

Summary of the Rules of Worship

According to the Verdicts of the Esteemed
Religious Authority

Al-Sayyid Ali al-Husayni al-Sistani

Translated by
Jawid Akbari

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allah, the Compassionate the Merciful



بِسْمِ تَعَالَى

رساله (خلاصه ای از احکام عبادات) مطابق است با فتوای

مرجع عالیقدر آقای سستانی مد ظله و عمل به آن مجزی است.



In the Name of Allah, the Most High

This treatise (Summary of the Rules of Worship) is in accordance with the verdicts of the esteemed religious authority, al-Sayyid al-Sistani (may he live long). Whosoever acts upon the Sharī'a rules contained herein, shall be fulfilling his religious obligations.

Office of Al-Sayyid Al-Sistani

The Holy City of Najaf

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Introduction

In the name of Allah, the Most Gracious, the Most Merciful.

Praise be to Allah, the Lord of the worlds, and may peace and blessings be upon the best of His creation, Muḥammad, and his pure and noble family.

The following treatise is a summary of the rules of worship, covering the most important rulings on the five acts of worship (prayer, fasting, pilgrimage, Zakāt, and Khums). It also includes selected rulings on purity, *taqlīd*, and enjoining good and forbidding evil.

This treatise has been prepared and organized in accordance with the fatwas of the esteemed religious authority, Al-Sayyid Ali al-Husayni al-Sistani (may he live long), at the request of a group of his followers.

We ask Almighty Allah that this treatise be beneficial for the believers and that He grants us success in pursuing what pleases Him.



Rules of Taqlīd (Emulation)

Issue 1: The sacred Sharī‘a law includes obligatory acts (*wajibāt*) and prohibitions (*muḥarramāt*). Every duty-bound person (*mukallaf*) must adhere to these laws and ensure his actions align with them. For most non-jurists (non-mujtahids), acting upon Sharī‘a law is usually possible through one of two methods:

1. Taqlīd (emulation): This means the duty-bound person performs his actions according to the fatwa (juridical opinion) of a qualified mujtahid.

2. Iḥtiyāṭ (precaution): This involves acting on such precaution which should assure him that he has fulfilled his religious obligation. For example, if there is a possibility that announcing the call to prayer (*Iqāma*) is obligatory, one must perform it. Similarly, if one suspects that smoking is forbidden and wants to be cautious, he must abstain from it.

In other cases, precaution might require performing an act in multiple ways. For instance, a traveler who wants to be cautious might need to perform the *Zuhr* prayer both in its shortened (*qasr*) and complete (*tamām*) forms.

It is worth noting that understanding the methods to exercise precaution often requires extensive knowledge of jurisprudence, which is not accessible to most people in the Islamic community. Additionally, precaution can often be difficult or sometimes impossible. These factors make taqlid the best option for most *mukallafs* to fulfill their religious obligations.

Issue 2: The age of religious obligation (*taklīf*) begins for girls after they complete nine lunar years (approximately eight years, eight months, and twenty days in solar years) and for boys when they complete fifteen lunar years (approximately fourteen years, six months, and fifteen days in solar years). However, if a boy exhibits any of the following signs before reaching fifteen lunar years, he is considered to have hit puberty:

1. Growth of coarse hair below the navel, above the genital area.
2. Emission of semen, whether awake or asleep.

3. Growth of coarse hair on the face or above the lips (moustache).

Issue 3: A mujtahid who meets the following criteria is qualified for taqlid:

1. Be of legal age (*bāligh*).
2. Be of sound mind (*'aql*).
3. Be male.
4. Be of legitimate birth, i.e., he should have been born in accordance with Islamic laws, not from adultery.
5. Be a believer (*mu'min*), i.e., follow the Ithnā 'Asharī Shī'a.
6. Be just (*'ādil*), meaning he is steadfast in the ways of Islam, performing obligatory acts, and refraining from prohibitions.
7. Not make frequent mistakes, forget, or be negligent in matters related to jurisprudential expertise.

Issue 4: If multiple mujtahids meet the aforementioned criteria and have differing fatwas in many jurisprudential matters, as it is usually the case, the following scenarios apply:

First Scenario: If it is proven to the duty-bound person that one mujtahid is more learned (*a'lam*) than the others, he must follow him.

Second Scenario: If it is proven that two mujtahids are more learned than the others but are equal in knowledge, or it is unknown which one is more learned, and if it is also proven that one of these two is more pious -- he is more precise and exercise more precaution in the sense that he applies all his faculties to find out what in all probability is the law -- then it is obligatory to follow the more pious one. If this is not proven, the duty-bound person can follow the fatwa of either one, except in certain specific cases as explained in *Islamic Laws*.

Third Scenario: If it is proven that one mujtahid is the most learned but the duty-bound cannot identify who he is, he must exercise precaution among the fatwas of the mujtahids of whom one is believed to be the most learned. Exceptions to this rule are also detailed in the book of *Islamic Laws*.

Issue 5: The preeminence in knowledge (*a'lamiyya*) of a mujtahid can be established through one of two ways:



1. Testimony from a reliable person with sufficient expertise in this area, such as qualified mujtahids and experts, or individuals with knowledge close to *ijtihād*. This testimony is valid unless contradicted by others of the same qualifications, in which case, the testimony of those with greater expertise and specialization is preferred.

2. The *mukallaf* (duty-bound person) attains knowledge or certainty about the mujtahid's preeminence in knowledge through generally accepted rational means, such as widespread acknowledgment among scholars or by personally evaluating the mujtahid's scholarly level if he himself the necessary expertise.

Issue 6: If a person believes that a certain mujtahid is more learned and follows his rulings, but later becomes convinced of the scholarly preeminence (a'lamīyya) of another mujtahid, he must switch his *taqlīd* to the second mujtahid.

Issue 7: If the mujtahid whom the *mukallaf* follows passes away, and the deceased mujtahid is more learned than all the living mujtahids, the *mukallaf* should continue following the deceased mujtahid. This applies regardless of whether the *mukallaf* has acted according to the deceased's fatwas or learned them. However, if over time a living mujtahid becomes more learned than the deceased mujtahid, the *mukallaf* must switch to the living mujtahid, as the validity of *taqlīd* is based on following the most learned.

Issue 8: It is not permissible to begin following a deceased mujtahid, even if he is more learned than all the living mujtahids.

Issue 9: If the most learned mujtahid has no fatwa on a specific issue, or the *mukallaf* cannot access his opinion when needed, it is permissible to refer to another mujtahid, making sure he is the next most learned one.

Issue 10: The rulings in this treatise that are expressed as "obligatory precaution" are those cases where one can refer to another mujtahid, observing the hierarchy among the mujtahids in terms of preeminence in knowledge. It should be noted that "obligatory precaution" is expressed in various ways in this treatise:

1. Sometimes it is explicitly stated, such as "as an obligatory precaution, one should wipe the feet up to the ankle joint."

2. Sometimes it is implied, as in "if one washes the face starting from the bottom or the middle, the ablution is problematic."
3. Sometimes a ruling or fatwa is conditioned with the phrase "based on precaution," such as "one who travels after the call to noon prayer must, based on precaution, complete their fast."
4. In some cases, only the term "precaution" is mentioned without specifying a ruling or fatwa, such as "if a dog's saliva falls into a container, the precaution is to first rub the container with earth and then wash it three times with water."



Rules of Purity (Ṭahāra)

The sacred Islamic law places great emphasis on cleanliness and purification, which extends beyond merely defining impurities; it also does not content itself with explaining the methods of cleansing from them—referred to in Islamic jurisprudence as "purification from *khath* (filth)." It encompasses the spiritual purification of a person as well. This is because humans can experience states of spiritual darkness (*najāsāt*) where they are not fully prepared to turn their attention towards their Lord. This state in Islamic jurisprudence is called "hadath" and it is divided into two types: minor (*ḥadath aṣghar*) and major (*ḥadath akbar*). Each type has its causes and means of purification.

Islamic law has designated ablution (*wuḍū*) as the means to remove the effects of minor impurity (*ḥadath aṣghar*) and the ritual bath (*ghuṣl*) as the means to remove the effects of major impurity (*ḥadath akbar*). In certain special circumstances where these two are not feasible, dry ablution (*tayammum*) is prescribed as a substitute.

Given the importance of spiritual aspects, Islamic law encourages the *mukallaf* (legally responsible individual) to perform *ghuṣl* in certain states and times, even if no impurity has occurred. These ritual baths are considered *mustahabb* (recommended), such as the Friday bath (*Ghuṣl al-Jumu'ah*) and the baths on the nights of Qadr in the holy month of Ramaḍān.

With these principles clarified, we will now present the laws of purification in the following two chapters.

Chapter One
Purification from Minor Impurity



1. *Wuḍū* (Ablution)

Issue 11: *Wuḍū* consists of six parts:

1. Washing the face: In *wuḍū*, it is obligatory to wash from the top of the forehead (where the hair usually grows) to the bottom of the chin in length, and in terms of width, the area covered between the middle finger and the thumb when the face is washed with an open hand should be washed.

Issue 12: As a precautionary measure, it is obligatory to wash the face from top to bottom. If the face is washed from the bottom or the middle, the *wuḍū* would be problematic. However, it is not necessary to be extremely precise in washing the face; it is sufficient to pour water on the top of the face and let it flow to the sides, even if it forms a curved line.

Issue 13: The water must be poured on the face with the intention of *wuḍū*, and it does not matter how the water is poured on the face. Whether the water is poured on the face with the palm and spread by rubbing, or the face is placed under a tap and water runs from top to bottom, or the face is immersed in a basin of water, as long as the face is washed from top to bottom.

Issue 14: It is obligatory that water reach the intended part of the face without any obstruction. However, a person with a bandage is an exception; for someone with a wound, sore, or fracture covered with a bandage, it is sufficient to wipe the bandage with a wet hand instead of washing the covered part. It is not necessary to remove the bandage if it causes harm or extreme hardship.

2. Washing the right arm: The area to be washed extends from the elbow (the joint connecting the upper arm and the forearm) to the fingertips.

Issue 15: Washing the hand must start from the elbow and end at the fingertips. Starting from the fingers or the middle of the hand towards the elbow is not permissible.

Issue 16: The water must be poured on the hand with the intention of *wuḍū*, using any of the methods mentioned for washing the face. It is also obligatory that water reaches the skin of the hand without any obstruction. Therefore, a woman using

nail polish for adornment, a worker using oil, or a painter with paint on his hands must ensure that anything preventing water from reaching the hands is removed before performing *wuḍū*. A person with a bandage on his right hand is an exception, similar to the rule for washing the face.

3. Washing the left arm: The left arm should be washed in the same way as the right arm as mentioned above.

4. Wiping the front part of the head: The area extends from the top of the head to the top of the forehead. It is sufficient to wipe an area as wide as one finger, although it is better to wipe an area as wide as three closed fingers.

Issue 17: It is not obligatory to wipe the skin of the head; it is permissible to wipe the hair in that area as long as the hair does not extend beyond the front part of the head when combed or pulled.

Issue 18: The wiping must be done with the moisture remaining on the hand from the *wuḍū*. It is preferable to use the moisture from the palm of the right hand. If the hands are completely dry due to heat or other reasons, it is permissible to take moisture from the beard and use it for wiping. Using new water for wiping is not permissible unless it is impossible to maintain enough moisture for wiping even with repeated *wuḍū*.

Issue 19: If there is an obstruction between the wiping hand and the part being wiped, the wiping is invalid, even if the obstruction is thin and does not prevent moisture from reaching the wiping area. A person with a bandage is an exception, and wiping over the bandage (*jabīra*) is sufficient.

