



A CONCISE
GUIDE OF
ISLAMIC RULES



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In the Name of Allah, the Merciful, the Compassionate

Imitation (Taqlaed)

Every adherent of the faith cannot be expected to know all the minutest details about religion, nor be able to draw correct inferences from the Word of God (the Holy Qur'an), and the traditions of the Infallibles; therefore, the divinely prescribed course to guide a Muslim on the right path, as well as to protect him from going astray by misgivings from the ill-informed or less-informed, is Imitation (Taqlaed).

In the light of following traditions, we can evaluate the profound importance of imitation.

Hazrat Imam Hassan Askari (P.B.U.H.) said: "And as for those amongst the qualified jurists who guards himself, protects his faith, opposes his illegitimate personal desires, and obeys his Lord, then it is necessary for the people to follow him."

The Imam of the age (P.B.U.H.) said: "And as for those things which will occur (in the future during the Major Occultation), revert towards the narrators of our traditions, as they hold our authority over you all, and we hold God's authority over them."

Therefore, according to the above mentioned traditions, it is obligatory on everyone who has not reached the stage to make decisions regarding every detailed point in the laws of Islam, the Quran and the traditions, to follow a qualified jurist, who fulfils all the relevant conditions. Otherwise, all the acts of worships and all other acts in which Imitation is necessary would be void.

The detailed knowledge and understanding of divine laws, rules and regulations from the Quran and traditions, or from religious sources and evidence with proofs and reason is called Ijtihad, and imitating in religious laws means acting

according to the verdicts of a qualified jurist.

Whoever has reached the stage of Ijtihad has to follow his own decisions; it is not permissible to him to follow anyone else. One who is not a qualified jurist himself, must follow a qualified jurist. Besides Ijtihad and Imitation, one can also act upon precaution, but it is almost as difficult as Ijtihad. So there remains the two ways, to be a qualified jurist or be an imitator (muqallid).

Rules relating to Imitation

Rule no.1. It is necessary for every Muslim to believe in the fundamentals of faith with his own reason or proof and understanding, and one can never rely on other's views in this matter, i.e. it is not permissible to accept the word of another without having some proof or reason. In matters of religious laws, apart from the ones clearly defined, or ones which are indisputable, a person has three options:

(1) Either be a qualified Mujtahid (jurist) himself, capable of inferring and deducing rules from the religious sources and evidence;

(2) Or if he is not a qualified jurist himself, he should follow one, i.e. he should act according to the verdicts of the qualified jurist without reasoning him;

(3) Or if he is neither a qualified jurist nor a follower, he should act on such precaution which should assure him that he has fulfilled his religious obligation. For example, if some qualified jurists consider an act to be illegal, while others say that it is not, he should not perform that act. Similarly, if some qualified jurists consider an act to be obligatory while others consider it to be recommendable, he should perform it. Therefore, it is obligatory upon those persons who are neither qualified jurists, nor able to act on precaution, to follow a qualified jurist.

Rule no.2. Imitating in religious laws means acting according to the verdict of a qualified jurist. It is necessary for the qualified jurist who is followed, to be male, Shi'ah Ithna 'Ashari, adult, sane, of legitimate birth, living and just ('adil). A person is said to be just when he performs all those acts which are obligatory upon him, and refrains from all those things which are forbidden to him. He has

belief in God and the Holy Prophet (P.B.U.H.) and he has fear of God in such a way that he is always ready to do good and stay away from evils. And the sign of being just is that one is apparently of a good conduct, so that if enquiries are made about him from the people of his locality, or from his neighbours, or from those persons with whom he lives, they would confirm his good conduct.

And if one knows that the verdicts of the qualified jurists differ with regard to the problems which we face in everyday life, it is necessary that the qualified jurist who is followed be the most learned, who is more capable of understanding the divine laws than any of the contemporary jurists.

Rule no.3. There are three ways of identifying a qualified jurist, and the most learned:

(1) One should be a learned person himself, and he should possess the capacity to identify a qualified jurist or the most learned one.

(2) When two persons, who are learned and just, and possess the capacity to identify a qualified jurist and the most learned one, confirm that a person is a qualified jurist and the most learned provided that two other learned and just persons do not contradict them. In fact, being a qualified jurist or the most learned can also be established by a statement of only one trusted and reliable person.

(3) When a number of learned persons who possess the capacity to identify a qualified jurist and the most learned one certify that a particular person is a qualified jurist or the most learned one, provided that one is satisfied by their statement.

Rule no.4. If one generally knows that the verdicts of qualified jurists do vary and also he is unable to identify the most learned one, then it is necessary to act on precaution. And if it is not possible to act on precaution, then he should follow a qualified jurist he assumes or supposes to be the most learned. In fact, if he just feels that one is the most learned as compared to the other, he should follow him.

Rule no.5. There are four ways of obtaining the verdicts of a qualified jurist:

(1) When a man hears the verdicts from the qualified jurist himself.

- (2) When the verdict of the qualified jurist is quoted by two just persons.
- (3) When a man hears the verdict from a person whose statement satisfies him.
- (4) By reading the qualified jurist's book of matters of religious laws, provided that one is satisfied about the correctness of the book.

Rule no.6. As long as a person is certain that the verdict of the qualified jurist has not changed, he can act according to what is written in the qualified jurist's book. And if he suspects that the verdict might have been changed, investigation in that matter is not necessary.

Rule no.7. If the most learned qualified jurist gives a verdict on some matter, his follower cannot act in that matter on the verdict of another qualified jurist. But if he does not give a verdict and expresses a precaution (Ihtiyat) that a man should act in such and such a manner, for example, if he says that as a precautionary measure, in the first and second unit of the prayer he should read a complete chapter after the chapter of "Al-Hamd", the follower may either act on this precaution, which is called an obligatory precaution (Ihtiyat wajib), or he may act on the verdict of another qualified jurist who it is permissible to follow. Hence, if he (the second qualified jurist) rules that only "chapter Hamd" is enough, he (the person offering prayers) may drop the second chapter. The position will be the same if the most learned qualified jurist expresses terms like Ta'ammul (reflection/hesitation) or Ishkal (problematic).

Rule no.8. If the most learned qualified jurist observes precaution after or before having given a verdict, for example, if he says that if an impure vessel is washed once with Kurr water, it becomes pure, although as precautionary measure, it should be washed three times, his followers can abandon acting according to this precaution. This precaution is called a recommended precaution (Ihtiyat mustahab).

Rule no.9. After the death of a qualified jurist, his follower must imitate another living most learned qualified jurist, even if the living qualified jurist is not as learned or is less learned than the qualified jurist who has died, as it is not allowed to imitate or follow a dead qualified jurist.

Rule no.10. It is obligatory for a follower to learn the matters which are of daily importance.

Rule no.11. If a person faces a problem whose rule is not known to him, it is necessary for him to exercise precaution, or to follow a qualified jurist according to the conditions mentioned above. But if he has a general knowledge about the difference between the verdicts of the most learned jurist and lesser learned jurist and he cannot defer that matter nor act upon precaution, nor can he approach the most learned jurist, then in this situation he is allowed to follow any lesser learned jurist.

Rule no.12. If a person conveys the verdict of a qualified jurist to someone, and then that verdict is changed, it is not necessary for him to inform that person about the change. But if he realises after having related the verdict that he had made an error, he should do his best to rectify the error.

Rule no.13. If a person performs his acts for some time without imitating a qualified jurist, and later follows a qualified jurist, his former actions will be valid only if that qualified jurist declares them to be valid, and otherwise they will be treated as void.

Rules relating to purity

Mixed and unmixed water

Rule no.14. Water is either unmixed or mixed. Mixed water (Maa'ul-Mudhaf) means the water which is extracted from something like melon juice, or rose water, or that water in which something else is mixed, for example, so much dust is mixed in it that it may no longer be called water.

Any water other than mixed water is called unmixed water (Maa'ul-Mutlaq), and they are of five types:

- (1) Kurr water (the quantity of water which equals to Kurr)
- (2) Qaleel water (the quantity of water which is less than Kurr)
- (3) Running water
- (4) Rain water
- (5) Well water

I. Kurr water

Rule no.15. Water which fills a container whose length, breadth and depth are three and half spans each, is equal to a Kurr. The weight of this water is about 390.120 kilograms.

Rule no.16. If an essential impurity like urine, blood, or anything which has become impure like an impure cloth falls in Kurr water, and if there is some physical change in the water due to that impurity, it becomes impure, but if there is no such change, then it is not impure. Physical change means change in colour, taste or smell.

Rule no.17. If there is a physical change in Kurr water due to something else which is not impure, it does not become impure.

Rule no.18. If an essential impurity like blood reaches water which is more than a Kurr, and if some physical change occurs in a part of it, then if the unchanged part is less than a Kurr, the entire water becomes impure. But if the unchanged part is one Kurr or more, then only that part which has changed will be impure.

Rule no.19. If water of a spring is connected to Kurr, the water of the spring will make impure water pure. But if it falls on the impure water drop by drop, it will not make it pure, except when something is placed over the spring, so that before the drops are formed, it connects the impure water. It is better if the water of the spring is totally merged with the impure water.

Rule no.20. If an impure object is washed under a tap which is connected with Kurr water, and if water which flows from that object remains connected with Kurr water, and does not contain the smell, colour, or taste of the impurity or essential impurity, that water will be pure.

Rule no.21. If a part of Kurr water freezes to ice, leaving a quantity less than a Kurr, and then impurity reaches it, it will become impure, and water obtained from of ice also will be impure.

Rule no.22. If the quantity of water was equal to a Kurr and later on, if someone doubts whether it has reduced to less than a Kurr, it will be treated to be equal to a Kurr, i.e. it will make an impure object pure, and will not become impure if impurity reaches it. And if water was less than a Kurr, and one suspects that it may have become equal to a Kurr, it will be treated as under-Kurr water.

Rule no.23. There are two ways of establishing that the quantity of water is equal to a Kurr:

(1) A person should be sure about it himself.

(2) Two men who are just should say so, but also if one just person or a reliable person says so, it will be enough.

II. Under-Kurr water

Rule no.24. Under-Kurr water means water which does not spring forth from the earth, and its quantity is less than a Kurr.

Rule no.25. If under-Kurr water is poured on something which is impure, or if an impure thing contacts it, it becomes impure. But, if such water is poured with force on an impure object, only that part which contacts it will be impure, and the water which has not reached the impure object, will be pure.

Rule no.26. Under-Kurr water which is poured over an impure object to remove the essential impurity will be impure, as it flows after the contact. Similarly, the under-Kurr water which is poured over an impure thing to wash it after the removal of essential impurity will also be impure.

Rule no.27. The water with which the outlets of urine and stool are washed is impure, but the drops and moisture remained after washing on the body is pure.

III. Running water

Running water is that water which springs forth from the earth and then flows provided that it is always connected to at least a Kurr water, like the water of a spring or a canal.

Rule no.28. If impurity reaches the running water, only that part of the water will be impure whose smell, colour, or taste changes on account of it, and the remaining part of water if connected with the spring which springs forth permanently will be pure. Similarly, the water on the other side of the canal will be pure, if it is equal to a Kurr, or if it is connected with the water near the spring through unchanged water. If not, then it would be impure.

Rule no.29. A spring which does not run or flow, but replaces water every time when water is drawn from it, will be treated as running water. That means if impurity reaches it, and if there is no physical change in the water due to that impurity, the water will be pure.

Rule no.30. If water at the bank of a canal is stationary, but is connected with running water, it will not be impure if its colour, taste or smell is not changed due to some impurity.

Rule no.31. If a spring is active in winter, but remains dormant in summer, it will be treated as running water only when it is active.

Rule no.32. If the water in a pool or tank of a public bath (Hammam) is less than a Kurr, but is connected with a store of water which when added to it becomes equal to a Kurr, it does not become impure by meeting an impurity if its smell, colour or taste does not change.

Rule no.33. If water from the pipes fitted in bathrooms and buildings, pouring through taps and showers, is connected to a tank holding water of at least a Kurr, it will be treated as Kurr water.

Rule no.34. Any water which flows on the ground but does not gush from it, will become impure on contacting impurity, if it is less than Kurr. But if water flows with force and impurity touches it at the lower end, the upper end will not become impure.

IV. Rain water

Rule no.35. An impure thing becomes pure if rain water falls on it, provided that it does not contain an essential impurity, and in objects like carpets and dress, it is not necessary to wring or squeeze. By rain is meant a sufficient downpour, and not scanty shower or droplets.

Rule no.36. If rain water falls on an essential impurity and splashes elsewhere, and if the essential impurity is not found in the water, nor does it acquire the smell, colour, or taste of the impurity, then that water is pure. So, if it rains on blood and then splashes, and particles of blood are seen in the water, or it acquires the smell, colour, or taste of blood, it is impure.

Rule no.37. If there is an essential impurity on the upper or lower roof of a building, and water flows down from the roof after contacting the impure object, it will be pure as long as the rain continues provided that it does not contain the smell, colour and taste of impurity. But if it continues to flow down the same way after contacting the impure object, after the rain has stopped, that water will be impure.

Rule no.38. The impure earth or ground on which rain falls becomes pure provided that essential impurity is not present there, and if it begins flowing on the ground, and while it is still raining it reaches an impure place, it makes that place pure as well.

Rule no.39. If rain water falls on impure dust, soaking it thoroughly, it becomes pure provided that essential impurity is not present there.

Rule no.40. If rain water collects at a place, even if its quantity is less than Kurr, and an impure thing is washed in it while it is raining, it becomes pure, provided that it does not assume the smell, colour, or taste of that impurity .

Rule no.41. If it rains on a pure carpet which is spread over an impure ground, and if the water starts flowing on the impure ground while rain continues, the carpet does not become impure. In fact, the ground also will become pure.

V. Well water

Rule no.42. The water of a well which springs forth from the earth, although its quantity may be less than a Kurr, does not become impure owing to something impure falling in it, unless its colour, smell, or taste changes. However, it is recommended that, in the event of certain impurity falling in it, a particular quantity of water should be drawn from the well. Details about this quantity are given in the relevant books.

Rule no.43. If an impurity falls into well water and changes its smell, colour, or taste, it will become pure as soon as the change in its smell etc. vanishes. But it is better to wait till it is mixed with the fresh water springing from the earth.

Rule no.44. If rain water is collected in a hole, and its quantity is less than a Kurr, it will become impure if impurity reaches it after the rain has stopped.

Rules relating to water

Rule no.45. Mixed water, does not make any impure thing pure, and it cannot be

used for ritual bath and ablution.

Rule no.46. Mixed water, however large its quantity may be, becomes impure when even a small particle of impurity falls in it. But, if it falls on an impure thing from above with some force, the part which touches the impurity will become impure, and the part which does not touch it, will remain pure.

For example, if rose water is sprinkled on an impure hand from a sprinkler, the part which reaches the hand will be impure and the part which does not reach the hand, will remain pure.

Rule no.47. When impure mixed water is mixed with Kurr or running water, in a manner that it can no longer be called mixed water, it becomes pure.

Rule no.48. Water which was originally pure and later it is not known whether it has turned into mixed water, will be treated as pure, i.e. it will make an impure thing pure and it will also be allowed to be used for ablution and ritual bath. But if it was originally mixed water, and it is not known whether it has turned into pure water, it will be treated as mixed water, i.e. it will not make impure objects pure, and it cannot be used for ablution and bath.

Rule no.49. Water about which it is not known whether it is pure or mixed, will not make impure things pure, and it is also not permissible to perform ablution and bath with it. Also, it becomes impure when an impurity reaches it, even if it is equal to a Kurr or more.

Rule no.50. When an essential impurity like blood and urine reaches water, and changes its smell, colour, or taste, it becomes impure even if it is Kurr or running water. Similarly, if the smell, colour, or taste of the water changes owing to an impurity which is outside it for example, if a carcass lying by the side of the water causes a change in smell, the water will not be impure.

Rule no.51. If water which has become impure due to impurity like blood or urine, and changed its smell, colour, or taste, joins Kurr-water or running water, or if rain water falls on it, or is blown over it by the winds, or rain water falls on it through the drain pipe while it is raining, in all above situations the water will become pure if the change vanishes. However, as a recommended precaution, rain water, or Kurr water, or running water should get mixed with Rule no.52. If an impure object is made pure in Kurr or running water, the water which falls from the object after it has become pure, is pure.

Rule no.53. Water, which was originally pure, and it is not known whether it has become impure, will be pure; and water, which was originally impure, and it is not known whether it has become pure, is impure.

Rule no.54. The leftover of a dog, a pig and an infidel is impure, and it is prohibited to eat or drink it.

However, the leftover of the animals, whose meat is prohibited, is pure, and with the exception of cat, it is hateful (Makrooh) to eat or drink the leftover of such animals.

Rules of the lavatory

Rule no.55. It is obligatory to conceal one's private parts in the lavatory and at all times from adult persons even if they are one's near relatives like mother, sister etc. Similarly, it is obligatory to conceal one's private parts from insane persons, and from children who can discern between good and evil.

However, husband and wife or master and his maid-slave are exempted from this rule.

Rule no.56. It is not necessary for a person to conceal the private parts with any definite thing, it is sufficient, if one conceals them with his hands

Rule no.57. While using the toilet for relieving oneself, the front or the back part of one's body should not face the holy Ka'bah.

Rule no.58. If a person sits in the toilet with the front part of his body or the back facing the Qibla, but turns the private parts away from that direction, it will not be enough. Similarly, when the front part of the body or the back does not face Qibla, as an obligatory precaution, he should not turn the private parts to face that direction.

Rule no.59. The recommended precaution is that one should not face the Qibla or have one's back towards it at the time of Istibra (to be explained later), nor at the time of washing oneself to become pure after relief.

Rule no.60. If one sits facing the Qibla, or with his back towards it in state of helplessness, so as to avoid somebody looking at him, or when there is an unavoidable excuse for sitting that way, it is permissible to do so.

Rule no.61. It is an obligatory precaution that even a child should not be made to sit in the toilet with its face or back facing Qibla. But if the child positions itself that way, it is not obligatory to divert it.

Rule no.62. It is prohibited to relieve oneself at the following four places:

- (1) In blind alleys, without the permission of the people who live there.
- (2) On the property (land) of a person who has not granted permission for the purpose.
- (3) At a place which is exclusively endowed for its beneficiaries, like some Madrassahs.
- (4) On the graves of believers, and at the sacred places whose sanctity will thus be violated.

Rule no.63. In the following three cases, the anus can be made pure with water alone:

- (1) If another impurity, like blood, appears along with the faeces.
- (2) If an external impurity reaches the anus.
- (3) If more than usual impurity spreads around the anus.

In the cases other than those mentioned above, anus can be made pure either by water or by using cloth, or stone etc., although it is always better to wash it with water.

Rule no.64. The urinary organ cannot be made pure without water. If one uses Kurr or running water, then washing the organ once will suffice, after removal of essential impurity. But, if one uses under-Kurr water, then it is obligatory to wash it twice, better still, three times.

Rule no.65. If the anus is washed with water, one should ensure that no trace of

faeces is left on it.

However, there is no harm if the colour and smell remain. And if it is washed thoroughly in the first instance, leaving no particle of stool, then it is not necessary to wash it again.

Rule no.66. The anus can be made pure with stone, clod or cloth or things like these provided they are dry and pure. If there is slight moisture on it, which does not reach the outlet, there is no objection.

Rule no.67. If one makes oneself totally pure with stone, clod or cloth, as an obligatory precaution there should be three pieces of it, to use three times. And if one does not get totally pure after three times, he may continue till he is pure. However, there is no harm, if invisible, tiny particles are still there.

Rule no.68. It is prohibited to make the anus pure with things which are sacred and revered, such as a paper on which the names of Allah and the Prophets (A.S.) and Infallibles (A.S.) are written. And using bones or dung for the purpose is problematic.

Rule no.69. If a person doubts whether he has made the outlet pure, it is necessary that he should make it pure even if he has always done so as a matter of habit.

Rule no.70. When a person doubts after prayer whether he made the outlet pure before he started the prayers, then in the situation, if he feels he was attentive about that before starting prayer, then prayer already prayed will be valid, but for the subsequent prayers, he will make himself pure.

Absolution or Istibra

Rule no.71. Absolution is a recommended act for men after urinating for ensuring that no more urine is

left in the urethra.

There are certain ways of performing absolution, and the best of them is that after the passing of urine,

if the anus also becomes impure it is made pure first. Thereafter, the part between the anus and the

root of penis should be pressed thrice, with the middle finger of the left hand. Then the thumb is placed

on the penis, and the forefinger below it pressing three times up to the point of circumcision, then the

front part of the penis should be jerked three times.

Rule no.72. The moisture which is discharged by man during wooing and courtship is called 'Mazi'. It is

pure, and so is the liquid which is seen after ejaculation. It is called 'Wazi'. Similarly, the liquid which at

times comes out after urine, is called 'Wadi' and it is pure if urine has not reached it. If a person

performs absolution after urinating, and then discharges liquid doubting whether it is urine, or one of

the above mentioned three liquids, that liquid is pure.

Rule no.73. If a person doubts whether he has performed absolution or not, and then discharges a

liquid about which he is not sure whether it is pure or not, that liquid will be impure, and if he has

performed ablution it becomes void. However, if he doubts whether he performed the absolution

correctly or not, and a liquid is discharged about which he is not sure whether it is pure or not, that

liquid will be pure, and it will not invalidate the ablution.

Rule no.74. If a person performs absolution, and also performs ablution, and if after ablution he sees a

liquid discharged, of which he thinks that it is either urine or semen, it will be obligatory upon him to

take a ritual bath, together with ablution. But if he had not done ablution after absolution, then ablution

alone will be sufficient.

Rule no.75. If a person did not perform absolution and enough time has elapsed since urinating, and

one becomes sure that no urine is left in urinary passage, and then he sees some liquid, doubting

whether it is pure or not, he will consider it as pure. If he has ablution, it will be valid.

Rule no.76. Absolution is not meant for women, and if she sees any liquid and she doubts whether it is

urine, that liquid is pure, and it will not invalidate ablution and bath.

Recommended (mustahab) and hateful (makrooh) acts

Rule no.77. It is recommended (mustahab) that a person sitting for relieving himself, sits at a place

where no one would see him, and enters the toilet with his left foot forward, and comes out with his

right foot. It is also recommended to cover one's head, and to place one's weight on the left foot.

Rule no.78. It is hateful (makrooh) to face the sun or the moon, while relieving oneself. But if a person

manages to cover his private parts, it will not be hateful. Moreover, it is hateful to sit for urinating etc.

facing the wind; or on the road side, or in lanes, or in front of a doors of a house or under the shade of

the fruit-yielding tree. It is also hateful to eat while relieving oneself, or take longer than usual time, or

to wash oneself with the right hand. Talking is also hateful unless necessary. To utter words

remembering Allah is not hateful.

Rule no.79. It is hateful to urinate while standing, or on hard earth, or in the burrows of the animals, or

in water and especially in stationery water.

Rule no.80. It is hateful to suppress or constrain one's urge for urine or excretion, and if it is injurious to

one's health, it becomes prohibited.

Rule no.81. It is recommended to urinate before prayer, before retiring to sleep, before sexual

intercourse, and after ejaculation.

Impure things

Rule no.82. The following ten things are essentially impure:

- (1) Urine
- (2) Faeces
- (3) Semen
- (4) Dead body
- (5) Blood
- (6) Dog
- (7) Pig
- (8) Infidel
- (9) Alcoholic beverages and all essentially liquid intoxicants
- (10) Beer

Urine and faeces

Rule no.83. Urine and faeces of human beings and of every animal whose flesh is forbidden to eat, and

which has spurting blood, that is, whose arteries spurt blood when severed, are impure.

The excretion of those animals who are forbidden to eat, but its blood does not spurt when killed, like

prohibited fish, is pure. Similarly, droppings of mosquito and flies are pure.

Rule no.84. The urine and droppings of those birds which are forbidden to eat, is pure, but it is better to

avoid them.

Rule no.85. The urine and excretion of an animal who eats filth or impurity, and of a goat who was

nursed by a pig, and of a quadruped who has been defiled by a human being, are impure.

Semen

Rule no.86. The semen of human beings, and of every animal whose blood spurts when its large vein

(jugular) is cut, is impure.

Dead body

Rule no.87. The dead body of a human being and of any animal with spurting blood is impure,

irrespective of whether it dies a natural death, or is killed in a manner other than that prescribed by

Islam. As the blood of a fish does not spurt, its dead body is pure, even if it dies in water.

Rule no.88. The lifeless parts of a dead body like wool, hair, teeth, nails, bones and horns are pure.

Rule no.89. If flesh, or any other part which contains life, is cut off from the body of a living human

being, or a living animal with spurting blood, it will be impure.

Rule no.90. Small pieces of skin which peel off from the lips, or other parts of the body, are pure.

Rule no.91. An egg from the body of a dead hen if its shell is hard is pure, but its exterior must be

washed.

Rule no.92. If a lamb or a kid dies before it is able to graze, the rennet (cheese) found in its stomach is

pure, but its exterior should be washed with water.

Rule no.93. The liquid medicines, perfumes, ghee, soap and wax polish which are imported, are pure, if

one is not sure of their being impure.

Rule no.94. Fat, flesh or hide of an animal, about which there is a probability that it may have been

slaughtered according to the Islamic law, are pure. However, if these things are obtained from a non-

Muslim, or from a Muslim who himself obtained them from a non-Muslim, without investigating

whether the animal was slaughtered according to Islamic law, it is prohibited to eat that flesh and fat,

and prayer in that hide is not permissible. But, if these things are obtained from Muslim market, or a

Muslim, and it is not known that he got them from a non-Muslim, or if it is known that he got from a

non-Muslim but there is a great probability that he has investigated about it being slaughtered

according to Islamic law, the use of such hide meat and fat is permissible.

Blood

Rule no.95. The blood of a human being, and of every animal having spurting blood when severed, is

impure, whether its flesh is permissible or prohibited. The blood of an animal like a fish, or an insect like

mosquito, is pure because it does not have spurting blood.

Rule no.96. If an animal whose meat is permissible to eat, is slaughtered in accordance with the

method prescribed by Islamic law, and sufficient blood flows out, the blood of which is still left in its

body is pure. However, the blood which goes back into the body of the animal due to breath, or because

of its head having been at a higher level, is impure.

Rule no.97. As an obligatory precaution, one should refrain from eating an egg which has even the

smallest amount of blood in it. However, if the blood is in the yolk (yellow portion) the albumen (white

portion) will be pure, as long as the membrane over the yolk is not torn.

Rule no.98. The blood which is sometimes seen while milking an animal, is impure, and makes the milk

impure.

Rule no.99. If the blood which comes from the gums vanishes as it gets mixed with the saliva, the saliva

is pure.

Rule no.100. If the blood which dries under the nail or skin, on account of an injury, can no longer be

called blood, it is pure. But if it is called blood, then it is impure. And if a hole appears in the nail or the

skin, and if it is difficult to remove the blood and to make it pure for the purpose of ablution or bath,

then one should perform dry ablution (tayammum).

Rule no.101. If a person cannot discern whether it is dried blood under the skin, or that the flesh has

turned that way because of being hit, it is pure.

Rule no.102. Even a small particle of blood falling in the food, while it is being boiled, will make the

entire food together with its container impure, and boiling, heat, or fire does not make it pure.

Rule no.103. The yellow substance forms around the wound when it is healing, is pure if it is not known

to have been mixed with blood.

Dogs and pigs

Rule no.104. The dogs and pigs which live on land are impure, and even their hair, bones, paws and

nails, and every liquid substance of their body, are impure. However, sea dogs and pigs are pure.

Infidels

Rule no.105. An infidel i.e. a person who does not believe in Allah and His Oneness, who denies the

Prophethood of Hazrat Muhammad (Peace be upon him and his progeny), or who denies the hereafter,

is impure. Similarly, the Ghulat who believe in any of the holy twelve Imams as God, or that they are

incarnations of God, and thr Khawarij and Nawasib who express enmity towards the holy Imams, are

also impure.

As regards to the people of the Book (i.e. the Jews and the Christians) who do not accept the

Prophethood of Prophet Muhammad bin Abdullah (P.B.U.H.), they are impure, and it is obligatory to

avoid them. And similar is the case of those who deny Prophethood or any of the necessary laws of

Islam, like prayer and fasting, which are believed by the Muslims as a part of Islam, and which they also

know as such.

Rule no.106. The entire body of an infidel, including his hair and nails, and all liquid substances of his

body, are impure.

Rule no.107. If the parents, paternal grandmother and paternal grandfather of a minor child are all

infidels, that child is impure, except when he is intelligent enough, and professes Islam. When even one

person from his parents or grandparents is a Muslim, the child is pure .

Rule no.108. A person about whom it is not known whether he is a Muslim or not, he will be

considered pure. But he will not have the privileges of a Muslim, like, he cannot marry a Muslim woman,

nor can he be buried in a Muslim cemetery.

Rule no.109. Any person who abuses any of the twelve holy Imams on account of enmity, is impure.

Alcoholic liquor

Rule no.110. All Alcoholic liquors and beverages which intoxicate a person, are impure and on the

same basis everything which is originally liquid and intoxicates a person, is impure. Hence narcotics, like,

opium and hemp, which are not liquid originally, are pure, even when a liquid is

added to them. But the

use of any kind of narcotics for intoxication is forbidden.

Rule no.111. All kinds of industrial alcohol used for painting doors, windows, tables, chairs etc. are

impure.

Rule no.112. If grapes or grape juice ferments by itself, or on being cooked, they are impure, and it is

prohibited to eat or drink them.

Rule no.113. If dates, currants and raisins, and their juice ferment, they are pure and it is permissible to

eat them, but if they intoxicate, then they are impure and prohibited to use.

Beer (Fuqa')

Rule no.114. Beer, which is prepared from barley, and is intoxicating, is impure. But barley water

which is medically prepared, and is called 'Maa-ush-Shaer', is pure.

Rule no.115. The perspiration of a person who enters the state of major ritual impurity (janabah) by a

prohibited act is pure. Similarly sexual intercourse with the wife in her menses, or in state of fasting in

month of Ramadhan, will be considered as major ritual impurity by a prohibited act.

Rule no.116. The perspiration of a camel which eats impurity, and the perspiration of every animal

which is habituated to eat human impurity, is pure.

Methods of proving impurity

Rule no.117. The impurity of anything can be proved by three ways:

(1) One should be certain, or satisfied, that something is impure. If one suspects that something

may be impure, it is not necessary to avoid it. Accordingly, eating or drinking at stalls and guest

houses where the public goes to eat, and where people without scruples about impurity

frequent, is allowed unless one knows that the food supplied is impure.

(2) If a reliable person who possesses, controls or manages a thing, says that it is impure. For

example, if the wife, or a servant, or a maid says that a particular utensil or any other object

which she handles is impure, it will be accepted as impure.

(3) If two just persons testify that a certain thing is impure, it will be considered impure. But even if

one just person or a reliable person (whether he is just or not) says that something is impure,

that thing should be considered impure and avoided.

Rule no.118. If a person does not know whether a thing is pure or impure because of ignorance; for

example, if he does not know whether the dropping of a rat is pure or not, he should enquire from those

who know. But, if he knows the rule, and doubts the nature of particular thing, like when he doubts

whether a thing is blood or not, or if he does not know whether it is the blood of a mosquito or a human

being, the thing is pure, and it is not necessary to investigate or enquiry about it.

Rule no.119. A thing which was originally impure, and one doubts whether it has become pure, will be

considered as impure. Conversely, if a thing was originally pure, and if one doubts whether it has

become impure, it will be considered pure. And it is not necessary to ascertain, even if it is possible to

do so.

Rule no.120. If a person knows that out of the two vessels, or two dresses used by him, one has become

impure, but cannot identify it, he should refrain from using both of them. But if he does not know

whether it is his own dress, or the dress which is no longer possessed by him, or is the property of some other person, which has become impure, then it is not necessary for him to refrain from using his own

dress.

How a pure thing becomes impure

Rule no.121. If a pure thing touches an impure thing and if either or both of them are so wet that the

wetness of one reaches the other, the pure thing will become impure. Similarly, if the wetness of the

thing which has become impure touches a third thing, that third thing will also become impure. For

example, if the right hand of a person becomes impure with urine, and then, while still wet, it touches

his left hand, the left hand will also become impure. Now, if the left hand

touches something else and

transmits wetness, that thing is made impure. If the wetness is so little, that it does not affect the other

thing, then the pure thing will not become impure, even if it had contacted the impurity.

Rule no.122. If a pure thing touches an impure thing and one doubts whether either or both of them

were wet or not, the pure thing does not become impure.

Rule no.123. If there are two things and one does not know which of them is pure, and which is

impure, and later a damp pure thing touches one of them, that thing does not become impure.

Rule no.124. If the ground, cloth, or similar things are wet, then only that part will become impure

where impurity reaches, and the remaining part will remain pure.

Rule no.125. When a syrup, oil, ghee, or any similar thing is in a fluid state, in a manner that if some

quantity of it is removed, it does not leave an empty gap where the removed quantity was removed

from, the entire quantity will become impure immediately when even their slightest part becomes

impure. But if it has solidified, and when some part of it is removed, an empty space is seen where it

was removed from, then only that part will be impure which has come in contact with impurity. So, if

the droppings of a rat fall on it, only that part will become impure on which the

droppings have fallen,

and after taking out that part, the rest will remain pure.

Rule no.126. If a fly or an insect sits on a wet, impure thing, and later sits on wet, pure thing, the pure

thing will become impure, if one is sure that the insect was carrying impurity with it, and if one is not

sure, then it remains pure.

Rule no.127. If a part of one's body which is perspiring becomes impure, all those parts to which the

sweat reaches will become impure and where it does not reach will remain pure.

Rule no.128. If there is blood in the phlegm, or substance which comes out of the nose or throat, the

part with blood will be impure, and the remaining part will be pure. Hence, if these substances come out

of the mouth, or the nose, the part about which one is sure that impurity has reached, will be impure,

and the part about which one is doubtful whether has reached it or not, will be considered pure Rule no.129. If an ewer or a vessel with a hole in its bottom is

placed on impure ground, and its water

ceases to flow, allowing water to collect under it, till it is seen as one with the water inside the vessel,

the water in the vessel will be impure. However, if the water inside the vessel continues to flow

forcefully, it will not become impure.

Rule no.130. If a thing enters the body reaching impurity, but has no trace of it when brought out of the

body, it is pure. Hence, if the apparatus of enema, or its water, enters one's rectum, or a needle or knife,

or any other similar thing, is driven into the body and has no trace of impurity when it is taken out later,

it is not impure. Same is the case with sputum and mucus of the nose, if it contacts blood within the

body, but does not have any trace of blood when it comes out of the body.

Rules relating to impurity

Rule no.131. To make the script of the holy Qur'an impure is undoubtedly prohibited, and if it becomes

impure, it is obligatory to make it pure immediately with water. Besides the script, if any other part of

the Qur'an becomes impure, as an obligatory precaution, it must be made pure.

Rule no.132. If the cover of the holy Qur'an becomes impure, causing its desecration, the cover should

be made pure by washing it with water.

Rule no.133. Placing the holy Qur'an on an impurity, like, blood, or a dead body, even if it be dry, is

prohibited.

Rule no.134. Writing the holy Qur'an with impure ink, even one letter of it, amounts to making it

impure. And if written, it should be erased or washed off.

Rule no.135. If giving the holy Qur'an to a non-believer involves its desecration, it is prohibited to give it

to him, and it is obligatory to take it back from him.

Rule no.136. If a page from the holy Qur'an, or any sacred object like a paper on which the names of

Almighty Allah or the Holy Prophet or the holy Imams are written, falls in a lavatory, it is obligatory to

take it out and make it pure with water, no matter if it involves a bearable hardship or what expenses it

may entail. And, if it is not possible to take it out, the use of that lavatory should be discontinued till

such time when one is certain that the page has dissolved and petered out. Similarly, if Turbatul Husayn

(the sacred earth of Karbala, usually formed into a tablets to place one's forehead on for prostration

during prayers) falls into lavatory, and it is not possible to take it out, the lavatory should not be used

until one becomes sure that it (Turbatul Husayn) has ceased to exist, and no trace of it is present there.

Rule no.137. It is prohibited to eat or drink or make others eat or drink something which has become

impure. It is also not allowed to give such a thing to a child, or an insane person. And if a child or an

insane person eats or drinks impure thing on his own accord, or makes food impure with his impure

hands before consuming it, it is necessary to stop him from doing so Rule no.138. An impure thing, even if it is something to eat which can be made pure by washing, when

it is sold or borrowed, there is no harm in informing the buyer or the borrower about its impurity.

Rule no.139. If a person sees someone eat or drink something impure, or pray with an impure dress, it

is not necessary to admonish him.

Rule no.140. If a place or carpet of a man's house is impure, and if he sees that the wet body or dress

or anything else of his visitor touch the impure thing, and if there is a possibility of the impurity reaching

food, then it is necessary to inform them.

Rule no.141. If the host comes to know during the meal that the food is impure, he should inform the

guests about it. But if one of the guests becomes aware of it, it is not necessary for him to inform others

about it. However, if his dealings with the other guests are such, that he himself may become impure, or

be involved in impurity if they became impure, he should inform them after the meal.

Rule no.142. If a borrowed object becomes impure and its use requires purity e.g. utensils used for

eating, the borrower must inform the owner; but if that thing is like clothing it is not necessary to inform

him, although it is known that he will offer prayer with it. If a person offering prayer in an impure dress

does not know about the impurity of his dress, his prayer is valid.

Rule no.143. If a child says that a thing is impure, or that he has washed and made it pure, his words

should not be accepted. But, if he is about to attain the age of puberty, and

assures that he has washed

and made it pure or says that a thing is impure; his word should be accepted if the thing is normally in

his charge, and if he is reliable.

The purifiers (Mutahhiraat)

Anything by which impurities can be removed is a purifier.

Rule no.144. There are twelve things which make impure objects pure, they are called purifiers:

(1) Water

(2) Earth

(3) The Sun

(4) Transformation (Istihala)

(5) Change (Inqilab)

(6) Transfer (Intiqal)

(7) Islam

(8) Subjection (Taba'iyat)

(9) Removal of original impurity

(10) Confining (Istibra) of animal which feeds on impurity

(11) Disappearance of a Muslim

(12) Draining of the usual quantity of blood from the slaughtered body of an animal.

I. Water

Rule no.145. Water makes impure things pure, when the following four conditions are fulfilled:

(1) The water should be unmixed (mutlaq). Hence an impure thing cannot be made pure with

mixed water (mudhaf) like rose-water, or melon-water etc.

(2) The water should be pure.

(3) The water should not turn into mixed water while the impure thing is being washed.

Furthermore, the smell, colour, or taste of the impurity should not exist after the final

washing, but if change occurs during earlier washings, there is no harm in it. For example, if

a thing is washed with Kurr water or under-Kurr water, and in order to make it pure it is

necessary to wash it twice, it will become pure if the changes in the water do not occur in

the second washing. Any changes occurring in the first washing would not matter.

(4) Small particles of impurity should not remain behind in an impure thing after it has been

washed. Other conditions for making an impure thing pure by water less than Kurr will be

mentioned below.

Rule no.146. As an obligatory precaution, the interior of an impure vessel or utensil must be washed

three times if less than Kurr water is used, but washed once if Kurr or running

water is used. If a dog

drinks water or any other liquid from a utensil, the utensil should be first scrubbed with earth (and

adding some quantity of water), and as a precaution the earth should be pure. After washing off the

earth, it should be washed once with Kurr or twice with lesser water. Similarly, if the dog licks a utensil,

as an obligatory precaution, it should be scrubbed with earth before washing. And if the saliva of a dog

falls into the utensil, it is not necessary to scrub with earth.

Rule no.147. If the mouth of a utensil which a dog has licked, is narrow, dust should be thrown into it

and after adding some quantity of water, it should be shaken vigorously, so that the dust may reach all

parts of it. Thereafter, the utensil should be washed in the manner mentioned above.

Rule no.148. If a utensil is licked by a pig, or if it drinks any liquid from it, or in which a field-mouse has

died, then it should be washed seven times with running water, or Kurr or lesser water. It will not be

necessary to scour it with dust.

Rule no.149. A utensil which becomes impure because of alcoholic beverage should be washed three

times, with no difference between Kurr, lesser, or running water.

Rule no.150. If an earthenware has been made of impure clay, or impure water has penetrated in it, it

should be put into Kurr or running water, so that wherever water reaches, it will be pure. And if it is

intended to make its interior pure it should be left in Kurr or running water for such time, that the water

would penetrate into its entire structure. And if the earthenware is oily or moist, preventing water from

reaching its inner parts, then it should be allowed to dry up, before it is put in Kurr or running water.

Rule no.151. An impure utensil can be made pure with under-Kurr water in two ways:

(1) The utensil should be filled up with water and emptied three times.

(2) Some quantity of water is poured in it, and then the utensil is vigorously shaken, so that the

water reaches all impure parts before it is spilled. This should be done three times.

Rule no.152. If a large pot like a cauldron etc. becomes impure, it will be pure if it is filled up with water

three times, and emptied every time. Alternatively, if water is poured from above three times, in such a

way that it reaches all its sides, and then the water which collects at the bottom is drawn out every

time, it will become pure. But it is obligatory to wash the vessel used for drawing out water, when being

used for the second and third time.

Rule no.153. If impure copper and similar things are melted, and washed with water, their exterior

becomes pure.

Rule no.154. If a baking oven (Tannur) becomes impure with urine, and if water is poured into it twice

from above, in a manner that it reaches all its sides, the oven will become pure. And if the oven has

become impure due to something other than urine, then the impurity should be eliminated first, and

thereafter, water will be poured once into it as described. It is better that a pit or a hole is dug at the

bottom, so that water collects there. That water is then drawn out, and the pit is filled with pure earth.

Rule no.155. If an impure thing is immersed once in Kurr or running water, in such a way that water

reaches all its impure parts, it becomes pure. And in the case of a carpet or dress, it is necessary to

squeeze or wring it or press it with feet if water does not reach without doing so. And when body or

dress is impure because of urine, it must be washed twice even in Kurr water.

Rule no.156. When a thing which has become impure with urine, is to be made pure with water less

than Kurr, it should be poured once, and as water flows off eliminating all the traces of urine, and then

pouring water twice over it, the thing will become pure. But if dress or carpet has become impure

because of urine, it must be squeezed after each washing, till the water remaining in it runs out.

Rule no.157. If anything becomes impure with the urine of a suckling child, who has not yet started

taking solid food, and the thing will be pure if water is poured over it once, reaching all parts which had

been impure. As a recommended precaution, water should be poured over it a second time. And if it is a

carpet or dress etc. it will not be necessary to squeeze it.

Rule no.158. If anything becomes impure with impurity other than urine, it becomes pure by first

removing the impurity and then pouring under Kurr water once, reaching all the parts which are impure

and allowing it to flow off. But, if it is a dress etc., it should be squeezed so that the remaining water

should flow off.

Rule no.159. If it is proposed to make a mat woven with thread pure, it is necessary to wring or

squeezed in whatever way possible, even by pressing it under the feet, till water in it runs off.

Rule no.160. If the exterior of wheat, rice, soap etc. becomes impure, it becomes pure by dipping it in

Kurr or running water. But, if their interior becomes impure, they will be pure if Kurr or running water

reaches the internal parts.

Rule no.161. If one doubts whether impure water has seeped into the interior of soap or not, its

interior will be considered pure.

Rule no.162. If the outer part of rice, meat, or any other similar thing becomes impure, it may be

placed in a bowl etc., and then water is poured on it and then the bowl is emptied; this should be done

three times. The objects in it become pure and the bowl will also become pure. If one wishes to make a

dress or similar thing pure in a container and squeezing it is also necessary, one will pour water, and

then press and squeeze the object and tilt the container each time, so that the remaining water pours

off.

Rule no.163. If an impure dress, which has been dyed with indigo or with any similar dye, is dipped

into Kurr or running water, or washed with less than Kurr water, it will become pure only if mixed water

does not come out at the time of wringing or squeezing.

Rule no.164. If a dress is washed with Kurr-water or running water, and later, for example, black mud is

found stuck on it, the dress will be pure if one does not suspect that the black mud has prevented water

from reaching the dress.

Rule no.165. If slush of mud or ashnan (a kind of grass used to clean clothes) is seen on dress etc. after

being made pure with water, it will be considered pure. However, if impure water has reached the

interior of the mud or ashnan, then its exterior will be pure and its interior will

be impure.

Rule no.166. An impure thing does not become pure unless the impurity is removed from it, but there is

no harm if the colour or smell of the impurity remains in it. So, if blood is removed from a cloth, and the

cloth is made pure with water, it will become pure even if the colour of blood remains on it. But if, on

account of the smell or colour, it becomes certain, or seems probable that some particles of impurity are

still present in the cloth etc., it will remain impure.

Rule no.167. If impurity of the body is removed in Kurr or running water, the body will become pure,

and it is not necessary to walk in and out of water to achieve two washing. If impure food remains

between the teeth, and water is taken in the mouth and moved in such a way that it reaches the all

parts of the impure food, the food becomes pure.

Rule no.168. If the impure hair of head and face is washed with under Kurr-water, it is not necessary to

squeeze them for remaining water to flow off.

Rule no.169. If a part of the impure body or dress is washed with under-Kurr water, the parts adjacent

to it where water usually reaches will become pure, when the impure part becomes pure. It means that

it is not necessary to wash those sides independently, as the impure part and parts around it become

pure together. And similar is the case, if a pure thing is placed by the side of an impure thing, and water

is poured on both of them. Hence, if water is poured on all fingers while trying to make one impure

finger pure, and impure as well as pure water reaches them all during washing, they will all become pure

together.

Rule no.170. Meat or fat which becomes impure can be made pure with water like all other things.

Likewise, if the body or dress has a little grease on it, which does not prevent water from reaching it.

Rule no.171. If a utensil or one's body is impure, but also so greasy that water cannot reach it, one

should first remove the grease, so that water may reach one's body, or the utensil before making it

pure.

Rule no.172. Tap water which is connected with Kurr-water is considered to be Kurr.

Rule no.173. If a person washes a thing with water, and becomes sure that it has become pure, but

doubts later whether or not he had removed the impurity from it, he should wash it again, and ensure

that the impurity has been removed.

Rule no.174. If the ground which absorbs water (e.g. land on the surface of which there is fine sand or

gravel) becomes impure, it can be made pure with under-Kurr water, but only if

the water flows off;

otherwise only its exterior will be pure.

Rule no.175. If the floor which is made of stones or bricks or other hard ground, in which water is not

absorbed, becomes impure, it can be made pure with under-Kurr water, but, it is necessary that so

much water is poured on it that it begins to flow. And the water which flows out will be impure. Hence it

is better to use kurr or running water.

Rule no.176. If the exterior of salt-stone or something resembling it becomes impure, it can be made

pure with under-Kurr water.

Rule no.177. If impure sugar or syrup is turned into solid cubes, or granules, it will not become pure if it

is immersed in Kurr or running water.

II. Earth

Rule no.178. The earth makes the sole of one's feet and shoes pure, provided that the following three

conditions are fulfilled:

(1) The earth should be pure.

(2) The earth should be dry.

(3) If impurity, like blood or urine or something which has become impure, like impure clay, is stuck

on the sole of a foot or a shoe, it will become pure only if it is cleared by walking on earth, or by

rubbing the foot or the shoe against it. Walking on carpets, mats, green grass will not make the

sole of feet or shoes pure.

Rule no.179. It is problematic that by walking over a tar road, or a wooden floor the impure sole of feet

and shoes become purified.

Rule no.180. In order to make the sole of one's feet or shoe pure, it is better that one should walk a

distance of at least fifteen arm-lengths or more, even if the impurity disappears by walking a lesser

distance, or by rubbing one's foot on earth.

Rule no.181. It is not necessary that the impure sole of one's feet or shoe are wet. They become pure

by walking on earth, even if they are dry.

Rule no.182. When the impure sole of one's foot or shoe becomes pure by walking on earth, the parts

adjacent to it, which are usually blotched with mud, become pure.

Rule no.183. If a person moves on his hands and knees, and his hands or knees become impure, it is

problematic that they become pure by such movement. Similarly, the end of a stick, the bottom of an

artificial leg, the shoe of quadruped and the wheels of a car or a cart etc. would not be pure.

Rule no.184. If after walking, the smell or colour of the impurity or its invisible particles, remain in the

sole of the feet or the shoe, there is no harm in it, although the recommended

precaution is that one

should walk so much, that these things also disappear.

Rule no.185. The inner part of the shoe does not become pure by walking, and similarly it is

problematic that by walking the under part of the socks becomes pure.

III. The Sun

Rule no.186. The sun makes the earth, building, and the walls and doors, windows and nails which are

fitted purified, provided the following five conditions are fulfilled:

(1) The impure thing should be sufficiently wet, and if it is dry, it should be made wet so that the

sun dries it up.

(2) If the impurity is present on that thing, it should be removed from it before it is dried by the sun.

(3) Nothing should intervene between the impure thing and the sun. Therefore, if the rays fall on an

impure thing from behind a curtain or a cloud etc., and make it dry, the thing will not become

pure. But, there is no harm if the cloud is so thin that it does not serve as an impediment,

between the impure thing and the sun.

(4) Only the sun should make the impure thing dry. So, if an impure thing is jointly dried by the wind

and the sun, it will not become pure. However, it would not matter if the wind blows lightly, and

it may not be said that it has had any share in making the impure thing dry.

(5) The sun should dry up the whole impure part of the building all at once. If the sun dries the

surface of the impure earth or building first, and later on dries the inner part, only the surface

will become pure, and the inner portion will remain impure.

Rule no.187. It is problematic that an impure mat will be purified by the sun, but the sun purifies the

trees and grass.

Rule no.188. If the sun shines on impure earth, and one doubts later whether the earth was wet or not

at that time or whether the wetness dried up because of the sunshine or not, the earth will remain

impure. Similarly, if one doubts whether impurity had been removed from the earth before sunshine, or

whether there was any impediment preventing direct sunshine, the earth will remain impure.

Rule no.189. If the sun shines on one side of an impure wall and as a consequence of it, the other side

of the wall also dries up, it is most likely that both the sides will be pure.

IV. Transformation (Istihala)

Rule no.190. If an impure thing undergoes such a change that it assumes the category of a pure thing, it

becomes pure; for example, if an impure wood burns and is reduced to ashes, or a dog falls in a saltmarsh

and transforms into salt, it becomes pure. But a thing does not become pure if its

essence or

category does not change; like, if impure wheat is ground into flour, or is used for baking bread, it does

not become pure.

Rule no.191. Any earthenware which is made of impure clay, is impure, and coal derived from impure

wood is also impure.

Rule no.192. An impure thing about which it is not known whether it has undergone any transformation

or not, remains impure.

V. Change (Inqilab)

Rule no.193. Any liquor which becomes vinegar by itself, or by mixing it with vinegar or salt, becomes

pure.

Rule no.194. Wine which is prepared from impure grapes etc. if placed in a pure utensil and it later

changes into vinegar, it becomes pure. If any impurity reaches it without touching the utensil and get

mixed in it, and if it turns into vinegar, purification of vinegar after change is problematic. As a

precaution it is impure and its change into vinegar does not make it pure.

Rule no.195. Vinegar which is prepared from impure grapes, raisins and dates is impure.

Rule no.196. If tiny stems and stalks from grapes or dates are added to prepare vinegar, or if cucumber

and brinjal is added before it turns into vinegar, there will be no harm, except if it becomes an intoxicant

before becoming vinegar.

Rule no.197. If the juice of grapes ferments by itself or by being heated, it becomes prohibited.

However, if it is boiled on fire or heated so much that only 1/3 part of it is left, it becomes permissible.

Rule no.198. If 2/3 of the grape juice gets reduced without fermentation, and the remainder ferments,

it will be prohibited.

Rule no.199. The juice of grapes about which it is not known whether fermentation has taken place or

not, is permitted. But if it ferments, and it is not known that it is reduced to 2/3 then it will not be

permissible.

Rule no.200. If there are some ripe grapes in a bunch of unripe grapes, and the juice of that bunch is

not commonly known as "grape juice", it will be permissible even if it ferments.

Rule no.201. If one grape falls in something which is boiling with heat, and if it ferments, but does not

get dissolved in it, eating that grape alone will be prohibited.

Rule no.202. If juice of grapes is being cooked in several pots by using the same spoon for the pot

which has boiled, and the one which has not, that spoon will make the unboiled pot impure.

Rule no.203. A thing, about which one does not know whether it is the juice of

unripe grapes or ripe

grapes, will be permissible, if it ferments.

VI. Transfer (Intiqal)

Rule no.204. If the blood of a human being, or of an animal whose blood gushes forth when its large

vein is cut, is sucked by an insect, normally known to be bloodless, and it becomes part of its body, the

blood becomes pure. The same is the case with other impurities. This process is called transfer or Intiqal.

But when a blood-sucking leech sucks human blood during some treatment, it will be impure, because it

is not considered as part of its body – it is considered as human blood.

Rule no.205. If one kills a mosquito which has sat on one's body, and blood comes out, and one does

not know that the blood came out of its body is the sucked blood from his body or it is mosquito's

blood, it will be considered pure. And if it is known that it is the blood which the mosquito had sucked

from his body but now treated as mosquito's blood, it will also be considered pure. But if the time gap

between its sucking and it being killed is very small and generally it is considered as human blood or if it

is not known that generally it will be considered as human blood or mosquito's blood, it is impure.

VII. Islam

Rule no.206. If an unbeliever testifies Oneness of Allah, and the Prophethood of

Prophet Muhammad,

in whatever language, he becomes a Muslim. And just as he was impure before, he becomes pure after

becoming a Muslim, and his body, along with the saliva and the sweat, is pure. But if he has any impurity

in his body at the time of embracing Islam, it should be removed, and then washed. In fact, that part

should be washed even if the impurity had been removed earlier, as per obligatory precaution.

Rule no.207. If before an unbeliever becomes a Muslim, his wet dress touched his body, and if it is not

on his body at the time of embracing Islam, it is impure. In fact as an obligatory precaution, it should be

avoided if it is on his body at the time of embracing Islam.

Rule no.208. If an unbeliever professes Islam, he will be pure even if it is not known whether he has

embraced Islam sincerely or not. And the same order applies even if it is known that he has not sincerely

accepted Islam, but his words or deeds do not betray anything which may be contrary to the

confirmation by him of the Oneness of Allah, and of Prophet Muhammad being Prophet of Allah.

VIII. Subjection (Taba'iyah)

Rule no.209. Taba'iyah means that an impure thing becomes pure, in subjection of another thing

becoming pure.

Rule no.210. When wine is transformed into vinegar, its container, up to the level the wine reached on

account of fermentation, will become pure. And if some cloth or any other thing was placed on the wine and became impure, it will also be purified after transformation. But, if the back part of the container

became impure because of contact with wine, as an obligatory precaution, it should be avoided, even

after wine has transformed into vinegar.

Rule no.211. The child of an unbeliever becomes pure by subjection in two cases:

(1) If an unbeliever embraces Islam, his child in subjection to him becomes pure. Similarly, if the

mother, paternal grandfather, or paternal grandmother of a child embraces Islam, the child

will become pure.

(2) If the child of an unbeliever is captured by a Muslim, and his father, paternal grandfather or

maternal grandfather is not with him, he becomes pure, on the condition that if it has

attained the age of understanding and discerning, it does not express disbelief.

Rule no.212. The plank or slab of stone on which a dead body is given its ritual bath and the cloth with

which his private parts are covered, and the hands of the person who gives the bath and all things

washed, together with the dead body, become pure when the bath is over.

Rule no.213. When a person washes something with water to make it pure, his

hands washed along

with that thing will be pure when the thing becomes pure.

Rule no.214. If cloth etc. is washed with under-Kurr water and is squeezed as usual, allowing water to

flow off, the water which still remains in it is pure.

Rule no.215. When an impure utensil is washed with under-Kurr water, the small quantity of water left

in it after spilling the water of final wash, is pure.

IX. Removal of impurity

Rule no.216. If the body of an animal is stained with an impurity like blood or with something which

has become impure, for example, impure water, its body becomes pure when the impurity disappears.

Similarly, the inner parts of the human body, for example inner parts of mouth or nose become pure

after the impurity has disappeared. For example, if blood comes out from the gums and vanishes by

mixing in saliva, then it is not necessary to wash the inner mouth. But if dentures become impure, as a

precaution, they should be washed.

Rule no.217. If food remains between the teeth, and blood emerges within the mouth, if it is not

known that the food comes contact with that blood the food will remain pure, otherwise it will be

impure.

Rule no.218. Those parts of the lips and the eyes which overlap when shut, and the parts of body

about which one is not sure whether they are internal or external, must be washed with water if they

meet with external impurity.

Rule no.219. If impure dust settles on a cloth or carpet, but is shaken off and thereafter, something wet

touches that cloth etc. that thing will not become impure.

X. Confining or Istibra of an animal which eats impurity

Rule no.220. The dung and urine of an animal which is habituated to eating human excrement, is

impure, and it could be made pure by subjecting it to "Istibra", that is, it should be prevented from

eating impurity, and pure food should be given to it, till such time that it may no more be considered an

animal which eats impurity.

As an obligatory precaution, the following animals should be prevented from eating impurity for the

period specified:

(1) Camel for 40 days

(2) Cow for 20 days

(3) Goat/Sheep for 10 days

(4) Water-fowl for 7 or 5 days

(5) Domestic hen for 3 days

And if after completing the specified period still they are generally known as eaters of impurity, then

they are prevented from eating impurity till the animals cease to be considered as eaters of impurity.

XI. Disappearance of a Muslim

Rule no.221. When a body, dress, household utensil, carpet or any similar thing which has been in the

possession of a Muslim becomes impure, and thereafter that Muslim disappears, the things will be pure

if the following six conditions are fulfilled:

(1) That Muslim should believe in the impurity of an object which made his dress impure. For

example, if his dress with its wetness touches an infidel, and if he believes infidel to be impure,

his dress will be considered pure after his disappearance.

(2) That Muslim should know that his body or dress has touched an impure thing.

(3) That the man should have been seen using that thing for a purpose which requires it being pure.

For example, he should have been seen offering prayers with that dress.

(4) There should be an expectation that the Muslim knows that the condition for the act he wants

to perform with it, is to be pure. For example, if he does not know that the dress of one who

offers prayers should be pure, and he offers prayers with an impure dress, that dress cannot be

considered to be pure.

(5) If there is an expectation that he has washed that thing, and if it becomes certain that he has

not washed it, the thing will be considered impure. Furthermore the Muslim should be

conscious of the difference between impure and pure, and that he should not be careless about

it. If he is careless, his things will not be considered pure.

(6) That the Muslim should be adult and can differentiate between purity and impurity.

Rule no.222. If a person is certain that a thing which was impure has become pure, or if two just

persons testify showing why it is pure, then that thing is pure. And similarly, when a person who

possesses the impure thing says that it has become pure, or when a Muslim has washed the impure

thing with water, even if it may not be known whether or not he has washed it properly, the thing will

be considered pure. It is also possible that the evidence of one just or reliable person about the purity of

thing is sufficient.

Rule no.223. If a person undertakes to wash and make pure the dress of another person and confirms

having washed it, and if the other person is satisfied with what he is told, the dress is pure.

Rule no.224. If a person is in such a mental state that he can never be certain

about an impure thing

becoming pure, he should follow his own idea.

XII. Draining out of blood of a slaughtered animal in normal quantity

Rule no.225. As stated earlier, if an animal is slaughtered in accordance with the rules prescribed by

Islam, and blood flows out of its body in normal quantity, the blood which still remains in the body of

the animal is pure.

Rule no.226. The above rule is applicable only to an animal whose meat is permitted to eat, and does

not apply to an animal whose meat is prohibited. In fact, as a recommended precaution, it does not

apply to the prohibited parts of the body of an animal, whose meat is permitted to eat.

Rules relating to utensils

Rule no.227. If a utensil is made of the hide of a dog or a pig or a dead animal (not slaughtered lawfully), it is prohibited to eat or drink anything from that utensil, if its impurity is caused by wetness.

Also, that utensil should not be used for ablution and ritual baths, and for other purposes for which only pure things should be used. And the obligatory precaution is that the skin of a dog, or pig or a dead animal, should not at all be used, even if it is not in the form of a utensil.

Rule no.228. It is prohibited to use gold and silver utensils for eating and drinking purposes, and as an obligatory precaution, their general use is also prohibited. However, it is not prohibited to have them in possession or for decorating the room etc. But it is better to avoid them, as a precautionary measure.

Similarly, it is not prohibited to manufacture gold and silver vessels, or to buy and sell them for possession or decoration, but it is better to avoid.

Rule no.229. If the clip of a tea-glass (istakaan) made of gold or silver is classified as a utensil after separating it from glass, it will be equivalent to a tea-glass made of gold or silver, and it will be prohibited to use, whether it is detached or attached to the tea-glass. And if it (the clip) is not classified as utensil, there is no harm in using it.

Rule no.230. There is no harm in using vessels which are gold-plated or silver-plated.

Rule no.231. There is no harm in using a utensil which is made of an alloy mixed with gold and silver, if the proportion of alloy is such that the utensil cannot be said to be made of gold or silver.

Rule no.232. There is no harm if a person transfers food from the utensil made of gold or silver into another utensil with the intention that it is not permissible to eat or drink in the gold or silver utensils, provided that the later utensil is not

considered as part of the package.

Rule no.233. There is no harm in using the tip of the pipe used in Huqqa, or the scabbard of a sword, or knife, or the frame of the Holy Qur'an made of gold or silver. However, the recommended precaution is that the receptacles of perfume, or kohl, or opium made of gold or silver should not be used.

Rule no.234. There is no harm in eating or drinking from gold and silver utensils if one is helpless and has no alternative, but he should not eat or drink to his fill.

Rule no.235. There is no harm in using a utensil, about which it is not known whether it is made of gold or silver, or something else. As an obligatory precaution, the utensils used in preparation and drinking of wine must be avoided.

Ablution

Rule no.236. In ablution, it is obligatory to wash the face and hands, and to wipe the front portion of the head and the upper part of both feet.

Rule no.237. The length of the face should be washed from the hairline to the farthest end of the chin, and its breadth should be washed to the part covered between the thumb and the middle finger. If even a small part of this area is left out, the ablution will be void. Thus, in order to ensure that the prescribed part has been fully washed, one should also wash a small area of the adjacent parts.

Rule no.238. If the hands or the face of a person are larger or smaller than normal, he should observe how people normally wash their faces, and follow accordingly. Also, if he has hair on part of his forehead, or the frontal part of his head is bald, he should wash his forehead as is usually washed by the people.

Rule no.239. If a person suspects that there is dirt or something else in the eyebrows, and corners of his eyes, and on his lips, which does not permit water to reach them, and if that suspicion is reasonable, he should examine it before performing ablution, and remove any such thing if it is there.

Rule no.240. If the skin of the face is visible from under the hair, one should make the water reach the skin, but if it is not visible, it is sufficient to wash the hair, and it is not necessary to make the water reach beneath the hair.

Rule no.241. If a person doubts whether his skin is visible from under the hair of the face or not, he should, as an obligatory precaution, wash his hair, and also make the water reach the skin.

Rule no.242. While performing ablution, it is not obligatory that one should wash the inner parts of the nose, nor of the lips and eyes which cannot be seen when they close. However, in order to ensure that all parts have been washed, it is obligatory that some portion of these parts (i.e. inner parts of nose, lips and eyes) are also included. And if a person did not know how much area should be washed, and does not remember whether he has washed those parts in the

ablution already performed, he should perform the ablution again for the prayer he has offered if there is time. If there is no time, there is no need to offer its Qadha.

Rule no.243. The face and hands should be washed from above downwards, and if one washes the opposite way, his ablution will be void.

Rule no.244. If a person makes his hand wet, and passes it over his face and hands and if water flows on the face or the hands, it will be sufficient.

Rule no.245. After washing the face, one should first wash the right hand and then the left hand, from the elbows to the tips of the fingers.

Rule no.246. In order to ensure that each elbow has been washed thoroughly, one should include some portion above the elbow in washing.

Rule no.247. If before washing his face, a person has washed his hands up to the wrist, he should, while performing ablution, wash them up to the tips of the fingers, and if he washes them only up to the wrist, his ablution is void.

Rule no.248. While performing ablution, it is obligatory to wash the face and the hands once, and it is recommended to wash them twice. Washing them three or more times is prohibited. As regards to which washing should be treated as the first, it will depend upon the intention of the person performing the ablution. So, if he pours water on his face ten times with the intention of the first washing, there is no harm, but when he will then wash with the intention of ablution, it will be called the first time. But if he washes three times with the intention of washing thrice, then his third wash will be illegal and his ablution will be void.

Rule no.249. After washing both the hands while performing ablution one should wipe the front part of his head with the wetness which is in his hand; the obligatory precaution is that he should wipe it with his right hand, from the upper part, downwards.

Rule no.250. The part on which wiping should be performed, is one fourth of the frontal part of the head above the forehead. It is sufficient to wipe however and wherever one likes on this part of the head, although the recommended precaution is that the length should be equal to one finger and its breadth should be equal to three joined fingers.

Rule no.251. It is not necessary that the wiping of the head should be performed on its skin. It is also in order if a man wipes the hair on the front of his head. However, if the hair are so long that when combed they fall on his face, or on other parts of his head, he should wipe his hand on the roots of his hair, or part the hair and wipe the skin. If a person collects such long hair on the front side of his head and wipes them, such a wiping would be void.

Rule no.252. After wiping the head, one should wipe the feet with the moisture present in one's hands, from any toe of the foot up to the raised part of the top of the foot. But the obligatory precaution is that one should wipe up to the joint of the foot. As an obligatory precaution, the right foot should be wiped with the right hand, and the left foot with the left hand.

Rule no.253. Wiping of the feet can have any breadth, but it is better that the breadth of the wiping should be equal to three joined fingers, and it is still better that the wiping of the entire foot is done with the entire hand.

Rule no.254. As an obligatory precaution, at the time of wiping the foot, one should place one's hand on the toes and then draw it towards the raised part or the joint, or that one should place the hand on the joint and draw it towards the toes. One should not simply place the whole hand on the foot and pull it a little.

Rule no.255. While wiping one's head and feet, it is necessary to move one's hand on them, and if the feet and head are moved leaving the hand stationary, ablution would be void. However, there is no harm if the head and feet move slightly, while the hand is being moved for wiping.

Rule no.256. The parts of wiping should be dry, and if they are so wet that the wetness of the palm of the hand has no effect on them, the wiping will be void. However, there is no harm if the wetness on those parts is so insignificant that the moisture of the palm overcomes it.

Rule no.257. If wetness disappears in the palm, it cannot be made wet with fresh water. In that situation, the person performing ablution should obtain moisture from his beard. If he obtains moisture from any part other than the beard, it is problematic.

Rule no.258. If the wetness of palm is just enough for wiping the head, then one should wipe the head first, and for the wiping of feet, the wetness should be obtained from the beard.

Rule no.259. Wiping performed on socks or shoes is not permissible. But if one is unable to remove his socks or shoes because of severe cold, or fear of life, or a robber, he should perform dry ablution. And if a person is under Taqiyya (hiding one's faith), he can perform wiping on his socks and shoes and then perform dry ablution also.

Rule no.260. If the upper part of his feet is impure, and it cannot also be washed for wiping, one should perform dry ablution.

Ablution by immersion

Rule no.261. Ablution by immersion means that one should dip one's face and hands into water, with the intention of performing ablution.

Rule no.262. Even while performing ablution by immersion, one should wash one's face and hand downwards from above. Hence, when a person dips his face and hands in water with the intention of ablution, he should dip his face in water from the forehead and his hands from elbows. But he should make the intention of ablution while drawing out his face and hands from water.

Rule no.263. There is no harm in performing ablution of some parts by immersion, and of others in the usual way.

Recommended supplications

Rule no.264. It has been recommended that a person performing ablution should recite the following supplication when he sees water:

“Bismillahi wa billahi wal hamdu lil lahil lazi ja'alal ma'a tahura, wa lam yaj'alhu najisa.”

(I begin my ablution by the Name of Allah and by Allah. All praise is due to Allah, Who made water purifying, and not impure)

While washing the hands before performing ablution, one should say:

“Allahummaj’alni minat-tawwabina waj’alni minal-mutatah-hirin.”

(O Lord! Make me of those who repent and make me of those who purify themselves)

While washing the mouth one should say:

“Allahumma laqqini hujjati yawma alqaka wa atliq lisani bizikrika.”

(O Lord! Dictate to me the principles of faith on the Day I meet You, and make my tongue fluent with Your remembrance)

While washing the nose one should say:

“Allahumma la tuharrim 'alaya reehal jannati waj'alni mim man yashummu reeha ha wa rawha ha wa tiba ha.”

(O Lord! Do not deprive me of the fragrance of Paradise, and make me of those who smell its fragrance and aroma and perfume).

While washing the face, one should say:

“Allahumma bayyiz wajhi yawma taswaddu feehil wujuh wala tusawwid waj-hi yawma tabyazzul wujuh.”

(O Lord! Make my face bright on the Day when the faces will turn dark. Do not darken my face on the Day when the faces are bright).

While pouring water over the right elbow, one should say:

“Allahumma a'tini kitabi bi yamini wal khulda fil jinani bi yasari wa haasibni hisaban yasira.”

(O Lord! Give my book of deeds in my right hand, and a permanent stay in Paradise on my left, and make my reckoning an easy one).

While pouring water over the left elbow, one should say:

“Allahumma la tu'tini kitabi bishimali wala min wara'i zahri wala taj'alha maghlulatan ila unuqi wa a'uzu bika min muqatta'atin niran.”

(O Lord! Do not give my book of deeds in my left hand, nor from behind my back, nor chain it to my neck. I seek refuge in You from the Hell-fire).

While performing the wiping of the head, one should say:

“Allahumma ghashh-shini bi rahmatika wa barakatika wa 'afwik-(O Lord! Cover me with Your Mercy, Blessings and Forgiveness).

While performing the wiping of the feet, one should say:

“Allahumma thabbitni alas-sirati yawma tazillu fihil aqdam. Waj'al sa'yi fi ma yurzeeaka 'anni, ya zal jalali wal ikram.”

(O Lord! Keep me firm on the Bridge (to Paradise) on the Day when the feet will slip, and help me in my efforts to do things which will please You, O' Glorious and Mighty!)

Conditions for the validity of ablution

Following are the conditions for a correct ablution:

The first condition is that the water should be pure.

The second condition is that the water should not be mixed.

Rule no.265. It is not in order to perform ablution with impure or mixed water, even if one may not be aware of its being impure or mixed, or may have forgotten about it. And if one has offered prayers with that ablution, one should repeat that prayers with a valid ablution.

Rule no.266. If a person does not have any water to perform ablution except that which is murky with clay, he should perform dry ablution and pray only if a short time is left for prayers; and if he has enough time at his disposal, he should wait till the water becomes clear (and the dirt settles at the bottom), and then perform ablution with it.

The third condition is that the water should be permissible for use (Mubah).

Rule no.267. To perform ablution with usurped water, or with water about which one does not know whether the owner would allow its use, is prohibited, and ablution will be void.

Rule no.268. If a person does not know whether the pool or tank of water of a school has been dedicated to the general public, or exclusively to the students of the school, there is no harm in doing ablution there, provided that people usually do so at that place.

Rule no.269. If a person who does not wish to offer prayers in a particular mosque, is not aware whether its pool has been dedicated to the general public, or specifically to those who offer prayers in that mosque, it is not in order for him to perform ablution with the water of the pool of that mosque.

However, if people who do not pray in that mosque usually perform ablution there, he can perform ablution from that pool. Performing ablution from the pools of the inns and hotels etc. by persons who are not residing there is valid if the other persons who are not staying there usually perform ablution with that water.

Rule no.270. There is no harm if a person performs ablution in the water flowing in big canals, even if he does not know whether the owner of that canal would allow it. But, if the owner of the canal prohibits performing ablution with that water, or if it is known that owner is disagreeable about it, or if he is a minor, or an insane person, or these canals are under the possession of an oppressor, then it is not permissible to perform ablution in it. But as for canals of villages or such places, if the general public uses the water from them, then there is no harm in using the water for such canals for ablution or for any other purpose, even if the owner is a minor or is insane. Moreover, the owners of such canals do not have a right to prohibit the people from using the water of the canal.

Rule no.271. If a person forgets that the water has been usurped, and performs ablution with it, his ablution is in order. But, if a person has usurped the water himself, and then forgets about it, his ablution with that water will be void.

The fourth condition is that the container of the water used by a person for ablution, should be permissible for him to use (Mubah).

The fifth condition is that, as an obligatory precaution, the container of the water used for ablution should not be made of gold or silver.

Rule no.272. If the water for ablution is in a usurped container or in containers of gold and silver, and there is no other water available, he should transfer that water lawfully into another container, and then do ablution. If it is not possible to do so, he should perform dry ablution. However, if he has other water, he should use that for ablution. And in either case, if he acts against the rule (committing a sin) and performs ablution by pouring water on the parts of ablution with hand etc. which was either in a usurped container or in a container made of gold or silver, his ablution will be in order, even he has other permissible water available for use. But if he performs ablution by way of immersion in a gold or silver container, his ablution is void.

Rule no.273. A pool of water, which has a usurped stone or brick within it, can be used for ablution if drawing water from it would not in any way amount to using that brick or stone. If it amounts to that, then drawing water will be prohibited, but the ablution will be valid.

Rule no.274. If a pool or a canal is dug in the courtyards of the shrines of the Imams (A.S.), or their descendents which was previously a graveyard, there is no harm in performing ablution with the water of that pool or canal if he did not know that the land was previously dedicated (by Waqf) as a graveyard.

The sixth condition is that parts of the body on which ablution is performed should be pure at the time of washing and wiping.

Rule no.275. If the place which has been already washed or wiped in ablution becomes impure before the completion of the ablution, it will be valid.

Rule no.276. If any other part of the body other than the parts of ablution is impure, the ablution will be in order. However, if the outlet of urine or stool has not been made pure, the obligatory precaution is that one should make them pure first, and then perform ablution.

Rule no.277. If any one part of ablution was impure, and after performing ablution one doubts whether he washed it before ablution or not, if he was not attentive at that time, his ablution will be void. And if he knows or doubts whether he was attentive or not, his ablution will be valid. But he should wash the part which was impure.

Rule no.278. If a person has a cut or wound on his face or hands, and the blood from it does not stop, and if water is not harmful for him, he should, after

washing the healthy parts of that limb in proper sequence, put the place of wound or cut in Kurr-water or running water, and press it a little so that the blood may stop. Then he should pass his finger on the wound or cut, within the water, from above downwards, so that water may flow on it. This way his ablution will be in order.

The seventh condition is that the person doing ablution should have sufficient time at his disposal for ablution and prayer.

Rule no.279. If the time is so short that by doing ablution the entire prayers or a part of it will have to be offered after its time, he should perform dry ablution. But if he feels that the time required for dry ablution and ablution is equal, then he should do ablution.

Rule no.280. If a person who should have performed dry ablution owing to little time for prayer at his disposal, performs ablution with the intention of Qurbah, or for any recommended (mustahab) act, such as reading the holy Qur'an, his ablution is in order. But if he knows the rule and performs ablution for the same prayer intentionally, his ablution will be void.

The eighth condition is that one should perform ablution with the intention of Qurbah i.e. to obey the orders of Allah. If a person performs ablution for the purpose of cooling himself or for some other purpose, the ablution would be void.

Rule no.281. It is not necessary that one should utter the intention of ablution in words, or think about it in his mind. It is sufficient that all the acts relating to ablution are performed in compliance with the order of Almighty Allah.

The ninth condition is that ablution should be performed in the prescribed sequence, that is, he should first wash his face, then his right hand, and then his left hand, and thereafter he should wipe his head and then the feet. As an obligatory precaution, he should wipe the right foot first and then the left. If the ablution is not done in the prescribed sequence it will be void.

The tenth condition is that the acts of ablution should be done one after the other, without time gap in between.

Rule no.282. If there is so much gap between the acts of ablution, that if he wants to wash or wipe a part all the preceding parts which he had washed or

wiped have dried up, his ablution will be void. But if he wants to wash or wipe a part but only the preceding part has dried up, then his ablution will be in order. For example, while washing his left arm, he finds that his right arm has dried up, but his face is still wet, his ablution will be valid.

Rule no.283. If a person performs the acts of ablution consecutively, but the moisture of the previous parts dries up owing to hot weather or excessive heat of the body or any other similar cause, his ablution is in order.

Rule no.284. There is no harm in walking while performing ablution. Hence, if after washing his face and hands, a person walks a few steps and then wipes his head and feet, his ablution is valid.

The eleventh condition is that a person doing ablution should wash his face and hands and wipe his head and feet himself. Hence, if another person makes him perform ablution, or helps him in pouring water over his face, or hands, or in wiping his head, or feet, his ablution is void.

Rule no.285. If a person cannot perform ablution himself, he should appoint someone to assist him, and if that person demands any payment for that, he should be paid, provided that one can afford it and does not sustain any loss. But he should make the intention of ablution himself and he should wipe using his own hands. If this is not possible then his assistant will hold his hand and help him to do the wiping. And if that is not possible, his assistant will take some moisture from his hands, and with that moisture wipe his hand and feet.

Rule no.286. One should not obtain assistance in performing those acts of ablution, which one can perform alone.

The twelfth condition is that there should be no constraint for using water.

Rule no.287. If a person fears that he will fall ill if he performs ablution, or if water is used up for ablution then no water will be left for drinking, he is not required to perform ablution. If he was unaware that water was harmful to him, and he performed ablution, and even later on it turned out to be harmful, his ablution will be valid provided that the harm caused by it is not so extensive that it is prohibited.

