahlul-Bayt (peace be upon all of them) and the daughter of Ayatullah Akhund Mullah Muhammad 'Ali – the roommate and study partner of the late Ayatullah al-Uzma Mirza Shirazi (May Allah raise his status).

Sincerity, piety, bravery, frankness and outspokenness, patience in the upbringing of her children, the remembrance of Allah, recitation of various *Dua*’, and *Salatul Lail* are some of the particular spiritual and ethical traits of this now deceased woman.

In reality, Agha Safi Gulpaygani, inherited his love and sincerity for the Ahlul Bait (peace be upon all of them) from parents like this.

His Studies

Ayatullah al-'Uzma as-Safi stepped into the garden of knowledge while in his youth. He started his primary Arabic studies in the city of Gulpaygan (Iran) under the tutelage of the great Scholar, Marhum Akhund Mullah Abul Qasim, better known as “Qutb”. He continued his studies in the fields of *Arabic*, *Kalam*, *Tafsir of the Quran*, *Hadith*, *Fiqh*, and *Usul* until the end of *Suth* (the second major level of Islamic studies) in this city. During this period, he was also being taught by his father, Ayatullah Akhund Mullah Muhammad al-Jawad as-Safi in the above mentioned sciences of Islam.

In the year 1940, Ayatullah as-Safi left the city of Gulpaygan, a move that until today, he still feels upset about having to make, but none the less, with all the difficulties involved, he made the migration to the city of Qum. It was here in Qum that he took part in the classes being offered by the greatest Scholars of the Hauza Ilmiyyah of Qum, and the place where he was able to continue on the road of completing his studies and research in Islam.

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

Some of his teachers while in Najaf al-Ashraf:

- Ayatullah al-Uzma ash-Saykh Muhammad Kadhimi Shirazi (d. 1367)
- Ayatullah al-Uzma as-Sayyid Jamal ad-Din Gulpaygani (d. 1377)
- Ayatullah al-Uzma ash-Shaykh Muhammad 'Ali Kadhimi (d. 1364)

After studying in the city of Najaf, Hadhrat Ayatullah Lutfullah as-Safi returned to Qum. It was there, that for more than fifteen years, he attended classes on *Akhlaq* and *'Irfan*, then being taught by the former Marja' of the Shi'a world, Hadhrat Ayatullah al-'Uzma al-Burujerdi (May Allah raise his Status).

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

Ayatullah al-Burujerdi, after recognizing the level of knowledge and the ability that Ayatullah as-Safi possessed, then decided to keep him in charge of answering the important questions that were coming into the Late Marja's office in the fields of *Fiqh*, and *Kalam*.

It was also through the encouragement of Ayatullah al-Burujerdi that ash-Shaikh as-Safi was able to compile the valuable book, or rather an encyclopedia in the study of the 12th Imam, al-Mahdi ('a), which later took on the name of "*Muntakhab al-Athar fi Imam Thani al-'Ashar*".

Some of his teachers while in Qum:

- Ayatullah al-Uzma al-Hajj as-Sayyid Muhammad Taqi Khansari (d. 1371)
- Ayatullah al-Uzma as-Sayyid Muhammad Hujjat Kuhkamri (d. 1372)
- Ayatullah al-Uzma al-Hajj as-Sayyid Muhammad Sadr ad-Din Sadr 'Amili (d. 1373)
- Ayatullah al-Uzma al-Hajj as-Sayyid Muhammad Hussein Burujerdi (d. 1375)
- Ayatullah al-Uzma al-Hajj as-Sayyid Muhammad Reda Gulpaygani (d. 1414)

Characteristics of Ayatullah al-'Uzma as-Safi

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

His presence is a boundary less ocean of love for the Pure Lights of the Sinless Progeny of the Prophet ('a), and every morning, after his Salat, after the recitation of Dua' al-Ahad, those around him hear his heart crying out in love for the Hidden Imam, with the plea:

“الْعَجَلُ الْعَجَلُ يَا مَوْلَايَا يَا صَاحِبَ الزَّمَانِ”

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

Some of the academic achievements of this scholar include teaching and research in various fields of Islamic Studies, such as *Fiqh*, *Usul*, *Kalam*, *Hadith*, *Rijal* and other areas. It suffices us to mention that along with all of this; he is also the author of over 100 valuable books, both in Farsi and Arabic, of which

some have been translated into various languages.

Level of knowledge of Ayatullah al-'Uzma as-Safi

Ayatullah as-Safi, during his studies in the Hauza of Qum, was ranked with high esteem as one of the greatest scholars by leading figures of the Muslim world, such as: Sayyid Jamal ad-Din al-Gulpaygani, Ayatullah al-Burujerdi, Imam al-Khumayni, Sayyid Muhammad Rida al-Gulpaygani, and various others.

Some 45 years ago, on the 3rd of Jumad al-Awal, Ayatullah al-Udma al-Hajj as-Sayyid Jamal ad-Din al-Gulpaygani, one of the biggest and most well known Marja' of his time in Najaf al-Ashraf, bestowed the highest honor on Ayatullah as-Safi by announcing his reaching to the level of *Ijtihad*.

Not only did he confirm Ayatullah al-Uzma as-Safi's reaching to this level, but in the letter which he wrote, which is still available today, he went on to say that Ayatullah as-Safi Gulpaygani was at the highest level of Ijtihad – in comparison to the other scholars of his time. This is the final level in Islamic studies, where, after completion, a person is allowed to make his own independent decisions, with the help of Qur'an, and ahadith in matters of Islamic law.

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

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

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

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

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

Before the victory of the Islamic Revolution of Iran, Ayatullah as-Safi's presence in the various areas of struggle and opposition against the Shah's corrupt regime was well known. It was with the confiscation

and banning of one of his books by the Shah's secret police, known as the SAVAK, that added to the friction between this Faqhi and the former Government.

Ultimately, the printing of some of the most important books that Ayatullah al-'Uzma as-Safi had written, in defense of the teachings of the Shi'a were banned (in Iran). At the same time, the Leaders of some of the Arab countries, who were working hand in hand with the Colonialists, and who were not able to hide their anger and hatred from these conscious writings which had the potential of awakening others, were ultimately forced to ban his books.

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

Ayatullah al-'Uzma al-Hajj ash-Shaykh Lutfullah as-Safi al-Gulpaygani, who, over 20 years ago, possessed all the conditions necessary for Marja'iyat, generously and nobly passed it by.

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

The leader of the Islamic Revolution of Iran, Ayatullah al-Uzma as-Sayyid Ruhullah al-Musawi al-Khumayni (May Allah raise his status) had personally told Agha Safi Gulpaygani that he is constantly praying for him and in addition, he never forgets to pray for him in his Salat al-Lail.

The great scholar, and Marja' Taqlid of the Shi'a world, the late Ayatullah al-Uzma as-Sayyid al-Hajj Muhammad Rida al-Gulpaygani (May Allah raise his status), in regards to Ayatullah as-Safi al-Gulpaygani had written the following in his will to his family:

"...Any time you need the permission of a Faqihi (for religious issues), refer to Ayatullah Agha Hajj Shaykh Lutfullah Safi, since, without doubt, I consider him to be a Mujtahid, and 'Adil."

One of the most well known teachers in the Hauza 'Ilmiyyah of Qum, who has written countless books on topics ranging from Usul al-Fiqh, 'Aqaid, History and other areas many of which have been translated into English, Urdu, and other languages, Ayatullah al-Hajj Mirza Ja'far Subhani, at the funeral ceremony of the late Ayatullah al-Uzma as-Sayyid Muhammad Rida Gulpaygani, said the following about Agha Safi:

“...A person whom, in his life, has continuously been busy with pen in hand, writing and offering his services to Islam – one who is counted as of the ‘Arifs and upright ‘Ulama, and one whom just looking at his face, is reminded of Allah (SWT)...”

A Sample of His Writings

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

Muntakhab al–Athar Fi al–Imam ath–Thani ‘Ashar

- Imamate and Mahdiyat
- Glimpses of the greatness of al–Hussain (Peace be upon him)
- Divinity in Nahjul Balagha
- Tawdhiul Masail
- Manasik Hajj (Farsi)
- Medical Questions and Answers
- The History of the Shi’a Hauza
- The Epic of Karbala
- Answers to Ten Questions regarding Imam al–Mahdi
- A Discussion regarding the famous Hadith of the Splitting of the Muslim Ummah into 73 Sects
- The Qur’an : Protected from Corruption
- The Call of Islam from Europe
- Discussion concerning the Ayah of Tathir
- The Necessity of Islamic Government or Wilayat al–Fuqaha during the ‘Asr al–Ghaybah
- The Relationship and Connection between the World and al–Imam az–Zaman (Peace be Upon Him)
- Tafsir of Ayah al–Fitrah (30:30)
- Answers to questions from a Muslim Woman
- A Reply to “The Belief of Mahdiism in Shi’a Imamia” (Reply to the doctorate thesis written by Mr. Abdul–Aziz Sachedina)

Introduction

الحمد لله ربّ العالمين و الصلوة و السّلام على خير خلقه و اشرف برّيته محمّد و آله الطّاهرين

“ لا سيّما بقيّة الله في الأرضين و لعنة الله على اعدائهم اجمعين الى قيام يوم الدّين

The practical laws of Islam that are related to the actions that one must perform and those that must be avoided, and are the responsibility of everyone to learn, are called the *Ahkam* (rules).

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

Wajib: Those actions that must be performed, and turning away from them, incur Allah’s punishment – for example Salat, and Sawm.

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

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

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

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

Ijtihad and Taqlid

A person is allowed to perform the rites of Islam, either by way of “*Ijtihad*” or “*Taqlid*”.

“*Ijtihad*” refers to the intense struggle in the way of extracting the rules of Islam from their sources, of

which the most important are the Qur'an and the Ahadith of the Masumin (Peace be upon all of them) – after learning the necessary sciences (of Islam) that enable the person to be able to extract the Ahkam from their sources. A person who has this intellectual power is called a “*Mujtahid*”.

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

Issue 1: A Mujtahid to whom others do Taqlid to is referred to as a “*Marja' Taqlid*”, and the person who does Taqlid is called a “*Muqallid*”.

Issue 2: Someone who is not a Mujtahid, and is not able to derive the rules and commandments of Allah from their sources, and who cannot act according to Ihtiyat, must do Taqlid to a Mujtahid. This means that he must perform his actions according to the *Fatawa* (of a Mujtahid).

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

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

- Just (Adil)
- Living
- Male
- Shi'a Ithna-'Asheri
- According to Ihtiyat Wajib, must be *A'lam* (the most knowledgeable)

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

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

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

Issue 6: *A'lam* is that scholar who is strongest from among the Mujtahidin, in extracting the rules of Islam from their sources.

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

❓1 A person himself has certainty; for example he himself is of the “People of Knowledge” and is able to discern who is a Mujtahid and A’lam.

The statement of two knowledgeable and Just people, who are able to discern who is a Mujtahid and A’lam, on the condition that two knowledgeable and Just people do not go against their statement.

❓1 A group of the “People of Knowledge” who are able to determine who is a Mujtahid and A’lam verify who is a Mujtahid or the A’lam, as long as one has certainty in their words.

Issue 8: The ways to obtain the fatawa of the Mujtahid are:

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

Issue 9: If the Fatwa of the Mujtahid in his Resalah (Book of Islamic Laws) changes, then the Muqallid must act according to the new ruling, and it is not permissible to act upon the previous ruling.

Issue 10: It is Wajib upon a person that he learns those rules that he will always be in need of.