5. Wiping the right foot: The obligatory length extends from the tips of the toes to the protrusion on the foot, but as a precautionary measure, it should extend to the ankle (the joint between the leg and the foot). In terms of width, it is sufficient to wipe an area that can be called wiping, even if it is the size of the width of one finger.

Issue 20: Wiping the foot must be done with the moisture remaining from the *wuḍū*, in the same manner as wiping the head. It is preferable to wipe with the right hand, although wiping with the left hand is also permissible.



Issue 21: If there is an obstruction between the wiping hand and the part being wiped, the wiping is invalid, except if the obstruction is a bandage, as mentioned in the rules regarding wiping the head.

6. Wiping the left foot: The left foot should be wiped in the same way as the right foot, and it is preferable to wipe with the left hand, although wiping with the right hand is also permissible.

Issue 22: Conditions for *Wuḍū* include:

1. Having the intention to perform *wuḍū* with the intention of complying with Allah's orders.
2. The water for *wuḍū* must be pure; *wuḍū* with impure water is invalid.
3. The water for *wuḍū* must be lawful; *wuḍū* with usurped water is invalid.
4. The water for *wuḍū* must be unmixed (not mixed with other substances like rose water).
5. The body parts involved in *wuḍū* must be pure at the time of washing or wiping.
6. Using water for *wuḍū* should not be forbidden by religious law; otherwise, tayammum (dry ablution) is obligatory.
7. The order must be followed, starting with washing the face, then the right hand, then the left hand, followed by wiping the head, then wiping the right foot, and then the left foot. As a precaution, the left foot should not be wiped before the right foot, although wiping both feet simultaneously is permissible.
8. The acts of *wuḍū* should be continuous without long interruptions, and a short delay is acceptable. If an interruption like running out of water or forgetting occurs, the next act should be done before the previous parts dry.
9. The person performing *wuḍū* must do it himself, but if unable, he may seek assistance for parts he cannot perform. In such cases, the wiping must be done with his own hand, and if this is impossible due to disability, the helper can take moisture from his hand and use it for wiping.

Issue 23: Acts that invalidate *wuḍū* include:

1. Urination.

2. Defecation.
3. Passing gas from the rear.
4. Sleep that overcomes the senses, making one unable to see, hear, or perceive. Conditions that cause loss of intellect like insanity and unconsciousness are treated like sleep.
5. Menstrual bleeding, which has its own rules as will be mentioned later.
6. Sexual intercourse, which invalidates *wuḍū*, although only *ghusl* (ritual bath) is obligatory as will be explained later.

Issue 24: An exception to the invalidation of *wuḍū* by urination, defecation, or passing gas is in the case of a disease where the person cannot restrain himself. Such a person is called "always impure" (*dā'im al-ḥadath*). If these actions occur continuously without enough time for *wuḍū* and part of the prayer, he should perform *wuḍū* and pray, ignoring what happens during the prayer due to the illness. This person remains in a state of purity until another invalidating agent occurs.

Issue 25: Performing *wuḍū* is obligatory for prayer and any act of worship that requires purity from minor impurity. It is impermissible for someone without *wuḍū* to touch any part of the Quran's script, and as a precaution, he should also avoid touching God's name (Allah) and His specific attributes.

2. *Ghusl* (Bathing)

Issue 26: Methods of Performing *Ghusl*

Ghusl can be performed in two ways: Immersive and sequential.

1- Immersive (*irtimasi*) *Ghusl*: It is sufficient to immerse the entire body in water at once.

2- Sequential (*tartībī*) *Ghusl*: One must wash the head and neck first, then the right side of the body, and finally the left side. In most types of *ghusl* (except *ghusl* for the deceased, which will be explained later), it is permissible after washing the head and neck to wash the rest of the body either all at once or gradually, without necessarily observing the order between the right and left sides.



It is important to note that if one uses a shower for *ghusl*, (in the event that he was already under the shower) the obligatory precaution is that he should step out from under the shower before washing the head and before washing the body, then start washing that part.

Conditions for the Validity of *Ghusl*

Issue 27: The conditions for the validity of *ghusl* are the same as those for *wuḍū*, which have been previously explained. They include: Intention (*niyyat*), using pure and permissible water, ensuring the body parts are clean, and performing *ghusl* oneself if possible. Additionally, there should be no religious impediment to using water, such as illness. There are two main differences between *ghusl* and *wuḍū*:

1. In *ghusl*, it is not necessary to wash the head, neck, or body from top to bottom.
2. Observing continuity (*muwālāt*) is not required in *ghusl*. Therefore, one can wash the head and neck first and then wash the rest of the body after a period of time, even if it is long.

Rules for *Ghusl* with Bandages (*Ghusl Jabīra*)

Issue 28: The rules for *ghusl* with bandages are similar to those for *wuḍū* with bandages, with the following exception: if there is a wound or boil under the bandage, the person has the option to perform *ghusl* by wiping over the bandage or to perform *tayammum*. If the bandage covers a fracture, wiping over the bandage is obligatory.

Causes Requiring *Ghusl*

Issue 29: The circumstances that necessitate *ghusl* include:

- a. Janābah (state of major ritual impurity due to sexual activity),
- b. Menstruation (*Hayḍ*),
- c. Postnatal bleeding (*Nifās*),
- d. Irregular bleeding (*Istihāḍa*),
- e. Death,
- f. Touching a dead body.

A) *Janābah*

Causes of *Janābah*

Issue 30: *Janābah* occurs in two ways:

1. Ejaculation of Semen discharged either through sexual intercourse, or nocturnal emission, or otherwise. Semen is a thick, viscous fluid that is typically milky white but can sometimes appear yellowish or greenish. It has a distinct odor similar to dough. It usually exits the body in spurts at the climax of sexual pleasure, followed by a sense of relaxation¹.

If a fluid exits the body and there is doubt whether it is semen, it is considered semen if it meets all three criteria of pleasure, spurting, and bodily relaxation. If all or some of these signs are not present the fluid will not be treated as semen. For someone who is ill, it is sufficient if the fluid exits with pleasure to be considered semen.

The aforementioned signs apply to men. As for women, the fluid that exits the vagina at the climax of sexual pleasure (orgasm) is also considered semen, whether it exits during sleep or wakefulness.

2. Sexual Intercourse: *Janābah* is caused by the penetration of the male glans (the head of the penis) into the female vagina or anus, which causes *janābah* for both partners even if ejaculation does not occur.

Acts Requiring *Ghusl Janābah*

Issue 31: To perform acts such as prayer, which require purity from major ritual impurity, *Ghusl Janābah* is obligatory. Several things are prohibited for a person in the state of *Janābah*:

1. Touching the text of the Holy Quran.
2. Touching the name of Allah and other names and attributes specific to Him, such as Creator, based on obligatory precaution.
3. Reciting verses that require prostration, including verse 15 of Sūrah al-Sajdah, verse 37 of Sūrah Fuṣṣilat, verse 62 of Sūrah an-Najm, and verse 19 of Sūrah al-‘Alaq.

¹ Relaxation here means that the body is slackened for a while.



4. Staying in a mosque or entering it even for placing or taking something. It is also, based on obligatory precaution, not allowed to place something in a mosque while passing through it or from outside the mosque.

A person in *Janābah* may pass through a mosque by entering from one door and exiting from another, except for Masjid al-Ḥarām and Masjid al-Nabawī, which are prohibited for a person in *Janābah* to pass through. The holy shrines of the infallibles, peace be upon them, and the those of the Imams (peace be upon them) are, based on obligatory precaution, treated as other mosques.

B) Menstruation (*Hayḍ*)

Issue 32: Menstruation is a type of blood that women recognize and usually occurs at regular monthly intervals. This blood is typically warm, red or slightly blackish, and comes out with a little pressure and a burning sensation. A woman is considered menstruating when this blood is discharged from her body.

Issue 33: Menstrual blood starts to appear after completing nine lunar years (approximately equivalent to eight years, eight months, and twenty days in the solar calendar) and stops after completing sixty lunar years (approximately equivalent to fifty-eight years and eighty days in the solar calendar). The rules of menstruation do not apply to any blood seen before the age of nine or after sixty.

Issue 34: The minimum duration of menstruation is three days (72 hours) from the onset and must be continuous. If it starts at night, it must continue until the evening of the third day. The maximum duration is ten days. The blood must flow continuously for the first three days and nights.

Issue 35: There are two types of menstruating women:

1. Women with regular cycles: Those who have regular menstrual cycles.
2. Women without regular cycles: Those who do not have regular cycles.

Women with regular cycles can be categorized into three types:

1. Those with both a regular time and duration.
2. Those with a regular duration but not a regular time.

3. Those with a regular time but not a regular duration.

Women without regular cycles can also be categorized into three types:

1. Those experiencing their first menstruation.
2. Those with irregular cycles (*muḍṭaribah*) i.e., women with disordered cycle of menstruation.
3. Those who have forgotten their cycle pattern.

For details on the rules for menstruating women, refer to the relevant jurisprudential texts.

Issue 36: A menstruating woman cannot perform prayers, fasting, or circumambulation (*tawāf*) of the Ka'ba. She must make up the missed fasts during Ramaḍān but is not required to make up the missed prayers.

Divorce during menstruation (except in specific cases) is invalid. It is prohibited for her husband to have vaginal intercourse with her while she is menstruating. All acts prohibited for a person in *Janābah*, as mentioned in Issue 31, are also prohibited for a menstruating woman.

Issue 37: After the menstruation period ends, it is obligatory for a woman to perform *ghusl* to engage in acts requiring purity from major ritual impurity, such as prayer.

C) Postnatal bleeding (*Nifās*)

Issue 38: *Nifās* is the blood a woman sees during or after childbirth due to the delivery, and in this state, the woman is called *Nufasā'*. *Nifās* has no minimum duration; it can last only for a moment, and the maximum duration is ten days. If bleeding continues beyond ten days and the woman has regular menstrual periods, such as five days, she will treat those days as the days of her usual cycle, and the remaining days will be considered as *Istiḥāḍa* (irregular bleeding). If she does not have a regular menstrual cycle, the duration of *Nifās* is considered ten days, and the remaining days are treated as *Istiḥāḍa*.

Issue 39: The obligations, prohibitions, and other rules for a woman in *Nifās* are the same as for a menstruating woman. The difference is that it is prohibited, based on obligatory precaution, to recite verses with obligatory prostrations, to pass through the Sacred Mosque (Masjid al-Ḥarām) and the Mosque of the



Prophet (peace be upon him and his family), to enter other mosques except for passing through, and to place anything in these mosques.

Issue 40: After being cleansed from *Nifās* blood, it is obligatory for a woman to perform the *Ghusl of Nifās* for acts such as prayer, which require purification from major ritual impurity (*al-ḥadath al-akbar*).

D) *Istihāḍa* (Irregular Bleeding)

Issue 41: *Istihāḍa* is blood a woman sees that is neither menstruation nor *Nifās* nor blood from a wound, pus, or injury. This blood, unlike menstrual blood, is usually yellow and thin, without heat or burning sensation, and when a woman sees this blood, she is called *mustahāḍa*.

Issue 42: *Istihāḍa* is of three types:

- 1. *Kathīra* (excessive):** The blood covers the cotton placed in the vaginal area, seeps through, and soils the sanitary pad.
- 2. *Mutawassiṭa* (medium):** The blood penetrates into the cotton (or pad etc.), even partially, but does not soak the sanitary pad on the outer side.
- 3. *Qalīla* (light):** The blood only soils the surface of the cotton without soaking through.

Issue 43: For a woman in excessive *Istihāḍa*, it is obligatory to perform three *ghusl*: one for the morning prayer (*Fajr*), one for the noon (*Zuhr*) and afternoon (*‘Aṣr*) prayers if performed consecutively, and one for the evening (*Maghrib*) and night (*‘Ishā*) prayers if performed consecutively. If there is a gap between these prayers, a separate *ghusl* is required for each prayer.