Rule no.288. If one finds that using the minimum quantity for washing the face and the hands properly will not be harmful, he should do ablution by restricting

himself to that quantity of water.

The thirteenth condition is that there should be no impediment for the water to reach the parts of ablution.

Rule no.289. If a person finds that something has stuck to any part of ablution, but doubts whether it will prevent water from reaching there, he should remove that thing, or pour water under it.

Rule no.290. Dirt under the fingernails would not affect ablution. However, when the nails are cut then the dirt must be removed. Moreover, if the nails are unusually long, the dirt collected beneath the unusual part should be cleansed.

Rule no.291. If swelling takes place on the face, hands, the front part of the head, or the feet because of being burnt or any other reason, it will be sufficient to wash and wipe over the swelling. If there is an opening or hole in it, it will not be necessary to make the water reach beneath the skin. In fact, if a part of its skin gets peeled off, it is not at all necessary to pour water under the unpeeled part. However, at times there is skin which sticks or hangs loose after having peeled off; it should be cut off, or water should be poured underneath.

Rule no.292. If a person doubts whether something has remained stuck to the parts of ablution, and if it is a doubt which is deemed sensible by the people, like, a person working with mud doubting whether clay is stuck to his hands after his work, he should examine or clean his hands by scrubbing etc., until he is sure that there are no remnants, and that water will reach there without impediment.

Rule no.293. If there is dirt on the part of ablution which will not prevent water reaching the body while washing or wiping, the ablution will be in order. Similarly, if some white lime splashed from the whitewash stays on the body, not obstructing water from reaching it, ablution will be valid. And if one doubts whether it may obstruct, then one should remove it.

Rule no.294. If a person was aware before performing ablution that on some parts of ablution there is something which could prevent water from reaching them, but if he doubts after performing ablution whether water reached those parts or not, his ablution will be valid, if there is a probability that he was attentive about that during the ablution.

Rule no.295. If on some part of ablution there is an obstruction which sometimes allows water to reach the skin and sometimes does not, and if he doubts after having performed ablution whether the water has reached the skin, and he also knows that while performing ablution he was not attentive whether water reached those parts or not, as an obligatory precaution, he should repeat the ablution.

Rule no.296. If after ablution a person finds something on the parts of ablution which prevents water from reaching the skin, not knowing whether it was present at the time of ablution, or it appeared later, his ablution would be in order. But if he knows that at the time of ablution he was not bothered about that obstruction, then the obligatory precaution is that he should repeat ablution.

Rule no.297. If a person doubts after ablution whether any obstruction was present or not at the parts of ablution, and if there is a probability that at the time of ablution he was bothered about that, his ablution will be valid.

Rules relating to ablution

Rule no.298. If a person doubts too often about the acts of ablution and its conditions, e.g. about water being pure, or it not being usurped, he should not pay any heed to such doubts.

Rule no.299. If a person doubts whether his ablution has become void, he should treat it as valid. But, if he did not perform Istibra after urinating, and performed ablution, and thereafter some fluid was discharged about which he was not sure whether it was urine or something else, his ablution will be void.

Rule no.300. If a person doubts whether he has performed ablution or not, he should perform ablution.

Rule no.301. If a person is sure that he has performed ablution, and has also committed an act which invalidates ablution (e.g. urinating), but does not remember which happened first, he should act as follows:

- If this situation arises before his prayer, he should perform ablution.
- If it arises during prayer, he should break it and perform ablution.
- If it arises after prayer, that prayer will be valid, but for the next prayers, however, he should perform ablution.

Rule no.302. If after or during ablution, a person becomes sure that he has not washed certain parts or has not wiped them, and if the moisture of the parts preceding them has dried up due to lapse of time, he should perform ablution again. And if the moisture has not dried up, or has dried up owing to hot weather, or other similar causes, he should wash or wipe the forgotten part as well as the parts which follow. Similarly, if during ablution he doubts whether he has washed or wiped a part or not, he should follow the same rule as above.

Rule no.303. If a person doubts after prayer, whether he performed ablution or not, and if there is probability that he was bothered about his state at the time of starting prayer, his prayer will be valid.

As for the next prayers, he should perform ablution.

Rule no.304. If a person doubts during prayer whether he has performed ablution, his prayers is void, and he should perform ablution and then pray.

Rule no.305. If a person doubts whether his ablution became void before prayer or after, the prayers offered by him will be in order.

Rule no.306. If a person suffers from an incontinence, due to which drops of urine come out continuously, or he is not in a position to control his bowels, he should act as follows:

- If he is sure that at some time during the prayer time there will be a respite during which there will be a restraint, then he should wash his private parts and perform ablution and prayer at such time.
- If during the restraint, he can control his urine or stool only for performing obligatory acts of prayer, then he should perform only obligatory acts, and abandon the recommended (mustahab) acts (e.g. Adhan, Iqamah, Qunut etc).

Rule no.307. If the time of restraint is not enough to allow ablution and prayer, and if he discharges urine or stool several times during prayer, then if no hardship is involved, he should keep a container by his side, perform ablution every time he discharges, and continue praying. Although it seems in order that one ablution is enough for the whole prayer.

Rule no.308. If there is a continued incontinence, and it is difficult to renew ablution every time after discharge, then one ablution for every prayer will undoubtedly be enough. One ablution will be enough for several prayers, except when one commits any extraneous act, invalidating the ablution. However, it is better that he should do a fresh ablution for every prayer. But a fresh ablution is not necessary for the Qadha of a forgotten prostration or attestation (Tashahhud), nor for the precautionary prayer.

Rule no.309. It is not necessary for a person suffering from continued incontinence, to pray immediately after ablution, although it is better that he should haste in offering prayers.

Rule no.310. It is permissible for a person suffering incontinence to touch the script of the Qur'an after ablution, even if he is not in the state of prayer.

Rule no.311. A person who cannot control urine should use a bag filled with cotton or some similar device, to protect oneself, and to prevent urine from reaching other places, and the obligatory precaution is that before every prayer, he should wash the outlet of urine which has become impure.

Moreover, a person who cannot control excretion should, if possible, prevent it from reaching other parts, at least during the time required for prayer. And the obligatory precaution is that if no hardship is involved, he should wash the anus for every prayer.

Rule no.312. A person who suffers from incontinence should, if possible, try to restrain himself at least for the duration of prayer, even if it incurs some expenses. In fact, if his ailment can be treated easily, he should get the necessary treatment.

Rule no.313. If a person, who suffered incontinence recovers from the ailment, it is not necessary for him to repeat those prayers which he offered according to his religious duty during the period of his ailment. However, if he recovers during prayer, he should repeat that prayers.

Rule no.314. If a person suffers from an incontinence, which renders him unable to control the passing of wind, he will act according to the rules applicable to the incontinent persons as stated above.

Things for which ablution is obligatory

Rule no.315. It is obligatory to perform ablution for the following six things.

- (1) For all obligatory prayers, except funeral prayers. As regards to recommended (mustahab) prayers, ablution is a condition for their validity.
- (2) For the prostration and attestation which a person forgot to perform during the prayers, provided that he invalidated his ablution after prayer and before performing those forgotten acts. It is not obligatory to perform ablution for prostration of inadvertence.
- (3) For the obligatory circumambulation of the holy Ka'bah.

(4) If a person has made a vow, or a solemn pledge, or taken an oath for ablution.

(5) If a person has made a vow, for example, that he would touch some part of his body to the script of the Holy Qur'an.

(6) For washing and making pure the holy Qur'an which has become impure, or for taking it out from lavatory etc. in which it has fallen, when he becomes obliged to touch the script of the holy Qur'an with his hand, or some other part of his body. But if the delay by making ablution causes further desecration of the holy Qur'an, one should take it out from lavatory etc., or make it pure, without performing ablution.

Rule no.316. It is prohibited to touch the script of the holy Qur'an with any part of one's body, without performing ablution. However, touching the translation of the holy Qur'an, in any language, without ablution is not prohibited.

Rule no.317. It is not obligatory to prevent a child or an insane person from touching the script of the holy Qur'an. However, if their touching the holy Qur'an violates its sanctity, they should be prevented from touching it. Similarly, a child or an insane person should not be forced to touch the Holy Quran without ablution.

Rule no.318. It is prohibited to touch the Name of Allah or His special Attributes without ablution, in whichever language they may have been written. And it is also better not to touch, without ablution, the names of the holy Prophet of Islam, the holy Imams and Hazrat Fatima Zahra (peace be upon them). It is prohibited if this violates the sanctity.

Rule no.319. If a person performs ablution or ritual bath before the time for prayer, in order to be in state of purity, they will be in order. And even if he performs ablution near the time of prayer, with the intention of preparing himself for prayer, there is no objection.

Rule no.320. If a person believes that the time for prayers has set in, and makes the intention of obligatory ablution, and then realises after performing the ablution that the time for the prayer had not set in, his ablution is in order.

Rule no.321. Ablution is recommended for the following purposes:

(1) Funeral prayer.

(2) Visiting the graves.

(3) Entering a mosque.

(4) Entering the Shrines of the holy Prophets and Imams (A.S.).

(5) For reading, writing, or touching the margin or border of the holy Qur'an, or for keeping it with oneself.

(6) Before going to bed for sleep. It is also recommended that a person already in ablution, should perform a fresh ablution for every prayer.

If he has performed ablution for any one of the above purposes, he can commit all acts which require ablution. For example, he can even pray with that ablution.

Things that invalidate the ablution

Rule no.322. The following seven things invalidate the ablution:

(1) Urination.

(2) Defecation.

(3) Breaking wind through the anus.

(4) Sleep by which both the eyes and the ears cease to function. However, if one ceases to see but continues hearing, ablution remains valid.

(5) Things on account of which a person loses his sensibility, like lunacy, intoxication or unconsciousness.

(6) Menstrual irregular discharge (Istihadha) – which will be dealt with later.

(7) The state of major ritual impurity (Janabah), and, as an obligatory precaution, every state which requires a ritual bath.

Ablution of splint/bandages (Jabeera Ablution)

The splint with which a wound or a fractured bone is bandaged or held tight and the medication applied to a wound etc. is called jabeera.

Rule no.323. If there is a wound, sore, or a fractured bone in the parts on which ablution is performed, and if it is not bandaged, then one should perform ablution in the usual manner, if the use of water is not harmful.

Rule no.324. If there is an unbandaged wound, sore, or broken bone in one's face or hands, and if the use of water is harmful for it, one should wash the parts adjoining the wound from above downwards, in the usual manner of ablution. And it is better to pass the wet hand on it, if it is not harmful to do so.

Therefore, he should place a pure piece of cloth on it, and pass a wet hand over that cloth. But in the case of a fracture, dry ablution must be performed.

Rule no.325. If there is an unbandaged wound or sore or fractured bone on the front part of the head, or on the feet, and he cannot wipe it, or the wound has covered the entire part of wiping, or if he cannot wipe even the healthy parts, then it is necessary for him to do dry ablution. And as a precaution, he should also perform ablution, keeping a piece of pure cloth on the wound etc. and wiping that cloth with the moisture of ablution in his hands.

Rule no.326. If the sore, or wound, or fractured bone is bandaged, and if it is possible to untie it, and if water is not harmful for it, one should untie it and then do ablution, regardless of whether the wound etc. is on his face and hands, or on the front part of his head or on his feet.

Rule no.327. If the wound, or sore, or the fractured bone which has been tied with a splint or a bandage is on the face or the hands of a person, and if undoing it and pouring water on it is harmful, he should wash the adjacent parts which is possible to wash, and then wipe the splint.

Rule no.328. If it is not possible to untie the bandage of the wound, but the wound and the bandage on it are pure, and if it is possible to make water reach the wound without any harm, water should be made to reach the wound by pouring from above downward. And if the wound or its bandage is impure, but it is possible to wash it, and to make water reach the wound, then he should wash it

and should make water reach the wound at the time of ablution. And if water is not harmful for the wound, but it is not possible to make water reach it, or the wound is impure and cannot be washed, he should perform dry ablution.

Rule no.329. If the jabeera covers the whole face or a whole arm or both arms, then as a precaution one should do dry ablution, and also do ablution as per rules of jabeera. And if the jabeera covers the whole head or both feet, then one should do dry ablution only.

Rule no.330. It is not necessary that jabeera should be made of things which are permissible in prayer.

For example, if it is of silk, or even of the parts of an animal whose meat is prohibited to eat, it is permissible to perform wiping on it, provided that they are not impure, and if they are impure wiping must be done by placing a pure cloth on them.

Rule no.331. If a person has jabeera on his palm and fingers, and he passes a wet hand on it while performing ablution, he should do the wiping of his head and feet with the same wetness.

Rule no.332. If the jabeera has covered the entire surface of the foot, but a part from the side of the fingers and a part from the upper side of the foot is open, one should do wiping on the foot at the open places, and also on the surface of the jabeera.

Rule no.333. If a person has several jabeeras on his face or hands, he should wash the places between them, and if the jabeeras are on the head or on the feet, he should wipe the places between them. And as for the places where there are jabeeras, he should act accordingly to the rules of jabeera.

Rule no.334. If the jabeera has covered unusually more space than the size of the wound, and it is difficult to remove it, then one should perform dry ablution, except when the jabeera is at the places of dry ablution itself, in which case it is necessary that he should perform both ablution and dry ablution.

And in both the cases, if it is possible to remove the jabeera he should remove it. Then, if the wound is on the face and hands, he should wash its sides, and if they are on the head or the feet, he should wipe its sides. As for the wounds themselves, he will act according to the rules of jabeera.

Rule no.335. If there is no wound or fractured bone in the parts of ablution, but the use of water is harmful for some other reason, one should perform dry ablution.

Rule no.336. If a person has got his vein opened on any one of the parts of ablution, and he cannot wash it, or water is harmful for it, then he must perform dry ablution.

Rule no.337. If something is stuck on the part of ablution or ritual bath, and it is not possible to remove it, or its removal involves unbearable pain, then one should perform dry ablution. But, if the thing which is stuck is a medicine, then rules relating to jabeera will apply to it.

Rule no.338. In all kinds of ritual baths, except the funeral bath (Mayyit), the jabeera ritual bath is like jabeera ablution. However, in such cases one should resort to ordinal bath not immersion bath.

If there is a bandaged wound or sore on the body, then his obligation is to have a ritual bath, not dry ablution, and as a precaution he must wipe over the bandage. If the wound or sore is unbandaged, then it is obligatory to perform the ritual bath and dry ablution both. And while performing the ritual bath, the recommended precaution is that he should place a pure piece of cloth on the unbandaged wound or sore, and wipe over that cloth. However, if there is fractured bone in the body, he should do a ritual bath and should, as a precautionary measure, also perform the wiping on the bandage. And if it is not possible to wipe on the bandage, or if the fractured bone is not in a splint, it is necessary for him to perform dry ablution.

Rule no.339. If the obligation of a person is to perform dry ablution, and if at some of the places of dry ablution he has wound, sore, or fractured bone, he should perform dry ablution of the bandage according to the rules of ablution of jabeera.

Rule no.340. If a person who has to pray with the jabeera ablution or jabeera bath knows that his excuse will not be removed until the end of time for prayer, he can offer prayers in the prime time. But if he hopes that his excuse will be removed before the end of prayer time, it is obligatory for him to wait, and if his excuse is not removed by then, he should offer prayers with jabeera ablution or jabeera bath.

And if, however, he prayed in the prime time, and his excuse was removed before the end of prayer time, then he must do ablution or ritual bath, and repeat the prayers.

Rule no.341. If a person has to keep his eye lashes stuck together because of some eye disease, he should perform dry ablution.

Rule no.342. If a person cannot decide whether he should perform dry ablution or jabeera ablution, the obligatory precaution is that he should perform both.

Rule no.343. If the excuse remains until the end of the time for prayer, the prayers offered with jabeera ablution are valid, and that ablution can be valid for later prayers also.

Obligatory ritual baths

There are seven obligatory baths:

- (1) Bath for sexual ritual impurity (Janabah)
- (2) Bath for menstruation (Haydh)
- (3) Bath for lochia (Nifas)
- (4) Bath for irregular menstrual bleeding (Istihadha)
- (5) Bath for touching a dead body (Mass-ul-Mayyit)
- (6) Funeral bath for a dead person (Mayyit)
- (7) Bath which becomes obligatory on account of a vow or an oath to perform it.

Rules relating to sexual ritual impurity (Janabah)

Rule no.344. A person enters the state of sexual ritual impurity (Janabah) in two ways:

(1) Sexual intercourse

(2) Discharge of semen, while sleeping or when awake, small quantity or more, with lust or otherwise, voluntarily or involuntarily.

Rule no.345. When one cannot ascertain whether the fluid emitted from one's body is semen, urine or something else, it will be treated as semen if it comes out with swiftness and lust and if the body is relaxed. If all or some of these signs are not present the fluid will not be treated as semen. In the case of illness, the fluid may not come out with sudden swiftness; but if the emission takes place with lust and it relaxes the body, it will be treated as semen.

Rule no.346. If a fluid emitted by a healthy person possesses one of the three signs mentioned above and he does not know whether or not it also possessed other signs, and if before the emission he was with ablution, he will content himself with that ablution. And if he was not with ablution, it would be sufficient for him to perform ablution only, and Bath would not be necessary.

Rule no.347. It is recommended (mustahab) that a person should urinate after the seminal discharge. If he did not urinate and an emission was seen after the ritual bath, which could not been determined to be semen or anything else, it would be treated as semen.

Rule no.348. If a person has sexual intercourse with a woman and the male organ enters either of the private parts of the woman up to the point of circumcision or more, both of them enter in the state of sexual ritual impurity (janabah), regardless of whether they are adults or minors and whether ejaculation takes place or not.

Rule no.349. If a person doubts whether or not his penis penetrated up to the point of circumcision, the ritual bath will not become obligatory on him.

Rule no.350. If (God forbid!) a person has sexual intercourse with an animal and ejaculates, a ritual bath alone will be sufficient for him, and if he does not ejaculate and he was with ablution at the time of committing the unnatural act even then the bath will be sufficient for him. However, if he was not with ablution at that time, the obligatory precaution is that he should have the ritual bath and also perform ablution. And if one commits sodomy, the ritual bath is obligatory on him.

Rule no.351. If movement of seminal fluid is felt but not emitted, or if a person doubts whether or not semen has been ejaculated, the ritual bath will not be obligatory upon him.

Rule no.352. A person who is unable to perform the ritual bath, but can perform dry ablution, is allowed to have sexual intercourse with his wife even after the time for daily prayers has set in.

Rule no.353. If a person observes semen on his dress and knows that it is his own, and he has not had the ritual on that account, he should do so, and repeat as Qadha all those prayers about which he is certain that he offered them after the discharge of semen. However, it is not necessary for him to repeat those prayers about which there is a probability that he might have offered them before the discharge of semen.

Prohibited acts to those in sexual ritual impurity

Rule no.354. The following five things are prohibited for those in the state of sexual ritual impurity.

(1) To touch with any part of one's body the script of the holy Qur'an or the Name of Almighty Allah in whichever language it may be. And it is better that the names of the holy Prophet and Imams and Hazrat Fatima Zahra (peace be upon them all) should also not be touched in that condition, and it is prohibited if this violates the sanctity.

(2) Entering Masjid-ul-Haram or Masjid-ul-Nabi, even though it may be only passing from one gate and going out of another.

(3) To stay or halt in all mosques, and similarly, on the basis of obligatory precaution, to stay in the shrines of the holy Imams (A.S.). However, there is no harm if one crosses or passes through a mosque, entering from one gate and exiting from another except Masjid-ul-Haram or Masjid-ul-Nabi.

(4) To enter a mosque with an intention of lifting away something or placing something in it.

(5) To recite those verses of the holy Qur'an that necessitate prostration. These verses occur in four chapters of the holy Qur'an:

- Alif Lam Meem As-Sajdah (chapter no. 32), verse no. 15
- Ha Meem Sajdah (chapter no. 41), verse no. 38
- Al-Najm (chapter no. 53), verse no. 62
- Al-`Alaq (chapter no. 96), verse no. 19

Things which are hateful (Makrooh) for those in sexual ritual impurity

Rule no.355. The following nine things are hateful (makrooh) for those in the state of sexual ritual impurity:

(1) To eat

(2) To drink

But if the person in sexual ritual impurity washes his or her face, hands and mouth, or performs ablution, then eating and drinking will not be hateful (makrooh).

(3) To recite more than seven verses of the holy Qur'an other than those in which obligatory prostration occur (in which case reciting them will be forbidden).

(4) To touch the cover, the margin or border of the holy Qur'an or the space

between its lines, with any part of one's body.

(5) To keep the holy Qur'an with oneself.

(6) To sleep. But it would not be hateful (makrooh) to sleep if the person concerned performs ablution or performs dry ablution instead of a ritual bath on account of unavailability of water.

(7) To dye one's hair with powder of myrtle leaves (henna) etc.

(8) To apply oil on one's body.

(9) To have sexual intercourse after a 'wet dream' (Ihtilam), i.e. discharge of semen during sleep.

The ritual bath for sexual ritual impurity

Rule no.356. The ritual bath for sexual ritual impurity is itself a recommended act, but it is obligatory for offering the daily prayers and other similar acts of worship. However, it is not obligatory for the funeral prayers or for prostration of thanksgiving or for the obligatory prostration upon reciting the four particular verses of the holy Qur'an. As an obligatory precaution, offering prostration of inadvertence is not valid without purity.

Rule no.357. At the time of having the ritual bath, it is not necessary to have in mind that one is performing an obligatory bath. It is sufficient if one performs the bath with the intention of Qurbah, i.e. complying with Allah's orders.

Rule no.358. To perform the bath with the intention of obligation before or after the time of prayer sets in, is correct and valid.

Rule no.359. There are two methods of performing ritual baths, whether they are obligatory or recommended:

(1) Sequential bath (tarteebi)

(2) Bath by immersion (irtamasi)

Sequential bath

Rule no.360. A person should first wash one's head and neck, and thereafter the remaining parts of one's body. It is better that one washes the right part of the body first and then the left part.

And if a person washes the body before washing the head, either intentionally or on account of forgetfulness or because of not knowing the rule, the ritual bath is void.

Rule no.361. In order to ensure that all the parts (head, neck and remaining parts of the body) have been washed thoroughly, one should, while washing a part, also include some adjacent portions of the other part with it.

Rule no.362. After the bath, if a person realises that a certain part of the body has been left out, not knowing which, it will not be necessary to wash the head again. One will wash only that part of one's body which one feels had not been washed.

Rule no.363. If one realises after the bath that one has not washed a certain part of the body, it is sufficient to wash only that part if it is the left side. However, if that part is the right side then the obligatory precaution is that after washing that part of the body one should wash the left side again.

And if the unwashed part is that of head and neck one should, after washing that part, wash the body once again.

Rule no.364. If a person doubts before completing the ritual bath whether one has washed a part on the left or right side, it will be necessary to wash that part, and if one doubts about having washed a part of the head and neck then, his doubt is of no importance and his bath is valid.

Bath by immersion

Rule no.365. If the bath by immersion is to be done, then it is necessary that water must reach all parts of the body at one time. So if someone submerged his body in water with the intention of ritual bath, and if his feet are on the ground he must raise them up.

Rule no.366. If one wishes to perform the ritual bath by way of immersion, as an obligatory precaution, when he makes the intention of bath, some part of his body should be out of water.

Rule no.367. If after performing the bath by way of immersion, it becomes known that water has not reached some part of the body one should repeat the bath, whether the part up to which water has not reached is determined or not.

Rule no.368. If one does not have sufficient time for sequential bath, one should perform the bath by way of immersion.

Rule no.369. A person who has observed a fixed fast (such as the fast of the month of Ramadhan or that of another specific date obligated by way of vow, etc.) or put on Ihram for Hajj or Umrah is not allowed to perform the bath by way of immersion. However, if one performs it forgetfully, the bath will be valid.

Rules relating to the ritual bath

Rule no.370. As a precaution, it is necessary that the entire body of a person should be pure before the bath, sequential or by immersion.

Rule no.371. If a person who entered the state of sexual ritual impurity (janabah) due to an unlawful act takes a bath with warm water, the bath will be valid even though one may perspire at that time. But the recommended precaution is that such a person should do bath with cold water.

Rule no.372. While taking a bath, if a part of the body, however small, remains unwashed the bath is invalid. But, it is not obligatory to wash the inside of the ear or nose and other places which are considered to be the interior of the body.

Rule no.373. If a person doubts whether a particular part of the body is to be treated as external or internal, and if previously it was an external part and later it is doubted whether it is external or internal, then it is obligatory to wash it, otherwise washing is not necessary .

Rule no.374. If the hole pierced for an earring and other similar objects is so wide that it is reckoned to be external, then it should be washed; otherwise it is not necessary to wash it.

Rule no.375. All things which prevent water from reaching the body should be removed. If a person takes the bath before ensuring that such obstacles have been removed, the bath will be void.

Rule no.376. At the time of the bath, if one doubts whether there is something on one's body which would prevent water from reaching the body, one should investigate and satisfy oneself that the obstacle is not there.

Rule no.377. While taking the bath, it is obligatory to wash the short as well the long hair of body.

Rule no.378. All the conditions for the validity of ablution (e.g. the water being pure and not having been usurped) also apply to the validity of the ritual bath.

However, for the bath it is not necessary that the body be washed downwards from the head. Moreover, it is not necessary in sequential bath to wash the body immediately after washing the head and the neck. There is no harm, therefore, if there is a lapse of some time after washing one's head and neck before washing one's body. However, if a person is incontinent, unable to retain urine or faeces except for such time that he could be able to offer prayers after the bath then he should take the bath at once and offer his prayers immediately thereafter.

Rule no.379. If a person uses a public bath with an intention of deferring payment to its owner, without the prior consent of the owner, the bath will be void even if the owner later agrees to the arrangement.

Rule no.380. If the owner of the public bath has agreed to the bath being done on credit basis, but the person taking the bath intends not to pay the charges to him or to pay him from the money acquired illegally, the bath will be void.

Rule no.381. If a person pays to the owner of the public bath from the amount whose Khums has not been paid, then such a person commits a sinful act, but the bath will be valid, though the liability for Khums remains.

Rule no.382. If a person hires a public bath for taking his ritual bath, but before commencing the bath, he or she carries out an extra function of making the anal part pure with the same water of the public bath, and if it becomes doubtful whether the owner would agree to the bath being taken, then the owner's consent must be sought before the bath. Otherwise, the bath will be void.

Rule no.383. When a person is in doubt whether he or she has performed the ritual bath, such a person must take a bath. However, if he doubts after the bath as to whether bath was correct or not, then there is no need to have the bath again.

Rule no.384. If while having the bath one does any act which would invalidate the ablution, for example urinating, then one has to abandon the bath and start all over again. If one performs sequential bath then, one will have to do ablution also, as a precaution.

Rule no.385. A person's obligation is to perform dry ablution due to the very short time at his disposal, but if he takes a ritual bath under the impression that there is sufficient time for his bath and for offering prayers, the bath will be valid, provided that it was done with the intention of complying with the orders

of Allah. Even if the bath was taken with a view to offering the prayer, the bath will be valid.

Rule no.386. If a person after entering the state of sexual ritual impurity doubts whether or not he or she took a bath, and whether he found it probable that he was concerned or not about his state at the time of starting the prayer, in both cases the prayers he offered are deemed valid. But for the later prayers, such a person should have the bath. If any such act which would invalidate ablution is committed after the prayers, then it will be necessary to do ablution, and repeat the prayers if time permits.

Rule no.387. A person who has more than one bath to take, he can have one bath with the combined intention of all the baths. In fact, one bath with the intention of sexual ritual purification is enough to represent all others.

Rule no.388. If a verse of the holy Qur'an or Name of the Almighty Allah is written or tattooed on the body of a person then such a person while doing ablution or bath will be required to pour water on that part without touching the writing. As an obligatory precaution, it is not permissible to write the words of the holy Qur'an or Name of the Almighty Allah, prophets or imams, and if they are written on the body, he must erase them.

Rule no.389. A person who takes the bath of sexual ritual impurity (janabah) should not do ablution for the prayers. All other baths, whether obligatory or recommended, except the bath of sexual ritual impurity is not enough for prayer, and performing ablution is necessary for prayer.

Kinds of blood seen by women

Menstrual irregular discharge (Istihadha)

One type of blood which is seen by women is called Istihadha, i.e. menstrual irregular discharge, and a woman in that state is called Mustahadha.

Rule no.383. When a person is in doubt whether he or she has performed the ritual bath, such a person must take a bath. However, if he doubts after the bath as to whether bath was correct or not, then there is no need to have the bath again.

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Rule no.390. Menstrual irregular discharge is usually yellowish and cold and is emitted without gush or irritation and is also not thick. It is, however, possible that sometimes the colour of the blood may be red or dark, and it may also be warm and thick and may be discharged with gush and irritation.

Rule no.391. There are three kinds of menstrual irregular discharge: slight or little irregular menstrual discharge (Qalila), medium (Mutawassita) and excessive (Katheera):

(1) Little irregular menstrual discharge (Qalila):

If the blood remains on the surface of the wool or pad etc., (placed by a woman on her private part) but does not penetrate into it.

(2) Medium irregular menstrual discharge (Mutawassita):

If the blood penetrates into the cotton (or pad etc.), even partially, but does not soak the cloth tied on the outer side.

(3) Excessive irregular menstrual discharge (Katheera):

If the blood penetrates through the cotton, soaking it and the cloth (etc.) around it.

Rules relating to menstrual irregular discharge

Rule no.392. In the case of little menstrual irregular discharge a woman should perform separate ablution for every prayer and should, as a precaution, wash or change the pad. And if some blood is found on the outer part of her private parts she should make it pure with water.

Rule no.393. In the case of medium irregular menstrual discharge, a woman should take a bath for dawn prayer, and she should act accordingly to the rules of little menstrual irregular discharge as explained in the foregoing rule for the subsequent prayers until the next morning. If she does not take a bath intentionally or forgetfully before dawn prayer, she should take the bath before midday and afternoon prayers. And if she misses even that, then she should take the bath before sunset and evening prayers. This she would do regardless of whether bleeding continues or stops.

Rule no.394. In the case of excessive bleeding the woman should act according to the rule mentioned above and as a precaution change the cotton or pad tied to her private parts or make it pure with water for each prayer. It is also necessary that she should take one bath for dawn prayer, one for midday and afternoon prayers and once again for sunset and evening prayers. She should offer the afternoon prayer immediately after midday prayer and if she allowed any lapse of time between them, she should do bath again for afternoon prayer. Similarly if she keeps any time gap between sunset and evening prayer, she should take the bath again for evening prayer and also perform ablution.

Rule no.395. If menstrual irregular discharge is seen before the time for prayers has set in, and the woman has not performed ablution or bath for that bleeding, she should perform ablution or bath at the time of prayers, even though she may not be menstruating (mustahadhah) at that time.

Rule no.396. A woman whose menstrual irregular discharge is medium, in which performing of ablution and bath both are necessary, she can take the bath or perform the ablution first as she wishes, but it is better to do ablution first. But if a woman with excessive menstrual irregular discharge wishes to do ablution, she should do so before the bath.

Rule no.397. When a woman who had little menstrual irregular discharge finds out after dawn prayers that her menstrual irregular discharge has developed into medium one, she will have to take the bath for midday and afternoon prayers. And if that change occurs after midday and afternoon prayers, then she will have the bath for sunset and evening prayers.

Rule no.398. If a woman finds out after dawn prayer that her little or medium menstrual irregular discharge had developed into an excessive one, then she should have a bath for midday and afternoon prayers, and a bath for sunset and evening prayers, and if this discharge occurs after midday and afternoon prayers she should take a bath for sunset and evening prayer.

Rule no.399. If a woman in excessive or medium menstrual irregular discharge performs the bath before the time for prayer has set in, her bath is void. But if she performs the bath with the intention of Raja (i.e. in the hope of fulfilment of one's religious obligations before Allah) before the time of dawn prayer to offer Tahajjud prayers (night prayers), it is in order. However, it is necessary for her to take a ritual bath for morning prayer.

Rule no.400. Apart from the rules related to the daily prayers which have been explained earlier, a woman in the state of menstrual irregular discharge must perform ablution for all other prayers, whether obligatory or recommended. But if she desires to repeat, as a precautionary measure, the daily prayers which she has already offered or if she wishes to offer the prayers which she had offered individually, she should perform all the acts which have been mentioned with regard to menstrual irregular discharge. In the case of precautionary prayer, forgotten prostrations, forgotten attestations (Tashahhud), prostration of inadvertence, which are performed immediately after the prayers, it is not necessary for her to follow the rules of menstrual irregular discharge.

Rule no.401. After the bleeding of a mustahadha woman has stopped, she should follow the rules of menstrual irregular discharge only for the first subsequent prayer which she may offer. For further prayers which follow, the rules of menstrual irregular discharge would not be necessary.

Rule no.402. If a woman does not know what kind of menstrual irregular discharge she has, she should insert into herself some cotton and wait a while to ascertain. And when she knows which kind of menstrual irregular discharge it is she would follow the rules prescribed. And, if she is sure that the type of

menstrual irregular discharge will not change by the time she stands for her prayers she may carry out the test before the time for prayers sets in.

Rule no.403. If a mustahadha woman starts her prayers without making any investigation, but her intention is to obey the orders of Allah and act according to her duty, then her prayers are valid. For example, if her menstrual irregular discharge was little, and she acted according to its rules, her prayers will be correct and valid. But if she did not have the intention of obeying Allah or following the rules, her prayers would be invalid. For example, she followed the rules of little menstrual irregular discharge while in actual she was in the medium one, her prayers would be invalid.

Rule no.404. If a mustahadha woman cannot investigate about her menstrual irregular discharge she should act according to the obligation about which she is certain. For example, if she does not know whether her menstrual irregular discharge is little or medium she should follow the rules which are prescribed for little menstrual irregular discharge. And if she does not know whether her menstrual irregular discharge is medium or excessive she should perform the rules prescribed for the medium menstrual irregular discharge. But, if she knows which of the three kinds of menstrual irregular discharge she has had previously, then she should act according to the rules for that kind of menstrual irregular discharge.

Rule no.405. If at the time of its initial appearance the blood of menstrual irregular discharge remains within the interior of the body and does not come out, it does not invalidate the ablution and ritual bath already performed by the woman. And if it comes out, it nullifies the ablution and the bath even if its quantity is very small.

Rule no.406. If mustahadha woman does not see blood during or after ablution or bath, and she then examines herself after prayer and finds blood, if she has enough time at her disposal for prayer, then as an obligatory precaution she has to perform the ablution or the bath according to her obligation and has to offer the prayer again, even if she knows that the blood would reappear.

Rule no.407. If a mustahadha woman knows that since the time she has engaged herself with the ablution or bath, blood has not come out of her body, she can defer offering prayers for as long as she knows she will remain in that pure state.

Rule no.408. If a mustahadha woman knows that before the time for prayers comes to an end, she will become totally pure, or if she knows that at a certain time, bleeding would stop for the time required for offering prayers, she should wait and offer prayers when she is pure.

Rule no.409. If a mustahadha woman, after having completed the ablution and ritual bath, finds that the bleeding has ceased, and if she is certain that if she delays the prayer she will become fully pure, within the time required for performing the ablution and bath she should delay the prayers, and offer them after performing fresh ablution and bath when she has become fully pure. But if the time for prayers is limited, it will not be necessary for her to perform ablution and bath. She should offer prayer with the ablution and bath which she already has.

Rule no.410. When a menstruated woman whose bleeding has been excessive or medium becomes fully pure, she should take a ritual bath. However, if she knows that no blood was seen after having the bath for the previous prayer, it is not necessary for her to take the bath again.

Rule no.411. Mustahadha women, with little, medium or excessive bleeding, should commence their prayers immediately after having acted according to their respective rules. But there is no harm in reciting the Adhan and Iqamah before the prayer or performing recommended acts like Qunut etc.

Rule no.412. If a mustahadha woman who is required to allow no time gap between her ablution or bath and her prayers, does not act accordingly, she would have to perform the ablution or bath again and then pray without any delay.

Rule no.413. If the blood of menstrual irregular discharge has a swift flow and does not stop, and if stoppage of blood is not harmful to her, she should try to prevent the blood from coming out after the bath. And if she does not do so and the blood comes out, she should perform the bath again and offer prayers all over again if she had already prayed.

Rule no.414. If blood does not stop at the time of her bath, the bath is in order. But, if during the bath the medium menstrual irregular discharge becomes excessive it will be necessary for her to start the bath all over again.

Rule no.415. For a mustahadha woman who is fasting, it is a recommended

precaution that she prevents the blood from coming out of the body, throughout the day, as far as possible.

Rule no.416. It is a precautionary measure that the fast of a woman whose menstrual irregular discharge is excessive will be valid only if in the night preceding the day on which she intends to fast she has the bath for the prayers of sunset and evening, and also has the bath during day time which are obligatory for the daily prayers. But most likely, the validity of a woman's fasting during medium menstrual irregular discharge does not depend on the bath.

Rule no.417. If a woman becomes mustahadha after afternoon prayer and does not have the bath until sunset, her fast will be in order.

Rule no.418. If a woman in the state of little menstrual irregular discharge finds out before starting the prayers that her bleeding has become excessive or medium, she should act according to the rules prescribed for medium or excessive menstrual irregular discharge as mentioned above. And if the medium menstrual irregular discharge becomes excessive she should follow the rules prescribed for excessive menstrual irregular discharge. And in case she has taken the bath for medium menstrual irregular discharge it would not suffice, and she should take the bath again for excessive menstrual irregular discharge.

Rule no.419. If the medium menstrual irregular discharge becomes excessive while she is already in prayer, she should break the prayer and perform the bath for excessive menstrual irregular discharge and also perform other relevant acts and repeat the same prayer. And on the basis of recommended precaution she should perform the ablution before the bath. And if she does not have time for the bath, she should perform ablution first and then dry ablution instead of the bath. And if she finds that no time is left even for dry ablution then she should, on the basis of precaution, not break the prayers and complete the same in that very condition. It will be necessary for her to offer Qadha prayers later.

Similar rules will apply if during the prayer her little menstrual irregular discharge becomes medium or excessive. But it is necessary that the woman in medium menstrual irregular discharge does ablution after taking the bath for prayer.

Rule no.420. If the blood stops during prayer and the woman in the state of menstrual irregular discharge does not know whether or not it has also stopped

internally, and if after her prayer she realises that bleeding had totally stopped, and if she has sufficient time at her disposal to offer prayer again in the state of purity, it will be obligatory for her to act according to the rules applicable to her and pray again.

Rule no.421. If the excessive menstrual irregular discharge reduces to medium menstrual irregular discharge, the mustahadha woman should act according to the rules prescribed for medium menstrual irregular discharge for the later prayers. For example, if excessive menstrual irregular discharge becomes medium before midday prayer she should perform ablution first and then take the bath for midday prayer; and for the afternoon, sunset and evening prayers she should perform only ablution.

However, if she does not take the bath for midday prayer and has time for afternoon prayer only she should take a bath for afternoon prayer. And if she does not take the bath for even afternoon prayer she should take the bath for sunset prayer. And if she does not take the bath for that prayer as well and has just enough time for evening prayer only, she should take the bath for evening prayer.

Rule no.422. If the excessive menstrual irregular discharge stops before every prayer and commences again, she should take the bath before each prayer.

Rule no.423. If the excessive menstrual irregular discharge reduces to little, the mustahadha woman should follow for the first prayer the rules prescribed for excessive menstrual irregular discharge; and for the later prayers the rules prescribed for little menstrual irregular discharge. Similarly, if the medium menstrual irregular discharge becomes little she should follow rules prescribed for medium menstrual irregular discharge for the first prayer and those prescribed for little menstrual irregular discharge for the later prayers.

Rule no.424. If a mustahadha woman neglects any one of the obligatory rules, her prayer will be void.

Rule no.425. A mustahadha woman who has performed the ablution or the bath for prayer cannot touch voluntarily any part of her body to the script of the Quran, but it is allowed if done so voluntarily or in the state of helplessness, although as a precaution she should perform ablution for the purpose.

Rule no.426. A mustahadha woman who has done her obligatory baths can go

into a mosque, pause for some time in it, and recite the verses of the Qur'an which require obligatory prostration. It is also lawful for her husband to have sexual intercourse with her, though she may not have performed all the acts which are required before the prayers (e.g. changing the cotton and the pad). And it is most likely these acts may be permissible even without bath, but precaution is in avoiding them.

Rule no.427. If a woman who is in the state of excessive or medium menstrual irregular discharge wishes to recite, before the time of prayers, a verse of the Qur'an which requires an obligatory prostration or to enter a mosque, she should, on the basis of recommended precaution, take a bath.

And same rule applies if her husband wishes to have sexual intercourse with her.

Rule no.428. The Prayer of Natural Phenomena is obligatory for a mustahadha woman and she should do ablution for the prayer of phenomenon. And if she is in the state of medium or excessive menstrual discharge, as a precaution, perform the ritual bath before ablution.

Rule no.429. When the Prayer of Phenomena becomes obligatory for a mustahadha woman at the time of daily prayers and she wishes to offer these two prayers one after the other, she cannot offer both of them with one ablution and one bath.

Rule no.430. If a mustahadha woman wishes to offer a Qadha prayer she should perform all those acts which are obligatory on her for offering the prayer.

Rule no.431. If a woman knows that the blood discharge from her body is not from a wound and cannot decide on it being the blood of menstruation or the blood of lochia, she should act according to the rules in respect of menstrual irregular discharge. And if she doubts whether it is menstrual irregular discharge or some other blood and it does not possess signs of other blood, then she should, on the basis of obligatory precaution, follow the rules of menstrual irregular discharge.

Menstruation

Menstrual discharge (menstruation) is a kind of blood which is normally discharged every month from the womb of women for a few days. When menses is discharged the woman is called 'Haaeza'.

Rule no.432. The blood of menstruation is usually thick and warm and its colour is either black or red. It is discharged with a pressure and a little burning or irritation.

Rule no.433. It is generally accepted amongst the qualified jurists that the blood of menstruation does not occur after the woman reaches the age of fifty, but it is obligatory on a woman from the clan of Quraysh, that if she sees the blood until the age of sixty, having the same signs as those of menstruation, to treat it as the blood of menstruation.

Rule no.434. Blood seen by a girl who has not yet completed 9 years of her age, or a woman after reaching the age of menopause (as explained above), will not be classified as menstruation.

Rule no.435. It is quite possible for a pregnant woman or a breast-feeding mother to see menstruation and the rules which apply to a non-pregnant woman also apply to a pregnant one; the only difference is that if a woman who has conceived sees blood with the usual signs of menstruation 20 days after the commencement of her habitual period, that blood will be treated as menstruation.

Rule no.436. If a girl sees blood and does not know whether she has completed nine years of age, it will not be classified as menstruation, whether the blood bears the signs of menstruation or not.

Rule no.437. If a woman who is doubtful as to whether or not she has reached the age of menopause sees blood which she cannot decide whether it is of menstruation or not she should decide that she has not reached the age of menopause.

Rule no.438. The period of menstruation is not less than 3 days and not more than 10 days, and if the period during which blood is discharged falls short of 3 days, that blood will not be considered as menstruation.

Rule no.439. It is necessary that the blood of menstruation flows continuously for the first 3 days.

Therefore, if blood is seen for 2 days and then interrupted for 1 day and then seen again for 1 day, it will not be menstruation.

Rule no.440. In the initial stage, it is necessary that blood flows out, but it is not necessary to be seen flowing out during all the three days. It is sufficient for the blood to be internally present. So, if a woman is clean for a brief period during the first 3 days (as is common among all or some women) even then the blood discharged will be menstruation.

Rule no.441. It is not necessary that a woman should have bleeding on the 1st and the 4th night, but it is essential that bleeding should not discontinue on the 2nd and the 3rd night. For example, if bleeding commences on the morning of the 1st day and continues until sunset on the 3rd day, it would be considered as menstruation. Similarly, if blood is seen from the middle of the 1st day and stops at the same time on the 4th day, the same will apply.

Rule no.442. If a woman sees blood with signs of menstruation or in her days of habit continuously for three days, and then it stops for a brief period before it is seen again with signs of menstruation or in her habitual period, and if the total number of days in which blood was seen and in which it stopped does not exceed ten, then the days in which blood is not seen will be counted as of menstruation; then as an obligatory precaution, the days in which she remained pure she should do all those acts she would do when she is pure, and also refrain from all those acts which are forbidden to the menstruating woman.

Rule no.443. If blood is seen for more than three days and less than ten days and she does not know whether the blood is of a sore or a wound, or of menstruation, she should not treat it as menstruation.

Rule no.444. If a woman sees blood about which she is unable to discern as to whether it is the blood of wound or of menstruation, she should continue to perform her acts of worship, except when her preceding condition was that of menstruation, in which case she should treat it as menstruation.

Rule no.445. If a woman doubts whether the blood she has seen is of menstruation or menstrual irregular discharge, she should treat it to be menstruation if it bears the properties of menstruation.

Rule no.446. If a woman is unable to decide whether the blood she has seen is of menstruation or of virginity, she should examine herself i.e. she should insert

cotton in herself and wait for some time. If she finds that only its sides have been stained with blood then it is virginal blood, and if the blood has soaked the entire piece of cotton then it is menstruation.

Rule no.447. If blood is seen for less than 3 days and then stops and starts again for 3 days the second blood will be menstruation but the first blood will not be considered as menstruation even if it was seen during the days of habit.

Rules for a woman in the state of menstruation

Rule no.448. Acts which are prohibited for a woman who is in the state of menstruation:

(1) Prayer and other similar acts of worship for which ablution or dry ablution or ritual bath is necessary. However, there is no harm in performing those acts of worship for which ablution, dry ablution or ritual bath are not obligatory (e.g. funeral prayers).

(2) All those acts which are forbidden to a person in the state of sexual ritual impurity (and have been mentioned earlier).

(3) Having sexual intercourse; it is prohibited for man as well as for woman even if only the penis glans may penetrate, and even if semen may not be discharged. In fact, the obligatory precaution is that the male should refrain from insertion even to an extent lesser than the point of circumcision. Anal intercourse with the wife is forbidden in menstruation.

Rule no.449. Sexual intercourse is prohibited also when a woman may not be very certain of being in the state of menstruation, but Islamic law guides her to treat herself as such. So, when a woman sees blood for more than ten days, and, as will be explained later, she has to resort to the habit of her relatives for determining the period of menstruation, her husband will not be permitted to have sexual relations with her during those days.

Rule no.450. If a man has sexual intercourse with his wife from the front or rear when she is menstruating, he should seek Divine forgiveness and the recommended precaution is that he should give expiation (“kaffarah”). Rules regarding expiation will be mentioned later.

Rule no.451. With the exception of actual sexual intercourse with a menstruating woman, there is no harm in all other forms of courting, wooing and kissing etc.

Rule no.452. Expiation for sexual intercourse with a menstruating woman is gold coins weighing 3.457 grams if carried out in the early days, 1.729 grams for

the middle days and 0.865 grams for the final days of the period of menstruation (each of these three groups of days being equal to about a third of the period of menstruation). For example, if menstruation lasts for 6 days and her husband has sexual intercourse with her during the 1st and 2nd days or nights, he should pay gold weighing 3.457 grams; and during the 3rd and 4th days and nights he should pay gold weighing 1.729 grams; and for the 5th and 6th days and nights he should pay gold weighing 0.865 grams.

Rule no.453. If it is not possible to pay in gold coins, he should pay its equivalent value. And if the price of gold has undergone a change at the time he wishes to pay the expiation to the poor, as compared with the time when he had sexual intercourse, he should pay at the prevailing rate when he wishes to pay it to the poor.

Rule no.454. If a man has sexual intercourse with his wife in the first, second and third stage of menstruation he should give expiation for all the three, totalling 6.051 grams.

Rule no.455. If a man has had repeated sexual intercourse with a menstruating woman, it is better he should pay expiation for each time.

Rule no.456. If a man realises during the course of sexual intercourse that the woman has started her menstruation, he should withdraw from her immediately, and if he does not do so the recommendable precaution is that he should pay expiation.

Rule no.457. If a man commits fornication with a menstruating woman or has sexual intercourse with a menstruating woman who is not his 'mahram' under the impression that she is his wife, the recommended precaution in this case is that he should also pay expiation.

Rule no.458. If a man has sexual intercourse with a menstruating woman on account of ignorance or forgetting the rule, he does not need to pay expiation.

Rule no.459. If a man has sexual intercourse with a woman with the belief that she is menstruating, but it transpires later that she was not menstruating, he does not need to pay expiation.

Rule no.460. As will be explained in the rule relating to divorce, if a woman is divorced while she is in the state of menstruation, the divorce is void.

Rule no.461. If a woman says that she is menstruating, or claims to have become pure from menstruation, her statement should be accepted.

Rule no.462. If a woman starts menstruating while she is in prayer, her prayer will become void.

Rule no.463. If a woman doubts while offering prayer whether or not she has started menstruating, her prayer is in order. However, if she realises after offering prayer that she had actually started menstruating during the prayer, her prayers will be void.

Rule no.464. After a woman becomes pure from menstruation it is obligatory for her to take the ritual bath for the prayer and other acts of worship which require ablution or ritual bath or dry ablution. The rules for this bath are the same as for the bath of sexual ritual impurity (janabah). And it is obligatory that after the bath she should perform ablution.

Rule no.465. After a woman has become pure from menstruation, and before having taken the ritual bath, the divorce given to her will be in order, and her husband can also have sexual intercourse with her; though it is better to have sexual intercourse after the woman has washed herself. However, the recommended precaution is that the man should avoid having sexual intercourse with her before she has taken the bath. However, until she has had the bath, other acts like staying in a mosque and touching the writing of the Qur'an which were prohibited for her at the time of menstruation do not become permissible for her.

Rule no.466. If the woman does not have sufficient water for ablution and ritual bath, and if it is just enough for the bath only, she should take the bath, and she should perform dry ablution instead of ablution. And if the water is sufficient for performing ablution only, she should perform ablution and perform dry ablution instead of the bath. And if she does not have water for either of them (i.e. for the bath and ablution) she should perform two dry ablutions instead of the ablution and the bath.

Rule no.467. There is no Qadha for the prayer which she left during her menstruation, but she should give Qadha for the obligatory fasts missed by her due to menstruation.

Rule no.468. If the time for prayer sets in and a woman knows or considers it probable that if she delays offering prayer she will start menstruating, she

should offer prayer immediately.

Rule no.469. If a woman delays offering prayer on exact time, allowing a lapse equal to the time required for offering one prayer together with ablution or dry ablution or ritual bath, and then she starts menstruating, she will have to offer Qadha for that prayer. And in calculating the time, the extraneous things like praying quickly or slowly and other matters have to be considered individually. For example, if a woman who is not a traveller delays her prayer of midday, the Qadha will be obligatory for her if time equal to performing four units of prayer along with ablution or dry ablution or ritual bath passes away from the exact time of midday and then she starts menstruating. And for one who is a traveller the passage of time equal to performing two units along with ablution or dry ablution or bath is sufficient.

Rule no.470. If a woman is pure from menstruation when the time for prayer is near to end, and has at her disposal time which suffices for the bath and performing one unit or more, she should offer the prayer, and if she fails to do so she should offer its Qadha.

Rule no.471. If a woman is pure from menstruation and does not have sufficient time for the bath, but she can offer prayer within the prescribed time after performing dry ablution, the obligatory precaution is that she should offer that prayer with dry ablution, and even if she did not offer that prayer it will not be obligatory for her to offer its Qadha. Again, if her religious obligation is dry ablution due to other reasons, like, if water is harmful for her, she should perform dry ablution and offer that prayer, and if she does not offer it, she will have to give its Qadha.

Rule no.472. If after becoming pure from menstruation, a woman doubts whether or not she has time left for the prayers, she should offer the prayer.

Rule no.473. If after becoming pure from menstruation a woman does not offer prayer under the impression that she does not have time to make necessary preparations for prayer and to offer even one unit, but understands later that she did have time for the purpose, she should offer Qadha.

Rule no.474. It is recommended (mustahab) for a menstruating woman that when it is time for prayer, she makes herself pure by washing away blood, and changing the pad. Then she should perform ablution or dry ablution, whichever

is applicable, and sit at the place meant for prayer facing Qibla and busy herself in recital, supplication and salutations (Salawat).

Rule no.475. It is hateful (makrooh) for a menstruating woman to read the holy Qur'an, or keep it with herself, or touch with any part of her body the space between its lines. It is also hateful (makrooh) for her to dye her hair with "henna" or any other thing like it.

Categories of women in menstruation

Rule no.476. There are six types:

(1) Women having the habit of time and duration: A woman who sees blood in each of the two consecutive months at a particular time and for a fixed number of days. For example, in each month the blood may be seen from the 1st until the 7th of the month.

(2) Women having the habit of time: A woman who sees blood in each of the two consecutive months at a particular time but the number of days varies. For example, in two consecutive months her blood starts coming on the 1st of the month but she becomes pure on the 7th day in the first month and on the 8th day in the second month.

(3) Women having the habit of duration: A woman who sees blood in each of the two consecutive months for a particular number of days but the time of commencement is not the same. For example, in the first month the blood is seen from the 5th to the 10th of the month, and in the second month from the 12th to the 17th of that month.

(4) Women with disturbed or disordered menstruation (Mudhtariba): A woman who has seen blood for a few months but who has not formed a habit or whose former habit has been disturbed and has not formed a new one.

(5) Beginner (Mubtadiya): A woman who sees menstrual blood for the first time.

(6) Forgetful women (Nasiya): A woman who has forgotten her habit.

Some further details are given below about menstruated women:

Woman having the habit of time and duration

Women having the habit of time and duration are of two types:

(1) A woman who sees blood in two consecutive months at a particular time for a particular

duration. For example, she sees blood on the 1st of each month and becomes pure on the 7th

of each month. Her habit of menstruation will be from the first to the seventh of every month.

(2) A woman who sees blood in each of the two consecutive months at a particular time and after 3

or more days she may be pure for one or more days and the blood is seen again; and the total

number of days during which the blood is seen as well as those during which she remains pure

does not exceed 10 days; and in each month the total number of days during which blood is

seen, and the intervening days during which she is pure must be same. In such a case the habit

of the woman will be counted according to the days during which blood is seen, and including

the intervening days during which she remained pure. It is not, however, necessary that the

intervening days during which she remains pure should be identical in each month. For

example, if in the 1st month blood is seen for 3 days from the 1st to the 3rd of

the month and

then she remains pure for 3 days and blood is seen again for 3 days. In the second month blood

comes for three days, and then blood stops for more or less than three days, and again the

blood is seen, and the total numbers of days in which the blood is seen and stopped are nine, all

these days are counted as days of menstruation, and the habit of that woman will be nine days.

Rule no.477. If a woman who has a fixed habit of time, sees blood on time or a day or two earlier that

blood will be menstruation even if it does not bear the signs of menstruation. Therefore, she will act

according the rules applied to a menstruating woman. And if it transpires later that it was not

menstruation, for example, if she becomes pure before three days, then she should offer Qadha for the

acts of worship which she has left out.

Rule no.478. If a woman having the habit of time and duration sees blood during all days of her fixed

habit plus a few days before and after and bears the signs of menstruation, and if the total number of

days does not exceed 10, all of it is menstruation. And if it exceeds 10 days, then only the blood seen

during the days of habit is menstruation and the rest will be menstrual irregular discharge, and she

should give Qadha of the acts of worship which she did not perform during the days before and after her

habit. And if she sees blood with signs of menstruation on all the days of her habit as well as a few days

earlier, and if the total number of the days does not exceed 10, all of it is menstruation. And if it exceeds

ten days, then the blood seen during the days of habit will be menstruation, and the blood seen earlier

will be classified as menstrual irregular discharge. She will offer Qadha for the prayers left out during

those earlier days. And if she sees blood during her days of fixed habit plus a few days after her habit,

and have the signs of menstruation, and if the total does not exceed ten days, all of it is menstruation.

But if it exceeds ten days, then the blood seen during habitual days will be menstruation, and the rest is

menstrual irregular discharge.

Rule no.479. If a woman who has the fixed habit of time and duration, sees blood on some days of her

habit and also a few days earlier, and has the signs of menstruation, and if the total number of days

does not exceed 10 days, all of it is menstruation. And if the number of days exceeds 10 and if she sees

blood in her habitual time less than three days, she will add the number of earlier days in her habitual

time and complete her fixed duration. Those will be the days of menstruation, and the rest will be menstrual irregular discharge. If she sees blood in her

habitual time for 3 or more than three days, she

will treat it as menstruation and act upon precaution in those days which she has included to complete

her fixed duration.

And if she sees blood during some of her habitual days plus some days later, with signs of menstruation,

and if the total number of days does not exceed ten, then all of it will be menstruation.

And if the total exceeds ten days, and if she sees blood in her habitual time less than three days, then

she will add the number of later days in her habitual time so as to complete her fixed period of duration.

These will then be the days of menstruation, and the rest will be classified as menstrual irregular

discharge. If she sees blood in her habitual time for three or more than three days, she will treat it as

menstruation and act upon precaution in those days after her habit which she has included to complete

her fixed duration.

Rule no.480. If a woman has a fixed habit of menstruation and if she sees blood for 3 days or more,

and then it stops and is thereafter seen again, and the gap between the two discharges is less than 10

days, and if the total number of days in which blood was seen together with the intermediary period in

which it stopped exceeds 10 days (e.g. when blood is seen for 5 days and then

stops for 5 days and is

again seen on the following 5 days) then it has various rules:

(a) If the blood, all or part thereof, have the signs of menstruation, seen in the initial days was during the

days of her habit and the blood seen later in the second phase after her temporary state of being pure

did not come during the days of her habit, then she should treat her first blood to be menstruation and

the second one as menstrual irregular discharge.

(b) If the blood seen in the initial days is not during the days of her habit but the second blood, all or

part thereof, was seen in the days of her habit, then she should treat the entire second blood to be

menstruation and the first as menstrual irregular discharge.

(c) If she saw a part of the first and the second blood during the days of her habit, and if the first blood

did not last for less than 3 days, then that period along with the intervening days when she was pure

and the second blood within her habitual time, will be period of menstruation, provided that the total

period covered by them does not exceed 10 days. And some of the blood which she sees before or after

the days of her habit will be classified as menstrual irregular discharge. For example, if her habit was to

see blood from 3rd to 10th of every month, and during any one month the habit changed and she saw

blood from 1st to 6th, and then remained pure for two days. Thereafter, she saw blood again until 15th.

The rule will be that the blood seen from 3rd to 10th is menstruation, and that seen on 1st and 2nd and

from 11th to 15th is menstrual irregular discharge.

(d) If she sees the blood in both phases during her habitual days, but the blood seen in the initial days is

for less than three days, then it is plausible that she may add the days of earlier discharge to complete

three days, and treat the period as menstruation. Then the second blood which also fell during habitual

days will be counted as menstruation, provided that the total of the first and second phase, together with the intervening days does not exceed ten days. And if it exceeds ten days then the first blood will

be of menstruation and the rest will be menstrual irregular discharge.

Rule no.481. If a woman with fixed habit of time and duration fails to see blood in her habit, and sees it

earlier or later, it will be considered as menstruation if it comes for the equal number of days, and bears

the signs of menstruation.

Rule no.482. If a woman who has the habit of time and duration sees blood in her habit for less or

more than her usual number of days and then her blood stops and thereafter is seen again for days

equal to the number of days of her habit with signs of menstruation, she will treat the whole period,

including the intervening days, as menstruation, if it does not exceed ten days. And if the number of

days exceeds ten, then the blood seen in her habitual period is menstruation and rest will be

menstruated irregular discharge. And if the first blood is seen more than the days of her habit and most

part of it bear the signs of menstruation, then all of the first blood will be treated as menstruation.

Rule no.483. If a woman who has fixed habit of time and duration sees blood for more than 10 days,

the blood which she sees during the days of her habit is menstruation, even though it may not have the

signs of menstruation, and the blood which is seen after the days of her habit is menstrual irregular

discharge even though it may have the sign of menstruation. For example, if the blood of a woman

whose habit is from the 1st to the 7th of the month is seen from the 1st to the 12th of a particular

month, the blood which is seen during the first 7 days will be menstruation and that which is seen

during the remaining 5 days will be menstrual irregular discharge.

Women having the habit of time only

Rule no.484. Women having the habit of time are of two types:

(1) A woman who sees blood in each of the two consecutive months on a fixed day, and then becomes pure after a few days. The duration of blood varies in each month. For example, if the blood is seen on the 1st of each month but stops on the 7th in the first month and on the 8th in the second month, her habit of time will be the first of every month.

(2) A woman who sees blood in two consecutive months on a fixed day, for, say 3 or more days and then it stops and thereafter is seen again, but the total number of days does not exceed ten days. However, the number of days during the 2nd month is either more or less than the days in the 1st month. For example, if the blood is seen on the 1st day of each of the two consecutive months but the total duration of days is 8 in the 1st month and 9 in the 2nd month, she should treat the 1st of the month to be her habit of time.

Rule no.485. If a woman who has the habit of time but the duration of her menstruation is not constant, sees blood of which some part bears the signs of menstruation and some does not, then in this situation if the blood having the signs of menstruation lasts for not less than three days and not more than ten days, then it is obligatory to treat herself as menstruating, and the blood which does not bears the signs of menstruation would be classified as menstrual irregular discharge. If she sees blood according to her habit and if it is possible for her to consider it menstruation, then she should act according to the rules regarding to menstruation, whether it bears the signs of menstruation or not. For example, she sees blood for three days according to her habit, it will be treated as menstruation, even if it does not have the signs of menstruation. Similarly if she sees blood two days earlier and one day on her habitual time, it will also be menstruation. So if she sees the blood with signs of menstruation lasting for less than ten days, all will be of menstruation. And if she sees blood again and bears the signs of menstruation, then if the gap between the commencement of the second blood and stoppage of the first blood is ten or more than ten days then that blood will also be menstruation, and otherwise it will be treated as menstrual irregular discharge.

Rule no.486. If a woman with the fixed habit of time sees blood not in her habitual time for more than 10 days and if she is unable to determine the exact duration of menstruation from its signs, then she should consider herself menstruating for six or seven days and rest will be treated as menstruated irregular discharge.

Rule no.487. A woman whose commencing time is fixed on the first of every month, with a varying duration of five or seven days, and then suddenly she sees blood for twelve days, and she is unable to recognise the signs to determine the duration of menstruation, then she should consider herself as menstruating from the first to the sixth or seventh of the month and the rest will be treated as menstrual irregular discharge.

Rule no.488. If a woman with a fixed habit knows the middle or the end of her habit and if she sees blood for more than ten days, then she should consider herself as menstruating for six or seven days in such a way that its middle or end is according to her habit.

Women having the habit of fixed duration

Rule no.489. Women having the habit of duration are of two types:

(1) A woman whose duration of menstruation in two consecutive months is same but the commencing times differ. In such circumstances her habit of duration will be the number of days during which blood is seen. For example, if blood is seen from the 1st to the 5th of the 1st month and from the 11th to the 15th of the 2nd month her duration habit will be 5 days.

(2) A woman who sees blood in two consecutive months for 3 or more days, and then it stops for a day or two and then it starts again, though the time of commencement of blood varies in the 2nd month from that of the 1st, her duration habit will be the number of days during which blood is seen, provided that the total number of the bleeding and pure days does not exceed ten and that the duration period in both the months remains equal. And it is not necessary that the number of intervening days should be equal in each month. For example, if during the 1st month she sees blood from the 1st to the 3rd day, and then it stops for 2 days or less or more than 2 days, and then sees blood again, and the

total number of days including the intervening days does not exceeds 8, and in the 2nd month she sees it from the 11th to the 14th and then it stops for 2 days, and then starts again, and the total number of days including the intervening days does not exceeds 8, then her duration habit will be 8 days.

Rule no.490. If a woman with the fixed habit of duration sees blood with signs of menstruation for less or more days than her habitual duration, if the number of those days does not exceed 10 she should treat them as menstruation. And if it exceeds 10 days without any signs of menstruation, then she will calculate her time of menstruation from the day bleeding began with signs of menstruation till the days of her habit, and treat the rest of the days as of menstrual irregular discharge.

Women with disturbed menstruation, or Mudhtariba

Rule no.491. A mudhtariba is a woman who may have seen blood for some months, but did not form a fixed habit. If such a woman sees blood with signs of menstruation for more than 10 days, then ten days in first month and three days in second month will be classified as menstruation, and the rest of the days will be treated as of menstrual irregular discharge.

Rule no.492. If a mudhtariba sees blood for more than ten days, and if for some days the blood has the signs of menstruation and during other days has the signs of menstrual irregular discharge, and if the blood which has the signs of menstruation is seen for not less than 3 days and not more than 10 days, then all of it is menstruation. The rest will be menstrual irregular discharge. And if the blood having the signs of menstruation cannot be classified as menstruation, for example she sees blood for five days with signs of menstruation, and for five days with signs of menstrual irregular discharge, and again she sees blood for five days with signs of menstruation, then the blood with signs of menstruation if it can be classified as menstruation i.e. the blood not less than three days and not more than ten days, for both of them she should act upon precaution, and if the second blood does not bear the signs of menstruation it will be treated as menstrual irregular discharge. And if one of them can be classified as menstruation then it will be treated as menstruation and the rest will be menstrual irregular discharge.

The beginner, or Mubtadia

Rule no.493. A mubtadia is a woman who sees blood for the first time. If she sees it for more than ten days and all the blood has common signs of menstruation then she should refer to the prevailing habit among her relatives and consider her corresponding duration as menstruation and the rest as menstrual irregular discharge (istihadha), and if she does not find any woman in her family or if their habit differs, then she should classify the ten days of her first month as menstruation and in the second month treat the three days as menstruation, and act on precaution until the tenth day, and act according to that till the fixation of her habit.

Rule no.494. If a mubtadia sees blood for ten days, some bearing the signs of menstruation and other that of menstrual irregular discharge, and if the blood with the signs of menstruation is seen for not less than three and not more than ten days, then all that blood is menstruation. But if she sees blood again before the expiry of ten days after the blood with signs of menstruation, and even that blood resembles menstruation, for example, if dark blood is seen for five days and yellowish blood is seen for nine days, and dark blood is seen again for five days, as explained in the case of mudhtariba, she should treat the second blood as menstrual irregular discharge and act upon precaution for first and last blood.

Rule no.495. If a mubtadia sees blood for more than 10 days, some of which bearing signs of menstruation and other having signs of menstrual irregular discharge, and if the blood with the signs of menstruation is seen for less than 3 days, then all the blood is of menstrual irregular discharge.

A woman who has forgotten her habit, or Nasiya

Rule no.496. A nasiya is a woman who has forgotten her habit of time and duration. If she sees blood for not less than three and not more than ten days with signs of menstruation, she should treat it as menstruation. And if she sees blood exceeding ten days, then the duration about which she suspects as her habit she should treat it as menstruation and the rest will be treated as menstrual

irregular discharge (istihadha). And if she suspects that the duration of her habit is from seven to ten days, then she should act upon precaution after the seventh day.

Various rules relating to menstruation

Rule no.497. If a mubtadia, a mudhtariba, a Nasiya or a woman with the fixed habit of duration, see blood with the signs of menstruation, they must abandon the obligatory prayers. But if they later understand that it was not menstruation, they have to offer the Qadha of the prayers they did not perform.

Rule no.498. If a woman has a fixed habit of menstruation, either of time or of duration or of both, and if she sees blood for two consecutive months contrary to her usual habit in which she finds that the time, the duration or both coincide then she has formed a new habit. For example, if previously she saw blood from 1st to 7th of a month but during these two months she saw it from the 10th to 17th, then the period from 10th to 17th of the month will be her new habit.

Rule no.499. "One month" means the expiry of 30 days from the date of commencement of menstruation and not the period from the first to the last date of a month.

Rule no.500. If a woman usually sees blood once in a month, but in a particular month she sees it twice with signs of menstruation, and if the number of intervening days during which she remained pure is not less than 10 she should treat both as periods of menstruation.

Rule no.501. If a woman sees blood with signs of menstruation for 3 or more days and thereafter for 10 or more days she sees blood with the signs of menstrual irregular discharge and again she sees blood with signs of menstruation for 3 days, she should treat the first and last bleeding as menstruation.

Rule no.502. If a woman becomes pure before the expiry of 10 days and feels that there is no blood in her interior part she should perform the ritual bath for the acts of worship although she may have a feeling that blood might appear once again before the completion of 10 days. And if she is absolutely sure that

she will see blood before the lapse of 10 days, then she should not perform the bath.

Rule no.503. If a woman becomes pure before 10 days but feels that there might be blood in her interior part, she should insert cotton and wait for some time to find out. If she finds out that she has become pure she should take the bath and perform her acts of worship. And if she finds out that she has not become pure totally, and she does not have a fixed habit of menstruation or if her habit is 10 days, then she will wait. If she becomes pure before ten days, she will take the bath. If she becomes pure on completion of 10 days, or if her bleeding exceeds ten days, then she will have the bath at the end of tenth day. And if her habit is for less than 10 days, and she is sure that the blood will cease before ten days are over, or by the end of the tenth day, she must not take the bath until then. And if she has a feeling that her bleeding might exceed ten days, she should avoid acts of worship for a day. And later it is allowed to act according to rules relating to a woman in the state of irregular menstrual discharge (istihadha), and as a precaution she should refrain from all those acts which are forbidden to the menstruating woman and fulfil the obligations of a mustahadha until the tenth day. But this rule applies to those women who have continuous bleeding before the days of her habit. Otherwise, it is not permissible to neglect worship after the days of habit are over.

Rule no.504. If a woman treats the blood she saw during certain days as menstruation and did not perform her acts of worship and comes to know later that it was not menstruation, she should offer Qadha of the lapsed prayers and fasts. And if she performs acts of worship under the impression that the blood is not menstruation but realises later that it was menstruation, then the fasts kept in those days will be void and therefore she should offer Qadha of those fasts.

Lochia - blood discharge due to childbirth (Nifas)

Rule no.505. From the time when the first limb of the baby appears, the blood seen by the mother is lochia, provided that it stops before or on completion of the tenth day. While in the condition of lochia, a woman is called Nafisa.

Rule no.506. The blood which a mother sees before the appearance of the first limb of the child is not lochial discharge.

Rule no.507. It is not necessary that the baby is fully grown. Even if a deficient baby is born, the blood seen by the mother for ten days will be lochia. The term 'Childbirth' must be applicable to it.

Rule no.508. It is possible that lochia blood may be discharged for an instant only, but it never exceeds 10 days.

Rule no.509. If a woman doubts whether she has aborted something or not, or whether the thing aborted is a child or not, it is not necessary for her to investigate, and the blood which is discharged in this situation is not lochia in Islamic Law.

Rule no.510. On the basis of precaution, halting or pausing in a mosque and other acts which are prohibited for a woman during menstruation are also prohibited for the Nafisa (woman in the state of lochial discharge) and those acts which are obligatory for a woman in menstruation are also obligatory for the Nafisa.

Rule no.511. Divorcing a woman who is in the state of lochial discharge and having sexual intercourse with her is prohibited. However, if her husband has sexual intercourse with her, expiation is not obligatory.

Rule no.512. When a woman becomes pure from lochia, she should perform the ritual bath and perform the acts of worship. And if she sees blood again, and the total number of days in which blood is seen and the intervening days during which she remains pure is 10 or less than 10, then all of it will be lochia. So, if she had kept fasts during the intervening days, she will offer their Qadha.

Rule no.513. If a woman becomes pure from lochia, but feels that there might be blood in the interior part, she should insert some cotton, and wait till she finds out. If she finds herself pure then she should perform the bath for the acts of worship.

Rule no.514. If lochial blood is seen by a mother for more than 10 days and she has a fixed habit of menstruation, then her lochia will be equal to the duration of menstruation and the rest would be menstrual irregular discharge. And, if she does not have a fixed habit of menstruation, she would take the days for lochia as according to the habit of women in her family, and act upon precaution till the tenth day.

For a woman who has a fixed habit of menstruation, it is a recommended precaution to act as a mustahadha from the day after her habit is over, and at the same time refrain from acts forbidden to one in the state of lochial discharge until the 18th day. And for a woman with no fixed habit of menstruation, this recommended precaution applies from the tenth to the eighteenth day since the childbirth.

Rule no.515. If the habit of menstruation of a woman is less than 10 days and blood is seen for more days than the days of her menstruation, she should treat the days equal to the days of her habit as lochia. After that, it is obligatory on her to refrain from prayers for one day, and after that she has a choice either to leave out her prayers for ten days or act according to the rules of menstrual irregular discharge. And if the blood continues to be seen even after 10 days, then all the days in excess of her habit, up to the tenth day, will be menstrual irregular discharge and she should offer Qadha of the acts of worship which she did not perform during those days. For example, if the menstruation duration of a woman has always been 6 days and her blood comes for more than 6 days, she should treat 6 days as lochial discharge and on the 7th day leave out her prayers, and on the 8th, 9th and 10th day, it will be her choice either to abstain from all acts of worship or adopt the rules of menstrual irregular discharge.

And if she sees blood for more than ten days, all the days in excess of her habitual duration of menstruation will be treated as the days of menstrual irregular discharge.

Rule no.516. If a woman with a fixed habit of menstruation sees blood continuously for a month or more after giving birth to a child, the blood seen for the days equal to her menstruation habit will be lochial discharge, and the blood seen after that for ten days will be menstrual irregular discharge, even if it coincides with the dates of her monthly menstruation. For example, if there is a woman whose fixed menstruation habit is from the 20th to 27th of every month and she gives birth on the 10th of a given month, and she continues to see blood for a month or more; her lochia will be seven days, equal to her menstruation days, and will be from 10th to 17th of that month; the blood which she continues to see from the 17th onwards for ten days will be menstrual irregular discharge, even though it falls in her days of menstruation habit. After the lapse of 10 days, if bleeding continues, then it is menstruation if it falls in the days of habit, irrespective of whether it has the signs of menstruation or not. And if bleeding does not occur in the days of menstruation habit but have the signs of

menstruation, it will be treated as menstruation. After the lapse of 10 days of lochial discharge, if bleeding continues and it does not fall in the days of habit, and neither does it possess the signs of menstruation, it will be menstrual irregular discharge.

Rule no.517. If a woman does not have a fixed habit of duration, and if after giving birth she sees blood continuously for a month or more, the rules mentioned above will apply to the first 10 days; and as for the next 10 days it is menstrual irregular discharge. And as regards the blood seen thereafter, if it possess the signs of menstruation or if it coincides with the dates of her monthly menstruation then it will be classified as menstruation.

Ritual bath for touching a dead body

Rule no.518. If a person touches a human dead body which has become cold and has not yet been given his funeral bath (i.e. brings any part of his own body in contact with it) he should perform the ritual bath regardless of whether he touched it while asleep or awake, voluntarily or otherwise. Bath will also be obligatory if his nail or bone touches the nail or bone of the dead body. However, the bath is not obligatory if one touches a dead animal.

Rule no.519. If a person brings his hair in contact with the body of a dead person, or if his body touches the hair of the dead person, or if his hair touches the hair of the dead person, and hairs are so long that it cannot be said to be touching of a dead body, the ritual bath will not become obligatory.

Rule no.520. If a person touches a dead body which has not become entirely cold, the bath will not be obligatory, even if the part touched has become cold.

Rule no.530. A Muslim who is dying, whether man or woman, old or young, should, as a measure of precaution, be laid on his/her back if possible, in such a manner that the soles of his/her feet would face the Qibla (direction towards the holy Ka'bah)

Rule no.531. It is better that the dead body should be laid facing the Qibla during the funeral baths.

However, when baths are completed, it is better to lay it the same way as it is laid when prayer are offered for it.

Rule no.532. As a precaution it is obligatory upon every Muslim to lay a dying person facing the Qibla.

And it is better to seek the permission for it from the guardian.

Rule no.533. It is recommended that the doctrinal testimony of Islam (shahadatain) and the acknowledgement of the twelve Imams and other tenets of

faith should be inculcated to a dying person in such a manner that he would understand. It is obligatory on the dying person to repeat these utterances until the time of his death.

Rule no.534. It is recommended that the following supplications should be read over to a dying person in such a manner that he would understand:

“Allahummaghfir liyal katheera mim ma'asika waqbal minniyal yasira min ta'atika ya man yaqbalul yasira wa ya'afu 'anil kathir, Iqbal minniyal yasira wa'fu 'anniyal kathir. Innaka antal 'afuwwul Ghafur. Allahummar-hamni fa innaka Rahim.”

The dying person should also be guided to recite the supplication of Faraj.

Rule no.535. It is recommended to carry a person experiencing painfully slow death to the place where he used to offer prayer, provided that it does not cause him any discomfort.

Rule no.536. If a person is in the throes of death, it is recommended to recite by his side chapter Yasin, chapter as-Saffat, chapter al-Ahzab, Ayat al-Kursi and the 54th verse of chapter al-A'raf and the last three verses of chapter al-Baqarah. In fact it is better to recite as much from the holy Qur'an as possible.

Rule no.537. It is hateful to leave a dying person alone or to place a weight on his stomach, or to be by his side in the state of sexual ritual impurity (janabah) or menstruation or to chatter idly or weep near him or to let only women remain with him.

Rules to follow after the death

Rule no.538. It is recommended that the eyes and lips of a dead person be shut, its chin be tied, its hands and feet be straightened and to spread a cloth over it. If a person dies at night it is recommended to light the place where he is died, to inform the believers to join the funeral, and to hasten the burial.