The difference between Ihtiyat Mustahab & Ihtiyat Wajib

Issue 11: *Ihtiyat Mustahab* always accompanies a Fatwa, meaning, in that ruling, and the Muqallid can act either according to the Fatwa or the Ihtiyat, whichever one he prefers to act upon. For example, in this ruling:

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

Ihtiyat Wajib does not accompany a Fatwa, and therefore, the Muqallid must act according to the Ihtiyat, but he is also able to refer this rule to another Mujtahid (perform *Ruju*) – for example:

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

What are the signs of someone being Baligh?

There are three signs of reaching Bulugh (Maturity):

1. The discharge of semen¹.

2. The growth of coarse hair in the pubic² region.

3. The completion of fifteen (15) years for boys, according to the Lunar calendar, and the completion of nine (9) years for girls, according to the Lunar calendar.

It is not necessary to see all three of the above mentioned signs to be sure of one being Baligh. Rather, seeing even one of these signs confirms this. Therefore, if semen is discharged from a youth, even if he has not yet reached to the age (as mentioned previously), he will be (considered as being) Baligh, and must act according to the laws of Islam.

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

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

Taharat

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

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

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

1. Urine

1. Stool

1. Semen

1. Corpse

1. Blood

1. Dog

1. Pig

1. Alcohol

1. Beer

1. Non-Muslim (*Kafir*)

1. The sweat of a Najis eating animal

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

Issue 15: The urine and stool of animals whose meat is Halal, like the cow and sheep, and animals whose blood does not gush out, like the snake and fish, are Tahir.

Issue 16: The urine and stool of animals whose meat is Makruh to eat, like the horse and donkey, is Tahir.

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

The Rules of the Corpse

Issue 18: An animal that has not been slaughtered according to the rules of Islam is called a corpse. [1](#)

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

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

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

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

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

Issue 24: Once the dead body has been given a Ghusl, the body is Tahir.

Issue 25: The body of a person who fights in the way of Allah to protect Islam and is killed on the war front, is tahir and it is not necessary to give the body a Ghusl or a Kafan.

The Rules of Blood

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

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

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

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

How does something become Najis?

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

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

Issue 32: Eating and drinking things, which are Najis, is Haram.

[1.](#) For a better understanding on the method of slaughtering according to Islamic Law, see Issue 438.

Mutahhirat

Issue 33: The Mutahhirat are those things which make Najis things, Tahir. Some of which include the following:

1. Water
2. Ground
3. Sun
4. Islam

5. Removal of the Najasat (by the conditions which will be explained)

The Rules of Water

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

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

Mixed Water: That water that has been taken from something, for example apple juice, or watermelon water, or water that has been mixed with something in such a way that it can no longer be called water, like juice.

Pure Water: That water which is not mixed.

Issue 35: *Mixed Water*:

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

The Divisions of Pure Water

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

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

Issue 37: An amount of water, which if put into a container whose length, width, and breadth are, according to Ihtiyat, 3½ hand spans each becomes filled, then it is considered a Kurr. In addition, if its weight is *128 Min Tabriz, less 20 Mithqal*¹, it will also be counted as a Kurr.

Qaleel Water

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

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

Kurr, Flowing and Well Water

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

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

Issue 42: Some of the specialties of Rain Water:

- If rain falls on something Najis that does not contain an 'Ayn Najasat² one time, then it will make it Tahir.
- If it falls on a Najis rug or Najis clothing, then it is not necessary to squeeze the water out; it will automatically become Tahir.
- If it falls on Najis ground, then the ground will be made Tahir.
- Any time rainwater collects in a place, even if it is less than a Kurr, it will have the ruling of Kurr Water. Therefore if a Najis item is washed in such water while it is raining, then as long as the smell, colour or taste of the water does not change, the object will become Tahir.

How to wash something Najis in Water

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

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

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

- Kurr Water: Dipping it in and taking it out of the Kurr water once.
- Qaleel Water: Fill the utensil with water, and empty it out and repeat this three times. One can also pour an amount of water in the dish/utensil three times, and after each pouring, shake the dish in such a way that the water reaches to all the Najis parts, and then empty it out (after every pouring, and shaking).

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

The Ground

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

The Ground must be:

- Tahir
- Dry, according to Ihtiyat Wajib
- (Made of) Dirt, Brick, Rock, and things like this.

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

The Sun

Issue 49: The sun (with the conditions mentioned below) will make the following things tahir:

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

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

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

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

Islam

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

” أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ”

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

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

Removal of the 'Ayn Najasat

Issue 53: In two instances, the removal of the 'Ayn Najasat makes something Tahir, and it is not necessary to wash it with water.

1. *The body of an animal*: For example, a beak of a chicken who is eating a najasat, once the najasat is removed from the beak, the beak is Tahir.

2. *The inside of the body*: Parts like the mouth, nose and ear. For example, if at the time of brushing ones teeth, blood comes out from the gums, then the inside of the mouth will be Tahir, and it is not necessary that the it be washed with water. However, if the toothbrush itself comes into contact with the blood, then according to Ihtiyat Wajib, it will be Najis, even if it is inside the mouth.

1. This unit of weight is equal to approximately 377.419 Kilograms. (TR.)

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

Wudhu

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

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

How do we perform Wudhu?

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

An explanation of the actions in Wudhu

Washing

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

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

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

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

Wiping

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

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

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

Issue 62: It is not necessary that the wiping be done on the scalp, rather it is correct even if it is done on the hair, unless the hair on the head is so long that when it is combed, it falls on the face. In this event, the skin on the head or the roots of the hair must be wiped.

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

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

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

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

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

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

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

Conditions for Wudhu

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

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

13. There must be enough time to perform Wudhu.

Summary of the conditions of Wudhu

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

Issue 72: The water for Wudhu must be Mubah; therefore in the following instances, the Wudhu is void:

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

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

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

Issue 75: The parts to be washed or wiped in Wudhu – for example the face, arms, and feet must be Tahir.

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

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

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

Issue 79: If something is stuck on the skin or on one of the areas of Wudhu, but it is not known whether it will prevent water from reaching that area or not, then it must be removed or the water must be made

to flow underneath it.

Issue 80: The actions of Wudhu must be done in the following sequence (Tartib):

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

Issue 81: Muwalat – this means that each action must be performed one after the other, with no lapse of time between the actions.

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

Issue 83: Someone who is able to perform the actions of Wudhu must not seek assistance from others. Therefore, if someone else washes the face and arms of the person who needs to perform Wudhu or performs the wiping for him, then his Wudhu will be void.

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

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

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

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

Wudhu Jabirah

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

Issue 88: If someone has an injury or a wound on one of the parts of Wudhu, but is still able to perform

Wudhu in the regular manner, then he must perform it as such. For example, if the injury (wound) is open, and pouring water on it is not harmful, or if the injury is covered (like with a cast or bandage), but it is possible to open that covering and the pouring of water on the wound is not harmful, then (in both instances) Wudhu must be performed in the usual manner.

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

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

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

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

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

Issue 94: If the bandage covers the face completely, one of the hands or both of the hands completely, Wudhu Jabirah must be performed. According to Ihtiyat Wajib, if the complete area or a part of the area where Tayammum is performed is not covered, then Tayammum must be performed as well.

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

Issue 96: If the Jabirah is larger than usual around the injury, and it is not possible to take it off, one must act according to the rules of Wudhu Jabirah, and according to Ihtiyat Wajib, must also perform Tayammum. In the event that it is possible to remove the Jabirah, then it must be removed.

Issue 97: If something is stuck on the place of Wudhu or Ghusl, and it is not possible to remove it or it is so painful to take it off that one will not be able to withstand the pain, then one must act according to the rules of Wudhu Jabirah. According to Ihtiyat Wajib, if the complete area or a part of the area that is

performed in Tayammum is uncovered, then Tayammum must be performed as well.

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

Issue 99: Ghusl Jabirah is similar to Wudhu Jabirah, and according to Ihtiyat (Wajib), it must be performed by way of Tartibi (sequential), and not Irtimasi (all at one time).

Things for which Wudhu must be performed

Issue 100: A person must perform Wudhu for (all) Salat with the exception of Salat al-Mayyit, and as well as for Tawaf of the Ka'bah and for touching any part of the body to the Qur'an or the names of Allah.

Issue 101: If someone performs Salat or Tawaf of the Ka'bah without Wudhu, then that Salat will be void.

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

- The Arabic script of the Holy Qur'an, but touching its translation is not a problem.
- The name of Allah in any language, for example: الله or خدا or God.
- The name of the Noble Prophet (peace be upon him and his progeny), and the names of the A'immah (peace be upon all of them), and the name of Fatimah az-Zahra (peace be upon her), if it entails disrespect to any of them (according to Ihtiyat Wajib.)

Issue 103: It is Mustahab to perform Wudhu for the following acts:

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

How does Wudhu become void?

Issue 104: If a person commits any of the following acts, then his Wudhu will become void:

- Urinating, defecating or passing gas.
- Going to sleep, such that one cannot hear or see anything.
- Anything that makes one lose his senses, such as going insane, becoming drunk, or becoming unconscious.
- Istihada – for women^{[1](#)}
- Anything that makes a Ghusl essential; for example, entering the state of Janabat or touching a Mayyit (dead body).

^{[1](#)}. This rule applies only to women, and for a complete explanation, please refer to Rule #137.

Ghusl

Sometimes for Salat and other acts that require Wudhu, a Ghusl too becomes Wajib.

The method of performing Ghusl

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

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

Issue 106: Ghusl can be performed in two ways:

Tartibi (Sequential) or Irtimasi (At one time).

- In *Ghusl Tartibi*, one starts by washing the head and the neck, and then the right half of the body is washed, followed by the left half of the body.
- In *Ghusl Irtimasi*, the complete body is placed under water at one time. Therefore, for Ghusl Irtimasi, the amount of water must be much so that the person is able to submerge his complete body (under the water.)

Conditions necessary for the Ghusl to be correct

Issue 107: All the conditions that were necessary for Wudhu¹ to be correct are also necessary for Ghusl, except for Muwalat (not leaving a gap between the actions) – and also, it is not necessary that the body be washed from top to bottom.

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

Issue 109: One who has performed Ghusl Janabat must not perform Wudhu for Salat. However, one can not offer the Salat without also performing Wudhu if any other Ghusl was done.

Issue 110: In Ghusl Irtimasi, the complete body must be Tahir. However, for Ghusl Tartibi, it is not necessary that the complete body be Tahir. Therefore, if before each part of the body is given a Ghusl, that area is washed, then it will be sufficient.

Issue 111: Ghusl Jabirah is performed just as Wudhu Jabirah.²

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

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

Wajib Ghusls

Issue 114: There are seven Wajib Ghusls:

- Janabat
- Mayyit
- Mass-e- Mayyit (Touching of the dead body)
- Haidh
- Istihadha
- Nifas
- The Ghusl made Wajib by a Nadhr (promise)

Ghusl Janabat

Issue 115: If semen comes out of a person, either while asleep or due to sexual intercourse, he becomes Junub, and must perform Ghusl Janabat for Salat and other acts which require taharat.

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

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

Issue 118: If a liquid comes out of a person's body but one does not know if it is urine, semen or something else, then in the event that it comes out with passion, and after it is discharged, the body becomes relaxed, then that wetness will be considered as semen. However, if all of these signs, or even some of them are not present, then that wetness will not be considered as semen. Nevertheless, as for those who are sick, even the one sign, meaning the wetness coming out in a state of passion, is enough.

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

Actions Haram for a Junub

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

Touching the Qur'an with any part of the body, and the names of Allah, and according to Ihtiyat Wajib, touching the names of the Prophets (a.s) and the A'immah (a.s).

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

Staying in a Masjid and in the Haram (Sanctuary) of the A'immah (a.s), but if one only intends to enter from one door and exit through another door, or to take something, then it is not a problem.