Issue 44: For medium *Istihāḍa*, it is obligatory to perform ablution (*wuḍū*) for each prayer, and the obligatory precaution is to perform one *ghusl* daily before all wudu.

Issue 45: For light *Istihāḍa*, it is obligatory to perform wudu for each obligatory or recommended prayer.

Issue 46: After the cessation of bleeding, the *mustahāḍa* woman must purify herself before praying. For light or medium *Istihāḍa*, purification requires wudu, while for excessive *Istihāḍa*, *ghusl* is required. A woman in the state of *Istihāḍa* cannot touch the

writing of the Quran with any part of her body before obtaining purification (*wuḍū* or *ghusl*), but after purification, she may do so as long as the prayer has not ended. The rules applicable to a menstruating woman, such as the prohibition of sexual intercourse during bleeding days and the prohibition of entering and staying in a mosque, or placing anything in a mosque, and the prohibition of reciting verses with obligatory prostrations, do not apply to a *mustahāḍa* woman.

E) Death

Issue 47: It is obligatory to perform the ritual washing (*ghusl*) for a deceased Muslim or someone treated as a Muslim, even for a miscarried fetus if it is at least four lunar months old. In fact, the obligatory precaution is that even if the fetus is less than four lunar months but its body is fully formed, it should be given the ritual washing. The deceased should first be washed with water mixed with lotus leaves (*sidr*), then with water mixed with camphor, and finally with pure water. For more details, refer to *Islamic Laws*.

F) Touching a Dead Body

Issue 48: If someone touches a dead human dead body after it has turned cold and before it has been fully washed, he must perform *ghusl* for touching it (*ghusl mass-al-mayyit*). This ruling applies whether the deceased is Muslim or non-Muslim, and whether the touch is with moisture or without it. This *ghusl* is obligatory for performing acts that require purification from minor ritual impurity (*ḥadath al-aṣghar*) such as prayer and touching the writing of the Quran, but it is not required for entering or staying in mosques or reciting verses with obligatory prostrations.

Recommended Ghusls

It has been clarified in the introductory paragraphs that recommended Ghusls are not prescribed to remove major or minor ritual impurity but are intended to better prepare individuals for certain acts of worship. Examples include *ghusl* for wearing the *iḥrām*¹ or entering sacred places like Mecca or Medina, and for specific times such as Fridays and the nights of

¹ *Iḥrām* here refers to the state of ritual consecration of pilgrims during *hajj* and *d*.



Qadr in the holy month of Ramaḍān. Notably, recommended Ghusls that are proved to be *mustahab* can suffice for *wuḍū*, and if someone has a major impurity, he can rely on the recommended *ghusl* for acts requiring purification without needing another *ghusl*.

3. *Tayammum*

Issue 49: *Tayammum* as a substitute for *ghusl* or *wuḍū* is valid in seven cases:

1. When the person does not have enough water for *wuḍū* or *ghusl*.
2. When water is available but the person cannot reach it, either because he is unable to (due to age, paralysis, etc.) or accessing it would involve committing a forbidden act (such as using water from a usurped container).
3. When the person fears that using the available water for *wuḍū* or *ghusl* would result in himself or someone dependent on him becoming thirsty if the water is insufficient for both drinking and purification.
4. When time is short, making it impossible to perform *wuḍū* or *ghusl* and still pray within the prescribed time.
5. When obtaining or using water for *wuḍū* or *ghusl* would cause excessive hardship that is generally unbearable.
6. When using water for *wuḍū* or *ghusl* would conflict with another obligatory act of equal or greater importance (e.g., if the body or clothes are impure and there is only enough water for one act, the water should be used to purify the body or clothes and *tayammum* should be performed instead of *wuḍū* or *ghusl*).
7. When using water for *wuḍū* or *ghusl* would cause harm, such as worsening a disease or causing an illness, or making an illness difficult to heal.

Issue 50: *Tayammum* can be performed on anything considered "earth," such as soil, sand, and stones, provided some of it sticks to the hands. *Tayammum* on a smooth stone without dust on it is not valid as a measure of obligatory precaution.

Issue 51: The procedure for *tayammum* involves:

1. Striking or placing both palms on the ground simultaneously.

2. Wiping the forehead, and the obligatory precaution is that it should include the sides of the forehead with both palms covering from the hairline to the eyebrows and the upper part of the nose.
3. Wiping the entire back of the right hand with the left palm, from the wrist to the fingertips.
4. Wiping the entire back of the left hand with the right palm, from the wrist to the fingertips.

Issue 52: Conditions for *tayammum* are:

1. The person must be excused from performing *wuḍū* or *ghusl* as detailed in Issue 49.
2. *Tayammum* must be performed with the intention of obeying Allah.
3. The substance used for *tayammum* must be pure, permissible, and not mixed with anything that invalidates *tayammum* (e.g., wood shavings).
4. Wiping the parts of *tayammum* should be done from top to bottom based on obligatory precaution.
5. The person should not perform *tayammum* unless he despairs of his excuse being resolved before the prayer time ends if *tayammum* is for a fixed-time obligation like prayer.
6. If possible, the person must perform *tayammum* himself.
7. The actions of *tayammum* should be performed consecutively, without interruption.
8. There should be no barrier between the wiping part (palms) and the wiped parts (forehead and back of hands).
9. The forehead should be wiped before the right hand, and the right hand before the left hand.

Issue 53: If a person performs prayer with *tayammum* due to an excuse and the excuse is resolved before or after the prayer time ends, it is not necessary to repeat the prayer.

Issue 54: If a person who has performed *tayammum* instead of *ghusl* due to an excuse experiences a minor ritual impurity (*ḥadth aṣghar*), the *tayammum* that replaced *ghusl* remains valid. In this case, the person should perform *wuḍū* if possible; otherwise, he should perform *tayammum* instead of *wuḍū*.



Chapter Two
Purification from Impurities



Issue 55: There are ten impurities (*najasa*):

1 & 2. Urine and feces of humans and any animal whose meat is forbidden and has gushing blood (i.e., blood gushes out when its vein is cut). The obligatory precaution is that the urine of such animals without gushing blood but having meat is also impure, though bird droppings, even from forbidden birds, are pure.

3. The dead body of humans and any animal with gushing blood, including soul-bearing parts detached from a living body.

4. Semen of humans and any animal with gushing blood, even if the animal is lawful to eat, as an obligatory precaution.

5. Blood from the human body or any animal with gushing blood.

6. Dogs and pigs that live on land.

7. Wines, and as an obligatory precaution, beer (*fuqā`*), though drinking both is absolutely prohibited.

8. Based on obligatory precaution, non-believers except Christians, Jews, and Zoroastrians.

9. Based on obligatory precaution, the sweat of an animal that feeds on human excrement and is accustomed to it.

Issue 56: If any of these impurities contacts a pure object and both or one of them is wet enough for moisture to transfer, the pure object becomes impure. If both are dry, or if the moisture is insufficient to transfer, the impurity does not spread. If an impure object comes into contact with another pure object under these conditions, the impurity transfers unless there are three or more intermediaries between the impurity and the pure object.

Purifiers

Issue 57: Twelve things purify impure objects, known as purifiers (*mutahhirāt*):

First Purifier: Water

The intended water is the usual water from any source, whether it be a river, rain, or a well. In (jurisprudential) terminology, it is called "unmixed water," as opposed to "mixed water," which is a

liquid that must have the word water added to another word in its name, such as rose water, pomegranate water, and grape water.

Unmixed water is divided into two types: 1. Abundant water; 2. Little water

- **Abundant water** is water that does not become impure upon contact with an impure object unless its color, taste, or smell changes due to the impurity.
- **Little water** becomes impure immediately upon contact with an impure object, even if none of its three characteristics (color, taste, smell) change.

There are several types of abundant water:

1. ***Kurr* water:** Water that is at least the volume of *Kurr* or more. The volume of *Kurr* is approximately 36 cubic handspans (about 384 liters), such as tap water that comes from large reservoirs or purification plants to homes.
2. **Well water.**
3. **Flowing water:** Water from rivers, streams, and springs.
4. **Rainwater** during rainfall.

Little waters include stagnant waters that gather in pools, containers, bottles, etc. (excluding wells) and have a volume less than *Kurr*. In legal parlance, this is called "*qalīl* water."

Issue 58: Any object that has become impure can be purified by washing it once with a small quantity of water or with a large quantity of water (*Kurr*). If washed with a small quantity of water, the water must be drained. Exceptions include:

1. Vessels made impure by wine: These must be washed three times.
2. Vessels made impure by the death of a desert rat, or licked by a pig: These must be washed seven times.
3. Vessels from which a dog drinks any form of liquid or vessels licked by a dog or contaminated by dog's saliva or urine: These must first be scrubbed with clean soil and then washed twice with water. If the dog's saliva, sweat, urine, or other excretions come into contact with the inside of a container, or if any other part of the dog's body, such as its hand or foot, with transferring moisture touches the inside of the container, it is recommended to first



scrub the container with soil and then wash it three times with water.

4. To purify something that has become impure by the urine of an infant boy or girl who only consumes milk and does not eat food, it is sufficient to pour a small amount of water over it such that it reaches all the impure areas, and no more than this amount is necessary.

5. Objects contaminated by urine (other than that of an infant): These should be washed once in running water or twice if using a small quantity (*qalīl*) of water. If washed with *Kurr* water, the obligatory precaution is that it should be washed twice.

6. The inside of a container that becomes impure by something other than wine or the consumption of liquids by a dog or pig, or by a dog licking it, or by the death of a wild mouse, must be washed three times with a small amount of water for purification. Also, as an obligatory precaution, this applies if it is washed with *Kurr* water, running water, or rainwater.

Second Purifier: Sun

The ground and everything fixed on it, such as buildings and walls, can be purified by sunlight. However, things resting on the ground, such as trees, leaves, fruits, plants, doors, windows, nails, and wooden structures used in buildings cannot be purified by sunlight as an obligatory precaution.

To purify objects with sunlight, (in addition to the removal of the impurity and the object being wet with impurity), it is required that the drying be due to direct sunlight.

Third Purifier: Removal of the Essential Impurity

This purifying agent purifies things in two cases:

1. If an animal's body is contaminated with an essential impurity, like blood, urine, or feces, it is sufficient for purification to remove the impurity, and washing with water is not necessary.
2. To purify the inside of the mouth, nose, ears, and eyes—referred to as non-external areas—it is sufficient to remove the impurity.

Fourth Purifier: Earth

The soles of the feet and the bottom of shoes are purified by walking or dragging them on clean and dry ground, provided that the impurity is removed by this walking or dragging without the use of any other means. Additionally, as an obligatory precaution, the soles of the feet and the bottom of shoes are purified only if the impurity was transferred from impure ground.

Fifth Purifier: Subservience (*Taba'iyat*)

This purifier applies in situations such as:

1. The purification of a wine container that turns into vinegar due to the purification obtained from the transformation of wine into vinegar.
2. The purification of the hand of someone washing an impure garment with a small amount of water, as a result of the garment itself becoming pure.

Sixth Purifier: Converting to Islam

A disbeliever considered impure becomes pure upon accepting Islam.

Seventh Purifier: Absence of a Muslim

If the body, clothing, or something else becomes impure, and if it is in the possession of a Muslim who is *bāligh* – or a *non-bāligh mumayyiz* child who is able to discern between what is pure and what is impure – and that Muslim moves out of sight [with the impure object], then in the event that one deems it probable that he has washed it, it is treated as pure.