But if they are not sure of his death, they should wait until they are certain. Moreover, if the dead person is a pregnant woman and there is a living child in

her womb, her burial should be delayed until such time that her left side is cut open and the child is taken out and then to sew her side.

The obligation of bath, shroud, prayer and burial

Rule no.539. Giving bath, shroud, 'hunoot', prayer, and burial to every dead Muslim, regardless of whether he is an Ithna-Asheri Shia or not, is obligatory on every Muslim. And if some people undertake to fulfil the obligation, others will be relieved of the responsibility. And if no one undertakes to do so, all will be equally sinful.

Rule no.540. If a person undertakes to fulfil the obligations to a dead body it is not obligatory on others to proceed for the same. However, if that person leaves the work half done, others must complete them.

Rule no.541. If a person is certain that others are fulfilling their obligations properly, then it is not obligatory for him to proceed for the purpose. However, if he is in doubt or has suspicion, then he should take necessary steps.

Rule no.542. If a person is certain that the bath, shroud, prayer or burial of a dead body has been performed incorrectly, he should proceed to do them correctly again. But if he just feels that probably the duties were not correctly discharged, or if he has a mere doubt, then it is not obligatory to undertake the work.

Rule no.543. As a precaution, one should seek permission to carry out the bath, shroud, prayer and burial of a dead person from its guardian.

Rule no.544. The guardian of a wife is her husband. And after this, men who inherit the dead person take precedence over the women who are heir of the deceased.

Rule no.545. If a person claims that he is the guardian or executor of the dead person, or that the guardian of the dead person has given him permission to carry out its bath, shroud and burial, his claim will be accepted, provided that he is reliable, or that the corpse is in his possession, or that two just persons testify to his statement.

Rule no.546. If a dead person appoints someone other than his guardian to carry out his bath, shroud, burial and prayer, then he will be the rightful person to fulfil

those obligations. And it is not necessary that the person whom the deceased has appointed to carry out the duties personally should accept the will. However, if he accepts it he should act accordingly.

The method of bathing the dead body

Rule no.547. It is obligatory to give three baths to a dead body. The first bathing should be with water mixed with leaves of lotus tree (sidr). The second bathing should be with water mixed with camphor and the third should be with unmixed water.

Rule no.548. The quantity of sidr leaves and camphor should neither be so much that the water becomes mixed (mudhaaf), nor so little that it may be said that sidr leaves and camphor have not been mixed in it at all.

Rule no.549. If enough quantity of Sidr leaves and camphor is not available, then as an obligatory precaution whatever quantity available should be mixed with water.

Rule no.550. If a person dies while he is in the state of Ihram, his dead body should not be washed with water mixed with camphor. Instead of that, pure unmixed water should be used. However, water with camphor should be used if he dies in the state of Ihram in Hajj after completing Sa`ee (the running between Safa and Marwa).

Rule no.551. If sidr leaves and camphor or either of these things is not available or its use is not lawful (e.g. if it has been usurped) the dead body should be given the baths, on the basis of precaution, with pure, unmixed water instead of the bath which is not possible, and it should also be given one dry ablution.

Rule no.552. A person who gives the bath to a dead body should be a Muslim, a Shia Ithna Asheri, adult, and sane, and should know the rules of the bath. And if the deceased belongs to a sect other than Shia Ithna Asheri, and if he or she is given bath according to the rules of his or her sect by a person of his or her sect, then the Shia Ithna Asheri believers will be relieved of the responsibility.

Rule no.553. One who gives bath to the dead body should perform the act with

the intention of Qurbat, that is, in obedience to the pleasure of Allah.

Rule no.554. Giving the bath to a Muslim child, even illegitimate, is obligatory. But the bath, shroud, burial of a non-Muslim and his children is not allowed. And it is necessary to give the bath to a Muslim who has been insane since childhood and has grown up (and died) without having recovered.

Rule no.555. If a foetus of 4 months or more is still-born it is obligatory to give it the bath, and if it has not completed four months, as a precaution, the foetus will be wrapped up in a cloth and buried without Bath.

Rule no.556. It is unlawful for a man to give the bath to the dead body of a woman and for a woman to give the bath to the dead body of a man. Husband and wife can, however, give the bath to the dead body of each other, although it is recommended that they should also avoid doing so, in normal circumstances.

Rule no.557. A man can give the bath to the dead body of a little girl whose age is not more than three years and similarly a woman can give the bath to the dead body of a little boy whose age is not more than three years.

Rule no.558. If no man is available to give the bath to the dead body of a man, his kinswomen who are also his mahram (one with whom marriage is prohibited e.g., mother, sister, paternal aunt and maternal aunt) or those women who become his mahram by way of marriage or suckling can give the bath to his dead body by covering its body with a cloth or something else. Similarly if no woman is available to give the bath to the dead body of a woman her kinsmen who are also her mahram or have become mahram by marriage or suckling can give the bath to her dead body by covering its body with a cloth or something else.

Rule no.559. If a man gives the bath to the dead body of a man, or a woman to the dead body of a woman, it is better to keep the body bare, except the private parts.

Rule no.560. It is prohibited to look at the private parts of a corpse and if a person giving bath looks at them, he commits a sin, though the bath will not be void.

Rule no.561. If there is an impurity on any part of the dead body, it is an obligatory precaution to first make it pure by washing before giving the bath. And it is obligatory that before the corpse is given its bath, it should be pure and

free from all other impurity.

Rule no.562. Bath for a dead body is similar to bath of sexual ritual impurity (janabah). And the obligatory precaution is that a corpse should not be given bath by way of immersion, as long as it is possible to give the sequential bath. And even in the case of the sequential bath it is necessary that the body should be washed on the right side first, and then the left side. And the recommended precaution is that, if possible, none of the three parts of the body be immersed in the water. Instead water should be poured on the dead body.

Rule no.563. If someone dies in the state of menstruation or sexual ritual impurity (janabah), it is not necessary to give him/her their respective baths. The baths given to the dead body will suffice.

Rule no.564. It is prohibited to charge any fee for giving the bath to the dead. And if someone gives the bath with an intention of earning, then the bath will be void. However, it is not unlawful to charge for the preliminary preparations before bath.

Rule no.565. If water is not available or there is some other valid excuse for abstaining from using water for the bath, then the dead body should be given one dry ablution instead of each bath. As an obligatory precaution, one extra dry ablution should also be given instead of all the three collective baths. If a person who is giving the dry ablutions for the dead body makes the intention of “Ma fiz- Zimmah” for one of the dry ablutions (i.e. he makes the intention that this dry ablution is given to absolve him of his responsibility), then the fourth dry ablution is not necessary.

Rule no.566. A person giving dry ablution to the dead body should strike his own palms on earth and then wipe them on the face and back of the hands of the dead body. And the obligatory precaution is that he should, if possible, use the hands of the dead for its dry ablution.

Rules relating to shroud

Rule no.567. The body of a dead Muslim should be given shroud with three pieces of cloth: a loin cloth, a shirt or tunic, and a full cover.

Rule no.568. The loin cloth should be long enough to cover the body from the navel up to the knees, better still if it covers the body from the chest up to the feet. The shirt should be long enough to cover the entire body from the top of the shoulders up to the middle of the calf, and better still if it reaches the feet. The sheet cover should be long enough to conceal the whole body, so that both its ends could be tied. Its breadth should be enough to allow one side to overlap the other.

Rule no.569. The obligatory portion of the loin cloth is that which covers from navel up to the knees and obligatory portion of a shirt is that which covers from the shoulders up to the middle of the calf of the legs. The quantity more than this mentioned above is the recommended part of the shroud.

Rule no.570. There is no objection if adult heirs of deceased grant permission that the portion of the shroud other than the obligatory quantity is charged from their shares. It is an obligatory precaution that the recommended parts of shroud should not be charged from the shares of minor heirs.

Rule no.571. If a person makes a will that the recommended quantity of the shroud (as mentioned in the previous rules) should be paid for from the 1/3 of his estate, or if he has made a will that 1/3 of the estate should be spent for himself but has not specified the type of its expenditure, or has specified it for only a part of it, then the recommended quantity of shroud can be taken from 1/3 of the estate.

Rule no.572. If the deceased has not made a will that the shroud may be paid for from the 1/3 of his estate and if they wish to take it from the estate, they must purchase the obligatory portion at the cheapest rate according to the status of the deceased. However, if his adult heirs agree to pay from their shares of inheritance, then the sum can be deducted to the extent agreed.

Rule no.573. The shroud of a wife is the responsibility of her husband even if she owns her own wealth.

Similarly, if a woman is given a revocable divorce according to the conditions mentioned in rules regarding divorce and she dies before the expiry of her Iddah (the prescribed period of waiting during which a woman cannot remarry after being widowed or divorced), her husband should provide her shroud. And if her husband is not adult or is insane, the guardian of the husband should provide shroud for the wife from his property.

Rule no.574. It is not obligatory for the relatives of deceased to provide his shroud even if the deceased was dependent on them during his life time.

Rule no.575. It is obligatory that each of the three pieces used for shroud is not so thin as to show the body of the deceased.

Rule no.576. It is not allowed to give a shroud made with the skin of a carcass or one which is usurped to a dead person, even if something else is not available. Therefore, if the shroud is usurped and its owner is not agreeing to its use, the usurped shroud should be removed even if the body has already been buried.

Rule no.577. It is not permissible to give a shroud which is impure, or which is made of pure silk which is woven with gold, except in the situation of helplessness, when no alternative is to be found.

Rule no.578. It is not permissible to give a shroud made of wool or hair from the animal whose meat is prohibited to eat or hide or skin of an animal whose meat is permitted to eat, in normal circumstances.

But the shroud made of wool or hair of a slaughtered permissible animal can be used for the purpose.

However, it is a recommended precaution to avoid them.

Rule no.579. If the shroud becomes impure owing to its own impurity, or owing to some other impurity, and if the shroud is not lost totally, its impure part should be washed or cut off, even after the dead body has been placed in the grave. And if it is not possible to wash it, or to cut it off, but it is possible to change it, then it should be changed.

Rule no.580. If a person who is wearing Ihram for Hajj or Umra dies, he should be given shroud like all others and there is no harm in covering his head and face.

Rule no.581. It is recommended that one keeps one's shroud and sidr leaves and camphor ready during lifetime.

Rules of 'Hunoot'

Rule no.582. After having given bath to a dead body it is obligatory to give 'Hunoot', which is to apply camphor on its forehead, both the palms, both the knees and both the big toes of its feet. It is recommended to apply camphor to the nose tip also. Camphor must be powdered and fresh, and if it is so stale that it has lost its fragrance, then it will not suffice.

Rule no.583. The obligatory precaution is that camphor should first be applied on the forehead of the deceased. It is not necessary to observe sequence while applying camphor to other parts mentioned above.

Rule no.584. It is better that Hunoot is given before shroud, although there is no harm in giving embalmment during shroud or even after.

Rule no.585. It is not permissible to administer Hunoot to a person who died in the state of Ihram for Umra and Hajj, except if he dies in the state of Ihram in Hajj after completing Sa`ee (the running between Safa and Marwa).

Rule no.586. Though it is prohibited for a woman to perfume herself if her husband has died and she is in Iddah (the prescribed period of waiting during which a woman cannot remarry after being widowed or divorced), but if she dies during her Iddah, it is obligatory to give her Hunoot.

Rule no.587. As an obligatory precaution, perfumes like musk, ambergris and aloes-wood ('Ud) should not be applied to the dead body, and these things should not be mixed with camphor.

Rule no.588. It is recommended to mix a small quantity of Turbah (soil of the land around the shrine of Imam Husayn (A.S.)) with camphor, but it should not be applied to those parts of the body where its use may imply any disrespect to the Turbah. It is also necessary that the quantity of soil is not much, so that the identity of camphor does not change.

Rule no.589. If camphor is not available or the quantity available is just

sufficient for the bath only, then it is not obligatory to apply Hunoot. And if it is in excess of the requirement for the bath but is not sufficient for administering Hunoot to all the parts, then as a precaution, camphor will be applied on the forehead of the dead body first and the remainder, if any, will be applied to other parts.

Rule no.590. It is also recommended that two pieces of fresh and green twigs are placed in the grave with the dead body.

Rules relating to the funeral prayer

Rule no.591. It is obligatory to offer funeral prayer for every Muslim, as well as for a Muslim child if it has completed 6 years of its age.

Rule no.592. If a child had not completed 6 years of its age, then the prayer may be offered with the intention of 'Raja'. However, to offer the funeral prayer for a still born child is not recommended.

Rule no.593. The funeral prayer should be offered after the dead body has been given the ritual bath, Hunoot and shroud, and if it is offered before or during the performance of these acts, it does not suffice, even if it is due to forgetfulness or on account of not knowing the rule.

Rule no.594. It is not necessary for a person who offers funeral prayer to be in ritual purity by ablution or ritual bath or dry ablution, nor is it necessary that his body and dress be pure; rather, there is no harm, even if his clothes are usurped. However, it is better that while offering this prayer one should observe all the formal rules which are normally observed in other prayer.

Rule no.595. One who offers funeral prayer should face the Qibla, and it is also obligatory that at the time of the funeral prayer the dead body remains before him on its back, in a manner that its head is on his right and its feet on his left side.

Rule no.596. As a precaution, the place where a man stands to offer the funeral prayer should not be a usurped one, and it should not be higher or lower than the place where the dead body is kept. However, its being a little higher or lower is immaterial.

Rule no.597. The person offering the funeral prayer should not be distant from the dead body.

However, if he is praying in a congregation, then there is no harm in his being distant from the dead body in the rows which are connected to each other.

Rule no.598. In the funeral prayer, one should stand in such a way that the dead body is in front of him, except if the prayer is prayed in congregation and the lines extend beyond on both sides, then praying away from the dead body will not be objectionable.

Rule no.599. As a precaution, there should be no curtain or wall or any other obstruction between the dead body and the person offering the funeral prayer. However, there is no harm if the dead body is in a coffin or in any other similar thing.

Rule no.600. The private parts of the dead body should be concealed when the funeral prayer is being offered. And if it was not possible to give shroud, even then at least its private parts should be covered with a board or brick or any similar thing.

Rule no.601. A person should be standing while offering the funeral prayer and should offer it with the intention of Qurbah, specifying the dead person for whom he is praying. For example, he should make his intention thus: "I am offering the funeral prayer (Salatul-Mayyit) for this dead person in compliance with the pleasure of Allah".

Rule no.602. If someone is not capable of offering the funeral prayer while standing, then he can offer it while sitting.

Rule no.603. If the deceased had made a will that a particular person should lead the funeral prayer for him, the recommended precaution is that such a person should still take permission from the guardian of the dead person.

Rule no.604. It is hateful (makrooh) to repeat the funeral prayer a number of times, unless the dead person was a qualified scholar and pious one, in which case it is not hateful.

Rule no.605. If a dead body is buried without the funeral prayer, either intentionally or forgetfully, on account of an excuse, or if it transpires after its burial that the prayer offered for it was void, it is obligatory to pray with the conditions discussed above about the funeral prayer by the graveside of the deceased as long as complete decay has not yet taken place.

Method of the funeral prayer

Rule no.606. There are 5 takbeers (saying Allahu Akbar) in the funeral prayer and it is sufficient if a person recites those 5 takbirs in the following order:

(1) After making the intention to offer the prayer and pronouncing the 1st takbeer, he should say:

Ash hadu an la ilaha illal lah wa ashhadu anna Muhammadan Rasoolullah. (I bear witness that there is no god but Allah and that Muhammad is Allah's Messenger).

(2) After the 2nd takbeer he should say:

Allahumma salli 'ala Muhammadin wa aali Muhammad. (O' Lord! Bestow peace and blessing upon Muhammad and the progeny of Muhammad).

(3) After the 3rd takbeer he should say:

Allahummaghfir lil mu'mineena wal mu'minaat.(O' Lord! Forgive the believing men and women).

(4) After the 4th takbeer, if the dead body is that of a man, he should say:

Alla hummaghfir li hazal mayyit. (O' Lord! Forgive this dead body).

If the dead person is a woman, he would say:

Allahummaghfir li hazihil mayyit.

(5) Thereafter he should pronounce the 5th takbeer.

It is, however, better that he should pronounce the following supplications after the takbeers respectively:

After the 1st takbeer: Ash hadu an la ilaha illallahu wahdahu la sharika lah. Wa Ash hadu anna Muhammadan 'abduhu wa Rasuluh, arsalahu bil haqqi bashiran wa naziran bayna yadayis sa'ah.

After the 2nd takbeer: Allahumma salli 'ala Muhammadin wa aali Muhammad,

wa barik 'ala Muhammadin wa aali Muhammad, warham Muhammadan wa aala Muhammadin ka afzali ma sallayta wa barakta wa tarah hamta 'ala Ibrahim wa aali Ibrahim, innaka Hamidun Majid, wa salli 'ala jamee'il ambiya'I wal-mursaleena wash-shuhada'i was-siddiqina wa jamee'i 'ibadilla his-saliheen.

After the 3rd takbeer: Allahum maghfir lil mu'mineena wal mu'minati wal muslimina wal muslimat, alahya'i minhum wal-amwat, tabi' baynana wa baynahum bil-khayrat, innaka Mujibud-da'wat, innak 'ala kulli shay'in Qadeer.

After the 4th takbeer, if the dead body is that of a man he should say: Allahumma inna haza 'abduka wabnu 'abdika wabnu amatika nazala bika wa anta khayru manzuleen bihi, Allahumma inna la na'lamu minhu illa khayra, wa anta a'alamu bihi minna. Allahumma in kana mohsinan fa zid fi ihsanihi wa in kana musi'an fatajawaz anhu waghfir lahu. Allahummaj'ahu 'indaka fi a'la 'illiyyeen, wakhluf 'ala ahlihi fil ghabireen, warhamhu bi-rahmatika ya Arhamar-Rahimeen.

And if the dead body is that of a woman he should say: Allahumma inna hazihi 'amatuka wabnatu 'abdika wabnatu amatika nazalat bika wa anta khayra manzuleen bihi. Allahumma inna la na'lamu minha illa khayra wa anta a'alamu biha minna. Allahumma in kanat mohsinatan fa zid fi ihsaniha wa in kanat musi'atan fatajawaz 'anha waghfir laha. Allahummaj'al ha 'indaka fi a'la 'illiyyeen, wakhluf 'ala ahliha fil ghabireen, warhamha bi-rahmatika ya Arhamar-Rahimeen. Thereafter he should pronounce the 5th takbeer.

Rule no.607. A person offering the funeral prayer should recite the takbeers and supplications in sequence, so that funeral prayer does not lose its form.

Rule no.608. A person who joins the funeral prayer to follow an imam should also recite all the takbeers and supplications.

Recommended (mustahab) acts of funeral prayer

Rule no.609. The following acts are recommended in the prayer for the dead body:

(1) A person who offers prayer for the dead body should have a ritual bath or

should have performed ablution or dry ablution. And the precaution is that he should perform dry ablution only when it is not possible to have bath, or perform ablution, or if he fears that if he goes for bath or ablution it will not be possible for him to participate in the prayer.

(2) If the dead body is that of a male, the imam or a person who is offering the prayer alone should stand at the centre of its height, that is, the middle part of the dead body, and if the dead body is that of a female he should stand at the chest of the dead body.

(3) To pray bare-footed.

(4) To raise one's hands while pronouncing every takbeer.

(5) The distance between the person offering prayer and the dead body should be so short that, when the wind blows, the clothes of the person offering the prayer would touch the coffin.

(6) To pray in congregation.

(7) The imam to recite the takbeers and supplications loudly and those offering the prayer with him to recite them in a low voice.

(8) If there is only one person joining the funeral prayer being offered in congregation, he would stand behind the imam.

(9) One who offers the prayer should earnestly and persistently pray for the dead as well as for all the believers.

(10) Before the commencement of the congregational prayer for the dead body one should say "as-Salat" three times.

(11) The prayer be offered at a place where people often go for funeral prayers.

(12) If a menstruating woman participates in the congregational prayer for a dead person, she should stand alone and should not join the lines.

Rule no.610. It is hateful (makrooh) to perform the prayer for dead bodies in mosques, except in the sacred mosque in Mecca.

Rules relating to the burial of the dead body

Rule no.611. It is obligatory to bury a dead body in the ground, so deep that its smell does not come out and the beasts of prey do not dig it out, and, if there is a danger of such beasts digging it out, then the grave should be made solid with bricks, etc.

Rule no.612. If it is not possible to bury a dead body in the ground, it may be kept in a vault or a coffin, instead of burial.

Rule no.613. The dead body should be laid in the grave on its right side so that the face remains towards the Qibla.

Rule no.614. If a person dies on a ship and if there is no fear of the decay of the dead body and if there is no problem in retaining it for some time on the ship, it should be kept on it and buried in the ground after reaching the land. Otherwise, after giving the bath, Hunoot, shroud and prayer of dead, as a precaution if possible, it should be lowered into the sea by wrapping in a mat and the opening of the mat should be tied, otherwise it should be lowered into the sea with a weight tied to its feet. And as far as possible it should not be lowered at a point where it is eaten up immediately by the sea predators.

Rule no.615. If it is feared that an enemy may dig up the grave and exhume the dead body and amputate its ears or nose or other limbs, it should be lowered into sea, if possible, as stated in the foregoing rule.

Rule no.616. If it is necessary to lower the dead body into the sea, or making the grave solid on the ground, the expenses of that can be deducted from the estate of the deceased.

Rule no.617. If a non-Muslim woman dies with a dead child or soulless foetus in her womb, and if the father is a Muslim then the woman should be laid in the grave on her left side with her back towards Qibla, so that the face of the child is

towards Qibla.

Rule no.618. It is not permitted to bury a Muslim in the graveyard of the non-Muslims, or to bury a non-Muslim in the graveyard of the Muslims.

Rule no.619. It is also not permissible to bury the dead body of a Muslim at a place which is disrespectful, like places where garbage is thrown.

Rule no.620. It is not permissible to bury a dead body neither in a usurped place, nor in a place which is dedicated for purposes other than burial (e.g. in a mosque).

Rule no.621. It is not permissible to dig up a grave for the purpose of burying another dead body in it, unless one is sure that the grave is very old and the former body has been totally disintegrated.

Rule no.622. Anything which is separated from the dead body (even its hair, nail or tooth), as a precaution, should be buried along with it. And it is recommended that nails and teeth cut off or extracted during lifetime are also buried.

Rule no.623. If a person dies in a well and it is not possible to take him out, the well should be sealed, and the well should be treated as his grave.

Rule no.624. If a child dies in its mother's womb and its remaining in the womb is dangerous for the mother, it should be brought out in the easiest possible way. If it becomes inevitable to cut it into pieces there is no objection in doing so. It is, however, better that if the husband of the woman is skilled in surgery the dead body of the child should be taken out by him, and failing that, the job should be performed by a skilled woman. And if that is not available, a skilled surgeon who is the mahram (one with whom marriage cannot be contracted) of the woman should do it. And if even that is not available a skilled man who is not mahram (one with whom marriage can be contracted) should remove the dead child. And if even such a person is not available the dead body can be brought out by any unskilled person.

Rule no.625. If a woman dies and there is a living child in her womb, it should be brought out by cutting the left side of the mother by the persons discussed in the foregoing rule. This should be done even if there be no hope for the child's survival. The body of the mother should then be sewn up.

Recommended (mustahab) acts of burial

Rule no.626. It is recommended that the depth of the grave should be approximately equal to the size of an average person and the dead body be buried in the nearest graveyard, except when the graveyard which is situated farther is better due to some reasons, like if pious persons are buried there or people go there in large number for prayers and supplications for the dead.

It is also recommended that the coffin is placed on the ground a few yards away from the grave and then taken to the grave by halting three times briefly. It should be placed on the ground every time and then lifted before finally it is lowered into the grave at the 4th time. And if the dead body is of a male, it should be placed on the ground at the 3rd time in such a manner that its head should be towards the lower side of the grave and at the 4th time it should be lowered into the grave from the side of its head.

And if the dead body is of a female it should be placed on the ground at the 3rd time towards the Qibla and should be lowered into the grave sidewise and a cloth should be spread over the grave while lowering it. It is also recommended that the dead body should be taken out of the coffin and lowered into the grave very gently, and the prescribed supplications should be recited before and during burying the dead body; and after the dead body has been lowered into the niche, the ties of its shroud should be unfastened and its cheek should be placed on earth, and an earthen pillow should be made under its head and some unbaked bricks or lumps of clay should be placed behind its back so that the dead body may not return flat on its back. Before closing the niche, the person reciting the Talqin should hold with his right hand the right shoulder of the dead body and should place his left hand tightly on its left shoulder and take his mouth near its ear and shaking its shoulders should say thrice: “Isma' ifham ya” (and then the name of the dead person and his father should be called). For example, if the name of the dead person is Musa and his father's name 'Imran, it should be said thrice: “Isma 'ifham ya Musa ibna 'Imran”. And then he should say:

“Hal anta 'alal 'ahdil lazi faraqтана 'alayhi min shahadati an la ilaha illallahu wahdahu la shareeka lah, wa anna Muhammadan sallallahu 'alayhi wa alihi 'abduhu wa Rasooluhu wa sayyidun nabiyyeena wa khatamul mursaleen, wa anna 'Aliyyan Amirul mu'mineena wa sayyidul wasiyyeena wa

imamuniftaradhallahu ta'atahu 'alal 'alameena wa annal Hasana wal Husayna wa 'Aliyyabnal Husayni wa Muhammadabna 'Aliyyin wa Ja'farabna Muhammadin wa Musabna Ja'farin wa 'Aliyyabna Musa wa Muhammadabna'Aliyyin wa 'Aliyyabna Muhammadin wal Hasanabna 'Aliyyin wal Qa'imal hujjatal Mahdi, salawatullahi 'alayhim a'immatul mu'mineena wa hujajullahi 'alal khalqi ajma'een, wa a'immatuka a'immatu hudan abrar ya

Here the name of the dead person and his father should be called) and then the following words should be said:

“Iza atakal malakanil muqarraabani Rasulayni min 'indillahi tabaraka wa ta'ala wa sa'alaka 'an Rabbika wa 'an Nabiiyika wa 'an deenika wa 'an Kitabika wa 'an Qiblatika wa 'an A'immatik, fala takhaf wa la tahzan wa qul fee jawabihima, Allahu Rabbi wa Muhammadun sallallahu 'alayhi wa alihi nabiiyi wal Islamu deeni wal Qur'anu kitabi wal Ka'batu Qiblata wa Amirul mu'mineena 'Aliyyubnu Abi Talib imami wal Hasanubnu 'Aliyyinil Mujtaba imami wal Husaynubnu 'Aliyyinish-shaheedu bi-Karbala imami wa 'Aliyyun Zaynul 'Abidina imami wa Muhammadunil Baqiru imami wa Ja'farunis Sadiqu imami wa Musal Kazimu imami wa 'Aliyyunir Ridha imami wa Muhammadunil Jawadu imami wa 'Aliyyunil Hadi imami wal Hasanul 'Askari imami wal Hujjatul muntazar imami, ha ula'i salawatullahi 'alayhim ajma'een A'immati wa sadati wa qadati wa shufa`a'i bihim atawalla wa min a'daihim atabarra'u fid dunya wal akhirati thumma i'lam ya

Here the name of the dead person and his father should be called and the following should be recited:

“Annallaha tabaraka wa ta'ala ni'mar-Rabb, wa anna Muhammadan sallallahu 'alayhi wa aalihi ni'mar Rasul wa anna 'Aliyyabna Abi Talib wa awladahul ma'sumenal A'immatal ithna 'asharah ni'mal A'immah wa anna ma ja'a bihi Muhammadun sallallahu 'alayhi wa aalihi haqqun wa annal mawta haqqun wa suwala munkarin wa nakirin fil qabri haqqun wal ba'tha haqqun wan nushura haqqun wassirata haqqun wal meezana haqqun wa tata`iral kutubi haqqun wa annal jannata haqqun wan-naara haqqun wa annas sa'ata atiyatun la rayba feeha wa annallaha yab'athu man fil quboor.”

Then the following words should be said: “Afahimta ya” Here the name of the dead person should be called and thereafter the following should be said: “Thabbatakallahu bil qawlith thabit wa hadakallahu ila siratim mustaqeem,

'arrafallahu baynaka wa bayna awliya'ika fee mustaqarrim min rahmatih.” Then the following words should be uttered: “Allahumma jafil ardha 'an jambayhi was'ad biruhihi ilayka wa laqqihi minka burhana, Allahumma 'afwaka 'afwaka.”

Rule no.627. It is recommended that the person who lowers the dead body in the grave should be ritually pure, bare-headed and bare-footed and he should climb out of the grave from the feet side.

Moreover, persons other than the near relatives of the deceased, should put the dust into the grave with the back side of their hands and recite the following: “Innaa lillahi wa inna ilayhi raji'oon”. If the dead person is a woman, her mahram and in the absence of a mahram her kinsmen should lower her into the grave.

Rule no.628. It is recommended that the grave be square or rectangular in shape and its height equal to four fingers' span. A sign should be fixed on it for the purpose of identification and water should be poured on it, and then those present should place their hands on the grave parting their fingers and thrusting them into earth. Then recite chapter al-Qadr of the holy Qur`an 7 times and pray for the forgiveness of the departed soul and say: “Allahumma jafil arza 'an jam bayhi wa as'id ilayka ruhahu wa laqqihi minka rizwana, wa askin qabrahu min rahmatika ma tughneehi bihi 'an rahmati man siwaka.”

Rule no.629. It is recommended that when the persons who attended the funeral have departed, the guardian of the dead person or the person whom the guardian grants permission should recite the prescribed supplications for the dead person.

Rule no.630. It is recommended that after the burial, the bereaved family is condoled, praying for their well being. However, if the condolence is given long after the event, and if it serves to refresh the sorrowful memories, then it should be avoided. It is also recommended that food be sent to the members of the family of the deceased for 3 days, while it hateful (makrooh) to sit with them and have the meal with them in their homes.

Rule no.631. It is also recommended that a person should observe patience on the death of his near ones, especially on the death of his son, and, whenever the memory of the departed soul crosses his mind, he should say: “Inna lillahi wa inna ilayhi raji'oon” and should recite the holy Qur'an for the sake of the departed. A man should visit the graves of his parents and pray there for the

blessings of Allah for himself and should make the grave solid so that it may not be easily ruined.

Rule no.632. It is not permissible on the death of anyone to scratch one's face or body, or slap one's head or face and torture himself or herself.

Rule no.633. It is not permissible to tear one's clothes on the death of anyone except on the death of one's father and brother, although the recommended precaution is that one should not tear one's clothes on their death also.

Rule no.634. If a woman mourning the death of somebody scratches her face causing blood to come out, or pulls out her hair, she should, on the basis of precaution, set a slave free, or feed ten poor person, or provide them with clothing. And the same applies when a man tears his clothes on the death of his wife or son.

Rule no.635. The obligatory precaution is that while weeping over the death of any person, one's voice should not be very loud.

Prayer of Desolateness (Salatul-Wahshah)

Rule no.636. It is befitting that on the first night after the burial of a dead person, two units of Desolateness Prayer be offered for it. The method of offering this prayer is as follows:

In the first unit, after reciting chapter al-Hamd, Ayatul-Kursi should be recited once; and in the second unit, chapter al-Qadr should be recited 10 times after chapter al-Hamd; and after saying the Salam (final salutations) the following supplication should be recited: “Alla humma salli 'ala Muhammadin wa Ali Muhammad wab'ath thawabaha ila qabri” (here the name of the dead person and his father's name should be mentioned).

Rule no.637. The Desolateness Prayer can be offered in the night following the burial of the dead body at any time, but it is better to offer it in the early hours of the night after evening prayer.

Rule no.638. If it is proposed to transfer the dead body to some other town or its burial is delayed owing to some reason, the Desolateness Prayer should be deferred until the first night of its burial.

Exhumation

Rule no.639. It is prohibited to open the grave of a Muslim even if it belongs to a child or an insane person. However, there is no objection in doing so if the dead body has decayed and turned into dust.

Rule no.640. Digging up the graves of the descendants of Imams, the martyrs, the Shia scholars and the pious persons is prohibited, even if they are very old.

Rule no.641. Digging up the grave is allowed in the following cases:

(1) When the dead body has been buried in a usurped land and the owner of the land is not willing to let it remain there.

(2) When the shroud of the dead body or any other thing buried with it had been usurped and the owner of the thing in question is not willing to let it remain in the grave. Similarly, if anything belonging to the heirs has been buried along with the deceased and the heirs are not willing to let it remain in the grave. However, if the dead person had made a will that a certain supplication or the holy Qur'an or a ring be buried along with his dead body, then the grave cannot be opened up to bring those articles out.

(3) When opening the grave does not amount to disrespect of the dead person and it transpires that he was buried without bath or shroud, or the bath was void, or he was not given the shroud according to religious rules, or was not laid in the grave facing the Qibla.

(4) When it is necessary to inspect the body of the dead person to establish a right (5) When the dead body of a Muslim has been buried at a place which is against sanctity, like, when it has been buried in the graveyard of non-Muslim or at a place of garbage.

(6) When the grave is opened up for a legal purpose which is more important than exhumation, like when it is proposed to take out a living child from the womb of a buried woman.

(7) When it is feared that a wild beast would tear up the corpse or it will be

carried away by flood or exhumed by the enemy.

(8) When any part of the body of the deceased has to be buried which is found after the body has been buried, but as an obligatory precaution, it should be buried in such a way that the body of the deceased must not be seen.

(9) When the deceased body has to be transferred to sacred places like Najaf Ashraf, Karbala, Mashhad etc., especially if the deceased person had made any will about this.

Recommended ritual baths

Rule no.642. In Islam, several baths are recommended. Some of them are listed below:

(1) Bath of Friday: Its time starts after the Adhan (calling) of Dawn prayer, but it is better to perform it near midday. If, however, a person does not perform it till noon, he can perform it till dusk without an intention of either performing it on time or as Qadha. And if a person does not perform his bath on Friday it is recommended that he should perform the Qadha of the bath on Saturday at any time between dawn and dusk. And if a person knows that it will not be possible for him to procure water for his bath on Friday he can perform the bath on Thursday with the intention of Raja', that is, as a desirable act. And it is recommended to recite the following supplication while performing the Friday bath:

Ash hadu an la ilaha il lal lahu wahdahu la sharika lah wa ash hadu anna Muhammadan 'abduhu wa Rasuluh. Alla humma salli 'ala Muhammadin wa Ali Muhammad waj'alni minat awwabina waj'alni minal mutatahhirin. (I testify that there is none to be worshipped but Allah alone, Who has no associate and Muhammad is His servant and Messenger. O Allah! Bless Muhammad and his Progeny. And make me one of those who are repentant and pure).

(2) Baths of the 1st and 17th nights and in the earlier part of the 19th, 21st, 23rd nights and 24th night of the holy month of Ramadhan.

(3) Bath on Eidul Fitr day and Eidul Azha day. The time of this bath is from the

beginning of dawn prayer up to midday, and after midday up to sunset it can be performed with an intention of Raja'. It is, however, better to perform it before Eid prayer.

(4) Bath on Eidul Fitr night. The time of this bath is from sunset up to the beginning of dawn time, it is better to perform it in the earliest part of the night.

(5) Bath on the 8th and 9th of the month of Dhul-Hijj. As regards the bathing on the 9th of Dhul- Hijj it is better to perform it near midday.

(6) Bath by a person who had not offered Prayer of Phenomena intentionally, when it was a total lunar or solar eclipse.

(7) Bath by a person who has touched a dead body after it has been given its bath.

(8) Bath for Ihram (pilgrim's dress).

(9) Bath for entering into the sanctuary of Makkah.

(10) Bath for entry into Makkah.

(11) Bath for visiting the holy Ka'bah.

(12) Bath for entry into the holy Ka'bah.

(13) Bath for slaughtering an animal and for shaving one's head (during pilgrimage).

(14) Bath for entry into Madinah.

(15) Bath for entry into the sanctuary of the holy Prophet (P.B.U.H.)

(16) Bath at the time of bidding farewell to the sacred shrine of the holy Prophet (P.B.U.H.)

(17) Bath for Mubahala (imprecation) with the enemy.

(18) Bath given to a new-born child.

(19) Bath for Istikhara .

(20) Bath for offering Istisqa' (invocation for rains.)

(21) Bath at the time of total solar eclipse.

(22) Bath for visiting the shrine of Imam Hussain (A.S.) done with the intention of Raja. However in some particular days bath for the Ziyarah of Imam Hussain (A.S.) is recommended, whether from near or far.

Rule no.643. The jurists have mentioned many more recommended baths, some of which are as follows:

(1) Bath on all odd nights of the month of Ramadhan and on each of its last 10 nights and a second bath in the last part of its 23rd night.

(2) Bath on the 24th day of Dhul-Hijj.

(3) Bath on the day of Eid-i-Nawroz and 15th of Sha'ban and 9th and 17th of Rabi'ul Awwal and the 25th day of Dhul-Qa'dah.

(4) Bath by a woman who has perfumed herself for someone other than her husband.

(5) Bath by one who slept in a state of intoxication.

(6) Bath by a person who went to see a hanging and saw the hanged person. However, if he sees him by chance or helplessly, or if he had gone for example, to give evidence, the bath will not be recommended for him.

(7) Bath for entry into the mosque of the holy Prophet (P.B.U.H.).

(8) Bath for the Ziyarah of the Masoomeen (A.S.) whether from near or far. It is better these baths should be done with the intention of 'Raja', (i.e. with a hope that it might be a desirable act).

Rule no. 644. If a person wishes to perform a number of recommended baths, one bath with the intention of performing all the baths will be sufficient.

Dry ablution or Tayammum

Dry ablution should be performed instead of ablution or ritual bath in the following seven circumstances:

First: When it is not possible to procure sufficient water for performing ablution or bath.

Rule no.645. If a person happens to be in a populated area, as a precaution, he should make his best efforts to procure water for ablution or bath until such time that he loses all hope. And if he happens to be in an uninhabited area and the land is uneven or densely wooded, and it is difficult to walk, he should search for water in all the four directions for a distance covered by one throw of an arrow from a bow as used in olden times. (One throw is equal to about two hundred steps as described by Allamah Majlisi Awwal in his book on the commentary of Sheikh Sudduq's "Man La Yahdhurhul-Faqeeh"). Otherwise (if the land is even or not densely wooded such as to make it difficult for him to walk), he should search for water in all the four directions for a distance covered by two throws of an arrow (as explained above).

Rule no.646. If out of the four directions, some are even and others are uneven, one should search for water in the even direction to the extent of two arrow throws, and in the direction which is uneven to the extent of one arrow throw.

Rule no.647. It is not necessary for a person to search for water in the direction where he is sure that water is not available.

Rule no.648. If the time left for prayer is not short, and he has also time to search for water and he is sure that water is available at a farther place than the distance obligatory for the search of water, he should go there to procure water. And if he has a mere suspicion about water being there, then it is not necessary for him to go. But if he has a strong suspicion and is confident, then he should go there to procure water.

Rule no.649. It is not necessary that a person should go himself in search of

water. He can send a reliable person for this purpose. And it is sufficient if one person goes on behalf of many.

Rule no.650. If a person feels that there might be some water in the provision he carries or at the place of encampment or even in the convoy, he should search for it thoroughly, till he is satisfied that there is no water or he becomes hopeless.

Rule no.651. If a person searched for water before the time for prayer, but did not find it and if he stayed there until the time of prayers set in, he should search for water again, as a recommended precaution, if he feels that water may be found.

Rule no.652. If a person searched for water after the time for prayer had set in, and did not find it, if he stayed there until the time for the next prayers, and if he feels there is a possibility of water being found, the recommended precaution is that he should go in search of water again.

Rule no.653. When the time left for prayers is short or when there is fear of thieves or wild beasts or when the search for water is unbearable, it is not necessary for one to search for water.

Rule no.654. If a person does not search for water until the time for prayer remaining is very short, such a person has committed a sin, but the prayer which he will pray with dry ablution will be valid.

Rule no.655. If a person is sure that he cannot get water and therefore does not go in search of water, and he offers his prayers with dry ablution, but realises after prayers that if he had made an effort he could have water, and if there is enough time he must do ablution (after his search) and repeat the prayer.

Rule no.656. If a person could not get water after a search and prayed with dry ablution and then learns later after offering prayers that water was available at the place where he had searched, and if there is enough time he must do ablution and repeat the prayer.

Rule no.657. If a person believed that the time left for prayers was little, and prayed with dry ablution without going in search of water, but later learnt after the prayers before the expiry of time that there was time for a search of water, then the obligatory precaution is that he should repeat that prayer.

Rule no.658. If the time for prayer has set in and a person is already with ablution, and he knows that he will not be able to find water or he will not be able to do ablution again, he should not invalidate his ablution, if he can keep his ablution intact. However, a man can have sexual intercourse with his wife even if he knows that he will not be able to perform the bath.

Rule no.659. If a person is with ablution before the time for prayers set in, and knew that if he made his ablution void, it would not be possible for him to get water, in this situation, as a recommended precaution, if he can keep his ablution intact he should not invalidate the ablution.

Rule no.660. If a person has just sufficient water for ablution or for bath, and if he knows that if he spills it he will not be able to get water again, it is prohibited for him to spill it if the time for prayers has already set in, and the recommended precaution is that he should not throw it away even before the time for prayers sets in.

Rule no.661. If a person knew that he would not get water, and yet after the time for prayers had set in he made his ablution void or spilled the water which he had with him, he has committed a sin but his prayer with dry ablution will be in order. However, the obligatory precaution is that he should offer the Qadha of the prayer.

Second:

Rule no.662. If a person is unable to procure water on account of old age, or fear of a thief or a beast, or because he does not possess means to draw water from a well, he should perform dry ablution. The same would apply if acquiring water is intolerably difficult in popular opinion. But in this last situation, if a person did not perform dry ablution, and did ablution, his ablution will be valid.

Rule no.663. If a bucket, a rope and other similar implements are needed for pulling water out of a well, and the person concerned is obliged to purchase or hire them, he should do so even if he has to pay much more than the usual rate. Similarly, he has to buy the water even if it is sold at a higher price.

However, if by doing so, his economic condition is harmed, then it is not

obligatory to procure them.

Rule no.664. If a person is obliged to take a loan for procuring water he should take the loan. However, if he knows or feels that it will not be possible for him to repay the loan it is not obligatory for him to take a loan.

Rule no.665. If digging a well does not involve much hardship the person concerned should dig a well to get water.

Rule no.666. If he is given water by another person without any obligation he should accept it.

Third:

Rule no.667. If a person fears that if he uses water his life will be endangered, or he will suffer from some ailment or physical defect, or the illness from which he is already suffering will be prolonged, or become acute or some complications may arise in its treatment, he should perform dry ablution.

However, if warm water is not harmful to him, he should use warm water and perform ablution or ritual bath.

Rule no.668. It is not necessary to be absolutely certain that water is harmful to him. If he feels that there is a probability of harm, and if that probability is justified by popular opinion, giving cause for some fear, then he should perform dry ablution.

Rule no.669. If a person has an eye disease and water is harmful to him he should perform dry ablution.

Rule no.670. If a person performs dry ablution on account of certainty or fear about water being harmful to him but realises before prayer that it is not harmful, his dry ablution is void. And if he realises this after having prayed he should offer the prayer again with ablution or bath. And if the time for prayer has passed then Qadha is not obligatory on him.

Rule no.671. If a person was sure that water was not harmful to him, and he performed the bath or ablution, but later realised that water was harmful to him,

and if the harmful effects are not so severe and did not become prohibited then his ablution and bath will be in order.

Fourth:

Rule no.672. If a person fears that if he uses water for bath or ablution, he will be involved in hardship, he should perform dry ablution. Dry ablution is permissible in the following three cases:

(1) If he fears that by using up the water for the bath or ablution he will suffer an acute thirst immediately, which may result in his illness or death, or it may cause intolerable hardship.

(2) If he fears that his dependents whose protection is his responsibility, may become ill or die due to thirst.

(3) If he fears that others, human beings or animals, may die or suffer some illness or become unbearably restless and distressed due to lack of water.

Apart from these three conditions mentioned, it is not permissible to perform dry ablution when water is available.

Rule no.673. If besides the pure water which a person has for ablution or bath he also has impure water required for drinking for him and other people attached to him, he should keep the pure water for drinking and pray with dry ablution. If water is required for an animal or a minor child, it should be given the impure water to drink and pure water be used for ablution or bath.

Fifth:

Rule no.674. If the body or dress of a person is impure and he possesses only as much water as is likely to be exhausted if he performs the bath or ablution, and no water would be available for making his body or dress pure, as an obligatory precaution, he should make his body or dress pure and offer prayer with dry ablution. But if he does not have anything upon which he would do dry ablution,

then he should use the water for bath and ablution, and pray with impure body or dress.

Sixth:

Rule no.675. If a person does not possess any water or container except such water or container which is prohibited to use, like when they are usurped, he should perform dry ablution instead of bath and ablution.

Seventh:

Rule no.676. When the time left for prayer is so little that if a person performs the bath or ablution he would be obliged to offer the entire prayer or a part of it after the prescribed time, he should perform dry ablution.

Rule no.677. If a person intentionally delays offering the prayer till no time are left for the bath or ablution, he commits a sin, but the prayer offered by him with dry ablution will be valid, although the recommended precaution is that he should offer the Qadha of the prayer.

Rule no.678. If a person doubts whether any time will be left for prayer if he performs the bath or ablution, he should perform dry ablution.

Rule no.679. If a person performs dry ablution owing to shortage of time and after the prayer he had an opportunity to do ablution but did not do so until the water he had is no longer with him, and if in this situation his obligation is dry ablution, then he will have to perform a new dry ablution for the subsequent prayers, even if the first dry ablution had not become void.

Rule no.680. If a person has water, but because of shortage of time he prays with dry ablution and while in prayers, the water he had goes out of his possession, he will, as per recommended precaution, perform dry ablution again for the subsequent prayers, provided that his religious obligation continues to be dry ablution.

Rule no.681. If a person has only just enough time that he may perform ablution or bath and offers prayers without its recommended acts like Iqamah and personal supplications, he should perform the bath or ablution, and pray without those recommended parts. In fact, if for that purpose, he has to avoid the recitation of the second chapter of the holy Qur'an after al-Hamd, as an obligatory precaution, he should avoid so after performing ablution or bath.

Things on which dry ablution is allowed

Rule no.682. Dry ablution can be done on earth, sand, lump of clay or stone but the recommended precaution is that if earth is available dry ablution should not be performed on anything else. If earth is not available, then it can be performed on sand or a lump of clay, and in absence of these on a stone. As a precaution, stone will be preferred to lump of clay.

Rule no.683. Dry ablution can also be done on gypsum or lime-stone. It is also an obligatory precaution that baked gypsum, lime, brick and mineral stones are not used for dry ablution optionally.

Rule no.684. If a person cannot find earth, sand, lump of clay or stone, he should perform dry ablution on dust particles which settle on the carpets or the dresses, and if that is not available, then he should perform dry ablution on mud, and in both situations it is an obligatory precaution that if possible he should do dry ablution on the above mentioned things (baked gypsum, lime, brick and mineral stones) also. And if dust or wet mud are also not available he should perform dry ablution on any of the above mentioned things, and if none of these things are available, on the basis of recommended precaution, he should pray without dry ablution, but it is an obligatory precaution to repeat the prayers later as Qadha and it is recommended to offer the prayer again within time of prayer.

Rule no.685. If a person can gather some earth by shaking the carpet etc. then dry ablution on dust particles will be void. And similarly if he can make mud dry and obtain earth from it, then dry ablution on wet mud will be void.

Rule no.686. If a person does not have water, but has snow or ice he should, if possible, melt it into water and perform ablution or bath. And if it is not possible to do so and also he does not have anything on which dry ablution is allowed.

Then it is better that he should make the parts of ablution or bath wet with snow or ice. And if even this is not possible he should perform dry ablution on snow or ice and offer prayer in time. And as an obligatory precaution, repeat the prayer later as Qadha Rule no.687. If a thing like straw, on which dry ablution is void, gets mixed with clay and sand, then the person concerned cannot perform dry ablution on it. However, if it is so little that it gets lost in the sand or clay, then dry ablution with it is valid.

Rule no.688. If a person does not own anything on which dry ablution is permissible he should, if possible, obtain it.

Rule no.689. Performing dry ablution on mud wall is valid but the recommended precaution is that if dry earth or clay is available, dry ablution should not be performed on wet earth or mud.

Rule no.690. The thing on which a person performs dry ablution should be pure and, if he has no pure thing on which dry ablution would be correct, it is not obligatory for him to offer prayers. He should, however, give its Qadha, though it is an obligatory precaution, he should pray within the prescribed time.

Rule no.691. If a person was sure that dry ablution on a particular thing was valid and he did it accordingly, but came to know later that dry ablution performed was void, he would repeat the prayers performed with that dry ablution.

Rule no.692. It is necessary that the thing used for dry ablution and the area where it is placed should not have been usurped, or obtained without the owner's permission. So if he performs dry ablution on usurped earth etc. or with that earth which is his own but places on an area without its owner's permission, his dry ablution will be void.

Rule no.693. If a person performs dry ablution on a usurped object, or in a usurped area or space, or on a thing placed in usurped property, forgetfully or by way of negligence, his dry ablution will be valid.

However, if a person himself usurps something, and then forgets that he has usurped it and performs dry ablution, or usurped some property and then forgets and then places the thing on which he is doing ablution on that usurped property, or performs dry ablution in that usurped property, his dry ablution will be void.

Rule no.694. If a person is imprisoned in a usurped place and both the water and earth of that place are usurped, he should offer prayer with dry ablution.

Rule no.695. The thing on which a person is performing dry ablution should, if possible, on the basis of precaution, have dust particles which would stick to the hands, and after striking hands on it, as an obligatory precaution, one should shake off the particles from ones hands.

Rule no.696. It is hateful to perform dry ablution on the earth of a pit, and street dust, or the saline earth, on which a layer of salt has not settled. If, however, a layer of salt has settled on the earth, performance of dry ablution on it is void.

Method of performing dry ablution instead of ritual bath or ablution

Rule no.697. The following four things are obligatory in dry ablution performed instead of bath or ablution.

- (1) Intention (niyyah)
- (2) Striking together both the palms on the object on which dry ablution is valid
- (3) Wiping from the spot where the hair of one's head grow down to the eyebrows and above the nose and the entire forehead and its two ends with the palms of both the hands. And as a precaution the palms pass over the eyebrows as well.
- (4) To pass the left palm over the whole back of the right hand and thereafter, to pass the right palm over the whole of the back of the left hand.

Rule no.698. The recommended precaution is that dry ablution, whether it is instead of bath or ablution, should be performed in the following order: firstly, he should strike the hands on the earth to wipe the forehead and the back of the hands, and then strike the hands on the earth once again to wipe the back of the hands.

Rules relating to dry ablution

Rule no.699. If a person leaves out even a small part of his forehead or the back of his hands in dry ablution, regardless of whether forgetfully or intentionally, or even due to ignorance, his dry ablution will be void. However, it is not necessary to be very particular; if it can be ordinarily assumed that the forehead and the backs of the hands have been wiped, it would be sufficient.

Rule no.700. In order to be sure that the backs of the hands have been wiped, wiping should be done from slightly above the wrist, but wiping in between the fingers is not necessary.

Rule no.701. As a precaution, the forehead and the backs of the hands should be wiped downwards from above, and their acts should be performed one after the other. If someone interrupts the sequence so much that it could not be said that he is doing dry ablution, then the dry ablution will be void.

Rule no.702. The person concerned should specify while making the intention that a particular dry ablution is instead of ablution or bath. And if it is instead of a bath then he should specify the bath. And if he fails to determine correctly the purpose of one dry ablution which is obligatory upon him, due to some error, it will be correct if he makes the intention that he is discharging his religious obligation.

Rule no.703. As an obligatory precaution, if possible, the palm of the hands and the backs of the hands of a person wishing to do dry ablution should be pure.

Rule no.704. While performing dry ablution one should remove the ring one is wearing and also remove if anything is stuck on his forehead or on the palms or back of his hands.

Rule no.705. If a person has a wound on his forehead or on the back of his hands and if it is tied with a bandage or something else, which cannot be removed, he should wipe his hands over it. And if the palm of his hand is wounded and it is bandaged in such a way that it cannot be removed, he should strike his bandaged

hands on a thing with which it is permissible to perform dry ablution and then wipe his forehead and the back of his hands.

Rule no.706. There is no harm if there is hair on the forehead or on the back of hands. However, if the hairs of his head fall on his forehead then it should be pushed back.

Rule no.707. If one feels that one has some obstruction on his forehead or on the palm or back of his hands, and if his suspicion is valid among the people, then one should verify and ensure that the obstruction is removed.

Rule no.708. If the obligation of a person is dry ablution but he cannot perform it himself, he should solicit assistance. And the one who assists should make him perform dry ablution with his own hands.

However, if this is not possible the assistant should strike his hands on a thing on which it is lawful to perform dry ablution and then wipe it on the person's forehead and hands.

Rule no.709. If a man doubts while performing dry ablution whether or not he has forgotten a certain part of it, after he has passed that stage, he should ignore his doubt, and if that stage has not yet passed, he should perform that part.

Rule no.710. If, after wiping the left hand, a man doubts whether or not he has performed his dry ablution correctly, and if there is a probability that while performing dry ablution he was bothered about that, his dry ablution is valid. But if his doubt is about the wiping of the left hand, he should wipe the left hand except when he has done some act which requires ablution or bath or if enough time has passed.

Rule no.711. A person whose obligation is dry ablution, he cannot do dry ablution for the prayer before the time of prayer sets in. However, if he performs dry ablution for some other obligatory or recommended act and his excuse (on account of which his religious obligation is dry ablution) continues until the time for prayers sets in, he can offer his prayers with that dry ablution.

Rule no.712. If a person whose obligation is dry ablution knows that his excuse will continue until the end of the time of prayer, he can offer prayers with dry ablution even if there is ample time for offering prayer. But, if he knows that his excuse will cease to exist by the end of the time he should wait and offer prayers

with ablution or bath. In fact, if he has a glimmer of hope that his excuse might be removed, it will be obligatory for him to wait and pray with ablution or bath, or when time falls short, he should do dry ablution and pray.

Rule no.713. If a person, who cannot perform ablution or ritual bath, is sure or considers it probable that his excuse will not be removed, he can offer the Qadha of his past prayers with dry ablution.

However, if his excuse is removed afterwards, he should offer those prayers again with ablution or bath.

Rule no.714. It is permissible for a person who cannot perform the bath or ablution to offer with dry ablution the recommended prayers like the daily recommended prayers for which the time is fixed.

However, if he has hope that his excuse may cease to exist before the time for prayers is over then it is better that he should not offer the recommended prayers during the earlier part of their time.

Rule no.715. If a person performs Jabeera ritual bath and dry ablution as a measure of precaution (for example, when he has a wound on his back), and offers prayer after the bath and dry ablution, and after having prayed he voids his ablution (for example, by urinating), as a precaution, he should do dry ablution instead of taking the bath and also perform ablution for subsequent prayers.

Rule no.716. If a person performs dry ablution on account of non-availability of water or because of some other excuse his dry ablution becomes void as soon as that excuse ceases to exist.

Rule no.717. The things which invalidate ablution invalidate the dry ablution performed instead of ablution also. Similarly, the things which invalidate the ritual bath invalidate the dry ablution performed instead of the bath also.

Rule no.718. If one has upon him several obligatory baths, but he cannot perform them, it is permissible for him to perform one dry ablution instead of all those baths, but the recommended precaution is that for each of those baths he should perform a separate dry ablution.

Rule no.719. If a person who cannot perform a ritual bath wishes to perform an act for which the bath is obligatory, he should perform dry ablution instead of the

bath. And a person who cannot perform ablution wishes to perform an act for which ablution is obligatory; he should perform dry ablution instead of ablution.

Rule no.720. If a person performs dry ablution instead of the bath of sexual ritual impurity (janabah) it is not necessary for him to perform ablution for offering prayer. However, if he performs dry ablution instead of the other baths, then he should do ablution also. And if he cannot do ablution, he should do another dry ablution instead of ablution.

Rule no.721. If a person performs dry ablution instead of the bath of sexual ritual impurity (janabah) and later he commits acts which makes ablution void, and if he still cannot do bath for later prayers, he should do dry ablution instead of the bath, and as a recommended precaution, perform dry ablution also.

Rule no.722. If a person whose obligation is to perform dry ablution instead of ablution or bath so as to fulfil an act like offering prayers, and if in the first dry ablution he makes an intention to perform it instead of ablution or instead of the bath, and performs the second dry ablution with the intention of carrying out his religious obligation, it is sufficient.

Rule no.723. If a person whose obligation is dry ablution performs dry ablution for an act, he can perform all those acts which should be done with ablution or bath, as long as his dry ablution and the excuse remain. However, if his excuse was shortage of prayer time, or if he performed dry ablution for a funeral prayer or to go to sleep even with water being available, then his dry ablution is valid for those acts only for which he has done it.

Rule no.724. In some cases it is better that a person should offer Qadha for the prayers which he had offered with dry ablution:

(a) When he was afraid of harm caused by using water and yet intentionally entered the state of sexual ritual impurity (janabah) and offered prayers with dry ablution.

(b) When he knew or suspected that he would not be able to procure water and yet entered the state of sexual ritual impurity (janabah) intentionally and offered prayers with dry ablution.

(c) When he did not go in search of water until the time for prayers became short and he offered the prayers with dry ablution, and learnt later that if he had made

a search for water he would have been able to procure it.

(d) When he delayed offering prayers intentionally and offered it with dry ablution at the end of its time.

(e) When he used or wasted the water, although he knew or suspected that he would not be able to get water, and then offered the prayers with dry ablution.

Rules of prayer

Prayer is the best act among all acts of worship. If God accepts one's prayer, other acts of worship are also accepted. But if one's prayer is rejected by God, his other good actions will also be rejected.

Offering of prayers five times during the day and night cleanses one of his sins in the same manner as bathing five times during the day and night makes our body clean of all filth and dirt.

It is befitting that one should offer prayers punctually. A person who considers prayers to be something ordinary and unimportant is just like one who does not offer prayers at all. The holy Prophet (P.B.U.H) has said that a person who does not attach any importance to prayers and considers it to be something insignificant deserves chastisement in the hereafter.

Once, while the holy Prophet (P.B.U.H) was present in the Mosque (i.e. Masjid-ul-Nabi in Madinah), a man entered and began offering prayers, but did not perform the bowing and prostration properly. The holy Prophet said: "If this man departs from this world and his prayers continue to be this way, he will not depart on my religion". Hence, one should not offer one's prayers hurriedly. While offering prayers one should remember Allah constantly and should offer the prayers humbly and with all solemnity. One should keep in mind the Greatness of Almighty Allah with whom one communes while offering prayers and should consider oneself to be very humble and insignificant before His Grandeur and Glory. And if a person keeps himself absorbed in these thoughts while performing prayers he becomes unmindful and oblivious to himself, just as when an arrow was pulled out of the foot of the Commander of the Faithful, Imam Ali (P.B.U.H) while he was offering prayers and he was not aware of it.

Furthermore, one who performs prayers should be repentant and should refrain from all sins and especially those which are an impediment in the way of acceptance of one's prayers (e.g. jealousy, pride, backbiting, eating prohibited things, drinking intoxicating beverages, non-payment of Khums and Zakat).

In fact, he should refrain from all sins. Similarly, he should avoid acts which diminish the reward for prayers like praying when one is drowsy or restless because of an urge to urinate, and while offering prayers he should not look up towards the sky. On the other hand, one should perform such acts which increase the reward like wearing an Aqiq ring, wearing clean clothes, combing the hair, brushing the teeth and using perfume.

Obligatory prayers

The following six prayers are obligatory:

- (1) Daily prayers (including the Friday prayer)
- (2) Prayer of Natural Phenomenon.
- (3) Funeral Prayer.
- (4) Prayer for the obligatory Tawaf of the holy Ka'bah.
- (5) Qadha prayer of father which are obligatory upon his eldest son.
- (6) Prayer which become obligatory on account of hire, vow or oath.

Obligatory daily prayers

It is obligatory to perform the following five prayers during the day and night:

- (1) Dawn prayer (Fajr) - 2 units.
- (2-3) Midday prayer (Zuhr) and Afternoon prayer (Asr) - each one consisting of 4 units.
- (4-5) Sunset prayer (Maghrib) - 3 units; and Evening prayer (ʿIsha) - 4 units.

Rule no.725. While travelling, a traveller should reduce the prayers of 4 units to

2 units. The conditions under which the units are reduced will be mentioned later.

Time for midday and afternoon prayers

Rule no.726. If a stick, a pole, or anything similar to it, which acts as an indicator (shakhis) is made to stand on a level ground, its shadow will fall westwards when the sun rises in the morning, and as the sun continues to rise the shadow cast by the indicator will reduce in size. And in our cities it becomes smallest at the time of the commencement of midday. And as midday passes the shadow cast by the indicator turns eastwards, and as the sun moves towards the west the shadow gets longer. Based on this, when the shadow is the shortest, and it begins getting longer again, it is known that midday has taken place. However, in other cities like in Mecca, the shadow disappears totally, so, when it reappears it indicates midday.

Rule no.727. The time for midday and afternoon prayers is from when the sun starts declining at midday until sunset. But, if a person intentionally offers afternoon prayer earlier than midday prayer, his prayer is void. However, if a person had not offered the midday prayer until the end of its prescribed time, and the time left before Qadha allows only one prayer to be prayed, he will first offer afternoon prayers in time and then his midday prayer will be Qadha. And if before that time a person offers complete afternoon prayer before midday prayer by mistake, his prayer is valid. But it is better, he should treat that prayer as midday and as a precaution he should offer 4 more units of prayer with the intention of relieving oneself of responsibility, if any (“`ala ma fid-dhimmah”).

Rule no.728. If a person begins offering afternoon prayer forgetfully before midday prayer and during the prayer he realises that he has committed a mistake, he should revert his intention to midday prayer i.e. he should intend that the part of prayer I have offered and that I am offering from now onwards until the end of the prayer would be midday prayer. After completing the prayer, he will offer afternoon prayer.

Friday prayer

Rule no.729. Friday prayer consists of 2 units like dawn prayer. The difference between these two prayers is that the Friday prayer has two sermons before it. The Friday prayer is obligatory on every Muslim. The following conditions must be fulfilled for Friday prayer to become obligatory:

(1) The time for Friday prayers should have set in. And that means that the sun should have begun to decline. Most apparently the time for Friday prayer remains until the shadow of the indicator (shakhis) becomes equal to the size of the indicator itself. If the shadow length increases to more than the length of the indicator, the time for offering Friday prayer will be over, and midday prayer will have to be offered.

(2) The number of persons congregating for the Friday prayer should be at least five, including the imam (congregation leader).

(3) It is necessary that the Friday prayer should be lead by an infallible divinely-appointed Imam or by his deputy or by a qualified jurist who is also ruling a country. Otherwise it should be offered with the intention of Raja and midday prayer will become obligatory.

The following conditions should be fulfilled for the Friday prayer to be correct:

(1) The prayer should be offered in congregation. Hence, Friday prayer cannot be prayed alone. If a person joins the Friday prayer before the bowing of the second unit his prayers will be valid and he will have to add another unit to complete it. But, if he cannot join the imam in the bowing of the second unit then the validity of his prayer is problematic, and as a measure of precaution midday prayer should be prayed.

(2) Two sermons should be delivered before the prayer. In the first sermon the preacher should praise Allah and exhort the people to observe piety, and then he should also recite a chapter from the holy Qur'an. Thereafter he should sit down for a while and then stand up again. This time also he should praise Allah and invoke peace and blessings upon the holy Prophet and the holy Imams and seek forgiveness for the believers. It is necessary that the two sermons should precede the prayer. It will not be correct to offer the prayers before the two sermons. It is permissible to deliver the sermons before midday time has set in but it is better to deliver the sermons after the midday time has set in. It is also necessary that the preacher should be standing while delivering the sermons. Hence, if he

delivers the sermons while sitting, it will not be in order. It is also necessary and obligatory that there should be a break between the two sermons by way of sitting down during the interval for a while. It is also necessary that the preacher who delivers the sermons should also lead the prayer. It is most probable that purity may not be a condition for delivering the sermons. The obligatory part of the sermon should be delivered in Arabic and it is not necessary to deliver the remaining part of the sermon in Arabic, except when the majority in the audience are non-Arabs, in which case it is better that the words of admonition and exhorting people to be pious and virtuous should be delivered in Arabic along with the language of the audience.

(3) The distance between the two places where Friday prayers are offered should not be less than one farsakh (about 5.5 kilometres). Hence, if the distance between the two places is less and both the prayers commence at the same time, both will be void. And if one of those prayers precedes the other even to the extent of Takbeera-tul-Ihram i.e. the first Takbeer, the prayer which precedes will be in order and the other will be void. If it transpires after the Friday prayer is over that another Friday prayer had commenced earlier or simultaneously at a distance of less than a farsakh, it will be obligatory to offer midday prayer. It doesn't matter whether this information is received within the time or later. Moreover, a Friday prayer can stop another from being held within the stipulated distance only if it is itself valid, fulfilling all conditions, otherwise it cannot have any prohibitive effect.

Rule no.730. When the Friday prayer with all its requirements is held, it will be obligatory to attend it.

When attending is obligatory the following points must be considered:

- (a) The person joining should be man. Presence in Friday prayers is not obligatory for women.
- (b) Freedom. Hence it is not obligatory for a slave to be present in Friday prayer.
- (c) Not being a traveller. Hence Friday prayers is not obligatory for a traveller, regardless of whether the traveller prays shortened or full prayers, as he would do if he intends staying for 10 days or more.
- (d) Being free from ailment and blindness. Hence it is not obligatory for a sick or a blind man to offer Friday prayer.

(e) Not being old. Hence Friday prayer is not obligatory for old men.

(f) That the distance between the place where a person is and where Friday prayer is going to be held should not be more than 2 farsakhs (about 11 kilometres) and it would be obligatory for a person who is at the end of 2 farsakhs to join the prayer. And similarly, participation in Friday prayers will not be obligatory for a person who finds it extremely difficult; it is also possible that if it is raining participation is not obligatory even if joining the prayer is not difficult.

Rule no.731. A few rules concerning Friday prayer:

(1) It is permissible for a person, who is exempted from Friday prayer, and for whom presence in the Friday prayer is not obligatory, to hasten to offer midday prayer in its prime time.

(2) When the Friday prayer with all its requirements is held in a city, as a precaution, it is not permissible for the residents of that city to start travelling after midday.

(3) It is not permissible to talk while the imam is delivering the sermons

(4) As a precaution, it is obligatory to listen to both the sermons carefully. However, listening carefully to the sermons is not obligatory upon those, who do not understand their meanings.

(5) The second Adhan to Friday prayer is an innovation. And it is the same calling which is usually called the third Adhan.

(6) It is apparently obligatory for a person to be present while the imam is delivering the sermon.

(7) Conducting purchases and sales at the time when people are called to Friday prayer is prohibited, if it hinders the prayers, and not if it does not hinder. And it seems that in spite of it being prohibited, the transaction done would not be void.

(8) When it was obligatory for a person to be present in Friday prayer and he abandoned it, and offered midday prayer, it is most likely that his prayers would be in order.

Time for sunset and evening prayers

Rule no.732. It is obligatory that as long as the redness in the eastern sky appearing after sunset has not passed overhead, sunset prayer should not be performed.

Rule no.733. The prescribed time for sunset and evening prayers is until midnight. The sunset prayer must be prayed before the evening prayer, and if one contradicts their sequence purposely or knowingly, the prayer will be void. However, if the time left over is just enough for evening prayers to be offered within time, then the evening prayer will precede the sunset prayer.

Rule no.734. If a person offers evening prayer before sunset prayer by mistake and takes notice of this after completing the prayer, his prayer will be valid, and then he should offer sunset prayer after it.

Rule no.735. If a person begins evening prayer by mistake before sunset prayer and realises during the prayer that he has made an error, and if he has not yet gone into bowing of the 4th unit he should turn his intention to sunset prayer and complete the prayer. Thereafter he will offer evening prayer.

However, if he has entered the bowing of the 4th unit he will discontinue his evening prayer and offer sunset prayer and then pray the evening prayer.

Rule no.736. The end of the time for evening prayer is midnight; and the night will be calculated from sunset to sunrise.

Rule no.737. If a person in normal circumstances does not offer sunset or evening prayers until after midnight due to some sin or any excuse, he should, as an obligatory precaution, offer the prayers before the dawn prayer, without making an intention of offering Ada (i.e. within time) or Qadha (i.e. after the lapse of time).

Time for dawn prayer

Rule no.738. Just before dawn a column of whiteness rises upwards from the east. It is called the first dawn. When this whiteness spreads, it is called the second or the true dawn, and it is the prime time for dawn prayer. The time for dawn prayers is until sunrise.

Rules relating to prayer times

Rule no.739. A person can start offering prayers only when he becomes certain that the time has set in or when two just (ʿAdil) persons inform him that the time has set in. In fact, one can rely upon the Adhan (calling to prayer) of a person who knows the timings and is reliable or on advice of a person who knows the timings and is reliable.

Rule no.740. If a person cannot be certain about whether the time of prayer has set in at its prime time, due to clouds or dust, but suspects that time has set in, he can offer the prayer. However, if a person cannot be certain about the time for prayer due to a personal handicap like blindness or being in the prison cell, as an obligatory precaution, he should delay the prayer until such time when he feels sure that the prayer time has set in.

Rule no.741. If a person is satisfied on the basis of any one of the above mentioned methods that the time for prayers has set in and he begins offering prayer, but then realises during the prayer that the time has not yet set in, his prayer is void. And the position is the same if he realises after the prayer that he has offered the entire prayer before its prescribed time. If one learns as he prays that the time has just entered or if he learns after the prayer that the time entered while he was in the process of praying, as a precaution, he should repeat his prayer.

Rule no.742. If a person is heedless of the fact that he should pray after ensuring that the time has set in, and if he realises after the prayers that he had offered the entire prayers in time, his prayer is in order. And if he realises that he had offered his prayers before time or does not realise whether he had offered the prayers within time or not, his prayer will be void. In fact, if he realises after offering prayer that the time for prayer had set in while he was praying, he should offer that prayer again.

Rule no.743. If a person was certain that the time for prayer had set in, and began offering prayer, but while praying he doubted whether or not the time for it had actually set in, his prayer would be void.

However, if he is certain while offering the prayer that the time for it has set in, but doubts whether what he has already performed in the prayer has been in time or not, his prayer is valid.

Rule no.744. If the time left for prayer is so little that if he perform some recommended acts of the prayer an obligatory part of the prayer will fall beyond the prescribed time, one should not perform those recommended acts. For example, if on account of reciting the personal supplication (“qunoot”) a part of the prayer will fall after the lapse of time, one should do without the personal supplication.

Rule no.745. If the time at the disposal of a person is sufficient for performing one unit only he should offer the prayers with the intention of *Ada*, i.e. offering the same within its prescribed time. However, one should not delay offering prayer intentionally until such time.

Rule no.746. If a person who is not a traveller has at his disposal time for offering five units until sunset, he should offer both midday and afternoon prayers. And if he has less time than that he should offer only afternoon prayer, and thereafter he should offer the *Qadha* of midday prayer. Similarly if he has sufficient time until midnight for offering five units, he should offer sunset and evening prayers and if he has less time than that he should offer only evening prayer and then offer sunset prayer.

Rule no.747. If a person who is a traveller has sufficient time at his disposal until sunset for offering three units, he should offer midday and afternoon prayers, and if he has less time than that, he should offer only afternoon prayer and then offer *Qadha* of midday prayer. And if he has enough time for offering 4 units until midnight, he should offer sunset and evening prayers, and if the time remaining is less than that, then he should first offer evening prayer followed by sunset prayer. However, if he learns after completing evening prayer that there is still time for at least one unit, or more, he should hasten to offer sunset prayer with the intention of offering in time (*Ada*).

Rule no.748. It is recommended that a person should offer prayer at the prime time prescribed for it, and great emphasis has been laid on it; alternatively, the nearer the prayers are to its prime time, the better, except where there is good reason for delay, like, waiting to join the prayer in congregation.

Rule no.749. If a person has a justifiable excuse for offering prayer with dry ablution and he wishes to offer it at the prime time knowing that his excuse will continue until the end of the prescribed time, he can offer the prayer in the early part of the time. But if he has a hope that the excuse will cease to exist, he should wait until his excuse is removed. In case his excuse is not removed, he would offer the prayer in the last part of the time. But, in doing so, it is not necessary that he should wait so much that he may be able to perform only the obligatory acts of the prayers. In fact, if he has time for the recommended acts like Adhan, Iqamah and Qunut (personal supplication) as well, he can perform dry ablution and offer prayer along with these recommended acts. As for other excuses which do not justify dry ablution, it is permissible for him to offer prayers at its prime time, if he hopes that his excuse will continue.

However, if the excuse actually ceases to exist within the prescribed time of prayer, he must repeat the prayer.

Rule no.750. If a person does not know the rules about prayer, doubts occurring in it, or about the forgotten parts, and if he feels that such problems would probably arise in his prayer, he should defer from its prime time so as to learn the relevant rules. However, if he is hopeful that he can offer prayer correctly, he may pray at its prime time. And if no problem arose during the prayer about which he does not know the relating rule, his prayers would be correct and valid. But if a problem arose and the rules relating to it were not known to him, he would be allowed to act on one of the two probabilities and complete the prayer. And, after the prayer, he should enquire about the rule so that if his prayer had been void he would offer it again, and if it had been valid, he need not repeat it. It should be clear that in the state of confusion one should pray with intention of Qurbah (complying with the orders of Allah) instead of the specific intention of obligation.

Rule no.751. If there is ample time for prayer, and at the same time his creditor demands repayment of his loan from him, he should repay the loan first, if possible, and then offer prayer. Similarly, if there emerges another obligatory matter which demands immediate attention, like if a man sees that the mosque is impure he should make it pure first and then offer prayers. And in both the cases if he offers his prayer first he commits a sin but his prayer is in order.

The prayers which should be performed in sequence

Rule no.752. One should always offer afternoon prayer after the midday prayer and the evening prayer after the sunset prayer. If one intentionally offers afternoon prayer before midday prayer, or evening prayer before sunset prayer, one's prayers would be void.

Rule no.753. If a person starts his prayer with the intention of midday prayer, and during the prayer he recollects that he has already offered midday prayer, he is not allowed to change the intention to the afternoon prayer. He should abandon that prayer, and start the afternoon prayer. And the same rule applies to the sunset and the evening prayer.

Rule no.754. If a person somehow becomes sure while offering the afternoon prayer that he has not offered the midday prayer, and changes intention to the midday prayer, but later he recollects that he has in fact already offered the midday prayer, he can again revert to the afternoon prayer and complete it.

Rule no.755. If, while offering the afternoon prayer, a man doubts whether he has offered the midday prayer, he should change the intention to midday prayer. However, if the time is so short, that the sun would set by the time he finishes the prayer, and there would be no time left even for one unit, then he should complete the prayer with the intention of afternoon prayer.

Rule no.756. If, while offering the evening prayer, a man doubts before reaching the bowing of the 4th unit whether he has offered the sunset prayer, and if time is so little that after finishing the prayer it would be midnight and there would be no time left for even one unit, then he should complete the prayer with the same intention of evening prayer. But if he does have sufficient time, then he should change intention to sunset prayer and then offer evening prayer.

Rule no.757. If while offering evening prayer, a person doubts after reaching the bowing of the 4th unit whether he has offered the sunset prayer, and if time is short, he should complete the evening prayer.

But if time for five units still remain, then he should abandon the prayer and offer the sunset prayer and the evening prayer.

Rule no.758. If a person is praying a particular prayer again as a precaution, and

during the prayer he recollects that he has not offered the preceding prayer, he cannot change intention to that prayer. For example, when offering the afternoon prayer again as a measure of precaution, he recollects that he has not offered the midday prayer, he cannot change intention to midday prayer.

Rule no.759. It is not permissible to change the intention from Qadha to Ada, nor from recommended prayer to obligatory prayer.

Rule no.760. If a person has sufficient time at his disposal to offer his prayer within the time, he can, while offering the prayer, change the intention to Qadha prayer, provided that it is possible to do so. For example, if he is offering midday prayer, he can change to Qadha of dawn prayers, only when he has not entered the bowing of the third unit.

Recommended prayers

Rule no.761. There are many recommended prayers which are generally called Nafilah, but more stress has been laid on the daily recommended prayers. The total number of the units of these prayers everyday, excluding Friday, is 34. They are as follows:

- 8 units Nafilah for midday prayer
- 8 units Nafilah for afternoon prayer
- 4 units Nafilah for sunset prayer
- 2 units Nafilah for evening prayer
- 11 units Nafilah for night vigil prayers
- 2 units Nafilah for dawn prayer

The Nafilah for evening prayer should be offered while sitting and therefore its 2 units are counted as one. But on Friday, 4 units are added to the 16 units of the midday and the afternoon Nafilah, and it is preferable that all these 20 units are offered before midday sets in.

Rule no.762. Out of the 11 units of the night vigil Nafilah prayers, 8 units should be offered with the intention of the Nafilah, 2 units with the intention of Shaf'a, and 1 unit with the intention of Witr.

Complete instructions regarding night prayer are given in the relevant books of prayers.

Rule no.763. All Nafilah prayers can be offered while sitting.

Rule no.764. Midday Nafilah and afternoon Nafilah should not be offered when one is on a journey, and there is no harm if one may offer evening Nafilah with the intention of Qurbah.