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

1. Surah Sajdah ﴿ 32:15

1. Surah Fusilat ﴿ 41:37

1. Surah Najm ﴿ 53:62

1. Surah 'Alaq ﴿٩﴾ 96:19

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

Issue 122: There is no harm in staying in the harams of the descendents of the A'immah ('a) in a state of janabat, but staying in the masajid that are usually built adjacent to the harams, is forbidden.

Ghusl Mayyit

Issue 123: Anytime a Muslim passes away, his body must be given a Ghusl and kafan and Salat must be prayed over the body, and then he must be buried.[3](#)

Ghusl Mass Mayyit

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

The Ghusls related to Girls and Women

Issue 125: From all of the Wajib Ghusls, three, meaning the Ghusl of Haidh, Istihadha, and Nifas are Wajib only for girls and women. The reason for these Ghusls is in relation to the blood that is discharged from the womb of the woman and each of these has their own specific rulings.

Ghusl of Haidh (Menstruation)

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

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

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

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

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

Issue 131: During the period of Haidh, the following actions are Haram for a woman:

- Salat and Tawaf of the Ka'bah
- All the actions that are Haram for a Junub (such as staying in a Masjid⁴)

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

Issue 133: The Ghusl of Haidh is no different than the Ghusl of Janabat, except for the intention.

Issue 134: A woman can not perform Salat simply by performing the Ghusl of Haidh, rather, along with the Ghusl, she must also perform Wudhu as well.

Ghusl of Istihada

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

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

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

Ghusl of Nifas

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

¹. The conditions for Wudhu were mentioned in Rule 70.

². The rules related to Wudhu Jabirah were mentioned in Rule 50.

³. For a better understanding of the rules related to a dead Muslim, one can refer to Rule 527 in the Tawdihul Masa'il. For easy access, we have included the method of praying Salatul Mayyit on page 126. (TR.)

⁴. There are also other actions that are Haram, and if one would like to be better acquainted with them, one can refer to the Tawdihul Masa'il under Rule 456. Those actions which are haram for a Junub, were mentioned in Rule 120.

Tayammum

Issue 139: In the following instances, instead of Wudhu and Ghusl, Tayammum must be performed:

There is no water available or there is no way to get any water.

The use of water has some danger; for example, if water is used one will become ill or an illness will become aggravated, or it will be very difficult to be cured (from the illness).

If one uses the water to perform Wudhu or Ghusl, then one's self, spouse, children, a friend, someone who is dependent on him, or one whose life is Wajib to be saved, will die of thirst or will become sick or will remain so thirsty that they will not be able to handle it. This also includes animals that are under one's care.

The body or clothes are Najis, and there is only enough water left to make them Tahir, and no other clothes are available.

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

The Rules of Tayammum

Issue 140: There are five things Wajib in Tayammum:

- Niyyat
- Hitting or placing the palms of the hands on something that Tayammum is permitted on.
- Wiping or stroking both hands over the complete forehead from where the hair starts to grow until the end of the eyebrows, and above the nose.
- Wiping or stroking the left palm over the back of the right hand.
- Wiping or stroking the right palm over the back of the left hand. (The fingers are also included in the palm)

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

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

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

Things that Tayammum is permitted on

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

The Rules of Tayammum

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

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

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

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

Issue 149: If one performs Tayammum in place of Ghusl Janabat, then he must not perform Wudhu for Salat; but if it is in place of another Ghusl, then with that Tayammum, he cannot perform the Salat and he must perform Wudhu. If he is not able to perform Wudhu, then he must perform another Tayammum in the place of the Wudhu.

Salat

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

In the same way that if a person was to bathe five times a day, then no dirt or filth would remain on his

body – Salat too, if performed five times every day will remove all the sins from a person and make him pure.

It has been narrated that the 6th Imam, Ja'far as-Sadiq (Peace be upon him), quoting his forefathers, quoting the Messenger of Allah, Muhammad (Peace be upon him and his progeny), said:

(قال الإمام جعفر بن محمد الصادق (عليه السلام):

”لَوْ كَانَ عَلَى بَابِ أَحَدِكُمْ نَهْرٌ فَأَغْتَسَلَ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ كَانَ يَبْقَى عَلَى جَسَدِهِ مِنَ الدَّرَنِ شَيْءٌ إِنَّمَا مَثَلُ الصَّلَاةِ مَثَلُ النَّهْرِ الَّذِي يُنْقَى كُلَّمَا صَلَّى صَلَاةً كَانَ كَفَّارَةً لِذُنُوبِهِ إِلَّا ذَنْبٌ أَخْرَجَهُ مِنَ الْإِيمَانِ مُقِيمٌ عَلَيْهِ

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Al-Imam Ja'far bin Muhammad (Peace be upon him) said: “If there was a stream at the house of any one of you in which he washes himself five times a day, will there remain any dirt on your body?? Verily, the likeness of the Salat is the same as the stream. The person who establishes the ritual prayers clears out his sins thereby except for the sin that takes him out from the Faith that he believes in.”

(Bihar al-Anwar: Volume 82, Page 236)

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

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

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

The Divisions of Salat

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

The Wajib Salat is divided into two categories; some of them are a daily responsibility, meaning that every day, and at certain specific times of the day, they must be performed. The other group are those

prayers that become Wajib at specific times due to certain incidents, and these do not have a set program or schedule, and thus not performed every day.

Times for the Daily Salat

Issue 150: The Salat that are performed every day are five, and are 17 Rak'at in total:

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

Issue 151: The time for Salatul Fajr is from the Adhan of Fajr until the rising of the sun – and in this period, the Salat must be read. The best time to read it is as close to the time of Adhan as possible.

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

The time for Salatul Maghrib and 'Isha is from Maghrib until midnight (according to Islamic Law), and that amount of time that one can perform a three Rak'at Salat at the beginning of this, is the prime time reserved only for Salatul Maghrib. The amount of time that remains before “midnight” in which one can pray a four Rak'at Salat is the specific time only for Salatul 'Isha.

The Time for Fajr Adhan

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

Midday (according to Islamic Law) and the time for Salatul Zuhr

Issue 153: If a stick or something like this is placed upright in the ground, it's shadow will fall westward when the sun rises in the morning, and as the sun continues to rise, the shadow will reduce in size. Once the shadow reaches it's smallest size, it starts to turn to the east and will then start increasing in size once again, and at this moment, midday (according to Islamic Law) has started, and thus begins the time for Salatul Zuhr. [1](#)

What is the time for Maghrib?

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

Calculating Midnight

Issue 155: To calculate midnight, which is the final time to perform Salatul 'Isha, according to Ihtiyat Wajib, the time between the setting of the sun and (the time) of the Adhan of Fajr should be divided in two.²

The Rules for the Times of Salat

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

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

If the Salat is read in its specific time, then it is referred to as Salatul –Ada in Islamic terminology, and if it is read after the time has elapsed, then it is referred to as Salatul Qadha.

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

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

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

Issue 161: A person must read Salatul 'Asr after Salatul Zuhr and Salatul 'Isha after Salatul Maghrib, and if one intentionally prays Salatul 'Asr before Salatul Zuhr or Salatul 'Isha before Salatul Maghrib, then the Salat will be void.

The Qiblah

Issue 162: The Ka'bah which is situated in the city of Makkah, inside the Masjid ul-Haram is the *Qiblah*,

and a person who intends to pray must face towards this direction.

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

The Covering of the Body in Salat

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

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

Issue 166: The clothing of the person performing Salat must have the following conditions:

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

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

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

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

- One does not know that his body or clothing is Najis, and after the Salat, he realizes it.
- Due to an injury on the body, the body or clothing has become Najis, and it is difficult to wash the clothing or change them.
- The body or clothing of the person intending to pray has become Najis by blood, but the amount that is Najis is less than the size of a dirham (almost the size as the upper joint of the thumb).[3](#)

- Someone is helpless and must pray with a Najis body or clothing; for example, one does not have enough water to clean the clothing or body. (According to the explanation in Rule 812 in the Tawdihul Masa'il).

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

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

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

The Place of Salat

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

- Mubah (not Ghasbi).
- It must be stationary – for example, it should not be a moving vehicle.
- The place must not be too narrow, as well, the ceiling must not be so low so that the person is unable to perform the Qiyam, Ruku', and Sujud in the proper way.
- The place where one puts his forehead for Sajdah must be Tahir.
- If the place of prayer is Najis, it must not be so wet that it transfers the najasat to the body or the clothing.
- The place where one puts his forehead (in Sajdah) must not be more than the amount of four closed fingers lower or higher than the feet, but if the ground is sloped a little bit, it is not a problem.[4](#)
- According to Ihtiyat Wajib, women must stand behind men in Salat.

The Rules of the Place of Salat

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

Issue 175: According to Ihtiyat Wajib, a person must observe the proper etiquette and not pray in front or parallel to the grave of the Prophet (peace be upon him and his progeny) and the A'imma (peace be

uopn all of them).[5](#)

Issue 176: It is Mustahab that one recites his Wajib Salat in a Masjid, and in Islam, a great deal of emphasis has been placed on this recommendation.

The Rules of the Masjid

Issue 177: In the following rule, we will explain the importance of being present in the Masjid, and reciting the Salat in there:

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

Issue 178: The following actions related to the Masjid, are Haram:

- Decorating the Masjid with gold.
- Selling a Masjid – even if it is demolished.
- Making a Masjid Najis, and if it has been made Najis, then it must be made Tahir immediately.
- Taking dirt and rocks from the Masjid unless there is a lot of dirt and rocks there.

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

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

Issue 180: The following actions, related to the Masjid, are Makruh:

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

The Preparation for Salat

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

Adhan and Iqamah

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

Adhan

“الله أكبر”

4 Times

“أشهد أن لا إله إلا الله”

2 Times

“أشهد أن محمداً رسول الله”

2 Times

“ حَيَّ عَلَى الصَّلَاةِ ”

2 Times

“ حَيَّ عَلَى الْفَلَاحِ ”

2 Times

“ حَيَّ عَلَى خَيْرِ الْعَمَلِ ”

2 Times

“ اللَّهُ أَكْبَرُ ”

2 Times

“ لَا إِلَهَ إِلَّا اللَّهُ ”

2 Times

Iqamah

“ اللَّهُ أَكْبَرُ ”

2 Times

“ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ”

2 Times

“ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ”

2 Times

“ حَيَّ عَلَى الصَّلَاةِ ”

2 Times

“ حَيَّ عَلَى الْفَلَاحِ ”

2 Times

“ حَيَّ عَلَى خَيْرِ الْعَمَلِ ”

2 Times

“ قَدْ قَامَتِ الصَّلَاةُ ”

2 Times

“ اللَّهُ أَكْبَرُ ”

2 Times

“ لَا إِلَهَ إِلَّا اللَّهُ ”

1 Time

Issue 182: The sentence: “ أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ ” is not a part of the Adhan or Iqamah, but it is better to recite it after: “ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ” with the intention of seeking nearness to Allah.

The Rules of the Adhan and Iqamah

Issue 183: The Adhan and Iqamah must be recited after the time for Salat has set in, and if it is recited before the time, either intentionally or unintentionally, then it will be void.

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

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

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

Issue 187: If someone goes to the Masjid for Salatul Jama'at, and when he gets there, he notices that the Salatul Jama'at has finished but (he knows that) the Adhan and Iqamah had been recited, then as long as the lines of the congregation have not broken and the people have not yet split up, then he is allowed to pray his Salat without reciting the Adhan and Iqamah.

Issue 188: The Mustahab Salat do not have an Adhan or Iqamah.

Issue 189: When a child is born, it is Mustahab that the Adhan is recited in the right ear and Iqamah in the left ear of the child.