Eighth Purifier: Transfer

For example, if human blood is transferred into the body of an insect that is generally considered bloodless, such as a mosquito or flea, and the insect is then killed, the blood within the insect is considered pure.

Ninth Purifier: Transformation (*Istihāla*)

This occurs when the essence of an impure object changes so thoroughly that it becomes a different substance. However, if only the name or characteristic changes or its parts scatter, it does not become pure. For instance, if impure wood burns and turns into ash, it undergoes transformation and becomes pure.

**Tenth Purifier: Excretion of Blood**

If an animal, whose meat is permissible to eat, is slaughtered according to religious laws, and a normal amount of blood exits the body, the remaining blood in the animal's body is considered pure.

Eleventh Purifier: Conversion (*Inqilāb*)

If wine spontaneously or by adding substances like vinegar or salt turns into vinegar, it becomes pure.

Twelfth Purifier: Confinement of an Animal that Eats Impurities

The urine and feces of an animal that habitually eats human excrement are impure. For the urine and feces of such an animal to be considered pure, the animal must be put through a process of *istibrā'*, meaning that it must be confined to a place and be fed pure food for some time so that after that period, it is no longer considered an excrement-eating animal.

Rules of Prayer

Prayer is one of the pillars on which the true religion of Islam is built. Almighty God says, "Indeed, the prayer has been decreed upon the believers at fixed times,"¹ and in a hadith from the Prophet Muḥammad (peace be upon him and his family), it is said, "Everything has a face and the face of your religion is prayer." In another hadith, it is said, "My intercession will not reach those who belittle their prayers."

The most important obligatory prayers are the five daily prayers:

1. Fajr (Dawn) Prayer: Two units (*raka'at*).
2. Zuhr (Noon) Prayer: Four units.
3. 'Aṣr (Afternoon) Prayer: Four units.
4. Maghrib (Evening) Prayer: Three units.
5. 'Ishā' (Night) Prayer: Four units.

In certain conditions, the four-unit prayers are shortened during travel or moments of fear.

Issue 59: It is recommended to perform thirty-four units of supererogatory (*nafl*) prayers in a day and night, which include:

1. Eight units before the Zuhr prayer.
2. Eight units before the 'Aṣr prayer.
3. Four units after the Maghrib prayer.
4. Two units after the 'Ishā' prayer, which should be recited sitting, counting as one unit.
5. Eight units of the Late Night Prayer (Ṣalāt al-Layl). Its time starts from the beginning of the night after 'Ishā' prayer and if it is offered any time after 'Ishā' prayer, it is offered within the prescribed time; ideally, it is performed close to the dawn.
6. Two units of the Shaf' prayer after the Night Prayer.
7. One unit of the Witr prayer after the Shaf' prayer.
8. Two units before the Fajr prayer.

¹ Quran 4:103



Except for the Witr prayer, which is a one-unit prayer, all other supererogatory prayers are performed in sets of two units.

Issue 60: The time for the Fajr prayer is from the true dawn until sunrise. The time for Z̤uhr and ‘Aṣr prayers is from the sun's decline (noon) until sunset, and the Z̤uhr prayer should be performed before the ‘Aṣr prayer. The sun's decline is the midpoint between sunrise and sunset. The time for Maghrib and ‘Ishā’ prayers for a person who is not in a state of emergency extends from sunset (dusk) until midnight.¹ Midnight is the midpoint between sunset and the true dawn. If a person intentionally delays the Maghrib and ‘Ishā’ prayers until after midnight, he must perform them before dawn without making a *niyyat* of *Adā* (i.e. in time) or *Qaḍā* (i.e. after the lapse of time), and in both cases, the Maghrib prayer should be performed before the ‘Ishā’ prayer.

Issue 61: A person must face the Qibla (the direction of the Ka‘ba) while performing obligatory prayers. However, if performing supererogatory prayers while walking or riding, it is not necessary to face the Qibla, but in other situations, the obligatory precaution is that they should be performed while facing the Qibla.

Issue 62: If a person is confident about the direction of the Qibla and prays facing that direction, then later realizes that the Qibla was in another direction, if the deviation from the Qibla is less than 90 degrees to the right or left, the prayer is valid. If the deviation is more than 90 degrees or the person prayed with their back to the Qibla, he must repeat the prayer if there is time left, and if the time has expired, it is not to make up the prayer.

Issue 63: The person performing the prayer must ensure that his body, including hair and nails, as well as his clothing, are clean from impurities. Small items of clothing, such as socks and hats, which by themselves cannot cover the private parts, do not need to be clean, provided they are not made from impure substances

¹ The obligatory precaution is that as long as the redness in the eastern sky appearing after sunset has not passed overhead, Maghrib prayer should not be performed.

or animals like dogs. There is no problem in carrying impure (*mutanajjis*)¹ objects in one's pockets during prayer.

Issue 64: If there is blood from a wound or sore on the body or clothing, praying with it is permissible as long as it has not yet healed. Superficial wounds must be cleaned.

Issue 65: If a person's body or clothing is stained with a small amount of blood, less than the size of a fingertip, praying with it is valid. However, there are exceptions, including menstrual blood, and as an obligatory precaution, the blood from impure animals or carcasses, blood from animals forbidden to eat, postnatal bleeding, and irregular bleeding (*Istihāḍa*).

Issue 66: If a person unknowingly prays with an impure body or clothing and discovers the impurity after the prayer, the prayer is valid. However, if he had doubts about the impurity before the prayer and did not check, discovering the impurity afterward, he must repeat the prayer as an obligatory precaution. If he notices the impurity during the prayer and is certain it was there before starting, and there is enough time to repeat the prayer, he must do so as an obligatory precaution. If there is not enough time, such that even one unit of the prayer cannot be performed within the time, he should remove the impurity during the prayer, completing it without committing one of the invalidating agents, and the prayer will be valid.

Issue 67: If a person knows his body or clothing is impure but neglects it and forgets, and prays in that state, he must repeat the prayer as an obligatory precaution.

Issue 68: Purity from minor and major impurities is obligatory in prayer, as mentioned in the rules of purification.

Issue 69: The place where one prays must be lawful, and praying in a usurped place is, as an obligatory precaution, invalid. If a usurped carpet is on lawful ground, or a lawful carpet is on usurped ground, praying on it is also invalid, as an obligatory precaution.

¹ In this condition, the pure thing is called *mutanajjis* (lit. the thing which has become impure). Unlike *'ayn al-najis*, *mutanajjis* is capable of becoming *tāhir* (clean). However, like *'ayn al-najis*, a *mutanajjis* can make other things *mutanajjis* if it contacts them while being wet.



Issue 70: If an item is subject to Khums¹ and the owner has not paid it, it is considered usurped. Therefore, until the Khums is paid, it is forbidden to pray or use it in any way.

Issue 71: The place where the forehead touches in prostration must be clean, but it is not necessary for the places where other parts of the body touch to be clean, provided the impurity does not transfer to the body or clothing.

Issue 72: If a man and woman want to pray in the same place, as an obligatory precaution, the woman should not stand in front of or equal to the man. The woman should stand back, with the minimum distance being such that her place of prostration is in line with the man's knees when he is in prostration, or there should be a barrier like a wall between them, or the distance between them should be more than ten cubits (approximately four and a half meters).

Issue 73: During prayer, one must cover his private parts. For men, the private parts in prayer include the penis, testicles, and anus. For women, the entire body except for three areas should be covered:

1. Face to the extent that a scarf usually does not cover it when it is wrapped around it.
2. The hands from the wrist to the fingertips.
3. The feet from the ankle down (in the absence of non-mahram men).

Issue 74: If someone realizes during prayer that his private parts are uncovered, he must cover them immediately, and the prayer is valid. If he realizes after finishing the prayer, the prayer is still valid.

Issue 75: The conditions for the prayer garments are:

1. They must be clean, as mentioned earlier.
2. The garment that covers the private parts should be lawful, as an obligatory precaution.

¹ In Islam, Khums refers to the required religious obligation of any Muslims to pay 1/5th of his acquired wealth from certain sources toward specified causes.

3. The garment should not be made from the body parts of an animal that has a soul, such as the skin of an animal slaughtered non-Islamically. This applies as an obligatory precaution even if the garment alone is insufficient to cover the private parts.

4. It should not be made from predatory animals, like foxes, and as an obligatory precaution, it should not be made from animals whose meat is forbidden to eat, like rabbits and cats. This condition applies only to the garments that sufficiently cover the private parts and not to others.

5. The garment should not be made of pure natural silk for men.

6. The garment should not be made of pure or impure gold for men. Wearing gold jewelry, such as a gold chain or ring, renders men's prayers invalid.

Issue 76: Wearing gold and pure silk is always forbidden for men, even outside of prayer, and as an obligatory precaution, men should never use gold for adornment.

Issue 77: It is recommended to recite the Adhān (call to prayer) before the daily prayers. The Adhān is as follows:

Allāhu akbar (4 times)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا

Ashhadu an lā ilāha illallāh (2 times)

اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ

*Ashhadu anna Muḥammadan
Rasūlullāh* (2 times)

حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى خَيْرِ الْعَمَلِ، حَيَّ عَلَى خَيْرِ
الْعَمَلِ

Ḥayya 'alaṣ ṣalāh (2 times)

Ḥayya 'alal falāḥ (2 times)

Ḥayya 'ala khayril 'amal (2 times)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ

Allāhu akbar (2 times)

Lā ilāha illal lāh (2 times)

Testifying to the guardianship and leadership of Amīr al-Mu'minīn, 'Alī (peace be upon him) is itself recommended and complementary to the testimony of the Prophet's (peace be upon him and his family) message but is not part of the Adhān.



Therefore, it is appropriate to recite it without intending it as part of the Adhān, after “*Ashhadu anna Muḥammadan Rasūlullāh,*” with the intention of seeking nearness to Allah: “*Ashhadu anna ‘Alīyan Amīr al-Mu‘minīn Walīyullāh.*”

Issue 78: It is recommended to recite the Iqāmah (second call to prayer) before the daily prayers. The Iqāmah is as follows:

<i>Allāhu akbar</i> (2 times)	الله أكبر، الله أكبر
<i>Ashhadu an lā ilāha illallāh</i> (2 times)	أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله
<i>Ashhadu anna Muḥammadan Rasūlullāh</i> (2 times)	أشهد أن محمداً رسول الله، أشهد أن محمداً رسول الله
<i>Ḥayya ‘alaṣ ṣalāh</i> (2 times)	حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ
<i>Ḥayya ‘alal falāḥ</i> (2 times)	حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ
<i>Qad qāmatis salāh</i> (2 times)	حَيَّ عَلَى خَيْرِ الْعَمَلِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ
<i>Allāhu akbar</i> (2 times)	قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ
<i>Lā ilāha illal lāh</i>	الله أكبر، الله أكبر لا إله إلا الله

Testifying to the guardianship and leadership of Amīr al-Mu‘minīn, ‘Alī (peace be upon him) is itself recommended and complementary to the testimony of the Prophet’s (peace be upon him and his family) message but is not part of the Iqāmah. Therefore, it is appropriate to say without intending it as part of the Iqāmah, after “*Ashhadu anna Muḥammadan Rasūlullāh,*” with the intention of seeking nearness to Allah: “*Ashhadu anna ‘Alīyan Amīr al-Mu‘minīn walīyullāh.*”

Components and Obligations of Prayer

The components of prayer are:

- 1. Intention (niyyat):** This means that a person performs the prayer with the intention of showing humility and servitude before Almighty God. It is not necessary to verbalize the intention, as intention is an action of the heart, not of the tongue.
- 2. Takbīrat al-Iḥrām:** This involves saying “*Allāhu Akbar*” at the beginning of each prayer. The worshipper must pronounce these words correctly in Arabic. If any additional letter is added, such as saying “*Allahu wa Akbar,*” the prayer becomes invalid.