The timings of daily Nafilah prayers

Rule no.765. The midday Nafilah is offered before midday prayer. Its time is from the commencement of the time of midday, up to the time when the shadow of the indicator (shakhis) equals $\frac{2}{7}$ th of its length. For example, if an indicator is 7 yards high, and the shadow appearing after midday reaches 2 yards, it is the end of the time for the midday Nafilah.

Rule no.766. The afternoon Nafilah are offered before afternoon prayer, and its time continues until the moment when the shadow of the indicator appearing after midday reaches $\frac{4}{7}$ th of its length.

In case a person wishes to offer midday and afternoon Nafilah after their recommended time, he can offer the midday Nafilah after midday prayer, and the afternoon Nafilah after afternoon prayer, but as an obligatory precaution, he will not make the intention of Ada or Qadha.

Rule no.767. The time for sunset Nafilah begins from the end of the sunset prayer until the redness in the western sky disappears, which is seen on the sky after the sunset .

Rule no.768. The time for evening Nafilah is from the completion of the evening prayer until midnight.

It is better to offer it immediately after evening prayer.

Rule no.769. The dawn Nafilah is offered before the dawn prayer, and its time commences after first dawn until the redness is seen in the eastern sky; it is also possible to offer dawn Nafilah after night vigil prayers (tahajjud).

Rule no.770. The time for night prayer is from midnight until the Adhan for dawn prayer, and it is better to offer it nearer the time of dawn prayer.

Rule no.771. A traveller and a person who finds it difficult to offer the night prayer after midnight, can offer it before midnight.

Ghufayla prayer

Rule no.772. The Ghufayla prayer is one of the recommended prayers, which is offered between sunset and evening prayers. And as a precaution, its time ends before the redness in the sky after sunset disappears. In its first unit after recitation of chapter al-Hamd of the holy Qur`an, instead of any other chapter, the following verses should be recited:

“Wa zannuni iz zahaba mughadhiban fazanna an lan naqdira 'alayhi fanada fiz zulumati an la ilaha illa anta subhanaka inni kuntu minaz-zalimeen fastajabna lahu wa najjaynahu minal ghammi wa kazalika nunjil mu'mineen.”

In the second unit after the recitation of chapter al-Hamd, instead of another chapter, the following verse should be recited:

“Wa 'indahu mafatihul ghaybi la ya'lamuha illa huwa wa ya'lamu ma fil barri wal bahri wa ma tasqutu min waraqatin illa ya'lamuha wa la habbatin fi zulumatil ardh wa la ratbin wa la yaabisin illa fi kitabim mubeen.”

And in the Qunoot (personal supplication) this should be recited:

“Alla humma inni as aluka bi mafatihil ghaybil lati la ya'lamuha illa anta an tusalliya 'ala Muhammadin wa Aali Muhammadin wa an taf'al bi ... (here one should mention his wishes).”

Thereafter, the following should be read:

“Alla humma anta Waliyyu ni'mati wal Qadiru 'ala talabati ta'lamu hajati fa as
aluka bihaqqi Muhammadin wa Aali Muhammadin 'alayhi wa 'alayhimussalamu
lamma qazaytaha li.”

Rules of Qibla

Rule no.773. Our Qibla is the holy Ka'bah, which is situated in Makkah, and one must offer one's prayers facing it. However, a person who is far would stand in such a manner that he is certain that he is not deviating from the Qibla. This also applies to other acts which should be performed facing the Qibla, such as, while slaughtering an animal etc.

Rule no.774. A person offering an obligatory prayer while standing should have his face, chest and stomach facing Qibla; and the recommended precaution is that the toes of his feet should also be facing Qibla.

Rule no.775. If a person offers his prayer while sitting, it is necessary that his face, chest and stomach face Qibla.

Rule no.776. If a person cannot offer prayer in the sitting posture, he should lie on the right hand side in such a manner that the front part of the body would face the Qibla. And if that is not possible, he should lie on the left hand side in such a manner that the front part of his body would face the Qibla.

And if even that is not possible, he should lie on his back in such a manner, that the sole of his feet face the Qibla.

Rule no.777. Precautionary prayers, and forgotten prostrations, and forgotten testimonies should all be offered facing the Qibla, and on the basis of recommended precaution, prostration of forgetfulness should also be offered facing the Qibla.

Rule no.778. A recommended prayer can be offered while one is walking, or riding, and if a person offers a recommended prayer in these two conditions, it is not necessary that he should be facing the Qibla.

Rule no.779. A person who wishes to offer prayer should make efforts to ascertain the direction of Qibla, and for that he has to either be absolutely sure, or acquire such information as may amount to certainty. If that is not possible, he

should form an idea from the niche (Mehrab) of the mosque or from the graves of the Muslims, or by other ways, and act accordingly. In fact, if a non-Muslim who can determine Qibla by scientific methods, indicates Qibla satisfactorily, he can be relied upon.

Rule no.780. If a person, who has a mere surmise about Qibla, and is in a position to have a better idea, he should not act on that guesswork. For example, if a guest has an idea about the direction of Qibla on the statement of the owner of the house, but feels that he can acquire a firmer knowledge about Qibla by some means, he should not act on his host's words.

Rule no.781. If a person does not possess any means of determining the direction of Qibla, or in spite of his efforts, he cannot form an idea about it, it will be sufficient for him to offer his prayer facing any direction. And the obligatory precaution is that, if he has sufficient time at his disposal, he should offer the same prayers 4 times, each time facing every one of the four directions.

Rule no.782. If a person is sure or guesses that Qibla is on one of two directions, he should offer prayers facing both.

Rule no.783. If a person has to offer prayers facing a few directions, and wants to offer two prayers like midday prayer and afternoon prayer, which should be offered one after the other, the obligatory precaution is that he should offer the first prayer facing those few directions, and then commence the second prayer.

Rule no.784. If a person who is not certain about the direction of Qibla, wishes to perform acts other than prayer, which should be done facing the Qibla, like slaughtering an animal, he should act according to his surmise about the direction of Qibla, and if that does not seem possible, then performing the act facing any direction will be valid.

Covering the body in prayer

Rule no.785. While offering prayers, a man should cover his private parts even if no one is looking at him, and it is obligatory that he should also cover his body from the chest up to the knee.

Rule no.786. A woman should cover her entire body while offering prayers, including her head and hair. As a recommended precaution, she should also cover the soles of her feet. It is not necessary for her to cover that part of her face which is washed while performing ablution, or the hands up to the wrists, or the upper feet up to the ankles. And in order to ensure that she has covered the obligatory parts of her body adequately, she should also cover a part of the sides of her face as well as lower part of her wrists and the ankles.

Rule no.787. When a person offers the forgotten lapsed prostration or doctrinal testimony, he should cover himself in the same manner as in prayers, and the recommended precaution is that he should also cover himself at the time of offering prostration of forgetfulness.

Rule no.788. If while offering prayer, a person does not cover his private parts intentionally, or on account of not having cared to know the rule, his prayer is void.

Rule no.789. If a person realises while offering prayer, that his private parts are visible, his prayer will be void. If he learns after the completion of prayer that his private parts were visible, his prayer would be valid. The same rule applies if he learns while offering prayer that his private parts were visible but now they are covered, his prayer is in order.

Rule no.790. One is allowed to cover oneself at the time of offering prayer with grass, and the leaves of the trees, if he does not have a dress.

Rule no.791. In a state of helplessness, one may, while offering prayer, use mud to cover his body.

Rule no.792. If a person does not have anything with which to cover himself while offering prayer, but has a hope that he may get some cover, then it is better to delay offering the prayer. However, if he does not get anything, he should offer prayer discharging his obligation at the end of the time.

Rule no.793. If a person who intends to offer prayer does not have anything, not even leaves or grass or mud to cover himself, and if he has no hope of acquiring any such things until the end of the prayer time, then in this situation if he suspects there are people looking him, he should pray while sitting, and if he suspects that people are not looking him, he should pray while standing; and as a precaution in prayer he should cover his private parts with his hands, and in both

states perform bowings and prostrations by signs, and as a recommended precaution, he should slightly prolong the sign of prostration.

Conditions for dress worn during prayer

Rule no.794. There are six conditions for the dress used in prayer:

- (1) It should be pure.
- (2) It should be permissible for him to use.
- (3) It should not be made of the parts of a dead body.
- (4) It should not be made of the animal, whose meat is prohibited.
- (5) It should not be embroidered with gold (if the person is male).
- (6) If a person who offers prayer is a male, his dress must not be made of pure silk.

The details of these conditions follow:

First condition

Rule no.795. The dress of a person who offers prayers should be pure. Therefore, if he prays with an impure body or dress, in normal situations, his prayers would be void.

Rule no.796. If a person did not care to know that prayer offered with impure body or dress is void, and he prayed in that state, his prayer is void.

Rule no.797. If a person did not care to learn the rule that a particular thing is impure, like, if he does not know that the sweat of an infidel is impure, and he prayed with it, his prayer is void.

Rule no.798. If a person does not know that his body or dress is impure, and

comes to know after prayer that either of them was impure, the prayer is in order.

Rule no.799. If a person forgets that his body or dress is impure, and remembers during the prayer or after completing the prayer, he should offer the prayer again. And if the time has lapsed, he should perform its Qadha.

Rule no.800. If a person has ample time at his disposal and he is busy offering his prayer, and if his body or clothes become impure during the prayer, and before he offers any part of his prayer with that impurity he comes to know that his body or clothes have become impure, and he doubts whether they had just become impure or whether they were impure before he started the prayer, he should purify the body or clothes or change the clothes (while praying), provided that his prayer does not become invalidated by doing so, and if he has something else that is covering his private parts then he should just take off the impure clothes (without changing them). However, if the situation is that if he purifies his body or clothes, or if he changes his clothes, his prayer becomes nullified, or if he removes his impure clothes he becomes naked, then he should break his prayer and start his prayer again with pure body and clothes.

Rule no.801. When a person is praying and the time at his disposal is short, and during the prayer his clothes become impure, and before he offers any part of the prayer with that impurity he comes to know that his clothes are impure, and suspects that they may have been impure before he started the prayers or after starting it, he should wash it, change it or take it off (while praying), and if something else has covered his private parts then he should just take off his impure clothes and complete the prayer, provided that in so doing his prayer is not invalidated. But if he has no other clothes which would cover his private parts if he took off the dress, nor can he wash or change it, he should complete his prayer with the same impure dress.

Rule no.802. When a person is praying and the time at his disposal is short, and during the prayer his body become impure, and before he offers any part of the prayer with that impurity he comes to know that his body has become impure, suspecting that it may have been so before he started the prayers or after starting it, he should wash that impurity off his body, if in so doing his prayer is not invalidated. But if it becomes invalidated, then he should complete his prayer in the same state, and his prayer will be valid.

Rule no.803. If a person doubts whether his body or dress is pure and he offered

his prayer, his prayer will be valid even if he learns after the prayer that his body or dress was actually impure.

Rule no.804. If a person washes his dress and becomes sure that it has become pure, and offers prayer with it, but learns after the prayer that it had not become pure, his prayer is in order.

Rule no.805. If a person sees blood on his body or dress, and is certain that it is not one of the impure bloods, for example, if he is sure that it is the blood of a mosquito, and if after offering the prayer he learns that it was one of those bloods with which prayer cannot be offered, his prayer is in order.

Rule no.806. If a person is sure that the blood which is on his body or dress, is a type of impure blood which is allowed in prayer, such as the blood from a wound or a sore, but comes to know after having offered his prayer, that it is the blood which makes prayers void, his prayer will be in order.

Rule no.807. If a person forgets that a particular thing is impure, and his wet body or dress touches that thing, and then he offers prayer forgetfully, recollecting after the prayer, his prayer is in order. But if his wet body touches that thing about which he forgot that it is impure, and he takes a ritual bath without first making his body pure, and then proceeds to pray, both his bath and prayer will be void.

Similarly, if any wet part of ablution touches that thing about which he forgot that it is impure, and is washed without first making it pure, and prayers are offered, both the ablution and the prayers will be void.

Rule no.808. If a person possesses only one dress, and if his body and dress both are impure, and if the water in his possession is just enough to make one of them pure, then it is better to make the body pure, and offer prayer without clothing if no one is looking at him. And if someone is looking at him then he should offer the prayer with that impure dress.

Rule no.809. If a person has two sets of dresses, and knows that one of them is impure, but does not know which, and has sufficient time at his disposal, he should offer his prayer with each of them. For example, if he wishes to offer midday and afternoon prayers, he should offer one midday prayer and one afternoon prayer with each set. However, if the time at his disposal is short, he may offer the prayer with either of them, and it will be sufficient.

Second condition

Rule no.810. The dress which a person wears for offering prayer should be allowable for use. Hence, if a person knows that it is prohibited to use a usurped dress, or does not know the rule on account of negligence, and intentionally offers prayer with the usurped dress, his prayer would be void. But if his dress includes such usurped things which alone cannot cover the private parts, or even if they can cover the private parts, he is not actually wearing them at that time (for example, a big handkerchief which is in his pocket) or if he is wearing the usurped things together with allowable covering, in all these cases, the fact that such extra things are usurped would not affect the validity of the prayers; although, as a precautionary measure, their use should be avoided.

Rule no.811. If a person knows that it is prohibited to wear a usurped dress, but does not know that it makes his prayer void, and if he intentionally offers prayer with a usurped dress, his prayer will be void, as explained in the foregoing article.

Rule no.812. If a person does not know that his dress is usurped, or forgets about it being usurped, and offers prayers with it, his prayers is in order, provided that he himself is not the usurper.

Rule no.813. If a person does not know that his dress is usurped, and realises it during his prayer, he should take off that dress, provided that his private parts are covered by something else and that it is possible for him to take off the usurped dress immediately without the continuity of the prayers being broken. And if his private parts are not covered by something else, or he cannot take off the usurped dress immediately, or the continuity of the prayer is not maintained if he takes it off, and if he has time for at least one unit, he should break the prayer and offer the prayer again with a dress which has not been usurped. But if he does not have so much time, he should take off the dress while praying, and complete the prayer according to the rules applicable to the prayers by the naked.

Rule no.814. If a person offers prayers with a usurped dress to safeguard his life or, for example, to save the dress from being stolen by a thief, his prayer is in order.

Rule no.815. If a person purchases a dress with the particular sum of money whose Khums has not been paid by him, then there are two situations:

(1) If a person specifies that a particular sum of money, whose Khums has not been paid, will be used for purchasing a dress; for example, he tells the seller that I am purchasing this dress with this note, prayer in that dress will amount to the prayer in a dress which has been usurped.

(2) If a person does not specify that a particular sum of money will be used for purchasing a dress, for example he purchases a dress and gives its payment with any money which was not specified for buying the dress and whose Khums was not paid, then in this situation offering prayer in that dress is permissible.

Third condition

Rule no.816. It is necessary that the dress of the person must not be made of the parts of the dead body of an animal whose blood would gush when slaughtered. And even if the dress is made of the parts of the dead body of an animal whose blood does not gush for example, fish or snake, as an obligatory precaution, it should not be used while offering prayer.

Rule no.817. If a person who is offering prayer, carries with him parts from a carcass which are counted as living parts, like its flesh and skin, the prayer will not be in order.

Rule no.818. If a person who is offering prayer has with him parts from a carcass, whose meat is permissible (halal), and which is not counted as a living part, e.g. its hair and wool, or if he offers prayer with a dress which has been made from such things, his prayers are in order.

Fourth condition

Rule no.819. The dress of one who is praying should not be made of any animal whose meat is prohibited. Even if there is one isolated hair with him, his prayer is void.

Rule no.820. If the saliva, or moisture from the nose, or any other moisture, from an animal whose meat is prohibited to eat, like that of a cat, is on the body or the dress of a person in prayer, and if it is wet, then the prayer will be void. But if it has dried up, and if its substance has been removed, then the prayer is valid.

Rule no.821. If hair and sweat and saliva of another Muslim person is on the body, or the dress of a person offering prayer, there is no harm in it. The same rule applies if animal products, like wax, honey or pearls are with him while he prays.

Rule no.822. If the person doubts whether his dress is made of the parts of an animal whose meat is permissible, or with the parts of the animal whose meat is prohibited, he is allowed to offer prayers with it, irrespective of whether it has been made in a Muslim country or in a non-Muslim country.

Rule no.823. It is not known whether a pearl oyster is one of the parts of an animal whose meat is prohibited; therefore it is permissible to offer prayer with it.

Rule no.824. There is no harm in wearing a dress woven with thread of pure raw silk, while offering prayer. However, the recommended precaution is that one should not offer prayer with a dress made with the hide of a grey squirrel.

Rule no.825. If a person prayed with a dress about which he did not know that it was made of the parts of an animal whose meat is prohibited, or if he forgot about it, he should, as a recommended precaution, pray again.

Fifth condition

Rule no.826. The use of a dress embroidered with gold is prohibited for men, and to pray in such a dress will make prayer void. But for women its use, whether in prayer or otherwise, is allowed.

Rule no.827. It is prohibited for men to wear gold, like hanging a golden chain on one's chest, or wearing a gold ring, or to use a wrist watch or spectacles made of gold, and the prayer offered wearing these things will be void. But women are allowed to wear these things in prayer or otherwise.

Rule no.828. If a person did not know, or forgot that his ring or dress was made of gold, or had a doubt about it, his prayers will be valid if he prayed wearing them. Similarly if he has gold or something made of gold in his pocket while praying, his prayer is valid.

Sixth condition

Rule no.829. In prayer, the dress of a man, as per precaution even his small cap or the laces for fastening the trousers, should not be made of pure silk. And it is also prohibited for men to wear pure silk at any time.

Rule no.830. If the entire lining of a dress or a part of it is made of pure silk, wearing it is prohibited for a man, and offering prayer with it will make it void.

Rule no.831. If a man does not know whether a particular dress is made of pure silk, or of something else, it is permissible for him to wear it, and there is also no harm in offering prayer wearing it.

Rule no.832. There is no harm if a silken handkerchief, or anything similar is in the pocket of a man and it does not invalidate the prayer.

Rule no.833. A woman is allowed to wear silken dress in prayer, and at all other times.

Rule no.834. When one is helpless, having no alternative, one can wear a usurped dress, or a dress made of gold fabrics, or of silk. Similarly, if a person is obliged to wear a dress, and has no other dress but one of those mentioned, he can offer prayer with such dresses.

Rule no.835. If a person does not have any dress but a usurped one and made of parts of a dead animal, and if he is not forced to put on that dress, he should pray according to rules prescribed for the one who has to offer prayer unclothed.

Rule no.836. If a person does not have a dress, except the one made of the parts of an animal whose meat is prohibited, and if he is obliged to put on that dress, he is allowed to pray with that dress. But if he is not obliged to put on a dress, he should act accordingly to the rules for the unclothed and offer prayer.

Rule no.837. If a person does not have a dress other than a dress which is made of pure silk or is woven with gold, and if he is not obliged to wear any dress, he should offer prayer in accordance with the rules applicable to the unclothed.

Rule no.838. If a person does not have anything with which he may cover his private parts in prayer, it is obligatory on him to procure such a thing on hire, or to purchase it. However, if it is going to cost him more than he can afford, or if he spends on the clothes it would cause him some harm, he can offer prayer according to the rules prescribed for the unclothed person.

Rule no.839. If a person does not have a dress, and another person presents or lends him a dress, he should accept it, if the acceptance will not cause any hardship to him. In fact, if it is not difficult for him to borrow, or to seek a gift, he should do so, from the one who may be able to give.

Rule no.840. Wearing a dress whose cloth, colour, or stitch, is not befitting to the status of a person, or is unusual for him, for example a scholarly man wearing the uniform of a soldier or a policeman, it is prohibited if it is undignified or humiliating. And if he offers prayer with such a dress, even if it is only enough to cover his private parts, it is most likely that his prayer would be void.

Rule no.841. If a man wears the dress of a woman, or a woman wears the dress of a man, adopting it as a usual garb, as a precaution this is prohibited, and praying in that dress has the same rule as discussed in the previous article.

Rule no.842. For a person who has to pray while lying down who has a blanket or a quilt made of the parts of an animal whose meat is prohibited, and if he does not become naked by taking it off, then praying in that blanket is not allowed. And if it is made of silk, or if it is impure, and if he wraps it around in such a way that it can be seen as worn, then praying in that blanket is also not allowed. But if he only draws it upon himself, there will be no harm, and his prayer will not be affected. As for the mattress, there is no objection at all, except when he wraps a part of it around his body, making it look like “wearing”. If he does so, then the same rule as that of the blanket will apply.

Exceptional cases

Rule no.843. In the following three cases, the prayer offered by a person will be valid, even if his body or dress be impure:

(1) If his body or dress is stained with the blood discharged from a wound or a sore on his body.

(2) If his body or dress is stained with blood, spread over a space lesser than a dirham (which is almost equal to the upper joint of the first finger, i.e. the finger next to the thumb).

(3) If he has no alternative but to offer prayer with the impure body or dress.

Furthermore, in the situation where small clothes items like socks, scalp caps, etc are impure, the prayer will be valid.

Rules of these four situations will be explained in detail below.

Rule no.844. If the body or the dress of a person wishing to pray is stained with blood from a wound or sore etc, and usually in that situation it is difficult to wash the body or dress or to change the dress, he can offer prayer with that blood as long as the wound or the sore has not healed up. And the same applies to pus, which may flow out with blood, or any medicine which became impure when applied to the wound or the sore.

Rule no.845. If blood on the dress or the body of a person who is praying originates from a small cut or wound which can be healed easily, and which can be washed easily, then his prayer is void.

Rule no.846. If any part of the body or the dress which is a distance away from the wound, becomes impure owing to the fluid which emerges from the wound, it is not permissible to offer prayer with it.

However, if a part of the body or dress around the wound which usually becomes impure, owing to suppuration, there is no harm in offering prayer with it.

Rule no.847. If the body or dress of a person is stained with blood from internal piles, or from a wound which is within one's mouth, nose etc., then the apparent position is that he can offer prayer with that blood. But if the blood is from external piles, then it is undoubtedly permissible to offer prayer with it.

Rule no.848. If a person has a wound on his body and he sees blood on his body or dress which is bigger than the area of a dirham, and does not know whether it is from his wound or some other blood, it is not permissible for him to pray with it.

Rule no.849. If a person has several wounds but they are so near one another that they may be treated as one wound, there is no harm in offering prayer with their blood as long as they have not healed.

However, if they are at such distance apart that each wound is treated as an independent wound, he should wash and purify his body and dress each time when a wound is healed up for the purpose of prayer.

Rule no.850. If the clothes or the body of a person praying is stained with the blood of a dog, an infidel, a pig, a carcass, or an animal whose meat is prohibited, his prayer will be void, however little that blood may be. And as a recommended precaution, the same rule applies to the blood of menstruation, the blood discharged at childbirth, and menstrual irregular discharge. As regards other bloods, like the blood from a human body, or from an animal whose meat is permitted, there is no harm in offering prayer with them, even if they are found at several places on the dress or the body, provided that, when added together, their area is less than that of a dirham.

Rule no.851. If blood stains one side of the dress, and then seeps through to the other side, it will be considered as one. However, if the other side of the dress gets smeared with blood separately, and both bloods do not mix with each other, then each one will be considered as a separate blood. Therefore, if blood on both sides is less than a dirham in area when added together, prayer will be valid with them.

But if it exceeds the area, then prayer will be void. As a precaution, same rule will be applicable if both bloods are mixed with each other.

Rule no.852. If blood falls on a dress which has a lining and reaches its lining, or falls on its lining and reaches the outer part of the dress, each of them will be considered separate blood. Hence, if the area of the blood of the dress and that of the lining, when added together, are less than the area of a dirham, the prayers offered with them will be in order, and if they are more, the prayers offered with that blood will be void.

Rule no.853. If the area of the blood on one's body or dress is less than that of a dirham, and some moisture reaches it and spreads over its sides, the prayer offered with that blood is void, even if the blood and the moisture which has spread there is not more than the area of a dirham. And if the moisture reaches the blood only and does not spread over its sides, then offering prayer with it is problematic.

Rule no.854. If there is no blood on the body or dress of a person, but it becomes impure because of contact with some moisture mixed with blood, prayer cannot be offered with it, even if the part which has become impure is less than the area of a dirham.

Rule no.855. If the area of the blood present on the body or dress of a person is less than that of a dirham, but another impurity reaches it, like when a drop of urine falls on it and reaches the body or the dress, it is not permissible to offer prayer with it.

Rule no.856. If small dresses belonging to a person offering prayer, like his socks or scalp cap, which would not ordinarily cover his private parts, become impure, and if they are not made of the parts of a carcass or an animal whose meat is prohibited to eat, the prayer offered with them will be in order. And there is also no objection if one offers prayer with an impure ring.

Rule no.857. It is permissible for a person in prayer to carry with him impure things, like an impure handkerchief, key or knife. It is most likely that if he has a separate impure dress which he is carrying and which can not cover his private parts, it will not affect the validity of his prayer. But if it is large enough to cover the private parts, his prayer would be void.

Rule no.858. If a person knows that the area of the blood stain on his body or dress is less than that of a dirham, but suspects that it may be one of those blood which are not excused in prayer (e.g. menses, post-labour discharge, menstrual irregular discharge), he is permitted to offer prayer with that blood, and it will not be necessary to wash it off.

Rule no.859. If the area of blood stains on the dress or body of a person is less than that of a dirham, but he is not aware that it is one which is not excused in the prayers, and learns later after prayer that it was the blood which are not excused, it is not necessary for him to offer the prayer again, although it is a

recommended precaution to repeat the prayer. Similarly, if he believes that the area of the blood is less than that of a dirham and offers prayer, then comes to know later that it was equal to or more than the area of a dirham, it is not necessary to offer the prayer again.

Recommended dress of prayer

Rule no.860. A number of things are recommended for the dress of a person who offers prayer. Some of these are: Turban, along with its final fold passed under the chin; loose garment on the shoulder ('Aba); white dress; and cleanest dress; use of perfume, and wearing an `Aqeeq (Agate stone).

Hateful dress of prayer

Rule no.861. Certain items are hateful for the dress of one who prays, and some of these are:

To wear a black, a dirty, or a tight dress; or to put on a dress of a person who is a drunkard, or of one who is careless about impurity; similarly, to keep the buttons open. And as an obligatory precaution to wear a dress or a ring on which images are not printed or drawn or engraved .

The place where prayer should be offered

There are seven conditions for the place where one should offer prayer:

The first condition:

Rule no.862. As a precaution, the place where the prayer is offered should be permissible to use (mubah). If a person prays on a usurped property, then as a

precaution, his prayer is void, even if he prays on a carpet, or a couch, or similar objects; and if places used by parts of prostration are usurped, then as a precaution his prayer is void. However, there is no harm in offering prayer under a usurped roof or a usurped tent.

Rule no.863. Prayer offered in a property whose use and benefit belongs to someone else, will be void, unless permission is taken from the entitled person. For example, if a house has been rented out, and the owner of the house or anyone else offers prayers in that house without permission of the tenant, then as a measure of precaution, his prayer is void. And if a person made a will before his death that one-third of his estate should be used for a particular cause, then as a precaution, prayer cannot be offered in that property until that one-third has been dispensed with.

Rule no.864. If a person sitting in a mosque is made to quit his place by someone who then occupies his place and then offers prayer, as a precaution the prayer offered there by him will be void.

Rule no.865. If a person forgets that a place is usurped, and offers prayer on it, and learns or remembers it after offering prayer, his prayer is in order. However, if a person usurped a place himself but forgets it, and offers prayer there, as a precaution his prayer is void. If a person does not know that a place is usurped and offers prayer on it and learns after praying that the place of prostration was usurped then it is most likely that his prayer is void.

Rule no.866. If a person knows that a certain place is usurped, but does not know the rule that prayer at a usurped place is void, and offers prayer there, as a precaution his prayer is void.

Rule no.867. If a person is obliged to offer obligatory prayer while riding, and if the animal of his riding or its saddle or stirrups are usurped, as a precaution his prayer is void. And the same rule applies if he wishes to offer recommended prayer while riding that animal.

Rule no.868. If a person owns a property in partnership with another person and his share is not defined, he cannot use that property and as a precaution he cannot offer prayer without the consent of his partner.

Rule no.869. If a person purchases a property with the sum of money from which Zakat or Khums has not been paid by him, his use of that property is

prohibited, and as a precaution the prayer which he offers in it is void.

Rule no.870. If the owner gives a verbal consent for offering prayer in his property, but it is known that he is not happy about it at heart, then as a precaution offering prayers in his property is void.

Conversely, if he does not give verbal permission, but it is known with certainty that he is happy about it, then offering prayers in his property will be in order.

Rule no.871. Use of a property which belongs to a dead person, who has not paid Zakat or Khums or other similar dues, is prohibited, and as a precaution the prayer which is offered in it is void. But if the debt is paid up, or guaranteed for payment, there will be no objection in using it and offering prayer in it.

Rule no.872. The use of a property belonging to a dead person who is indebted to people and his heirs are not willing to pay it due to negligence, is prohibited, and as a precaution the prayer which is offered in it is void.

Rule no.873. If a dead person who is not indebted to people and did not owe anyone, but some of his heirs are either minor, or insane, or absent, then use of that property without permission of the guardian of those heirs, is prohibited, and as a precaution the prayer which is offered in it is void.

Rule no.874. There is no objection in offering prayer in an inn or in a hotel or in a public bath or in other public places. But to pray in someone else's property is permissible only when the owner has given an explicit consent, or has made a hint implying permission. For example, if he permits a person to stay and sleep in his property, it will be implied that he has given him permission for offering prayer as well.

Rule no.875. It is permissible to pray on a vast expanse of land without taking permission from his owner, provided that it is generally difficult to leave that place at the time of prayer.

The second condition:

Rule no.876. The place for prayer should not have movement. But if one is forced to pray at such places, due to shortage of time or any other reason, like in

a car, on a ship or on train, then one should try to remain still, and to maintain the direction of Qibla, as much as possible. And if the vehicles deviate from the direction, he should return to Qibla.

Rule no.877. There is no harm in offering prayer in a car or a boat, or on railway train or other vehicles, while they are motionless.

Rule no.878. Prayer offered on a heap of wheat, or barley, or any other similar thing, which cannot remain steady, is void.

The third condition:

A person should offer prayer at a place where he sees the possibility of completing the prayer. To pray at a place where one is sure that he cannot complete the prayer, because of strong winds or heavy rains or a teeming crowd, is not in order, even if one somehow manages to finish the prayer.

Rule no.879. If a person offers prayer at a place where it is forbidden to stay, like, under a roof which is about to collapse, his prayer is in order, though he will have committed a sin.

Rule no.880. As a precaution, it is not in order to pray on an object upon which it is prohibited to step, or sit, like a carpet upon which the name of Allah is written.

The fourth condition:

The ceiling of the place where one prays should not be so low that one may not be able to stand erect, nor should the place be so small, that there may be no room for performing bowing or prostration.

Rule no.881. If a person is forced to offer prayer at a place where it is not at all possible to stand, it is necessary for him to pray while sitting. And if it is not possible to perform bowing and prostration, he should perform them by head signs.

Rule no.882. One should not offer prayer in front of the graves of the holy Prophet (P.B.U.H), and the holy Imams (A.S.).

The fifth condition:

If the place where one wishes to pray is impure, it should not be so wet that its moisture would reach the body or the dress of the person praying. But, if the place where one places one's forehead while performing prostration is impure, the prayer will be void, even if that place is dry. And the recommended precaution is that the place where one offers prayer should not be impure at all.

The sixth condition:

In state of prayer, there should be a distance of ten arms between the man and the woman if both are standing side by side or the woman is standing in front the man. And if the man is standing in front the woman and the place where he is standing is in front of the place of prostration of the woman then this distance is not necessary.

Rule no.883. If a woman stands in line with man or in front of him in prayer and the distance between them is less than ten arms, and both of them begin together, they should both repeat their prayer. And if one of them starts earlier than the other, then the person who had started later should repeat the prayer.

Rule no.884. If a man and a woman are standing side by side in prayer or the woman is in front, but there is a wall, curtain, or something else separating them, so that they cannot see each other, the prayers of both of them are in order, even if the distance between them is less than ten arms.

The seventh condition:

The place where a person places his forehead while in prostration should not be higher or lower than the place of the toes of his feet by a span of four fingers.

The details of this rule will be given in the rules relating to prostration.

Rule no.885. For a non-Mahram man and woman (i.e. who are permitted to marry each other) to be at a place where no one is present or no one can come, and if there is a possibility of falling into sin, is prohibited. As a recommended precaution, one must avoid praying at such places.

Rule no.886. Offering prayers at a place where musical instruments etc. are being played does not void the prayers, but hearing or performing it is a sin.

Rule no.887. The obligatory precaution is that in normal situation, obligatory prayers should not be offered on the roof of the Holy Ka'ba, but there will be no harm if one is forced to do so. And apparently it is permissible to offer prayer within the Holy Ka'ba even if one has a choice.

Rule no.888. There is no harm in offering recommended prayers in the Holy Ka'ba, or on its roof. In fact, it is recommended to offer two units of prayer before every wall within the Holy Ka'ba.

Recommended places for offering prayer

Rule no.889. In Islam, great emphasis is laid on offering prayer in a mosque. Masjidul-Haram (the Sacred Mosque) is superior to all the mosques, and after it, the order of priority is as follows:

- (1) Masjidun-Nabi (the Mosque of the Prophet in Madina)
- (2) Masjidul-Kufa (the Mosque of Kufa)
- (3) Masjid Baytil Maqdas (in Jerusalem)
- (4) Central mosque of the city
- (5) Mosque situated in one's locality
- (6) Mosque of the local market

Rule no.890. For women, it is better to pray in home and is even better in a

closed room or in the last room of the home.

Rule no.891. Prayer in the Shrines of the holy Imams is recommended, and is even better than offering prayer in a mosque. It has been reported that the reward for offering prayer in the sacred Shrine of Amirul Mu'minin Imam Ali (A.S.) is equal to two hundred thousand (200,000) prayers.

Rule no.892. Frequenting a mosque, and going to a mosque which is visited by very few people, is recommended. And it is hateful for a neighbour of the mosque to pray elsewhere, unless he has a justifiable excuse.

Rule no.893. It is recommended that one should not sit to eat with a person who does not attend prayer in a mosque, should not seek his advice, should not be his neighbour, and should not enter into matrimonial bond with him.

Places where offering prayer is hateful (makrooh)

Rule no.894. There are a number of places where it is hateful to offer prayers. Some of them are the following:

- Public bath
- Saline land
- Facing a human person
- Facing an open door
- On a road or street, provided that offering of prayer at these places does not cause inconvenience to others. If it is a source of inconvenience, and discomfort to them, it is prohibited to obstruct their way.
- Facing fire or a lamp
- In the kitchens, and at every place where there is a furnace
- Facing a well or a pit where people often urinate

- Facing the pictures or models of living creatures, unless it is covered, but as an obligatory precaution prayer should not be offered there.
- In the room where a sexual ritually impure person is present
- At a place where there is a picture, even if it may not be placed in front of the person who offers prayer
- Facing a grave
- On the grave
- Between two graves
- In the graveyard

Rule no.895. If a person is offering prayer at a place where people are passing, or where somebody is present in front of him, it is recommended that he should set a demarcation before him, even by keeping a wooden stick, or a string.

Rules relating to a mosque

Rule no.896. It is prohibited to make the floor, roof, ceiling and inner walls of a mosque impure, and when a person comes to know that any of these parts has become impure, he should immediately make it pure. And the obligatory precaution is that the outer part of the wall of a mosque, too, should not be made impure. And if it becomes impure, it is obligatory to make it pure, if it is treated as a part of the mosque.

Rule no.897. If a person cannot make a mosque pure, or needs help which is not available, then it is not obligatory for him to make it pure. But as an obligatory precaution, he should inform others who can make it pure.

Rule no.898. If a place in a mosque becomes impure, and it cannot be made pure without digging or demolishing it, the place should be dug or demolished, provided that in doing so is not a cause of its complete destruction and loss. However, it is not obligatory to refill the dug area, or to rebuild the demolished part. But if a small item, like a brick of a mosque became impure, if possible it should be put back in its place after making it pure.

Rule no.899. If a mosque is usurped, and houses etc. are built in its place, or if it becomes so dilapidated that it is not possible to offer prayer there, even then, as a precaution, it should not be made impure. And if it becomes impure, as a precaution it should be made pure.

Rule no.900. It is prohibited to make the sacred precincts (haram) of the Holy Shrines impure, but if any one of these precincts become impure, and if its remaining in that state affects its sanctity, then it is obligatory to make it pure. And the recommended precaution is that it should be made pure, even if no desecration is involved.

Rule no.901. If the mat of a mosque becomes impure, as a precaution, it should be made pure. If the mat remaining impure affects the sanctity of the mosque, but washing may spoil or ruin the mat, then it is better that the part which has become impure should be cut off.

Rule no.902. It is prohibited to carry any impurity or a thing which has become impure into a mosque, if doing so desecrates the mosque. In fact, the recommended precaution is that even if desecration of the mosque is not involved, impurity should not be carried into it.

Rule no.903. If a mosque is draped with black cloth, or covered with a marquee in preparation of the gatherings in commemoration of the martyrdom of Imam Hussain or Household of the Prophet (A.S.) to be held there, and tea is prepared, there will be no objection at all if they do not have any harmful effect on the mosque, and if it does not obstruct those who come to pray.

Rule no.904. The recommended precaution is that a mosque should not be adorned with gold, and that it should not be adorned with the pictures of men and animals and animate beings.

Rule no.905. Even when a mosque is ruined, it is not permissible to sell it, or to make it a part of a property, or a road.

Rule no.906. It is prohibited to sell doors, windows, and other things of a mosque, and if the mosque becomes dilapidated, those things should be used for the renovation of the same mosque. If they are not useful for that mosque they should be used in any other mosque, and if they are not of any use for other mosques also, then they may be sold, and the proceeds should be used for that very mosque, if possible. If that is not possible, then it should be spent on the repairs of any other mosque.

Rule no.907. Building a mosque and renovating a dilapidated mosque is recommended. And if a mosque is so ruined, that it is not possible to repair it, then it can be demolished and rebuilt. In fact, a mosque which may not be in a bad state can be demolished for extension to facilitate the needs of the people.

Rule no.908. To keep a mosque clean and tidy, and to illuminate it, is recommended. And for a person visiting a mosque, it is recommended to apply perfume, and wear neat and good clothing, and to ensure that the soles of his shoes do not contain any impurity, and when entering the mosque, to put his right foot in first, and on exit, to put his left foot out first. Similarly, it is recommended that one should come to the mosque earlier than others, and leave it after they have departed.

Rule no.909. It is recommended that when a person enters a mosque, he should

offer two units of prayer as a gesture of greeting and respect to the mosque, but it will suffice if he offers any obligatory or recommended prayer.

Rule no.910. It is hateful to sleep in a mosque (except when helpless), and to talk about worldly affairs, to engage oneself in some craft, and to recite poetry which is not religiously instructive. It is also hateful to spit or throw phlegm or mucus from the nose, in a mosque, or to announce about a missing person, or to shout or raise one's voice, except for Adhan. It is prohibited if all these affect the sanctity of the mosque.

Rule no.911. It is hateful to allow an insane person or an infant to enter a mosque. Similarly, it is hateful for people who have eaten onions, garlic etc. to enter a mosque when their bad breath may upset others.

Adhan and Iqamah

Rule no.912. It is recommended for men and women to recite the Adhan and Iqamah before offering the daily obligatory prayers, but for other recommended or obligatory prayers, they are not prescribed.

But the obligatory prayers which are not offered daily, like the Prayer of Phenomena, it is recommended to say "As-Salah" three times, provided that the prayers are going to be offered in congregation.

Rule no.913. It is recommended that the Adhan be pronounced in the right ear of the child, and Iqamah in its left ear, on the day it is born or before the umbilical cord is cast off.

Rule no.914. Calling consists of the following 18 sentences:

“Allahu Akbar” four times

(Allah is the Greatest)

Ash hadu an la ilaha illallah two times

(I testify that there is no god but Allah)

Ash hadu anna Muhammadan Rasoolullah two times

(I testify that Muhammad is Allah's Messenger)

Hayya 'alas-Salah two times

(Hasten to prayers)

Hayya 'alal-Falah two times

(Hasten to success)

Hayya 'ala khayril 'amal two times

(Hasten to the best of acts)

Allahu Akbar..... two times

(Allah is the greatest)

La ilaha illal lah.....
two times

(There is no god but Allah)

As regard to Iqamah, it consists of 17 sentences.

In Iqamah, “Allahu Akbar” is recited only twice, and at the end, “La ilaha illallah” is recited only once, and after “Hayya 'ala khayril 'amal”, “Qad qamatis-Salah” (i.e. the prayers has certainly been established) must be recited twice.

“Ash hadu anna Amir al Mu'mineena 'Aliyyan Waliyyullah” (i.e. I testify that the Commander of the faithful, Imam Ali (AS) is the vicegerent of Allah) is not a part of either Adhan or Iqamah. But it is preferable that it is pronounced after “Ash hadu anna Muhammadan Rasuloollah” with the intention of Qurbah.

Rule no.915. There should not be an unusual interval between the sentences of Adhan or Iqamah, and if an unusual gap is allowed between them, the Adhan or Iqamah will have to be repeated.

Rule no.916. If the Adhan and Iqamah are recited in a melodious tune, rendering it musical, that is, like the way singers sing to entertain the people, it is prohibited. If it does not become musical, it is hateful.

Rule no.917. Adhan should not be recited before two particular prayers: the afternoon prayer on the day of Arafah (9th Dhul-Hijjah), and the evening prayer on the night of Eid-ul-Adha, for a person who is at Mash'arul-Haram. But Adhan is excluded in these two prayers only if there is no prolonged gap or there is a small time lapse between this prayer and its preceding prayer.

Rule no.918. If Adhan and Iqamah has been pronounced for congregational prayer, a person joining that congregation should not pronounce Adhan and

Iqamah for his own prayer.

Rule no.919. If a person entering a mosque finds that the congregational prayer is over, he may not recite the Adhan or Iqamah for his own prayer, as long as the lines have not broken up and the people have not dispersed.

Rule no.920. At a place where congregational prayer has just ended, and the lines have broken up, if a person wants to begin his prayer individually or with another congregation, he is exempted from pronouncing the Adhan and Iqamah on the fulfilment of six conditions:

- (i) If the prayer is offered in a mosque. If it is not offered in a mosque, the exemption from pronouncing Adhan and Iqamah is not established.
- (ii) If Adhan and Iqamah has already been recited for the preceding prayer.
- (iii) If the congregational prayer offered is not void.
- (iv) When the prayer of the person concerned and the congregational prayer are offered at one and the same place. If the congregational prayer is offered within the mosque, and he wants to offer prayer on its roof, it is recommended that he should pronounce the Adhan and Iqamah.
- (v) When the congregational prayer and his own prayer have been offered within the prescribed time (Ada').
- (vi) When both, his prayer and the congregational prayer, are for a common time. For example, both of them should be offering midday prayer or afternoon prayer. The same is applicable if he prays midday while the congregation prays afternoon or vice versa.

Rule no.921. If a person doubts about the third condition out of the six conditions mentioned above, that is, if he doubts whether or not the congregational prayer is void, he is exempted from pronouncing the Adhan and Iqamah. But if he doubts about any one of the remaining conditions, it is recommended that he should pronounce the Adhan and Iqamah.

Rule no.922. It is recommended that when a person hears the Adhan and Iqamah recited by someone, he follows by uttering in a low voice whatever he hears.

Rule no.923. If a person hears another person pronouncing Adhan and Iqamah, regardless of whether he has repeated with him the same or not, he may not recite the Adhan and Iqamah for his own prayer, if there is no delay or time gap between them and his prayer.

Rule no.924. If a man listens to the Adhan pronounced by a woman with lustful amusement, he will not be exempted from pronouncing Adhan. In fact, even if the intention is not lustful, he will not be exempted.

Rule no.925. It is necessary that the Adhan and Iqamah of a congregational prayer is pronounced by a man. However, if a woman pronounces the Adhan and Iqamah in a congregational prayer of women, it is sufficient.

Rule no.926. The Iqamah should be recited after the Adhan. Moreover, the Iqamah should be pronounced in a standing position, and with ablution, ritual bath or dry ablution.

Rule no.927. If a person pronounces the sentences of Adhan or Iqamah without proper order, like if he says “Hayya 'alal-falah” before “Hayya 'alas-Salah”, he should repeat from the place where the order has been disturbed.

Rule no.928. An inordinate lapse of time should not be allowed between the Adhan and Iqamah, and if an excessive gap is allowed between them that it cannot be treated as the Adhan of that Iqamah, it is recommended that the Adhan be pronounced once again. Similarly, if an excessive time gap is allowed between the Adhan and Iqamah, and the prayer, that they cannot be treated as the Adhan and Iqamah of that prayer, then it is recommended to repeat them for that prayer.

Rule no.929. Adhan and Iqamah should be pronounced in correct Arabic. Hence, if they are pronounced in incorrect Arabic or one letter is uttered in the place of another, or if, for example, its translation is pronounced, it will not be valid.

Rule no.930. Adhan and Iqamah for a prayer should be pronounced when the time for that prayer has set in. If a person pronounces them before time, whether it is intentionally or due to forgetfulness, his action is void.

Rule no.931. If a person doubts before reciting the Iqamah whether he has pronounced the Adhan or not, he should pronounce the Adhan. But, if he doubts during Iqamah whether he has pronounced the Adhan, the pronouncing of the

Adhan is not necessary.

Rule no.932. If before pronouncing a part of the Adhan or Iqamah a person doubts whether he has pronounced the part preceding it, he should pronounce the preceding part. But, if he doubts when in the process of pronouncing a part of Adhan or Iqamah whether he has pronounced the part preceding it correctly, it is not necessary to pronounce that part.

Rule no.933. It is recommended that while pronouncing the Adhan, a person should stand facing Qibla and should have performed ablution or ritual bath, and he should place the hands on his ears, and raise one's voice. Also, one should pause between the recitals of different sentences, and should not engage in talking during the Adhan.

Rule no.934. It is recommended that at the time of pronouncing the Iqamah, the body of the person is stationary, and he pronounces it with a lower voice as compared to the Adhan. While it is recommended not to join the sentences of Iqamah, the gaps between them should not be as long as they normally are between the sentences of Adhan.

Rule no.935. It is recommended that between the Adhan and Iqamah, a man should take a step forward, or should sit down for a while, or perform prostration, or recite any dhikr (remembrance of Allah by uttering His Names or His Praise), or supplications, or become quiet for some time, or talk, or offer two units of prayer. However, talking between the Adhan and Iqamah of dawn prayer, or offering prayer between the Adhan and Iqamah of sunset prayer, is not recommended.

Rule no.936. It is recommended that a person who is appointed to pronounce the Adhan is a just person ('Adil), with the knowledge of timings, and his voice is loud. He should pronounce the Adhan from an elevated place.

Obligatory acts of prayer

There are eleven obligatory acts for prayers:

- (1) Intention (Niyyah)
- (2) Standing erect (Qiyam)
- (3) Takbeeratul-Ihram (saying Allahu Akbar at the commencements of the prayer)
- (4) Bowing (Ruku)
- (5) Two prostrations (Sajdatayn)
- (6) Recitation (Qira`ah: recitation of parts of the holy Quran)
- (7) Dhikr (Remembrance: prescribed recitation in bowing and prostration)
- (8) Tashahhud (Doctrinal testimony)
- (9) Salam (Final salutations)
- (10) Sequence (Tarteeb)
- (11) Continuity of sequence (Muwalat)

Rule no.937. Some of the obligatory acts of prayers are elemental (Rukn). Hence, a person who does not offer them, whether intentionally or by mistake, his prayers become void. Other obligatory acts of prayers are not elemental. Therefore, if they are omitted by mistake, the prayer does not become void.

The elementals of prayer are five:

- (1) Intention (Niyyah)

- (2) Takbeeratul-Ihram
- (3) Standing erect (Qiyam) before the Bowing (Ruku)
- (4) Bowing (Ruku)
- (5) Two prostrations (Sajdatayn) in every unit.

As regards to additions made to the prescribed performances of the above mentioned elemental acts, any such addition or excess made intentionally will void the prayer. If the addition is done by mistake, the prayer does not become void, except when a bowing is added or more than two prostration are offered in one unit.

Intention (Niyyah)

Rule no.938. A person should offer prayer with the intention of Qurbah, that is, complying with the orders of the Almighty Allah. It is necessary, as a precaution, that he should not pronounce the intention by his tongue, but only pass through his mind the specific prayer he wishes to pray and its time and the number of units.

Rule no.939. If a person stands for midday prayer or for afternoon prayer, with the intention of offering four units without specifying whether it is midday or afternoon prayer, his prayer is void. Similarly, if he wants to offer a Qadha midday prayer at the time of midday, he should specify whether he is offering the midday prayer of the day, or the lapsed midday prayer's Qadha.

Rule no.940. A person must remain consistent in his intention from the beginning of the prayer until its end. Hence, if during the prayer he becomes so lost and careless that he is unable to say what he is doing if asked, his prayer is void.

Rule no.941. A person should offer prayer to carry out the orders of the Almighty Allah only. So, if a person prays to show off to the people, his prayer is void. It will be void even if he couples the intention of showing off with the performance for the pleasure of Allah.

Rule no.942. If a person offers any part of his prayer for the sake of anyone other than Allah, his prayer is void. Similarly, if he offers prayer for the pleasure of Allah, but for the purpose of showing off one prays at a special place, like in the mosque, or at a special time, like at the prime time, or in a special manner, like joining congregational prayer, his prayer will also be void. As a precaution if someone offers any recommended part for example the Qunoot (personal supplication) of the prayer for the sake of anyone other than Allah, his prayer is void.

Takbeeratul-Ihram

Rule no.943. To say “Allahu Akbar” in the beginning of every prayer is obligatory, and it is one of its elemental parts, and it is necessary that the letters of Allah and Akbar and the two words are uttered in proper succession. It is also necessary that these two words should be pronounced in correct Arabic. If a person pronounces these words incorrectly, or utters their translation, it will not be valid.

Rule no.944. The obligatory precaution is that one should not join Takbeeratul-Ihram of the prayer with any preceding recitations, like Iqamah or with a supplication which he may be reciting before the Takbeer.

Rule no.945. If a person wishes to join “Allahu Akbar” with a recitation to follow, like, with “Bismillahir Rahmanir Raheem”, he should pronounce the "R" of Akbar as “Akbaru”. However, the obligatory precaution is that he should not join it with any other thing in obligatory prayer.

Rule no.946. It is necessary that when a person pronounces Takbeeratul-Ihram, his body is steady. If he pronounces Takbeeratul-Ihram intentionally when his body is in motion, his Takbeer is void and prayer is also void.

Rule no.947. A person should pronounce Takbeer, al-Hamd, a chapter of Holy Quran, dhikr and supplication in such a manner that he can hear it. And if he cannot hear it because of deafness or too much noise, he should pronounce them in such a manner that he would be able to hear, if there were no impediment.

Rule no.948. If a person is dumb, or has some defect in his tongue, rendering

him unable to pronounce the Takbeer, he should pronounce it in whatever manner he can. And if he cannot pronounce it at all, then as a precaution, he should say it in his mind, and should make a suitable sign for Takbeer, and should also move his tongue if he can.

Rule no.949. It is recommended that before or after the Takbeeratul-Ihram, a person should say this:

“Ya Muhsinu, qad atakal musiu wa qad amartal muhsina an yatajawaza 'anil musiei antal Muhsinu wa anal Musio bihaqqi Muhammadin wa Aali Muhammadin salli 'ala Muhammadin wa Aali Muhammadin wa tajawaz 'an qabeehi ma ta'lamu minni.” (O Lord Who art Beneficent! This sinner has come before You and You have ordered the charitable to show indulgence to the sinners. You are Beneficent, and I am a sinner. Bestow Your blessings on Muhammad and his progeny, and pardon my evil acts of which You are aware).

Rule no.950. It is obligatory for a person pronouncing the first Takbeer of the prayer to raise his hands parallel to his ears and palms should face the Qibla, and it is recommended to raise his hands parallel to his ears while pronouncing Takbeers which occur during the prayer.

Rule no.951. If a person doubts whether he has pronounced Takbeeratul-Ihram or not, and if he has started recitation, he should ignore his doubt. But if he has not recited anything, he should pronounce the Takbeer.

Rule no.952. If after having pronounced Takbeeratul-Ihram, a person doubts whether he has pronounced it correctly, he should ignore his doubt at any stage. After the Takbeeratul-Ihram and before recitation, as a precaution it is necessary to recite “A`uzubillahi minash-Shaytan-ir-Rajeem”, but it should be pronounced in low voice.

Standing erect (Qiyam)

Rule no.953. To stand erect while reciting Takbeeratul-Ihram, and to stand before the bowing (which is called “qiyam muttasil bih ruku”) is the element of the prayer. But, standing while reciting Al-Hamd chapter and the other chapter and standing after performing the bowing, is not elemental and if a person omits

it inadvertently, his prayer is in order.

Rule no.954. It is obligatory for a person to stand a while before and after pronouncing Takbeeratul- Ihram, so as to ensure that he has pronounced the Takbeer while standing.

Rule no.955. If a person forgets to perform bowing, and sits down after reciting al-Hamd and the other chapter of the holy Quran, and then remembers that he has not performed bowing, he should first stand up and then go into the bowing. If he does not stand up first, and performs the bowing directly, his prayers will be void because of not having performed qiyam (standing) before bowing (Qiyam muttasil bih Ruku').

Rule no.956. When a person stands for Takbeeratul-Ihram or recitation, he should not move his body, nor should he incline on one side, and as a precaution, he should not lean on anything in normal situation. However, if he is helpless and is obliged to lean on something, there is no harm in it.

Rule no.957. If while standing, a person forgetfully moves his body, or inclines on one side, or leans on something, there is no harm in it.

Rule no.958. The recommended precaution is that at the time of standing for prayer, both the feet of a person are on the ground. However it is not necessary that the weight of his body should be on both the feet. If the weight is on one foot, there is no harm in it.

Rule no.959. If a person, who can stand properly, keeps his feet so wide that it may not be considered as standing, or not as normal standing, his prayer is void.

Rule no.960. When a person is engaged in obligatory dhikr in the prayer, his body should be still. And when he wishes to go a little backward or forward, or to move his body a little towards right or left, he should not recite anything at that time.

Rule no.961. If he recites something recommended while in motion, for example, if he says “Takbeer” while going into the bowing or prostration, his prayer will be valid. “Bi hawlillahi wa quwwati aqumu wa aq'ud” should be recited in the state of rising.

Rule no.962. There is no harm in the movement of the hands and fingers at the

time of reciting al- Hamd, although the recommended precaution is that it should be avoided.

Rule no.963. If at the time of reciting al-Hamd, the second chapter, or the Tasbeehat, somebody moves so much involuntarily that the body is no more steady, the recommended precaution is that after his body resumes steadiness, he should recite again all that he has recited while his body moved.

Rule no.964. If a person becomes unable to stand while offering prayer, he should sit down, and if he is unable to sit, he should lie down. However, until his body becomes steady, he should not utter any of the obligatory dhikr.

Rule no.965. As long as a person is able to offer prayer standing, he should not sit down. For example, if the body of a person shakes, or moves when he stands, or he is obliged to lean on something, or to incline his body a bit, he should continue to offer prayer standing in whatever manner he can. But, if he cannot stand at all, he should sit upright, and offer prayer in that position.

Rule no.966. As long as a person can sit, he should not offer prayer in a lying posture, and if he cannot sit straight, he should sit in any manner he can. And if he cannot sit at all, he should lie, as stated in the rules of Qibla, on his right side. If he cannot lie on that side, he should lie on his left side, and when it is not possible to lie on either side, then he should lie on his back, with his feet facing Qibla.

Rule no.967. If a person is offering prayer in a sitting position, and if after reciting al-Hamd and the other chapter, he is able to stand up and perform bowing, he should first stand, and then perform bowing. But if he cannot do so, he should perform bowing while sitting.

Rule no.968. If a person, who is offering prayer in a lying position, can sit during the prayer, he should offer those parts of the prayer while sitting. Also, if he can manage to stand, he should offer those parts of the prayer while standing. But, as long as his body is not still, he should not utter any of the obligatory dhikr.

Rule no.969. If a person offering prayer in a sitting position becomes capable during prayer to stand up, he should offer that part of the prayer which he can, while standing. But as long as his body is not still, he should not utter any of the obligatory dhikr.

Rule no.970. If a person who can stand, fears that owing to standing he will become ill, or will be harmed, he can offer prayer in a sitting position, and if he fears sitting, he can offer the prayer in a lying posture.

Rule no.971. If a person had some hope that at the end of the time for prayer, he will be able to offer prayer standing, it is better he should delay the prayer. But if he is not able to stand until the end of the time, he should offer prayer according to his obligation at the end of the time. And if in this situation he prayed at the prime time, and then became capable of standing at the end of the time, he should pray again.

Rule no.972. It is recommended for the person offering prayer to stand erect, slacken down his shoulders, place his hands on his thighs, join his fingers together, look at the place of prostration, place the weight of his body equally on two feet, stand in humility, keep both his feet in line. Men offering prayer should keep a distance of three open fingers, or a span between his feet, and women should keep the feet together.

Recitation or Qira`ah (reciting the chapter of al-Hamd and another chapter of holy Qur'an)

Rule no.973. In the daily obligatory prayers, one should recite the chapter al-Hamd in the first and second units, and thereafter one should, on the basis of obligatory precaution, recite one complete chapter. The chapter Az-Zuha and the chapter Al- Inshirah are treated as one chapter in prayer.

Rule no.974. If the time left for prayer is little, or if a person has to helplessly abandon the chapter because of fear that a thief, a beast, or anything else, may do him harm, it is not necessary for him to recite the other chapter.

Rule no.975. If a person intentionally recites another chapter before al-Hamd, his prayer is void, and if he does it by mistake, and realises this while reciting it, he should abandon the other chapter and recite al-Hamd first, and then the other chapter.

Rule no.976. If a person forgets to recite al-Hamd and other chapter, or either of them, and realises after reaching the bowing, his prayer is in order.

Rule no.977. If a person realises before the bowing, that he has not recited al-Hamd and the other chapter, he should recite them, and if he realises that he has not recited the other chapter, he should recite the other chapter only. But, if he realises that he has not recited al-Hamd only, he should recite al- Hamd first and then recite the other chapter again.

Moreover, if he begins to bows but before reaching the bowing position realises that he has not recited al-Hamd and other chapter, or only al-Hamd, he should stand up and act according to the foregoing rules, and as a precaution repeat his prayer again.

Rule no.978. If a person intentionally recites one of the four chapters which contain the verses of obligatory prostration in prayer, as a precaution his prayer will be void.

Rule no.979. If a person begins reciting by mistake a chapter which contains verses of obligatory prostration and he realises this before reaching the particular verse of prostration, he should abandon that chapter and recite some other

chapter. But if he realises this after reciting the verse of prostration, then as a precaution he should make a sign for prostration and complete the chapter, and after completing the prayer perform the prostration.

Rule no.980. If during his prayer a man listens to the verses making prostration obligatory, his prayer is in order, and on the basis of precaution, he should make a sign of prostration, and should also offer prostration after the prayer.

Rule no.981. It is not necessary to recite a chapter after al-Hamd in recommended prayers, even if that prayer may have become obligatory due to a vow. But, as for some recommended prayers like the prayer of desolateness (Salatul-Wahshah), in which particular chapters and verses are recited, if a person wishes to offer that prayer, he should act according to the rules and he should recite the prescribed chapter and verses.

Rule no.982. While offering Friday prayer or midday prayer on Friday, it is recommended that after reciting chapter al-Hamd, chapter al-Jumu'ah should be recited in the first unit, and chapter al- Munafiqoon in the second unit, and once a person begins reciting one of these chapters, he is not allowed as per obligatory precaution to abandon it and recite another chapter in its place.

Rule no.983. If after al-Hamd, somebody begins reciting the chapter al-Ikhlās (“Qul Huwallah”) or al- Kāfiroon (“Qul ya ayyuhal Kāfiroon”), he cannot abandon it and recite some other chapter. However, if in Friday prayer and in midday prayer on Friday, he recites one of these chapters forgetfully, instead of chapter al-Jumu'ah and chapter al-Munafiqoon, he can abandon it and recite chapter al-Jumu'ah and chapter al-Munafiqoon, but the precaution is that he should not abandon that chapter after having read more than half of it.

Rule no.984. If a person recites intentionally chapter al-Ikhlās or chapter al-Kāfiroon in Friday prayer or in midday prayer on Friday, he cannot, as an obligatory precaution, abandon it to recite chapter Jumu'ah and chapter Munafiqun, even if he may not have reached half of it.

Rule no.985. If in prayer a person recites a chapter other than al-Ikhlās and al-Kāfiroon, he can abandon that chapter before reaching half of it, and recite some other chapter. But as a precaution, he should not abandon it after having reached between a half and two-thirds, and it is not permissible to resort to another chapter after reciting two-thirds of the chapter.

Rule no.986. If the person in prayer forgets a part of a chapter, or cannot complete it owing to helplessness, like very little time of prayer is left, or for some other reason, he can abandon that chapter and recite some other chapter even if he may have reached two-thirds or more than two-thirds of it.

This applies to chapter al-Ikhlās and al-Kāfirūn also.

Rule no.987. It is obligatory for a man to recite chapter al-Hamd and the other chapter loudly, while offering dawn, sunset and evening prayers, and it is obligatory for a man and a woman to recite chapter al-Hamd and the other chapter silently while offering midday and afternoon prayers.

Rule no.988. A man must take care to recite loudly every word of chapter al-Hamd and the other chapter, including their last letters, in the prayers of dawn, sunset and evening.

Rule no.989. A woman can recite chapter al-Hamd and the other chapter in dawn, sunset and evening prayers loudly or silently. But, if a non-Mahram hears her voice, she should, on the basis of obligatory precaution, recite them silently.

Rule no.990. If a person intentionally prays loudly where he should pray silently, and vice versa, his prayer is void. But, if, he does so owing to forgetfulness, or not knowing the rule, his prayer is in order.

And if he realises that he is doing a mistake while reciting the chapter al-Hamd and the other chapter, it is not necessary to recite again what he has recited not following the rule.

Rule no.991. If a person raises his voice unusually high while reciting chapter al-Hamd and the other chapter, as if he is shouting, his prayer will be void.

Rule no.992. A person should learn how to offer prayers correctly, so that he may not offer it incorrectly, and if one cannot by any means learn the prayer correctly, he should offer it as he can. The recommended precaution for him is to join the congregational prayer.

Rule no.993. If a person does not know the chapter al-Hamd and the other chapter and the other parts of the prayer well, but he can learn it, he should do so if the time of prayer permits. And if the time does not permit, wherever possible, such a person should join congregational prayer.

Rule no.994. It is better not to take wages for teaching obligatory acts of prayer, and taking wages for teaching recommended things is permissible.

Rule no.995. If a person does not know a certain word of the chapter al-Hamd or another chapter, or does not utter it intentionally, or utters one letter for another, like Za for Dhad, or changes the inflections, by giving movements of Fatha or Kasra where not needed, or does not render tashdeed (double letters) properly, his prayer is void.

Rule no.996. If a person has learnt a word which he believes to be correct, and recites it that way in prayer, but comes to know later that he has been reciting it incorrectly, it is not necessary for him to offer the prayer again.

Rule no.997. If a person does not know whether a particular word is to be read with Fatha or Kasra, or if he does not know whether a particular word has the letter "seen" or "suad" in it, and if he tries to recite in two or more ways, for example in "Ihdinas siratal mustaqeem" one recites "mustaqeem" once with the letter "seen" and then with "suad", his prayer is void. But if the wrong or incorrect recitation is from the dhikrs, and in spite of incorrect recitation it can still be called dhikr, his prayer is in order.

Rule no.998. Whenever the letter "wao" in a word is preceded by a letter with dhamma and after "wao" is the letter "hamza", the "wao" should be recited with "madd", that is, "wao" should be prolonged. Similarly, when the "alif" in a word is preceded by a letter with fatha, and after "alif" there is a "hamza", it has to be prolonged with "madd". And similarly if a word has "ya" and its preceding letter has kasra, and "ya" is preceded by "hamza", one should prolong "ya". And if "wao", "alif" and "ya" are preceded by a word other than "hamza" which is silent (sakin), i.e. without fatha, kasra or dhamma, all the three should be prolonged with "madd". For example, "Wa ladh-Dhaal-leen", in which the "alif" is preceded by a "laam" which is silent, so the "alif" will be prolonged. If one prays without following the aforementioned rule in recitation, on the basis of obligatory precaution, he should complete his prayer and then pray again.

Rule no.999. The obligatory precaution is that while offering prayer, one should not recite the ending word of any verse with pause if one wishes to join it to the next verse. Nor should one render it without pause and join. For example, if you recite "ar Rahmanir Raheemi" and then wait before starting the next, it is not proper. You should continue with no waiting. (i.e. One should render a pause at

then end of “Raheem” if one wishes to wait, or one should not render a pause and recite “Raheemi” and continue with the next word without waiting). Similarly, in the same verse, that is, "ar Rahmanir Rahim", if you read the last letter "mim" with sakin, you should not attach the "mim" to "Maliki Yawmiddeen".

(Note: one should refer to the books of Tajweed (the art of reciting the holy Quran correctly) to learn these and other rules of recitation.)

Rule no.1000. In the third and fourth units of prayer, one may either recite only chapter al-Hamd once or only the Tasbeehat: “Subhanallahi wal-hamdu lillahi wa la ilaha illallahu wallahu Akbar”, which may be recited once, although it is better that it should be recited three times. It is also permissible to recite chapter al-Hamd in the third unit, and the Tasbeehat in the fourth, but if one is offering prayer individually it is better to recite the Tasbeehat in both units. And the prayers which are offered in loud voice, as an obligatory precaution, the follower in congregational prayers should recite the Tasbeehat.

Rule no.1001. When the time for prayer is short, one must recite the Tasbeehat once.

Rule no.1002. It is obligatory for men and women that in the third and fourth units they should recite chapter al-Hamd or the Tasbeehat silently.

Rule no.1003. If a person recites chapter al-Hamd in the third and fourth units, as an obligatory precaution, it is necessary that the "Bismillah" is recited silently.

Rule no.1004. A person who cannot learn the Tasbeehat, or cannot pronounce them correctly, should recite chapter al-Hamd in the third and fourth units.

Rule no.1005. If a person recites the Tasbeehat in the first two units, thinking that they are the last two units, and if he realises the error before the bowing, he should recite chapter al-Hamd and another chapter. But if he realises this during or after the bowing, his prayer is in order.

Rule no.1006. If a person recites chapter al-Hamd in the last two units, thinking that they are the first two units, or recites chapter al-Hamd in the first two units, thinking that they are the last two units, his prayer is in order, whether he realises the mistake before or after bowing.

Rule no.1007. If in the third or fourth unit, a person wanted to recite chapter al-Hamd, but instead the Tasbeehat come on his tongue, or if he wishes to recite the Tasbeehat but chapter al-Hamd comes on his tongue, he should abandon it and recite the Tasbeehat or chapter al-Hamd again as per his original intention. However, if the recitation which came on his tongue was the one to which he was habituated, then he can complete it and his prayer will be valid.

Rule no.1008. If a person who has the habit of reciting the Tasbeehat in the third and fourth units, ignores his habit and begins reciting al-Hamd, with the intention of performing his obligation, it will be sufficient, and it will not be necessary for him to recite chapter al-Hamd or the Tasbeehat again.

Rule no.1009. In the third and fourth units, it is recommended to seek forgiveness from Allah after the Tasbeehat; that is, one should say, “Astaghfirullah Rabbi wa Atubu Illayh”, or one should say,

“Allahummaghfir li”. And before bending for bowing, while he is reciting the seeking of forgiveness or has finished it, if he doubts whether he has recited al-Hamd or the Tasbeehat, he should recite either of them.

Rule no.1010. If the person doubts while in the bowing of third or fourth unit, whether or not he has recited chapter al-Hamd or the Tasbeehat, he should ignore his doubt. If the doubt occurs while bending for the bow then it is necessary one should return back (to the standing position) and recite chapter al-Hamd or the Tasbeehat.

Rule no.1011. If a person doubts whether he has pronounced a verse or a word correctly, like, whether he has uttered “Qul Huwallahu Ahad” correctly or not, he may ignore his doubt. However, if he repeats that verse or word correctly as a precautionary measure, there is no harm in it. And if he doubts often he may repeat as many times. However, if it becomes an obsession, and he still goes on reciting it again, as a recommended precaution, he should pray all over again.

Rule no.1012. In the first and second units of midday and afternoon prayers one should say “Bismillah” loudly, and recite chapter al-Hamd and the other chapter distinctly, with a pause at the end of every verse i.e. not joining it with the next verse, and while reciting chapter al-Hamd and the other chapter, one should pay attention to the meanings of each verse. One should say “Alhamdulillah Rabbil 'Alameen” after the completion of chapter al-Hamd by the Imam in the

congregation, and by himself if he is praying alone, and pause a little after reciting the next chapter, and then pronounce the Takbeer or recite the Qunoot (personal supplication), before going to the bowing.

Rule no.1013. It is recommended that in all the prayers, one should recite chapter al-Qadr (“Inna Anzalnahu”) in the first unit after al-Hamd, and chapter al-Ikhlās in the second unit.

Rule no.1014. It is hateful not to recite chapter al-Ikhlās even in one of the daily prayers.

Rule no.1015. It is hateful to recite the whole of chapter al-Ikhlās in one breath.

Rule no.1016. It is hateful to recite after al-Hamd in the second unit the same chapter which one has recited in the first unit. However, if one recites chapter al-Ikhlās in both the units, it is not hateful. Bowing (Ruku)

Rule no.1017. In every unit, a person offering prayer should, after reciting the chapters (Qira'ah), bow to an extent that he is able to rest his hands on his knees. This act is called Ruku (bowing).

Rule no.1018. If the person performs bowing in a usual manner, and does not rest his hands on his knees, his bowing is correct.

Rule no.1019. If the person performs bowing in an unusual manner, like, if he bends towards the left or right, his bowing is not correct, even if his hands reach his knees.

Rule no.1020. Bending should be with the intention of bowing. If a person bends for some other purpose (e.g. to kill an insect), he cannot reckon it as bowing. He will have to stand up and bend again for bowing, and in so doing, he will not have added anything additional, nor will his prayers be void.

Rule no.1021. If a person has abnormally long hands, so that if he bends a little they reach his knees, or if his knees are lower than usual, so that he has to bend himself lower to make his hands reach his knees, he should follow the normal bowing by the others.

Rule no.1022. A person, who performs bowing in the sitting position, should bow down until his face is parallel to his knees. And it is better that he should

bow down until his face reaches near the place of prostration.

Rule no.1023. It is better that in normal situations one should say in bowing: “Subhanallah” three times; or “Subhana Rabbiyal 'Azeemi wa bi hamdih” once. But actually, uttering any dhikr to this extent is sufficient. However, if prayer time is short, or due to helplessness, it will be sufficient to say “Subhanallah” once.

Rule no.1024. The dhikr of bowing should be uttered in succession, and in correct Arabic, and it is recommended that it should be uttered 3, 5 or 7 times or more.

Rule no.1025. In bowing, the body should be steady to an extent of the obligatory dhikr, and in recommended dhikr it is better that the body should be steady when one’s intention is to offer it in bowing.

Rule no.1026. If at the time of uttering the obligatory dhikr of bowing, he loses steadiness because of uncontrollable vigorous movement, it will be better that after his body resumes steadiness he repeats the dhikr. However, if the movement is so negligible that steadiness is not lost, or if he just moves his fingers, there is no harm in it.

Rule no.1027. If a person intentionally recites the dhikr of bowing before he has properly bowed down, and before his body becomes still, his prayers will be void.

Rule no.1028. If a person intentionally raises his head from the bowing before completing obligatory dhikr, his prayer is void. If he raises his head by mistake, and if he has not completely ceased to be in bowing and he recollects that he has not completed the dhikr of bowing, he should make himself steady and recite the dhikr. And if he recollects after he has arisen totally from bowing, his prayer is in order.

Rule no.1029. If a person is unable to remain in the state of bowing all the time while reciting the dhikr, then the obligatory precaution is that he should complete the remainder while standing up from bowing.

Rule no.1030. If a person cannot remain steady during bowing owing to some illness etc, his prayer is in order. But he should complete the obligatory part of dhikr, as explained, before totally rising from bowing.

Rule no.1031. If a person cannot bend down for bowing properly, he should lean on something and perform the bowing. And if he cannot perform the bowing even after he has leaned on something, then as a precaution, he should bow down to the maximum extent he can, and also make a sign for bowing.

And if he cannot bend at all, he should make a sign for bowing with his head.

Rule no.1032. If a person who has to make a sign with his head for bowing is unable to do so, he should close his eyes with the intention of bowing, and then recite the dhikr. And he should open his eyes with the intention of rising from bowing. And if he is unable to do even that, he should, as a precaution, make an intention of bowing in his mind, and recite the dhikr.

Rule no.1033. If a person cannot perform bowing while standing, but can bend for it while sitting, he should offer prayer standing and should make a sign with his head for bowing. And the recommended precaution is that he should offer another prayer in which he would sit down at the time of bowing, and bow down for it.

Rule no.1034. If someone raises his head after reaching the bowing, and again bows down to the extent of bowing with the intention of bowing, his prayer is void.

Rule no.1035. After the completion of the dhikr of bowing, one should stand straight, and proceed to prostration after the body has become steady. If one goes to prostration intentionally before standing erect, or before the body is steady, the prayer is void.

Rule no.1036. If a person forgets to perform the bowing, remembering it before prostration, he should stand up first, and then go into bowing. And if he goes into bowing from a bent position (without standing straight first) his prayer will be void.

Rule no.1037. If a person offering prayer remembers after his forehead reaches the earth for prostration, that he has not performed the bowing, it is necessary that he should return to the standing position and then perform the bowing. But, if he remembers this in the second prostration, his prayer is void.

Rule no.1038. It is recommended that before going into bowing, a person should recite Takbeer while he is standing erect, and in bowing, he should push his

knees back, keep his back flat, stretch forth his neck, keep it in line with his back, look between his two feet, recite the Salawat before or after remembrance. And when he rises after bowing, it is recommended to stand erect, and while achieving a state of steadiness say “Sami'Allahu liman hamidah”.

Rule no.1039. It is recommended for women that while performing the bowing, they should keep their hands above their knees, and should not push back their knees.

Prostration or Sujood

Rule no.1040. A person offering prayer should perform two prostrations after the bowing in each unit of the obligatory as well as recommended prayers. Prostration means that one should place one's forehead on the earth with the intention of humility (before Allah). While performing prostrations during prayer, it is obligatory that both the palms and the knees and both the big toes are placed on the ground.

Rule no.1041. Two prostrations together are an elemental act in prayer, and if a person omits to perform two prostrations in one unit of an obligatory prayer, whether intentionally or owing to forgetfulness, or adds two more prostrations, his prayer is void.

Rule no.1042. If a person omits or adds one prostration intentionally, his prayers become void. And if he omits or adds one prostration forgetfully, the rules regarding it will be explained later.

Rule no.1043. If a person does not keep his forehead on the ground whether intentionally or forgetfully, he has not performed prostration, even if other parts of prostration may have touched the ground. But, if he places his forehead on the earth, but forgets to keep other parts of his body on the ground, or forgets to utter the dhikr, his prostration is in order.

Rule no.1044. It is better in normal situations to say “Subhanallah” three times, or “Subhana Rabbiyal- A'ala wa bihamdih” once. And he should utter these words in succession and in correct Arabic. And uttering any dhikr to this extent is sufficient. And it is recommended that “Subhana Rabbiyal A'ala wa bihamdih”

should be said three, five or seven times, or more.

Rule no.1045. In the prostration, the body should be steady, and one should not move or shake oneself purposely, and in recommended dhikr it is better that the body should be steady when one's intention is to offer it in prostration. As a precaution, one should be totally steady in prostration even while one is not engaged in any obligatory remembrance.

Rule no.1046. If a person intentionally utters the dhikr of prostration before his forehead reaches the ground, and his body becomes steady, or if he raises his head from prostration intentionally before the dhikr is completed, his prayer is void.

Rule no.1047. If a person utters the dhikr of prostration by mistake before his forehead reaches the ground and realises his mistake before he raises his head from prostration, he should utter the dhikr again, when his body is steady.

Rule no.1048. If after raising his head from prostration, a person realises that he has done so before the completion of the dhikr of prostration, his prayer is in order.

Rule no.1049. If at the time of uttering the dhikr of prostration, a person intentionally lifts one of his seven limbs from the ground, his prayer will be void. But if he lifts the limbs, other than the forehead, when he is not reciting anything, and then places them back again, there will be no harm.

Rule no.1050. If a person raises his forehead from the ground by mistake, before the completion of the dhikr of prostration, he should not place it on the ground again, and he should treat it as one prostration. However, if he raises the other parts of the body from the ground by mistake, he should place them back on the ground and utter the dhikr.

Rule no.1051. After the dhikr of the first prostration is completed, one should sit until the body is steady, and then perform prostration again.

Rule no.1052. The place where a person places his forehead for prostration should not be higher than four joined fingers, compared to where he places the tips of the toes. And it is obligatory that the place of his forehead should not be more than four joined fingers lower than the place of the tips of the toes of his feet.