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

The Actions in Salat

Issue 191: The Salat starts by saying: “الله أكبر” and ends by reciting the Salam.

Issue 192: The actions performed in Salat are either Wajib or Mustahab.

Issue 193: The Wajibat of Salat are 11, of which some are *Rukn*, and others are *Ghair-Rukn*.

Wajibat of Salat

The Wajibat of Salat are 11, of which some are a *Rukn*, and others are *Ghair-Rukn*.

Rukn

1. Niyyat (Intention)
2. Qiyam (Standing) [At the time of saying the Takbirtul Ihram and the Qiyam before the Ruku]
3. Takbirtul Ihram (Saying “الله أكبر”)
4. Ruku (Bowing)
5. Sujud (Prostrating)

Ghair-Rukn

1. Qira'at (Recitation)

2. Dhikr (Glorification)
3. Tashahhud
4. Salam
5. Tartib (Sequence)
6. Muwalat (Order)

The Difference between a Rukn and Ghair-Rukn

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

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

The Rules pertaining to the Wajibat of Salat

Niyyat

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

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

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

Takbiratul Ihram

Issue 198: As was previously explained, saying: “اَللّٰهُ اَكْبَرُ” begins the Salat, and this phrase is referred to as Takbiratul Ihram. It is called such because with the saying of this Takbir, many actions which before the Salat were permissible for the person praying, now become Haram, such as eating, drinking, laughing and crying.

Issue 199: It is Mustahab that at the time of saying Takbiratul Ihram and the other Takbirs, the person praying raises his hands until they are parallel to his ears

Qiyam

Issue 200: Qiyam means standing. The person praying must be standing still when he says the Takbiratul Ihram, and when he is reciting the Surahs.

Issue 201: If one forgets to perform Ruku', and after the Qira'at goes directly to Sajdah but before actually being in Sajdah, remembers that he had not performed Ruku', then he must stand up completely, go to Ruku', and then perform the Sajdah (and continue with the Salat).

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

Issue 203: Someone who is not able to stand and pray, even so much as with the help of a cane or leaning against a wall, must pray sitting facing the Qiblah, and if he is not able to pray sitting, then he must pray lying down.

Issue 204: After Ruku', it is Wajib that one stand up completely, and then go into Sajdah, and if intentionally, one leaves out this standing, the Salat will become void.

Qira'at

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

Surah al-Fatiha

{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} "1"

{الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ} "2"

{الرَّحْمَنِ الرَّحِيمِ} "3"

{مَالِكِ يَوْمِ الدِّينِ} "4"

{إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ} "5"

{اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ} “ {6”

{صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} “ {7”

Surah al-Tawhid

“ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ”

{قُلْ هُوَ اللَّهُ أَحَدٌ} “ {1”

{اللَّهُ الصَّمَدُ} “ {2”

{لَمْ يَلِدْ وَلَمْ يُولَدْ} “ {3”

{وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ} “ {4”

And in the third and fourth Rak’at, one must recite Surah al-Fatiha once or Tasbihat al-Arbah three times, and if it (the Tasbihat) is read only once, it is sufficient.

Tasbihat al-Arbah

“ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ ”

The Rules of Recitation (Qira’at)

Issue 206: In the third and fourth Rak’at of the Salat, Surah al-Fatiha or Tasbihat al-Arbah must be recited quietly (in a silent whisper).

Issue 207: In Salatul 2uhr and ‘Asr, the Qira’at of the first and second Rak’at, must also be recited quietly (in a silent whisper).

Issue 208: During Salatul Fajr, Maghrib and ‘Isha, boys and men must recite Surah al-Fatiha and the other Surah in the first and second Rak’at out loud. As for girls and women, if a non-Mahram cannot hear their voice, they too can recite them out loud, but if a non-Mahram can hear their voice, then

according to Ihtiyat Wajib, they must recite them quietly (in a silent whisper).

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

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

Issue 211: A person must learn how to pray the Salat so that he does not make any mistakes. Someone who absolutely cannot learn how to recite it properly must read the Salat as best as he can, and according to Ihtiyat Wajib, he must pray in Jama'at, unless this entails difficulty for him.

Ruku'

Issue 212: In every Rak'at after the Qira'at, the person praying must bend an amount, with the intention of Ruku', such that the tips of the fingers of the hand can be placed on the knees – and this action is called *Ruku'*. It is Wajib that while in this position of Ruku', a Dhikr is recited.

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

Issue 214: While reciting the Dhikr in Ruku', the body must be stationary.

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

Issue 216: If before finishing the Wajib Dhikr, one intentionally lifts one's head up from Ruku', the Salat will become void.

Sujud

Issue 217: In every Rak'at of the Wajib and Mustahab Salat, one must perform two Sajdah after the Ruku'.

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

Issue 219: Whatever Dhikr recited in Sujud is sufficient with the condition that it be no less than “سُبْحَانَ اللَّهِ” three times or “سُبْحَانَ رَبِّ الْأَعْلَى وَبِحَمْدِهِ” once.

Issue 220: While reciting the Dhikr in Sujud, the body must be stationary.

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

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

Issue 223: If before finishing the Dhikr, the person who is praying intentionally comes out of Sajdah, his Salat will become void.

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

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

Issue 226: When in Sajdah, the person praying must place his forehead on the ground or on something that comes from the ground that is neither edible, nor wearable; like wood, or the leaf of a tree.

Issue 227: It is not correct to perform Sajdah on minerals; for example gold, silver, Aqiq and Firoza.

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

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

Issue 230: The best thing to perform Sajdah on is the dirt from the grave of Hadhrat Sayyid ash-Shohada al-Imam al-Husain ('a), and after this, in the following order:

- Dust
- Stone
- Greenery (plants)

Issue 231: If during the first Sajdah the turbah sticks to the forehead, and without taking it off, one goes

into the second Sajdah, then the Salat will become void.

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

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

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

The Wajib Sujud of the Qur'an

Issue 234: In four Surahs of the Qur'an there are Ayats of Sajdah that if a person reads one of these Ayats, or if he hears someone else recite one of these Ayats, once the Ayat is finished, then one must immediately go into Sajdah.

Issue 235: The Surahs that contain a Ayat of Wajib Sajdah are:

- Surah 32 as-Sajdah, Ayah 15
- Surah 41 al-Fusilat, Ayah 38
- Surah 53 an-Najm, Ayah 62
- Surah 96 al-Alaq, Ayah 19

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

Issue 237: If the Ayat of Sajdah is heard over the radio, or on a tape recorder and things of this sort, then according to Ihtiyat Wajib, Sajdah must be performed.

Issue 238: If one hears the Ayat of Sajdah over a speaker, it is Wajib to perform the Sajdah.

Issue 239: It is not Wajib to recite a Dhikr while in the Sajdah, rather it is Mustahab.

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

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ تَصَدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّدًا وَ رِقًّا لَا مُسْتَنْكَفًا وَ لَا مُسْتَكْبِرًا بَلْ أَنَا عَبْدٌ ذَلِيلٌ ضَعِيفٌ خَائِفٌ مُسْتَجِيرٌ

Tashahhud

Issue 240: In the second Rak'at, and at the end of the Wajib Salat, after the second Sajdah one must sit, and in a state of complete stillness, recite the Tashahhud. One must say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ "

"

“ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Salam

Issue 241: In the final Rak'at of the Salat, after Tashahhud, Salam must be recited, and after this, the Salat will be completed.

Issue 242: The Wajib amount of the Salam that must be recited is one of the two following sentences:

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

But, if the first Salam (as mentioned above) is read, then according to Ihtiyat Wajib, the second Salam too must be read.

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

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Tartib (Sequential)

Issue 243: The Salat must be recited in the following sequence:

Takbiratul Ihram, Qira'at, Ruku, Sujud, and in the second Rak'at after Sujud, Tashahhud must be

recited, and in the final Rak'at, after the Tashahhud, the Salam must be recited.

Muwalat (Succession)

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

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

Issue 246: Extending the Ruku' and Sujud and reading longer Surahs of the Qur'an, do not break the Muwalat of the Salat.

Qunut

Issue 247: It is Mustahab to recite Qunut in the second Rak'at of Salat after the recitation of Surah al-Fatiha and the other Surah before going into Ruku'. This means the hands are lifted up in front of the face, and a Dua' or Dhikr is recited.

Issue 248: Whatever Dhikr that is recited in Qunut is sufficient, even as much as “سُبْحَانَ اللَّهِ” and one can also recite the following Dua':

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

Ta'qib Salat

Ta'qib refers to the recitation of Dhikr and Dua', and the recitation of the Qur'an after the Salat.

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

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

Issue 251: One of the things in the Ta'qib of Salat that has been highly recommended to recite is the Tasbeih of Hadhrat Fatimah az-Zahra' ('a), which is as follows: “ 34 ” اللَّهُ أَكْبَرُ times, then “ 33 ” الْحَمْدُ لِلَّهِ times, followed by “ 33 ” سُبْحَانَ اللَّهِ times.

Mubtilat of Salat

Issue 252: From the time one says the Takbiratul Ihram and starts his Salat, until the end of the Salat, many actions become Haram for him, and if any of these are performed during the Salat, then the Salat

will become void. For example:

- Speaking
- Laughing
- Crying
- Turning away from the Qiblah
- Eating and Drinking
- Breaking the form of the Salat
- Adding or taking away anything from the arkan of Salat (These were explained in rule 194).[6](#)

The Rules of the Mubtilat of Salat

Speaking

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

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

Issue 255: Coughing and sneezing does not invalidate the Salat.

Issue 256: During the Salat, one must not greet another person; but if someone else says Salam to the one praying, then it is Wajib to reply the Salam, and the reply must be the same as the Salam that was originally given. For example, if it is said: “سَلَامٌ عَلَيْكُمْ,” the reply too must be “سَلَامٌ عَلَيْكُمْ” but the reply to “عَلَيْكُمُ السَّلَامُ” must be given as “سَلَامٌ عَلَيْكُمْ.”

Laughing

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

Issue 258: Smiling does not make invalidate the Salat.

Turning away from the Qiblah

Issue 259: If one intentionally turns away a little bit from the Qiblah such that it would not be said one is

facing the Qiblah, then the Salat will become void.

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

Eating and Drinking

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

Issue 262: If the person praying intentionally eats or drinks something, even if it does not break the form of the Salat, then according to Ihtiyat Wajib, the Salat will become void.

Changing the form of the Salat

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

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

Issue 265: Turning away from the Wajib Salat (breaking the Salat) without a good reason, is Haram, except in a state of helplessness, such as in the following cases:

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

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

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

Issue 267: It is haram to break the Salat to protect property that is not important.