Issue 79: The worshipper must be fully standing and stable when saying the Takbīrat al-Ihrām, and as a necessary precaution, should not lean on anything like a stick or wall.

Issue 80: If the worshipper is unable to pray standing, he should pray sitting. If he cannot pray sitting, he should lie on his right side or left side facing the Qibla. If lying on the right side is possible, it should be preferred over the left side. If neither is possible, he should lie on his back with his feet facing the Qibla.

3. Recitation (*Qirā'at*): In the first and second units of the prayer, the worshipper should recite Sūrah al-Fātiḥa and, as an obligatory precaution, a complete second *sūrah*. However, in cases of necessity such as illness, urgency, or time constraints, it is permissible to recite only al-Fātiḥa and omit the second *sūrah*.

Issue 81: The recitation must be correct in pronunciation and sounds. If a person cannot recite correctly, he must learn. If learning is not possible due to age or other excuses, he may recite incorrectly.

Issue 82: As a measure of obligatory precaution, men should recite al-Fātiḥa and the second *sūrah* aloud in Fajr, Maghrib, and 'Ishā prayers, and quietly in Zuhr and 'Aṣr prayers. Women are not obligated to recite aloud in any prayer, but should recite quietly in Zuhr and 'Aṣr as a precaution. Other parts of the prayer can be recited aloud or quietly by both men and women, except for the Tasbīḥāt Arba'ah in the third and fourth units.

Issue 83: If the worshipper mistakenly recites aloud when it should be quiet or vice versa, the prayer is valid if it was due to forgetfulness or ignorance of the rule. If he realizes his mistake during the recitation, he should correct it from that point onward.

Issue 84: In the third and fourth units, the worshipper can say the Tasbīḥāt Arba'ah or recite al-Fātiḥa. It is sufficient to say "*Subḥānallah, walḥamdulillāh, wa lā ilāha illallāh, wallāhu akbar*" once, but it is better to say it three times and seek forgiveness afterward. Al-Fātiḥa or the Tasbīḥāt Arba'ah should be recited quietly as an obligatory precaution in the third and fourth units of prayers. If he decides to recite Sūrah al-Ḥamd, he can recite "*Bismillāh al-Raḥmān al-Raḥīm*" in a loud voice except for when he is praying in a congregational prayer in which case, he should not recite it loudly as an obligatory precaution.



Issue 85: The conditions mentioned for Takbīrat al-Ihrām, such as standing, stability, and independence, also apply to recitation and the Tasbīhāt Arba‘h.

4. Rukū‘ (Bowing): The obligations in *rukū‘* are:

First: Bowing until the hands can reach the knees, and bowing this much is based on obligatory precaution.

Second: Standing before bowing, transitioning from a standing position to bowing. If one is unable to stand, bowing from a sitting position suffices.

Third: As for the recitation during *rukū‘*, it would be sufficient to say "*Subhānallāh*" three times or "*Subhāna rabbiyal ‘azīmi wa biḥamdih*" once. The worshipper should pause long enough to recite the obligatory part of the recital and, as an obligatory precaution, he should remain motionless before lifting his head from *rukū‘*.

Fourth: Standing after *rukū‘*, during which the worshipper should stand upright and, as an obligatory precaution, ensure his body is calm.

5. Sujūd (Prostration): In each unit, the worshipper must perform two *sajdahs* (prostrations), with the following conditions:

First: Placing seven parts of the body on the ground: forehead, palms, knees, and the big toes.

Issue 86: It is sufficient to place part of the forehead on anything allowable and considered prostration in common view, even if that thing less than one finger's width. For the hands, as an obligatory precaution, the entire palms should be placed on the ground if possible. For the knees, it suffices to place part of them on the ground. The recommended precaution is to place the tips of the big toes on the ground, although placing the back or the front of the two big toes also suffices.

Second: The place of the forehead in *sujūd* should not be higher or lower than four closed fingers from the position of the knees and toes.

Third: *Sajdah* should be performed on earth, and on those things which are not edible nor worn. It is permissible to do *sajdah* on

paper known to be made from wood, cotton, or linen¹. Sajdah on other types of paper is not valid if they are made from materials which are not allowable.

Fourth: The place for the forehead in *sujūd* must be stable and motionless. Therefore, placing the forehead on thin mud or soft, loose soil where the forehead does not remain stable is not valid.

Fifth: The place for the forehead in prostration must be pure and allowed for use (*mubāḥ*), as mentioned in Issue 71.

Sixth: It is obligatory to recite a *dhikr* during *sujūd*. It is sufficient to say "*Subḥānallāh*" three times or "*Subḥāna rabbiya al-a'la wa biḥamdih*" once. The worshipper must pause briefly while reciting the obligatory *dhikr*, similar to what was mentioned regarding *rukū'*.

Seventh: Sitting between the two *sajdahs* is obligatory, and sitting after the second *sajdah* is obligatory as a precaution.

6. Tashahhud: It is obligatory in the second unit of all prayers, as well as in the third unit of Maghrib prayer and the fourth unit of *Zuhr*, *Aṣr*, and *Ishā* prayers. It is sufficient to say, "*Ashhadu an lā ilāha illallāh, waḥdahu la sharīka lah, wa ashhadu anna Muḥammadan 'abduhu wa rasūluh, Allāhumma ṣallī 'ala Muḥammad wa 'ala Āl-i Muḥammad.*"

Issue 87: The *dhikr* for *Tashahhud* must be recited correctly, and if possible, it must be performed while sitting with the body calm and stable.

7. Salām: Saying *salām* at the end of each prayer is obligatory. The worshipper must say it correctly while sitting and being stable and motionless. It is sufficient to say, "*As-salāmu 'alaykum,*" but it is better and recommended to say, "*As-salāmu 'alayka ayyuhan-nabiyu wa raḥmatullāhi wa barakātuh, as-salāmu 'alayna wa 'ala 'ibādillahīṣ-ṣāliḥīn, as-salāmu 'alaykum wa raḥmatullāhi wa barakātuh.*"

8. Sequence and Continuity: The worshipper must perform the obligatory parts of the prayer in the order mentioned and maintain continuity between the parts without a long gap, such that it is still considered a prayer. Lengthening *rukū'* and *sujūd*, reciting

¹ Linen is paper made from the fibers of the flax plant.



additional recommended *dhikr*, or reciting long *sūrahs* do not affect the continuity.

9. *Qunūt*: It is recommended to perform *qunūt* once in all daily prayers, which is done before *rukūʿ* in the second unit. There is no specific *dhikr* for *qunūt*, and one can pray in English language, such as making *ṣalawāt* (sending blessings upon the Prophet and his family, peace be upon them). It is better to include praise of Almighty God, *ṣalawāt* on the Prophet Muḥammad and his family, and prayers for oneself and all believers.

Things Which Invalidate Prayers

Issue 88: Things which invalidate prayer include:

1. Missing any of the obligatory parts or conditions, as mentioned in previous issues.
2. Anything that nullifies *wudū* occurring during the prayer.
3. Folding the hands intentionally as a gesture of humility, which, as an obligatory precaution, invalidates the prayer unless necessary.
4. Turning away from the Qibla without a valid reason. If it is because of an excuse, like if he is forced by wind or forgetfulness to deviate from the direction of Qibla, the prayer remains valid if the deviation to the right or left is less than 90 degrees. If more, the prayer must be repeated.
5. If a worshipper speaks intentionally during prayer, using a meaningful word, his prayer is invalidated, even if the word is made of just one meaningful letter, like "*Qi*" which in Arabic means "protect it". Uttering meaningless sounds formed by two or more letters, as an obligatory precaution, also invalidates the prayer. Of course, there is an exception to the mentioned ruling in one case, and that is when a person greets another who is praying, in which case it is obligatory to respond to him. Thus, he should use the same words in reply without adding anything to it. For example, if someone says *Salāmun ʿalaykum*, he should also say *Salāmun ʿalaykum* in reply.

6. Intentional loud laugh, which includes stretching the sound and rolling it around in the throat.¹

7. Crying loudly for worldly reasons invalidates the prayer. Silent crying also invalidates the prayer as an obligatory precaution. Crying for spiritual reasons like fear of Almighty God or humility to Him or longing for paradise does not invalidate it.

8. Performing actions that disrupt the prayer's form, such as eating or drinking. Even as an obligatory precaution, one should avoid any eating or drinking, even if it does not disrupt the prayer. Swallowing food in the mouth or food particles left between teeth does not invalidate it, nor does melting small bits of sugar or similar items.

9. Saying "*Āmeen*" after al-Fātiḥa in congregational prayer invalidates the prayer for the follower if done intentionally when he is not practicing *taqiya* (dissimulation). If someone is not attending a congregational prayer and says "*Āmeen*" intentionally, he should, as an obligatory precaution, repeat the prayer.

10. Doubts about the number of units (*rak'ahs*) in certain cases, as per the details provided in future issues.

11. Intentionally adding or omitting anything from the prayer, whether actions or words. However, there is no problem in reciting *dhikrs* (recitals), prayers, or Quran during prayer.

Doubts in Prayer

Issue 89: If someone doubts whether he performed a prayer after its time has passed, he should ignore the doubt. Similarly, if someone doubts the correctness of a prayer after completing it, he should also ignore the doubt.

Issue 90: If a worshipper doubts the number of *rak'ahs* in his prayer, it is permissible to interrupt the prayer and start over, although it is recommended to correct the doubt, if possible, without interrupting the prayer. Details on how to correct such doubts will be provided in subsequent issues.

Issue 91: There are two types of doubts in prayer:

¹ In case, however, one laughs loudly unintentionally, or if he purposely laughs without emitting any voice, there is no harm.



First Type: Doubts that invalidate the prayer include doubts about the number of *rak'ahs* in Fajr or Maghrib prayers and doubts in the first two *rak'ahs* of Zuhr, 'Aṣr, or 'Ishā prayers. If the worshipper's doubt persists and he has no stronger inclination towards either possibility, the prayer becomes invalid.

Second Type: Doubts that can be corrected and thus the prayer becomes valid.

Examples include doubts in the number of *rak'ahs* in a four-unit prayer without leaning towards any possibility. The main cases include:

1. If a worshipper doubts after entering the second *sujūd* and placing his forehead (on the *turba*) whether he has prayed two or three *rak'ahs*, he should assume that he has prayed three, complete the prayer, and then perform one *rak'ah* of precautionary prayer (*Ṣalāt al-Iḥtiyāt*), standing.
2. If a worshipper doubts between three and four *rak'ahs* at any point in the prayer, he should decide that he has performed four *rak'ahs*, complete the prayer, and then perform either one *rak'ah* of precautionary prayer, standing, or two *rak'ahs* of precautionary prayer, sitting.
3. If a worshipper doubts after entering the second *sajdah* whether he has prayed two or four *rak'ahs*, he should assume that he has prayed four *rak'ahs*, complete the prayer, and then perform two *rak'ahs* of precautionary prayer, standing.
4. If a worshipper doubts after entering the second *sajdah* whether he has prayed two, three, or four *rak'ahs*, he should decide that he has performed four *rak'ahs*, complete the prayer, and then perform two *rak'ahs* of precautionary prayer, standing, followed by two *rak'ahs* of precautionary prayer in the sitting position.
5. If a worshipper doubts after entering the second *sajdah* whether he has performed four or five *rak'ahs*, he should assume that he has performed four *rak'ahs*, complete the prayer, and then perform two *Sajdah Sahw* (prostration of forgetfulness).

Issue 92: Precautionary prayer should be performed immediately after the main prayer and before doing anything that invalidates the prayer. This prayer consists only of Sūrah al-Ḥamd without any other *sūrah*, and without *qunūt*. The worshipper should recite

al-Ḥamd quietly as an obligatory precaution, even if he was required to recite aloud in the main prayer.