Rule no.1053. If a person prays on a sloped ground, whose slant may not be known exactly, and if his forehead goes higher than the place where he keeps his tips of the toes by a span of four joined fingers, there will be no harm.

Rule no.1054. If a person places his forehead by mistake on a thing which is higher than the span of four joined fingers compared to the place where the tips of his toes are, he should raise his head and place on a thing which is not high, or its height is equal or less than the span of four joined fingers, and as a precaution, he should complete the prayer and repeat it again.

Rule no.1055. It is necessary that there should be nothing between the forehead of the person offering prayer and the thing on which he offers prostration. If the clay disc is so dirty that the forehead does not reach the clay disc itself, the prostration is void. But if only the colour of clay disc has changed, there is no harm.

Rule no.1056. In prostration a person offering prayer should place his two palms on the ground. In a state of helplessness, there will be no harm in placing the back of the hands on the ground, and if even this is not possible, he should, on the basis of precaution, place the wrists of hands on the ground. And if he cannot do even this, he should place any part of the body up to his elbow on the ground, and if even that is not possible it is sufficient to place the arms on the ground.

Rule no.1057. In prostration, a person should place his two big toes on the ground, but if he places the other smaller toes on the ground instead, or the outer part of his feet, or if the tips of his big toe does not rest on the ground due to having very long nails, his prayer will be void. And if a person does not follow this rule due to ignorance or carelessness, he has to pray again.

Rule no.1058. If a part of the big toe is cut off, one should place the remaining part of it on the ground, and if nothing of it has remained or what has remained is too short, he should, on the basis of precaution, place the other toes on the ground, but if he has no toes at all, he should place on the ground whatever part of the foot has remained.

Rule no.1059. If a person performs prostration in an unusual manner, like if he rests his chest and stomach on the ground, or stretches his feet, even if all the seven parts of prostration are on the ground, as a recommended precaution he should repeat his prayer. But if it does not appear like a normal prostration, his

prayer will be void.

Rule no.1060. The clay disc or other thing on which a person performs prostration should be pure. If, he places the clay disc on an impure carpet, or if one side of the clay disc is impure, and he places his forehead on its pure side, there is no harm in it.

Rule no.1061. If there is a sore or a wound etc. on the forehead of a person, he should perform prostration with the unaffected part of the forehead. And if it is not possible, then he should dig a hole or a pit, and place the part with the sore or the wound in the pit and place the healthy part sufficient for prostration on the ground.

Rule no.1062. If the sore or the wound has covered the entire forehead, as a precaution, he should perform prostration with one of the two sides of the forehead and with his chin, by offering the prayer twice. When it is not possible, he should perform prostration with his chin only, and even if it is not possible he should perform prostration by sign.

Rule no.1063. If a person cannot make his forehead reach the ground, he should bow as much as he can, and should place the clay disc or any other allowable thing on something high, and place his forehead on it in such a way that it may be said that he has performed prostration. But his palms, his knees, and toes should be on the ground as usual.

Rule no.1064. If a person cannot find something high on which he may place the clay disc or any other allowable thing, then it is obligatory that he should raise it with his hand and do prostration on it.

Rule no.1065. If a person cannot perform prostration at all, he should make a sign for it with his head, and if he cannot do even that, he should make a sign with his eyes. And if he cannot make a sign even with his eyes he should, on the basis of recommended precaution, make a sign for prostration with his hands etc. and should also make the intention for prostration in his mind.

Rule no.1066. If the forehead of a person is raised involuntarily from the place of prostration, he should not, if possible, allow it to reach the place of prostration again, and this will be treated as one prostration, even if he may not have uttered the dhikr of prostration. And if he cannot control his head, and it reaches the place of prostration again involuntarily, both of them will be reckoned as one

prostration, and if he has not uttered the dhikr, as a precaution, he will do so.

Rule no.1067. At a place where a person has to observe Taqiyyah (concealing one's faith in dangerous situations) he can perform prostration on a carpet, or other similar things, and it is not necessary for him to go elsewhere. But if he finds that he can perform prostration on a mat, or any other allowed objects, without any hardship, then he should not perform prostration on carpet or such things.

Rule no.1068. If a person performs prostration on a mattress filled with feathers or any other similar thing, on which the body cannot remain steady, his prayer will be void.

Rule no.1069. If a person is obliged to offer prayer on a muddy ground, and if no hardship will be caused to him if his body and dress become soiled with mud, he should perform prostration and the doctrinal testimony (tashahhud) as usual. If it is going to prove extremely hard for him, he should make a sign for prostration with his head while he is standing, and recite the Tashahhud in the standing position. His prayers will be in order.

Rule no.1070. It is obligatory that in the first unit and in the third unit, which do not contain the doctrinal testimony (tashahhud) (like the third unit in midday, afternoon and evening prayers) one should sit for a while after the second prostration before rising (for the next unit).

Things on which prostration is allowed

Rule no.1071. Prostration should be performed on earth, and on those things which grow from the earth and are neither edible nor worn e.g. wood and leaves of trees. It is not permissible to prostrate on things which are used as food or clothing e.g. wheat, barley and cotton etc. or on things which are not considered to be parts of the earth e.g. gold, silver, asphalt, tar coal, leather, plastic, rubber etc.

Rule no.1072. As an obligatory precaution, prostration should not be performed on the leaves of grapes, when they are not dried up completely.

Rule no.1073. It is in order to perform prostration on things which grow from the earth and serve as fodder for animals e.g. grass etc.

Rule no.1074. It is in order to perform prostration on flowers which are not edible, and also on medicinal herbs which grow from the earth, for example “Gul-e-Bunafsha” and “Gul-e-Gauzban”.

Rule no.1075. Performing prostration on a grass which is eaten in some parts of the world, but not in the rest, will not be permissible. Similarly, prostration on raw fruits is not allowed.

Rule no.1076. It is allowed to perform prostration on limestone and gypsum, but prostration should not be performed on baked gypsum, lime, brick and baked earthenware etc.

Rule no.1077. It is in order to perform prostration on paper, even it is manufactured from cotton or similar things.

Rule no.1078. The clay called Turbat-ul-Husain or Khak-e-Shifa (which is the clay of Karbala where Imam Husain (A.S.) was martyred) is the best thing for performing prostration on. After it, there is earth, stone and grass, in order of priority.

Rule no.1079. If a person does not possess anything on which it is allowed to perform prostration, or, even if he possesses such a thing but he cannot perform prostration on it due to severe heat or cold, he should perform prostration on the back of his hand or on his dress. And if he does not possess a dress then he should perform prostration on anything on which it is not permissible to perform prostration optionally. However, as long as it is possible to perform prostration on the back of his hand, he should not do prostration on any other thing.

Rule no.1080. The prostration performed on mud, and on soft clay on which one's forehead cannot rest steadily, is void.

Rule no.1081. If the clay disc sticks to the forehead in the first prostration, it should be removed from the forehead for the second prostration.

Rule no.1082. If a thing on which a person performs prostration gets lost while he is offering prayer, and he does not possess any other thing on which prostration is allowed, he should abandon the prayer if he has ample time for

prayer. But if the time for prayer is limited he can act according to the rule as explained earlier.

Rule no.1083. If a person realises in the state of prostration that he has placed his forehead on a thing on which prostration is void, he should raise his head and place his head on a thing which is allowed for prostration and if it is not possible to do so, then he should abandon the prayer if time for prayer is ample. But if the time for prayer is limited he can act according to the order as explained earlier.

Rule no.1084. If a person realises after prostration that he had placed his forehead on a thing which is not permissible for prostration, he should perform prostration on an allowed object and the recommended precaution is that he should pray again. And if this happened in both prostrations, he should perform one prostration on an allowed object. And as an obligatory precaution he should offer prayer again.

Rule no.1085. It is prohibited to perform prostration for anyone other than Almighty Allah. Some people place their foreheads on earth before the graves of the holy Imams (A.S.). If this is done to thank Allah, there is no harm in it, otherwise it is prohibited.

The recommended and hateful things in prostration

Rule no.1086. Certain things are recommended in prostration:

- It is recommended to recite Takbeer before going to prostration. A person who prays standing will do so after having stood up from bowing, and a person who prays sitting will do so after having sat properly.
- While going into prostration, a man should first place his hands on the ground, and woman should first place her knees on the ground.
- The person offering prayer should place his nose on a clay disc, or on any other thing on which prostration is allowed.
- While performing prostration, fingers should be kept close to each other, parallel to the ears, with their tips towards Qibla.

- While in prostration one should pray to Allah, and express his wishes, and should recite this supplication: “Ya Khayral Mas'oolen wa Ya Khayral Mu'teen, Urzuqni warzuq 'Ayali Min Fazlika Fa Innaka Zulfadhilil 'Azeem” (Oh You Who are the best from whom people seek their needs, and O You, Who are the best bestower of gifts! Give me and the members of my family sustenance with Your grace. Undoubtedly You possess the greatest grace).
- After performing prostration, one should sit on his left thigh, placing the upper part of the right foot on the sole of the left foot.
- After every prostration, when a person has sat down and his body is still, one should say Takbeer.
- When his body is steady after the first prostration, he should say: "Astaghfirullah Rabbi wa Atubu Ilayhi".
- One should prolong the prostration, and when sitting after the prostration, place one's hands on the thighs.
- He should say “Allahu Akbar” for going into the second prostration, when his body is steady • He should recite Salawat while in prostrations.
- At the time of rising, he should raise his hands from the ground, after raising his knees.
- Men should not make their elbows and stomach touch the ground; they should keep their arms separated from their sides. And women should place their elbows and stomachs on the ground, and should join their limbs with one another.

Other recommended acts in prostration have been mentioned in detailed books.

Rule no.1087. It is hateful to recite the holy Qur'an in prostration. It is also hateful to blow off the dust from the place of prostration if someone is present next to him and is affected from the dust, and even if, by so doing, one utters anything intentionally, the prayers will be, void. Besides these, there are other hateful acts, which are given in detailed books.

Obligatory prostrations in the holy Qur'an

Rule no.1088. Upon reciting or hearing any of the following verses of the holy Qur'an, the performance of prostration becomes obligatory:

- chapter as-Sajdah, 32:15
- chapter Haa Meem Sajdah, 41:38
- chapter an-Najm, 53:62
- chapter al-'Alaq, 96:19

Whenever a person recites the verse or hears it when recited by someone else, he should perform prostration immediately when the verse ends, and if he forgets to perform it, he should do it as and when he remembers. If one hears the verse without any expectation, in an involuntary situation, prostration is not obligatory, though it is better to perform it.

Rule no.1089. If a person hears the prostration verse, and recites it himself also, as an obligatory precaution, he should perform two prostrations.

Rule no.1090. If a person hears a verse of prostration, while he is in prostration other than that of prayer, or recites it himself, he should raise his head from that prostration, and perform another one.

Rule no.1091. If a person hears the verse of obligatory prostration from a gramophone or a tape recorder, or from a child who cannot discern between good and evil, or from a person who does not intend to recite the Holy Quran, it will not be obligatory upon him to perform prostration. The same is the case if he hears a verse of prostration as a taped recitation from radio. But if there is a person reciting from the radio station with the intention of reciting a verse of prostration, and he recites the verse of prostration, it will be obligatory to perform prostration.

Rule no.1092. The place where a person performs an obligatory prostration upon hearing the verse, should not be usurped and the place where he places his forehead should not be higher or lower by a span of four joined fingers than the place where his tips of the toes rest. However, it is not necessary to be in

ablution or ritual purity, or to face Qibla, nor it is necessary to conceal one's private parts or to ensure that the body and the place where he has to place his forehead are pure. Moreover, the conditions for dress in prayer do not apply to the performance of these obligatory prostrations.

Rule no.1093. The obligatory precaution is that in the obligatory prostration caused by the Qur'anic verses, a person should place his forehead on a clay disc, or any other thing on which prostration is allowed, and also one should keep other parts of one's body on the ground, as required in a prostration of prayer.

Rule no.1094. When a person performs the obligatory prostration upon hearing the relevant verse, it will be sufficient even if he does not recite any dhikr. However, it is recommended to recite dhikr, preferably the following: “La ilaha illal lahu haqqan haqqa; La ilaha illal lahu imanana wa tasdiqa; la ilaha illal lahu 'ubudiyyatan wa riqqa; Sajadtul laka ya Rabbi ta'abbudan wa riqqa la mustankifan wa la mustak biran bal ana 'abdun dhaleelun dha'eefun kha'ifun mustajeer”.

Doctrinal testimony (or tashahhud)

Rule no.1095. In the second unit of all obligatory and recommended prayers, and in the third unit of sunset prayer and in the fourth unit of midday, afternoon and evening prayers, one should sit after the second prostration with a tranquil body, and recite the tashahhud thus: "Ash hadu an la ilaha illallahu wahdahu la shareeka lah, wa ash hadu anna Muhammadan 'Abduhu wa Rasooluh, Allahumma salli 'ala Muhammadin wa Aali Muhammad”. As an obligatory precaution one should recite in the same order not in any other. It is also necessary to recite the tashahhud while offering Witr prayer.

Rule no.1096. It is necessary that the words of tashahhud should be recited in correct Arabic, and in usual succession.

Rule no.1097. If a person forgets tashahhud, and rises and remembers before bowing, he should sit down to recite it, and then stand up again. He will then continue with his prayer. After the prayer, it is an obligatory precaution that he should perform prostration of forgetfulness for the additional standing.

But if he remembers this in bowing or thereafter, he should complete the prayer and after the salutation of prayer, should, as an obligatory precaution, perform the Qadha of the lapsed tashahhud. As a measure of precaution he should perform two prostrations of forgetfulness for the forgotten tashahhud.

Rule no.1098. It is recommended to sit on the left thigh during tashahhud, and to place the upper part of the right foot on the sole of the left foot and to say: “Al-hamdu lillah” or “Bismillahi wa billahi walhamdu lillahi wa khayrul asma'i lillah” before reciting tashahhud.

It is also recommended to place one's hands on one's thighs, with joined fingers, and to look at one's laps, and to say this after the tashahhud and Salawat: “Wa taqabbal shafa'atahu warfa' darajatah.”

Rule no.1099. It is recommended for women to keep their thighs close to each other when reciting tashahhud.

Salutations (Salam) of the prayers

Rule no.1100. While a person sits after reciting the tashahhud in the last unit, and his body is tranquil, it is recommended to say: “Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh”. After this it is obligatory to say “Assalamu Alayna wa `ala `Ibadillahis Saliheen”. And after this it is recommended to say: “Assalamu Alaykum wa rahmatullahi wa barakatuh.”

Rule no.1101. If a person forgets the salutations in prayer, and remembers when the form of prayer has not be disrupted, nor he has performed any act, which if done intentionally or forgetfully, invalidates the prayers (e.g. turning away from Qibla), he should recite the salutation and his prayers will be valid.

Rule no.1102. If a person forgets the salutations of prayer, and remembers after the form of prayer has been disrupted, or after he has performed an act which if done intentionally or forgetfully, invalidates the prayers (e.g. turning away from Qibla), his prayer is in order.

Sequence (Tarteeb)

Rule no.1103. If a person intentionally changes the sequence of the prayer, for example, if he recites the other chapter before reciting chapter al-Hamd, or performs the prostrations before the bowing, his prayer is void.

Rule no.1104. If a person forgets an elemental part of the prayer, and performs the next elemental part, for example, before performing bowing if he performs the two prostrations, his prayer is void.

Rule no.1105. If a person forgets an elemental part of prayer, and performs an act after it which is not elemental, like, if he recites the tashahhud without performing the two prostrations, he should perform the elemental part and should recite again the part which he performed erroneously before the elemental part.

Rule no.1106. If a person forgets a thing which is not elemental, and performs an elemental part which comes after it, like, if he forgets chapter al-Hamd and begins performing bowing, his prayer is in order.

Rule no.1107. If a person forgets an act which is not elemental, and performs the next act which too is not elemental, like, if he forgets chapter al-Hamd and recites the other chapter, he should perform what he has forgotten, and then recite again the thing which he mistakenly recited earlier.

Rule no.1108. If a person performs the first prostration thinking that it is the second one, or performs the second one under the impression that it is the first prostration, his prayer is in order; his first prostration will be treated as the first one, and his second prostration will be treated as the second one.

Continuity of the sequence, or Muwalat

Rule no.1109. A person should maintain continuity during prayer, that is, he should perform various acts of prayer, like bowing, two prostrations and doctrinal testimony, in continuous succession, and he should recite the dhikr etc. also in usual succession. If he allows an undue interval between different acts,

until it becomes difficult to visualise that he is praying, his prayer will be void.

Rule no.1110. If a person in prayer forgetfully allows a gap between letters, or words, and if the gap is not big enough so that the form of the prayer is disrupted, he should repeat those letters or words in the usual manner, provided that he has not proceeded to the ensuing elemental part of prayer. And he will repeat those lines which were read in continuation. But if he has already got into the ensuing elemental part, then his prayer is in order.

Rule no.1111. Prolonging bowing and prostration, or reciting long chapters, does not break succession.

Personal supplication or Qunoot

Rule no.1112. It is recommended that the Qunoot be recited in all obligatory and recommended prayers before the bowing of the second unit, and it is also recommended that the Qunoot be recited in the Witr prayer before bowing, although that prayer is of one unit only. In the Friday prayer there is one Qunoot in every unit. In the Prayer of Phenomena, there are five Qunoots, and in Eid Prayers there are five Qunoots in the first unit, and four in the second unit.

Rule no.1113. It is recommended that while reciting Qunoot, a person keeps his hands in front of his face, facing the palms towards the sky, and keeping both the hands and the fingers close together except the thumbs, and looking at the palms while reciting.

Rule no.1114. Any dhikr in Qunoot is sufficient, even if one says, “Subhanallah” only once. It is, however, better to make the following supplication: “La ilaha illallahul Haleemul Kareem, La ilaha illallahul 'Aliyyul 'Azeem, Subhanallahi Rabbis samawatis sab', wa Rabbil 'aradheenas sab', wama fee hinna wama bayna hunna, wa Rabbil 'arshil 'azeem, wal hamdu lillahi Rabbil'alameen.”

Rule no.1115. It is recommended that the Qunoot is recited loudly. However, if a person is offering prayer in congregation, and if the Imam can hear his voice, it will not be recommended for him to recite Qunoot loudly.

Rule no.1116. If a person does not recite the Qunoot intentionally, there is no Qadha for it. And if he forgets it, and remembers before reaching the bowing, it is recommended that he should stand up and recite it. And if he remembers while performing the bowing, it is recommended that he should perform its Qadha after the bowing. And if he remembers it while performing prostration, it is recommended that he should perform its Qadha after the salutations (Salam).

Translation of prayer

I. Translation of chapter al-Hamd

Bismillahir Rahmanir Raheem

In the name of Allah, the Most Gracious, the Most Merciful.

Alhamdu lillahi Rabbil 'alameen

All Praise be to Allah, the Sustainer of the worlds;

Arrahmanir Raheem

The Compassionate, the Merciful;

Maliki yawmiddeen

Master of the Day of Judgement.

Iyyaka na'budu wa iyyaka nasta'een

You alone we worship, and Your help alone do we seek.

Ihdinas siratal mustaqeem

Guide us to the straight path.

Siratal lazeena an'amta 'alayhim

The path of those whom You have bestowed Your Grace.

Ghayril magh-dhoobi 'alayhim waladh-dhaal-leen.

Not of those who have incurred Your wrath, nor of those who have gone astray.

II. Translation of chapter al-Ikhlās

Bismillahir Rahmanir Raheem

In the name of Allah, the Most Gracious, the Most Merciful.

Qul huwallahu Ahad

Say: Allah is One

Allahus Samad

Allah is He Who is independent of all beings.

Lam yalid walam yulad

He begets not, nor is He begotten.

Walam yakullahu kufuwan ahad.

And there is none like unto Him.

III. Translation of the dhikr during the bowing and prostration, and of those which are recommended

Subhana Rabbi yal 'Azeemi wa bihamdih

Glory to my Lord the Great, and all praise is His

Subhana Rabbi yal A'ala wa bihamdih

Glory to my Lord, the most High, and all praise is His

Sami' Allahu liman hamidah

Allah hears and accepts he who praises Him

Astaghfirullah Rabbi wa atubu ilayh

I seek forgiveness from Allah my Sustainer, and I repent to Him.

Bi hawlillahi wa quwwatihi aqoomu wa aq'ud

I stand and sit with the help and strength of Allah.

IV. Translation of the Qunoot (personal supplication)

La ilaha illallahul Haleemul Kareem

There is no god but Allah, the Forbearing and Generous.

La ilaha illallahul 'Aliyyul 'Azeem

There is no god but Allah, the Exalter and Graet.

Subhanallahi Rabbis samawatis sab' wa Rabbil aradhrnas sab'

Glory be to Allah, the Sustainer of the seven heavens and the Sustainer of the seven earths.

Wama fee hinna wama bayna hunna, wa Rabbil 'arshil 'azeem

And (the Sustainer) of all things in them and between them, the Sustainer of the Great `Arsh (Divine Power).

Wal hamdu lillahi Rabbil `Aalameen

And all praise is for Allah, the Sustainer of the worlds.

V. Translation of the Tasbeehat

Subhanallahi wal hamdu lillahi wa la ilaha lallahu wallahu Akbar.

Glory be to Allah, and all praise is for Him, and there is no god but Allah, and Allah is the Greatest.

VI. Translation of Doctrinal Testimony (Tashahhud) and Salutations (Salam)

Al Hamdu lillah, Ash hadu an la ilaha illal lahu wahdahu la shareeka lah

All praise is for Allah, and I testify that there is god but Allah alone and he has no partner.

Wa Ashhadu anna Muhammadan 'abduhu wa Rasooluh

And I testify that Muhammad is His servant and messenger.

Alla humma salli 'ala Muhammadin wa Aali Muhammad.

O Allah! Send Your blessings on Muhammad and his progeny.

Wa taqqabal shafa'atahu warfa' darajatahu

And accept his intercession, and raise his rank.

Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh

The Peace (of Allah) be upon you O Prophet, and his blessings and grace.

Assalamu 'alayna wa 'ala 'ibadil lahis saliheen

The Peace (of Allah) be upon us and upon all the pious servants of Allah.

Assalamu 'alaykum wa rahmatullahi wa barakatuh.

The Peace (of Allah) be upon you (the believers) all, and his blessings and grace.

Supplications after prayer (or Ta'qeeb)

Rule no.1117. It is recommended that after offering the prayer, one should engage oneself in reciting the dhikr and supplications, and reading from the holy Qur'an. It is better that before he leaves his place, and before his ablution, or ritual bath or dry ablution becomes void, he should recite the supplications facing Qibla. It is not necessary that supplications be recited in Arabic, but it is better to recite those prescribed supplications which have been given in the books of supplications. The Tasbeeh of Sayyida Fatima-tuz-Zahra (peace be on her) is one of those acts which have been emphasised. This Tasbeeh should be recited in the following order:

- Allahu Akbar - 34 times
- Alhamdulillah - 33 times
- Subhanallah - 33 times

Subhanallah can be recited before Alhamdulillah, but it is better to maintain the mentioned order.

Rule no.1118. It is recommended that after the prayer a person performs a prostration of thanksgiving, and it will be sufficient if one placed his forehead on the ground with that intention. However, it is better that he should say “Shukran lillah” or “Al-`afw” 100 times, or three times, or even once. It is also recommended that whenever a person is blessed with His bounties, or when the adversities are averted, he should go to prostration for thanksgiving.

Salawat on the holy Prophet

Rule no.1119. It is obligatory that whenever a person hears or utters the sacred

name of the holy Prophet of Islam (i.e. Muhammad) he should recite the Salawat, that is, "Allahumma salli 'ala Muhammadin wa Aali Muhammad", even if that happens during the prayer.

And it is recommended that whenever a person hears or utters his sacred name Ahmad, or his title (like Al-Mustafa), or his patronymic appellation (like Abul-Qasim), that he should recite the Salawat, even if that happens during the prayer.

Rule no.1120. It is recommended that after writing the sacred name of the holy Prophet (P.B.U.H.), Salawat also should be written with it. And it is better that whenever his name is remembered or mentioned, Salawat should be recited.

Things which invalidate prayer

Rule no.1121. Twelve things make prayer void, and they are called the Mubtilat, or the Invalidators of prayer.

First Invalidator: If any of the pre-requisites of prayer ceases to exist while one is in prayer, for example, if he comes to know that the dress with which he has covered himself is usurped.

Second Invalidator: If a person, intentionally or by mistake or uncontrollably, commits an act that makes his ablution or ritual bath void, for example, when urine is discharged. But if a person is incontinent, unable to control urine or excretion, his prayer will not be void if he acts according to the rules explained earlier in the chapter of ablution. Similarly, if a woman sees blood of menstrual irregular discharge during prayer, her prayer is not invalidated if she has acted according to the rules of irregular menstrual discharges.

Rule no.1122. If a person sleeps involuntarily, not knowing whether he slept during prayer or afterwards, he should repeat the prayer.

Rule no.1123. If a person knows that he slept voluntarily, but doubts whether he slept after or during the prayer, or if he forgot during the prayer that he was praying and fell asleep, his prayer is in order.

Rule no.1124. If a person wakes up in prostration, and doubts whether he is in the prostration of the prayer or in the prostration for thanksgiving, he should pray again if he slept involuntarily. But if he slept intentionally, and feels that he probably slept during the prostration of prayer due to carelessness, his prayer is valid.

Third Invalidator: If a person folds his hands, it will invalidate his prayer.

Rule no.1125. There is no harm if a person places one hand on another forgetfully, or due to helplessness, or Taqiyyah , or for some other purpose, like scratching.

Fourth Invalidator: The fourth thing that invalidates prayer is to say 'Ameen' after chapter al-Hamd.

There is no harm if someone utters it by mistake or under Taqiyyah.

Fifth Invalidator: The fifth thing that invalidates prayer is to turn one's back towards Qibla, whether intentionally or forgetfully or to turn away from Qibla, towards the right or left side. In fact, if one deviates from Qibla to an extent that people cannot say he is facing Qibla, his prayer is void, even he has not deviated towards the right or left of Qibla completely.

Rule no.1126. If a person turns his head away from Qibla intentionally or forgetfully, and deviates towards the right or left side of Qibla, his prayer is void. But if the turning of head is so minimal, whether intentionally or erroneously, that people cannot say that he is not facing Qibla, his prayer is in order. But if he turns his head so much that it can be said that he is not facing Qibla, his prayer would be void, even if he has not deviated to the right or left side of Qibla completely. But in last situation, the prayer becomes invalidated only when turning away from Qibla is intentional.

Sixth Invalidator: The sixth thing that invalidates prayer is to talk intentionally, even uttering a single word consisting of one or more letters, and even it does not have any meaning.

Rule no.1127. If a person forgetfully utters a word consisting of one or more letters, and that word may carry some meaning, his prayer does not become void, but it is necessary that after the prayer, he should perform prostration of forgetfulness, as will be explained later.

Rule no.1128. There is no harm in coughing, belching or heave a sigh during the prayer. If someone utters 'Oh' or 'Ah' etc. purposely, his prayer will be void.

Rule no.1129. If a person utters a word with the intention of dhikr of Allah, for example, if he says "Allahu Akbar", and raises his voice to indicate something, there is no harm in it. In fact, there is no harm if he utters with the intention of dhikr with the knowledge that it will convey something to one who hears it.

Rule no.1130. There is no harm in reciting the Qur'an, except the four verses which make prostration obligatory, and reciting supplications during the prayer. However, the recommended precaution is that one should not recite

supplications in any language other than Arabic.

Rule no.1131. If a person intentionally repeats parts of chapter al-Hamd and the other chapter, and the dhikr of prayer, without intending them to be a part of the prayer, or as a matter of some precaution, there is no harm in it.

Rule no.1132. A person offering prayer should not greet anyone with Salam, and if another person says Salam to him, as an obligatory precaution, he should use the same words in reply without adding anything to it. For example, if someone says “Salamun alaykum”, he should also say “Salamun 'alaykum” in reply. But if someone initiated Salam saying “Alaykumus Salam”, then the response can be given in any of the phrases.

Rule no.1133. It is necessary that the reply to Salam is given at once, irrespective of whether one is praying or not. And if, whether intentionally or due to forgetfulness, he delays the reply to the Salam, so much that if he gives a reply after the delay, it may not be reckoned to be a reply to that Salam, then he should not reply if he is in prayer. And if he is not in prayer it is not obligatory for him to reply.

Rule no.1134. A person should reply to a Salam in a way that one who greets him can hear it.

However, if he who says Salam is deaf, or passes away quickly, then it is sufficient to make a reply as usual.

Rule no.1135. It is not obligatory that a person, who is in prayer, respond to Salam with the intention of prayers or blessing, meaning "May Allah bless You". But if he responds with the intention of greeting there is no problem.

Rule no.1136. If a woman or a non-Mahram or a discerning child, that is, one who can distinguish between good and evil, says Salam to a person in prayer, the person can respond. However, in reply to the Salam by a woman who says “Salamun alayk”, the person offering prayers should say “Salamun alayk”, not giving Fatha, Kasra or Dhamma to the letter “Kaf” at the end.

Rule no.1137. If a person in prayer does not respond to Salam, his prayer is in order, though he will have committed a sin.

Rule no.1138. If a person says Salam to a person in prayer in a mistaken way,

such that it cannot be treated as a Salam, it is not permissible to reply to it.

Rule no.1139. It is not obligatory to give reply to the Salam said in jest, or the Salam of a non-Muslim man or woman who is not a Dhimmi (an infidel living under the protection of an Islamic Government).

And if he is a Dhimmi, it is sufficient, on the basis of obligatory precaution, to answer saying “alayk” only.

Rule no.1140. If a person says Salam to a group of people, it is obligatory for all of them to give a reply.

However, if one of them replies, it is sufficient.

Rule no.1141. If a person says Salam to a group of people, but a person for whom it was not intended gives a reply, it will still be obligatory upon the group to reply.

Rule no.1142. If a person says Salam to a group among whom one was in prayer, and that person doubts whether Salam was intended for him or not, he should not give a reply. And if the person offering prayer is sure that he was also intended by the one who greeted, but someone else has made a response, he does not have to reply. But if he is sure that he was among the group for whom Salam was intended, and no one has replied, then he should reply.

Rule no.1143. It is recommended to greet with Salam, and it has been emphatically enjoined that a person who is riding should greet one who is walking, and a person who is standing should greet one who is sitting, and a younger person should greet an elder.

Rule no.1144. If two persons simultaneously say Salam to each other, each one of them should, on the basis of obligatory precaution, reply to the Salam of the other.

Rule no.1145. When a person is not in prayer, it is recommended that his response to the Salam should be more expansive. For example, when one says “Salamun alaykum”, the other should say “Salamun alaykum wa rahmatullah” in reply.

Seventh Invalidator: The seventh thing which makes prayer void is an

intentional loud laugh. But if one laughs loudly unintentionally, or if he purposely laughs without emitting any voice, there is no problem.

Rule no.1146. If in order to control his laughter, the condition of the person in prayer changes, like, if the colour of his face turns red, it is better that after completing prayer, he should pray again.

Eighth Invalidator: The eighth thing that invalidates the prayer is intentional loud weeping over some worldly matter. As an obligatory precaution, one should not weep silently over some worldly matters.

But if one weeps silently or loudly due to fear of Allah, or for the Hereafter, or in the memory of Imam Husain (A.S.), there is no harm in it. In fact, it is among the best acts.

Ninth Invalidator: Any act which changes the form of prayer invalids the prayer, like clapping or jumping, regardless of whether that act is done intentionally or forgetfully. However, there is no harm in actions which do not change the form of prayer, like making a brief sign with one's hand.

Rule no.1147. If a person remains silent during his prayer for so long that it may not be said that he is offering prayer, his prayer is invalidated.

Rule no.1148. If a person performs an extraneous act during prayer, or maintains a prolonged silence, and then doubts whether his prayer has been thereby invalidated, he can abandon it to repeat the prayer, but the better course of action is to first complete the prayer, and then repeat it.

Tenth Invalidator: Eating or drinking. If a person offering prayers eat or drinks in such a manner that people would not say that he was in prayer, his prayer would be void, regardless of whether he does it intentionally or forgetfully. However, if a person who wants to keep a fast is offering a recommended prayer before the Adhan of dawn, and being thirsty, fears that by the time he completes the prayer it will be dawn, he can drink water during that recommended prayer, provided water is not more than two to three steps away from him, and he should be careful not to commit acts which invalidate prayer, like turning his face away from Qibla.

Rule no.1149. If succession (Muwalat) is not maintained by intentional eating and drinking, and it cannot be said that he is offering prayer with succession, as

an obligatory precaution, he should pray again, and also first complete the first prayer.

Rule no.1150. If a person in prayer swallows the food which has remained around his teeth, his prayer is not invalidated. Similarly, if things like sugar cubes or grains of sugar remain in the mouth and they melt slowly and go down the throat, there is no harm in it.

Eleventh Invalidator: Any doubt concerning the number of units in those prayers which consist of two or three units, or those prayers having four units if one doubts about the number of the first two units, his prayer will be void if he continues to be in doubt.

Twelfth Invalidator: If a person omits or adds the elemental parts of the prayer, either intentionally or forgetfully, his prayer is void. Similarly, if he does an extra element forgetfully, like adding a bowing or two prostrations in one unit, his prayer will be void. And if one omits purposely acts which are not elemental, or makes such an addition, his prayer will be void. But if one forgetfully adds one more Takbeeratul-Ihram, his prayer will not be void, but as a precaution, the prayer should be repeated.

Rule no.1151. If a person doubts after the prayer whether or not he performed any such act which invalidated the prayer, his prayer will be in order.

Things which are hateful in prayer

Rule no.1152. It is hateful that a person in prayer slightly turns his face towards the right or left, an angle which would not be construed as deviation from Qibla (in which case the prayer will be void, as explained earlier, i.e. if the angle is construed to be a deviation from Qibla). It is also hateful during prayer to shut the eyes or turn towards the right or left, and to play with one's beard and hands, and to cross the fingers of one hand into those of another, and to spit. It is also hateful to look at the writing of the holy Qur'an, or some other books or a ring. It is also hateful to become silent while reciting chapter al-Hamd, or any other chapter or dhikr, so as to listen to some conversation. And in fact, every such act which disturbs attention and humility is hateful.

Rule no.1153. It is hateful for a person to offer prayer when he is feeling drowsy, or when he restrains his urge for urinating or defecation. Similarly, it is hateful to offer prayer with tight socks which press the feet. There are other things also which are hateful in prayer, which are mentioned in detailed books on the subject.

Occasions when obligatory prayers can be broken

Rule no.1154. It is prohibited to break obligatory prayers purposely. But if one has to break his prayer in order to protect property, or to escape from financial or physical harm, there is no objection.

Rule no.1155. If it is not possible for a person to protect his own life, or the life of a person whose protection is obligatory upon him, or to protect a property the protection of which is obligatory on him, without breaking the prayer, he should break the prayer.

Rule no.1156. If a creditor demands payment from a person who is praying, and if there is ample time for prayer, he should pay him while praying, if that is

possible. But if it is not possible to pay him without breaking the prayer, then he should break the prayer, pay the creditor and then pray again.

Rule no.1157. If a person learns during his prayers that the mosque is impure, and if time is short, he should complete the prayer. And if there is sufficient time, and making the mosque pure does not change the form of prayer, he should make it pure while praying, and then continue with the remaining part of the prayer. And if making the mosque pure in that state changes the form of the prayer, breaking the prayer is permissible if making it pure is possible after prayer; but if it is not possible, it is necessary that he should break the prayer, make the mosque pure, and then offer prayer.

Rule no.1158. In a situation where one must break prayer, if he goes on and completes it, his prayer is in order, though he will have committed a sin. However, the recommended precaution is that he should offer the prayer again.

Rule no.1159. If a person offering prayer remembers before bending to the extent of bowing that he has forgotten to recite the Adhan and Iqamah, and if he has sufficient time at his disposal, it is recommended that he should break the prayer and recite the Adhan and Iqamah. The same rule applies if he remembers before the recitation (Qira`ah) that he has forgotten the Adhan and Iqamah .

Doubts in the prayer

There are 23 kinds of doubts which one can have while praying. Out of these, 8 doubts are those which invalidate the prayer, and 6 are those which should be ignored. And the remaining 9 doubts are valid doubts.

Doubts which make prayer void

Rule no.1160. The following doubts make prayers void:

(1) Doubt about the number of units occurring in obligatory prayers which consist of 2 units, like dawn prayer, or the shortened prayer offered by a

traveller. However, doubts about the number of units in recommended prayers or precautionary prayers does not make the prayer void.

(2) Doubt occurring in a prayer of 3 units, as to whether one has performed one unit or more.

(3) Doubt occurring in a prayer of 4 units, as to whether one has performed one unit or more.

(4) Doubt occurring in a prayer of 4 units before completing the dhikr of the second prostration, as to whether he has performed 2 units or more.

(5) Doubts between 2 and 5 units, or between 2 and more than 5 units

(6) Doubts between 3 and 6 units, or between 3 and more than 6 units

(7) Doubt about the numbers of units in the prayer (i.e. one does not know how many units he has prayed).

(8) Doubt between 4 and 6 units, or between 4 and more than 6 units, with the details which will come later.

Rule no.1161. If a person has one of those doubts which makes prayer void, as a precaution, he should not break the prayer; in fact he should prolong thinking about it so that the form of prayer does not remain intact, or until he loses all hope to ascertaining or forming a particular opinion about the situation.

Doubts which may be ignored

Rule no.1162. The following doubts should be ignored:

(1) Doubt about an act whose time of performance has already passed, for example, during bowing a person doubts as to whether he did or did not recite chapter al-Hamd.

(2) Doubt occurring after the salutations (Salam) of prayer.

(3) Doubt after the time of prayer has already passed.

(4) Doubt of a person who doubts too much

(5) Doubt by the imam (one who leads the congregation prayer) about the number of units when the ma'moom (follower) is aware of the number, and similarly, the doubt of the ma'moom when the imam knows the number of units.

(6) Doubt which occurs in recommended prayers and precautionary prayers.

(1) Doubt about an act whose time of performance has passed

Rule no.1163. If a person doubts while offering prayer as to whether or not he has performed a particular obligatory act, like, if he doubts whether or not he has recited chapter al-Hamd, and if he has not engaged himself in the next act, he should perform the act about which he doubts. And if he has engaged himself in the next act, like reading the next chapter, he should ignore the doubt.

Rule no.1164. If a person doubts while reciting a verse, whether or not he has recited the preceding verse, or doubts while reciting the end part of a verse, whether or not he has recited its beginning, he should ignore his doubt.

Rule no.1165. If a person doubts after bowing or prostration, whether or not he has performed its obligatory parts, like dhikr and steadiness of the body, he should ignore his doubt.

Rule no.1166. If, while going into prostration, a person doubts whether or not he has performed bowing, it is obligatory for him to return back and perform bowing, and if he doubts whether he stood up after bowing or not, he should ignore the doubt.

Rule no.1167. If a person doubts while rising to stand whether or not he has performed the prostration or doctrinal testimony, he should return and perform the act.

Rule no.1168. If a person, who is offering prayers sitting or lying, doubts at the time of reciting chapter al-Hamd or the Tasbeehat, whether or not he has performed prostration or the doctrinal testimony, he should ignore his doubt. And if the doubt occurs before reciting chapter al-Hamd or Tasbeehat, he should perform them.

Rule no.1169. If a person doubts whether or not he has performed one of the elemental parts of prayer and if he has not yet engaged himself in the next act, he should perform it. For example, if he doubts before reciting the doctrinal testimony, whether or not he has performed the two prostrations, he should perform them. And if he remembers later that he had already performed that elemental part, his prayers will become void because of the additional elemental part.

Rule no.1170. If a person doubts whether or not he has performed an act which is not an elemental part of prayer, and if he has not engaged himself in the following act, he should perform it. For example, if he doubts before reciting the other chapter, whether or not he has recited chapter al-Hamd, he should recite al-Hamd. And if he remembers after reciting al-Hamd that he had already recited it, his prayers will be in order, because an elemental part has not been added.

Rule no.1171. If a person doubts whether or not he has performed an elemental part of prayer, for example, while in tashahhud (doctrinal testimony), he doubts whether or not he has performed the two prostrations, and ignores his doubt, but remembers later that he had actually not performed that elemental part, he should perform it if he has not entered into the next elemental part. However, if he has engaged himself in the next elemental part, his prayer is void. For example, if he remembers before bowing of the next unit that he had not performed the two prostrations, he should perform them, and if he remembers this during the bowing or thereafter, his prayer is void.

Rule no.1172. If a person doubts whether or not he has performed an act which is not an elemental part of prayer, and if he is engaged in the next act, he should ignore his doubt. For example, if he doubts while reciting the other chapter, whether or not he has recited chapter al-Hamd, he should ignore his doubt. And if he remembers later that he had actually not performed that act, he should perform it, if he has not entered into the next elemental act, and if he has entered the next elemental act, his prayer is in order. Based on this, if he remembers in Qunoot that he has not recited chapter al-Hamd, he should recite it, and if he remembers it in bowing, his prayer is in order.

Rule no.1173. If a person doubts whether or not he has recited the salutations (Salam) of prayer when he is engaged in another prayer, or when the form of prayer has already changed, he should ignore his doubt. And if he doubts before these acts, he should recite the salutations, even if he is engaged in postprayer

supplications. And if he doubts at any stage, whether he recited the salutations correctly or not, he should ignore that doubt.

(2) Doubt after the salutations

Rule no.1174. If a person becomes doubtful after the salutations (Salam) of prayer, as to whether or not he has offered the prayer correctly, for example, if he doubts whether or not he has performed the bowing, or doubts in a 4-unit prayer as to whether he has performed 4 or 5 units, he should ignore his doubt. But if both sides of the doubt lead to the invalidity of the prayer, like, if he doubts in 4-unit prayers whether he has performed 3 or 5 units, his prayer would be void.

(3) Doubt after the time of prayer has passed

Rule no.1175. If a person doubts after the time for prayer has already passed, as to whether he has offered the prayers or not, or if he suspects that he may not have offered it, it is not necessary for him to offer that prayer. If, however, he doubts before the expiry of the time for that prayer, as to whether or not he has offered it, he should offer it, even if he has a feeling that he might have done so.

Rule no.1176. If a person doubts after the time for prayer has passed, whether or not he has offered the prayer correctly, he should ignore his doubt.

Rule no.1177. If, after the time for midday and afternoon prayer has passed, a person knows that he has offered 4 units, but does not know whether it was with the intention of midday prayer or afternoon prayer, as a precaution, he should offer 4 units of Qadha prayer, with the intention that he is praying that which is obligatory upon him.

Rule no.1178. If after the time for sunset and evening prayer has elapsed, a person knows that he has offered one prayer, but does not know whether it was of 3 or 4 units, he should offer the Qadha of both sunset and evening prayers.

(4) One who doubts too much

Rule no.1179. One who doubts too much (“Katheer-ush-Shak”) is a person who doubts quite often, meaning that he doubts more than a normal person does, due to an unsettled mind or whims. A person, who doubts at least once in every three prayers, should ignore his doubts.

Rule no.1180. If a person with such an obsession doubts about having performed any part of prayer, he should decide that he has performed it. For example, if he doubts whether he has performed bowing, he should say that he has performed it. And if he doubts about having performed an act which invalidate prayer, like, if he doubts whether in the dawn prayer he has offered 2 or 3 units, he should consider that he has offered the prayer properly.

Rule no.1181. If a person frequently doubts about a particular act of prayer, then doubts occurring about other acts of prayer should be dealt with according to their prescribed rules. For example, if a person who frequently doubts about having performed prostration, doubts about having performed the bowing, he should act according to the rules relating to it, that is, if he has not performed prostration, he should perform bowing, and if he has already performed prostration, he should ignore his doubt.

Rule no.1182. If a person frequently doubts in a particular prayer like the prayer of midday, and if he has a doubt in the prayer of afternoon, he should act according to the rules of doubts.

Rule no.1183. If a person, who doubts more only when he offers prayer at a particular place, becomes subjected to doubts at another place of prayer, he should act according to the rules of doubts.

Rule no.1184. A person who doubts whether he has become one of those who doubt too much (Katheer-ush-Shak), he should act according to the normal rules relating to doubts. And as long as a Katheer-ush-Shak person is not sure that he has returned to the normal condition, he should ignore his doubt.

Rule no.1185. If one who doubts too much doubts whether he has performed an elemental part of prayer or not, and ignores his doubts, but remembers later that he had actually not performed it, he should perform it if he has not gone into next elemental part. And if he has commenced the next elemental act, his prayer

is void. For example, if he doubts whether he has performed the bowing or not, and ignores his doubt, but remembers before the second prostration that he has not performed the bowing, he should return and perform the bowing, but if he remembers it in the second prostration, his prayer is void.

Rule no.1186. If one who doubts too much doubts whether he has performed an act which is not elemental, and ignores his doubt and remembers later that he has not performed it, and if the stage of its performance has not passed, he should perform it, and if he has passed its stage, his prayer is in order. For example, if he doubts whether he has recited al-Hamd, and remembers while offering the Qunoot, he should recite it. But if he remembers after having gone to bowing, his prayer will be in order.

(5) Doubt of the imam and the follower

Rule no.1187. If an imam who is leading a congregational prayer doubts about the number of units, for example, if he doubts whether he has performed three or four units, he will follow the indication given by the follower who is certain or has an inclination about the number of units prayed. If he indicates that it is the fourth unit, the imam will accept it and complete the prayer. Similarly, if the follower has a doubt about the number of units, he should ignore his doubt.

(6) Doubt in recommended prayers

Rule no.1188. If a person doubts about the number of units in a recommended prayer and if the higher likelihood makes the prayer void, he should decide on the lesser likelihood of the doubt. For example, if he doubts whether he has performed 2 units or 3 in the Nafilah of dawn prayer, he should decide that he has performed 2 units. But if the higher likelihood does not invalidate the prayer, like, if he doubts whether he has performed 2 units or 1, he is free to decide either way, and his prayer will be valid.

Rule no.1189. Omission of an elemental act invalidates one's recommended prayer, but addition of an elemental act does not invalidate it. Hence, if the person offering recommended prayers forgets to perform any part, and

remembers when he has entered into another elemental part, he should return to perform the forgotten part and then re-enter the elemental part. For example, if he remembers during the bowing that he has not recited chapter al-Hamd, he should return to recite chapter al-Hamd, and then go into bowing again.

Rule no.1190. If a person doubts whether he has performed an elemental or non-elemental part of recommended prayer, he should perform it if its stage has not passed, and if it has, then he should ignore the doubt.

Rule no.1191. If in a recommended prayer of two units, a person suspects that he has offered 3 units or more, he should ignore his doubt, and his prayer is in order. If he suspects that he has offered 2 units or less, then he should pay heed to that suspicion. For example, if he suspects that he has performed one unit only, he should perform another unit.

Rule no.1192. If a person in his recommended prayer performs an act which, if he had performed in an obligatory prayers it would have been necessary for him to offer the prostration of forgetfulness, or if he forgets one prostration or doctrinal testimony, it will not be necessary to perform the prostration of forgetfulness, or offer the Qadha for the prostration or doctrinal testimony, after the prayer is over.

Rule no.1193. If a person doubts whether he has offered a particular recommended prayer or not, and if that prayer does not have a fixed time, like the prayers of Ja'far at-Tayyar, he should decide that he has not offered it. The position is the same if that prayer has a fixed time, like the daily recommended prayers, and a person doubts before its time lapses whether he has offered it or not. However, if he doubts after its time has lapsed, he should ignore his doubt.

Doubts which are valid

Rule no.1194. There are nine situations in which a person can have doubts about the number of units in the prayer consisting of four units. In these situations, as an obligatory precaution, one should pause to think, and if he arrives at any decision or probability, he should act accordingly. If doubt persists, he should follow these rules:

(1) After completing the dhikr of second prostration, if a person doubts whether he has performed 2 units or 3, he should assume that he has performed 3 units, and finish the prayer after performing one more unit. And after finishing the prayers he should stand and offer 1 unit of Precautionary Prayer.

(2) If after completing the dhikr of the second prostration, a person doubts whether he has performed 2 or 4 units, he should decide that he has performed 4 units and finish his prayer. He should then stand up to offer 2 units of Precautionary Prayer.

(3) If a person doubts after completing the dhikr of the second prostration, whether he has performed 2, 3 or 4 units, he should decide that he has performed 4 units. After completing the prayer, he should stand up to perform 2 units of Precautionary Prayer, and then offer 2 units of Precautionary Prayer in the sitting position.

(4) If a person doubts after completing the dhikr of the second prostration, as to whether he has performed 4 or 5 units, he should decide that he has performed 4 units and finish his prayer.

After that he should perform two prostration of forgetfulness. In any of the aforementioned four situations, if the doubt occurs after the first prostration, and before completing the dhikr of the second prostration, the prayer will be void.

(5) If a person doubts at any stage during his prayer, whether he has performed 3 or 4 units, he should decide that he has performed 4 units and finish his prayer. Thereafter he should offer Precautionary Prayer of 1 unit standing, or of 2 units in the sitting position.

(6) If a person doubts during the Qiyam (i.e. while standing in prayer), as to whether he has performed 4 units or 5, he should sit down and recite the doctrinal testimony (tashahhud) and the salutations (salam) of prayers. Then he should stand up to offer Precautionary Prayer of 1 unit, or offer 2 units while sitting.

(7) If one doubts while in Qiyam, whether he has performed 3 or 5 units, he should sit down and recite the doctrinal testimony and salutations to finish the prayer. After that, he should stand up to offer 2 units of Precautionary Prayer.

(8) If a person doubts while in Qiyam, as to whether he has offered 3, 4 or 5

units, he should sit down and recite doctrinal testimony and the salutations of prayer. Thereafter, he should stand to offer Precautionary Prayer of 2 units, and another 2 units in the sitting position.

(9) If a person doubts while in Qiyam, whether he has performed 5 or 6 units, he should sit down and recite the doctrinal testimony and salutations of the prayer. Thereafter, he should perform two prostration of forgetfulness. In all the foregoing four situations (numbered 5 to 8) one should, as an obligatory precaution, also offer two prostrations of forgetfulness for an extra standing (Qiyam).

Rule no.1195. When a person has any of the above valid doubts, as an obligatory precaution, he should not break the prayer, and he should act according to the rules given above.

Rule no.1196. If a person has one of those doubts for which offering of Precautionary Prayer is obligatory, when he completes the prayer, as an obligatory precaution, he should offer the Precautionary Prayer, and without doing so he should not start praying again. And before any such act occurs which invalidates prayer, if he starts to pray again without having performed the Precautionary Prayer, the second prayer will be void also. And if he engaged in prayer after an act which makes the prayer void, without having offered Precautionary Prayer, then his second prayer will be in order.

Rule no.1197. When a person has any of those doubts which invalidate the prayer, and if he knows that by continuing to the next act, he may acquire certainty, or form a strong idea about the actual situation, he is not allowed to continue with that prayer. For example, if he doubts while standing, whether he has offered one unit or more, and knows that if he goes into the bowing, the doubt may be dispelled, it is not permissible to go to bowing.

Rule no.1198. If initially the feeling of a person is inclined on one side, and later both the sides become equally strong, he should act according to the rules of doubt. And if initially both sides are equally strong, and he decides to act according to his obligation, but later his feeling inclines to the other side, he should adopt it, and complete the prayer.

Rule no.1199. If a person does not know whether his feeling is inclined on one side, or is equal on both sides, he should act according to the rules of doubt.

Rule no.1200. If a person learns after prayer that while in prayer he was in a state of doubt as to whether he offered 2 units or 3, and that he decided in favour of 3 units, but does not know whether his strong feeling favoured offering three units, or whether it favoured both sides equally, he should have to offer Precautionary Prayer.

Rule no.1201. If a person doubts while offering the doctrinal testimony (tashahhud) or after standing up, whether or not he has performed the two prostrations, and simultaneously has a type of doubt which would only be valid if it occurred after two prostration, like if he doubts whether he has performed two or three units, his prayer will be valid if he acts according to the rule prescribed for that doubt.

Rule no.1202. If a person doubts before he begins the doctrinal testimony, or before standing (Qiyam), whether he has performed one or both the prostrations, and right at that moment, a doubt occurs which would only be valid if it occurred after two prostrations, the prayer will be void.

Rule no.1203. If a person doubts while standing in Qiyam whether he is in the third or fourth unit, or whether it is the third, fourth or fifth unit, and at that time he remembers to have omitted one or both prostrations of the preceding unit, his prayer will be void.

Rule no.1204. If one doubt of a person is dispelled and another doubt takes its place, like, if he doubted first whether he had offered 2 or 3 units, and later he doubts whether he has offered 3 or 4 units, he should act according to the rules of the second doubt.

Rule no.1205. If a person doubts after prayer, whether while in prayer his doubt was about 2 and 4 units or about 3 and 4 units, it is permissible for him to treat the prayer as void, and offer it again.

Rule no.1206. If a person realises after prayer, that while he was in prayer he had a doubt, but does not know whether it was a valid doubt or a doubt which invalidates the prayer, and if it was one of the valid doubts, he does not know which type of valid doubt it was, in such a case it is obligatory for him to treat the prayer as void, and offer it again.

Rule no.1207. If a person who prays in the sitting position has a doubt, which would oblige him to perform either 1 unit Precautionary Prayer standing or 2

units in the sitting position, he should offer 1 unit sitting. And if he has a doubt for which his obligation is to offer two units of Precautionary Prayer standing, he should offer 2 units sitting.

Rule no.1208. If a person who normally offers prayer in the standing position, becomes unable to stand while offering Precautionary Prayer, he should offer it as one who offers prayers in the sitting position.

Rules of these have been detailed above.

Rule no.1209. If a person who normally sits when offering prayers, becomes capable of standing for offering Precautionary Prayers, he should act according to the obligation of one who offers prayer standing.

Method of offering the Precautionary Prayer

Rule no.1210. A person, for whom it is obligatory to offer Precautionary Prayer, should make its intention immediately after the salutations of prayer, and pronounce Takbeer and recite chapter al- Hamd, and then perform the bowing and two prostrations. Now, if he has to perform only one unit of Precautionary Prayer, he should recite the doctrinal testimony and salutations of the prayer after two prostrations. If it is obligatory for him to perform 2 units of Precautionary Prayer, he should perform another unit like the first one after the two prostrations, and then complete with the doctrinal testimony and salutations.

Rule no.1211. Precautionary prayer does not have another chapter of the holy Quran to be recited (after al-Hamd) nor the Qunoot (personal supplication), and this prayer should be offered silently; its intention should not be uttered; and the recommended precaution is that its “Bismillah” should also be pronounced silently.

Rule no.1212. If a person realises before starting Precautionary Prayer that the prayer which he had offered was correct, he does not need to offer it, and if he realises this during Precautionary Prayer, he does not need to complete it.

Rule no.1213. If a person becomes certain before starting Precautionary Prayer, that the prayer which he had offered had lesser units, and if he has still not performed an act which would invalidate prayer, he should complete those parts of the prayer which he had not performed, and also perform two prostrations of forgetfulness for the extra salutation. And if he has performed an act which invalidates prayer, for example, if he has turned his back towards Qibla, he should repeat the prayer.

Rule no.1214. If a person realises after Precautionary Prayer, that the deficiency in his original prayer was equal to the Precautionary Prayer, for example, if he offers 1 unit of Precautionary Prayer in the case of a doubt about 3 and 4 units, and it transpires later that he had actually offered 3 units in the original prayer,

his prayer will be in order.

Rule no.1215. If a person learns after Precautionary Prayer, that the deficiency in his original prayer was lesser than the Precautionary Prayer, like, if he offers 2 units of Precautionary Prayer for the doubt about 2 and 4 units, and learns later that he had actually offered 3 units, he should repeat his original prayer.

Rule no.1216. If a person learns after Precautionary Prayer, that the deficiency in his original prayer was more than Precautionary Prayer, like, if he offers 1 unit of precautionary prayer for the doubt between 3 and 4 units, and learns later that he actually offered 2 units only, if he has performed any act which invalidates the prayer, like if he has turned his back towards Qibla, he should offer the prayer again. And if he has not performed an act which invalidates prayer, then his Precautionary Prayer will also be included in the prayer and he has to simply offer 1 missing unit, and his prayer will be in order.

But he has to perform two prostrations of forgetfulness for the two extra salutations in his original prayer and the Precautionary Prayer.

Rule no.1217. If a person had a doubt as to whether it was his second, third or fourth unit, and remembers after offering 2 units of Precautionary Prayer in standing position that he had actually offered 2 units of his original prayer, it will not be necessary for him to offer 2 units of Precautionary Prayer in the sitting position.

Rule no.1218. If a person had a doubt whether it was his third or fourth unit, and remembers while offering 1 unit of Precautionary Prayer in the standing position, that he had actually offered 3 units in the original prayer, he should complete Precautionary Prayer, and his prayers will be valid. But for one additional act of salutations (Salam), he will perform a prostration of forgetfulness. And if he is offering two units of Precautionary Prayer in sitting position, and remembers this before the bowing, he should stand up and complete the prayer according to the deficiency. And if remembers it after the bowing his prayer is void.

Rule no.1219. If a person had a doubt about the second, third and fourth units, and while he was offering 2 units of Precautionary Prayer in the standing position, he remembered that he had actually offered 3 units before the second bowing, he should sit down and complete one unit Precautionary Prayer and

perform a prostration of forgetfulness for the extra salutation.

Rule no.1220. If a person realises during Precautionary Prayer, that the deficiency in his prayer was more or less than his Precautionary Prayer, and he cannot complete the Precautionary Prayer according to the difference in his original prayer, he should abandon the Precautionary Prayer, and in this situation if possible he should offer the prayer according to the deficiency, and if it is not possible he should pray again. For example, if he had a doubt between the third and fourth unit and while offering two units of Precautionary Prayer in the sitting position he remembers that he had offered two units in his original prayer, as he cannot count two units in sitting position equal to two units while standing, he should abandon that prayer. And if he remembers this before the bowing of the first unit of Precautionary Prayer, he should offer the prayer according to the deficiency of the original prayer, and if he remembers after this he should offer the prayer once again.

Rule no.1221. If a person doubts whether he offered Precautionary Prayer which was obligatory on him, and if the time of prayers has lapsed, he should ignore the doubt. And if he has time at his disposal, and if much time has not elapsed between the doubt and the prayer, and he has also not performed an act invalidating the prayer, like turning away from Qibla, he should offer Precautionary Prayer. But if he has performed an act which invalidates the prayer, or if a good deal of time has elapsed between the prayer and the doubt, he should ignore his doubt.

Rule no.1222. If a person increases an elemental act in Precautionary Prayer, or if he prays 2 units instead of 1, his Precautionary Prayer will be void, and he will have to offer the original prayer again.

Rule no.1223. If, during Precautionary Prayer, a person doubts about any one of its acts, and if its stage has not passed, he should perform it. And if its stage has passed, he should ignore the doubt. For example, if he doubts whether or not he has recited chapter al-Hamd, and if he has not yet gone into bowing, he should recite chapter al-Hamd, and if he has gone into bowing, he should ignore his doubt.

Rule no.1224. When a person doubts about the number of units in Precautionary Prayer, if he finds that by deciding on the higher likelihood the Precautionary Prayer will be void, he should decide on the lesser. But if he finds that deciding

on the higher side would not invalidate the Precautionary Prayer, then he should decide on the higher side. For example, if a person, who is offering 2 units of Precautionary Prayer, doubts whether he has offered 2 or 3 units, since taking the higher likelihood (i.e. 3 units) will invalidate the prayer, he should decide that it is second unit. And if he doubts whether he has offered 1 or 2 units, then since taking it on the higher likelihood will not invalidate the prayer, he should consider that he has offered 2 units.

Rule no.1225. If an act which is not elemental is omitted or added forgetfully in Precautionary Prayer, it will not be necessary to perform the prostration of forgetfulness for it.

Rule no.1226. If the person offering Precautionary Prayer doubts after salutations, whether or not he has performed one of the parts or conditions of the prayer, he should ignore his doubt.

Rule no.1227. If a person forgets the doctrinal testimony or one prostration in Precautionary Prayer, and if he is not able to perform it at once, the obligatory precaution is that he should perform the Qadha for the doctrinal testimony or prostration after the salutations of the prayer.

Rule no.1228. If a man has an obligation to perform Precautionary Prayer, the Qadha of a prostration or Qadha of doctrinal testimony, or two prostrations of forgetfulness, he should first offer the Precautionary Prayer.

Rule no.1229. As far as the units of prayer are concerned, probability or strong feeling about it will be treated at the same level as certainty. For example, if a person does not know for certain whether he has offered 1 unit or 2, and has a strong feeling that he has offered 2 units, he should decide in its favour. And if in a prayer of 4 units, he strongly feels that he has offered 4 units, he should not offer Precautionary Prayer. But in the matter of acts of prayer, probability has the position of doubt. Hence, if he feels that probably he has performed bowing, and if he has not yet entered prostration, he should perform the bowing. And if he thinks that he has not recited chapter al-Hamd, and has already started the other chapter, he should ignore his doubt and his prayer is in order.

Rule no.1230. There is no difference between the rules of doubts, forgetting, and probability or strong feeling, whether they occur in the daily obligatory prayers or other obligatory prayers. For example, if one doubts in the Prayer of

Phenomena whether he has performed 1 unit or 2, his prayer will be void, because it is a doubt which has occurred in a prayer consisting of 2 units. Similarly, if he has a strong feeling that it is his first or his second unit, he will complete the prayer based on that feeling.

Prostration of forgetfulness (Sahw)

Rule no.1231. Two prostrations of forgetfulness become necessary for five things, and they are performed after the salutations. Their method will be explained later:

- (1) For talking forgetfully during prayer.
- (2) Reciting salutations at the wrong place, like, forgetfully reciting them in the first unit.
- (3) Forgetting the doctrinal testimony.
- (4) When there is a doubt in a 4-unit prayer, after completing the obligatory dhikr of the second prostration, as to whether the number of units performed is 4 or 5.
- (5) As per obligatory precaution, if a person performs only one prostration forgetting the other, or if he erroneously sits down where he should stand, or vice versa, he should perform the two prostrations of forgetfulness.

In fact, as a recommended precaution, for every omission and addition made by mistake, in prayer, the two prostrations of forgetfulness should be performed. The rules related to the above situations will be discussed in the next articles.

Rule no.1232. If a person talks, by mistake or under the impression that his prayer has ended, he should perform the two prostrations of forgetfulness.

Rule no.1233. The prostrations of forgetfulness are not obligatory for the sound emitted by sighing or coughing, but if one inadvertently sighs or moans, like, 'Ah' or 'Akh' he should perform the prostrations of forgetfulness.

Rule no.1234. If a person makes an error in some recitation, and then repeats to correct it, prostration of forgetfulness will not be obligatory upon him.

Rule no.1235. If a person talks for some time in prayer by mistake, and if the

process is construed as having talked just once, he will perform two prostrations of forgetfulness after salutations.

Rule no.1236. If a person forgets the Tasbeehat, the recommended precaution is that he should perform the two prostrations of forgetfulness after his prayer.

Rule no.1237. If at a place where the salutations of prayers is not to be said, a person forgetfully says

"Assalamu 'alayna wa'ala 'ibadillahis saliheen", or says: "Assalamu 'alaykum", he should perform the two prostrations of forgetfulness, even if he did not add "Wa Rahmatullahi wa Barakatuh". But if he says:

"Assalamu `alayka Ayyuhan Nabiyyu Wa Rahmatullahi Wa Barakatuh" then two prostrations of forgetfulness will be a recommended precaution.

Rule no.1238. If a person says by mistake all the three salutations at a time when salutations should not be recited, it is sufficient to perform two prostrations of forgetfulness.

Rule no.1239. If a person forgets one prostration or doctrinal testimony, and remembers it before the bowing of the next unit, he should return and perform it. And after the prayer, he should, as an obligatory precaution, offer two prostrations of forgetfulness for the additional standing (Qiyam).

Rule no.1240. If a person remembers during the bowing or thereafter that he has forgotten one prostration or doctrinal testimony of the preceding unit, as a precaution, he should perform the Qadha of the doctrinal testimony or prostration after the salutations of prayer, and he should perform two prostrations of forgetfulness.

Rule no.1241. If a person does not perform prostration of forgetfulness after the salutations of prayer intentionally, he commits a sin, and it is obligatory upon him to perform it as early as possible. And if he forgets to perform it, as a precaution, he should perform it immediately when he remembers. It is, however, not necessary for him to repeat the prayer.

Rule no.1242. If a person doubts whether or not two prostrations of forgetfulness have become obligatory upon him, it is not necessary for him to perform them.

Rule no.1243. If a person doubts whether two or four prostrations of forgetfulness have become obligatory upon him, it will be sufficient if he performs two prostrations of forgetfulness.

Rule no.1244. If a person knows that he has not performed one of the two prostrations of forgetfulness, and if it is not possible to do it then, he should perform two prostrations of forgetfulness again. And if he knows that he has offered three prostrations forgetfully, the obligatory precaution is that he should perform two prostrations of forgetfulness again.

The method of offering the prostrations of forgetfulness

Rule no.1245. Its method is as follows:

Immediately after the salutations of prayer, one should make the intention of performing the prostrations of forgetfulness, placing one's forehead on a permissible object. And it is better to recite:

“Bismillahi wa billah, Assalamu 'alayka ayyuhan Nabiyyu wa rahmatullahi wa barakatuh”. Then one should sit up and perform another prostration reciting the above mentioned dhikr. After performing the second prostration one should sit up again and recite the doctrinal testimony and then say: “Assalamu `alayna wa `ala `Ibadillahis Saliheen”; it is better to recite the three salutations.

Qadha of the forgotten prostration and tashahhud

Rule no.1246. If a person forgets a prostration and tashahhud (doctrinal testimony), and offers its Qadha after prayer, he should fulfil all the conditions of prayer, like his body and dress being pure, and facing the Qibla, and all other various conditions.

Rule no.1247. If a person forgets prostration a few times, like if he forgets one prostration in the first unit and another in the second unit, after the prayer he

should perform the Qadha of each one of them.

As an obligatory precaution he should also perform the prostrations of forgetfulness for each of them.

Rule no.1248. If a person forgets one prostration and doctrinal testimony, he should offer both of them with correct sequence.

Rule no.1249. If a person forgets two prostrations from two units, it is not necessary to observe the order while offering their Qadha.

Rule no.1250. If between the salutations of prayer and the Qadha of prostration or doctrinal testimony, a person performs an act which would invalidate the prayer whether he does so purposely or forgetfully, like turning away from Qibla, the obligatory precaution is that, after performing the Qadha of the prostration or doctrinal testimony, he should repeat his prayer.

Rule no.1251. If a person remembers just after the salutation of prayer that he has forgotten a prostration or doctrinal testimony of the last unit, he should return to complete the prayer, and should perform two prostrations of forgetfulness for an additional salutation.

Rule no.1252. If between the salutations of prayer and the Qadha of prostration or doctrinal testimony, a person performs an act which makes prostration of forgetfulness obligatory (like, if he talks forgetfully), he should, as an obligatory precaution, first perform the Qadha of the prostration or doctrinal testimony and then do the prostrations of forgetfulness for the Qadha of prostration and doctrinal testimony, and perform two more prostrations of forgetfulness.

Rule no.1253. If a person does not know whether he has forgotten a prostration or doctrinal testimony in his prayer, he should perform the Qadha of prostration and also perform two prostrations of forgetfulness. And as a precaution, he should perform the Qadha of the doctrinal testimony also.

Rule no.1254. If a person doubts whether or not he has forgotten to perform a prostration or doctrinal testimony, it is not obligatory for him to perform its Qadha, nor to perform the prostration of forgetfulness.

Rule no.1255. If a person knows that he has forgotten a prostration or doctrinal testimony, but doubts whether or not he has performed it before the bowing of

the next unit, the obligatory precaution is that he should perform its Qadha.

Rule no.1256. If it is obligatory on a person to perform the Qadha of a prostration or doctrinal testimony, and owing to some other act, prostration of forgetfulness also becomes obligatory upon him, he should first perform the Qadha of prostration or doctrinal testimony after prayer, and then perform the prostrations of forgetfulness.

Rule no.1257. If a person doubts whether or not he has offered the Qadha of the forgotten prostration or doctrinal testimony after the prayer, and if the time for the prayer has not lapsed, he should offer the Qadha. And if the time of prayer has lapsed, it is recommended to offer the Qadha.

Addition and omission of the acts and conditions of prayer

Rule no.1258. Whenever a person intentionally adds something to the obligatory acts of prayer, or omits something from them, even if it be only a letter, his prayer become void.

Rule no.1259. If a person adds or omits the elemental parts of prayer due to ignorance about the rule, his prayer is void. And if someone, due to his ignorance about the rule, offers dawn, sunset and evening prayers with silent recitation, or midday and afternoon with loud recitation, or offers four units where he should have prayed two because of travelling, his prayer will be in order.

Rule no.1260. If a person realises during prayer that his ablution or ritual bath had been void, or that he had begun offering prayer without ablution or ritual bath, he should abandon that prayer and repeat the same with ablution or ritual bath. And if he realises it after the prayer, he should pray again with ablution or ritual bath. And if the time for the prayer has lapsed, he should perform its Qadha.

Rule no.1261. If a person remembers after reaching bowing, that he has forgotten the two prostrations of the preceding unit, his prayer is void. And if he

remembers before going to bowing, he should return to perform the two prostrations. Then he should stand up to recite chapter al-Hamd and another chapter or the Tasbeehat, and complete the prayer. And after the prayer, he should, on the basis of obligatory precaution, perform two prostrations of forgetfulness for the additional standing (Qiyam).

Rule no.1262. If a person remembers before saying "Assalamu `alayna" that he has not performed the two prostrations of the last unit, he should perform the two prostrations and should recite the doctrinal testimony again, and then recite the salutations.

Rule no.1263. If a person realises before the obligatory salutations of prayer, that he has not offered one or more units of prayer, he should perform the units which had been forgotten.

Rule no.1264. If a person realises after the salutations of prayer that he has not offered one unit or more from the end part of the prayer, and if he has done any such thing which would invalidate the prayer, whether he does so intentionally or forgetfully, like turning away from Qibla, his prayers will be void. But if he has not performed any such act then, he should immediately proceed to perform that part of the prayer which he forgot, and should offer two prostrations of forgetfulness for the additional salutation.

Rule no.1265. If a person after the salutations of prayer does an act which would have invalidated the prayers, whether he had done so intentionally or otherwise, like turning his back towards Qibla, and then remembers that he had not performed the last two prostrations, his prayers will be void. And if he remembers it before he performs any act which would invalidate the prayer, he should perform the two forgotten prostrations, and should recite the doctrinal testimony again together with salutations of the prayer. Thereafter, he should perform two prostrations of forgetfulness for the extra salutation recited earlier.

Rule no.1266. If a person realises that he has offered the prayer before its time set in or offered the prayer with his back to Qibla, he should offer that prayer again, and if the prescribed time for it has lapsed, he should perform its Qadha. And if he prayed towards the right or the left of Qibla, and realised it before the time of prayer has lapsed, he should offer it again and if he realised it after the time of prayer has lapsed, it is most likely that there is no Qadha, except if he had done this due to ignorance of the rule.

Prayers of a traveller (Musafir)

A traveller should reduce the units in midday, afternoon and evening prayers, that is, he should perform two units instead of four, when the following eight conditions are met:

First condition

- The first condition is that his journey is not less than 8 farsakhs. A farsakh according to Islamic Law is a little less than 5.5 kilometres. When converted into miles, 8 farsakhs is equal to 28 miles approximately, which is about 43 kilometres and 200 metres.

Rule no.1267. If the total of the outward journey and return journey is 8 farsakh, and if the single journey either way does not equal 4 farsakhs, he should shorten his prayer. Therefore, if his outward journey is 3 farsakhs, and his return is 5 farsakhs, or vice versa, he should offer shortened prayer, that is, of two units.

Rule no.1268. If the total of outward and return journey is just 8 farsakhs, and if he returns back before ten days, the traveller should shorten his prayer.

Rule no.1269. If a brief journey is less than 8 farsakhs or if a person does not know whether or not his journey is 8 farsakhs, he should not shorten his prayer. If he doubts whether or not his journey is 8 farsakhs, it is not necessary for him to investigate, he should offer complete prayer.

Rule no.1270. If a just or a reliable person tells a traveller that the distance covered in his journey equals 8 farsakhs, he should shorten his prayer.

Rule no.1271. If a person believed that his journey equalled 8 farsakhs, and he shortened his prayer, and learnt later that it was not 8 farsakhs, he should offer four units of prayer, and if the time for the prayer has lapsed, he should perform its Qadha.

Rule no.1272. If a person is sure that his journey is not of 8 farsakhs, or if he doubts whether or not it is of 8 farsakhs, and he realises on his way that the distance of his journey had been 8 farsakhs, he should offer shortened prayers, even if very little remains of his journey. If he has offered complete prayers, he should offer them again in the shortened form.

Rule no.1273. If a person frequents between two places which are less than 4 farsakhs apart, he should offer complete prayers, even if the total distance covered by him may add up to 8 farsakhs.

Rule no.1274. If two roads lead to a place, one of them less than 8 farsakhs away, and the other 8 farsakhs or more, the traveller will offer shortened prayer if he travels by the road which is 8 farsakhs away, and complete prayer if he travels by the road which is less than 8 farsakhs away.

Rule no.1275. If there is a boundary wall around a city, the beginning of 8 farsakhs should be calculated from that wall, and if there is no wall around a city then calculations should be made from the end of the locality.

Second condition

- The second condition is that the traveller should intend at the time of the commencement of the journey to cover a distance of 8 farsakhs. If he travels up to a point which is less than 8 farsakhs away, and after reaching there decides to go further, and the two distances when combined totals to 8 farsakhs, he should offer full prayer. This is so because he did not intend to travel 8 farsakhs when he commenced his journey. But if he decides to travel further 8 farsakhs from there, or to go to a distance of 4 farsakhs and then to cover another 4 farsakhs to return home, or to go to a place where he intends staying for 10 days, he should shorten his prayer.

Rule no.1276. A person who does not know how many farsakhs his journey would be, for example, if he travels in search of something not knowing how far he will have to go, he should offer full prayers.

But, if the return journey to his home, or up to a place where he intends staying for 10 days, is 8 farsakhs or more, he should offer shortened prayers. Moreover,

if he makes an intention during the journey that he will travel 4 farsakhs and again return covering 4 farsakhs, he should shorten his prayer.

Rule no.1277. A traveller should offer shortened prayers only when he is firmly determined to travel 8 farsakhs. Hence, if a person goes outside the city thinking that he would cover 8 farsakhs if he finds a companion, he will offer shortened prayer only if he is sure that he will find a companion. And if he is not sure to find one, he should pray full.

Rule no.1278. A person who intends to travel 8 farsakhs, and covers a little distance every day, when he has reached the place where he cannot listen to the Adhan of the prayer of his city and its citizens cannot see him, or he cannot see the people of the city himself, he should shorten his prayer. However, if his journey is at such a slow pace, and generally it is not said that he is a traveller, he should pray full.

And the recommended precaution is that he should pray both, full and shortened prayers.

Rule no.1279. If a person who is under the control of another person while on a journey, like a servant travelling with his master, knows that his journey is 8 farsakhs, he should offer shortened prayers. But if he does not know, he should offer full prayers, and it is not necessary for him to inquire.

Rule no.1280. If a person, who is under the control of another person while on a journey, knows or thinks that he will get separated from that person before reaching 4 farsakhs, he should offer full prayers.

Rule no.1281. If a person who is under the control of another person while on a journey, doubts that he would separate from that person before reaching 4 farsakhs, he should offer full prayers. But if his doubts are based on the suspicion that an impediment might occur in the journey, and if its probability is not valid in the eyes of the people, he should offer shortened prayers.

Third condition

- The third condition is that the traveller should not change his mind while on his

journey. If he changes his mind or is undecided before covering 4 farsakhs, he should offer full prayers.

Rule no.1282. If a person abandons the journey after reaching a distance of 4 farsakhs, and decides to return, he should offer shortened prayers if he wants to stay there for less than 10 days.

Rule no.1283. If a person commences his journey to go to a place which is at a distance of 8 farsakhs, and after covering a part of the journey, decides to go elsewhere, and the distance between the place from where he started his journey and the new place is 8 farsakhs, he should shorten his prayer.

Rule no.1284. If after covering a distance of 4 farsakhs a person becomes undecided whether he should complete his journey of 8 farsakhs or return back to his home without staying ten days at any place, when he is in a state of indecision he should offer shortened prayers, even if he decides later about proceeding further or returning back.

Rule no.1285. If a person, after covering 4 farsakhs, becomes undecided whether he should complete his journey of 8 farsakhs or return back to his home, but if it is probable that he would stay for ten days at the place where he had become undecided or at some other place, although he may later decide to proceed further without staying ten days, in this situation he must offer full prayers, whether he proceeds further or not in the state of indecision. But if he decides to travel a further 8 farsakhs, or for a distance which would add up with the return journey to make 8 farsakhs, he should pray shortened prayers from the time he departs.

Rule no.1286. If before covering a distance of 4 farsakhs a traveller becomes undecided whether he should complete the journey or not, and decides later to do so, if his remaining journey is 8 farsakhs, or a distance which would add up with the return journey to make 8 farsakhs, then after having made the decision as he departs, he will offer shortened prayer. And in this situation it does not matter whether he is travelling in a state of indecision or not.

Fourth condition

- The fourth condition is that the traveller does not intend to pass through his home town, or to stay at some place for 10 days or more, before he reaches a distance of 8 farsakhs. Hence, a person who intends to pass through his home town or to stay at a place for 10 days, before covering a distance of 8 farsakhs, he should offer full prayers.