Issue 268: The following things are Makruh during Salat:

1. Closing the eyes.

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

Translation of the Adhan & Iqamah

Translation of the Adhan

“اللَّهُ أَكْبَرُ”

Allah is the Greatest

“أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ”

I bear witness that there is no god except Allah

“أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ”

I bear witness that Muhammad is the Messenger of Allah

“حَيَّ عَلَى الصَّلَاةِ”

Hurry up to the Salat

“حَيَّ عَلَى الْفَلَاحِ”

Hurry up to Success

“حَيَّ عَلَى خَيْرِ الْعَمَلِ”

Hurry up to the best of actions

”اللَّهُ أَكْبَرُ“

Allah is the Greatest

”لَا إِلَهَ إِلَّا اللَّهُ“

There is no god except Allah

Translation of the Iqamah

”اللَّهُ أَكْبَرُ“

Allah is the Greatest

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ“

I bear witness that there is no god except Allah

”أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ“

I bear witness that Muhammad is the Messenger of Allah

”حَيَّ عَلَى الصَّلَاةِ“

Hurry up to the Salat

”حَيَّ عَلَى الْفَلَاحِ“

Hurry up to Prosperity

”حَيَّ عَلَى خَيْرِ الْعَمَلِ“

Hurry up to the Best of Actions

”قَدْ قَامَتِ الصَّلَاةُ“

The Salat is being established

“اللَّهُ أَكْبَرُ”

Allah is the Greatest

“لَا إِلَهَ إِلَّا اللَّهُ”

There is no god except Allah

Translation of the Salat

Takbiratul Ihram

اللَّهُ أَكْبَرُ

Allah is the Greatest

Surah al-Fatiha

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All Praise is due to Allah, Lord of the Worlds

الرَّحْمَنِ الرَّحِيمِ

The Most Beneficent, the Most Merciful

مَالِكِ يَوْمِ الدِّينِ

Master of the Day of Judgement

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Keep us on the straight path,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

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

Surah al-Ikhlās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

”قُلْ هُوَ اللَّهُ أَحَدٌ“

Say (O' Muhammad!) He is Allah, The One

”اللَّهُ الصَّمَدُ“

Allah, the Self-Existent

”لَمْ يَلِدْ وَلَمْ يُولَدْ“

He does not beget, nor is He begotten

”وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ“

And there is nothing like Him.

Dhikr in Ruku

”سُبْحَانَ رَبِّ الْعَظِيمِ وَ بِحَمْدِهِ“

Glory and praise be to my Lord, the Magnificent

Dhikr in Sujud

”سُبْحَانَ رَبِّ الْأَعْلَى وَ بِحَمْدِهِ“

Glory and praise be to my Lord, the Highest

Tasbihat al-Arbah

”سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ“

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

Tashahhud and Salam

”أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ“

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

“ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ“

I bear witness that Muhammad is His servant and His Messenger

“ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

O' Allah, send Your blessings on Muhammad and the family of Muhammad.

”اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ“

Peace be upon you, O' Prophet, and may the mercy of Allah

and His blessings be upon you,

“الْسَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ”

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

“الْسَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ”

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

Doubts in Salat

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

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

Doubt in the Parts of the Salat

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

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

Doubts that make the Salat void

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

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

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

Issue 275: Doubts in the following Salat must not be paid attention to:

- In Mustahab Salat.
- In Salatul Jama'at.
- After the Salam in Salat.
- After the time of Salat has passed.

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

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

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

Issue 279: If after the time of Salat has passed, one doubts if the Salat was recited or not, or one has a small doubt that the Salat was not recited, then it is not necessary to read the Salat (again); but if before the time has passed, one doubts if the Salat was read or not, or one has a small doubt that the Salat was not read, then that Salat must be recited.

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

Salatul Ihtiyat

Issue 281: In the event that Salatul Ihtiyat becomes Wajib, for example, a doubt occurs between the third and fourth Rak'at, then right after the Salam, without doing anything to break the appearance of the Salat, or without committing one of the things that make the Salat void, one must stand up, and without Adhan or Iqamah, immediately make a Niyyat for Salatul Ihtiyat, recite the Takbiratul Ihram, and recite Salatul Ihtiyat.

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

- The Niyyat must not be pronounced with the tongue.
- There is no recitation of the (second) Surah and no Qunut (even if the Salatul Ihtiyat is two Rak'at).
- According to Ihtiyat Wajib, Surah al-Fatiha and even the Bismillah must be recited quietly.

Issue 283: If one Rak'at of Salatul Ihtiyat becomes Wajib, then after the two Sajdahs, the Tashahhud and Salam must be read; and if two Rak'at have become Wajib, then Tashahhud and Salam must not be read after the first Rak'at, rather, one more Rak'at must be performed (without a Takbir to start the second Rak'at), and at the end of the second Rak'at, the Tashahhud and Salam must be read.

Sajdah Sahw

Issue 284: In the event that Sajdah Sahw becomes Wajib; for example, a doubt occurs between the fourth and fifth Rak'at in the state of sitting, then after the Salam of the Salat, one must go directly into Sajdah and reciting the following:

”بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ“

Or

”بِسْمِ اللَّهِ وَ بِاللَّهِ أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ“

Or

بِسْمِ اللَّهِ وَ بِاللَّهِ أَلَسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ“

”

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

Salatul Musafir

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

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

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

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

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

Issue 289: In the following examples various of journeys, the Salat will be recited as full:

1. If before travelling eight Farsakh, one passes through one's Watn and stops there, or one stays for ten days in one place.
2. From the beginning, one does not have the intention to travel eight Farsakh, and without the intention starts a journey; for example, one who is searching for something that is lost.
3. During the journey, one decided to return from the trip, meaning that before reaching to the point of four Farsakh, one changes his mind (about the journey and goes back home).
4. One whose job or profession is travelling; for example, the driver of a train and those drivers who

travel out of the city such as Pilots, and Sailors (whose profession is travelling).

5. Someone whose job is in another place and usually atleast once every ten days, travels to that place and returns. For example, students who go to another city to study, and every Friday return back to their own Watn (city).

6. Someone who is travelling for Haram purposes; for example, the journey of someone who travels to hurt or annoy one's father and mother.

Issue 290: In the following places, the Salat will be prayed in full:

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

Where is one's Home (Watn)?

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

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

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

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

Issue 295: If a person, without the intention of staying in a place for ever, or without the intentioned of

leaving that place, stays in a place for such a period of time that the people of that area count him as a resident there, then that place will have the ruling of his Watn.

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

Issue 297: The traveler who is returning to his Watn must read his Salat in full from the time he can see the boundaries of his city.

The intention of ten days

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

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

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

Salatul Qada

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

Issue 300: A person must recite the Wajib Salat in its specified time, and in the event that without a valid excuse, the Salat is made Qada, one has committed a sin, and must repent to Allah (SWT) and perform the Qada of that Salat.

Issue 301: In two instances, performing the Qada of the Salat is Wajib:

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

Issue 302: Someone who has Qada Salat to perform, must not take these Salat lightly, but it is not Wajib that they be performed immediately.

Issue 303: The Salat which are Qada from one day must be recited in their order, but if Salatul Asr of one day, and Salatul 2uhr of another day become Qada, then they do not have to be prayed in order.

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

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

Issue 306: One is allowed to pray the Qada Salat in Jama'at, whether the Salat of the Imam of the Jama'at is Ada or Qada, and it is not necessary that one is praying the same Salat as the Imam. For example, if one has Qada for Salatul Fajr, it is no problem if this is prayed with the 2uhr or 'Asr of the Imam of Jama'at.

Issue 307: If a traveller who must pray his Salat in Qasr, makes his 2uhr or 'Asr or 'Isha Qada, then he must make the Qada up by praying two Rak'at, even if he wishes to make them up when he is not travelling.

Issue 308: One is not allowed to fast while travelling, even so much so as a Qada fast, but one can read one's Qada Salat.

Issue 309: If while travelling, one wishes to read the Salat that was made Qada while not a traveler, then he must perform the Salat of Zuhr, 'Asr and 'Isha as four Rak'at.

Issue 310: Salatul Qada can be read at any time, meaning one can even pray the Qada of Salatul Fajr in the afternoon or evening.

The Qada Salat of the Father and Mother

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

Issue 312: If, because of a valid excuse, the father did not perform his Salat or fasting, then after the death, it is Wajib on the eldest son to perform the Qada of those. However, if they did not perform them (the Salat or fasting) simply out of disobedience (of the orders of Allah), then according to Ihtiyat Wajib, the eldest son has to perform the Qada of them.

Salatul Jama'at

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

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

The person who stands up in front of the Jama'at, to lead the others in Salat is called the Imam of Jama'at, and the people who are behind him, and are following him in Salat are called the Ma'moom.

Importance of Salatul Jama'at

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

Issue 313: Participating in Salatul Jama'at is Mustahab for all Muslims, especially for those who live near a Masjid.

Issue 314: It is Mustahab that one be patient so as to read his Salat in Jama'at.

Issue 315: Even if Salatul Jama'at is not read right when the time sets in, it is still better than reciting the Salat individually (Furada⁷) in its prime time.

Issue 316: The Salat in Jama'at that is read quickly and shorter is better than a Furada Salat that is recited slowly.

Issue 317: It is not proper that a person miss Salatul Jama'at without a valid reason.

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

Conditions for Salatul Jama'at

Issue 319: Once Salatul Jama'at has been established, the following conditions must be observed:

1. The Ma'moom must not be in front of the Imam, and according to Ihtiyat Wajib, they should stand a little behind the Imam.
2. The standing place of the Imam must not be higher than the standing place of the Ma'moom.
3. The distance between the Imam and Ma'moom, and the gap between the rows must not be too much, and according to Ihtiyat, the gap should not be more than one foot.
4. Between the Imam and Ma'moom, and also between the rows, there should not be any separator like a wall or curtain – but a curtain or things like this that are used to separate the men from the women, is not a problem.

Issue 320: The Imam of the Jama'at must be Baligh, and Just ('Adil), and must know how to recite the Salat in the proper manner.

Connecting or Joining in Salat al-Jama'at

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

Issue 322: Various instances where one can join the Salat al-Jama'at:

- First Rak'at

- *During the Qira'at:* The Ma'moom must not read al-Fatiha and the second Surah, and the rest of the actions are performed with the Imam.

- *In Ruku':* The Ruku' and the rest of the actions are performed with the Imam.

- Second Rak'at

- *During the Qira'at:* The Ma'moom must not read al-Fatiha and the second Surah, but follows the Imam in Qunut and Ruku' and Sajdah. When the Imam of the Jama'at is reciting the Tashahhud, according to Ihtiyat Wajib, one must sit up partially⁸, and if this Salat is a two Rak'at Salat, one must read one more Rak'at on his own and then complete the Salat.

But if the Salat is three or four Rak'at, then in the second Rak'at, which would be the third Rak'at of the Imam, the Surah al-Fatiha and the second Surah must be read (even if the Imam is reading the Tasbehat), and when the Imam of the Jama'at finishes his third Rak'at and stands up for his fourth Rak'at, the Ma'moom, after the two Sajdahs must recite the Tashahhud, and then stand up for his third Rak'at. In the final Rak'at of the Salat, when the Imam of the Jama'at reads the Tashahhud and Salam to finish the Salat, one must stand up and recite one more Rak'at.

- *In Ruku':* The Ruku' is performed with the Imam of the Jama'at, and the rest of the Salat is performed as was previously mentioned.

- Third Rak'at

- *During the Qira'at:* In the event that one knows that if one joins the Jama'at, there will be enough time to recite Surah al-Fatiha and the second Surah, or even sufficient time to recite Surah al-Fatiha alone, then one is allowed to join the Jama'at, and one must read al-Fatiha and the second Surah or at least Surah al-Fatiha. However, if knowing that one does not have the ability to read the Surahs, then according to Ihtiyat Wajib, one must be patient until the Imam of the Jama'at goes into Ruku', and then join the Salat.

- *In Ruku':* In the event that one wants to join during Ruku', the Ruku' must be performed with the Imam, and the recitation of al-Fatiha and the second Surah is dropped, and the rest of the Salat will be

performed, as was previously explained.

- Fourth Rak'at

- *During the Qira'at:* This has the same ruling as joining in the third Rak'at. Therefore, when the Imam of the Jama'at is sitting in his final Rak'at getting ready to recite the Tashahhud and Salam, according to Ihtiyat Wajib, the Ma'moom must sit up partially (as was explained previously) and wait until the Tashahhud and the Salam of the Imam of the Jama'at are finished, and then get up (and continue with his Salat).

- *In Ruku':* The Ruku' and the Sajdahs are performed with the Imam (at this point the fourth Rak'at of the Imam will be the first Rak'at of the Ma'moom), and then the rest of the Salat will be performed, as was previously explained.