Issue 93: If a worshipper forgets a *sajdah* due to distraction and it cannot be rectified within the prayer, he must perform the missed *sajdah* immediately after the prayer. If someone forgets the *tashahhud* due to distraction and forgetfulness, he must perform two *Sajdah Sahw*.

Issue 94: Instances requiring two *Sajdah Sahw* are the following:

1. Speaking unintentionally during prayer (as an obligatory precaution).
2. Saying the *salām* when it is not supposed to be said (as an obligatory precaution).
3. Doubts between four and five *rak'ahs*, as stated in Issue 91.
4. General knowledge, after the prayer, of mistakenly adding or omitting something in the prayer that does not invalidate it. As an obligatory precaution, one should perform two *Sajdah Sahw*.

Additionally, if a worshipper stands where he should sit or sits where he should stand unintentionally, he should perform two *Sajdah Sahw* as a recommended precaution. In fact, it is better to perform these prostrations for any mistake of addition or omission in the prayer.

Issue 95: Intention (*niyyat*) is necessary for the two prostrations that are performed on account inadvertence and forgetfulness. It is sufficient to say during the prostration "*Bismil lāhi wa billāhi, assalāmu 'alayka ayyuhan nabiyyu wa raḥmatul lāhi wa barakātuh.*" Then, raise the head, sit, and perform the second prostration, repeating the same phrase. After raising the head and sitting, recite the *tashahhud* and conclude with "*Assalāmu 'alaykum wa raḥmatul lāhi wa barakātuh.*"

Issue 96: For the two *Sajdah Sahw*, the worshipper must, as an obligatory precaution, prostrate on something valid for prostration and place the seven parts of his body on the ground. However, other conditions of prostration, like purification and facing the qibla, are not necessary.

Congregational Prayer

Issue 97: It is recommended to perform daily prayers in congregation. In some cases, congregational prayer might



become obligatory, such as when a duty-bound person makes mistakes in his recitation, which he can correct but he neglects his duty to do so, in which case, it is necessary for him to follow another person if possible.

Issue 98: As an obligatory precaution, congregational prayer is not valid for any recommended prayer except *Ṣalāt al-Istisqā* (prayer for rain).

Issue 99: The conditions for the Imam of congregational prayer are the following:

1. Must be an adult.
2. Must be sane.
3. Must be a *mu'min*, meaning an Ithnā 'Asharī Shī'a.
4. Must be just (*'ādil*).
5. Must be of legitimate birth.
6. Must have correct recitation.
7. As an obligatory precaution, must not have undergone a legal punishment (*ḥadd*) for committing a sin.
8. If the follower prays standing, the Imam must also pray standing.
9. If the follower is male, the Imam must also be male.
10. The Imam's prayer must be valid in the follower's opinion. Therefore, one cannot follow someone whose prayer is invalid in their opinion, such as if the Imam believes tayammum is obligatory upon him in a certain scenario while the follower believes *wuḍū* or *ghuṣl* is obligatory.

Issue 100: In order for a congregational prayer to be valid, the following conditions must be met:

1. The follower (*ma'mūm*) must intend to follow the prayer leader (*imām*).
2. The *imām* must be known to the follower, though general knowledge suffices (e.g., intending to follow the present *imām* even if the follower does not know him personally).
3. The *imām* must be independent in his prayer, so it is not permissible to follow an *imām* who is himself following another *imām*.

4. The follower must start his prayer with the intention to follow; a person who begins praying individually cannot switch to congregational prayer while in the middle of his prayer.

5. The follower must not intend to pray individually without a valid reason during the congregational prayer; if he does so, his congregational prayer would be problematic.

6. There must be no barrier between the *imām* and the male follower that separates them, whether it prevents seeing the *imām* or not. Similarly, there should be no barrier between the follower and another follower who connects them to the *imām*. For instance, in the first row, the connecting follower must be in the same row between the follower and the *imām*, and if there is no direct connection in that row, it should be through someone in the row ahead.

7. The *imām*'s position should not be higher than the follower's position to the extent that it appears, customarily, that the *imām* is at a higher place. However, if the follower's place is higher than the *imām*'s, it is not a problem, even if significantly higher, unless it reaches the point where they are no longer considered part of the same congregation.

8. The distance between the follower and the *imām*, or the follower connecting them to the *imām*, should not be too great. As a necessary precaution, the distance between the follower's place of prostration and the place of standing of the *imām* or the connecting follower in the front row should not exceed the length of an ordinary large step (approximately 1.2 meters).

9. The follower should not stand ahead of the *imām* or, as an obligatory precaution, in line the *imām* but slightly behind them; however, if the follower is only one person, there is no problem if he stands in line with the *imām*. If the follower is a woman, she must observe her position relative to the *imām* or the male follower as described in Issue 72.

Issue 101: In the first and second *rak'ahs* of *Zuhr* and *'Aṣr* prayers, the follower, as an obligatory precaution, should not recite *Sūrah al-Ḥamd* and another *Sūrah*. However, in *Fajr*, *Maghrib*, and *'Ishā* prayers, the follower may recite them quietly if he cannot hear the *imām*'s voice, even if it is in the form of unintelligible words.



The *imām* does not bear the responsibility for any of the follower's actions and recitations in the prayer, except for the recitation of the first and second *rak'ahs*. Therefore, the follower must perform all other obligatory acts of prayer as he would when praying individually, with the difference that he should follow the *imām* in performing acts like bowing (*rukū'*) and prostration (*sujūd*) after the *imām* performs them. However, following the *imām* in reciting the prayer's phrases, like those of *rukū'* and *sujūd*, is not obligatory, except for the opening *takbīr* (Takbīrat al-Ihrām), which should not be said before the *imām*. If the follower has a valid excuse, he may choose not to follow the *imām* in the final *tashahhud* and recite it before the *imām*. Following the *imām* in saying the *salām* at the end of the prayer is never obligatory, so the follower may say the *salām* before the *imām*.

Issue 102: A follower can join the *imām's* prayer at any point, which can be done in two ways:

1. If the *imām* is in the first *rak'ah* reciting al-Ḥamd and another Sūrah or in *rukū'*, the follower must say the opening *takbīr* and follow the *imām*, performing the prayer just like other followers. If he is standing, the follower stands, and if he is in *rukū'*, the follower does *rukū'* and completes the prayer as if he had joined from the beginning.
2. If the *imām* is not in the first *rak'ah*, the follower has time to join until the *imām* completes the *rukū'*. If the *imām* raises his head from *rukū'*, he cannot join the congregational prayer in that *rak'ah*. If the follower joins before or during the *imām's* *rukū'*, he must act in harmony with the *imām*. For example:

If the follower joins when the *imām* is in the second *rak'ah* of Zuhr, for the follower, it is his first *rak'ah*. When the *imām* sits for *tashahhud*, as an obligatory precaution, the follower should adopt the “*tajāfī*” position (placing the fingers and tips of the feet on the ground while lifting the knees slightly) and wait for the *imām* to finish the *tashahhud* and then stand up with the *imām* for the next *rak'ah*, which will be the follower's second and the *imām's* third. The follower should recite al-Ḥamd and another Sūrah quietly. If there is not enough time for both, he should complete al-Ḥamd and join the *imām* in *rukū'*, then follow the *imām* for *sujūd*. Here, the follower must recite *tashahhud* since it is the end of his second *rak'ah*, while the *imām* stands up for the

fourth *rak'ah*. After reciting the *tashahhud*, the follower stands and continues the prayer in congregation, reciting the *tasbīhāt al-arba'ah* and following the *imām* in *rukū'* and the rest of the prayer.

If the follower wants to join during the *imām's* third or fourth *rak'ah*, he should join during the *imām's* *rukū'*. If he joins while the *imām* is standing, he must recite al-Ḥamd and another Sūrah himself, provided the *imām* gives him enough time. If the *imām* proceeds to *rukū'* without giving enough time, the follower may suffice with just al-Ḥamd and join the *imām* in *rukū'*. And if the *imām* does not give the follower (*ma'mūm*) enough time so that the follower cannot finish Sūrah al-Ḥamd and join the *imām* in bowing (*rukū'*), then it is permissible for the follower to stop reciting Sūrah al-Ḥamd and join the *imām* in *rukū'*.



Traveler's Prayer

Issue 103: A traveler must shorten the four-unit prayers (Zuḥr, ‘Aṣr, and ‘Ishā) to two units, similar to the Fajr prayer. Shortening the prayer requires meeting eight conditions:

1. The traveler must intend to travel the legal distance, approximately 44 kilometers one way or a total of 44 kilometers round trip or more. The legal distance is calculated from the point beyond which a person is considered a traveler by common standards, usually from the borderline of the city where he lives.
2. The traveler's intention to travel must be continuous, meaning he should not change his intention midway.
3. The traveler should not intend to stay for ten days at a place, nor remain undecided for thirty days in one place, and should not pass through his hometown or a place of residence since passing through and staying at these places interrupts the travel.
4. The travel should be for a lawful purpose; it should not be for committing a sin.
5. The travel should not be for the purpose of hunting with the object of sport and pleasure.
6. The traveler should not be among those who have their homes with them, such as nomads.
7. The traveler should not be someone who travels frequently, either due to the nature of his job (like drivers or sailors) or because his workplace is in another city and he commutes daily.
8. The traveler must reach the point of *tarakhkhuṣ* (a distance from the city where the inhabitants of the city and its adjacent residential areas are no longer visible).¹

Issue 104: If the travel meets the aforementioned conditions, the traveler is required to shorten his prayer unless one of the following occurs:

1. Passing through or staying in his hometown or place of residence.

¹ *Tarakhkhuṣ* is a point beyond which travelling begins. However, if a person is not in his hometown, the rule of *tarakhkhuṣ* will not apply to him. Just as he travels from his place of residence, his prayers will be shortened.

2. Intending to stay for ten days in a specific city.
3. Remaining undecided in a specific city for thirty days without intending to stay.

In such cases, the traveler's duty changes from shortened prayers to full prayers unless he starts a new journey.

Issue 105: The term "hometown or place of residence" refers to one of the following:

1. The original hometown, typically the place where the person was born and to which he is commonly associated.
2. A place a person has decided to permanently reside and spend the rest of his life.
3. A place where a person stays for an extended period such that he is no longer considered a traveler, like someone staying in another city for work or study for a year and a half or more.

Issue 106: If a traveler intends to stay in a city for ten days and changes his mind before performing a single four-unit prayer, he must shorten his prayers. However, if he changes his mind after performing one four-unit prayer, he must continue performing full prayers as long as he is in that city.

Issue 107: If someone required to shorten his prayer performs it fully, several scenarios arise the most important of which are the following:

1. If this was due to ignorance of shortening prayers for travelers or ignorance of the obligation of shortening prayers on him, his prayer is valid.
2. If this was due to ignorance of a specific rule, like not knowing that the outward and return distances when combined causes the prayer to be shortened, he should, as an obligatory precaution, repeat the prayer if he finds out during the prayer time. If he finds out after the prayer time, he is not required to make it up.
3. If this was due to forgetting he was a traveler or forgetting that travelers must shorten their prayers, he should repeat the prayer if he finds out during the prayer time. If he finds out after the prayer time, he is not required to make it up.

Issue 108: If someone, who is required to perform full prayers, shortens them, his prayer is invalid, and he must repeat it or make



it up. However, if a traveler intending to stay for ten days shortens his prayer due to ignorance of the rule that he must perform full prayers, he should, as an obligatory precaution, repeat the prayer upon learning the correct ruling.