Rule no.1287. A person who does not know whether or not he will pass through his home town or a place where he intends to stay for 10 days before having covered a distance of 8 farsakhs, should offer full prayers.

Rule no.1288. A person who wishes to pass through his home town before he reaches a distance of 8 farsakhs, or to stay at a place for 10 days, or if he is undecided about it, he should offer full prayers even if he later abandons the idea of passing through his home town or staying at a place for 10 days.

However, if the remaining journey is of 8 farsakhs or adds up to 8 farsakhs on return, he should shorten his prayer.

Fifth condition

- The fifth condition is that the purpose of travelling should not be prohibited. Therefore, if a person travels to do something unlawful, like to commit theft, he should offer full prayers. The same rule applies when travelling itself is prohibited, like, when travelling involves a harm which is prohibited in Islamic Law, or when a wife travels without the permission of her husband (when it is said that she is disobedient to her husband), or a son travels despite his parents prohibiting him the permission of his parents (when it is said that he is disobedient), for a journey which is not obligatory. But if it is an obligatory journey, like that of obligatory Hajj, then shortened prayers should be offered.

Rule no.1289. A journey which is not obligatory and is a cause of pain for one's parents is prohibited, and while going on such a journey, one should offer full prayers and he should also fast (if it is during the month of Ramadhan).

Rule no.1290. A person whose journey is not prohibited, nor is it for a purpose which is prohibited, should shorten his prayer even if he may during the journey commit some sin like indulging in backbiting or drinking alcohol.

Rule no.1291. If a person undertakes a journey to avoid some obligatory act, regardless of whether he has some other purpose attached to it, he should offer full prayer. Hence, if a person owes some money, and he undertakes a journey to avoid the demand of his creditor, he should offer full prayers. However, if his journey has a different purpose, he should shorten his prayer, even if he abandons some obligatory acts during that journey.

Rule no.1292. If journey of a person is not prohibited, but he is travelling on a vehicle or on an animal which is usurped, or if he is travelling on usurped land, he should offer shortened prayer.

Rule no.1293. If a person is travelling with an oppressor willingly, and by so doing is helpful to the oppressor in his inequity, he should offer full prayers. But if he is helpless, or if he is travelling with the oppressor to save the oppressed person, he should shorten his prayer.

Rule no.1294. If a person travels for recreation and outing, his journey is not prohibited, and he should shorten his prayer.

Rule no.1295. If a person goes out for hunting, with the object of sport and pleasure, his prayer during the outward journey will be full, and on return it will be shortened if his journey is equal to the prescribed limit. But if a person goes out for hunting to earn his livelihood, he should offer shortened prayer. The same rule applies if he goes for business and increase in his wealth.

Rule no.1296. If a person has travelled to commit a sin, he should shorten his prayer on his return if the return journey alone covers 8 farsakhs. And the recommended precaution is that if he has not repented he should offer shortened as well as full prayers.

Rule no.1297. If a person travelling with the purpose of committing a sin abandons the idea during his journey, he will pray shortened if his remaining journey is of 8 farsakhs, or the total distance of going and returning from there is 8 farsakhs.

Rule no.1298. If a person, who originally set forth on a journey with no intention of sin, decides during his journey to make it a journey of sin, he should offer full prayers. However, the prayer which he might have prayed in shortened form (prior to the change of intention), if the previous part of his journey is equal to the prescribed limit, they will be in order, otherwise as an obligatory precaution,

he should offer them again.

Sixth condition

- The sixth condition is that the traveller should not be a nomad, who roam about in the deserts, and temporarily stay at places where they find food for themselves, and fodder and water for their animals, and again proceed to some other place after a few days' halt. During these journeys the nomads should offer full prayer.

Rule no.1299. If a nomad travels to find out residence for himself, and pasture for his animals, and carries his bag and baggage with him, he should offer full prayer, otherwise if his journey is 8 farsakhs he should shorten his prayer.

Rule no.1300. If a nomad travels for visiting the sacred places, Hajj (pilgrimage), trade or any other similar purpose, he should shorten his prayer.

Seventh condition

- The seventh condition is that travelling should not be one's profession, like the camel riders, herdsmen, drivers and sailors. They should offer full prayer, even if they travel for transporting their own household goods. Those who live at one place and work at another, spending ten or more days of the month in travelling between the two places, for example teachers or businessmen etc., belong to the same group.

Rule no.1301. If a person whose profession is travelling, travels for another purpose, such as, for Hajj, he should shorten his prayer. If, for example, the driver of an automobile hires out his vehicle for pilgrimage, and incidentally performs pilgrimage himself as well, he should offer full prayer.

Rule no.1302. If a person whose profession is that of a dispatcher, that is, a person who travels to transport the pilgrims to Makkah, is travelling, he should offer full prayers, and if his profession is not travelling and he travels only during Hajj days for the purpose of portage, the obligatory precaution is that he

should offer full prayer.

Rule no.1303. If a person whose profession is that of a dispatcher who takes pilgrims to Makkah from distant places spends a considerable part of the year in travelling, he should offer full prayers.

Rule no.1304. A person, whose profession for a part of the year is travelling, like a driver who hires out his automobile during the winter or the summer, should offer full prayers during those journeys.

Rule no.1305. If a driver or a hawker, who goes around within an area of 2 or 3 farsakhs in the city, happens to travel on a journey consisting of 8 farsakhs, he should shorten his prayer.

Rule no.1306. A merchant who uses horse etc. for selling his goods, and his profession is travelling, stays in his home town for 10 days or more, whether he intended to stay for ten days from the beginning or not, he should offer shortened prayers during the first journey that he undertakes after ten days. The same rule will apply when he travels after ten days from a place where he intended to stay for ten days which is not his home town.

Rule no.1307. If a person whose profession is travelling intends to stay at a place which is not his home town for 10 days or stays in his home town for ten days without any intention, he should offer full prayers during the first journey that he undertakes after ten days. But this rule does not apply to a merchant who uses horse etc. for selling his goods.

Rule no.1308. A merchant who uses horse etc. for selling his goods, and his profession is travelling, if he doubts whether he has stayed in his home town or at some other place for ten days or not, he should offer full prayers.

Rule no.1309. A person who tours different cities, and has not adopted a homeland for himself, should offer full prayers.

Rule no.1310. If a person whose profession is not travelling, he, for example, has some possessions in a city or village, and now has to travel quite often to transport his property elsewhere, he should pray shortened prayer.

Rule no.1311. If a person is not a professional traveller, and he has abandoned his homeland and wants to adopt another homeland, he should shorten his prayer

while he is travelling.

Eighth condition

- The eighth condition is that the traveller reaches the limit of tarakkhus (i.e. the point at which travelling begins, which has been explained earlier). But if a person is not in his hometown, the rule of tarakkhus will not apply to him – just as he travels from his place of residence, his prayer will be shortened.

Rule no.1312. If a person while travelling reaches a point where he cannot hear the Adhan of his city but can see the people of the city, or where he cannot see the people of the city but can hear the Adhan, and if he wants to offer prayer there, as an obligatory precaution, he should offer shortened prayers as well as full prayers.

Rule no.1313. A traveller who is returning to his hometown should offer full prayers when he sees the people of his city or hears the Adhan. But if a person who intends to stay for ten days at a place which is not his home town will offer shortened prayer until he reaches that place.

Rule no.1314. If a city is situated at such a height that the residents can be seen from a distance, or if it is so low that if a person covers a little distance he would not see them, a traveller from that city should offer shortened prayers applying that distance which would normally make him unable to see them when he is travelling on flat land. And if the elevation or depression of the path varies abnormally, the traveller should take the normal path into consideration.

Rule no.1315. If a person starts his journey from a place which is uninhabited, he should shorten his prayers when he reaches a place from which the residents, if they had been there, would not have been seen.

Rule no.1316. If a person while travelling reaches such a far-off point where he is not able to understand that the sound he is hearing is of Adhan or something else, he should offer shortened prayer. But if he knows that the sound he is hearing is Adhan but cannot understand its wording, he should offer full prayer.

Rule no.1317. If a person while travelling reaches a place where he cannot hear

the Adhan pronounced from a place which is usually not very high, but can hear the calling announced from a high place in the city, he should offer shortened prayer.

Rule no.1318. If a person has unusual sharp eyesight or unusual hearing power or the sound of Adhan is unusually loud, he will pray the shortened prayer from the point from where a person with normal vision or hearing would not see the people of the city (or hear the Adhan).

Rule no.1319. If a person doubts whether or not he has reached the limit of tarakkhus he should offer full prayers. And if the traveller who is returning from his journey doubts whether or not he has reached the limit of tarakkhus he should offer shortened prayers.

Rule no.1320. A traveller who is passing through his hometown during his journey reaches a point where he can see the people of his hometown and hear the Adhan pronounced from his hometown, he should offer full prayers.

Rule no.1321. When a traveller reaches his hometown during his journey, and makes a stop-over there, he should offer full prayers as long as he stays there. But, if he wishes to go from there to a distance of 8 farsakhs, or to go up to 4 farsakhs and then return the same distance, he should offer shortened prayers when he reaches the limit of tarakkhus.

Rule no.1322. A place which a person adopts for his residence and permanent living is his hometown, irrespective of whether he was born there, or whether it was the hometown of his parents, or whether he himself selected it as his residence.

Rule no.1323. If a person intends to stay for some time at a place which is not his original hometown, and to later migrate to another place, then such a place will not be considered as his hometown.

Rule no.1324. A place that a person adopts as his residence and he lives there like a person who is living in his hometown, that place will be considered as his hometown.

Rule no.1325. If a person lives at two places – for example, he lives in one city for six months, and in another for another six months – both of them are his hometowns. And if he adopts more than two places for his living, all of them are

reckoned to be his hometown.

Rule no.1326. If a person owns a house at a place, and lives there continuously for six months, with the intention of living there, he should, as long as that house is owned by him, offer full prayers as and when he travels to that place.

Rule no.1327. If a person reaches a place which was previously his hometown, but has since abandoned it, he should not offer full prayer there, even if he may not have adopted a new hometown.

But if he owns some property, house or land there, he should offer full prayers.

Rule no.1328. If a traveller intends to stay at a place continuously for ten days, or knows that he will be obliged to stay at a place for ten days, he should offer full prayers at that place.

Rule no.1329. If a traveller intends to stay at a place for ten days, it is not necessary that his intention should be to stay there during the first night or the eleventh night. And as soon as he determines that he will stay there from sunrise of the first day up to sunset of the tenth day, he should offer full prayers.

The same will apply if, for example, he intends to stay there from noon of the first day up to noon of the eleventh day.

Rule no.1330. A person, who intends to stay at a place for ten days should offer full prayers if he wants to stay for ten days at that place only. If he intends to spend, for example, ten days between Najaf and Kufa, or between Tehran and Shamiran, he should offer shortened prayer.

Rule no.1331. If a traveller who wants to stay at a place for ten days, has determined from the beginning that during the period of ten days, he will travel to the surrounding places up to the limit of tarakkhus or more, and if the period of his going and returning is so brief (for example, it is of one or two hours) that it cannot be considered as infringement of his intention of staying there for 10 days, he should offer full prayers. But if it is considered as an infringement, then as a precaution, he should pray both shortened as well as full prayers. And if that period is of a day or of most part of the day, then he will offer shortened prayers.

Rule no.1332. A traveller, who is not determined to stay at a place for ten days, for example, if his intention is to stay there for ten days only if his friends arrive,

or if he finds a good house to stay in, he should offer shortened prayers.

Rule no.1333. If a traveller has decided to stay at a place for ten days, but at the same time, considers it probable that he may have to leave earlier because of some hindrance, and if that suspicion is justifiable, he should offer shortened prayers.

Rule no.1334. If a traveller knows, for example, that ten days or more remain before the month ends, and decides to stay at a place until the end of the month, he should offer full prayers. But if he does not know how many days remain before the end of the month, and simply decides to stay until the end of the month, and if, for example, the last day of the month is Friday, but the traveller does not know whether the first day when he made his intention was Thursday (so the period of stay was nine days) or it was Wednesday (so the period of his stay was ten days), and if he later learnt that the first day when he made his intention was Wednesday, he should offer full prayers. Otherwise, he should offer shortened prayers, although the number of days from the time he made his intention until the end of the month becomes ten days or more.

Rule no.1335. If a traveller decides to stay at a place for ten days and abandons the idea before offering one prayer consisting of four units, or becomes undecided whether he stay there or go to some other place, he should offer shortened prayers. But, if he abandons the idea of staying there after having offered one prayer consisting of four units, or wavers in his intention, he should offer full prayer as long as he remains at that place.

Rule no.1336. If a person who has determined to stay at a place for ten days, keeps a fast and abandons the idea of staying there after midday, if he has offered one prayer consisting of four units, his fast on that day, and for as long as he is there, would be valid, and he should offer full prayers. And if he has not offered a prayer consisting of four units, the fast kept by him on that day is in order, but he should offer shortened prayers, and he will not fast during the remaining days.

Rule no.1337. If a traveller, who has decided to stay at a place for ten days, abandons the idea, but doubts before changing his intention to stay, whether or not he has offered one prayer consisting of four units, he should offer shortened prayers.

Rule no.1338. If a traveller starts prayer with the intention of offering shortened prayers, and decides during the prayer that he would stay there for ten days or more, he should offer full prayers consisting of four units.

Rule no.1339. If a traveller who has decided to stay at a place for ten days, changes his mind during his first prayer consisting of four units, he should finish his prayer with two units if he has not started the third unit, and he should continue praying shortened prayers during the subsequent days (of his stay).

Similarly, if he has started the third unit, but has not gone into bowing, he should sit down, and complete the prayer in its shortened form. But if he has gone into bowing, his prayer is void, and he should pray again in its shortened form. And for as long as he is there, he should pray shortened prayers.

Rule no.1340. If a traveller who has decided to stay at a place for ten days stays there for more than ten days, he should offer full prayers as long as he does not start travelling, and it is not necessary that he should make a fresh intention for staying for further ten days.

Rule no.1341. A traveller, who decides to stay at a place for ten days, should keep the obligatory fasts; he may also keep the recommended fast, and can offer recommended prayers of midday, afternoon and evening prayer also.

Rule no.1342. If a traveller, who has decided to stay at a place for ten days, if after offering a prayer of four units, or after staying for ten days without having offered one full prayer, wishes to travel less than 4 farsakhs away and to return, and to stay again at his first place for ten days or less, he should offer full prayers from the time he goes until he returns, and after his return. But if his return to the place of his stay is only for passing through, on a journey of at least 8 farsakhs, it will be necessary for him to offer shortened prayer at the time of returning.

Rule no.1343. If a traveller who decides to stay at a place for ten days, after offering prayer of four units, decides to go to another place less than 8 farsakhs away, and to stay there for ten days, he should offer full prayers while going and at the place where he intends to stay. But, if the place where he wants to go is 8 farsakhs away or more, he should shorten his prayers while going, and if he does not want to stay there for ten days, he should shorten his prayer during the period he stays there also.

Rule no.1344. If a traveller who has decided to stay at a place for ten days, wishes, after offering prayer of four units, to go to a place which is less than 4 farsakhs away, and is undecided about returning to his first place, or is totally unmindful about it, or he wishes to return but is uncertain about staying for ten days, or is totally unmindful of staying there for ten days and travelling from there, he should from the time of his going until his return and after his return offer full prayers.

Rule no.1345. If a person decides to stay at a place for ten days, under the impression that his companions wish to stay there for ten days, and after offering prayer of four units, he learns that they have made no such decision, he should offer full prayers as long as he is there, even if he himself gives up the idea of remaining there.

Rule no.1346. If a traveller stays at a place unexpectedly for thirty days, like, if he remained undecided throughout those thirty days, whether he should stay there or not, he should offer full prayers after thirty days, even if it be for a short period.

Rule no.1347. If a traveller intends to stay at a place for nine days or less, and if after spending nine days or less, he decides to extend his stay for further nine days or less, until it becomes thirty days, he should offer full prayer on the thirty-first day.

Rule no.1348. A traveller will have to offer full prayers after thirty days, if he stays for all thirty days at one place. If he stays for a part of that period at one place, and the rest at another place, he should offer shortened prayer even after thirty days.

Miscellaneous rules (regarding the traveller's prayer)

Rule no.1349. A traveller can offer full prayers in Masjidul-Haram (in Makkah) and Masjidul-Nabi (in Madinah) and the Mosque of Kufa. He can also offer full prayers in the shrine of Imam Husain (A.S.), provided that the prayer is offered within the walls of the room of the sacred tomb.

Rule no.1350. If a person, who knows that he is a traveller and that he should

offer shortened prayers, intentionally offers full prayer at places other than the four mentioned above, his prayer is void. And the same rule applies if he forgets that a traveller must offer shortened prayer, and offers full prayers.

However, if he prays full forgetting that a traveller should offer shortened prayers, and remembers after the time has lapsed, it is not necessary for him to offer the Qadha.

Rule no.1351. If a person who knows that he is a traveller and that he should offer shortened prayer, offers full prayer forgetfully, and realises within the time for that prayer, his prayer is void.

Rule no.1352. If a traveller does not know that he should shorten his prayer, and if he offers full prayer, his prayer is in order.

Rule no.1353. If a traveller knew that he should offer shortened prayer, but did not know its details, like, if he did not know that shortened prayers should be offered when the distance of the journey is of 8 farsakhs, and if he offers full prayers, he should repeat the prayer, if he comes to know the rule within the time of prayer, and if he does not do so (within time), he will offer its Qadha. But if he learns of the rule after the time has lapsed, there is no Qadha.

Rule no.1354. If a traveller knows that he should offer shortened prayers but offers full prayers under the impression that his journey is less than 8 farsakhs, when he learns that his journey has been of 8 farsakhs he should repeat the prayer as shortened. And if he learns after the time for the prayer has lapsed, it is not necessary for him to offer Qadha.

Rule no.1355. If a person forgets that he is a traveller and offers complete prayers, and if he remembers this within the time for prayer, he should offer shortened prayers, and if he realises this after the time is over, it is not obligatory for him to offer Qadha of that prayer.

Rule no.1356. If a person who should offer complete prayers offers shortened prayer, his prayer is void in all circumstances; except the traveller who stays at a place where he wants to stop for 10 days and wherein he should offer full prayers, but offers shortened prayers because of not knowing the rule.

Rule no.1357. If a person begins a prayer of four units, and remembers during prayer that he is a traveller, or realises that his journey is of 8 farsakhs, if he has

not gone into the bowing of the third unit, he should complete prayer with two units. But if he has gone into the bowing of the third unit, his prayer is void. If he has at his disposal, time even to offer one unit, he should offer shortened prayers.

Rule no.1358. If a traveller is not aware of some of the details regarding the prayer during travel, for example, if he does not know that if he goes on an outward journey of 4 farsakhs, and a return journey of 4 farsakhs, he should offer shortened prayers, and he engages in prayer with the intention of offering four units, if he comes to know the rule before bowing of the third unit, he should complete the prayer with two units. But if he learns of this rule during or after bowing, his prayer is void. And if he has time at his disposal, even to offer one unit of prayer, he should offer the shortened prayer.

Rule no.1359. If a traveller, who should offer complete prayers, ignorantly makes an intention for shortened prayer and learns about the rule during the prayer, he should complete the prayer with four units, and the recommended precaution is that after the completion of the prayer, he should offer a prayer of four units once again.

Rule no.1360. If before the time of prayer lapses, a traveller who has not offered prayer reaches his hometown, or a place where he intends to stay for ten days, he should offer full prayers. And if a person who is not on a journey and does not offer prayer at its prime time, and then proceeds on a journey, he should offer the prayer during his journey in shortened form.

Rule no.1361. If the midday, afternoon, or evening prayers of a traveller who should have offered shortened prayers, becomes Qadha (lapses), he should perform its Qadha as shortened prayer, even if he offers the Qadha at his hometown or while he is not travelling. And if a non-traveller makes one of the above three prayers Qadha, he should perform its Qadha as full, even if he may be travelling at the time he offers the Qadha. And the employees or the traders who travel the prescribed limit to different cities every day in connection with trade or employment, should offer shortened prayers during their journey and full prayers at the places of their residence and trade or employment. And they should reach the place of their trade or employment before midday and return back to home from the place of trade or employment after midday when they are fasting.

Rule no.1362. It is recommended that a traveller should say thirty times after every shortened prayer:

"Subhanallahi walhamdu lillahi wa la ilaha illallahu wallahu Akbar". More emphasis is laid on this after midday, afternoon and evening prayers. In fact, it is better that it is repeated sixty times after these three prayers. Preachers and priests or the persons who don't stay at home continuously for ten days are "katheer-ul-safar" (i.e. among those who travel often as part of their profession), they will offer full prayers and will also observe fasts.

Qadha prayers

Rule no.1363. A person who does not offer any of his daily prayers within time, he should offer Qadha prayer (i.e. lapsed prayer), even if was sleeping or was unconscious during the entire time prescribed for the prayer; but the women who have to abandon the daily prayers, or any other obligatory prayers, due to menstruation or lochial discharge, do not have to offer any Qadha for them.

Rule no.1364. If a person realises after the time for the prayer has lapsed, that the prayer which he offered in time was void, he should perform its Qadha prayer.

Rule no.1365. A person obliged to offer Qadha prayers should not be careless about offering them, although it is not obligatory for him to offer it immediately.

Rule no.1366. A person who has Qadha prayers obligated on him, he can offer recommended prayers.

Rule no.1367. If a person suspects that he might be obligated to offer Qadha, or that the prayers offered by him were not valid, it is recommended that he should offer their Qadha.

Rule no.1368. It is not necessary to maintain sequential order in the offering of Qadha, except in the case of prayers for which order has been prescribed, like midday and afternoon prayer or sunset and evening prayers of the same day. However, it is better to maintain order in other Qadha prayers also.

Rule no.1369. If a person wishes to offer some Qadha prayers for other than the daily prayers, like the Prayer of Phenomena, or, for example, if he wishes to offer one daily prayer and a few other prayers, it is not necessary to maintain order in offering them.

Rule no.1370. If a person forgets the sequential order of the prayers which he has not offered, it is better that he should offer them in such a way that he would be sure that he has offered them in the order in which they lapsed. For example,

if it is obligatory for him to offer one Qadha prayer of midday prayer and one of sunset prayer, and he does not know which of them lapsed first, he should first offer one Qadha for sunset prayer and thereafter one for midday prayer, and then one for sunset prayer once again, or he should offer one midday prayer and then one sunset prayer, and then one midday prayer once again, so that he is sure that the Qadha prayer which lapsed first has been offered first.

Rule no.1371. If the midday prayer of one day and afternoon prayer of another day, or two midday prayers or two afternoon prayers of a person become Qadha, and if he does not know which of them lapsed first, it will be sufficient if he offers two prayers of four units each, with the intention that the first is the Qadha prayer of the first day, and the second is the Qadha prayer of the second day.

Rule no.1372. If one midday prayer and one evening prayer, or one afternoon prayer and one evening prayer of a person become Qadha, and he does not know which of them lapsed first, it is better that he should perform their Qadha in a way that would ensure that he has maintained the order. For example, if one midday prayer and one evening prayer have lapsed, and he does not know which of them lapsed first, he should first offer one midday prayer, followed by one evening prayer, and then one midday prayer once again, or he should first offer one evening prayer, and thereafter one midday prayer, and then one evening prayer once again.

Rule no.1373. If a person knows that he has not offered a prayer consisting of four units, but does not know whether it is midday or evening prayer, it will be sufficient to offer a four unit prayer with the intention of offering Qadha prayer for the prayer not offered. And as far as reciting loudly or silently is concerned, he will have an option.

Rule no.1374. If five prayers of a person have lapsed one after another, and he does not know which of them was first, he should offer the prayers in order. For example, he commences with dawn prayer and after having offered midday, afternoon, sunset and evening prayers, he should offer again dawn, midday, afternoon and sunset prayers. This way he will ensure the requisite order.

Rule no.1375. If a person knows that one prayer on each day has lapsed, but does not know its order, it is better that he should offer daily prayers of five days; and if his six prayers of six days have lapsed, he should offer six days' daily prayers. Thus for every Qadha prayer of an additional day, he should offer

an additional day's prayers, so that he may become sure that he has offered the prayers in the same order in which they had become Qadha. For example, if he has not offered seven prayers of seven days, he should perform Qadha prayers of seven complete days.

Rule no.1376. If a person has a number of dawn or midday prayers Qadha obligated upon him, and he does not know their exact number, or has forgotten, for example, if he does not know whether they were three, four or five prayers, it will be sufficient if he offers the smaller number. However, it is better that he should offer enough Qadha prayers to ensure, that he has offered all of them. For example, if he has forgotten how many dawn prayers of his have become Qadha and is certain that they were not more than ten, he should, as a measure of precaution, offer ten dawn prayers.

Rule no.1377. If a person has only one Qadha prayer of previous days, it is better that he should offer it first, and then start offering prayers of that day. And if he has no pending Qadha of previous days, but has one or more of the same day, if possible, it is better that he should offer the Qadha prayers of that day before offering the present obligatory prayers.

Rule no.1378. If a person remembers during the prayer that one or more prayers of that same day have become Qadha, or that he has to offer only one Qadha prayer of the previous days, he should convert his intention to Qadha prayer, provided that time allows, and converting the intention is possible. For example, if he remembers before the bowing of the third unit in midday prayer that his dawn prayer was Qadha, and if the time for midday prayer is not narrow, he should convert his intention to dawn prayer, and complete it with two units, and then offer midday prayer. But, if the time is limited, or if he cannot convert his intention to Qadha, like when he remembers in the bowing of the third unit of midday, that he has not offered the Dawn prayer, and by converting the intention to dawn prayers, one bowing (which is an elemental part of prayer) will be increased, he should not change his intention to the Qadha of dawn prayer.

Rule no.1379. If a person is required to offer a number of Qadha prayers of previous days, together with one or more Qadha prayers of that very day, and if he does not have time to offer Qadha of all of them, or does not wish to offer Qadha of all of them on that day, it is recommended to offer the Qadha of that day before offering the unexpired prayers, and it is better that after offering previous Qadha, he should once again offer the Qadha of that day, which he had

offered earlier before the unlapsed prayer of that day.

Rule no.1380. As long as a person is alive, no other person can offer his Qadha on his behalf, even if he himself is unable to offer them.

Rule no.1381. The Qadha prayers can be offered in congregation, irrespective of whether the prayer of the imam is praying within time or offering lapsed (Qadha) prayers, and it is not necessary that both of them should be offering the same prayer; there is no harm if a person offers Qadha dawn prayer with the midday prayer or afternoon prayer of the imam.

Rule no.1382. It is recommended that a discerning child, one who can distinguish between good and evil, is made to form the habit of praying regularly, and to perform other acts of worship. In fact, it is recommended that he is encouraged to offer lapsed (Qadha) prayers.

The Qadha prayers of the father which is obligatory on the eldest son

Rule no.1383. If a person did not offer some of his obligatory prayers, and was not able to offer Qadha, and he disobeyed the order of Almighty God by leaving them unoffered, after his death it is upon his eldest son, as an obligatory precaution, to perform those lapsed (Qadha) prayers, or he may hire someone to perform them. The Qadha prayers of his mother is not obligatory upon him, though it is better if he performs them.

Rule no.1384. If the eldest son doubts whether or not his father had any Qadha obligated upon him, he is under no obligation.

Rule no.1385. If the eldest son knows that his father had a certain number of Qadha prayers obligated upon him, but he is in doubt whether his father offered them or not, he should offer them, as a precaution.

Rule no.1386. If it is not known as to who is the eldest son of a person, it is not obligatory on any of the sons to offer their father's Qadha prayers. However, the obligatory precaution is that they should divide his Qadha prayers between them, or should draw lots for offering them.

Rule no.1387. If a dying person makes a will that someone should be hired to offer his Qadha prayers, and if the hired person performs them correctly, the eldest son will be free from his obligation.

Rule no.1388. If the eldest son wishes to offer the Qadha prayers of his mother, then in the matter of loud or silent recitations in prayer, he will follow the rules which apply to him. So, he should offer the Qadha prayers of his mother for the first two units of dawn, sunset and evening prayers loudly.

Rule no.1389. If a person has to offer his own Qadha prayers, and he also wishes to offer the Qadha prayers of his parents, whichever he offers first will be in order.

Rule no.1390. If the eldest son was minor or insane at the time of his father's death, he should offer the Qadha of his father when he attains puberty or becomes sane.

Rule no.1391. If the eldest son of a person dies before offering the Qadha prayer of his father, the second son is under no obligation.

Congregational prayers

Rule no.1392. It is recommended that obligatory prayers, especially the daily prayers, are performed in congregation; and greater emphasis has been laid on congregational dawn, sunset and evening prayers for those who live in the neighbourhood of a mosque, and for those who are able to hear the Adhan.

Rule no.1393. It has been reported in authentic traditions, that the congregational prayer is twenty-five times better than the prayer offered alone.

Rule no.1394. It is not permissible to absent oneself from the congregational prayer unduly, and it is not proper to abandon congregational prayer without a justifiable excuse.

Rule no.1395. It is recommended to defer prayer with an intention to participate in congregational prayer, because it is better than the individual prayer offered at its prime time. However, the prayer offered alone at its prime time is better than a congregational prayer which is delayed after the prime time. Similarly, a short congregational prayer is better than a prolonged prayer offered alone.

Rule no.1396. When congregational prayer is being offered, it is recommended for a person who has already offered his prayer alone to repeat the prayer in congregation. And if he learns later that his first prayer was void, the second prayer will suffice.

Rule no.1397. If the imam (leader of the congregation) or the ma'moom (follower in the congregation) wishes to join a congregational prayer again, after having already prayed in congregation once, and if there is no probability of invalidation of the offered prayer, then it is problematic to join a congregational prayer again – except in the situation where one will lead the second congregation, provided that there is at least one ma'moom who has not offered his obligatory prayer.

Rule no.1398. If a person is so obsessed with doubts and anxiety during prayer, which leads to its invalidity, and if he finds peace only in congregational prayer,

he must offer prayer in congregation.

Rule no.1399. If a father or a mother orders his/her son to offer prayer in congregation, and if not offering congregational prayer causes disobedience, then congregational prayer becomes obligatory on him, and in any other situation it is not obligatory.

Rule no.1400. Recommended prayers cannot be offered in congregation in any situation, except Istisqa prayer (invoked for the rain) or prayer which was obligatory at one time, but became recommended later, like the prayers of Eid-ul-Fitr and Eid-ul-Adha, which are obligatory during the presence of infallible Imam (A.S.) and are recommended during his occultation.

Rule no.1401. When an imam is leading a congregation for the daily prayer, one can follow him for any of the daily prayers.

Rule no.1402. If the imam of the congregation is offering his own Qadha, or on behalf of another person whose Qadha is certain, he can be followed. However, if he is offering the Qadha based on precaution, for himself or on behalf of somebody else, it is not permissible to follow him.

Rule no.1403. If a person does not know whether the prayer of the imam is an obligatory daily prayer or a recommended prayer, he cannot follow him.

Rule no.1404. For the validity of congregation, it is a condition that there should be no obstruction between the imam and the follower, nor between one follower and the other follower, one who whom is a link the other and the imam. An obstruction means something which separates them, and it prevents them seeing each other, like in the case of a curtain, or a wall. Therefore, if there is an obstruction at any time of the prayer between the imam and the followers or between the followers themselves, thus breaking the link, congregation will be void. But women are exempted from this rule, as will be explained in due course.

Rule no.1405. If the persons standing at the ends of the first row cannot see the imam because the line is very long, they can still follow him; similarly if the following rows are very long, and persons standing at the far ends cannot see the row which is in front of their row, they can follow the congregation.

Rule no.1406. If the rows of the congregation extend to the gate of the mosque,

the prayer of a person standing in front of the gate behind the line will be in order, and the prayer of those followers who stand behind him will also be valid. In fact, the prayer of those who are standing on either sides, and are linked with the congregation by means of another follower, will also be in order.

Rule no.1407. As a precaution, the place where the imam stands should not be higher than the place of the follower. And if the ground has a slope and the Imam stands at the higher end, but if the slope is so small that people ordinarily consider the ground as flat, there will be no objection.

Rule no.1408. In the congregational prayer, there is no objection if the place where followers stand is higher than that of the Imam. But if it is so high, that it cannot be considered that they have assembled together, then the congregation is not in order.

Rule no.1409. If a person whose prayer is void, stands between persons in one line, thus causing a distance, their prayer in congregation will become void, and they cannot follow the imam.

Rule no.1410. If after the Takbeer of the imam, the persons in the front row are ready for prayer and are about to say Takbeer, a person standing in the back row can say Takbeer. However, the recommended precaution is that he should wait until the Takbeer of the front row has been pronounced.

Rule no.1411. If a person knows that the prayer of one of the rows in front is void, he cannot follow the imam in the back rows, but if he does not know whether the prayer of those persons are in order or not, he may follow.

Rule no.1412. If a person knows that the prayer of the imam is void, for example, if he knows that the imam is without ablution, though the imam himself may not be mindful of this fact, he cannot follow that imam.

Rule no.1413. If the follower learns after the prayer, that the imam was not a just person ('Adil), or was a disbeliever, or his prayer was void for any other reason, like having no ablution, his own prayer will be valid, if he has not committed an act forgetfully which invalidates his individual prayer, like having performed an extra bowing.

Rule no.1414. If a person doubts during prayer whether he has followed the imam or not, he will rely upon the signs which satisfactorily lead him to

believing that he has been following. For example, if he finds himself listening silently to the recitation of the imam, he should complete the prayer with the congregation. But if he is in a situation where no such decision can be made, for example, if he is offering bowing or prostration, he should complete his prayer as one offered alone.

Rule no.1415. If a person decides to separate himself during congregational prayer into the intention of individual prayer, and if he did not have the intention from the beginning to separate himself, then there is no objection. But if he has the intention of doing so from beginning, then it is problematic.

Rule no.1416. If the follower makes an intention of praying individually after the imam has recited chapter al-Hamd and the other chapter, he should, as an obligatory precaution, recite al-Hamd and the other chapter. But if he makes such an intention before the imam has completed chapter al-Hamd and the other chapter, it will be necessary for him to recite the part recited by the imam.

Rule no.1417. If a person makes the intention of praying individually during the congregation prayer, he cannot revert back to congregational prayer again. But, if he is undecided whether he should make the intention of praying individually or not, and eventually decides to end the prayer with congregation, even then his prayer with the congregation will not be in order.

Rule no.1418. If a person doubts whether he had made an intention of praying individually during the congregational prayer, he should consider that he had not made the intention.

Rule no.1419. If a person joins the imam at the time of bowing, and participates in the bowing of the imam, his prayer is in order, even if the dhikr by the imam may have come to an end, and it will be treated as the first unit. However, if he goes to the bowing and misses the imam's bowing, i.e. the imam stood up after the bowing, his prayer is void.

Rule no.1420. If a person joins the imam when he is in bowing, and as he bows, he doubts whether or not he reached the bowing of the imam, his prayer will be void.

Rule no.1421. If a person joins the imam when he is in bowing, but before he goes to the extent of bowing, the imam raises his head from his bowing, as an obligatory precaution, he should make the intention of individual prayer.

Rule no.1422. If a person joins the imam from the beginning of the prayer or during the time of recitation of chapter al-Hamd and the other chapter, and if it so happens that before he goes into bowing the imam raises his head from bowing, his prayer will be in order.

Rule no.1423. If a person arrives for prayer when the imam is reciting the last doctrinal testimony (tashahhud), and if he wishes to earn the reward of congregational prayer, he should sit down after making his intention and pronouncing Takbeeratul-Ihram, and recite the doctrinal testimony with the imam, but not the salutations (salam), and then wait until the imam says salutations of the prayer; then he should stand up, and make the intention again and without pronouncing Takbeer, begin to recite chapter al-Hamd and the other chapter treating it as the first unit of his prayers.

Rule no.1424. The followers should not stand in front of the imam, and as an obligatory precaution, when there is only one male follower, he stand at the right side slightly behind Imam. But if the followers are many, they should stand in line behind the Imam. In the first situation (when there is only one male follower), if the height of the follower is greater than the imam he should stand in such a way that while bowing or prostrating he remains behind the imam.

Rule no.1425. If the imam is a male and the follower is a female, and if there is a curtain or something similar between that woman and the imam, or between that woman and another male follower, and the woman is linked to the imam through that male, there is no harm in it.

Rule no.1426. If after the commencement of the prayer, a curtain or something similar intervenes between the follower and the imam, or between one follower and the other, through whom the follower is linked to the Imam, the congregation will be invalidated, and it will be necessary for the follower to act according to obligation of an individual.

Rule no.1427. As an obligatory precaution, the distance between the place where the follower performs prostration, and where the imam stands, should not be more than a metre, and the same rule applies to a person who is linked with the imam through another follower standing in front. And the recommended precaution is that the distance between the place where the follower performs prostration, and the place of the follower standing in front should be little.

Rule no.1428. If a follower is linked to the imam by means of a person on his either side, and is not linked to the imam in front directly, the obligatory precaution is that he should not be at a distance of more than a metre from his companions on either side.

Rule no.1429. If during the prayer a distance of one metre occurs between the follower and the imam, or between the follower and the person through whom he is linked to the imam, he (the follower) should continue his prayer with the intention of praying individually and his prayer is in order.

Rule no.1430. If the prayer of all the persons who are in the front row comes to an end, and immediately after that they follow the imam for another prayer, the validity of congregational prayer of the people in the back rows is problematic.

Rule no.1431. If a person joins the Imam in the second Unit, it is not necessary for him to recite chapter al-Hamd and the other chapter, but he should recite Qunoot (personal supplication) and doctrinal testimony (tashahhud) with the imam, and the precaution is that, at the time of reciting the doctrinal testimony, he should keep the fingers of his hands and the front part of his feet on the ground and raise his knees. And after the doctrinal testimony, he should stand up with the imam and should recite chapter al-Hamd and the other chapter. And if he does not have time for the other chapter, he should complete chapter al-Hamd, and join the imam in bowing. And if he cannot join the imam in bowing, the obligatory precaution is that he should complete his prayer individually.

Rule no.1432. If a person joins the imam when he is in the second unit of the prayer of four units, he should sit after the two prostrations in the second unit, which will be the third of the imam, and recite the obligatory parts of the doctrinal testimony, and should then stand up. And if he does not have time to recite the Tasbeehat thrice, he should recite it once, and then join the imam in bowing.

Rule no.1433. If the imam is in the third or fourth unit, and one knows that if he joins him and recites chapter al-Hamd he will not be able to reach him in bowing, as an obligatory precaution, he should wait until the imam goes to the bowing and then join.

Rule no.1434. If a person joins the imam when he is in the state of standing (Qiyam) of the third or fourth unit, he should recite chapter al-Hamd and the

other chapter, and if he does not have time for the other chapter, he should complete chapter al-Hamd and join the imam in bowing. If he cannot join the imam in bowing, the obligatory precaution is that he should change his intention to praying individually.

Rule no.1435. If a person who knows that if he completes the other chapter (to be recited after al-Hamd) or Qunoot (personal supplication), he will not be able to join the imam in his bowing, yet he purposely recites the chapter or Qunoot, and misses the imam in bowing, his prayer is in order, and should act according to the rules of individual prayer.

Rule no.1436. If a person is satisfied that if he commences the other chapter or completes it, he will be able to join the Imam in his bowing, provided that the chapter does not take very long, it is better for him to commence the chapter or to complete it, if he has already started. But if the chapter will take too long, as an obligatory precaution he should not commence it, and if he has commenced it, he should not complete it.

Rule no.1437. If a person is sure that if he recites the other chapter, he will be able to join the imam in bowing, and then if he recites the chapter and misses the imam in bowing, his congregational prayer is in order.

Rule no.1438. If the imam is standing, and the follower does not know in which unit he is, he can join him, but he should recite chapter al-Hamd and the other chapter with the intention of complying with the order of Allah, though he may come to know later that the imam was in the first or second unit.

Rule no.1439. If a person does not recite chapter al-Hamd and the other chapter, under the impression that the imam is in the first or second unit, and realises after bowing that he was in the third or fourth, his prayer is in order. However, if he realises this before bowing, he should recite chapter al-Hamd and the other chapter, and if he does not have sufficient time for this, he should only recite Al-Hamd and join the imam while bowing, and if he can not join while bowing, as an obligatory precaution, he should make the intention of praying individually.

Rule no.1440. If a person recites chapter al-Hamd and other chapter under the impression that the imam is in the third or fourth Unit, and realises before or after bowing that he was in the first or second unit, his (i.e. the follower's) prayer is in order, and if he realises this while reciting chapter al-Hamd and the

other chapter, it will not be necessary for him to complete them.

Rule no.1441. If a congregational prayer begins while a person is offering a recommended prayer, and if he is not sure that if he completes his recommended prayer he will be able to join the congregational prayer, it is recommended to abandon the recommended prayer, and join the congregational prayer. In fact, if he is not certain that he will be able to join the first unit, he should follow this rule.

Rule no.1442. If a congregational prayer begins while a person is offering a prayer of three or four units, and if he has not gone into bowing of the third unit, and is not sure whether upon completion he will be able to join the congregational prayer, it is recommended to end the prayer with the intention of recommended prayer of two units, and join the congregational prayer.

Rule no.1443. If the prayer of the imam comes to an end, but the follower is still reciting the doctrinal testimony or the first salutation, it is not necessary for him to make the intention of praying individually.

Rule no.1444. If a person is behind the imam by one Unit, it is better that when the imam is reciting the doctrinal testimony of the last unit, he (the follower) should place the fingers of his hands and the front part of his feet on the ground, and raise his knees, and wait until the imam recites the salutations of the prayer and then stand up. And if he makes the intention of praying individually at that very moment, there is no harm in it. But if he made the intention of praying individually from the beginning the validity of his prayer is problematic.

Qualifications of an imam of congregational prayer

Rule no.1445. It is necessary that the imam of the congregational prayer should be:

- Adult (Baligh)
- Sane
- Ithna 'Ashari Shi'ah

- Just (ʿAdil)
- Of legitimate birth
- Able to offer the prayer correctly

Furthermore, if the follower is a male, the imam also should be a male. If a child, who can discern between good and evil, follows a child who can also discern between good and evil, there is no harm, but it cannot be called a congregation at all.

Rule no.1446. If a person who once considered an imam to be just, doubts whether he continues to be just, he can follow him.

Rule no.1447. A person, who offers prayer standing, cannot follow a person who offers his prayer while sitting or lying, and a person who offers his prayer while sitting, cannot follow a person who offers his prayer while lying.

Rule no.1448. A person, who offers prayer sitting, can follow another person who offers his prayer while sitting. But if a person offers prayer while lying, for him to follow a person who offers prayers in sitting or lying position is a problematic matter.

Rule no.1449. If the imam, because of some justified excuse, leads the prayer in an impure dress, or with dry ablution, or jabeera ablution, it is permissible to follow him.

Rule no.1450. If the imam is suffering from incontinence, whereby he cannot control his urine or excretion, it is permissible to follow him. Moreover, a woman, who is in the state of menstrual irregular discharge, can follow a woman who is in the same state.

Rule no.1451. It is better that a person who suffers from blotches or leprosy does not lead the congregational prayer, and on the basis of obligatory precaution, a person who has been subjected to Islamic punishment should not be followed. Similarly, people of the city should not follow a vagabond.

Rules relating to congregational prayer

Rule no.1452. When a follower makes his intention, it is necessary for him to specify the imam. But, it is not necessary for him to know his name. If he makes the intention that he is following the imam of the present congregation, his prayer is in order.

Rule no.1453. It is necessary for the follower to recite all the things of the prayer himself, except chapter al-Hamd and the other chapter. However, if his first or second unit coincides with the third or fourth unit of the imam, he should recite chapter al-Hamd and the other chapter.

Rule no.1454. If the follower hears chapter al-Hamd and the other chapter of the imam in the first and second unit of the dawn, sunset and evening prayers, he should not recite them, even if he may not be able to distinguish the words. And if he does not hear the voice of the imam, it is recommended that he should recite chapter al-Hamd and the other chapter silently. But if he recites them loudly by mistake, there is no harm.

Rule no.1455. If the follower hears some words of chapter al-Hamd and the other chapter recited by the imam, as an obligatory precaution, he should not recite al-Hamd and the other chapter.

Rule no.1456. If the follower recites chapter al-Hamd and the other chapter forgetfully, or recites chapter al-Hamd and the other chapter thinking that the voice he heard was not the voice of the imam, and if he later realises that it was the voice of the imam, his prayer is in order. Rule no.1457. If a follower doubts whether he is hearing the voice of the imam, or if he does not know whether the voice he hears is that of the imam or someone else, he can recite chapter al-Hamd and the other chapter.

Rule no.1458. The follower should not recite chapter al-Hamd and the other chapter in the first and second units of midday and evening prayers, and it is recommended that instead of them he should recite dhikr.

Rule no.1459. The follower should not say Takbeeratul-Ihram before the imam. As an obligatory precaution, he should not say the Takbeer until the Takbeer of the imam is completed.

Rule no.1460. If the follower says the salutations by mistake before the imam does, his prayer is in order, and it is not necessary that he should say salutations again along with the imam. And even if he had the intention of doing so from the beginning of the prayer, and says the salutations before the Imam intentionally, there is no objection.

Rule no.1461. If a follower recites the other parts of prayer other than Takbeeratul-Ihram and salutations before the imam, there is no objection. But, if he hears them being recited by the imam, or if he knows when the imam is going to recite them, the recommended precaution is that he should not recite them before the imam.

Rule no.1462. It is necessary for the follower that, besides that which is recited in the prayer, he should perform all acts like bowing and prostration with the imam or a little after him, and if he performs them before the imam, or after a considerable delay, intentionally, his congregational prayer becomes void.

However, if he converts to praying individually, his prayer will be in order.

Rule no.1463. If a follower raises his head from bowing before the imam forgetfully, and if the Imam is still in bowing, he (the follower) should return to bowing, and then raise his head with the imam. In this case, the extra bowing, which is an elemental part, will not invalidate the prayer. However, if the imam raises his head before the follower reaches him, the prayer of the follower will be void.

Rule no.1464. If a follower raises his head forgetfully, and sees that the imam is in prostration, he should return to prostration, and if it happens in both the prostrations, the prayer will not be void, although an elemental part has been added.

Rule no.1465. If a person raises his head from prostration before the imam forgetfully, and as he returns to prostration he realises that the imam has already raised his head, his prayer is in order. But, if it happens in both the prostrations, his prayer is void.

Rule no.1466. If a follower raises his head from bowing or prostration before the imam by mistake, and does not return to bowing or prostration forgetfully, or thinking that he will not reach the imam, his congregational prayer is in order.

Rule no.1467. If a follower raises his head from prostration and sees that the imam is still in prostration, he joins the imam in prostration thinking that it is imam's first, and later realises that it was actually the imam's second prostration, the follower should consider his own prostration also as the second. But if he goes into prostration thinking that it is the second prostration of the imam, and later learns that it was imam's first, he should join the imam in that prostration with the intention that he is prostrating with imam, and also join the imam in the subsequent one. In both the cases, however, it is better that he prays again, after completing the congregational prayer.

Rule no.1468. If a follower goes to the bowing before the imam by mistake, and realises that if he raises his head he may reach some part of the recitation (Qira`ah) of the Imam, and if he does so, and then goes to bowing again with the imam, his congregational prayer is in order. And if he does not return intentionally, his prayer is void.

Rule no.1469. If a follower goes to the bowing before the imam by mistake, and realises that if he returns to the state of standing (Qiyam), he will not reach any part of the recitation of the imam, if he raises his head just for the sake of offering prayer with the imam, and then goes to the bowing again with imam, his congregational prayer is in order. Also, if he does not return (to the state of standing) intentionally, his prayer will be in order, and will become individual (rather than congregational).

Rule no.1470. If a follower goes to the prostration before the imam by mistake, and if he raises his head with the intention of joining the imam and offering the prostration with the imam, his congregational prayer is in order. And if he does not return intentionally, his prayer is in order, but it will turn into individual prayer.

Rule no.1471. If the imam mistakenly recites Qunoot (personal supplication) in a unit which does not have Qunoot, or recites the doctrinal testimony (tashahhud) in a unit which does not have the doctrinal testimony, the follower should not recite the Qunoot or the doctrinal testimony. But, he cannot go to the bowing before the imam or rise before the imam rises. In fact, he should wait until the Qunoot or the doctrinal testimony of the imam ends, and offer the remaining prayer with him.

Guidelines for the imam and the follower

Rule no.1472. If there is only one male follower, it is an obligatory precaution that he stands a little behind at the right side of the imam, and if there is only one or a few female followers, they should stand behind the imam, and if there is one male, and one or more females in the congregation, the male should position himself slightly behind to the right of the imam, and the females should all stand behind the Imam. When there are many male followers and one or many female followers in the congregation, the male followers should stand behind the imam, and the female followers should stand behind the male followers.

Rule no.1473. If the imam and the followers are both women, the obligatory precaution is that all of them should stand in a line, and the imam should not stand in front of the others.

Rule no.1474. It is recommended that the imam positions himself in the middle of the line, and the learned and pious persons occupy the first row.

Rule no.1475. It is recommended that the rows of the congregation are properly arranged, and that there be no gap between the persons standing in one row, all standing shoulder to shoulder.

Rule no.1476. It is recommended that after “Qad qamatis salah” has been pronounced in Iqamah, the followers should rise for prayer.

Rule no.1477. It is recommended that the imam of the congregation should take into account the condition of those followers who may be infirm or weaker, and should not prolong the Qunoot (personal supplication), bowing and prostration, except when he knows that the people following him are so inclined.

Rule no.1478. It is recommended that while reciting chapter al-Hamd and the other chapter and the dhikr loudly, the imam of the congregation makes his voice audible. But care must be taken to see that the voice is not abnormally loud.

Rule no.1479. If the imam realises in bowing that a person who has just arrived wants to join him, it is recommended that he prolongs the bowing twice over. He should then stand up, even if he may realise that another person has also arrived to join.

Things which are hateful in congregational prayer

Rule no.1480. If there is vacant space in the rows of the congregation, it is hateful for a person to stand alone.

Rule no.1481. It is hateful for the follower to recite the dhikrs in the prayer in such a way that the imam hears them.

Rule no.1482. It is hateful for a traveller, who offers midday, afternoon and evening prayers in shortened form (two units), to lead a person who is not a traveller. And it is hateful for a person who is not a traveller to follow a traveller in those prayers.

Prayer of Natural Phenomena (Salatul-Aayaat)

Rule no.1483. The Prayer of Natural Phenomena, whose methods will be explained later, becomes obligatory due to the following four things:

(i) Solar eclipse

(ii) Lunar eclipse

The prayer becomes obligatory even if the moon or the sun is partially eclipsed, and even if they do not engender any fear.

(iii) Earthquake, even if no one is frightened.

(iv) Thunder and lightning, red and black cyclone and other similar celestial phenomena that frightens most of the people.

Rule no.1484. Similarly, the Prayer of Phenomena should be offered as an obligatory precaution for the terrestrial events like receding sea water, or falling mountains, which engender fear in these circumstances.

Rule no.1485. If several events which make the Prayer of Phenomena obligatory occur together, one should offer the Prayer of Phenomena for each of them. For example, if a solar eclipse as well as an earthquake takes place, one should offer a separate Prayer of Phenomena for each of these two occurrences.

Rule no.1486. If a number of lapsed (Qadha) Prayers of Natural Phenomena are obligatory on a person, irrespective of whether they have become obligatory due to one and the same thing, like, solar eclipse occurring three times, or due to different events like a solar eclipse, a lunar eclipse and an earthquake, it is not necessary for him while offering the Qadha prayers to specify the event for which he is offering the prayer.

Rule no.1487. Offering of the Prayer of Natural Phenomena is obligatory for the residents of only that town in which the event takes place. It is not obligatory for the people of other towns.

Rule no.1488. The time of Prayer of Natural Phenomena sets in as the eclipse starts, and remains until the eclipse is over. It is better, however, not to delay the prayer until the reversal of eclipse commences Rule no.1489. If a person delays offering the Prayer of Natural Phenomena until the sun or the moon starts coming out of eclipse, the intention of Ada (i.e. praying within time) will be in order, but if he offers the prayer after the eclipse is over, he should make an intention of Qadha.

Rule no.1490. If the duration of the solar or lunar eclipse allows time for one or less unit, the obligation of the Prayer of Natural Phenomena is based on precaution. And if the duration of the eclipse is more than this, but a person could not offer prayer until the time to offer one unit remains before the eclipse is over, the Prayer of Natural Phenomena is obligatory and he should pray with the intention of Ada (i.e. within time).

Rule no.1491. When an earthquake, thunder lightning and other similar events take place, a person should offer the Prayer of Natural Phenomena immediately, and he should not allow undue delay, so that it cannot be treated as a delayed prayer among people, and if one delays he would have sinned, and then as a precaution, the Prayer of Natural Phenomena should be offered without the intention of Ada (unlapsed) or Qadha (lapsed).

Rule no.1492. If a person did not know about the solar or the lunar eclipse, and came to know after the eclipse was over, he should offer its Qadha if it was a total eclipse. And if he comes to know that the eclipse was partial, Qadha will not be obligatory on him.

Rule no.1493. If certain people say that the sun or the moon has been eclipsed, but a person hearing this is not satisfied with what they say, or none of them are reliable, and consequently does not offer the Prayer of Phenomena, if it transpires later that what they said was true, the person should offer the Prayer of Phenomena if it was a total eclipse. And if it was a partial eclipse, it is not obligatory upon him to offer Prayer of Phenomena. The same rule applies if two persons who he does not consider just, say that the sun or the moon has been eclipsed and it transpires later that they are just.

Rule no.1494. If a person is satisfied with the statement of persons who know the time of solar or lunar eclipse according to scientific calculation, as a precaution, he should offer the Prayer of Phenomena. Also, if they inform him that the sun or moon will be eclipsed at a particular time, and give him the duration of the eclipse, as an obligatory precaution, he should accept their words and act accordingly, provided that he is fully satisfied with them.

Rule no.1495. If a person realises that the Prayer of Natural Phenomena offered by him was void, he should offer it again. And if the time has passed, he should offer its Qadha, and it does not matter that the eclipse was partial or total.

Rule no.1496. If the Prayer of Natural Phenomena becomes obligatory on a person at the time of daily prayers, and if he has enough time at his disposal for both, he can offer any of them first. If the time for one of them is short, he should offer that prayer first, and if the time for both of them is short, he should offer the daily prayer first.

Rule no.1497. If a person realises during the daily prayer that the time for Prayer of Natural Phenomena is short, and if the time for daily prayer is also short, he should complete the daily prayer and then offer the Prayer of Phenomena. But if the time for daily prayer is not short, he should break that prayer and first offer the Prayer of Phenomena and then offer the daily prayer.

Rule no.1498. If a person realises while offering the Prayer of Phenomena, that the time for a daily prayer is short, he should leave the Prayer of Phenomena and start offering the daily prayer. After completing the daily prayer, and before performing any act which invalidates the prayer, he should start the Prayer of Phenomena from where he left.

Rule no.1499. If a solar or lunar eclipse, thunder, lightning or any other similar events take place when a woman is in her menses or in the state of lochia, it will not be obligatory for her to offer the Prayer of Phenomena, nor is there any Qadha obligated upon her.

Method of offering the Prayer of Phenomena

Rule no.1500. The Prayer of Phenomena consists of two units, and there are five

bowings in each unit. Its method is as follows:

After making the intention of offering the prayer, one should say Takbeer (“Allahu Akbar”) and recite chapter al-Hamd and the other chapter, and then perform the bowing. Thereafter, he should stand and recite chapter al-Hamd and another chapter and then perform another bowing. He should repeat this action until he has carried it out five times in total, and when he stands after the fifth bowing, he should perform two prostrations, and then stand up to perform the second unit in the same manner as he has done in the first. Then he should recite the doctrinal testimony (tashahhud) and salutations (salam).

Rule no.1501. The Prayer of Phenomena can also be offered in the following (shorter) manner:

After making the intention to offer the Prayer of Phenomena and saying the Takbeer and reciting chapter al-Hamd, a person is allowed to divide the verses of the other chapter of the Quran into five parts – he will recite the one verse, or more or less, and thereafter perform the bowing. He should then stand up and recite the second part of the chapter (without reciting al-Hamd again), and then perform another bowing. He should repeat this action and recite the final part of the chapter before performing the fifth bowing.

For example, he may say (after al-Hamd): “Bismillahir Rahmanir Raheem”, with the intention of reciting chapter al-Ikhlās, and then perform the bowing. He should then stand up and say: “Qul huwallahu Ahad”, and perform the second bowing. He should then stand and recite: “Allahus-Samad”, and then perform the third bowing. He should stand again and recite: “Lam yalid wa lam yulad” and perform the fourth bowing. He will stand and then recite: “Wa lam yakun lahu kufuwan ahad”, and perform the fifth and final bowing of the unit. He will then perform the two prostrations and rise of the second unit, in which he will repeat the actions of the first unit. At the end, he should recite the doctrinal testimony and the salutations after the two prostrations.

It is also permissible to divide a chapter into less than five parts. In that event, however, it is necessary that when the chapter is over, one should recite chapter al-Hamd before the next bowing.

Rule no.1502. There is no harm if in the first unit of the Prayer of Phenomena a person after chapter al-Hamd recites another chapter five times, and in the

second unit recites chapter al-Hamd, and divides the other Chapter into five parts.

Rule no.1503. The things which are obligatory and recommended in the daily prayers are also obligatory and recommended in the Prayer of Phenomena. However, if the Prayer of Phenomena is offered in congregation, it is recommended to say 'As-Salaah' three times instead of Adhan and Iqamah.

If the prayer is not being offered in congregation, it is not necessary to say anything.

Rule no.1504. It is recommended that the person offering the Prayer of Phenomena should say Takbeer before and after bowing, and after the fifth and tenth bowing he should say “Sami'Allahu liman hamida” before Takbeer.

Rule no.1505. It is recommended that the Qunoot (personal supplication) be recited before the second, fourth, sixth, eighth and tenth bowing, but it will be sufficient if the Qunoot is recited only before the tenth bowing.

Rule no.1506. If a person doubts as to how many units he has offered in the Prayer of Phenomena, and is unable to arrive at any decision, his prayer is void.

Rule no.1507. If a person doubts whether he is in the last bowing of the first unit, or in the first bowing of the second unit, and he cannot arrive at any decision, his Prayer of Phenomena is void. But if he doubts whether he has performed four bowings or five, and if the doubt takes place before he goes into prostration, he should perform the bowing about which he is doubtful. But if he has reached the stage of prostration, he should ignore his doubt.

Rule no.1508. Every bowing of the Prayer of Phenomena is an elemental part of the prayer, and if any addition or deduction takes place intentionally or forgetfully in them, the prayer will be void.

The Prayers of Eid-ul-Fitr (The feast to end the month of fasting) and Eid-ul-Adha (The feast of immolation)

Rule no.1509. The Eid-ul-Fitr and Eid-ul-Adha prayers are obligatory during the time of the Imam (A.S.), and it is necessary to offer them in congregation. However, during the present times when the Holy Imam (A.S.) is in Occultation, these prayers are recommended, and may be offered individually as well as in congregation.

Rule no.1510. The time for Eid prayers is from sunrise until midday.

Rule no.1511. It is recommended that Eid-ul-Adha prayer is offered after sunrise. As for Eid ul Fitr, it is recommended that one should have a breakfast after sunrise, pay the Alms of Fitrah (the end of fasts), and then offer Eid prayer.

Rule no.1512. Eid prayer has two units. In the first unit, a person should recite chapter al-Hamd and another chapter, and then they say five Takbeers, and after every Takbeer he should recite Qunoot (personal supplication). After the fifth Qunoot, he should say another Takbeer and then perform the bowing and the two prostrations. He should then stand up for the second unit, and (after al-Hamd and the other chapter) say four Takbeers, and recite the Qunoot after every Takbeer. Thereafter, he should say the fifth Takbeer and then perform the bowing and the two prostrations. After the second prostration (of the second unit) he should recite the doctrinal testimony, and then complete the prayer with the salutations.

Rule no.1513. Any dhikr or supplication will suffice in Qunoot of the Eid Prayers. However, it is better that the following supplication is recited:

“Allahumma ahlal kibriya'i wal 'azamah, wa ahlal joodi wal jaburat, wa ahlal 'afwi war rahmah, wa ahlal taqwah wal maghfirah. As`aluka bihaqqi hazal yawmil lazi ja'altahu lil muslimeena 'Eeda , wali Muhammadin sallallahu 'alaihi wa aalihi, zukhran wa sharafan wa karamatan wa mazeedah, an tusalliya 'ala

Muhammad wa Aali Muhammad wa an tudkhillani fi kulli khayrin adkhalta feehi Muhammadan wa Aala Muhammad wa an tukhrijani min kulli soo'in akhrajta minhu Muhammadan wa Aala Muhammad salawatuka 'alaihi wa 'alayhim. Allahumma inni as`aluka khayra ma sa`alaka bihi `ibadukas salihoon, wa a`oozubika mim masta aza minhu `ibadukal mukhlasoon.”

Rule no.1514. During the period of the Occultation of the Imam (A.S.), it is recommended that two sermons be delivered after Eid prayers, and it is better that on Eid ul-Fitr, the sermons should explain rules regarding the Alms of Fitrah , and on Eid-ul-Adha, rules regarding sacrificing be explained.

Rule no.1515. No particular chapter has been specified for Eid prayer (after chapter al-Hamd). But, it is better that after reciting chapter al-Hamd in the first unit, chapter ash-Shams be recited and in the second unit chapter al-Ghashiya. Or in the first unit, to recite chapter al-A`ala, and in the second unit chapter ash-Shams.

Rule no.1516. It is recommended that Eid prayer be performed in a desert or in the open fields.

However, in Makkah, it is recommended that it should be offered in Masjidul-Haram.

Rule no.1517. It is recommended to walk barefooted to attend Eid prayer in a dignified manner, and to perform a ritual bath before prayer, and to place a white turban on one's head.

Rule no.1518. It is recommended that in Eid prayers prostration be performed on earth, and hands be raised while saying the Takbeers. It is also recommended that a person who is offering Eid prayer alone, or as an imam of the congregation, recites the prayer loudly.

Rule no.1519. It is recommended that the following Takbeer supplication be recited on Eid-ul-Fitr night (i.e. the night preceding the Eid day), after sunset and evening prayers, and on Eid day after dawn prayer, as well as after Eid prayer: "Allahu Akbar, Allahu Akbar, La ilaha illallah, Wallahu Akbar, Allahu Akbar, Wa lillahil hamd, Allahu Akbar `alaa ma hadana".

Rule no.1520. On Eid-ul-Adha, it is recommended that the above mentioned Takbeer supplication be recited after ten prayers, of which the first is the midday

prayer of Eid day and the last is the dawn of the 12th day of the month of Zil-Hajj. It is also recommended that after the above mentioned supplication, the following be recited: "Allahu Akbar 'alaa ma razaqana mim baheematil an'am, walhamdu lillahi `alaa ma ablana".

If a person happens to be in Mina on the day of Eid-ul-Adha, it is recommended that he should say these words after fifteen prayers, of which the first is the midday prayer of Eid day, and the last is the Dawn prayer of the 13th of Zil-Hajj.

Rule no.1521. The recommended precaution is that women should avoid going to offer Eid prayer. This precaution does not apply to elderly women.

Rule no.1522. Like in all other prayers, the follower should recite everything in the Eid prayers, except chapter al-Hamd and the other chapter.

Rule no.1523. If a follower joins the prayer at a time when the imam has already said some Takbeers, he should, while the imam performs the bowing, say all the Takbeers and Qunoots which he has missed, and it will be sufficient if in each Qunoot he says: "Subhanallah" or "Alhamdu lillah" only.

Rule no.1524. If a person joins the Eid prayer when the imam is in bowing, he can make the intention, say the first Takbeer of the prayer, and then go into bowing.

Rule no.1525. If a person forgets one prostration or doctrinal testimony in Eid prayer, he should perform it after the prayer. And if something takes place for which a prostration of forgetfulness would be necessary after daily prayer, it will not be necessary after the Eid prayer.

Hiring a person to offer prayers

Rule no.1526. After the death of a person, another person can be engaged to offer, on payment of wages, those prayers and other acts of worship which the dead person did not offer during his lifetime.

And it is also in order if a person offers the services without taking payment for it.

Rule no.1527. A person can accept engagement to offer some recommended acts like visiting the sacred graves of Holy Prophet (P. B.U.H.) and the Infallibles (A.S.), on behalf of the living persons. Also he can perform some recommended acts, and dedicate their reward to living or dead persons.

Rule no.1528. A person who is hired to offer the Qadha prayers of a dead person, should be a qualified jurist, or should know the rules of the prayer correctly according to Imitation (Taqlaed), or should act according to precaution, provided that he knows fully on what occasions precaution is to be observed.

Rule no.1529. At the time for making the intention, the hired person must specify the dead person, but it is not necessary that he should know his/her name. Hence, it is enough if he intends: "I am offering prayer for the person on whose behalf I am hired."

Rule no.1530. The hired person should act with the intention that he is acting to discharge the obligation of the dead person. It will not be enough if he performs an act and dedicates its reward to the dead person.

Rule no.1531. One who hires a person should be satisfied that the hired person will perform the act for which he is hired.

Rule no.1532. If it transpires that the person hired for offering prayers for a dead person has not performed it, or has performed incorrectly, another person should be hired for the purpose.

Rule no.1533. If a person doubts whether or not the hired person has performed the act, and the hired person is a reliable person, then his assurance is enough. Similarly, if he doubts whether or not the hired person has performed it correctly, he should presume that it has been correct.

Rule no.1534. A person who has some excuse, for example, if he offers prayer with dry ablution or in a sitting position, he should never be hired for offering prayers for a dead person, even if the prayers of the dead person may have become Qadha that way.

Rule no.1535. A man can be hired on behalf of a woman, and a woman can be hired on behalf of a man, and in the matter of offering prayers loudly or silently, the hired person should act according to his/her own obligation.

Rule no.1536. Observing order is not obligatory for the Qadha prayers of a dead person, except in the case of prayers whose performance is prescribed in an order, like midday and afternoon prayers or sunset and evening prayers of one day, as has been mentioned earlier.

Rule no.1537. If it is agreed with the hired person that he will accomplish it in a particular manner, the hired person should follow the agreement. If nothing has been agreed, then he can perform according to his own obligation. And the recommended precaution is that between his own obligation and that of the dead person, he should choose that which is nearer to precaution – for example, if the obligation of the dead person was to recite the Tasbeehat (recital of the third or fourth unit while standing) three times, and his own obligation is to recite it once, he should recite it three times.

Rule no.1538. If it is not agreed with the hired person how many recommended acts he will perform, he should perform as much as is usual.

Rule no.1539. If a person engages several people for offering the Qadha prayers of a dead person, it is necessary that he should fix a time for each one of them.

Rule no.1540. If a hired person agrees to offer the prayers of a dead person within one year, but he dies before the year ends, another person should be hired to offer the unoffered prayers. And if he feels that the hired person probably did not offer some prayers, even then, as an obligatory precaution, another person should be hired.

Rule no.1541. If a person hired for offering the prayers of a dead person dies before offering all the prayers, and if he had taken wages for all the prayers, if the hirer has placed a condition that he would offer all the prayers himself, the hirer can take back the proportionate amount of wages for the remaining prayers. Alternatively, he can cancel the contract and pay an adequate sum. And if it was not agreed that the hired person would offer all the prayers himself, then the heirs of the deceased should pay from his estate, and engage another person to complete the task. And if there is nothing in the estate, it is not obligatory upon the heirs.

Rule no.1542. If the hired person dies before offering all the Qadha prayers of the dead, and if he himself had some Qadha of his own, if there is any residue from his estate after acting according to the above rule, someone should be hired to perform all his Qadha if he has willed, and his heirs give permission. And if they do not permit, his one-third should be spent for the Qadha prayers.

Fasting

Rule no.1543. In Islam fasting is one of the cardinal doctrines of the practice of the faith, taking its rank next to the prescribed five daily prayers. Fasting means that a person must, in obedience to the commands of Allah, from the time of Adhan for dawn prayer up to sunset, abstain from certain things.

Fasts of the month of Ramadhan are obligated on the Muslims, and God Almighty says in the chapter al-Baqrah of the Glorious Quran, “O you who Believe, Fasting is prescribed for you, as it was prescribed for those before, so that you may self-restraint.”

In the subsequent verses, some basic rules related to fasting are detailed; for example, if a person is ill or on a journey during the month of Ramadhan and as such was not able to fast, he should offer the Qadha of the lapsed fasts. For he who can fast with hardship, and does not do so, should feed one destitute person for each lapsed fast. The holy act of fasting is heavily stressed and highly prized in Islam, as it has numerous physical, moral, spiritual and social benefits. Fasting is a powerful means to free us from bondage of psychological cravings, whims, lusts, and to cleanse the spirit.

The Glorious Quran was also revealed in the very blessed month of Ramadhan. The Honoured, glorious and sacred night of “Qadr” also falls in this blessed month. By fasting, Muslims carry out Allah’s order and are rewarded by Eid-ul-Fitr on first day of the month of Shawwal.

Rules related to fasting

Fasting means that a person must, in obedience to the commands of Allah, from the time of the Adhan for dawn prayer until sunset, avoid nine things which will be mentioned later.

Intention for fasting

Rule no.1544. It is not necessary for a person to pass the intention for fasting through his mind or to say that he would be fasting on the following day. In fact, it is sufficient for him to decide that in obedience to the command of Allah he will not carry out from the time of Adhan for dawn prayer up to sunset, any act which may invalidate the fast. And in order to ensure that he has been fasting throughout this time he should begin abstaining earlier than the Adhan for dawn prayer, and continue to refrain for a short time after sunset from acts which invalidate a fast.

Rule no.1545. A person can make the intention every night of the holy month of Ramadhan that he would be fasting on the following day, and it is better to make the intention on the first night of Ramadhan that he would fast throughout that month.

Rule no.1546. The time for making the intention to observe a fast of Ramadhan is from the beginning of the night until true dawn.

Rule no.1547. The time for making the intention to observe a recommended fast is from the beginning of the night until such little time before the sunset of the next day in which one can make the intention of the fast of that day, provided that he has not committed any such act (from dawn) until that time (i.e. just before sunset) which invalidates the fast.

Rule no.1548. If a person sleeps before the Adhan for dawn prayer in days other than those of Ramadhan without making an intention of fasting, and if he wakes up before midday and then makes an intention of fasting, his fast will be in order, whether his fast is obligatory or recommended. But if he wakes up after midday, he cannot make the intention of an obligatory fast. But if a person sleeps without making the intention of the fast of the month of Ramadhan and even if he wakes up before midday and makes the intention of fasting, the validity of his fast is problematic.

Rule no.1549. If a person intends to keep a fast other than the fast of Ramadhan, he should specify that fast; for example, he should specify it as the Qadha fast or a fast to fulfil a vow. On the other hand, it is not necessary that a person should specify in his intention that he is going to observe a fast of Ramadhan. If a person is not aware or forgets that it is the month of Ramadhan and makes an

intention to observe some other fast it will be considered to be the fast of Ramadhan.

Rule no.1550. If a person knows that it is the month of Ramadhan, yet intentionally makes an intention of observing a fast other than the fast of the month of Ramadhan, his fast will not be reckoned as a fast of the month of Ramadhan, nor the fast of which he made the intention.

Rule no.1551. If a person observes a fast with the intention of fasting on first day of the month, and understands later that it was the second or third of the month, his fast is in order.

Rule no.1552. If a person makes an intention before the Adhan for dawn prayer to observe a fast and then becomes unconscious and regains his senses during the day time, he should, on the basis of precaution, complete the fast on that day, and if he does not complete it, he should observe its Qadha.

Rule no.1553. If a person makes the intention before the Adhan for dawn prayer to observe a fast and then gets intoxicated and comes to his senses during the day, he should, on the basis of obligatory precaution, complete the fast of that day and should also offer its Qadha.

Rule no.1554. If a person makes the intention before the Adhan for dawn prayer to observe a fast, and then goes to sleep and wakes up after sunset, his fast is in order.

Rule no.1555. If a person did not know or forgot that it was the month of Ramadhan, and takes notice of this before midday, and if he has performed some act which will invalidate a fast, or takes notice of this after midday, his fast is void. But, he should not perform any further act until Sunset which invalidates a fast and should also observe the Qadha of that fast after Ramadhan. The same rule applies if he learns after midday that it is the month of Ramadhan. And if he learns before midday, and if he has not done anything which would invalidate his fast, as an obligatory precaution, the same rule is applied.

Rule no.1556. If a child reaches the age of puberty before the Adhan for dawn prayer in the month of Ramadhan, he should keep the fast and if he reaches the age of puberty after the dawn's Adhan, the fast of that day is not obligatory for him.

Rule no.1557. If a person who has been hired to observe the lapsed fasts of a dead person, observes recommended fasts, there is no harm in it. However, if a person has his own Qadha of fasts or some other obligatory fasts are obligated on him, he cannot observe recommended fasts. If he forgets this and observes a recommended fast and remembers it before midday, his recommended fast will be void and he can convert his intention to the obligatory fast, and if he takes notice of the situation after midday his fast is void; and if he remembers this after sunset, his fast is in order.

Rule no.1558. If it is obligatory for a person to observe a specific fast other than the fast of the month of Ramadhan – for example, if he has vowed that he would observe fast on a particular day – and he does not make an intention purposely until the Adhan for dawn prayer, his fast is void. And if he does not know that it is obligatory for him to fast on that day or forgets about it and remembers it before midday, and if he has not performed any act which invalidates the fast, and makes an intention to fast, his fast is in order, otherwise it is void.

Rule no.1559. If a person does not make an intention until near midday for an obligatory fast which has no fixed time, like a fast of expiation, there is no harm in it. In fact, if he had decided before making the intention that he would not fast, or was undecided as to whether he should or should not fast, if he has not performed any act which invalidates a fast, and decides before midday to fast, his fast will be in order.

Rule no.1560. If a non-Muslim embraces Islam in the month of Ramadhan before midday, he should, on the basis of obligatory precaution, make an intention to fast, and complete it, and if he does not observe fast on that day he should offer its Qadha.

Rule no.1561. If a patient recovers from his illness before or after the midday in the month of Ramadhan, it will not be obligatory on him to fast on that day, even if he has not done anything to invalidate the fast.

Rule no.1562. If one doubts whether it is the last day of Sha'ban or the first day of Ramadhan, then the fast on that day is not obligatory on him. If however, somebody wants to observe fast on that day he cannot do so with the intention of observing the Ramadhan fast, neither can he make an intention that if it is Ramadhan then it is the Ramadhan fast and if it is not Ramadhan then it is a Qadha fast or some other such fast. In fact, he should observe the fast with the

intention of Qadha fast or some other fast, and if it is known later that it was the first of Ramadhan then it will automatically become a fast of Ramadhan. And even if he makes an intention that I am doing this which is obligated on me by Allah, and later it becomes known that it is Ramadhan, it will be sufficient (i.e. that fast will be counted as the fast of Ramadhan).

Rule no.1563. If it is doubtful whether it is the last day of Sha'ban or the first of Ramadhan, and a person observes a qadha or a recommended fast or some other fast on that day, and later comes to know on the same day that it is the first of Ramadhan, then he should convert the intention to the fast of Ramadhan.

Rule no.1564. If somebody is undecided in his intention whether or not to break an obligatory fixed fast, like that of Ramadhan, or decides to do so, his fast immediately becomes invalid, even if he does not actually break it or is repentant of his intention, and it is also obligatory not to do anything which invalidates the fast until the sunset .

Rule no.1565. If while observing a recommended fast or an obligatory fast, the time of which is not fixed (e.g. a fast for expiation), a person intends to break the fast or wavers whether or not he should do so, and if he does not break it, and make a fresh intention before midday; his fast will be in order.

Things that invalidate a fast

Rule no.1566. There are nine acts which invalidate a fast:

- (i) Eating and drinking
- (ii) Sexual intercourse
- (iii) Masturbation (Istimna), which means self abuse, leading to ejaculation
- (iv) Ascribing false statements to Almighty Allah, or his Prophet or to the Successors of the Holy

Prophet (P.B.U.H.)

(v) Allowing dust to reach the throat

(vi) Immersing the head completely in water

(vii) Remaining in sexual ritual impurity or menstruation or in state of lochia (i.e. in the state of bleeding after childbirth) until the Adhan for dawn prayer

(viii) Enema with liquids

(ix) Vomiting

Details of these acts will be explained in the following articles:

I. Eating and drinking

Rule no.1567. If a person eats or drinks something intentionally, while being conscious of fasting, his fast becomes void, irrespective of whether the thing which he ate or drank was usually eaten or drunk (for example bread with water) or not (for example earth or the juice of a tree) and whether it is more or less; even if a person who is fasting takes the toothbrush (Miswak) out of his mouth and then puts it back into his mouth, swallowing its liquid, his fast will be void.

Rule no.1568. If while eating and drinking a person realises that it is dawn, he should throw the food out of his mouth, and if he swallows it intentionally, his fast is void, and according to the rules which will be mentioned later, it also becomes obligatory on him to give expiation.

Rule no.1569. If a person who is fasting eats or drinks something forgetfully, his fast does not become invalid.

Rule no.1570. There is no objection to an injection which anaesthetises one's limb or is used for some other purpose being given to a person, who is observing the fast, but it is obligatory that the injections which are given as food are avoided.