The Rules of Salatul Jama'at

Issue 323: When the Imam of the Jama'at is reciting one of the daily Salat, then one can follow the Imam in any daily Salat. Therefore, if the Imam is reading Salatul 'Asr, the Ma'moom is allowed to recite his Salatul 2uhr (behind the Imam), or if after the Ma'moom has finished reciting Salatul 2uhr, the Salatul Jama'at becomes established, one is allowed to recite Salatul 'Asr with the Salatul 2uhr of the Imam of Jama'at.

Issue 324: The Ma'moom is allowed to read his own Salatul Qada' with the Salatul Ada of the Imam, even if it is the Qada' Salat of another daily Salat; for example, if the Imam of the Jama'at is reading Salatul 2uhr, the Ma'moom is allowed to read the Qada' of Salatul Fajr.

Issue 325: Salatul Jama'at can be established with a minimum of two people, one being the Imam, and the other being the Ma'moom, except in the cases of Salatul Jumu'ah, and Salatul 'Eid Fitr and Qurban.

Issue 326: Mustahab Salat can not be read in Jama'at, except the Salat to pray for rain⁹

Issue 327: The Ma'moom must not say the Takbiratul Ihram before the Imam says it. Rather, as long as the Takbir of the Imam has not completed, the Ma'moom must not recite theirs.

Issue 328: The Ma'moom must recite everything in the Salat himself, except for al-Fatiha and the (second) Surah. However, if the first or second Rak'at of the Ma'moom coincides with the third or fourth Rak'at of the Imam, then the two Surahs must be recited.

Salatul Jumu'ah

One of the weekly gatherings for the Muslims is on Jumu'ah (Friday), and on this day, along with Salatul Zuhr, the Muslims can recite Salatul Jumu'ah but according to Ihtiyat Wajib, Salatul Jumu'ah does not suffice in place of Salatul 2uhr.

As for the benefits of this Salat, it suffices to mention that a Surah of the Qur'an has been mentioned in regards to this Salat, and the Mo'minin have been invited to be present in the Salat of Jumu'ah.

How to recite Salat Jumu'ah

Issue 329: Salat Jumu'ah is a two Rak'at Salat, just like Salat Fajr, except that it contains two khutbah (speeches) performed by the Imam of Jumu'ah before the Salat takes place.

Issue 330: According to Ihtiyat Wajib, the Imam of Jumu'ah must read Surah al-Fatiha and the second Surah in a loud voice.

Issue 331: In Salat Jumu'ah, it is Mustahab that in the first Rak'at after al-Fatiha, Surah Jumu'ah be recited, and in the second Rak'at after al-Fatiha, Surah Munafiqun be recited.

Issue 332: It is Mustahab to perform two Qunut in Salat Jumu'ah, one in the first Rak'at before Ruku', and one in the second Rak'at after Ruku'.

The Conditions for Salat Jumu'ah

Issue 333: The following points must be observed in Salat Jumu'ah:

- All the points that must be followed in Salat Jama'at, must also be followed in Salat Jumu'ah.
- The Salat must be recited in Jama'at and it is incorrect if recited individually.
- The minimum amount of people taking part in Salat Jumu'ah must be five, meaning one Imam and four Ma'moom.
- There must be a minimum distance of one farsakh. (Approximately 5.4 Kilometers or 3.4 miles) between two Salat Jumu'ah.

The Responsibility of the Person Making Salat Jumu'ah

Issue 334: According to Ihtiyat Wajib, the Ma'moom must listen to the Jumu'ah khutbah.

Issue 335: According to Ihtiyat Mustahab, one should refrain from speaking.

Issue 336: According to Ihtiyat Mustahab, while the Imam is delivering the Khutbah, the people attending the Jumu'ah should be sitting, facing the Imam and should not look from side to side.

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

Salatul Ayat

Issue 338: One of the Wajib Salat is Salatul Ayat, which becomes Wajib with the occurrence of natural events such as:

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

How to recite Salatul Ayat

Issue 339: Salatul Ayat consists of two Rak'at and each Rak'at has five Ruku'. Before each Ruku', Surah al-Fatiha and one other Surah from the Qur'an must be recited. However, one is also allowed to break up the Surahs into five parts and before each Ruku', recite one part of the broken Surah; and in this way, in the two Rak'ats, two Surah al-Fatiha and two other Surahs of the Qur'an will be recited.

We will now explain how Salatul Ayat can be recited by splitting up Surah al-Ikhlhas.

First Rak'at

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

“بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” is recited, and then one will go into Ruku'.

- One will then stand up, and say: “قُلْ هُوَ اللَّهُ أَحَدٌ” and go back into Ruku'.

- Again, one will stand up and say: “اللَّهُ الصَّمَدُ” and go into Ruku'.

- Then, one will stand up and say: “لَمْ يَلِدْ وَلَمْ يُولَدْ” and go into Ruku'.

- From the Ruku', one will stand up, and recite: “وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ” and then go into Ruku'.

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

Second Rak'at

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

The Rules of Salatul Ayat

Issue 340: Only the people, who live in that area where one of the natural events occurs, need to recite Salatul Ayat, and the Salat does not become Wajib on those living in other areas.

Issue 341: If in the first Rak'at of Salatul Ayat, one recites Surah al-Fatiha and a complete Surah five times, and in the second Rak'at, recites Surah al-Fatiha once and breaks up the second Surah in five parts, then the Salat will be correct.

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

Issue 343: Each of the Ruku' in Salatul Ayat is a Rukn, and if intentionally or unintentionally one is taken out or added, the Salat will become void.

Issue 344: Salatul Ayat can be recited in Jama'at, and if it is recited in Jama'at, then only the Imam would read Surah al-Fatiha and the second Surah.

Mustahab Salat

Issue 345: There are many Mustahab Salat¹⁰, however since it is not possible to include all of them in this writing, we have included those that have the most importance:

Salatul 'Eid

Issue 346: In the two 'Eids, *'Eid of Fitr* and *'Eid of Qurban*, reciting the special Salat of 'Eid is Mustahab.

The Time of Salatul-'Eid

Issue 347: The time for Salatul-'Eid, is from the rising of the sun until Zuhr.

Issue 348: It is Mustahab that on 'Eid al-Fitr, after the sun has risen up, one should eat some food, pay the Zakatul-Fitr¹¹ and then pray the Salatul-'Eid.

How to Recite Salatul-'Eid

Salatul-'Eid consists of two Rak'at with nine Qunut, and is recited in the following manner:

- In the first Rak'at of Salat, after al-Fatiha and the second Surah, five Takbir must be recited, and after each Takbir, a Qunut is performed. After the fifth Qunut, another Takbir is said, and then one goes into Ruku', followed by the two Sajdahs.
- In the second Rak'at, after al-Hamd and the second Surah, four Takbir are recited, and after each Takbir, a Qunut is performed, and after the fourth Qunut, another Takbir is said, and then one goes into Ruku', performs two Sajdah, and then finishes off with Tashahhud and Salam.
- In the Qunut of Salatul-'Eid, any Dua' or Dhikr that is recited is sufficient, but it is better that the

following Dua' is prayed:

اَللّٰهُمَّ اَهْلَ الْكِبَرِيَاءِ وَالْعَظَمَةِ وَ اَهْلَ الْجُوْدِ وَالْجَبْرُوْتِ وَ اَهْلَ الْعَفْوِ وَ الرَّحْمَةِ وَ اَهْلَ التَّقْوٰى وَ الْمَغْفِرَةِ اَسْأَلُكَ بِحَقِّ (هَذَا الْيَوْمِ الَّذِيْ جَعَلْتَهُ لِلْمُسْلِمِيْنَ عِيْدًا وَ لِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهٖ ذُخْرًا وَ شَرْفًا وَ كِرَامَةً وَ مَزِيْدًا اَنْ تُصَلِّيَ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ اَنْ تُدْخِلَنِيْ فِيْ كُلِّ خَيْرٍ اَدْخَلْتَ فِيْهِ مُحَمَّدًا وَ اٰلَ مُحَمَّدٍ وَ اَنْ تُخْرِجَنِيْ مِنْ كُلِّ سُوءٍ اَخْرَجْتَ مِنْهُ مُحَمَّدًا وَ اٰلَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ عَلَيْهِمُ اللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ مَا سَأَلْتُكَ بِهٖ عِبَادُكَ الصّٰلِحُوْنَ وَ اَعُوْذُ بِكَ مِمَّا (اسْتَعَاذُ مِنْهُ عِبَادُكَ الْمُخْلِصُوْنَ)

The Nafilah of the Daily Salat

The Nafilah of the daily Salat – other than the day of Jumu'ah – total 34 Rak'at. Among them are the 11 Rak'at Nafilah of the night, two Rak'at Nafilah of Salatul Fajr, and two Rak'at Nafilah of 'Isha', and the reward of praying this is great. [12](#)

Salatul Lail (Night Prayers)

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

- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Lail
- Two Rak'at ﴿﴾ Niyyat of Nafilah Salatul Shafa'
- One Rak'at ﴿﴾ Niyyat of Nafilah Salatul Witr

The Time for Salatul Lail

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

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

Salatul Ghufailah

Issue 352: Another Salat from among those which are Mustahab is Salatul Ghufailah, which is performed between Salatul Maghrib and 'Isha.

The Method of Praying Salatul Ghufailah

Issue 353: Salatul Ghufailah consists of two Rak'at, and in the first Rak'at, after al-Hamd, the following ayah must be read:

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

And in the second Rak'at, after al-Hamd, the following ayah is read:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتٍ
الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

And in the Qunut, this Dua' is read:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمِفَاتِحِ الْغَيْبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَقْضِيَ حَوَائِجِي فِي
الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ أَنْتَ وَلِيَّ نِعْمَتِي وَالْقَادِرُ عَلَى طَلِبَتِي تَعْلَمُ حَاجَتِي فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ
السَّلَامُ لَمَّا قَضَيْتَنَاهَا إِلَيَّ

1. In most cities, like Makkah, the shadow completely disappears, so when it reappears again, it indicates that Zuhr has started.
2. Approximately 11¼ hours after midday (according to Islamic Law) is the final time for Salatul Maghrib & Isha for example if midday is at 12:15 PM, "midnight" would be at 11:30 PM.
3. This rule has many exceptions, which are further explained in the Tawzihul Masa'il, in rule 856.
4. In the Tawzihul Masa'il, other rules have also been mentioned. For a better understanding of these rules, please refer to rules 875 to 901.
5. This rule refers to praying while standing in front of the grave with one's back to the grave of the Prophet (a.s), or Aimmah (a.s) ((Translator's Note)).
6. To learn about more of the mubtilat of salat, one can refer to rule 1135 in the Tawzihul Masa'il.
7. The Salat that is read alone, not in Jama'at, is called salatul Furada.
8. This action of sitting up partially is called Tajaf.
9. This Salat is called Salatul Istisqa'.
10. Mustahab Salat are referred to as Nafilah.
11. Zakatul-Fitr is one of the wajibat of property that must be given on the day of 'Eid al-Fitr. (See Issue 384)
12. For more information on the Nafilah of the daily Salat, please refer to the Tawzihul Masa'il, rule number 772.

Fasting

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

Niyyat for Fasting

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

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

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

The Things that Make the Fast Void

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

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

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

The Rules of those Things that Make the Fast Void

Eating and Drinking

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

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

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

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

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

Having an Injection

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

Allowing thick dust (or smoke) to reach the throat

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

Placing the complete head under water

Issue 365: If a person who is fasting submerges his entire head under water, then according to Ihtiyat Wajib, the fast will become void.