Issue 109: If someone is not a traveler at the beginning of the prayer time and then travels before performing the prayer, he should, as an obligatory precaution, perform the prayer in a shortened form during the journey. If he were a traveler at the beginning of the prayer time but does not perform the prayer until he returns to his hometown or a place where he intends to stay for ten days, he should, as a precaution, perform the prayer in full. Hence, the rule for shortening or performing the prayer in full depends on the time of performing the prayer, not the time it becomes obligatory.

Issue 110: A traveler is allowed to choose between performing his prayer in full or shortening it in four places, such as the holy city of Mecca, the holy city of Medina, the city of Kūfa (including the Mosque of Sahla), and the tomb of Imam Husayn (peace be upon him) within approximately eleven and a half meters from the holy grave.

Qaḍā Prayer

Issue 111: If a person does not perform his daily obligatory prayers or performs them incorrectly until the time for the prayer has passed, he must make up (*qaḍā*) for that prayer outside its prescribed time. There are three exceptions to this rule:

1. Prayers missed by a child who has not reached puberty, an insane person, or an unconscious person, provided that the unconsciousness was not due to his own actions. If it was, the obligatory precaution is that he should make up the prayer.
2. Prayers missed by a woman during menstruation or postnatal bleeding.
3. Prayers missed by an original non-Muslim, not an apostate.

Issue 112: *Qaḍā* prayers for daily obligatory prayers can be performed whether a person is traveling or not, and at any time of day or night. However, a prayer missed while at home should be made up in full, even if the person is traveling when performing the *qaḍā*. Conversely, a prayer missed while traveling

should be made up as a shortened prayer, even if the person is not traveling when performing the *qaḍā*.

Issue 113: If a person misses a prayer while being a traveler at the beginning of the prayer time and a non-traveler at the end (or vice versa), the *qaḍā* prayer should reflect his status at the end of the prayer time. Therefore, if the person was a traveler at the end of the prayer time, he should perform the *qaḍā* prayer as a shortened prayer, even if he is now in his hometown. If he was not a traveler at the end of the prayer time, he should perform the *qaḍā* prayer in full, even if he is now traveling.

Issue 114: It is not necessary to observe sequence (*tartīb*) when making up daily obligatory prayers, except for prayers where the sequence is a condition for their validity, such as the *Zuhr* (noon) and *‘Aṣr* (afternoon) prayers of the same day, or the *Maghrib* (sunset) and *‘Ishā* (night) prayers of the same night. Thus, it is not permissible to perform the *qaḍā* of the *‘Aṣr* prayer before the *Zuhr* prayer of the same day.

Issue 115: If a believer does not perform his prayer due to an excuse and does not make up for it until he dies, and he had the opportunity to do so, it is obligatory, based on precaution, for the eldest son to make up for these prayers on behalf of the deceased. This is provided that the eldest son was not a minor or insane at the time of the father's death and was not legally disinherited. In these cases, the obligation does not apply to the eldest son. The eldest son does not need to perform the prayers personally; he can hire someone to do so. If someone else undertakes to perform the deceased's *qaḍā* prayers, the eldest son is relieved of this duty. If the father deliberately neglected his prayers, the eldest son is not obligated to make them up.

Prayer of Signs (Ṣalāt al-Āyāt)

Issue 116: One of the obligatory prayers is the Prayer of Signs (Ṣalāt al-Āyāt), which becomes obligatory during a solar eclipse (*kusūf*) or lunar eclipse (*khusūf*). It also becomes obligatory, as an obligatory precaution, during an earthquake. The time for Ṣalāt al-Āyāt during a solar or lunar eclipse is from the beginning of the eclipse until the sun or moon returns to its normal state. For earthquakes, the prayer should be performed without delay.

Issue 117: Ṣalāt al-Āyāt consists of two *rak‘ahs* (units of prayer), and each *rak‘ah* has five *rukū‘s*. To perform this prayer, after the



initial *takbīr* and reciting Sūrah al-Ḥamd, the worshipper should choose another *sūrah*, such as Sūrah al-Ikhlās, and divide it into five parts. The obligatory precaution is not to recite "*Bismillah...*" alone as one part. Thus, the worshipper should recite the first section (e.g., "*Bismillāhir-rahmānir-rahīm. Qul huwa Allāhu aḥad*") and then perform *rukūʿ*. After rising from *rukūʿ*, the second part (e.g., "*Allāhu ṣamad*") is recited, followed by another *rukūʿ*. This process continues with the third part "*lam yalid*", the fourth part "*wa lam yūlad*", and the fifth part "*wa lam yakun lahu kufuwan aḥad*", each followed by a *rukūʿ*. After the fifth *rukūʿ*, the worshipper performs two prostrations, stands up, and performs the second *rakʿah* in the same manner. The prayer concludes with the *tashahhud* (testimony of faith) and *salām* (greetings) as in regular daily prayers.

Issue 118: If someone is aware of a solar or lunar eclipse and deliberately or out of forgetfulness does not perform the Prayer of Signs (Ṣalāt al-Āyāt) until the time passes, it is obligatory to make it up. However, if he was unaware of the eclipse until the time passed, *qaḍā* is obligatory only if the eclipse was total (the entire disk of the sun or moon was obscured). If the eclipse was not total, *qaḍā* is not obligatory.

Friday Prayer

Issue 119: The Friday prayer consists of two *rakʿahs* similar to the Fajr prayer, but with the addition of two sermons (*khuṭbahs*). This prayer is performed in place of the *Zuhr* prayer on Fridays. During the occultation of Imam al-Mahdī (may Allah hasten his reappearance), if all the conditions for holding Friday prayer is fulfilled, the duty-bound person has the choice to attend the Friday prayer or to perform the *Zuhr* prayer, even if it is at the beginning time of the prayer.

Some conditions for the validity of the Friday prayer and its sufficiency in place of the *Zuhr* prayer are:

1. The prayer must be performed in congregation with a minimum of five people including the Imam.
2. The prayer leader must meet the conditions required for leading a congregational prayer, such as being just (*ʿādil*) and meeting other criteria as mentioned in the conditions for congregational prayer (refer to Issues 99 and 100).

3. The prayer leader must deliver two sermons before the prayer.
4. No other Friday prayer should be held within a radius of five and a half kilometers.

Rules of Fasting

Fasting during the holy month of Ramaḍān is one of the most significant obligations in Islam. It is narrated from Imam Ṣādiq (peace be upon him) that he said: "**Whoever breaks one day of fasting during the month of Ramaḍān [without a valid excuse], the spirit of faith departs from him.**"

Issue 120: The conditions that make fasting in the month of Ramaḍān obligatory are:

1. The person must be of age (*bāligh*). Thus, fasting is not obligatory for minors, although it is recommended to train them to fast as much as they can. For instance, it is good to instruct a child to fast from morning until noon (or slightly more or less) to get accustomed to fasting.
2. The person must be sane.
3. The person must not be unconscious.
4. The person must be free from menstruation or postnatal bleeding. Therefore, fasting is not obligatory for a woman during menstruation or postnatal bleeding, and fasting in such states is invalid. However, she must make up for those missed fasts later.
5. Fasting must not be harmful. If fasting causes harm to a sick person, such as worsening his illness, delaying his recovery, or increasing his pain, then fasting is not obligatory. In all these cases, the harm must be significant enough to be normally unbearable.
6. The person must not be traveling. Therefore, fasting is not obligatory for a traveler whose duty is to shorten the prayers. In fact, if such a person observes fast, his fast would not be valid. There are exceptions to this rule:
 - A) If a person was unaware that fasting is invalid during travel and fasted, and later learned the rule after completing the fast, his fast is valid and he does not have to make it up.



B) If a person starts traveling after midday (Adhān al-Zuhr), it is obligatory as a measure of precaution to complete the fast of that day and he should suffice to it.

C) If a traveler returns to his hometown before midday and has not engaged in any acts that invalidate the fast, it is necessary as an obligatory precaution that he form his intention to fast on that day and it will suffice.

If a person intends to travel before midday, it is not permissible for him to break the fast in his hometown or after leaving it until he reaches the limit of *tarakkhkus* (a distance beyond which he is reckoned to be a traveler), which was explained in the eighth condition of Issue 103.

Issue 121: The start of the month of Ramaḍān is determined by:

1. Personally sighting the new moon with the naked eye. Thus, if the moon is not visible with the naked eye, seeing it through a telescope or similar means is not sufficient.
2. Two just men testify that they have seen the new moon, and there is no knowledge of their error, and their testimony is not contradicted- even in a legal sense. By "not contradicted in a legal sense," we mean that there are no factors preventing the acceptance of their testimony. For instance, if a large group of people in the city attempts to sight the new moon but no one other than those two just witnesses claims to have seen it.
3. The completion of thirty days since the beginning of Sha‘bān.
4. Widespread and reliable news among the people about the sighting of the new moon, creating certainty or strong confidence in its occurrence. Announcements on audio-visual media do not have the same credibility.

On the day when one doubts whether it is the last day of Sha‘bān or the first day of Ramaḍān, it is not permissible to fast with the intention of Ramaḍān. However, one can fast with the intention of making up for a missed fast or as a recommended fast of Sha‘bān. If it is later confirmed to be Ramaḍān, the fast will count for Ramaḍān.

On the day when one doubts whether it is the last day of Ramaḍān or the first day of Shawwal, it is not permissible to break the fast until it is confirmed by one of the methods mentioned that the new moon was sighted the previous night.

Issue 122: Fasting is when a person, intending to humble himself and express servitude before the Almighty God, refrains from certain things called '*muftirāt*' (invalidators) from the time of dawn until sunset. These invalidators that break the fast include:

1. Eating and drinking intentionally, regardless of the amount. If done unintentionally, the fast remains valid, such as someone who forgets he is fasting and eats or drinks.
2. Intentional sexual intercourse from the front or back, whether the person is the initiator or the recipient.
3. Intentional masturbation, meaning the deliberate act of causing ejaculation, even if done through permissible actions like foreplay with a spouse. However, experiencing a nocturnal emission during the day does not invalidate the fast, nor does failing to perform the required ritual purification (*ghusl*) until the end of the day.
4. Vomiting intentionally.
5. Deliberately administering an enema with water or any other liquid.
6. As an obligatory precaution, deliberately ascribing a lie to Almighty Allah, the Holy Prophet (peace be upon him and his progeny), or one of the infallible Imams (peace be upon them).
7. As an obligatory precaution, deliberately inhaling thick dust or allowing thick smoke to reach the throat.

Issue 123: If a person enters the state of major ritual impurity (*janābah*) owing to sexual intercourse or ejaculation at night during the month of Ramaḍān, he must perform *ghusl* (ritual purification) before the dawn. If he cannot perform *ghusl* due to illness or another valid reason, he must perform *tayammum* (dry ablution). Similarly, if a woman becomes pure from menstruation or postnatal bleeding during the night in Ramaḍān, she must perform *ghusl* before dawn. In both cases, if she deliberately fails to perform *ghusl* for *janābah*, menstruation, or postnatal bleeding, or *tayammum* as a substitute, before dawn, she must make up for that day and abstain from invalidators of fasting throughout the day with the general intention of seeking proximity to Allah (*qurbah muṭlaqah*).

Issue 124: If a person enters the state of *janābah* during the night of Ramaḍān and is confident that he will wake up before the dawn



(due to habit or other reasons) and goes to sleep with the intention of performing ghusl upon waking, but does not wake up until dawn, his fast is valid. If this person wakes up before dawn and goes back to sleep but does not wake up until dawn, he must make up for that day's fast as a punishment.¹

Issue 125: If a person invalidates his fast during Ramaḍān by eating, drinking, engaging in sexual intercourse, masturbating, or remaining in a state of *janābah* until dawn deliberately and willingly, without compulsion or necessity, he must not only make up for the missed fast (*qaḍā*) but also perform a *kaffāra* (expiation). The *kaffāra* for deliberate breaking of a fast is to either free a slave for each day, or fast for two consecutive months, or feed sixty poor people. For feeding each poor person, it suffices to give 750 grams of dates, wheat, bread, pasta, or any food item. It is not sufficient to give money equivalent to the food.