Rule no.1571. If a person observing the fast intentionally swallows something which remained in between his teeth, his fast is invalidated.

Rule no.1572. If a person wishes to observe a fast, it is not necessary for him to use a toothpick before the Adhan of dawn prayer. However, if he knows that some particles of food which have remained in between his teeth will go down into his stomach during the day, and if he does not use a toothpick and something goes into his stomach, his fast becomes void.

Rule no.1573. Swallowing saliva does not invalidate a fast, although it may have collected in one's mouth owing to thoughts about sour things etc.

Rule no.1574. There is no harm in swallowing one's phlegm or mucous from the head and chest as long as it does not come into the inner part of one's mouth. However, if it reaches one's mouth, the obligatory precaution is that one should not swallow it.

Rule no.1575. If a person observing fast becomes so thirsty that he fears that he may die of thirst, he can drink as much water as would ensure that the fear is averted. However, his fast becomes invalid, and if it is the month of Ramadhan then for the rest of the day he must refrain from all acts which would invalidate the fast and he should offer its Qadha later.

Rule no.1576. Chewing food to feed a child or a bird and tasting food etc. which does not usually go down the throat, will not invalidate the fast, even if it happens to reach there inadvertently. However, if a person knows before that it will reach the throat, his fast becomes void, and he should observe its Qadha and it is also obligatory upon him to give expiation.

Rule no.1577. A person cannot abandon his fast on account of weakness. However, if his weakness is to such an extent that it usually becomes unbearable, there is no harm in abandoning the fast.

II. Sexual intercourse

Rule no.1578. Sexual intercourse invalidates the fast, even if the penetration is up to the point of circumcision of the male organ, and even if there has been no semen ejaculation.

Rule no.1579. If the penetration is less than the point of circumcision of the male

organ, also if no semen ejaculation takes place, the fast does not become invalid.

Rule no.1580. If a person has sexual intercourse intentionally and then doubts whether penetration was up to the point of circumcision or not his fast becomes invalid, and it is necessary for him to observe its Qadha. But it is not obligatory on him to give expiation.

Rule no.1581. If a person forgets that he is observing fast and has sexual intercourse or he is compelled to have sexual intercourse in a manner that makes him helpless, his fast does not become void.

However, if he remembers (that he is observing fast) or ceases to be helpless during sexual intercourse, he should withdraw from the sexual intercourse at once, and if he does not, his fast becomes void.

III. Masturbation

Rule no.1582. If a person, who is observing fast, performs masturbation (Istimna), his fast becomes void.

Rule no.1583. If semen is discharged from the body of a person involuntarily, his fast does not become void.

Rule no.1584. Even if a person observing fast knows that if he sleeps during the day time semen will be discharged from his body during sleep, it is permissible for him to sleep, even if he may not be inconvenienced by not sleeping. And if semen is discharged from his body during sleep, his fast does not become void.

Rule no.1585. If a person, who is observing fast, wakes up from sleep while ejaculation is taking place, it is not obligatory on him to stop it.

Rule no.1586. A fasting person who has become sexually ritually impure can urinate even if he knows that by urinating the remaining semen will flow from his body.

Rule no.1587. If a fasting person who has become sexually ritually impure, knows that some semen has remained in his body and if he does not urinate before taking the ritual bath, it will come out after bath, he should on the basis of

obligatory precaution urinate before taking the bath.

Rule no.1588. If a person indulges in courtship with an intention to allow semen to be discharged, his fast will become void, even if semen is not discharged. He should also complete the fast and observe its Qadha.

Rule no.1589. If a fasting person indulges in courtship without the intention of allowing the semen to be discharged, and also, if he is sure that semen will not be discharged, his fast is in order, even if semen may be discharged unexpectedly. However, if he is not sure about the discharge and it takes place, then his fast is void.

IV. Ascribing false statements to Allah and his Prophet (P.B.U.H.)

Rule no.1590. If a person who is observing fast intentionally ascribes something false to Allah or the Prophet (P.B.U.H.) or his twelve vicegerents (A.S.), verbally or in writing or by making a sign, his fast becomes void, even if he may at once retract and say that he has uttered a lie or may repent for it. And, as an obligatory precaution, anything false should also not be ascribed to Lady Fatima Zahra (A.S.), the holy Prophet's daughter.

Rule no.1591. If a person observing fast wishes to quote something about which he does not know whether it is true or false, he should, as an obligatory precaution, give a reference of the person who reported it, or of the book in which it is written.

Rule no.1592. If a person quotes something as the word of Allah or of the Holy Prophet (P.B.U.H.) with the belief that it is true, but realises later that it is false, his fast does not become void.

Rule no.1593. If a person ascribes something to Almighty Allah or the Holy Prophet (P.B.U.H.) knowing it to be false and understands later that it was true, he should complete his fast and should also offer its Qadha.

Rule no.1594. If a person intentionally ascribes to Allah or the Holy Prophet or the successors of the Holy Prophet a falsehood fabricated by some other person, his fast becomes void. However, if he quotes the person who has fabricated that

falsehood, his fast will not be invalidated.

Rule no.1595. If a person who is observing fast, is asked whether the Holy Prophet said such and such thing and he intentionally says 'No' whereas he should say 'Yes' or intentionally says 'Yes' whereas he should say 'No', his fast becomes void.

Rule no.1596. If a person quotes a true word of Allah or of the Holy Prophet, and later says that he had uttered a lie, or if he ascribed something false to them at night, and says on the following day when he is observing fast, that what he said on the previous night was true, his fast becomes void.

V. Allowing dust to reach one's throat

Rule no.1597. On the basis of obligatory precaution, allowing thick or thin dust to reach one's throat makes one's fast void, whether the dust is of something which is permissible to eat, like flour, or of something which is prohibited to consume like earth; and swallowing intentionally the dust whose taste can be felt in the throat makes the fast void.

Rule no.1598. If thick dust is whipped up and carried by the wind, and if a person does not take care despite of taking notice of it, allowing the dust to reach his throat, his fast becomes void.

Rule no.1599. As an obligatory precaution, a person who is observing fast should not allow the smoke of thick steam, cigarettes, tobacco, and other similar things to reach his throat.

Rule no.1600. If a person does not take care to prevent dust, steam, smoke, etc. from entering his throat, and if he was quite sure that these things would not reach his throat, his fast is in order; but if he only thought that they might not reach his throat, it is better that he should observe that fast again as Qadha.

Rule no.1601. If a person forgets that he is fasting and does not exercise care, or if dust or any other similar thing enters his throat involuntarily, his fast does not become void.

VI. Immersing the head completely in water

Rule no.1602. If a fasting person intentionally immerses his entire head in water, his fast is void, even if the rest of his body remains out of the water. But if all of his body is immersed in the water and some part of his head remains out of the water, this does not invalidate the fast.

Rule no.1603. If a person immerses half of his head in the water once and the other half the second time, his fast is not affected.

Rule no.1604. If a fasting person goes under the water with an intention to immerse his entire head into the water and doubts whether his entire head is immersed into the water or not, his fast becomes void but expiation is not obligatory on him.

Rule no.1605. If the entire head is immersed under the water, leaving out only some hair, the fast becomes void.

Rule no.1606. There is no harm in immersing one's head in liquids other than water, like in milk. In fact the fast is not affected by immersing one's head in mixed water. But it is better to avoid this.

Rule no.1607. If a fasting person falls into the water involuntarily, and his entire head goes into the water, or if he forgets that he is fasting and immerses his head in the water, his fast is not void.

Rule no.1608. If a person throws himself into the water thinking that his head will not go down into the water, and the water covers his entire head, his fast remains valid.

Rule no.1609. If a person forgets that he is fasting and immerses his head in the water, or his head is forced to be immersed in the water by a person, and he remembers under the water that he is fasting, or his head is released by the person, the fasting person should take his head out of water at once, but if he does not do so, his fast will become void.

Rule no.1610. If a fasting person forgets and immerses his head under water with the intention of bath, both his fast and bath will be in order.

Rule no.1611. If a fasting person knows that he is observing fast and yet

intentionally immerses his head under the water with the intention of taking a ritual bath, and if it is the fast of Ramadhan, then both his fast and ritual bath will be void. As a precaution, the same rule will be applied for the Qadha fast of Ramadhan after midday. But if his fast is recommended or is an obligatory fast which is not timespecified (for example, the fast for expiation), his bath will be in order, but his fast will be void. And same will apply to obligatory fasts for which time is specified.

Rule no.1612. If a person dives headlong in the water to save someone from drowning, his fast becomes void, although it may be obligatory to save that person.

VII. Remaining in the state of sexual ritual impurity (janabah) or menstruation (haidh) or lochia (nifas) until dawn time

Rule no.1613. If a sexually ritually impure person does not take the ritual bath intentionally until the time of dawn Adhan, his/her fast becomes void. And if a person, whose obligation is to do dry ablution, wilfully does not do it, his/her fast will be also void. The rule applies to the Qadha of the fasts of Ramadhan will be discussed later.

Rule no.1614. If a person in the state of sexual ritual impurity does not take the ritual bath intentionally until the time of dawn Adhan, his/her obligatory fasts other than those of the month of Ramadhan and their Qadha, which however have fixed days like those of Ramadhan, will be in order.

Rule no.1615. If a person enters the state of sexual ritual impurity during a night in the month of Ramadhan, and does not take the bath intentionally until the time left before Adhan is short, as an obligatory precaution, he/she should perform dry ablution and observe the fast, and also offer its Qadha.

Rule no.1616. If a person in sexual ritual impurity in the month of Ramadhan forgets to take the bath and remembers it after one day, he should observe the Qadha of the fast of that day. And if he remembers it after a number of days he should observe the Qadha of the fasts of all those days during which he is certain to have been in sexual ritual impurity. For example, if he is not sure whether he was in sexual ritual impurity for three days or four, he should offer Qadha of

three days.

Rule no.1617. If a person who does not have time for ritual bath or performing dry ablution in a night of Ramadhan gets into state of sexual ritual impurity, his fast will be void and it will be obligatory upon him to offer the Qadha of that fast, as well as expiation.

Rule no.1618. If a person investigates whether or not he has enough time at his disposal, and believing that he has time for the bath, goes into state of sexual ritual impurity and when he learns later that actually the time was short, he performs dry ablution, his fast will be in order. And if he presumes without any investigation that he has enough time at his disposal and gets into sexual ritual impurity and when he learns later that the time was short, and starts the fast with dry ablution, he should, as an obligatory precaution, observe the Qadha of that fast.

Rule no.1619. If a person is in a state of sexual ritual impurity during a night in Ramadhan and knows that if he goes to sleep he will not wake up until the Adhan of dawn, he should not sleep before taking the bath and if he sleeps before taking the bath and does not wake up until the Adhan of dawn, his fast is void, and the Qadha and expiation become obligatory on him.

Rule no.1620. When a person in state of sexual ritual impurity goes to sleep in a night of Ramadhan and then wakes up, the recommended precaution is that if he is not habituated to waking up, he should not go to sleep before the bath, even if he has hope that he might wake up before Adhan of dawn prayer if he sleeps again.

Rule no.1621. If a person in a state of sexual ritual impurity in the night of Ramadhan feels certain that if he goes to sleep he will wake up before the time of the Adhan of dawn prayer, and is determined to have the ritual bath upon waking up, and oversleeps until the time of the Adhan of dawn prayer, his fast will be in order. And the same rule applies to a person who usually wakes up before the Adhan of dawn prayer, and is also hopeful about waking up before the time of Adhan of dawn prayer.

Rule no.1622. If a person in a state of sexual ritual impurity in a night of Ramadhan is certain or reasonably hopeful that if he sleeps he will wake up before the time of the Adhan of dawn prayer, but he is not heedful of the fact that

after waking up he would have the ritual bath, if he oversleeps until the time of Adhan of dawn prayer, the Qadha of that fast will be obligatory on him as a precaution.

Rule no.1623. If a person in a state of sexual ritual impurity in a night of Ramadhan is sure or fairly hopeful that if he sleeps he will wake up before the time of the Adhan of dawn prayer, but he does not intend to have the bath then, or is undecided about it, and if he sleeps and does not wake up, his fast is void and the Qadha and expiation will be obligatory on him.

Rule no.1624. If a person in a state of sexual ritual impurity sleeps and wakes up during a night of Ramadhan, and is certain or fairly hopeful that if he sleeps again he will wake up before the time of the Adhan of dawn prayer with full determination to have the bath after waking up, but he oversleeps until the time of Adhan of dawn prayer, he should observe the Qadha of the fast of that day. And if he wakes up again for the second time and goes to sleep for the third time and does not wake up until the time of Adhan of dawn prayer, it is obligatory on him to observe the Qadha and as recommended precaution give the expiation.

Rule no.1625. When a person becomes mohtalim (i.e. discharged semen while sleeping and therefore entered the state of sexual ritual impurity) during sleep, the first, second and third sleep means the sleep after waking up; and the sleep in which he became mohtalim will not be reckoned to be the first sleep.

Rule no.1626. If a person observing fast becomes mohtalim during the day time, it is not necessary for him to take the ritual bath immediately, although it is better to hasten to take the bath.

Rule no.1627. When a person wakes up in the month of Ramadhan after the Adhan of dawn prayer and finds that he has become mohtalim, his fast is in order, even if he knows that he became mohtalim before the Adhan of dawn prayer.

Rule no.1628. When a person who wants to observe the Qadha of Ramadhan, and remains in a state of sexual ritual impurity until the time of the Adhan of dawn prayer, even if it was not intentional, his fast is void.

Rule no.1629. If a person wants to observe the Qadha of Ramadhan and wakes up after the time of Adhan of dawn prayer finding himself mohtalim, and knows that he became mohtalim before the time of the Adhan of dawn prayer, and if he

has a short time for the Qadha at his disposal, for example if five fasts of last Ramadhan are obligated on him and only five days are remaining in the next Ramadhan, then it is better he should fast on that day and also observe its Qadha after Ramadhan.

Rule no.1630. If a person remains in sexual ritual impurity intentionally until the time of the Adhan of dawn prayer in an obligatory fast which does not have fixed days, like the fast of expiation, his fast is in order, but it is better that he should observe the fast on some other day.

Rule no.1631. If a woman becomes pure from menstruation or lochia before the time of the Adhan of dawn prayer in the month of Ramadhan, and does not take the ritual bath intentionally, her fast will be void. And if it is not the fast of Ramadhan, her fast will be in order. But, as a precaution, it is better to have the bath before having the fast. And if the obligation of a woman is dry ablution instead of the bath for menstruation or lochia and she does not do it intentionally, in the month of Ramadhan and before the time of the Adhan of dawn prayer, her fast is void.

Rule no.1632. If a woman becomes pure from menstruation or lochia before the time of Adhan of dawn prayer in the month of Ramadhan and she has no time to take the bath, she should perform dry ablution. And as an obligatory precaution, she should remain awake until the time of the Adhan of dawn prayer. The same rule applies to a person whose obligation is dry ablution after getting into the state of sexual ritual impurity.

Rule no.1633. If a woman becomes pure from menstruation or lochia just before the time of the Adhan of dawn prayer in the month of Ramadhan, and has no time left for the bath or dry ablution, her fast is valid.

Rule no.1634. If a woman becomes pure from menstruation or lochia after the Adhan of dawn prayer, or if menstruation or lochial discharge begins during the day though just before the sunset time, her fast is void.

Rule no.1635. If a woman becomes pure from menstruation or lochia before the time of the Adhan of dawn prayer in the month of Ramadhan, but neglects her obligation and does not take the bath until the Adhan of dawn prayer, her fast will be void. But if she is not negligent, like when she waits for her turn in a public bath, then even if she sleeps three times without taking the bath until the

Adhan of dawn prayer, her fast will be valid.

Rule no.1636. If a woman is in a state of excessive menstrual irregular discharge, her fast will be valid if she acts according to the rules of the ritual baths as explained earlier. In medium menstrual irregular discharge, if a woman does not take her bath, her fast is valid.

Rule no.1637. A person who has touched a dead body (i.e. has brought any part of his own body in contact with it) can observe the fast without having taken the ritual bath for touching a dead body, and his fast does not become void even if he touches the dead body during the fast.

VIII. Enema

Rule no.1638. If liquid enema is taken by a fasting person, his fast becomes void, even if he is obliged to take it for the sake of treatment.

IX. Vomiting

Rule no.1639. If a fasting person vomits intentionally his fast becomes void, though he may have been obliged to do so on account of sickness. However, there is no harm if one vomits forgetfully or involuntarily.

Rule no.1640. If a person eats something at night knowing that it will cause vomiting during the day time, the obligatory precaution is that he should offer the Qadha of that fast.

Rule no.1641. If a fasting person can stop vomiting without causing any harm or inconvenience to himself, he should exercise restraint.

Rule no.1642. If a fly enters the throat of a fasting person, he should cough it out if possible, and by doing so his fast does not become void. But if he knows that by doing so he will vomit, it is not necessary to bring it out, and his fast is in order.

Rule no.1643. If a person swallows something by mistake and remembers before it reaches the stomach that he is fasting, it is not necessary for him to bring it out, and his fast is in order.

Rule no.1644. If a fasting person is certain that if he belches, something will be brought out from the throat, he should not belch intentionally, but there is no harm in his belching if he is not certain about it.

Rule no.1645. If a fasting person belches and something comes from his throat or into the mouth, he should throw it out, and if it is swallowed unintentionally, his fast is in order.

Rules relating to things that invalidate a fast

Rule no.1646. If a person intentionally and voluntarily commits an act which invalidates his fast, his fast becomes void, but if he does not commit such an act intentionally, there is no harm in it, i.e. his fast is valid. However, if a person in sexual ritual impurity sleeps and does not take the ritual bath until the time of the Adhan of dawn prayer, his fast is void.

Rule no.1647. If a fasting person forgetfully commits an act which invalidates fast and thinking that since his fast has become void commits intentionally another act which invalidates fast, his fast will be void.

Rule no.1648. If something is dropped forcibly down the throat of a fasting person or his head is immersed into water by force, his fast does not become void. But, if he is compelled to break his fast by intimidation, like, if he is warned that his life or wealth would be at stake, and he willingly breaks the fast to ward off the danger, his fast will be void.

Rule no.1649. A fasting person should not go to a place where he knows that something will be put down his throat or that he will be compelled to break his fast by his own hands. And if he goes there and if something is forcibly put down his throat or he is compelled to commit an act by his own hands which invalidates a fast, his fast will be void. In fact if he just intends to go there, his fast becomes void, even he does not actually go there.

Things that are hateful for a person observing fast

Rule no.1650. Certain things are hateful for a person observing fast, some of them are mentioned below:

- (i) Using eye drops and applying rouge, if its taste or smell reaches the throat.
- (ii) Performing an act which causes weakness, like blood-letting (extracting the blood from the body) or going for a bath.
- (iii) Inhaling a snuff if one is not aware that it might reach the throat; and if one is aware that it will reach the throat its use is not permissible.
- (iv) Smelling fragrant herbs or grasses.
- (v) For women, to sit in the water.
- (vi) Using suppository that is, letting into rectum a dry stimulant for bowels.
- (vii) Wetting the dress which one is wearing.
- (viii) Getting a tooth extracted or doing something as a result of which there is bleeding in the mouth.
- (ix) Cleaning the teeth with a wet toothbrush.
- (x) Putting water or any other liquid in the mouth without a good cause.

It is also hateful for a fasting person to kiss or court or woo his wife without the intention of ejaculation, or to do something which excites him sexually. And if he does it with the intention of ejaculation, his fast will be void.

Situations in which both Qadha fasts and expiation are obligatory

Rule no.1651. If a person becomes sexually ritually impure during a night of Ramadhan and, as discussed in details in the foregoing articles, wakes up and sleeps again and does not wake up until the Adhan of dawn prayer, he should only observe the Qadha of that fast. But if he does some other act which makes the fast void intentionally, both the Qadha and expiation become obligatory, provided that he knows that the act he is committing invalidates the fast.

Rule no.1652. If a person commits any act which invalidates the fast due to not knowing the rule, expiation will not be obligatory on him. But if he intentionally ascribes something false to Allah or the Prophet (P.B.U.H.), and knows that it is prohibited, both the Qadha and expiation become obligatory on him, even if he does not know that this act invalidates the fast.

Expiation for fasts

Rule no.1653. As the expiation for leaving out a fast of Ramadhan, a person should free a slave, or act according to the rules which are discussed later in fasting for two months, or feeding sixty poor persons to their fill, or giving one mudd (which equals to about $\frac{3}{4}$ kilograms) of food, like wheat or barley or bread etc. to each of them. And if it is not possible for him to fulfil any of these, he should give alms according to his means and seek Divine forgiveness. And the obligatory precaution is that he should give expiation as and when he is capable to do so.

Rule no.1654. A person who intends fasting for two months as expiation for a fast of Ramadhan, should fast continuously for one month and one day, and it would not matter if he did not maintain continuity for completion of the remaining fasts.

Rule no.1655. A person, who intends fasting for two months as expiation for a fast of Ramadhan, should not commence fasting at such time when he knows that within a month and one day days like Eid-ul-Adha will fall when it would be prohibited to fast.

Rule no.1656. If a person, who must fast continuously, fails to fast on any day in the period without any just excuse, he should commence fasting all over again.

Rule no.1657. If a person who must fast continuously, is unable to maintain the continuity due to an excuse beyond control, like, menstruation or lochial discharge or a journey (which one is obliged to undertake), it will not be obligatory on him/her after the excuse is removed, to commence fasting again from the beginning. He/she should proceed to observe the remaining fasts.

Rule no.1658. If a person breaks his fast with something prohibited, whether it is prohibited in itself, like, drinking wine or adultery, or has become prohibited due to some reason, like any food which is normally permissible but it is injurious to his health, or if he has sexual intercourse with his wife during menstruation, as a precaution, he will have to observe all the three expiations. This means that he should set free a slave, fast for two months and also feed sixty poor, or give one mudd of wheat, barley, bread etc. to each of them. If it is not possible for him to give all the three expiation, he should perform what he can from the aforementioned expiations.

Rule no.1659. If a fasting person intentionally imputes lies to Allah or the Holy Prophet (P.B.U.H.), or his twelve vicegerents (A.S.), or Hazrat Fatima Zahra (A.S.), as a precaution, he should give all the three expiations as detailed above.

Rule no.1660. If a fasting person engages in sexual intercourse several times a day during Ramadhan, a separate expiation becomes obligatory on him for each time he engages in sexual intercourse. And the same rule applies for masturbation.

Rule no.1661. If a fasting person repeats an act which invalidates fast of Ramadhan other than sexual intercourse and masturbation, one expiation is sufficient for all.

Rule no.1662. If a fasting person commits an act which invalidates a fast other than sexual intercourse and masturbation, and then has sexual intercourse with his wife, a separate expiation is obligatory on him for each act.

Rule no.1663. If a fasting person commits a permissible act which invalidates a fast, for example, he drinks water, and thereafter commits another act which is prohibited other than sexual intercourse and masturbation, and invalidates a fast, like if he eats prohibited food, one expiation will suffice.

Rule no.1664. If a fasting person belches and swallows intentionally that which comes into his mouth, his fast becomes void, and he should offer its Qadha and

expiation also. And if the thing which comes into his mouth is prohibited to consume, like blood or some food which no more looks like food, and he swallows it intentionally, he will give the Qadha of that fast, and all the three expiations are obligatory on him.

Rule no.1665. If a person takes a vow that he would fast on a particular day, and if he invalidates his fast intentionally on that day, he should give the expiation which becomes obligatory upon one who breaks a vow.

Rule no.1666. If a fasting person breaks his fast when someone unreliable informs him that sunset has set in, and he later learns that sunset had not set in, or doubts whether it had set in or not, it is obligatory on him to offer the Qadha and expiation.

Rule no.1667. If a person who has intentionally invalidated his fast travels after midday or before midday to escape the expiation, he will not be exempted from the expiation. In fact, if he has to proceed unexpectedly on a journey before midday, even then it is obligatory for him to give expiation.

Rule no.1668. If a person invalidates the fast intentionally and then an excuse like menstruation, lochial discharge or sickness arises, it is obligatory that he/she should give an expiation.

Rule no.1669. If a person was certain that it was the first day of Ramadhan and invalidated his fast intentionally, and it transpired later that it was the last day of Sha'ban, it would not be obligatory on him to give expiation.

Rule no.1670. If a person doubts whether it is the last day of Ramadhan or the first day of Shawwal and invalidates his fast intentionally, and it transpires later that it is the first day of Shawwal, it will not be obligatory on him to give expiation.

Rule no.1671. If a man who is fasting in the month of Ramadhan has sexual intercourse with his wife who is also fasting, and if he has compelled her for that, he should give expiation for his own fast and also for his wife's. And if she had wilfully consented to the sexual intercourse, a separate expiation becomes obligatory on each of them.

Rule no.1672. If a woman compels her fasting husband to have sexual intercourse with her, it is not obligatory on her to give expiation for her

husband's fast.

Rule no.1673. If a man who is fasting in Ramadhan compels his wife for sexual intercourse, and if the woman expresses her agreement during the intercourse, the man should, on the basis of obligatory precaution, give two expiations, and the woman should give one expiation.

Rule no.1674. If a man who is observing fast in Ramadhan has sexual intercourse with his fasting wife who is asleep, expiation becomes obligatory on him. But the wife's fast is in order and she will not give any expiation.

Rule no.1675. If a man compels his wife or a woman compels her husband to commit an act which makes the fast void, other than the sexual intercourse, it will not be obligatory upon any of them to give any expiation.

Rule no.1676. A man, who does not observe fast due to travelling or illness, cannot compel his fasting wife to have sexual intercourse. But, if he compels her, expiation will not be obligatory on him.

Rule no.1677. One should not be negligent about giving expiation. But it is not necessary to give it immediately.

Rule no.1678. If expiation has become obligatory on a person and if he fails to fulfil it for some years, no increase in the expiation takes place.

Rule no.1679. When a person is required to feed sixty poor persons by way of expiation for one fast, he cannot give to any one of them more than one mudd of food, or feed a poor man more than once, calculating it as feeding more than one person. However, he can give to a poor person one mudd of food for each member of his family, even if they may be minors. But there should not be a suckling child among them.

Rule no.1680. If a person offering Qadha of a fast of Ramadhan intentionally breaks his fast after midday, he should give food to ten poor persons, one mudd to each, and if he cannot do this, he should observe fast for three days.

Occasions on which it is obligatory to observe the

Qadha only

Rule no.1681. In the following cases it is obligatory on a person to observe a Qadha fast only, and it is not obligatory on him to give expiation:

Rule no.1682. (Firstly) If a person is in sexual ritual impurity during a night of Ramadhan and as detailed earlier does not wake up from his second sleep until the time of the Adhan of dawn prayer.

Rule no.1683. (Secondly) If he does not commit an act which invalidates a fast but did not make the intention to observe the fast, or fasts to show off, or intends not to fast at all, or decides to commit an act which invalidates a fast.

Rule no.1684. (Thirdly) If he forgets to take the ritual bath of sexual ritual impurity during the month of Ramadhan, and fasts for one or more days in the state of sexual pollution.

Rule no.1685. (Fourthly) If in the month of Ramadhan, a man without investigating as to whether dawn has set in or not commits an act which invalidates a fast, and it becomes known later that it was dawn, also if after investigating one suspects that dawn has set in and commits an act which invalidates the fast, and it transpires later that dawn had not set in, even then the Qadha of that fast is obligatory on him. In fact, if after investigating one doubts whether dawn has set in or not, and commits an act that invalidates the fast, and it becomes known later that it was dawn, he should give its Qadha.

Rule no.1686. (Fifthly) If someone else informs that it is not dawn yet, and on the basis of his statement one commits an act which invalidates a fast, and it is later found out that it was dawn.

Rule no.1687. (Sixthly) If someone informs that it is dawn and not believing his word or thinking that the person is joking, he commits an act which invalidates a fast, and it becomes known later that it was dawn.

Rule no.1688. (Seventhly) If a blind person, or any such person, breaks his fast relying on the statement of another person (that sunset has set in), and it is known later that sunset had not set in.

Rule no.1689. When a person is certain that sunset has set in because of darkness

in clear weather, and breaks his fast accordingly, and later he learns that it was not sunset, he must offer the Qadha. But if he believed that sunset had set in because of cloudy weather, and he broke his fast, and later it became evident that sunset had not set in, Qadha is not obligatory.

Rule no.1690. When one rinses his mouth with water in order to feel cooler, or without any excuse and the water uncontrollably goes down one's throat, Qadha is obligatory. Similarly, one should offer a Qadha fast if the mouthwash was for an ablution for recommended prayers, and the water went down the throat. But if he forgets that he has kept a fast and swallowed the water, or if he does the mouthwash for ablution of an obligatory prayer and water is uncontrollably swallowed, there will be no Qadha.

Rule no.1691. If a person breaks his fast due to duress, helplessness or Taqiyyah, he will observe Qadha of the fast, but it is not obligatory on him to give expiation.

Rule no.1692. If a fasting person puts something other than water in his mouth and it goes down the throat involuntarily, or puts water in his nose and it goes down involuntarily, it will not be obligatory on him to observe Qadha of the fast.

Rule no.1693. It is hateful to do excessive mouth washing for a fasting person, and after the mouthwash if he wishes to swallow saliva, it is obligatory that he spits until he becomes certain that the water present in the mouth has been removed.

Rule no.1694. If a person knows that if he does a mouth wash water will go down his throat involuntarily or forgetfully, he should avoid it.

Rule no.1695. If in the month of Ramadhan a person becomes sure after investigation that it is not dawn and commits an act which invalidates a fast, and it is later known that dawn had begun or passed, it will not be necessary for him to offer the Qadha of that fast.

Rule no.1696. If a person doubts whether or not sunset has set in, he cannot break his fast. But if he doubts whether or not it is dawn he can commit, even before any investigation, an act which invalidates a fast.

Rules relating to the Qadha fasts

Rule no.1697. If an insane person recovers and becomes sane, it will not be obligatory on him to offer the Qadha for the fasts which he did not observe while he was insane.

Rule no.1698. If an unbeliever becomes a Muslim, it is not obligatory on him to offer Qadha for the fasts of the period during which he was an unbeliever. However, if a Muslim apostatises and becomes Muslim again, he must observe the Qadha for the fasts of the period during which he remained an apostate.

Rule no.1699. A person must offer Qadha for the fasts left out due to being intoxicated, even if the intoxicant was taken by him for the purpose of medical treatment.

Rule no.1700. If a person did not fast on certain days because of some excuse and later doubts about the exact time at which the excuse was over, it will not be obligatory on him to offer Qadha basing his calculation on the higher number. For example, if a person travelled before the commencement of the month of Ramadhan, and now does not remember whether he returned on the 5th of Ramadhan or on the 6th, or if he travelled in the last days of the month of Ramadhan and returned after Ramadhan, and now does not remember whether he travelled on the 25th of Ramadhan or on the 26th, in both the cases he can observe Qadha based on the lesser number of days, that is, five days. However, the recommended precaution is that he should offer Qadha for the higher number of days, that is, six days.

Rule no.1701. If a person has to offer Qadha for Ramadhan fasts of several years, he can begin with the Qadha of Ramadhan of any year he chooses. But, if the time for Qadha fasts of the last Ramadhan is short, for example, if he has to observe five Qadha fasts of the last Ramadhan and only five days are left before the commencement of the approaching Ramadhan, he should first observe the Qadha fasts of last Ramadhan.

Rule no.1702. If a person has obligated upon him Qadha fasts of the month of Ramadhan for several years, and while making the intention he does not specify to which year the fasts belong, they will not be reckoned to be the Qadha of the last year.

Rule no.1703. A person who observes a Qadha for the fast of Ramadhan can break his fast before midday. However, if the time for Qadha fast is short, it is better not to break it.

Rule no.1704. If a person observes a Qadha fast of a dead person, it is better not to break the fast after midday.

Rule no.1705. If a person does not observe the fasts of the month of Ramadhan due to illness, menstruation or lochia, and dies during Ramadhan, it is not obligatory to offer the Qadha fasts left by him/her.

Rule no.1706. If a person does not fast in the month of Ramadhan due to illness and his illness continues until the next Ramadhan, it is not obligatory on him to observe the Qadha of the fasts which he had not observed, but for each fast he should give one mudd of food (about $\frac{3}{4}$ kilograms) like wheat, barley, bread etc. to the poor. And if he did not observe a fast owing to some other excuse, for example, if he did not fast because of travelling and his excuse continued until next Ramadhan, he should observe its Qadha fasts, and the obligatory precaution is that for each day he should give one mudd of food to poor.

Rule no.1707. If a person did not fast in Ramadhan due to illness, and his illness ended after Ramadhan, but there emerged another excuse due to which he could not observe the Qadha fasts until next Ramadhan, he should offer the Qadha for the fasts which he did not observe. Also, if he had an excuse other than illness during Ramadhan, and that excuse ended after Ramadhan, but he then fell ill and could not offer the Qadha until next Ramadhan because of that illness, he will offer the Qadha for the fasts he did not observe and, on the basis of obligatory precaution, he should give one mudd of food to the poor for each day.

Rule no.1708. If a person does not observe the fasts in the month of Ramadhan owing to some excuse and his excuse is removed after Ramadhan, yet he does not observe the Qadha fasts intentionally until next Ramadhan, he has to offer the Qadha of the fasts and should also give one mudd of food to a poor person for each fast.

Rule no.1709. If a person deliberately ignores observing the Qadha until the time left is short, and during that short time he develops an excuse, he has to offer Qadha and give one mudd of food to a poor person for each day. Similarly, if after the excuse is over, he firmly decides to offer the Qadha, but is unable to do

so because of some fresh excuse during that short time, as an obligatory precaution, he will follow the above rule.

Rule no.1710. If the illness of a person continues for very long, protracted over many years, he should, after being cured, observe the Qadha fasts of the last Ramadhan, and for each day of the earlier years he should give one mudd of food to a poor person. And the recommended precaution is that he offers the Qadha of earlier fasts.

Rule no.1711. A person, who has to give one mudd of food to a poor person for each day, can give food of expiation of a few days to one poor person.

Rule no.1712. If a person delays observing Qadha fasts of the month of Ramadhan for a few years, he should offer the Qadha and should on account of the delay in the first year, give one mudd of food to a poor person for each day. As for the delay in the subsequent years, nothing is obligatory on him.

Rule no.1713. If a person does not observe the fasts of the month of Ramadhan intentionally, he should offer their Qadha, and for each day lapsed he should observe fast for two months or feed sixty poor persons or set a slave free, and if he does not observe the Qadha until next Ramadhan, he should also give one mudd of food for each day as expiation.

Rule no.1714. If a person does not observe fast of the month of Ramadhan intentionally, and commits sexual intercourse or masturbation several times during the day, he has to give a separate expiation for each time he committed sexual intercourse or masturbation. But, if he performs other acts which invalidate the fast, like eating several times, one expiation will suffice.

Rule no.1715. After the death of a person his eldest son should observe his Qadha fasts, as explained in connection with the prayer earlier.

Rule no.1716. If a father had not observed obligatory fasts other than the fasts of the month of Ramadhan, like a fast of vow, the obligatory precaution is that his eldest son should observe its Qadha.

However, if the father was hired for observing fasts on behalf of a dead person, but he did not observe them, it is not obligatory for the eldest son to offer them.

Fasting by a traveller

Rule no.1717. A traveller for whom it is obligatory to shorten a four-unit prayer to two units, should not fast. However, a traveller who offers full prayers, like a person who is a traveller by profession or who goes on a journey for a prohibited purpose, should fast while travelling.

Rule no.1718. There is no harm in travelling during the month of Ramadhan, but it is hateful to travel during the month to evade fasting. And similarly, it is hateful to travel before the 24th of Ramadhan unless travelling is undertaken for the purpose of Hajj (pilgrimage) or Umrah (minor pilgrimage) or for some important work.

Rule no.1719. If it is obligatory on a person to observe a fast on a particular day other than the fasts of Ramadhan, like if he has a vow to fast on a particular day, then it is better that he should not travel on that day without a justifiable excuse, and if he is already on a journey then he should make an intention to stay at some place for ten days, if possible, and keep the fast. But travelling on that day is permissible, and it is not necessary to make an intention of staying at some place for ten days. And if he does not observe fast on that particular day, he should offer its Qadha.

Rule no.1720. If a person makes a vow to observe a fast and does not specify any day for it, he cannot keep the fast while travelling. But, if he makes a vow that he will observe fast on a particular day during a journey, then that vow is not in order.

Rule no.1721. A traveller can observe recommended fasts in Madinah for three days with the objective of praying for the fulfilment of his wish, and it is better that those three days are Wednesday, Thursday and Friday.

Rule no.1722. If a person does not know that the fast of a traveller is invalid and observes fast while travelling, and learns about the rule during the day, his fast becomes void, but if he does not learn about the rule until sunset, his fast is valid.

Rule no.1723. If a person forgets that he is a traveller or forgets that the fast of a traveller is void, and observes fast while travelling, his fast is invalid.

Rule no.1724. If a fasting person travels after midday, he should complete his fast. If he travels before midday, as soon as he will reach the limit of tarakkhus his fast will become void, and if he breaks the fast before reaching the limit of tarakkhus, he will be liable to give expiation.

Rule no.1725. If a traveller in the month of Ramadhan, regardless of whether he was travelling before dawn or was fasting and then undertook the journey, reaches his hometown before midday or a place where he intends to stay for ten days, and if he has not committed an act which invalidates a fast, he should fast on that day. But if he has committed such an act, it is not obligatory on him to fast on that day.

Rule no.1726. If a traveller reaches his hometown after midday, or a place where he intends to stay for ten days, he should not fast on that day.

Rule no.1727. It is hateful for a traveller and for a person who cannot fast owing to some excuse, to have sexual intercourse or to eat or drink to his fill, during the daytime in Ramadhan.

People on whom fasting is not obligatory

Rule no.1728. Fasting is not obligatory on a person who cannot fast because of old age, or for whom fasting causes hardship. But in latter case, he should give one mudd of food, like wheat or barley or bread etc. to a poor person for every fast missed.

Rule no.1729. If a person who did not fast during the month of Ramadhan owing to old age, becomes capable of fasting later, he should, on the basis of recommended precaution, offer the Qadha.

Rule no.1730. Fasting is not obligatory on a person who suffers from a disease which causes excessive thirst, making it unbearable, or full of hardship. But in the latter case, that is, of hardship, he should give one mudd of food to a poor person for every fast. At the same time, as a recommended precaution, such a person may not drink water in a quantity more than essential. If he recovers later, enabling him to fast, then as a precaution, he should offer Qadha for the fast.

Rule no.1731. Fasting is not obligatory on a woman in the advanced stage of pregnancy, if fasting is harmful for the child she carries. For everyday, however, she should give one mudd of food to a poor person. And if fasting is harmful to herself, it will not be obligatory on her to fast, and as a recommended precaution, she should give one mudd of food per day to a poor person. In both the cases, she has to offer Qadha for the lapsed fasts which she failed to observe.

Rule no.1732. If a woman is suckling a child (whether she is the mother or a nurse, or is suckling the child for free) and the quantity of her milk is small, and if fasting is harmful to the child, it will not be obligatory on her to fast, and she should give one mudd of food per day to a poor person. And if fasting is harmful to herself, it will not be obligatory on her to fast. And as a recommended precaution, she should give one mudd of food per day to a poor person. In both the cases, she will later offer Qadha for the fasts left out. But if there is another woman available who offers to suckle the child for free, or take payment from the child's father or mother or a person who gives her payment, then it is obligatory on the suckling woman to give her the child and observe the fast herself.

Method of ascertaining the first day of a month

Rule no.1733. The first day of a month is established in the following four ways:

- (i) If a person himself sights the moon.
- (ii) If a number of persons confirm to have sighted the moon and their words assure or satisfy a person. Similarly, every other thing which assures or satisfies him about moon has being sighted.
- (iii) If two just (ʿAdil) persons say that they have sighted the moon at night. However, the first day of the month will not be established if they differ about the details of the new moon.
- (iv) If 30 days pass from the first of Sha'ban, the 1st of Ramadhan will be established, and if 30 days pass from the 1st of Ramadhan the 1st of Shawwal will be established.

Rule no.1734. The 1st day of any month will be proved by the verdict of a qualified jurist.

Rule no.1735. The first day of a month will not be proved by the prediction made by the astronomers.

However, if a person derives full satisfaction and certitude from their findings, he should act accordingly.

Rule no.1736. If the moon is high up in the sky, or sets late, it is not an indication that the previous night was the first night of the month. Similarly, if the moon appears before midday, the first day of the month cannot be established by it. But if there is a halo round it, it is a proof that the new moon appeared in the previous night.

Rule no.1737. If the first day of the month of Ramadhan is not established for a person and he does not observe fast, and if it is proved later that the preceding night was in fact the night of Ramadhan, he should offer Qadha of that day.

Rule no.1738. If the first day of a month is proved in a city, it is also proved in other cities, whether the cities are near or far from each other, or whether they have a common horizon or not.

Rule no.1739. The first day of a month is not proved by a telegram except when one is sure that the telegram is based on the testimony of two just persons, or on a source which is reliable in Islamic Law.

Rule no.1740. If a person does not know whether it is the last day of Ramadhan or the first of Shawwal, he should observe fast on that day, and if he comes to know during the day that it is the first of Shawwal, he should break the fast.

Rule no.1741. If a person is in prison or in such a place in which he cannot ascertain the advent of the month of Ramadhan, he should act according to his own judgement. But even if that is not possible, he may consider a month which he strongly feels to be Ramadhan, and his fasts will be in order; however, after the passage of eleven months from the month in which he observed fasts, he should observe fasts for one month once again.

Prohibited and hateful fasts

Rule no.1742. It is prohibited to fast on the day of Eid-ul-Fitr and Eid-ul-Adha. It is also prohibited to fast with the intention of the first fast of Ramadhan on a day about which he is not sure whether it is the last day of Sha'ban or the first of Ramadhan.

Rule no.1743. It is prohibited for a wife to keep a recommended fast if by so doing she would not be able to attend to her duties to her husband. And the obligatory precaution is that even if she can attend to her duties towards her husband, she should not observe a recommended fast without his permission.

Rule no.1744. It is prohibited for the children to observe a recommended fast if it causes emotional suffering to their parents or paternal grandfather.

Rule no.1745. If a son observes a recommended fast without the permission of his father, and his father prohibits him from it during the daytime, the son should break the fast if his disobedience would hurt the feeling of his father.

Rule no.1746. If a person knows that fasting is not harmful to him, he should fast even if his doctor advises that it is harmful. And if a person is certain or has a feeling that fasting is harmful to him, he should not fast even if the doctor advises for it, and if he fasts in these circumstances, his fast will not be in order.

Rule no.1747. If a person has a strong feeling that it is harmful for him to fast, and owing to that feeling fear is created in his mind, and if that feeling is commonly acceptable, he should not observe fast, and if he does, it will not be in order.

Rule no.1748. If a person who believes that fasting is not harmful to him, observes fast and realises after sunset that it was harmful to him, and if the harm is at such a high degree that if done intentionally it becomes prohibited, he should, on the basis of obligatory precaution, offer Qadha of that day.

Rule no.1749. Besides the fasts mentioned herein, there are other prohibited fasts also, the details of which are found in relevant books.

Rule no.1750. As an obligatory precaution, one should not fast on 'Ashura (10th of Muharram). It is also hateful to fast on the day about which one is not sure

whether it is the day of 'Arafa or Eid-ul-Adha.

Recommended fasts

Rule no.1751. Fasting is recommended on every day of the year except those on which it is prohibited or hateful to observe a fast. Some of them which have been strongly recommended are mentioned here:

(i) The first and last Thursday of every month and the first Wednesday after the 10th of a month. If a person does not observe these fasts it is recommended that he offers their Qadha. And if he is incapable of fasting, it is recommended for him to give one mudd of food or prescribed coined silver to a poor person.

(ii) The 13th, 14th and 15th days of every month.

(iii) On all days of Rajab and Sha`ban, or on as many days as it is possible to fast in these months, even though it may be one day only.

(iv) From the 4th up to the 9th of the month of Shawwal.

(v) The 25th and 29th day of the month of Zil-Qa`da.

(vi) From the 1st day to the 9th day (i.e. day of 'Arafa) of the month of Zil-Hajj. But if it is not possible for one to recite the supplications and prayers of the day of 'Arafa due to weakness caused by fasting, it is hateful to fast on that day.

(vii) The auspicious day of Ghadeer (18th Zil-Hajj).

(viii) The auspicious day of Mubahala (24th Zil-Hajj).

(ix) The 1st, 3rd and 7th day of Muharram.

(x) The birthday of the Holy Prophet (17th Rabi'ul-awwal).

(xi) The 15th day of Jumadi'ul-Ula.

Fasting is also recommended on the 27th of Rajab - the day the Prophet (P.B.U.H.) declared his prophethood.

If a person observes a recommended fast, it is not obligatory on him to complete it. In fact, if one of his brethren-in-faith invites him to a meal, it is recommended that he accepts the invitation and breaks the fast during the day time even if it may be after midday.

The situations when one should refrain from the acts which invalidate the fast

Rule no.1752. It is recommended for the following persons that even if they may not be fasting, they should refrain from those acts in the month of Ramadhan which invalidate a fast:

- (i) A traveller who has committed an act during his journey which makes a fast void, and reaches his hometown before midday, or the place where he intends to stay for ten days.
- (ii) A traveller who reaches his home after midday or at a place where he intends to stay for ten days. The same rule applies if he reaches such places before midday and if he has already broken his fast while travelling.
- (iii) A patient who recovers after midday or even if he recovers before noon, though he may have committed acts which invalidate a fast.
- (iv) A woman who becomes pure from menstruation or lochia during day time.

Rule no.1753. It is recommended that a person breaks his fast after offering sunset and evening prayers. However, if someone is waiting for him, or he feels terribly inclined to eat, so much that he cannot concentrate on the prayer, it is better that he should break his fast first and offer the prayers later. However, as far as possible, he should try to offer the prayers during their prime time.

E'tikaf (retiring in a mosque for devotion)

Rule no.1754. E'tikaf means that a sane Muslim stays in a mosque for three days, and as a precaution he does so with the objective of worshipping, offering prayers, and supplications, although according to the most authentic opinion, this intention is not necessary.

The conditions for the validity of E'tikaf

1. Intention

- Like the other acts of worships, a person should make the intention of Qurbah (i.e. to seek nearness to Allah), exclusively in His obedience and for His pleasure, for performing E'tikaf. And he must remain consistent in his intention from the beginning until the end of the E'tikaf. Hence if he makes the intention at night and starts performing E'tikaf from dawn, it is a problematic matter.
- It is not permissible to leave one E'tikaf to join another, and it does not matter that both E'tikafs are obligatory or recommended or one is obligatory and the other one is recommended.
- If a person is performing E'tikaf on behalf of a person, it is not permissible for him to change his intention so that he is performing it on the behalf of some other person. If a person is performing his own E'tikaf, it is also not permissible to change the intention to that of on behalf of another person and vice versa.

2. Fast

- The second condition for the validity of E'tikaf is that one should be fasting. If the fast of person is valid, his E'tikaf is also valid. Hence if the fast of a person is not in order due to travelling, his E'tikaf will also be not in order.
- It is better to perform E'tikaf in the Holy month of Ramadhan, especially during the last ten days of the month.

3. Duration

- One should not stay in the mosque with the intention of E'tikaf for less than three days. But there is no harm if one stays for more than three days.
- Unlike the first and fourth nights, the nights in between them, i.e. the second and third nights are included in the E'tikaf. Although including the first and fourth nights in E'tikaf is also permissible.
- If a person make a vow for performing E'tikaf, its duration should be at least for three days. If a person makes a vow for three fixed days and if it is Eid on the third day, his E'tikaf will not be in order.
- If a person makes a vow of performing E'tikaf for five days on the condition that the number of days cannot be increased or decreased, his vow is void. And if the condition is laid that the days will not exceed five days, but it is not said that the days will not be less than such number of days, then it is obligatory to perform E'tikaf for three days. And if the condition laid is that the number of days will not be less than five days, and it is not said that the days will not exceed five days, then it is obligatory to include the sixth day in E'tikaf. In the latter situation, he has a choice to combine the fasts of the fourth and fifth days with the fasts of the three preceding days, or to combine the fourth and fifth days with the sixth day and treat them as three separate fasts.

4. Place

- A person should stay in one of the following mosques for performing E'tikaf. And as a precaution, perform E'tikaf in these mosques if possible.

- o Masjid-ul-Haram (in Makkah)

- o Masjid-un-Nabi (the Mosque of the Prophet (P.B.U.H.) in Madinah)

- o Mosque of Kufa

- o Mosque of Basra

- o Central mosque of the city

- If a person is performing E'tikaf in a specified mosque, and if later due to some excuse it is not possible to continue to perform E'tikaf in that mosque, the E'tikaf becomes void. In this situation continuing E'tikaf in some other mosque is not in order. He must perform its Qadha in some other mosque or in the same mosque after the removal of the excuse, if the E'tikaf is obligatory.

- The prayer niche, the pulpit, the roof, the courtyard and all the adjoining parts of the mosque are included in the mosque. And the intention of performing E'tikaf at a particular place in the mosque has no importance.

5. Permission

- Before performing E'tikaf one should get permission from the persons from whom it is necessary to get permission, for example, a slave from his master, and a wife from her husband, especially if by not doing so she would not be able to attend to her duties to her husband.

- And children should get permission from their parents, especially if it causes emotional suffering to their parents due to love.

6. Continuation

- A person should spend the whole period of E'tikaf in a mosque. If he comes out

from the mosque without any reason, whether he knows the rule or not, his E'tikaf is void. In fact, if he comes out forgetfully, his E'tikaf is most probably void, except when he is taken out forcefully or he comes out due to some other reason (for passing of urine or stool, performing the ritual bath for sexual ritual impurity, menstruation, or the ritual bath for touching a dead body), although its cause may be voluntary.

- Besides this, it is also permissible to come out for visiting the sick, or for participating in a funeral, or for giving the funeral bath, joining the funeral prayer, or the burial of a dead person.

But it is not permissible to come out for giving a witness testimony, or to see off a Muslim.

- It is also permissible to come out for some work which is generally considered as a necessity, but it is a recommended precaution that one should choose the shortest route, and should not stay out more than what is necessary. If taking a ritual bath is not possible in the mosque, and if staying in the mosque is also not prohibited (such as for the funeral bath), it is not permissible to come out from the mosque.
- Being busy in such activities which change the form of E'tikaf are prohibited while performing E'tikaf, even if one is compelled to do so, or obliged to do so due to helplessness. And as an obligatory precaution, one should avoid sitting outside, and if this is not possible he should not sit under the shade of anything.
- E'tikaf itself is a recommended act, but sometimes it becomes obligatory due to vow etc. If E'tikaf is obligatory and time-specified, it becomes obligatory as and when it is started, and as a recommended precaution, the same rule applies if it is not time-specified. According to the strongest opinion, if it is recommended or obligatory but not time-specified, it does not become obligatory from the beginning. But it becomes obligatory after passing two days, except when at the time of making the intention the condition is made to abandon the E'tikaf on the third day due to some reason or excuse, and if after two days that reason or excuse arises, he can abandon the E'tikaf. If no condition is laid at the time of intention, then laying the condition before or after the intention has no importance.
- If a condition is laid to abandon the E'tikaf on third day without some excuse,

as a precaution it is not permissible. If a person laid a condition to abandon the E'tikaf at the time of making the intention, and later he ceases the condition, the impermissibility remains.

- If a person makes a vow of performing E'tikaf on a condition to abandon it on third day, and if he does not lay the condition at the time of intending to begin E'tikaf, it is not permissible to abandon it.
- If a person usurps the place of a person performing E'tikaf and sits there, and the person performing E'tikaf regains it and sits there again, invalidation of E'tikaf is a matter of consideration, but most probably it does not become void.

Some other rules relating to E'tikaf

The person performing E'tikaf must abstain from certain things, as follows:

- Sexual companionship with a woman, and as a precaution, to touch her, and kissing a man or a woman with lust.
- Any deliberate action causing discharge of semen.
- Smelling any incense or perfume for enjoyment, but there is no harm if the sense of smell is absent in someone.
- As an obligatory precaution, buying and selling, and in fact to make any transaction of trade; however there is no harm in doing other permissible work, for example weaving or sewing cloths, although, as a recommended precaution, one should also avoid these. But if it is necessary to provide the basic necessities to others by selling goods, and if there is no other way to provide such necessities except by selling them, and it is also not possible to appoint an agent to sell the goods, it is permissible for him to sell them.
- To have a bitter words with someone for some worldly affair, except when its purpose is to disclose a truth or to save someone from evil.
- As a recommended precaution, a person performing E'tikaf should avoid all those things which are prohibited during Hajj, although the most probable case is

that doing some such acts is permissible, particularly to wear stitched clothes, combing the hair, eating the hunted animal, and marriage are permissible for a person performing E'tikaf.

- The acts which are prohibited for a person performing E'tikaf, whether they are committed during day or night, they make the E'tikaf void.
- If the E'tikaf became void due to the above mentioned acts, and if E'tikaf was obligatory and time-specified, then performing it with the intention of Qadha is obligatory, and if it was obligatory but not time-specified then he should do E'tikaf again with the intention of Ada (within time and not lapsed). Similarly, if E'tikaf was recommended and it became invalidated after passing two days, its Qadha is obligatory. But if it became void before passing the two days, nothing is obligatory on the person performing E'tikaf, and offering its Qadha is not obligatory immediately.
- If a person performing E'tikaf makes a transaction, his E'tikaf becomes void, but the transaction is in order.
- If a person performing E'tikaf makes his E'tikaf void by committing sexual intercourse, whether he committed it during day or night, expiation becomes obligatory on him. But according to the strongest opinion, expiation does not become obligatory due to some other act which invalidates the E'tikaf. Although acting on precaution is recommended, and its expiation is most likely that of Zihar (pre-Islamic form of repudiating a marriage).
- If a person is performing E'tikaf in the month of Ramadhan, and makes it void by having sexual intercourse during the day, two expiations are obligatory on him (one expiation of the fast of Ramadhan and the other is of E'tikaf), similarly if a person invalidates his E'tikaf while offering the Qadha of the fast of Ramadhan after the midday, and if the E'tikaf was obligatory due to a vow, then three expiations are obligatory on him and the third expiation will be due to breaking the vow.
- If a person performing E'tikaf in the month of Ramadhan commits sexual intercourse with his fasting wife without her consent, as a precaution, four ransoms are obligatory on him.

Khums

After Zakat (the rules of which will follow later), Khums (the one-fifth levy) is amongst the articles of the practise of faith whose objective is to help the needy and the deserving.

The following verse of the holy Quran was revealed about the obligation of Khums:.

“And know, that whatever thing you gain, one-fifth of it is for God, the Messenger, the (Messenger’s) near kin, the orphans, the needy, and the wayfarer, if you believe in God and that which we sent down unto our servant (Muhammad), on the day of distinction day, the day when the two parties met. Verily, God has power over all things”. (chapter Al-Anfal, verse 41)

Khums should be divided into two parts. One half is Sehm-us-Sadat (the share of the Sadat, the decendents of the clan of Banu Hashim), it should be given to a Sayyid who is poor, or an orphan, or who has become stranded without money during his journey with the permission of qualified jurist. And in this connection I have given permission to all the followers for spending the Sehm-us-Sadat among the deserving Sadat. The second half (Sehm-ul-Imam) is of the Imam (A.S.) of our time, and during the present time during his occultation it should be given to a qualified jurist, who fulfils all conditions, or be spent for such purposes as allowed by that qualified jurist. But if a person wants to give the Sehm-ul-Imam (A.S.) to a qualified jurist whom he does not follow in Taqleed, as an obligatory precaution, he should take the permission of the qualified jurist whom he follows.

The Sehm-ul-Imam (A.S.) should be spent for the purposes about which one is sure that the Imam (A.S.) will be pleased with. It is recommended that it should be given as alms on behalf of the Imam (A.S.).

The Sehm-ul-Imam (A.S.) should be spent for the following purposes with the permission of the qualified jurist:

1. The persons who are teaching Islamic education or working for spreading of and upholding the honour of Islam.

2. The persons acquiring religious education and giving it to the ignorant to reform the Islamic society.

3. For the other religious purposes, which rectify the Muslim community. As an obligatory precaution, permission should be sought from the most learned qualified jurist in this regard Rule no.1755. Khums (the one-fifth levy) is obligatory on the following seven things:

(1) Profit or gain from earnings.

(2) Minerals.

(3) Treasure trove.

(4) Amalgamation of lawful wealth with unlawful wealth.

(5) Gems obtained from sea diving.

(6) Spoils of war.

(7) A land which a Dhimmi (a non-Muslim living under the protection of an Islamic Government) purchases from a Muslim.

I. Profit from earnings

Rule no.1756. If a person earns by means of trade, industry or any other ways of earning, for example, if he earns some money by offering prayers and fasting on behalf of a dead person, and if it exceeds the annual expenses for maintaining himself and his family, he should pay Khums (i.e. one-fifth, or twenty percent) from the surplus, in accordance with the rules which will be explained later.

Rule no.1757. If a person acquires wealth without having worked for it, like if someone gives him a gift, and that wealth exceeds his own annual expenses, he should pay Khums from the excess.

Rule no.1758. There is no Khums liability on the dowry (Mahr) which a wife receives, nor on the property which a husband gets in exchange of divorcing his wife by way of Khula (the divorce at the instance of the wife who must pay

compensation), but as a recommended precaution, he\she should pay Khums. And the same rule applies to the property which one inherits according to the Islamic rules of inheritance. If a person inherits from a distant relative unexpectedly, then as an obligatory precaution, he will pay Khums from that inheritance if it exceeds his annual expenses.

Rule no.1759. If a person inherits some property and knows that the person from whom he has inherited did not pay Khums from it, as an obligatory precaution, he (the heir) should pay its Khums. And if that property is itself not liable for Khums, but the heir knows that the person from who he has inherited, owed some Khums, he should pay it from the deceased's estate.

Rule no.1760. If a person saves from annual expenses because of economizing and frugality, he should pay the Khums.

Rule no.1761. If the expenses of a person are borne by somebody else, he should pay Khums on his entire earning.

Rule no.1762. If a person gives away a property as endowment to some individuals, like his children, and if they do farming and planting trees on that property, and acquire from it an earning which exceeds their annual expenses, they should pay its Khums. Similarly, if they profit from that property in some other manner, like if they lease it out, they should pay Khums from the amount which exceeds their annual expenses.

Rule no.1763. If the wealth received by a poor person as Khums or Zakat or recommended alms, exceeds his annual expenses, or if he earns profit from the property given to him, for example, if he gets fruit from a tree which has been given to him, and that exceeds his annual expenses, he should pay Khums from it.

Rule no.1764. If a person purchases a commodity with the money on which the Khums has not been paid, that is, if he says to the seller: "I am purchasing this commodity with this money," the transaction will be in order in respect of the entire property, and Khums will apply to the commodity which he has purchased with that money. And no permission and acknowledgement of a qualified jurist will be necessary.

Rule no.1765. If a person purchases a commodity, and after the transaction he pays its price from the money from which Khums has not been paid by him, the

transaction will be in order, but he will be indebted to those who deserve to receive Khums, for the sum he has paid to the seller.

Rule no.1766. If a person purchases something on which Khums has not been paid, the Khums will be the liability of the seller, and the buyer is not responsible for anything.

Rule no.1767. If a person gives a gift to a person from which Khums has not been paid, one-fifth of it (i.e. Khums) is the liability of the donor himself, and one who gets the gift is not required to pay anything.

Rule no.1768. If a person acquires some wealth from an unbeliever, or from a person who does not believe in paying Khums, it will not be obligatory on him (i.e. the recipient) to pay the Khums.

Rule no.1769. The merchants, the earners, the artisans, and others like them, when a year passes since they started earning, they should pay Khums from whatever is in excess of their expenses for one year.

And if a person, who is not earning, makes an unexpected gain, he should pay Khums after a year has passed since he gained, on the savings which exceeds his expenditure for that year.

Rule no.1770. A person can pay Khums as and when he earns a profit during a year, and it is also permissible to delay payment of Khums until the end of the year. And one should adopt the lunar year for the payment of Khums.

Rule no.1771. If a merchant or an earner fixes a year for payment of Khums, and makes a profit, but dies during the same year, his expenses until his death should be deducted from the profit, and Khums should be paid on the balance.

Rule no.1772. If the price of a commodity one purchases for the purpose of business increases, and he does not sell it, and its price falls during the year, it is not obligatory on him to calculate Khums on the increased price.

Rule no.1773. If the price of a commodity which a person purchases for the purpose of business increases, and he does not sell it until after the end of the year, expecting that the price will rise further, and then the price falls, it is not obligatory for him to calculate Khums based on the increase in the price.

In fact, he should pay Khums (in form of the same commodity or in its equal value) on the sum of the original value of the commodity and any profit.

Rule no.1774. If a person possesses some goods other than merchandise, from which Khums has been paid by him or on which Khums is not liable, for example he has purchased something to spend, and if its price increases and he sells it, he will pay Khums on the excess gained. Similarly, if a tree which he has purchased bears fruit, or a sheep which becomes fat, and if his object in maintaining them was to earn profit, he should pay Khums from the price increase. In fact, even if it was not his object to earn profit, he should still pay Khums on them.

Rule no.1775. If a person establishes a garden, with the intention of selling it after its price goes up, he should pay Khums on the fruit, the growth of the trees and the increase in the price of the garden. But, if his intention is to sell the fruit of the trees and benefit from its value, he should pay Khums on the fruit and on the growth of trees.

Rule no.1776. If a person plants willow, poplar trees and other trees like them, he should pay Khums on their growth every year. And similarly, if he makes profit from the branches of the trees which are cut every year, and the price of these branches alone, or the same added with other profits made by him, makes his income exceed his expenditure for the year, he should pay Khums on the surplus amount at the end of each year.

Rule no.1777. If a person has a few sources of income, for example, he receives rent for his property and is also engaged in trade, he should pay Khums at the end of the year from what exceeds his expenses. And if he makes a profit in one source and sustains loss in another, as a recommended precaution, he should pay khums on the earned profit. But if he has two different businesses, like, if he is engaged in trade as well as farming, he cannot, as an obligatory precaution, offset the loss in one with the profit made from the other.

Rule no.1778. A person can deduct from his profit the expenditure which he incurs in making profit, such as brokerage and transportation, and it is not necessary to pay Khums on that amount.

Rule no.1779. No Khums is payable on what one spends from his profit during the year on food, dress, furniture, purchase of house, marriage of son, dowry of

daughter, pilgrimage or visits of holy places etc., provided that it is not beyond his status, and he has not been extravagant.

Rule no.1780. Whatever a person spends on vows and expiations is a part of his annual expenditure.

Similarly, what he gives away as a gift or a prize is included in his annual expenditure, provided it is not beyond his status.

Rule no.1781. If a person lives in a city where people generally prepare a part of their daughter's dowry every year, and he purchases the dowry during the year out of the profit made in that year according to his status, if he endows it to his daughter within that year that it becomes her own property and she does not use it, she is liable to pay Khums on it. If it remains his property and he does not give it to his daughter, he will be liable to pay Khums on it. This is in the situation where his purchase has not been beyond his status. However, if it is beyond his status and he gifts it to his daughter that it becomes her property, whatever part of it that is over and beyond his status he will be liable to pay Khums on it, and his daughter will be obliged to pay Khums on the remaining which has remained unused by her. What the status of the person (in his spending on the daughter's dowry) is, is to be determined by what the general perception of the people and of intelligent persons is.

Rule no.1782. Whatever a person spends for his journey for pilgrimage (Hajj) and his visits to the holy places is reckoned to be part of his expenditure of the year in which he spends it, and if his journey extends into part of the next year, he should pay Khums on what he spends during the second year.

Rule no.1783. If a person who earns profit from his work and trade, has some other property on which Khums is not liable, he can calculate his expenditure for the year from the profit earned from his work or business.

Rule no.1784. If a person purchases provision for his use during the year with the profit made by him, and at the end of the year a part of it remains unused, he should pay Khums on it. And if he wants to pay its value, which may have increased since he brought the provision, he should calculate the Khums according to the price at which he bought it.

Rule no.1785. If a person purchases household accessories with the profit earned by him before paying Khums, as a recommended precaution, Khums will be

liable as soon as their need is over. Similarly, when a woman does not need her ornaments for adornment any more, Khums will have to be paid on it.

Rule no.1786. If a person does not make any profit during a year, he cannot deduct his expenditure of that year from the profit which he makes in the next year.

Rule no.1787. If a person does not make any profit in the beginning of the year, and spends his capital, and then makes some profit before the year ends, he is not allowed to deduct the amount spent from his capital from the profit. In fact he can only deduct the amount spent in trade.

Rule no.1788. If a part of the capital is lost in trade etc., a person can deduct the lost amount from the profit made before the said loss.

Rule no.1789. If something else other than capital is lost from his wealth, he cannot procure it from the profit made by him. But if he needs that thing during that very year, he can procure it from the profit made by his work.

Rule no.1790. If a person does not make any profit throughout a year, and borrows money to meet his expenses, he cannot deduct the borrowed amount from the profit made by him during the succeeding years. Also, if he borrows money in the beginning of the year to meet his expenses, and makes profit before the year ends, he cannot deduct the borrowed amount from his profit, except if he had borrowed the amount after earning the profit. But, in the both cases mentioned above, he can pay his debt from the profit made during the year, and that part of the profit will not be liable for Khums.

Rule no.1791. If a person takes a loan to increase his wealth, or to purchase a property which he does not need, he cannot repay that loan from the profit earned during that year. However, if the loan taken out by him, or the thing purchased with it, is lost, he can pay the loan out of the profit made by him during that year.

Rule no.1792. A person can pay the Khums of the thing from itself, or he can also pay money equivalent to the value of the Khums for which he is liable. But if he wants to pay from another commodity, it is problematic; he cannot do so without the permission of a qualified jurist.

Rule no.1793. If a person becomes liable for Khums and he has not paid it

although a year has passed, and also does not intend to pay it, he cannot have any discretion over that property. In fact, as an obligatory precaution, the position is the same (i.e. he cannot have any discretion over the property) even if he intends to pay Khums.

Rule no.1794. A person who owes Khums cannot take responsibility for it, i.e. treat himself to be the debtor of those entitled to receive it, and use the entire property, and if he uses that property and it is lost, he should pay Khums on it.

Rule no.1795. If a person who owes Khums makes a compromise with the qualified jurist, and takes responsibility for it, he can appropriate the entire property, and the profit he earns from it after the compromise belongs to him.

Rule no.1796. If one partner pays Khums on the profit made by him, and the other partner does not pay it, and he (the other partner) offers the property on which Khums has not been paid by him in the next year as share of his capital, the first partner who has paid Khums can have the right of disposal over that property.

Rule no.1797. If a minor child owns some capital, and profit accrues on it, it is not obligatory upon him to pay the Khums when he attains puberty.

Rule no.1798. If a person acquires wealth from another person, and doubts whether or not he has paid Khums on it, he can have discretion over it. In fact, even if he is certain that the other person has not paid Khums on it, he can have the discretion over it.

Rule no.1799. If a person purchases with the profit earned by him, a property which is not reckoned to be part of his needs and annual expenses, it is obligatory on him to pay Khums on it at the end of the year. And if he does not pay Khums, and the value of the property increases, he should pay Khums on its current value. And besides property, the same rules apply to carpets etc.

Rule no.1800. If a person who has never paid Khums since he became liable for it, for example, purchases a property, and its price goes up, and if he had not purchased it with the intention to see its price increase and sell it – for example, if he had purchased land for farming – and paid its price out of the money on which he had not paid Khums, he should pay Khums on the purchase price. And if he has paid to the seller the money on which Khums has not been paid by him, and told him: "I am purchasing this property with this money" he should pay

Khums on the current value of that property.

Rule no.1801. If a person who has never paid Khums since he became liable for it, purchases with the profit of his trade something which is not needed by him, and a year passes since he made that profit, he should pay Khums on that thing. And if he purchases household equipment and other necessities, in accordance with his status, it is not necessary for him to pay Khums on them, if he knows that he purchased them during the year with the same year's profit. And if he does not know, he should, as an obligatory precaution, make compromise with the qualified jurist.

II. Minerals

Rule no.1802. If a person extracts gold, silver, lead, copper, iron, oil, coal, turquoise, agate, alum, salt or any other mineral by mining, and if their quantity reaches the taxable limit, Khums must be paid on them.

Rule no.1803. The taxable limit of a mineral is 15 common mithqals of coined gold (75 grams of gold), i.e. if the value of a thing which is extracted from a mine reaches 15 mithqals of coined gold, the person concerned should pay Khums on it, after deducting from it the expenses which he has incurred.

Rule no.1804. If a person has derived profit from a mine, but the value of the thing which he has extracted does not reach 15 mithqals of coined gold, payment of Khums on it will be necessary when that profit alone or combined with other profits of his trade exceed his expenses for one year.

Rule no.1805. Chalk, lime, fuller's earth and red clay are not minerals, and one who extracts them from earth is required to pay Khums if the value of that thing alone or combined with other profits of his trade exceed his expenses for one year.

Rule no.1806. If a person acquires something from a mine, he should pay Khums on it whether the mine is over the ground, or under, and whether it is located in an owned land, or at a place which has no owner.

Rule no.1807. If a person does not know whether or not the value of the thing

extracted by him from a mine reaches 15 mithqals of coined gold, whether Khums is obligatory on it or not, then it is not necessary for him to ascertain the value by getting it weighed or by any other means.

Rule no.1808. If a few persons jointly extract something, and if its total value reaches 15 mithqals of coined gold, they should pay Khums on it, even if the value of the share of each one of them may not be liable for Khums.

Rule no.1809. If a person extracts mineral by digging a land belonging to another person, then the extracted thing belongs to the owner of the land. And when the mineral which is extracted from the earth reaches the taxable limit, he (the owner of the land) should pay Khums on the whole extracted quantity, because he had spent nothing on the extraction of the mineral.

III. Treasure-trove

Rule no.1810. A treasure trove is a property which is hidden underground, or in a tree or a mountain or a wall, and someone finds it and takes it out. It should be in such form that it can be called a treasure-trove.

Rule no.1811. If a person finds a treasure-trove in a land which does not belong to anyone, he can appropriate it, but he must pay Khums on it. And same rule applied if the treasure found is something else and not gold or silver.

Rule no.1812. The taxable limit of a treasure-trove of silver is 15 mithqals of coined silver and if gold is 15 mithqals of coined gold. And if any other thing found in the treasure should be equal to the above mentioned value of either of the metals it becomes liable for Khums.

Rule no.1813. If a person finds a treasure-trove in a land which he has purchased from another person, and knows that it does not belong to the previous owners of the land, it becomes his own property, but he should pay Khums on it. But if he has a strong feeling that the treasure may belong to the previous owner of the land, as an obligatory precaution, he should inform the previous owner. If it turns out that the treasure is not his, he should inform the owner preceding the previous owner, and so on, and if he finds out that the treasure did not belong to them, he can appropriate it, but he should pay Khums on it.

Rule no.1814. If a person finds wealth in many containers buried at one place, and its total value is 15 mithqals of silver or 15 mithqals of gold, he should pay Khums on it. However, if he finds the treasure-trove at several places, it is obligatory on him to pay Khums on each one of those treasures whose value reaches the minimum taxable limit, and no Khums is payable on the treasure-trove whose value is lesser.

Rule no.1815. If two persons find a treasure-trove whose total value reaches 15 mithqals of silver or 15 mithqals of gold, they should pay Khums on it if the share of each one of them may not reach the minimum taxable limit.

Rule no.1816. If a person purchases an animal similar to fish, and finds some valuables in its belly, if he has a strong feeling that it could belong to the seller, it is not necessary for him to inform the seller, and the rule of profit from earning will be applied on it. But if the animal is like that of a horse or cow, it is obligatory on buyer to inform the seller, and if the seller informs the buyer of some signs of that thing (proving his ownership of it), that thing will belong to him, otherwise it will belong to buyer, and the rule of profit from earning will be applied on it.

IV. Amalgamation of lawful wealth with unlawful wealth

Rule no.1817. If lawful property gets mixed with unlawful property in such a way that it is not possible to identify each from the other, and the owner of the unlawful property and its quantity are not known, and if it is also not known whether the quantity of the unlawful property is more or less than the due Khums, the person concerned should pay Khums on the entire property, and after the payment of Khums the balance will become lawful for him.

Rule no.1818. If lawful property gets mixed up with unlawful property, and the person concerned knows the quantity of the unlawful property, irrespective of it being more or less than Khums, but does not know its owner, he should give away that quantity as alms on behalf of its owner, and the obligatory precaution is that he should also obtain permission from the qualified jurist.

Rule no.1819. If lawful property gets mixed up with unlawful property, and the person concerned does not know the quantity of the unlawful property, but

knows its owner, they should come to some understanding and agreement with each other; but if the owner of the property is not agreeing, he should pay the owner a sum which he is certain that belongs to him. In fact, it is better he should also pay that amount about which he feels that it might belong to the owner.

Rule no.1820. If a person pays Khums on a lawful property which has mixed with unlawful parts, and learns later that the quantity of unlawful property was more than the Khums, he should give the excess as alms on behalf of the owner of the property.

Rule no.1821. If a person pays Khums on a property which has been mixed up with unlawful property, or gives some property as alms on behalf of an unknown owner, and if the owner turns up later, it is not necessary to give him anything provided that he had taken permission from the qualified jurist for giving alms.

Rule no.1822. If a lawful property mixes up with unlawful property, and the quantity of the unlawful property is known, and the person concerned knows that the owner is one of a group, but cannot identify him, he should satisfy all of them, if possible. And if it is not possible, he will draw lots and give the property to the person whose name is chosen by the lots.

V. Gems obtained by sea diving

Rule no.1823. If pearls, corals or other gems are obtained from the seabed by diving, whether it is mineral or a growth, Khums should be paid on it, and the taxable limit of anything obtained by diving is one mithqal (3.50 grams) of gold. Therefore, Khums should be paid on the quantity which reaches the taxable limit, whether there is only one diver or more.

Rule no.1824. If a person takes out gems from the sea mechanically without diving, as a precaution it is obligatory on him to pay Khums on it. But, if he obtains them from the surface of the sea or from the sea-shore, he should pay Khums if his income from this source alone, or in combination with other profits made by him, exceeds his expenses for one year.

Rule no.1825. Khums on fish and other animals which are caught by a man

without diving is obligatory, if his income from this source alone, or combined with other profits made by him, exceeds his expenses for one year.

Rule no.1826. If a person dives into the sea without the intention of bringing out anything and by chance lays his hand on a gem, he should, as an obligatory precaution, pay Khums on it.

Rule no.1827. If a person dives into the sea, brings out an animal which has a gem in its belly, if that animal is one like a pearl oyster which usually contains a gem, he should pay Khums on it. And if it is some other sea animal who has swallowed the gem by chance, then Khums is obligatory, if the gems alone or combined with other profits made by him, exceeds his expenses for one year.

Rule no.1828. If a person dives in big rivers like the Tigris and Euphrates, and brings out a gem, he should pay Khums on it, if the gems are usually produced in those rivers.

Rule no.1829. If a person dives in the water (river or sea) and brings out some ambergris, he should pay Khums on it. In fact if he obtains it from the surface of the sea, or from sea-shore, as a precaution, Khums is obligatory on it.

Rule no.1830. If a person whose profession is diving or extracting minerals, pays Khums on what he finds, and his income exceeds his expenses for a year, it is not necessary for him to give Khums on them again.

Rule no.1831. If a child extracts a mineral, or finds a treasure-trove, or brings out gems from the seabed by diving, Khums is not liable on it. But if a child has property in which lawful and unlawful parts are mixed up, the guardian must purify that property (by paying Khums).

VI. Spoils of war

Rule no.1832. If Muslims fight against the infidels by the command of the Holy Imam (A.S.), and they acquire some booty in the war, that booty is called “Ghanimah”. And it is obligatory to pay Khums on what remains after deducting the expenses incurred for protection and transport etc. of that booty, and after setting aside what the Imam spends according to his discretion, and what he

keeps as his special right. During the occultation of the Holy Imam (A.S.), if Muslims fight against the infidels and acquire some booty, as a precaution, that booty is also called Ghanimah.

VII. Land purchased by a Dhimmi from a Muslim

Rule no.1833. If a Dhimmi (a non-believer living under the protection of an Islamic Government) nonbeliever purchases land from a Muslim, the former should pay Khums on it from that land itself, or from any other property belonging to him. And if he purchases a house or a shop from a Muslim, he should pay Khums on the land of that house or shop. It is not necessary that he should make the intention of Qurbah while giving the Khums, and it is not necessary that the qualified jurist take it from the Dhimmi with intention of Qurbah.

Rule no.1834. If a Dhimmi non-believer purchases land from a Muslim and sells it to another Muslim, even then the Dhimmi is not exempted from Khums. But it is not necessary for the Muslim to pay the Khums. And same rule applies if the Dhimmi non-believer dies and a Muslim owns his property as a heir.

And in both cases if that Dhimmi non-believer or the previous owners had not paid Khums, as an obligatory precaution, that Muslim must pay Khums on that land.

Rule no.1835. If a Dhimmi non-believer purchases land on the condition that he will not pay the Khums, or the Khums is liable on the seller, his condition is not correct and he should pay the Khums.

But if he purchases on the condition that the seller would distribute the amount liable for Khums among the deserving on his behalf, then it is necessary for the seller to act according to the condition.