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

Vomiting

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

Issue 368: If a person who is fasting does not remember that he is fasting, or if he is forced to vomit,

then the fast will not become void.

The Qada' and the Kaffarah of the Fast

The Qada' Fast

Issue 369: If someone does not fast during the month of Ramadan, or his fast becomes void, then he must make up the Qada' of these fasts after the month of Ramadan.

Kaffarah of the Fast

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

- Must free one slave.
- Must fast for two months of which 31 days must be consecutive.
- Must feed sixty poor people, or give one mudd¹ of food to each of them.

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

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

Issue 371: It is not necessary that the Qada' of the fast be performed immediately, but according to Ihtiyat Wajib, it must not be delayed until the next Ramadan.

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

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

to a poor person.

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

The Fast of a Traveller

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

Issue 376: A person who is fasting and travels after 2uhr must continue with his fast, and it will be valid.

Issue 377: If a person who is fasting travels before 2uhr, and reaches the *Hadd Tarakkhus* – meaning he reaches the point where he can not hear the Adhan of his city and he can not see the people of his city – then his fast will become invalid. If before he reaches this point, he does something to make his fast void, then along with performing the Qada' of the fast, a Kaffarah also becomes Wajib upon him.

Issue 378: There is no problem with travelling during the holy month of Ramadan, but if it is done to avoid fasting, then it is Makruh.

Issue 379: If a traveller reaches his home (Watn) or a place where he intends to stay for ten days before 2uhr, then in the event that he has not committed an act that makes the fast void, he must fast on that day. If he has committed an act that makes the fast void, then he must not fast on that day.

Issue 380: If a traveller reaches his Watn or a place where he intends to stay for ten days after 2uhr, then he must not fast on that day.

Zakatul Fitrah

Issue 381: Once the month of Ramadan has ended – meaning on the day of 'Eidul Fitr – one must give a certain amount of one's own wealth to the poor, with the Niyyat of Zakatul Fitrah.

The Amount of Zakatul Fitrah

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

The Items that can be given for Zakatul Fitrah

Issue 383: The items that can be given as Zakatul Fitrah are things such as wheat, barely, dates, raisins,

rice, corn and other things such as these; and if one gives the value of these things in cash, it too will be sufficient.

[1](#). One mudd of food is approximately ten sr (750 grams) of wheat or barley or things like this.

Khums

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

Issue 384: Khums is Wajib on seven things:

- Profit or gains from earnings
- Minerals
- Treasures
- Spoils of war
- Gems that have been obtained from the sea by diving.
- The Halal wealth which is mixed with Haram wealth.
- The land which a Kafir Dhimmi [1](#) (A non-Muslim living under the protection of the Islamic Government) purchases from a Muslim.

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

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

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

But, if after calculating all the normal expenses for his life (and the maintenance of his family) according

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

The Rules of Khums

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

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

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

The Spending of Khums

Issue 389: The Khums is to be divided into two portions – half of which is called *Sahm Imam az-Zaman* ('a) and must be given to the Mujtahid who is *Jam' al-Sharait* or his representative – and the other half must be given to poor Sayyids, Sayyids who are orphaned or a Sayyid who has been stranded on a journey (*referred to as Sahm as-Sadat*).

¹ The Christians, Jews and Zoroastrians that have made a contract with the Islamic ruler that they will pay a certain amount of money in tax, and that they will accept the specific conditions (that are listed in the detailed books of fiqh), are referred to as Kafir Dhimmi, and their lives and properties are protected (in exchange for paying the tax and accepting the conditions).

Zakat

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

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

In countless hadith from the Ma'umin ('a), it has been narrated that: "One who does not pay Zakat, is

out of the religion of Islam.”

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

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

Issue 390: Things that Zakat is Wajib to be paid on are the following:

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

Issue 391: Zakat becomes Wajib in the event that the item that Zakat must be paid on reaches a certain quantity. These amounts have been given in the following table:

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

A brief note:

Camels, cows and sheep also have other quantities (that Zakat becomes Wajib on), and for a complete listing of these rules, one can refer to the Tawdhiul Masail, rules 1918–1932.

The Rules of Zakat

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

Issue 393: The Zakat of gold and silver becomes Wajib in the event that the amount reaches one *Sikke* – that which one can do business with. Therefore, the amount women possess and use these days does

not have any Zakat liable on it.

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

The Disposal of Zakat

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

- It can be given to the poor and destitute.
- It can be given to those non-Muslims who, if Zakat is given to them, may become inclined to Islam or they may help Muslims in the time of war.
- It may be spent in the way of Allah; meaning, in those things that have a common benefit for the Muslims or a benefit for Islam – for example, building a well, bridge or Masjid¹

¹. For more information on the uses of zakat, one can refer to the Tawzhiul Masa'il, rule number 1933.

The Rules of Buying and Selling

Issue 396: It is Wajib that a person learns the rules of buying and selling that he will commonly have a need for.

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

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

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

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

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

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

Issue 403: It is Haram to take an oath during transactions if that which is said is a lie, and if what is said is true, then it is Makruh.

Cancelling a Transaction

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

- The buyer or the seller has been cheated.
- If at the time of the transaction, it had been specified that for a specific period, either parties, or even one of the two parties is allowed to cancel the transaction. For example, at the time of buying and selling it is stated that if either person has some sort of doubt (about the transaction), then he has three days (once the deal is made) to break the contract.
- The seller and the buyer have not separated from each other. For example, a person purchases something from a store, then before he leaves the store, he is allowed to cancel the transaction.
- The object that had been bought was defective, and after the transaction, it was noticed.
- The seller explained the item to the person buying the product, who himself did not see the product's specialties, and later it was noticed that it was not as the seller had explained it to be. For example, one was told that a notebook has 200 pages, and later it was found to have less than this amount.

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

Loans

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

The Divisions of Giving a Loan

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

The Rules of Giving a Loan

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

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

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

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

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

Custody or Trust

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

The Rules Regarding Custody or Trust

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

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

so.

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

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

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

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

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

Lending and Borrowing

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

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

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

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

Items that are found

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

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

- If the item does not have any special signs which would help one in finding its' owner, then one is allowed to take it for ones' self, but according to Ihtiyat Mustahab, one should give it away as Sadaqa on behalf of the owner.
- If the value of the item is worth less than *12.6 chickpeas of coined silver*¹, and the owner is not known, then one can keep it for oneself. However, once the owner has been found, then according to Ihtiyat Wajib, one must replace or return the item to its owner.
- If the value of the item is not less than 12.6 chickpeas of coined silver and it has some special signs on it that would help to identify the owner, then for the first week, an announcement must be made every day, and each week after that, it must be announced once per week. In the event that after one year of announcing, the owner still is not found, one is allowed to keep it for the owner so that whenever he is found, the item can be given back to him. However, according to Ihtiyat Mustahab, one should give it to a poor person, other than a Sayyid, as Sadaqa.

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

Losing one's Shoes

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

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

is not a Sayyid.

[1.](#) This amount of silver is approximately 2.52 grams, and at the time this book was being translated, it was worth approximately \$0.20 US.

Usurpation

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

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

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

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

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

Eating and Drinking

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

Issue 428: Eating those things that are harmful to a person, is Haram.

Issue 429: Eating and drinking those things, which are Najis, is Haram.

Issue 430: Eating dirt is Haram.

Issue 431: Eating a very small amount of the dust from the grave of Sayyid ash-Shohada al-Imam al-Husain bin 'Ali ('a), for Shafa' (recovery) from a sickness is permissible.

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

The Etiquettes of Eating

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

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

Issue 434: The following actions, which are related to eating food, are Makruh:

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

8. Throwing away fruit before it has been completely eaten.

The Etiquettes of Drinking Water

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

1. Drinking water while standing, in the daytime.
2. Before drinking water, saying “بِسْمِ اللَّهِ” and saying “أَلْحَمْدُ لِلَّهِ” when one is finished drinking the water.
3. Drinking water in three sips.
4. After drinking water, remembering Hadhrat Imam Husayn ibn 'Ali ('a), his family, and companions, and cursing their killers.

Issue 436: The following actions, related to drinking water, are Makruh:

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

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

Conditions for the Slaughtering of an Animal

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

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

alive (before being slaughtered).

Hunting by Weapons

Issue 439: If a Halal meat, wild animal is hunted with a weapon, then by the conditions that will be mentioned, it will be Tahir and the meat will be Halal:

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

Fishing

Issue 440: If a fish that has scales is taken out of the water alive, and it dies outside the water, then it is Tahir, and Halal to eat. However, if it dies inside the water, then although the body is Tahir, it is Haram to eat.

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

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

Looking at Others

One of the gifts from Allah to mankind is the gift of sight. We must use this great blessing in the path towards perfection and to improve others, and ourselves and thus we must prevent ourselves from looking at those people whom we are not permitted to look at. Looking at the natural and apparent parts,

as long as it does not intrude on the rights of others is not a problem. Protecting others and ourselves from looking at others, to whom one is a Non-Mahram has specifics, and some of these will be explained in this chapter.

Mahram and Non-Mahram

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

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

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

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

- Wife
- Wife's Mother (Mother-in-Law) and the wife's Grandmothers
- Wife of her father (Stepmother)
- Wife of her son (Daughter-in-Law)
- The wife of one's brother and the sister of one's wife are Non-Mahrams.

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

- Father and Grandfather
- Son and the son of her child (Grandson)
- Brother

- Nephew – Son of one's sister
- Nephew – Son of one's brother
- Uncle (Father's brother) – One's own uncle, her mother's uncle and father's uncle
- Uncle (Mother's brother) – One's own uncle, her mother's uncle and father's uncle

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

- Husband
- Husband's Father (Father-in-Law) and the husband's Grandfathers
- Husband of one's daughter (Son-in-Law)
- The husband of her sister and the brother of her husband are Non-Mahrams.

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

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

Looking at Others

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

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

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

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

pleasure.

Marriage

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

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

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

The Rules of Greeting One Another

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

Issue 455: It is Makruh to greet someone who is praying Salat.

Issue 456: If someone says Salam to one who is praying Salat, then the reply must be given exactly as it originally was worded; for example, if it is said: “سَلَامٌ عَلَيْكُمْ” then the reply must be given as: “سَلَامٌ عَلَيْكُمْ”, but if the greeting is: “عَلَيْكُمُ السَّلَامُ”, then according to Ihtiyat Wajib, the reply must be given as: “سَلَامٌ عَلَيْكُمْ.”

Issue 457: It is not permissible for one who is reciting the Salat to say Salam to another person (to initiate it).

Issue 458: The reply to a Salam must be given immediately.

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

Issue 460: Saying Salam to a non-Muslim is Makruh, but if the non-Muslim says Salam to a Muslim, then according to Ihtiyat Wajib, the reply must be given as “عَلَيْكُمْ” or one must only say “سَلَامٌ.”

Etiquette's of Greeting One Another

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

Issue 462: It is Mustahab – except in Salat – to reply the Salam in a better manner; therefore, if someone says to you: “سَلَامٌ عَلَيْكُمْ” it is Mustahab to reply by saying: “رَحْمَةُ اللهِ وَسَلَامٌ عَلَيْكُمْ.”

Issue 463: It is Makruh for a man to say Salam to a woman, especially if it is a young woman.

The Rules of the Qur'an

Issue 464: The Qur'an must always be kept clean and tidy and it is Haram to make the writing or the pages of the Qur'an Najis, and if it becomes Najis, then it must be made tahir immediately with water.

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

Touching the Script of the Qur'an

Issue 466: It is Haram to touch the Qur'an with any part of the body, for someone who does not have Wudhu.

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

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

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

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

Issue 471: The following instances do not constitute touching the script of the Qur'an, and thus are not

Haram (to touch):

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

Issue 472: Words that are common between the Qur'an and books other than the Qur'an, like the words "مُؤْمِنٍ" or "الَّذِينَ" if they are written with the intention of being from the Qur'an, then touching them without Wudhu is Haram (otherwise it is not a problem).

Issue 473: Touching the script of the Qur'an for one who is Junub, is Haram.

Issue 474: It is not permitted for a Junub to recite one of the 4 Ayats that contain a Wajib Sajdah (as was explained in Rule 120).

Taking an Oath

Issue 475: If someone takes an oath by one of the names of Allah, like اللهُ, خدا, or Allah that he will perform or refrain from a certain act; for example one takes an oath that he will pray a two Rak'at Salat then it becomes Wajib for him to perform that action.

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

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

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

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

Various Issues

Issue 478: If a person slaps someone on the face or hits him with something else, then if the skin turns red, one must give 1.5 Mithqal of gold; if it turns blackish-blue, then he must give 3 Mithqal of gold, and if it turns black, then one must give 6 Mithqal of gold. Each Mithqal is equal to 18 “chick peas”.^{[1](#)}

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

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

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

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

Issue 483: If the roots of a tree of someone enter into another person's property (Land, Garden, House, etc.), then the owner of that property has the right to ask his neighbor to remove the roots, or to cut them. In the event that the owner of the tree does not do this, the person (neighbor) can himself prevent the tree from growing onto his area, and if any harm comes to the neighbor from the roots of the tree, he is allowed to take the tree from its owner.

Issue 484: If the branches of a fruit tree grow over a wall of the garden, and if one does not know whether or not the owner of the tree is content or not that if the fruit from the tree be picked, then one is not allowed to take that fruit. Even if the fruit from the tree falls to the ground, one can not take the fruit. The only exception is if the garden is on the side of the street, then those who pass by the garden (with the conditions that have been given in the detailed books of Fiqh) are allowed to take the fruit.

Issue 485: The gifts that banks give to people who keep their money in their bank is Halal as long as: (1) The people do not make a condition with the bank that they want something in return, (2) (the giving of the gift) is not harming anybody, and (3) The banks itself gives the gift to the people in order to encourage them (to keep money in their bank).

Issue 486: Shaving the beard with a blade is Haram, and the same rule applies to shaving it with an electric razor. In this ruling, all men are equal, and the rules of Allah (SWT) do not change because of one being made fun of for keeping a beard). Therefore, it is Haram, if the person who is just turning Baligh, or the person who if he does not shave his beard, will be made fun of, shaves his beard or trims it in such a way that it looks like it has been shaved.

Issue 487: Masturbation is haram. Masturbation means that a person commits an action by himself in order to release semen from himself.

Issue 488: Sounds that are reserved for vain gatherings and pleasure (Parties, Dances, etc..) are considered as Ghina and are Haram. Also, if a Nauha (poems that are composed in tribute to the Prophet (S) and his Ahlul Bayt ('a)) or Masaib (Poems composed in tribute to the Shahadat of al-Imam al-Husain ('a)), or the Qur'an are read in the way of Ghina (Singing), then it too will be haram. However, if these are read in a pleasing way, it will not be considered as Ghina, and thus, is no problem.

Issue 489: Playing chess or cards, with or without betting involved is Haram.

Issue 490: Clapping ones hands in happy occasions and in speeches in order to encourage the person is permissible, as long as it is not accompanied by anything Haram, and it is not anything vain. (Although) it is better that for encouragement, one should (instead) recite Takbir “اللَّهُ أَكْبَرُ” or a Salawat (on the Prophet and his Family)

“اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ”

Issue 491: It is Haram for women to dance in gatherings for women, and it is also Haram for men to dance in gatherings for men. However, it is permissible for a woman to dance for her husband.

Issue 492: Beating the chest in the streets and avenues (For example, in the month of Muharram) where there are women watching is permissible as long as the men who are beating their chests are wearing shirts.

¹. One Mithqal is equal to 45.36 grams.

A Glossary of Terms

1. A'lam: A Mujtahid considered being the most knowledgeable.
2. 'Adil: A just individual.

3. 'Aqil: A sane person.
4. Ahkam: Legal rulings or laws. (Plural of Hukm).
5. Ahlul-Kitab: "People of the scripture" a Qur'anic term used for Christians and Jews.
6. 'Ainul Najasat: An actual source of impurity, like blood (impure in itself).
7. Adhan: Islamic call to prayer.
8. Baligh: A person that has reached the age of legal maturity, a minimum of 9 years for girls and a maximum of 15 years for boys.
9. Du'a: Supplication or prayer.
10. 'Eid: Day of celebration, holiday.
11. 'Eidul-Adha: The holiday commemorating Prophet Ibrahim's intended sacrifice of his son, Ismaa'il – the 10th of Zil-Hijjah.
12. 'Eidul-Fitr: A holiday commemorating the end of the month of Ramadhan (month of fasting) – the 1st of Shawwal.
13. Fajr: Morning time, before sunrise.
14. Farsakh/Farasikh: A unit of measure, equal to approximately 5.4 Kilometres or 3.4 miles.
15. Fitrah: An obligatory charity in the amount of one Saa` of food (3 Kilograms/6.6 Pounds) given to the needy on 'Eidul-Fitr.
16. Ghasbi: Usurped, taken or used without ownership or proper permission of the owner.
17. Ghusl: A bath according to the Islamic law.
18. Hajj: Pilgrimage to the Holy Ka'abah in Makkah, to perform specific rites and ceremonies.
19. Halal: Lawful, permissible.
20. Haram: Holy Shrine – of the Prophet or the Imams.
21. Haram: Those actions which must be avoided, and the performance of them incur punishment from Allah.
22. Hijab: Islamic covering for women.
23. Ihtiyat Mustahab: Ihtiyat Mustahab always accompanies a Fatwa, meaning, in that ruling, and the

Muqallid can act either according to the Fatwa or the Ihtiyat, whichever one he prefers to act upon.

24. Ihtiyat Wajib: Ihtiyat Wajib does not accompany a Fatwa, and the Muqallid must act according to that Ihtiyat, but he is also allowed to refer this rule to another Mujtahid (perform *Ruju*).

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

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

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

28. Jari: Flowing, as in Maa`ul-Jaari meaning flowing water.

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

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

31. Kafir: A non-Muslim.

32. Kaffarah: An atonement, usually for the lapse of one's duties or inability to perform a certain obligation.

33. Khums: An obligatory tax on excess wealth and items.

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

35. Maghrib: The time when the redness in the eastern sky passes overhead.

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

37. Makkah: The birth place of the Prophet of Islam (Peace be upon him and his progeny) and location of the Ka'abah.

38. Makruh: Those actions, which are better if not performed, and if avoided, earn a reward; but if performed, do not accompany a punishment.

39. Masjid: A Mosque.

40. Mubah: Those actions whose performance or turning away from are equal; meaning they neither accompany a reward nor a punishment.

41. Mudhaf: Mixed water.
42. Mujtahid: An Islamic jurist, capable of independent derivation of legal rulings from the Islamic sources of law.
43. Mukallaf: One deemed as responsible and accountable under Islamic law.
44. Mustahab: The actions which are recommended to be performed and thus earn the person a reward; but turning away from such actions does not incur punishment from Allah.
45. Mutahhir/Mutahhirat: Something capable of purifying an impure substance, for example water.
46. Mutanajjis: Something which in itself is Tahir, but due to having come in contact with something Najis, it too has become Najis.
47. Mutlaq Water: Pure Water.
48. Muwalah: Continuity, meaning that the actions must be performed with continuity and continuation.
49. Nafilah/Nawafil: A voluntary, optional prayer.
50. Najasat/Najasat: An impure substance, according to Islamic law, like blood and urine. (Something impure in itself).
51. Najis: Something containing a Najasah or an impurity.
52. Nadr: A vow.
53. Niyyah: Intention – in matters of worship.
54. Qadha` : The performance of a duty which has lapsed and was unperformed, like a prayer which was not performed in its proper time.
55. Qalil Water: A small quantity of water – less than a Kurr (which is 102 US Gallons).
56. Qiblah: The direction of the Holy Ka'abah, the direction to which Muslims pray.
57. Qiyam: The standing position in prayer.
58. Qunut: The supplication made in prayer, in the 2nd Raka'ah.
59. Qurbah: The intention to perform a duty only for the sake of Allah, to gain nearness to Him and fulfill one's duty.
60. Rak'at: One cycle in prayer.

61. Ramadhan: The ninth holy month in the Islamic calendar, in which Muslims fast during the daytime.
62. Rukn: A pillar of prayer.
63. Ruku: The bowing position in prayer.
64. Sahm: A share, as in the two shares of Khums – Sahm al-Imam and Sahm As-Sadat (the share of the Imam and the share of the descendants of the Prophet).
65. Sajdah Sahw: Two prostrations that are performed to rectify some inadvertent mistakes that were committed during the prayer, like forgetting a Sajdah.
66. Salat-ul-Ayat: The Prayer of Signs – an obligatory prayer performed upon the occurrence of eclipses, earthquakes and other extraordinary natural occurrences.
67. Salat-ul-'Asr: Mid-afternoon prayer.
68. Salat-ul-'Eid: Prayers on the days of the two celebrations of 'Eid (Ref: 'Eid).
69. Salat-ul-Fajr: The morning prayer, also called Salatus-Subh.
70. Salat-ul-Ihtiyat: The Prayer of Precaution – performed when one has doubt in the number of Raka'at performed.
71. Salat-ul-'Isha': The night prayer –recited after sunset when the sky darkens.
72. Salat-ul-Jama'at: Congregational prayer.
73. Salat-ul-Jumu'ah: Friday Prayer.
74. Salat-ul-Lail: The late night prayer, usually performed after midnight and before the morning prayer.
75. Salat-ul-Maghrib: The evening prayer.
76. Salat-ul-Mayyit: The prayer for the deceased. Also called Salat-ul-Amwat.
77. Salat-ul-Musafir: The prayer of the traveller, meaning a prayer shortened from four Raka'at to two Raka'at due to travelling.
78. Salatush-Shaf'a: Two Raka'at prayer which is part of the eleven Raka'at of Salat-ul-Lail.
79. Salatul Witr: The one Raka'ah prayer that is part of Salat-ul-Lail.
80. Salatuz-²uhr : The noon time prayer.
81. Salawat: To send salutations and prayers upon the Prophet Muhammad (Peace be upon him and his

progeny) and his family. (Recited as: **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ**.) Also, the plural of Salah.

82. Sayyid/Sayyidah: Male/female descendant of one of the twelve A`immah.

83. Shahid: A Martyr – one killed in the way of Allah.

84. Sujud: Prostration.

85. Surah: A chapter of the Holy Qur'an.

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

87. Tahir: Pure – according to the Islamic law.

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

89. Tartib: Sequence, proper order.

90. Tasbih: Glorification, Praise.

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

92. Tashahhud: The recitation of the Shahaadatain in the prayer.

93. Tayammum: Dry purification – used as a substitute for Wudhoo`and Ghusl in specific circumstances.

94. Turbah: The piece of clay or dirt usually formed into the shape of a tablet that Muslims prostrate on during Salat.

95. 'Ulama`: Scholars, plural of Alim.

96. 'Ummah: The Muslims worldwide, the Muslim nation.

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

98. Waqf: An Islamic Trust.

99. Wasiyah: A will.

100. Wudhu: A ritual of purification necessary before prayer and other acts of worship which require purification. Involves washing the face, arms from the elbows to the fingers, and then wiping the head and feet.

101. Zakat: An obligatory (and sometimes recommended) charity given on animals, agriculture, gold and

silver.

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

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