Rule no.1836. If a Muslim gives his land to a Dhimmi non-believer without selling or buying and gets some recompense from (e.g. makes a compromise with him), the Dhimmi should pay Khums on it.

Rule no.1837. If a Dhimmi non-believer is a minor and his guardian purchases

land for him, then as an obligatory precaution, the deal is done on the condition that he will pay the Khums.

Disposal of Khums

Rule no.1838. Khums should be divided into two parts. One half is Sehm-us-Sadat, and it should be given to a Sayyid who is poor, or orphan, or who has become stranded without money during his journey, with the permission of qualified jurist. And in this regard I have given permission to all the followers for spending the Sehm-us-Sadat among the needy and deserving. The second part is Sehm-ul- Imam (A.S.), and during the present time of his occultation it should be given to a qualified jurist, who fulfils all the conditions, or be spent for such purposes as allowed by that qualified jurist. But if a person wants to give the Sehm-ul-Imam (A.S.) to a qualified jurist whom he does not follow in Taqleed, as an obligatory precaution, he should take the permission of the qualified jurist whom he follows. He should obtain the permission if the qualified jurist fulfils the following two conditions:

(1) He believes in absolute Wilayat-ul-Faqeeh (the rule of the jurists and obedience towards them).

(2) He orders that the Sehm-ul-Imam (A.S.) part be sent to him.

If any of the two conditions is not fulfilled, it not necessary to obtain the permission of the qualified jurist for giving the Sehm-ul-Imam (A.S.) to another qualified jurist.

Rule no.1839. An orphan Sayyid to whom Khums is given should be poor. But the Sayyid who has been stranded without money while on a journey can be helped with Khums even if he may not be poor in his own hometown.

Rule no.1840. If the journey of a Sayyid who has been stranded was with the purpose of committing a sin, as an obligatory precaution he should not be given Khums.

Rule no.1841. Khums can be given to a Sayyid who may not be just (ʿAdil), but it should not be given to a Sayyid who is not Ithna 'Ashari (Twelver Shia).

Rule no.1842. Khums should not be given to a Sayyid if he is a transgressor, and Khums given to him encourages him further to commit the sins. And as a precaution, Khums should not be given to a Sayyid who is a drunkard, or does not offer his daily prayers, or commits sins openly, even if giving Khums to him may not help him in committing sins.

Rule no.1843. If a person claims that he is a Sayyid, Khums cannot be given to him unless two just ('Adil) persons confirm that he is a Sayyid, or if he is well-known among the people as a Sayyid, such that one is sure and satisfied about him being a Sayyid.

Rule no.1844. Khums can be given to a person who is known as a Sayyid in his home city, even if one is not certain or satisfied.

Rule no.1845. If the wife of a person is a Sayyidah, he should not give Khums to her for meeting her own expenses. However, if it is obligatory on the wife to meet the expenses of others, and she cannot meet them, it is permissible to give Khums to her, so that she may meet their expenses. Similarly, one cannot give Khums to her so that she may use it on her non-essential expenses.

Rule no.1846. If it is obligatory on a person to meet the expenses of a Sayyid or a Sayyidah, he cannot on the basis of an obligatory precaution, give him/her food, dress and other essential items of subsistence from Khums. However, there is no harm if he gives him/her a part of Khums to meet other necessary expenses.

Rule no.1847. If it is obligatory on a person to maintain a poor Sayyid, but he cannot meet his expenses, or can meet them but does not do so, Khums can be given to that Sayyid.

Rule no.1848. The obligatory precaution is that a needy Sayyid should not be given Khums in excess of his yearly expenses.

Rule no.1849. If there is no deserving Sayyid in the hometown of a person, and he is certain or satisfied that no such person will be available in the near future, or if it is not possible to hold in safety the amount of Khums until the availability of a deserving person, he should take the Khums to another town, and give it to the deserving persons there, and he can deduct from Khums the expenses of transfer. And if Khums is lost in the transfer due to his negligence, he should reimburse it, but if he has not failed in taking due care of it, it is not obligatory on him to pay anything as reimbursement.

Rule no.1850. If there is no deserving person in his home town, and he is certain or satisfied that such a person may be found in the future, and it may also be possible to look after the Khums until the availability of a deserving person, the person concerned can still take it to another town. And if despite of taking due care, Khums (or a part thereof) is lost on the way, it will not be necessary for him to reimburse it. He cannot, however, deduct from Khums the expenses of transferring it to the other place.

Rule no.1851. Even if a deserving person is available in the home town of a person, he can transfer Khums to another town to give it to a deserving person. However, he himself should bear the expenses of taking Khums to the other town, and if the Khums is lost, he is responsible for it, even if he may not have been negligent in looking after it.

Rule no.1852. If a person takes Khums to another town in compliance with the directive of the qualified jurist, and it is lost, it is not necessary for him to pay Khums again. And the position is the same if he gives Khums to an agent of the qualified jurist, and the agent transfers it to another place, and in the process the Khums is lost.

Rule no.1853. It is not permissible that the price of a commodity is raised higher than its actual price and then it is given as Khums. And as stated earlier, paying Khums from the commodity other than that on which Khums is liable is problematic, except in the case of money of gold and silver coins etc.

Rule no.1854. If a person is the creditor of a person who is entitled to receive Khums, and wants to adjust his debt against the Khums payable by him, he should, as an obligatory precaution, give Khums to the deserving person and thereafter, the deserving person returns it to him towards the debt. He can also become the agent of the deserving person, receive Khums on his behalf, and then deduct his debt from it.

Rule no.1855. A deserving person cannot bestow the Khums back to the person who have paid it. But if a person owes a large sum of Khums, and is unable to pay it because of poverty, and does not wish to remain indebted to the deserving people, there will be no objection if the deserving person agrees to receive Khums from him, and then to bestow it back to him as a gift.

Zakat

Zakat is one of the cardinal doctrines of Islam. It literally means “purification”, as used in the Holy Quran:

“Take of their wealth a charity, to purify them and to cleanse them thereby.....”

Like prayers and fasting, Zakat is also obligatory on the Muslims. Prayers and fasting are acts of physical worship, while Zakat is an act of financial worship. Great emphasis has been laid on the payment of Zakat; there are 82 places in Holy Quran that stress great importance on the payment of Zakat and 23 times its importance is emphasized along with the obligatory prayers. One who is liable for Zakat and does not pay it commits a great sin. The Holy Quran condemns those who do not pay Zakat:

“And those who hoard up gold and silver and spent it not in God’s way, announce to them a painful chastisement. On the Day of Judgment when it (the gold and silver) shall be heated in the fire of Hell, then shall be branded with it their forehead and their sides and their backs (saying unto them) “this is what you hoarded up for yourselves, therefore taste what you hoarded up”. (Chapter at-Tawbah, verse 34-35)

Islam wants every man to live in honour and dignity. It has therefore made the Zakat a duty for the rich to help the poor. A Muslim who has surplus wealth must pay some parts of it as Zakat and Khums every year. It helps make life happy and comfortable for everyone.

According to the 60th verse of chapter Al-Tawbah of the Holy Quran, Zakat can be given to the following eight types of people:

- (1) The poor
- (2) The destitute
- (3) Agents who collect Zakat

- (4) Those non-Muslims who are inclined to Islam
- (5) Slaves
- (6) Those who are indebted and are unable to repay the debt
- (7) Stranded travellers
- (8) In the way of Allah (“Fee Sabeelillah”)

Rule no.1856. It is obligatory to pay Zakat on the following nine things:

- (1) Wheat
- (2) Barley
- (3) Dates
- (4) Raisins
- (5) Gold
- (6) Silver
- (7) Camel
- (8) Cow
- (9) Sheep (including goat)

And if a person is the owner of any of these nine things he should, in accordance with the conditions which will be mentioned later, put their fixed quantity to one of the uses as prescribed.

Rule no.1857. On the basis of obligatory precaution, Zakat should be paid on Sult, which is a soft grain like wheat with the property of barley and on 'Alas, which is like wheat and is the food of the people of San'a (Yemen).

Conditions for the obligation of Zakat

Rule no.1858. Payment of Zakat becomes obligatory only when the property reaches the prescribed taxable limit which will be discussed later, and if the owner of the property is a mature, sane and free person, and can use it freely.

Rule no.1859. If a person remains the owner of cow, sheep, camel, gold and silver for 11 months, the payment of Zakat becomes obligatory on him from the first of the 12th month; but he should calculate the beginning of the new year after the end of the 12th month.

Rule no.1860. If the owner of camel, cow, sheep, gold and silver became adult during the year, for example if a child becomes the owner of forty sheep on the first of Muharram and after two months he becomes adult, Zakat will become obligatory on him after completion of eleven months since he became an adult.

Rule no.1861. Payment of Zakat on wheat and barley becomes obligatory when they are recognised as wheat and barley. And Zakat on raisins becomes obligatory when they are called grapes. And Zakat on dates becomes obligatory when Arabs call it Tamar. However, the time for determining the taxable limit and payment of Zakat on wheat and barley is when they are threshed and the grains are separated from chaff; and the time for payment of Zakat on raisins and dates is when they are dried.

Rule no.1862. If the owner of items like wheat, barley, raisins and dates is adult, sane and free, or he can dispose it or have a discretion over it at the time of Zakat becoming obligatory on these items, he should pay Zakat on them. And if he is not adult and sane, Zakat is not obligatory on him.

Rule no.1863. If the owner of cow, sheep, camel, gold and silver remained insane throughout a year, or part of it, Zakat will not be obligatory upon him.

Rule no.1864. If the owner of cow, sheep, camel, gold and silver remains intoxicated or unconscious during a part of the year, he is not exempted from payment of Zakat, and the position is the same if at the time of Zakat becoming obligatory on wheat, barley, dates and raisins, he is intoxicated or unconscious.

Rule no.1865. If a person has no discretion over his property (on which Zakat is obligatory) because of usurpation, Zakat will not be obligatory on it.

Rule no.1866. If a person borrows gold, silver or any other thing on which it is obligatory to pay Zakat, and it remains with him for a year, he should pay Zakat on it, and the lender has to pay nothing.

Zakat of wheat, barley, dates and raisins.

Rule no.1867. Zakat on wheat, barley, dates and raisins becomes obligatory when their quantity reaches the taxable limit which is 847 kg.

Rule no.1868. If a person and members of his family consume the grapes, dates, barley and wheat, on which payment of Zakat has become obligatory, or if, for example, he gives these things to a poor person without the intention of paying Zakat, he should give Zakat on the quantity used.

Rule no.1869. If the owner of wheat, barley, dates and grapes dies after Zakat on it has become obligatory, that quantity of Zakat should be paid from his estate. However, if he dies before Zakat becomes obligatory, then each one of his heirs, whose share reaches the taxable limit, should pay Zakat from his own share.

Rule no.1870. A person, who has been appointed by the qualified jurist to collect Zakat, can demand it at the time of harvest when wheat and barley are threshed and chaff is separated from grains, and when the dates and grapes become dry. And if the owner of these items does not give Zakat, and they perish, the owner should compensate for it.

Rule no.1871. If a person becomes the owner of the trees of dates or grapes or the crops of wheat or barley, and subsequently Zakat become obligatory on them, one should pay Zakat on them.

Rule no.1872. If a person sells the crops and trees after Zakat on wheat, barley, dates and grapes becomes obligatory, the seller should pay the Zakat on them, and if he pays, it will not be obligatory on the buyer to pay anything.

Rule no.1873. If a person purchases wheat or barley or dates or grapes, and knows that the seller has paid Zakat on them, or doubts whether or not he has paid it, it is not obligatory on him (i.e. the buyer) to pay anything. But if he knows that he (the seller) has not paid Zakat on them, and the qualified jurist does not allow the transaction of that part of the commodity which is necessary to give as Zakat, then the transaction of that part is void. And the qualified jurist can take that part of commodity as Zakat from the buyer. And if the qualified

jurist allows the transaction of that part of commodity which is equal to that upon which Zakat becomes obligatory, then the transaction is in order, and the buyer should pay the price of that part to the qualified jurist. And if he has paid the price of that part to the seller, he can take it back from the seller.

Rule no.1874. If the weight of wheat, barley, dates or grapes is about 847 kilograms when they are wet, and reduces when they become dry, payment of Zakat on them is not obligatory.

Rule no.1875. If a person disposes of wheat, barley and dates before the time of drying up, and if they reach the taxable limit after they have dried up, he should pay Zakat on them.

Rule no.1876. There are three kinds of dates:

(i) Those which are dried up. Rules regarding the Zakat payable on them have already been explained above.

(ii) Those which are eaten when they are ripe.

(iii) Those which are eaten before they are ripened.

As for the second kind, if its weight would have reached 847 kilograms after having dried up, Zakat on it becomes obligatory.

And as for the third kind, Zakat on it is not obligatory, although the recommended precaution is that Zakat is paid on them.

Rule no.1877. If a person has paid Zakat once on wheat, barley, dates and raisins, no further Zakat is payable on it, even if they remain with him for a few years.

Rule no.1878. If wheat, barley, dates and grapes are irrigated by rain or river, or if they benefit from the moisture of the land, like in the case of Egyptian crops, the Zakat payable on them is 10%, and if they are watered with buckets etc. the Zakat payable on them is 5%.

Rule no.1879. If wheat, barley, dates and grapes are irrigated with both rain water as well as water supplied with buckets etc. and if it is commonly said that they have been irrigated with bucket water etc. the Zakat payable on them is 5%

and if it is said that they have been irrigated with river and rain water, the Zakat payable on them is 10%; and if it is commonly said that they have been irrigated jointly with both, the Zakat payable on them is 7.5%.

Rule no.1880. If a person doubts about the common impression, and is not able to determine whether the crop was irrigated by rain alone or by rain and buckets together, it will be sufficient for him to pay 7.5% Zakat.

Rule no.1881. If a person doubts and does not know whether it will be customarily held that the land was irrigated by both ways, or that it has been watered with buckets etc. it will be sufficient for him to pay 5%. And the position will be the same if the common opinion would probably be that it was irrigated with rain water.

Rule no.1882. If wheat, barley, dates and grapes are irrigated with rain and canal water and, although they did not need bucket water, yet it was also supplied with no helpful result for the crop, the Zakat on them is 10%. And if they are watered with bucket water, without having any need of canal and rain water, but are also supplied with canal and rain water without being helpful to the crop, the Zakat on them is 5%.

Rule no.1883. If a crop is watered with bucket etc. and in the adjoining land he raises a crop which benefits from the moisture of that land (which is irrigated with bucket water etc.) and does not need extra watering, the Zakat of the crop which is watered with bucket is 5% and the Zakat of the crop in the adjoining land is 10%.

Rule no.1884. A person cannot deduct the expenses spent by him on the production of wheat, barley, dates and grapes from the income obtained from them, before determining the minimum taxable limit.

Hence if the weight of any one of them, before calculating the expenses, was about 847 kilograms, Zakat is obligatory on it. And after determining the taxable limit he should deduct the expenses and then pay Zakat from the remaining part.

Rule no.1885. A person who has used seeds for farming, whether he owned them or he bought them, cannot deduct their value from the total harvest for calculating the minimum taxable limit. In fact, he should calculate the taxable limit taking into account the entire crop.

Rule no.1886. It is not obligatory to pay Zakat on what the government takes away from the goods or wealth itself. For example, if the harvest is 850 kilograms, and the government takes 50 kilograms from it as taxation, it is obligatory to pay Zakat on 800 kilograms only.

Rule no.1887. It is not obligatory for a person to wait until wheat and barley pile up for threshing, and the grapes and dates become dry, before paying Zakat. It is permissible that as soon as payment of Zakat becomes obligatory, he can calculate the value of the amount of Zakat and he can pay that value as Zakat.

Rule no.1888. After Zakat becomes obligatory, a person can give Zakat on the standing crops, or dates or grapes, before their being harvested or picked, to the deserving poor, or to the qualified jurist or his agent, on the basis of joint ownership, and then make them share the expenses.

Rule no.1889. When a person hands over Zakat of crops or dates or grapes in their essential forms to the qualified jurist or his agent, or to the deserving poor person, it is not necessary for him to look after those things as a joint owner, free of charge. He can charge them rental as long as these things remain on his land for harvesting and drying up.

Rule no.1890. If a person owns wheat, barley, dates and grapes in various cities, where the time of ripening of crops and fruits differ from one another, and they are not all received at one time, if all of them are considered to be the harvest of one and the same year, and if the thing which ripens first reaches the taxable limit i.e. 847 kilograms, he should pay Zakat on it at the time of its ripening and he should pay Zakat on the remaining crops when they are received. But if the crop which is ready first, does not reach the minimum taxable limit, he should wait until other crops are ready. If they in total reach the taxable limit, Zakat on them will be obligatory; otherwise Zakat will not be obligatory on them.

Rule no.1891. If a date tree or grape vine bears fruit twice in a year and when combined they reach the minimum taxable limit, it is obligatory as a precaution, to pay its Zakat.

Rule no.1892. If a person has a quantity of dates or grapes which have not dried up, and which would reach the taxable limit when dried up, he can pay them in their fresh form (i.e. dates and grapes) with the purpose of giving Zakat, provided that, if they were dry they would be equal to the obligatory amount of

Zakat.

Rule no.1893. If it is obligatory on a person to pay Zakat on dry dates or raisins, he cannot replace it with fresh, green dates or grapes. And, if he calculates the value of Zakat and gives green grapes or dates or other dry raisins or dates against that value, it is a problematic matter. Also, if it is obligatory on a person to pay Zakat on green dates or grapes, he cannot pay it with dry dates or raisins; and if after calculating the value of Zakat, he pays it from other dates or grapes, it will be a problematic matter, even if the other dates and grapes were green and fresh. But if the qualified jurist gives permission, then there is no objection.

Rule no.1894. If a person dies with a debt, and has a property on which Zakat has become liable, it is necessary that, in the first instance, the entire Zakat should be paid out from that property, and thereafter pay his debt.

Rule no.1895. If a person dies with a debt and also has wheat, barley, dates or grapes, and before Zakat on these things became obligatory, his heirs paid his debt from other property, the heir, whose share equals to 847 kilograms, should pay Zakat. And if the debt of the deceased was not paid before Zakat on these things became obligatory, and if his estate just equals his debt, it is not obligatory for the heirs to pay any Zakat. And if the property of the deceased is more than his debt, the ratio of the commodity liable for Zakat should be taken into consideration in proportion to the entire property, and the Zakat on that commodity should be paid in the same proportion. In the residue, whichever of the heirs whose share reaches the minimum taxable limit should pay Zakat on it.

Rule no.1896. If wheat, barley, dates and raisins, on which Zakat has become obligatory, are partly of good quality and partly inferior quality, the obligatory precaution is that Zakat for each of the two parts should be given separately from its respective type.

Taxable limits of gold

Rule no.1897. There are two taxable limits of gold:

(i) The first limit is 20 legal mithqals (the official unit used for measuring such weight as per Islamic laws, one legal mithqal being equal to 3.456 grams, and

which is equal to about 15 current mithqals as per today's use). Hence, when the quantity of gold reaches 20 legal mithqals and the other requisite conditions which have been mentioned above are also fulfilled, one should pay as Zakat 1/40th part of it (which is equal to half a legal mithqal or 9 Nukhud, another old unit of measurement, and is equal to 1.728 gms). And if the quantity of gold does not reach this limit, it is not obligatory to pay Zakat on it.

(ii) The second taxable limit of gold is applicable when gold, in addition to 20 legal mithqals, is further increased by an additional 4 legal mithqals (which equals 3 current mithqals), i.e. the total amount of gold should be at least 24 legal mithqals (18 current mithqals); and one should pay the Zakat on the total quantity at the rate of 2.5%.

If the addition is less than 4 legal mithqals, Zakat will be payable on 20 legal mithqals only; and it will not be obligatory to pay it on the additional quantity. The same rule applies as and when ongoing additions take place in the quantity of gold, like, if a further increase of 4 mithqals takes place, Zakat should be paid on the entire quantity, and if the increase is less than that, no Zakat will be payable.

Taxable limits of silver

Rule no.1898. There are two taxable limits for silver:

(i) The first is 105 current mithqals, equal to 483.88 grams. Therefore, when the quantity of silver reaches that limit, and other necessary conditions are also fulfilled, one should pay 2.5% of it as Zakat.

And if the quantity of silver does not reach the aforesaid limit, it is not obligatory to pay Zakat on it.

(ii) The second limit of silver is when there is an addition of 21 current mithqals, that is, if there is an addition of 21 mithqals on the 105 mithqals, the Zakat should be paid on 126 (current) mithqals. If the addition is less than 21 mithqals he should pay Zakat on 105 mithqals only, and no Zakat is payable on the additional quantity. The same rule applies as and when ongoing additions take place in the quantity of silver, for example, if 21 mithqals are further added, he

should pay Zakat on the entire quantity, and if the addition is less than that, Zakat is not liable on the quantity which has been added and is less than 21 mithqals. Thus, if a person gives 1/40 of all the gold or silver he possesses, he will have paid the obligatory Zakat, and possibly even more than that. For example, if a person has 110 mithqals of silver and gives 2.5% of that as Zakat, he will have paid Zakat on 105 mithqals which was obligatory, and also on 5 mithqals which was not obligatory.

Rule no.1899. If a person possesses gold or silver which has reached the taxable limit, and even if he has paid Zakat on it, he should continue to pay Zakat on it every year, as long as it does not reduce from the minimum limit.

Rule no.1900. Zakat on gold and silver becomes obligatory only when they are made into coins, and are in currency for transactions. Zakat should, however, be paid on them even if their stamp has been effaced.

Rule no.1901. It is obligatory to pay Zakat on coined gold and silver worn by women as ornaments, as long as transactions can be made with them as gold and silver currency. It is not obligatory to pay Zakat on them if they have ceased to be legal tenders.

Rule no.1902. As mentioned earlier, if a person possesses gold or silver of taxable quantity for eleven months, Zakat becomes obligatory on them. If they reduce to below the first minimum taxable limit any time during the period of eleven months, Zakat is not obligatory on that person.

Rule no.1903. If a person possesses gold and silver neither of which is equal to the first taxable limit –for example, if he has 103 mithqals of silver and 14 mithqals of gold –Zakat is not obligatory on him.

Rule no.1904. If during the period of 11 months, a person who possesses gold and silver exchanges them with other gold and silver, or for something else, or melts them, it is not obligatory for him to pay Zakat on them. However, if he changes them to avoid payment of Zakat, the recommended precaution is that he should pay Zakat.

Rule no.1905. If a person melts gold and silver coins in the twelfth month, he should pay Zakat on them, and if their weight or value is reduced because of melting, he should pay Zakat which was obligatory on those coins before they were melted.

Rule no.1906. If gold and silver possessed by a person is partly of superior quality and partly of inferior quality, he can pay Zakat of each from its respective quality. In fact if some quantity of inferior quality of gold or silver is present within the taxable limit, he can pay Zakat from inferior quality. But it is better to pay the entire Zakat from superior quality

Rule no.1907. If gold and silver coins have more than usual quantity of alloy, but if they are still known as gold and silver coins, payment of Zakat on them is obligatory if they have reached the taxable limit, although in their pure form they may not reach the taxable limit. But, if they are not called gold and silver coins, liability of Zakat on them is problematic, even if in their pure form they may reach the taxable limit.

Rule no.1908. If gold and silver coins have a usual amount of alloy in them, there is no harm in paying Zakat on them with gold and silver coins which contain more than usual quantity of alloy, or with coins which are not made of gold and silver, provided that its quantity equals the value of Zakat.

Zakat payable on camels, cows and sheep (and goats)

Rule no.1909. For Zakat on camels, cows and sheep (and goats), there are two additional conditions besides the conditions mentioned earlier.

(1) The first condition: The animal should not have worked during the whole year. And if it is used to work even for one or two days during the year, as a precaution, Zakat becomes obligatory on it.

(2) The second condition: The animal should have grazed in the jungle or open fields for one year. If it is fed with cut or plucked grass, or if it has grazed in the farm owned by its owner, or somebody else, there is no Zakat on it, but when it was only a matter of a day or two during which the animal was fed with the grass from its master's farm, as a precaution, Zakat is obligatory on it.

Rule no.1910. If a person purchases or leases for his camel, cow and sheep, a pasture which has not been cultivated by anyone, then liability of Zakat is problematic, though as a precaution, Zakat should be paid. But, if he pays tax on grazing his animals, then he should pay Zakat.

Taxable limits of camels

Rule no.1911. Camels have twelve taxable limits:

- (i) 5 camels: and the Zakat on them is one sheep. As long as the number of camels does not reach five, no Zakat is payable on them.
- (ii) 10 camels: and the Zakat on them is 2 sheep.
- (iii) 15 camels: and the Zakat on them is 3 sheep.
- (iv) 20 camels: and the Zakat on them is 4 sheep.
- (v) 25 camels: and the Zakat on them is 5 sheep.
- (vi) 26 camels: and the Zakat on them is a camel which has entered the 2nd year of its life.
- (vii) 36 camels: and the Zakat on them is a camel which has entered the 3rd year of its life.
- (viii) 46 camels: and the Zakat on them is a camel which has entered the 4th year of its life.
- (ix) 61 camels: and the Zakat on them is a camel which has entered the 5th year of its life.
- (x) 76 camels: and the Zakat on them is 2 camels which have entered the 3rd year of their life.
- (xi) 91 camels: and the Zakat on them is 2 camels which have entered the 4th year of their life.
- (xii) 121 camels and above: In this case, the person concerned should either group the camels in sets of 40, and give a camel which has entered the third year of its life from each set of forty camels; or calculate them in groups of 50 and give as Zakat, for every 50 camels, a camel which has entered the 4th year of its life; or he may calculate them in a mixture of groups of forty and fifty. However,

in every case he should calculate in such a way that there should be no balance and even if there is a balance, it should not exceed nine. For example, if he has 140 camels he should give for 100 camels, two such camels as have entered the fourth year of their life, and for the remaining forty camels, he should pay one camel which has entered the third year of its life. And the camel to be given in Zakat should be female.

Rule no.1912. It is not obligatory to pay Zakat on that which is in between two taxable limits.

Therefore, if the number of camels with a person exceeds the first taxable limit, which is 5 camels, but does not reach the second taxable limit which is 10 camels, he should pay Zakat on only 5 of them, and the same way with the subsequent taxable limits.

Taxable limit of cows

Rule no.1913. Cows have two taxable limits:

(i) The first taxable limit is 30. If the number of cows owned by a person reaches 30, and other conditions mentioned above are fulfilled, Zakat on them is a calf which has entered the 2nd year of its life; and the obligatory precaution is that the calf should be a male.

(ii) The second taxable limit is 40, and its Zakat is a female calf which has entered the 3rd year of its life.

And it is not obligatory to pay Zakat on all the cows when the number of the cows is between 30 and 40.

For example, if a person possesses 39 cows, he should pay Zakat on 30 cows only. Furthermore, if he possesses more than 40 cows but their number does not reach 60, he should pay Zakat on 40 cows only.

And when their number reaches 60, which is twice as much as the first taxable limit, he should give as Zakat two calves which have entered the 2nd year of their life. And similarly, as the number of the cows increases, he should calculate either in thirties or in forties or from groups of 30 and 40, and should pay Zakat

in accordance with the rule explained above. However, he should calculate in such a way, that nothing should remain, and in case there is a remainder, it should not exceed 9. For example, if he has 70 cows, he should calculate according to 30 and 40 and should pay Zakat according to the taxable limits of 30 and 40, because if he calculates in groups of 30 only, 10 cows will be left without Zakat being paid on them (and this is not permissible).

Taxable limit of sheep (including goats)

Rule no.1914. Sheep have five taxable limits:

(i) The 1st taxable limit is 40, and its Zakat is one sheep. And as long as the number of sheep does not reach 40, no Zakat is payable on them.

(ii) The 2nd taxable limit is 121, and its Zakat is 2 sheep

(iii) The 3rd taxable limit is 201, and its Zakat is 3 sheep

(iv) The 4th taxable limit is 301, and its Zakat is 4 Sheep

(v) The 5th taxable limit is 400 and above, and in this case calculation should be made in hundreds, and one sheep should be given as Zakat for each group of 100 sheep. And it is not necessary that Zakat should be given from the same sheep. It will be sufficient if some other sheep are given, or money equal to the price of the sheep is given as Zakat.

Rule no.1915. It is not obligatory to pay Zakat for the number of sheep between the two taxable limits.

So, if the number of sheep exceeds the first taxable limit (which is 40), but does not reach the second taxable limit (which is 121), the owner should pay Zakat on 40 sheep only, and no Zakat is due on the sheep exceeding that number, and the same rule applies to the rest of the taxable limits.

Rule no.1916. When the number of camels, cows and sheep reaches the taxable limit, payment of Zakat on them becomes obligatory whether all of them are males or all are females, or some of them are males and some are females.

Rule no.1917. In the matter of Zakat, cows and buffaloes are treated to be of the same group and Arabian and non-Arabian camels are also of the same group. Similarly, for the purpose of Zakat, there is no difference between a goat, a sheep and a one-year old lamb.

Rule no.1918. If a person gives a sheep as Zakat, as an obligatory precaution, it should have at least entered the second year of its life, and if he gives a goat it should have, on the basis of precaution, entered the third year of its life.

Rule no.1919. If a person gives a sheep as Zakat, there is no harm if its value is slightly less as compared with his other sheep. However, it is better that he should give as Zakat the sheep whose value is more than his other sheep, and the same rule applies for cows and camels.

Rule no.1920. If some persons are partners, then the person whose share reaches the first taxable limit should pay Zakat. It is not obligatory on the person whose share does not reach the first taxable limit to pay Zakat.

Rule no.1921. If a person has cows or camels or sheep at various places, and when combined together they reach the taxable limit, he should pay Zakat on them.

Rule no.1922. Even if the cows, sheep and camels possessed by a person are unhealthy or defective, he should pay Zakat on them.

Rule no.1923. If all cows and sheep and camels possessed by a person are unhealthy or defective or old, he can pay Zakat from amongst them. However if all of them are healthy and young and have no defect, he cannot pay the Zakat liable on them from the unhealthy or defective or old ones. In fact, if some of them are healthy and others are unhealthy, and some are defective and others are without defect, and some are old and others are young, the obligatory precaution is that he should give as Zakat those animals which are healthy, have no defect and are young.

Rule no.1924. If before the expiry of the eleventh month, a person changes his cows, sheep and camels with something else, or changes his taxable animals with an equivalent number of the same kind of animals - for example, if he gives 40 sheep and takes new 40 sheep, it is not obligatory on him to pay Zakat

Rule no.1925. If a person who is required to pay Zakat on cows, sheep and

camels, gives that Zakat from his other property, he should pay Zakat on the animals every year as long as their number has not become less than the taxable limit. But if he gives Zakat from those very animals and they become less than the first taxable limit, payment of Zakat is not obligatory on him. For example, if a person who owns 40 sheep, gives their Zakat out of his other property, he should pay one sheep every year as long as their number does not become less than 40, and if he pays Zakat from those very sheep, payment of Zakat will not be obligatory on him until such time when their number reaches 40 again.

Disposal of Zakat

Rule no.1926. Zakat can be spent for the following eight purposes:

- (i) The poor (“faqeer”): It may be given to poor persons, who do not possess means to meet their own annual expenses and that of their family. However, a person who has an art or possesses property or capital to meet his expenses is not classified as poor.
- (ii) The destitute (“miskeen”): It can be given to those who live a harder life than the poor, and they called “miskeen”.
- (iii) It can be given to a person who is appointed by the Imam (A.S.) or by a vice of Imam (A.S.) or his representative to collect Zakat, to keep it in safe custody, to maintain its accounts and to deliver it to the Imam or his representative or to the poor.
- (iv) It can be given to those non-Muslims who may, as a result, be inclined to Islam, or may assist the Muslims in war.
- (v) It can be spent to purchase the slaves to set them free, who are facing great hardships.
- (vi) It can be given to an indebted person who is unable to repay his debt.
- (vii) It may be spent in the way of Allah for things which can be done with the intention of Qurbah; for example, to construct a mosque, or a school for religious education, or to keep the city clean, or to lay, repair or widen roads.

(viii) It may be given to a stranded traveller.

Rules relating to these are explained in the following articles:

Rule no.1927. The obligatory precaution is that a poor and destitute person should not receive Zakat more than his expenses and those of his family, for one year. And if he possesses some money or commodity, he should receive Zakat equivalent to the shortfall in meeting his annual expenses.

Rule no.1928. If a person had enough wealth to meet his expenses for a year, and he spent something out of it, and then doubts whether or not the remaining amount will be sufficient to meet his annual expenses, he cannot receive Zakat.

Rule no.1929. An artisan, a land-owner, or a merchant whose income is less than his expenses for one year can take Zakat to meet his annual shortfall, and it is not necessary for him to sell off his tools, property, or spend his capital in order to meet his expenses.

Rule no.1930. A poor person, who has no means of meeting the expenses of his family for one year, can receive Zakat, even if he owns a house in which he lives, or possesses a means of transport, without which he cannot lead his life, or it may be to maintain his self-respect. And the same rule applies to household equipments, utensils and clothing for the summer and winter, and other things needed by him (i.e. he can take Zakat even if he possesses these things). And if a poor person does not have these essential things, he can purchase them from Zakat, if he needs them.

Rule no.1931. If it is not difficult for a poor person to learn an art or skill, he should not, as an obligatory precaution, depend on Zakat. However, he can receive Zakat as long as he is learning the art.

Rule no.1932. If a person who was poor previously and it is not known that he is still poor, says that he is still poor, Zakat can be given to him, even if the person giving Zakat may not be satisfied with what he says.

Rule no.1933. If a person says that he is poor, and he was not poor previously, and if one is not satisfied with what he says, the obligatory precaution is that Zakat should not be given to him.

Rule no.1934. If a giver of Zakat is the creditor of a poor person, he can adjust

the debt against Zakat.

Rule no.1935. If a poor man dies, and his property is not equal to his debt, the creditor can adjust his claim against Zakat. And even if his property is sufficient to clear his debt, but his heirs do not pay his debt, or the creditor cannot get back his money for any other reason, he can adjust the debt against Zakat.

Rule no.1936. It is not necessary for a person who gives Zakat to mention to the poor that it is Zakat. In fact, if the poor feels ashamed of it, it is recommended that he should give it to him with the intention of Zakat, but should not mention at all that he has given him Zakat.

Rule no.1937. If a person gives Zakat to someone thinking that he is poor, and learns later that he was not poor, or owing to his not knowing the rule, gives Zakat to a person who he knows is not poor, it will not be sufficient (i.e. payment of Zakat is not in order). Hence, if the Zakat which he gave to that poor still exists, he should take it back from him, and give it to the person entitled to it. And if that thing does not exist, and the person who took it was aware that he was given from Zakat, the Zakat-payer should obtain its substitute from him, and give it to the person entitled to it. And if the receiver was not aware that it was Zakat, nothing will be taken from him, and the person should give it from his own property to the entitled person.

Rule no.1938. A person, who is indebted and is unable to repay his debt, can receive Zakat to repay it, even if he has the means to meet his expenses for one year. However, it is necessary that he should not have spent the loan for some sinful purpose.

Rule no.1939. If a person gives Zakat to someone who is indebted and who cannot repay his debt, and learns later that he had spent the loan for a sinful purpose, if that debtor is poor, the man can adjust the sum as Zakat given to poor.

Rule no.1940. If a person is indebted and is unable to repay his debt, although he is not poor, the creditor can adjust against Zakat the amount which that person owes him.

Rule no.1941. If a traveller is stranded because he has no money left with him, or his means of transport does not work, and if his journey is not for a sinful purpose, and that he cannot reach his destination by taking a loan or by selling

something, he can receive Zakat, even if he is not poor in his hometown. But if he can raise money for the expenses of his journey to another place by borrowing money or selling something, he should take only that much of Zakat which would enable him to reach that place.

Rule no.1942. If a stranded traveller takes Zakat, and upon reaching his hometown finds that some of it has remained unspent, he should give it to the qualified jurist mentioning that it is Zakat.

Qualifications of those entitled to receive Zakat

Rule no.1943. It is necessary that the person to whom Zakat is paid is a Shia Ithna 'Ashari. If, therefore, one pays Zakat to a person under the impression that he is a Shia, and it transpires later that he is not a Shia, one should pay Zakat again.

Rule no.1944. If a child or an insane Shia person is poor, a person can give Zakat to his guardian with the intention that whatever he is giving will belong to the child or to the insane person.

Rule no.1945. If a person has no access to the guardian of the child or of the insane person, he can utilise Zakat for the benefit of the child or of the insane person himself, or through an honest person.

And he will have the intention of giving Zakat when the amount of Zakat is being spent on them.

Rule no.1946. Zakat can be given to a poor man who begs, but cannot be given to a person who spends it for sinful purposes.

Rule no.1947. Zakat cannot be given to a drunkard. As an obligatory precaution, Zakat cannot be given to a person who does not offer daily prayers, whether openly or not, or one who commits major sins openly.

Rule no.1948. The debt of a person who cannot repay his debt can be paid from Zakat even if his maintenance is obligatory on the one giving Zakat, provided that the debt was not spent for the essential expenses obligatory on the one

giving Zakat.

Rule no.1949. A person cannot pay from Zakat the expenses of his dependents, like his children. But, if he himself fails to maintain them, others may give to them from Zakat.

Rule no.1950. There is no harm if a person gives Zakat to his deserving son in order to spend on his wife, servant or maid servant.

Rule no.1951. A father can pay for the religious or secular books required by his son for education, from Zakat money.

Rule no.1952. If a father is not financially capable of getting his son married, he can get him married by spending Zakat, and the son can similarly do so for his father.

Rule no.1953. Zakat cannot be given to a wife whose husband provides for her subsistence, or to one whose husband does not provide for her subsistence but may possibly be compelled to provide for her.

Rule no.1954. If a woman who has contracted temporary marriage (mut'ah) is poor, her husband and others can give her Zakat. But if the contract had a condition that the husband would meet her expenses, or if it is obligatory on the husband for some other reason to maintain her, and he fulfils the obligation, Zakat cannot be given to her.

Rule no.1955. A wife can give Zakat to her husband who may be poor, even if the husband may in turn spend that Zakat for her, being his wife.

Rule no.1956. A Sayyid cannot take Zakat from a non-Sayyid. However, if Khums and other means of income are not sufficient to meet the expenses of a Syed and he has no alternative or is obliged to take Zakat, he may take Zakat from a non-Sayyid.

Rule no.1957. Zakat can be given to a person about whom one is not sure whether he is a Sayyid or not.

Intention of Zakat

Rule no.1958. A person should give Zakat with the intention of Qurbah, that is, to comply with the orders of Almighty Allah. And he should specify in his intention, he is giving the Zakat on his wealth. For example, if it is obligatory on him to give Zakat on wheat and barley, it is not necessary for him to specify that he is giving Zakat of wheat or barley.

Rule no.1959. If a person becomes liable to pay Zakat on various items, and he gives a part of Zakat without making the intention of any of those items, if the thing which he has given is of the same genus as any one of those items, it will be reckoned to be Zakat on that very genus . But if he gives Zakat in form of money, which does not belong to the genus of anything amongst those items, Zakat will be divided on all the items. For example, if it is obligatory on a person to pay Zakat on 40 sheep and on 15 mithqals of gold, and he gives one sheep as Zakat without any specified intention of either, it will be treated to be Zakat on sheep. But if he gives some silver coins or bank notes, which does not belong to either commodity, as it is neither sheep nor gold, it will be considered as Zakat liable on him due to the sheep and the gold coins.

Rule no.1960. If a person appoints someone as his representative to give away the Zakat of his property, he should, while handing over Zakat to the representative, as an obligatory precaution makes the intention that whatever his representative will later give to a poor person is Zakat. And it is better that his intention remains constant until Zakat reaches the poor.

Rule no.1961. If a person gives Zakat to a poor person without making the intention of Qurbah, and before that wealth which is given as Zakat perishes he makes the intention of Zakat, it will be accepted as Zakat.

Miscellaneous rules of Zakat

Rule no.1962. As a precaution, when wheat and barley are separated from chaff, and when dates and grapes become dry, their owner should give Zakat to the poor or separate it from his wealth. Similarly, Zakat on gold, silver, cow, sheep and camel should be given to the poor, or separated from one's wealth after the

expiry of eleven months. However, if he awaits a particular poor person, or wishes to give it to a poor person with some excelling virtue, he may not separate the Zakat from his wealth.

Rule no.1963. It is not necessary that after separating Zakat, a person should pay it at once to a deserving person. But, if a deserving person is accessible, then the recommended precaution is that payment of Zakat should not be delayed.

Rule no.1964. If a person who could deliver Zakat to a deserving person did not give it, and it was lost due to his negligence, he should give its replacement.

Rule no.1965. If a person who could deliver Zakat to a deserving person, did not do so, and it was destroyed without his being careless about it, if he had delayed the payment so much that the people could not say that he had paid it in time, he should pay its substitute. And if he had not delayed it so much, for example, if he delayed two or three hours, and Zakat was lost during that time, in this condition if no deserving person was present, nothing is obligated on that person. And if a deserving person was present there, it is obligatory to pay its substitute.

Rule no.1966. If a person separates Zakat from that wealth on which Zakat was obligated, he has the right of disposal over the remaining amount, and if he separates it from his other property, he has the discretion over the entire property.

Rule no.1967. When a person has separated Zakat from his property, he cannot utilise that separated part and replace it with other payment.

Rule no.1968. If some profit accrues from the Zakat which a person has set apart – for example, if a sheep which has been separated for Zakat gives birth to a lamb – it belongs to the deserving.

Rule no.1969. If one entitled to Zakat is present when a person separates Zakat from his property, it is better that he should give the Zakat to him, except that he has a person in view who is more preferable, for some reason, to receive Zakat.

Rule no.1970. If a person trades with the property set apart for Zakat without obtaining the permission of the qualified jurist, and sustains a loss, he should not deduct anything from Zakat. However, if he makes a profit, he should give it to a person entitled to receive Zakat.

Rule no.1971. If a person gives a thing in advance to a poor person as Zakat

while it has not yet become obligatory on him, it cannot be treated as Zakat. But after Zakat becomes obligatory on him, he gives a thing to a poor person, he can calculate it as Zakat, provided that the thing given is not used up, and that the poor continues to be deserving.

Rule no.1972. If a poor person knows that Zakat has not become obligatory on a particular person, and takes something from him as Zakat, and it is used up or destroyed while it is with him, he is responsible for it. And when Zakat becomes obligatory on the person, if the poor still deserving, the Zakat-payer can adjust the Zakat liability against what he had already given.

Rule no.1973. If a poor person did not know that Zakat had not become obligatory on a particular person, and he takes something from him as Zakat and it is destroyed while it is with him, the poor person will not be responsible for it, and the person who gives Zakat cannot adjust it against Zakat Rule no.1974. It is recommended to give Zakat on cows, sheep and camels to respectable poor persons; and while giving Zakat he should give preference to his deserving relatives over others.

Similarly, he should give preference to the learned persons over those who are not learned, and to those who do not beg over those who beg. But, if giving Zakat to a particular poor person is better for some other reason, it is recommended that Zakat be given to him.

Rule no.1975. It is better that Zakat is given openly, and recommended alms are given secretly.

Rule no.1976. If there are no deserving persons in one's hometown, nor can he spend it for any other purpose prescribed for Zakat, and he has no expectation that soon he will be able to find a deserving person, he should take Zakat to some other town, and spend it for an appropriate purpose. He can deduct from Zakat the expenses of taking it to the other town, and he will not be responsible if it is lost or destroyed.

Rule no.1977. Even if a deserving person is available in the home town of a person, he can take Zakat to another town. However, he himself will bear the expenses of taking it to the other town, and will be responsible if it is lost, except when he takes it with the directive of the qualified jurist.

Rule no.1978. The charges for weighing and scaling of wheat, barley, raisins and

dates, which a person gives as Zakat, are to be paid by him.

Rule no.1979. If a person has to pay as Zakat two mithqals and fifteen grams of silver or more, he should not, as a recommended precaution, give less than two mithqals and fifteen grams to one poor person. Also, if he has to pay something other than silver, like wheat or barley, and its value reaches two mithqals and fifteen grams of silver, he should not, as a recommended precaution, give less than that to one poor person.

Rule no.1980. It is hateful for a man to request the deserving person to sell back to him the Zakat which he has received from him. However, if the deserving person wishes to sell the thing which he has received after its price has been agreed, the man who has given him Zakat will have priority over others.

Rule no.1981. If a person doubts whether or not he gave the Zakat which had been obligatory on him, and the property on which Zakat was due is also present, he should give Zakat even if his doubts is with regard to Zakat of earlier years. And if the liable property has perished, no Zakat is due on it, even if the doubt relates to Zakat for the current year.

Rule no.1982. It is not permissible for a poor man to compromise for a quantity less than the quantity of Zakat, or accept as Zakat something at a higher price than its actual value, or return the Zakat to the owner after receiving. But if a person owes a large sum of Zakat, and has subsequently become poor and is unable to pay Zakat, and if he repents for not having paid and seeks forgiveness from Allah, the deserving recipient can bestow it back to him after having received it.

Rule no.1983. A person can purchase the Holy Qur'an or religious books or prayer books from the Zakat property, and can even bestow it upon his children or upon persons whose maintenance is obligatory on him. And he can become the trustee of the endowment himself, and can make his children the trustee of the endowment.

Rule no.1984. A person cannot purchase property with Zakat and bestow it upon his children or upon persons whose maintenance is obligatory on him, so that they spend its income for their expenses.

Rule no.1985. A person can take Zakat from the part specified in the way of Allah to go on Pilgrimage (Hajj), to visit the holy places etc. even if he may not

be poor, or has already received Zakat to meet his annual expenses.

Rule no.1986. If the owner of a property makes a poor man his agent to distribute Zakat of his wealth, and if the poor is not sure that the intention of the owner was that he himself (i.e. the poor man) should not take anything out of Zakat, in this situation he can take as much amount as he gives others.

Rule no.1987. If a poor man gets camel, cow, sheep, gold and silver as Zakat and if the conditions for Zakat becoming obligatory are fulfilled, he will have to give Zakat on them.

Rule no.1988. If two persons are joint owners of a property on which Zakat has become obligatory, and one of them pays Zakat for his share, and thereafter they divide the property, and the person who has paid Zakat knows that his partner has not paid Zakat on his share, and is not going to pay it afterwards,

then the right of discretion over his own share is problematic, except if he pays the Zakat of his partner with his permission, and if he is not willing to pay it then he would pay the Zakat with the permission of the qualified jurist and get its reimbursement from his partner or from the qualified jurist.

Rule no.1989. If a person owes Khums and Zakat and also owes expiation and (payment due to) a vow etc., but he is also indebted and cannot make all these payments, and if the property on which Khums and Zakat has become obligatory has not been used up, he should give Khums and Zakat, and if it has been used up, he has a option to pay the Khums and Zakat first or pay the expiation, vowed commitment and debt.

Rule no.1990. If a person owes Khums or Zakat and has an obligation of Pilgrimage (Hajj) and is also indebted, and he dies, and his property is not sufficient for all these things, if the property on which Khums and Zakat become obligatory has not perished, Khums or Zakat should be paid and the balance should be spent on Pilgrimage and repaying the debt. And if the property on which Khums and Zakat became obligatory has perished, his property should be spent on Pilgrimage, and if anything remains it should be divided on Khums and Zakat and any debts.

Rule no.1991. If a person is acquiring knowledge and as an alternative he could be earning his livelihood, Zakat can be given to him if acquiring that knowledge is obligatory on him. And if acquiring that knowledge is recommended, he can

be given Zakat only from the share of “Fee Sabeelillah” (i.e. in the way of Allah, as mentioned above). And if acquiring that knowledge is neither obligatory nor recommended, it is not permissible to give him from Zakat.

Zakat of Fitrah

Rule no.1992. At the time of sunset on Eid-ul-Fitr night (i.e. the night preceding the Eid day), whoever is adult and sane and is neither unconscious, nor poor, nor the slave of another, he should give, on his own behalf as well as on behalf of all those who are his dependents, the amount of one Saa' (which equals to about three kilograms) per head of wheat or barley or dates or raisins or rice or millet etc. It is also sufficient if he pays the price of one of these items in cash.

Rule no.1993. If a person is not in a position to meet his own expenses, as well as those of his family, for a period of one year, and has also no employment with which he can meet these expenses, then he is a poor person (a “faqeer”), and it is not obligatory on him to pay Zakat of Fitrah.

Rule no.1994. One should pay Fitrah on behalf of all those persons who are treated as his dependents at his house on the nightfall of Eid-ul-Fitr, irrespective of whether they be young or old, Muslims or non- Muslims, whether or not it is obligatory on him to maintain them, and whether they are in their own city or in some other city.

Rule no.1995. If a person appoints his dependent who is in another town, to pay his own Fitrah from his property, and is satisfied that he will pay the Fitrah, it will not be necessary for the person to pay that dependent's Fitrah.

Rule no.1996. It is obligatory to pay the Fitrah of a guest who arrives at his house before sunset on Eidul- Fitr night, with his consent, and he becomes his temporary dependent.

Rule no.1997. The Fitrah of a guest who arrives at his house on the night of Eid-ul-Fitr before sunset, without his consent, and stays with him for some time, the obligation of Fitrah upon the host is problematic. In fact, it is not obligatory, although it is better that the host pays his Fitrah. The same rule applies for the payment of Fitrah if a person is compelled to bear the expenses of another person.

Rule no.1998. If a guest arrives after sunset on Eid-ul-Fitr night, and is considered to be dependent upon the master of the house, as a precaution, payment of his Fitrah is obligatory on the master of the house; otherwise, (if he is not considered to be his dependent) it is not obligatory, even if he may have invited him before sunset and may have broken his fast at his house; but if he stays there at night, then it is obligatory on the host to pay his Fitrah.

Rule no.1999. If a person is insane at the time of sunset on the night of Eid-ul-Fitr, and his insanity continues until midday on Eid-ul-Fitr, it is not obligatory on him to pay the Fitrah. Otherwise it is necessary for him as an obligatory precaution to give Fitrah.

Rule no.2000. If a child becomes adult, or an insane person becomes sane, or a poor person becomes self-sufficient before or during sunset, and fulfil the conditions of Fitrah becoming obligatory on him, he should give Fitrah.

Rule no.2001. If it is not obligatory on a person to pay Fitrah at the time of sunset on the night of Eid-ul-Fitr, but necessary conditions making Fitrah obligatory on him develop before midday on Eid day, the obligatory precaution is that he should pay Fitrah.

Rule no.2002. If a non-Muslim becomes a Muslim after the sunset on the night of Eid-ul-Fitr, it is not obligatory on him to pay Fitrah. But if a Muslim who was not a Shia becomes a Shia after sighting the moon, he should pay Fitrah.

Rule no.2003. It is recommended that a person who has only one Saa' (about 3 kilograms) of wheat etc. should also pay Fitrah. And if he has family members and wishes to pay their Fitrah as well, he can give that one Saa' to one of his family members with the intention of Fitrah and that member can give it to another family member, and so on, until the turn of the last person comes; and it is better that the last person gives what he receives to a person who is not one of them. And if one of them is a minor, his guardian can take the Fitrah on his behalf, and as a precaution, the thing taken for the minor should not be given to anyone else.

Rule no.2004. If one's child is born after the sunset on the night of Eid-ul-Fitr, it is not obligatory to give its Fitrah. However, the precaution is that one should pay the Fitrah of all those who are considered one's dependents after sunset, until before the midday of Eid.

Rule no.2005. If one who was dependent of a person, and becomes dependent of another before or during the sunset, Fitrah is obligatory on the other person whose dependent one has become. For example, if one's daughter goes to her husband's house before sunset, her husband should pay her Fitrah.

Rule no.2006. If the Fitrah of a person is obligatory on another person, it is not obligatory on him to give his Fitrah himself.

Rule no.2007. If it is obligatory on a person to pay the Fitrah of another person, but he does not pay it, its payment will not be obligatory on the latter.

Rule no.2008. If it is obligatory on a person to pay the Fitrah of another person, his obligation will not end if the latter himself pays his own Fitrah.

Rule no.2009. In the case of a wife who is not maintained by her husband, if she is dependent upon someone else, that person will have to pay her Fitrah. But if she is not dependent on anyone else, she will pay her own Fitrah if she is not poor.

Rule no.2010. A person who is not a Sayyid cannot give Fitrah to a Sayyid, even if a Sayyid is his dependent, he cannot give his Fitrah to another Sayyid either.

Rule no.2011. The Fitrah of a child who is breastfed by its mother or a nurse, is payable by one who bears the expenses of the mother or the nurse. But, if the mother or the nurse is maintained by the property of the child itself, payment of Fitrah for the child is not obligatory on any one.

Rule no.2012. Even if a person maintains the members of his family by prohibited means, he should pay their Fitrah out of lawful property.

Rule no.2013. If a person employs someone, and agrees to maintain him fully, he should pay his Fitrah as well. But if he agrees that he would pay him for his labour, it is not obligatory on him to pay his Fitrah.

Rule no.2014. If a person dies after sunset on the night of Eid-ul-Fitr, payment of his Fitrah or that of his family should be made from his estate. But if he dies before sunset, it is not obligatory to pay his Fitrah or that of his family from his estate.

Disposal of Fitrah

Rule no.2015. If Zakat of Fitrah is spent on one of the eight purposes which have been mentioned earlier in connection with Zakat, then it is sufficient. But as an obligatory precaution, Fitrah should be paid to poor Shias only.

Rule no.2016. If a Shia child is poor, one can spend Fitrah on him, or make it his property by entrusting it to its guardian.

Rule no.2017. It is not necessary that the poor to whom Fitrah is given should be a just person (ʿAdil).

But it is not permissible to give Fitrah to a drunkard. And as an obligatory precaution, Fitrah must not be given to one who does not offer his daily prayers, or commits sins openly.

Rule no.2018. Fitrah should not be given to a person who spends it on sinful acts.

Rule no.2019. The obligatory precaution is that a poor person should not be given Fitrah which is less than a Saa' (about 3 kilograms). However, there is no harm if more than that is given to him, but it is not more than his need.

Rule no.2020. When the price of a superior quality of a commodity is double than that of the ordinary, for example, when the price of a particular kind of wheat is double than that of the price of its ordinary kind, it is not sufficient to give half a Saa' of the wheat of superior quality as Fitrah. Also, it is not sufficient if the value of half a Saa' is given with the intention of Fitrah.

Rule no.2021. One cannot give as Fitrah half a Saa' of one commodity e.g. Wheat, and half a Saa' of another commodity e.g. barley, and if he gives these with the intention of paying the price of Fitrah, even then it is not sufficient.

Rule no.2022. It is recommended that while giving Zakat of Fitrah, one should give preference to one's poor relatives and then one's poor neighbours, and then to give preference to the learned persons over others. But, if some other people are preferred for some other reason, it is recommended that preference must be given to him

Rule no.2023. If a man gives Fitrah to a person thinking that he is poor, and it transpires later that he was not poor, and if the property which he gave to him has not perished, he should take it back from him, and give it to a person who is deserving of it. But if he cannot take it back from him, he should replace it from his own property. And if what he gave as Fitrah perished, and the person who took Fitrah knew that he had received Fitrah, he should reimburse it, but if he did not know it, it is not obligatory on him to give reimburse it, and the man who gave Fitrah should give it once again.

Rule no.2024. If a person claims to be poor, Fitrah can be given to him, but if a person knows that the claimant was a rich man previously, Fitrah must not be given him unless one is satisfied with his claim.

Miscellaneous rules relating to Fitrah

Rule no.2025. One should give Fitrah with the intention of Qurbah, that is, to fulfil the orders of Almighty Allah, and make the intention of Fitrah while giving it.

Rule no.2026. It is not correct to give Fitrah before the month of Ramadhan, and it is better that it should not be given even during the month of Ramadhan. However, if a person gives a loan to a poor person before Ramadhan, and adjusts the loan against Fitrah when payment of Fitrah becomes obligatory, there is no harm in it.

Rule no.2027. The wheat or any other thing which a person gives as Fitrah should not be mixed with another commodity or with dust, and if it is mixed, but in its pure form it equals to a Saa' (about 3 kilogramss), or the quantity of the thing mixed with it is negligible, there is no harm in it.

Rule no.2028. If a person gives Fitrah from a thing which is defective, it will not be sufficient.

Rule no.2029. If a person gives Fitrah on behalf of a number of persons, it is not necessary for him to pay all from the same commodity. For example, if he gives wheat as Fitrah of some of them and barley for others, it is sufficient.

Rule no.2030. If a person offers Eid-ul-Fitr prayer, he should, as an obligatory precaution, give Fitrah before Eid prayer. But if he does not offer Eid prayer, he can delay giving Fitrah until midday.

Rule no.2031. If a person sets aside Fitrah from his wealth, and does not give it to a person entitled to receive it until midday of Eid day, he should make the intention of Fitrah as and when he gives it.

Rule no.2032. If a person does not give Fitrah at the time when its payment becomes obligatory, and does not also set it aside, he should give Fitrah later without making the intention of Ada (an unlapsed act) or Qadha (a lapsed act).

Rule no.2033. If a person sets aside Fitrah, he cannot take it for his own use, and replace it with another sum or thing.

Rule no.2034. If a person possesses wealth whose value is more than Fitrah, and if he does not give Fitrah but makes an intention that a part of that wealth is for Fitrah, it is problematic.

Rule no.2035. If the thing set aside for Fitrah is lost, he should replace it if a poor person is available, and the Fitrah-giver delayed giving it. But, if a poor person was not available, he is not liable to replace it.

Rule no.2036. If a deserving person is available in the hometown of a person, the obligatory precaution is that he should not transfer the Fitrah to some other place, and if he does and it is lost, he should give its replacement.

Pilgrimage (Hajj)

Hajj is one of the most important doctrines of religion and a great pillar of Islam. Hajj (pilgrimage) means visiting the House of Allah (the Ka'bah) in Makkah, and performing all those ceremonial rites and rituals which have been ordered to be performed there. The detailed rules regarding Hajj are described in chapter al-Hajj of the Holy Quran:

“And when We assigned to Abraham a place of the House saying: Behold; we gave the site to Abraham, of the sacred house saying: Do not associate anything with Me and purify My house for those who make the circuit around it, or stand up, or bow, or prostrate themselves. And proclaim the Pilgrimage among the people: they will come to you on foot and on every camel, lean on account of journeys through every remote path. That they may witness the benefits for them, and celebrate the name of Allah, during the appointed days, over the cattle which He has provided for them (for sacrifice): then you eat thereof and feed the distressed ones in want.

Then let them complete the rites prescribed for them, perform their vows, and circumambulate the Ancient House.” (verses 26-29)

Hajj is the great international gathering of the Muslims. There is no such institution in any other religion of the world. This shows that Islam is the final religion of mankind and it is for all peoples and races. On the occasion of Hajj, all nations of the earth gather together, forgetting all differences of race and nationality, rank and riches, and stand forth all in one dress, as ordinary human beings before the Almighty Allah. This shows and reminds the Muslims that they are all equals, that no one in Islam is great or small, except by his deeds.

Allah (S.W.T.) said in the holy Quran:

“Verily, the first house made for mankind is the one in Makkah, blessed and a guidance for the worlds.

In it are the clear signs, the standing place of Abraham. Whoever enters it is

secure, and for God mankind is required to make the pilgrimage to the house if they can able to travel thither, and whoever denies, then verily God is Self-Sufficient, above any need of the worlds”. (chapter Aal-e-Imran, verses 96-97)

Rule no.2037. Hajj (Pilgrimage) means visiting the House of Allah (the Ka'bah), and performing all those acts of worship which have been ordered to be performed there. It is obligatory on a person once in his lifetime, provided that he fulfils the following conditions:

(1) He should be adult.

(2) He should be sane and free, that is, he should not be insane and should not be a slave.

(3) Because of proceeding for Hajj, he should not be obliged to commit a prohibited act, avoidance of which is more important than Hajj, nor should he be compelled to forsake an obligatory work which is more important than Hajj.

(4) He should be capable of performing Hajj, and this depends upon number of factors:

(a) He should possess provisions and means for transportation, or he should have enough money to buy them.

(b) He should be healthy and strong enough to go to Makkah and perform Hajj.

(c) There should be no obstacle on the way. If the way is closed, or if a person fears that he will lose his life, or honour, while travelling to Makkah, or he will be robbed of his property, it is not obligatory on him to perform Hajj. But if he can reach Makkah by another route, he should go to perform Hajj, even if the other route is a longer one.

(d) He should have enough time to reach Makkah, and to perform all the acts of worship in Hajj.

(e) He should possess sufficient money to meet the expenses of his dependents whose maintenance is obligatory on him, such as his wife and children, as well as the expenses of those whom people consider it necessary for him to meet.

(f) On return from Hajj, he should have some means of livelihood, like farming,

income from the property, business, employment etc. so that he may not lead a life of hardship.

Rule no.2038. When a person is in need of owning a house, performance of Hajj will be obligatory on him if he also possesses money for the house.

Rule no.2039. If a woman can go to Makkah but does not have any means of support on her return, for example, her husband is also poor and cannot provide her subsistence, subjecting her to hard life, Hajj will not be obligatory on her.

Rule no.2040. If a person does not possess necessary provisions for the journey, nor any means of transport, and another person asks him to go for Hajj undertaking to meet his expenses as well as of his family during his Hajj, and he (i.e. the person who is asked to go for Hajj) is satisfied with what the other man offers, Hajj becomes obligatory on him.

Rule no.2041. If a person is offered the expenses of his return journey to Makkah, as well as the expenses of his family during that period, on a condition that he will perform Hajj, and if he accepts this condition, Hajj becomes obligatory on him, even if he is indebted and does not possess means of support with which to lead his life after his return.

Rule no.2042. If a person is given expenses of going to and returning from Makkah, and the expenses of his family during that period, and is asked to go to Hajj, but that help is not given as his property, performance of Hajj becomes obligatory on him.

Rule no.2043. If a person is given an amount to cover expenses just sufficient for Hajj, with a condition that on his way to Makkah he will serve the person who gave the expenses, Hajj does not become obligatory on him.

Rule no.2044. If a person is given as much amount that Hajj becomes obligatory on him, and he performs Hajj with it, even if he himself later becomes wealthy, another Hajj will not become obligatory on him.

Rule no.2045. If a person goes, for example, to Jeddah in connection with trade, and acquires sufficient money to go to Makkah, he should perform Hajj. And if he performs Hajj, performance of another Hajj will not be obligatory on him, even if he later acquires enough wealth to enable to go to Makkah from his hometown.

Rule no.2046. If a person is hired to perform Hajj on behalf of another person, but he cannot go for Hajj himself, and wishes to send someone else, he should seek permission from the person who hired him.

Rule no.2047. If a person could afford to perform Hajj but did not perform it, and then became poor, he should perform Hajj even though it will be hard for him. And if he is not at all able to go for Hajj, and if another person hires him for Hajj, he should go to Makkah and perform Hajj on behalf of the person who has hired him. He should then remain in Makkah for a year, and perform his own Hajj. But, if it is possible that he is hired and given his wages in cash, and the person who hires him agrees that he may perform Hajj on his behalf next year, he should perform his own Hajj in the first year, and that on behalf of the person who has hired him in the second year.

Rule no.2048. If a person goes to Makkah in the year in which he becomes capable of performing Hajj, but cannot reach Arafat and Mash'arul-Haram at the prescribed time, and cannot afford to go for Hajj during the succeeding years, Hajj is not obligatory on him. But, if he could afford to go for Hajj in the earlier years, and did not go, he should perform Hajj in spite of all difficulties.

Rule no.2049. If a person did not perform Hajj in the year in which he became capable of going to Hajj, and cannot perform Hajj now owing to old age, or ailment, or weakness, and does not expect that in the future he will be able to perform Hajj, he should send someone else to perform Hajj on his behalf.

In fact, even if he does not lose hope, the obligatory precaution is that he should hire a person. And when he becomes capable afterwards, he should perform Hajj himself also. And the same applies if a person becoming capable of going for Hajj for the first time is prevented to perform Hajj because of old age, ailment or weakness, and loses hope of gaining strength. In all these cases, however, he should, as an obligatory precaution, hire a person who is going for Hajj for the first time (and has not performed Hajj before).

Rule no.2050. A person who has been hired by another person to perform Hajj should perform Tawafun- Nisa for himself, failing which his own wife (i.e. the wife of the hired person) becomes prohibited for him, as a recommended precaution, he should also perform Tawaf-un-Nisa on behalf of the person who has hired him.

Rule no.2051. If a person does not perform Tawaf-un-Nisa correctly, or forgets to perform it, and if he remembers it after a few days and returns to perform it, his action is in order. And if his returning is difficult for him, he can depute another person to perform the Tawaf on his behalf.

Enjoining the good and forbidding the evil (Amr bil-Ma`roof and Nahi anil-Munkar)

Amr bil-Ma`roof and Nahi anil-Munkar means ordering and enjoining people to do good and prohibiting them from doing evils or bad deeds. It is an important religious duty, and abandoning it is a root cause of many social evils.

In the Quran, Allah (S.W.T.) says, “From among you there should be a party who invite to goodness and enjoining what is right and forbid what is wrong; they are the ones who shall be successful.” (chapter Aale- Imran, verse 104)

Once the Holy Prophet (P.B.U.H.) said, “Such a time will come when your women become corrupt, your youth become sinful, and you neither enjoin good nor forbid evil”.

“Oh Messenger of Allah, will that occur?” asked the people.

The Prophet (P.B.U.H.) answered, “Yes, and such a time will also befall you when you will begin forbidding good and enjoining evil.”

“Oh Messenger of Allah, will that occur?” asked the people again.

The Prophet (P.B.U.H.) said, “Yes, and worse: such a time will come when you will consider evil as good and good as evil.”

Amr bil-Ma`roof and Nahi anil-Munkar is a collective obligation, which means that if a person fulfils the obligation others are relieved from it. But if no one fulfils the obligation all are equally sinful. However, this duty is not obligated on a particular class; if the conditions of obligation are present, it is equally obligated upon all the members of society.

If an act itself is recommended, ordering and enjoining others to do it is also

recommended, which means that if someone orders or enjoins a recommended act, he will be rewarded, and if he does not, he will not be punished.

Conditions for the obligation of Amr bil-Ma`roof and Nahi anil- Munkar

There are several conditions for the obligation of Amr bil-Ma`roof and Nahi anil-Munkar, and they are as follows:

- (1) A person should be familiar with good deeds and bad deeds, even if it may be in a general sort of way. One who is not familiar or acquainted with good deeds and evil deeds is not obliged to enjoin the good and forbid the evil.
- (2) There should be an expectation of the person accepting the enjoinder of good and forbidding of evil. Thus, if it is known that the person has no conscience of the distinction between good or evil, enjoining or forbidding him is not obligatory.
- (3) The person who is enjoined to do good and told to leave evil should be determined to do evil and shun good deeds. If there are signs, and even some hope, that he would give up evil and perform good deeds, ordering or forbidding him is not obligatory. For example, if a person does not perform an obligatory act, or commits a prohibited act, and it is not known whether he will remain on this path or whether he will regret his misdeed, then forbidding him or ordering him will not be obligatory; however, if he has the intention of committing even one bad deed or leaving one obligatory act, then to forbid him from the bad deed or to enjoin him to perform the obligatory act will be obligatory.
- (4) Performing the good deeds and leaving the bad deeds should be the practical obligation of a person (i.e. he believes himself to be obligated), it is obligatory to order him to do good and give up evil. If a person believes that the act he is committing is not prohibited or the act he is not performing is not obligatory, ordering him is not obligatory, whether his belief is due to his misunderstanding or due to his imitation (Taqleed) or his own Ijtihad (his own derivation from his research).

(5) The enjoining of good and forbidding of bad deeds should not damage the person himself nor his wealth, his status, etc., nor should it harm the interests of the Muslims; otherwise, (should there be such harm or damage) it will not be obligatory. The apparent case is that it does not matter whether one is certain or suspects or finds it very probable that it brings him harm, as long as the positive effect of enjoining and forbidding is not certain. And if the positive effect of doing so is known, then one should consider its importance. As such, enjoining the good and forbidding the evil in some situations may be obligatory even though there is some of the said damage.

Degrees of Amr bil-Ma`roof and Nahi anil-Munkar

There are three degrees of Amr bil-Ma`roof and Nahi anil-Munkar.

(1) The person should like the good deeds and hate bad deeds in the heart, and will not be pleased on the occurring of bad deeds. As such, he should make apparent to the committer of evil acts that he is not pleased with him, and he should refrain from meeting and speaking with him, or act in any other such way whereby the person who has committed the bad deed comes to know that your behaviour is a manifestation of you being displeased with his acts. This first degree is well-known as such, but it is not actually accurate to call this love (of good deeds) and hatred (of bad deeds) as Amr bil-Ma`roof or Nahi anil-Munkar, as merely love or hatred cannot be called Amr (ordering or enjoinder) and Nahi (forbidding); the two (i.e. the love of good and hatred of evil) are inevitable properties of faith, and are inherent attributes and characteristics of the believers.

(2) A person should preach to the person who has committed a bad act or left a good (wajib) act, and give him advice and guidance, that God has promised the good-doers reward and the evildoers punishment.

(3) A person should correct the evil-doer by physical means, so that he leaves the evil acts. One should deal with the situation according to the circumstances and use the appropriate method.

For example, if he can achieve his goal by expressing his fondness or hatred of his actions, this will suffice, otherwise one should use his tongue or, in the end, physical means to make him understand his error and to correct him.

Apparently, the first two methods (i.e. by expressing anger or fondness, and by dialogue and speech) are at the same level, and whichever of the two may be more effective, that method should be used, or even both methods can be used concurrently.

The third and final degree is required only when the first two methods are ineffective, and as per precaution, one should not act excessively and with severity; however, if one does not expect such lack of force will be effective, one can use appropriate force from the beginning.

If the above-mentioned methods are ineffective, then the question arises: should the evil-doer or abstainer from good deeds be subjected to a greater physical treatment than he is, for example, wounded or even killed? There are two opinions in this regard, and the stronger opinion is that this level of extremity should not be adopted. Similarly, it is not permissible to fracture or damage a part of his body. Hence, if one acts out such violence against somebody results in such injury or death, then he will be liable for the loss and he must pay the appropriate *Diyah* (blood-money, or indemnity for bodily injury) as prescribed by Islamic Law. However, if the harm and damage caused by the evil-doer due to his bad deeds is greater than the loss resulted by wounding or killing him, then the Imam (A.S.) or the qualified jurist can do this and there will be no *Diyah* due.

More emphasis has been laid on *Amr bil-Ma`roof* or *Nahi anil-Munkar* with family members and relatives. Therefore, if a person observes that his family members are, for example, not offering prayers or not fulfilling the necessary conditions of prayer, not performing ablution correctly or are not careful about ritual purity or are engaged in some prohibited act, such as backbiting or causing friction, it is obligatory on him to fulfil his obligation according to the rules related to ordering and enjoining good and prohibiting evil and bad deeds.

Good Acts

1. One should have a bond with God.

- God has said in the Holy Quran: “And Whoever keeps a tight bond with God,

he is surely guided to the Straight Path.” (Aal-e-Imran: 101)

- Imam Sadiq (A.S.) said: “God revealed upon the prophet Dawud (A.S.): Oh Dawud! There is nobody from amongst my servants who has left his world to seek my bond, which I do not know about, and if the skies and the earth plot and plan against him, I will Myself provide him the way to salvation and safety.”

2. One should have trust in God, as He is Kind and Merciful with His creation. He knows what is beneficial for His servants and has the power to provide their necessities.

- God has said in the Holy Quran: “And Whoever places his trust on God, He is enough for him.”

- Imam Sadiq (A.S.) said: “Non-dependence (except on God) and respect is in constant motion around us, and when they find a place in us where there is trust in God, they choose such places as their home.”

3. One should have good expectations and good faith in God.

- It is narrated from Imam Ali (A.S.) who reported from the Holy Prophet (P.B.U.H.): “I swear on Him besides whom there is no god, Whoever amongst the believing servants keeps good faith in God, God will meet his expectations; because He is Kind and in His hands is all goodness. He feels diffidence in that His believing servant has kept good faith in Him and then He breaks his expectations and hopes. So keep good faith in God and desire his closeness.”

4. One should be patient in times of hardship and should stay steadfast when drawn towards forbidden acts.

- God has said in the Holy Quran: “Surely the patient ones will be granted in full their reward without account.”

- It is reported from the Holy Prophet (P.B.U.H.) that he said: “Be patient in restraining yourself from disliked things, as there is much goodness in being patient. And remember: victory and success is with patience; and ease is with hardship and struggle. Surely every hardship is followed by ease and rest.

- Imam Ali (A.S.) said: “Patience is not without success and triumph, even if it takes a long time.”

- “Patience is of two types: to be patient in times of hardship, and this is a virtue and dignity.

And the superior patience is that which is used to keep away from prohibited acts.”

5. One should be always chaste and virtuous

- Imam Baqir (A.S.) said: “According to God, there is no worship and servitude better than the chastity of the belly and genitals.”

- Imam Sadiq (A.S.) said: “Our Shia are those whose belly and genital are chaste and guarded, and he should have a strong desire to do work for God, should have hope for His reward, and should fear His punishment.

6. One should be with knowledge and clemency

- The Holy Prophet (P.B.U.H.) said: “God never gives progress to the ignorant, and as for those who are clement, God never allows them to be abased.”

- Imam Ali (A.S.) said: “Whosoever has clemency, the first benefit of this attribute is that people will support him against the ignorant.”

- Imam Redha (A.S.) said: “As long as one is without forbearance, he will not be able to be a true worshipper of God.”

7. One should be affable. One should take the moderate path in his livelihood and should often remind himself of his eventual death.

- The Holy Prophet (P.B.U.H.) said: “Whoever acts affably and with humility, God will elevate him, and those who act with arrogance and vanity, God will bring him down. And whoever takes a moderate path in his livelihood, God will give him sustenance, and whoever overspends, God will withdraw his sustenance. And whoever remembers death often, God befriends him.”

8. One should act justly and be compassionate with his brothers in faith.

- The Holy Prophet (P.B.U.H.) said: “To act justly and fairly with others, and to be compassionate with one’s brothers in faith in all circumstances for the sake of God, is better than all other acts.”

9. One should not talk about other’s faults and should strive to improve oneself.

- The Holy Prophet (P.B.U.H.) said: “Glad tidings for those who rather than fearing others, fears only God, and rather than talking of other believer’s faults, is busy in remedying his own faults. The one good act that brings the quickest reward his good behaviour, and the one evil act that brings the quickest punishment is fornication. Suffices this one fault that one finds fault in others and ignores his own faults, and that he does not refrain from such prohibited acts which he criticises others for committing, and he hurts and offences those who sit with him in ordinary matters.”

- Imam (A.S.) said: “Whoever reforms his inner-self, God reforms his external being. Whoever works for his religion, God will give him success in his worldly affairs. Whoever keeps a good bond with God, God will tighten his bonds with others.

10. One should withdraw from this world, and his rejection of this world should be his distinguishing characteristic.

- Imam Sadiq (A.S.) said: “Whoever makes his withdrawal from this world his distinguishing characteristic, God makes his heart strong with wisdom, and makes his tongue fluent with words of wisdom, and makes his eyes able to see the defects of this world and its blemishes and remedies, and takes him to the Place of Peace with safety and security.”

- A man asked Imam Sadiq (A.S.): “I have arrived before you with much difficulty and struggle and after a long time. Will you grant me words of advice?” Imam (A.S.) replied: “Be Godfearing, be pious and hardworking, and do not hope for those that you are not able to attain. God had said to His Prophet (P.B.U.H.): do not be concerned about other’s wealth, possessions and women, and do not be prone to other’s wealth and children. The Holy Prophet (P.B.U.H.) lived on barley bread and his dessert was dates. He made his fire with the branches of date trees. In times of hardship, remember the sufferings of the Holy Prophet (P.B.U.H.) as nobody faced harder sufferings than he.”

Bad Acts

1. Rage and Anger

- The Holy Prophet (P.B.U.H.) said: “Rage and anger corrupts one’s faith just as vinegar spoils the honey.”
- Imam Sadiq (A.S.) said: “Rage and anger is the key to every evil.”
- Imam Baqir (A.S.) said: “Whoever is often angry, he will never find tranquillity, until he enters Hell. Whoever is angry upon his relatives, he should sit down if he is standing, as doing so will remove the filth of Satan. And those who are cross with his close relatives, he should seek to become closer to them and touch them, as doing so will help him find respite.”

2. Envy

- The Holy Prophet (P.B.U.H.) said to his companions: “Amongst you is an illness of the previous nations, and this illness is envy. This illness does not affect your wealth, but it destroys your faith. To escape from this virus, you should control your hand and seal your tounge, and you should not taunt your brother in faith.”
- Imam Baqir (A.S.) said: “Envy devours one’s faith just as fire devours its fuel.”

3. Oppression

- Imam Sadiq (A.S.) said: “Whatever one gains from acting oppressively, it will be returned from himself, or his wealth, or his children.”
- Imam Sadiq (A.S.) said: “Whoever gains success through oppression, he will not receive benefit from it. However much wealth is usurped from the oppressed, he will receive back much more in faith from the oppressor.”

4. Mischief-making

- The Holy Prophet (P.B.U.H.) said: “On the Day of Judgement and most wretched of people will be those whom others respected only in fear of his mischief-making.”
- Imam Sadiq (A.S.) said: “Whosoever’s tongue people fear, his abode will be Hell.”
- Imam Sadiq (A.S.) said: “The most hated of people amongst God’s creation are those whose tongues create fear in the people.”

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)