Issue 126: *Kaffāra* for breaking a fast is obligatory for someone who knows that fasting is obligatory and is aware that the act he did invalidates the fast. If someone ignorantly believes that fasting is not obligatory or that a particular act does not invalidate fasting and he breaks the fast, *kaffāra* does not become obligatory upon him. For example, if someone thinks he has not reached the age of religious duty and does not fast, or believes that a particular invalidator does not break the fast and does it, *kaffāra* is not obligatory on him in both cases. However, knowledge of the obligation of *kaffāra* is not a condition for its obligation.

Issue 127: If a person misses a fast during Ramaḍān, whether with a valid excuse or without, he must make up for it during other days of the year, except on the days of Eid al-Fiṭr and Eid al-Aḍḥa, when fasting is strictly forbidden. There are exceptions to the obligation of making up missed fasts:

1. A person who remains ill throughout the year until the next Ramaḍān, making it impossible to make up the missed fasts, is exempt from making up the fasts but must give a *fidya* (compensation). This involves giving approximately 750 grams of food to a poor person for each missed fast.

¹ That is, he will fast on that day and also make up for that day after Ramaḍān.

2. Elderly people for whom fasting is extremely difficult and burdensome are exempt from both fasting and making up the missed fasts, but must give a *fidya* for each day. If fasting is completely impossible for them, even *fidya* is not required.

3. A person with a condition that prevents him from becoming satiated, no matter how much water he drinks, has the same ruling as the elderly.

Issue 128: A woman close to childbirth (in the eighth or ninth month of pregnancy) who finds fasting harmful to herself or her baby, and a breastfeeding woman whose milk is insufficient and finds fasting harmful to herself or her baby, may break their fast during Ramaḍān but must make up for it later and give *fidya* for each missed day.

Issue 129: It is recommended as a precaution that a person who needs to make up fasts from Ramaḍān does so within the same year and before the next Ramaḍān. If someone deliberately delays making up the missed fasts, in addition to making them up, he must also give approximately 750 grams of food to a poor person for each day. If the delay was not intentional, giving *fidya* is necessary as an obligatory precaution.

Issue 130: A person making up a missed fast from Ramaḍān is not permitted to break the fast after midday (Adhān al-Zuhr). If he does so, he must pay *kaffāra* by feeding ten poor people, giving each of them 750 grams of food. If he cannot afford this, he must fast for three days.

Issue 131: A person who has missed fasts from Ramaḍān cannot perform recommended (*mustahab*) fasts. However, if he has other obligatory fasts to perform, such as expiatory fasts (*kaffāra*) or has *qaḍā* fasts other than from Ramaḍān, recommended fasts observed by him will be in order.



Rules of Ḥajj

One of the most important obligatory acts in Islamic Sharī‘a is the pilgrimage to the House of Allah (better known as Ḥajj). Almighty Allah states: **“And it is the duty of mankind toward Allah to make pilgrimage to the House—whoever is able to find thereto a way. But whoever disbelieves—then surely God is beyond need of the worlds.”** Almighty Allah has made the pilgrimage to His House obligatory for those who are capable and able to undertake it. Whoever turns away from this obligation and denies it (harms only himself), and God is independent of the worlds.

It is narrated from Imam Ṣādiq (peace be upon him) that he said: “Whoever dies without performing the obligatory Ḥajj, without being prevented by a severe need, illness that incapacitates him, or an oppressive ruler, let him die as a Jew or a Christian.”

Issue 132: Performing the obligatory Ḥajj is mandatory for an adult, sane, and capable person. This capability is achieved with the fulfillment of the following conditions:

1. Physical health: The person should be healthy and able to perform Ḥajj by themselves. Therefore, if a person is ill or elderly and unable to perform Ḥajj, or if performing the Ḥajj rituals would cause him severe hardship that is usually unbearable, he is not required to perform Ḥajj himself.

2. Safety: The person must be safe in terms of life, wealth, and honor during the journey and while performing Ḥajj rituals.

3. Financial Ability: The person must have the financial means to cover all the costs of Ḥajj, including expenses for visa, passport, travel (round trip or just one way if not intending to return), accommodation in the holy land, food, and medicine.

4. Post-Ḥajj financial stability: Performing Ḥajj should not lead to financial hardship after returning. Therefore, if a low-income person has the financial means to cover the Ḥajj costs but will face unbearable difficulty covering living expenses and returning to his previous financial state upon return, such a person is not bound to perform Ḥajj.

5. Sufficient time: The person must have enough time to travel to the holy places and perform the Ḥajj rituals. If financial capability is achieved late, and there is not enough time to prepare for the journey (such as obtaining a passport and visa) or if it

involves severe hardship that is normally unbearable, performing Ḥajj in that year is not obligatory. However, if the person is confident that he will be capable of performing Ḥajj in the following year or years, he must preserve his assets to fulfill this obligation.

Issue 133: Appointing a proxy to perform Ḥajj on behalf of someone else is obligatory in three cases:

1. For someone who can afford the Ḥajj expenses but is physically unable to perform Ḥajj due to illness or another valid reason.
2. For someone who neglected the duty to perform Ḥajj until he became old or ill and now has no hope of being able to perform Ḥajj in the future.
3. For someone who had the capability but neglected the duty to perform Ḥajj until he passed away. In such cases, a person must be hired from the deceased's estate to perform Ḥajj on his behalf.

Issue 134: There are three types of Ḥajj: Ḥajj al-Tamattu', Ḥajj al-Ifrād, and Ḥajj al-Qirān.

Ḥajj al-Tamattu' is obligatory for those whose residence is at a distance of more than 88 kilometers from Mecca.

Ḥajj al-Ifrād and Ḥajj al-Qirān are for the people of Mecca and those residing within 88 kilometers of Mecca.

Since the majority of the world's believers reside more than 88 kilometers from Mecca, they are obligated to perform Ḥajj al-Tamattu'. Therefore, the following discussion will focus only on the rulings of Ḥajj al-Tamattu' with a brief explanation.

Issue 135: Ḥajj al-Tamattu' consists of two acts of worship: 'Umrah al-Tamattu' and Ḥajj al-Tamattu'.

In 'Umrah al-Tamattu', five actions are obligatory in the following order:

1. Entering the state of Iḥrām from one of the Miqāts (designated locations for Iḥrām).
2. Performing Ṭawāf around the Ka'ba seven times.
3. Performing the prayer of Ṭawāf behind Maqām-e Ibrāhīm (peace be upon him).



4. Performing Sa'y between Şafā and Marwah seven times.
5. Performing Taqşīr, which involves cutting a portion of the hair from the head, beard, or mustache.

In Ḥajj al-Tamattu', thirteen actions are obligatory:

1. Entering the state of Iḥrām from Mecca.
2. Standing (*wuqūf*) in 'Arafāt from noon to sunset on the 9th of Dhū al-Ḥijjah.
3. Spending part of the night at Muzdalifah until sunrise on the night preceding Eid day.
4. Throwing seven stones at Jamarat al-'Aqaba on Eid day.
5. Offering a sacrifice on Eid day or afterward until the last day of Tashrīq in Minā.
6. Shaving the head or cutting a portion of hair in Minā.
7. Performing Ṭawāf al-Ḥajj (Ṭawāf of visitation) around the Ka'ba.
8. Performing the prayer of Ṭawāf behind Maqām (station) of Ibrahim (peace be upon him).
9. Performing Sa'y between Şafā and Marwah.
10. Performing Ṭawāf al-Nisā' (Ṭawāf of women).
11. Performing the prayer of Ṭawāf al-Nisā'.
12. Staying in Minā on the nights preceding the 11th and 12th days of Dhū al-Ḥijjah.
13. Throwing stones at the three Jamarāt on the 11th and 12th of Dhū al-Ḥijjah.

Issue 136: Each of the acts of 'Umrah and Ḥajj are acts of worship and must be performed with the intention of obedience and submission to Almighty Allah. The rituals of Ḥajj have many rules and specificities detailed in *Manāsik al-Ḥajj*. A person intending to perform this divine obligation must adequately learn its rulings to avoid ignorance or negligence, ensuring that his Ḥajj pilgrimage is neither incomplete nor invalid; otherwise, he must perform Ḥajj again.

Rules of Zakāt

One of the obligations in Islamic Sharī‘a is Zakāt which is so important that Almighty God has mentioned Zakāt alongside prayer in many verses of the Holy Quran. It is narrated that the prayer of someone who refrains from paying Zakāt is not accepted.

Zakāt is divided into two categories:

First Category: Zakāt on Wealth

Issue 137: Zakāt is obligatory on four types of wealth:

1. Livestock: Camels, sheep, goats, and cattle (including buffaloes).
2. Cash in the form of gold and silver.
3. The four staple crops: Wheat, barley, dates, and raisins.
4. Trading goods—as an obligatory precaution—i.e., goods stored with the intention of selling them when prices rise.

Issue 138: The conditions for the obligation of Zakāt on livestock are as follows:

First condition: The number of animals must reach the specified threshold and taxable limit (*niṣāb*), in which case Zakāt becomes obligatory:

Taxable limit for camels:

First taxable limit: Five camels, for which the Zakāt is one sheep.

Second taxable limit: Ten camels, for which the Zakāt is two sheep.

Third taxable limit: Fifteen camels, for which the Zakāt is three sheep.

Fourth taxable limit: Twenty camels, for which the Zakāt is four sheep.

Fifth taxable limit: twenty-five camels, for which the Zakāt is five sheep.

Sixth taxable limit: Twenty-six camels, for which the Zakāt is one camel that has entered its second year.



Seventh taxable limit: Thirty-six camels, for which the Zakāt is one camel that has entered its third year.

Note: There are more taxable limits for camels which are not detailed in this brief text.

Taxable limit for sheep:

First taxable limit: Forty sheep, for which the Zakāt is one sheep.

Second taxable limit: one hundred twenty-one sheep, for which the Zakāt is two sheep.

Third taxable limit: Two hundred one sheep, for which the Zakāt is three sheep.

Fourth taxable limit: Three hundred one sheep, for which the Zakāt is four sheep.

Fifth taxable limit: Four hundred sheep and above, for which the Zakāt is one sheep for every one hundred sheep.

Taxable limit for cattle and buffaloes:

First taxable limit: Thirty cows or buffaloes, for which the Zakāt is one calf that has entered its second year.

Second taxable limit: Forty cows or buffaloes, for which the Zakāt is one female calf that has entered its third year.

Second condition: The livestock must graze on natural pastures. If they are fed with fodder, such as purchased grass or harvested pasture, Zakāt is not obligatory, even if this feeding occurs only part of the year.

Third condition: The owner or guardian must have control over the livestock throughout the year. If they are stolen for a significant period, Zakāt is not obligatory.

Fourth condition: The owner must possess the livestock for a full eleven months so that they remain in the owner's possession at the start of the twelfth month.

Issue 139: The conditions for the obligation of Zakāt on cash in the form of gold and silver are as follows:

First condition: The amount of gold must reach fifteen *Ṣayrafi mithqāls* (a measure of weight), which is approximately 69.6 grams. The owner must pay 2.5% as Zakāt. For every additional

three *mithqāls* (approximately 13.92 grams), 2.5% Zakāt must also be paid in the same proportion.

As for silver, if the amount reaches one hundred five *mithqāls* (approximately 487 grams), the owner must pay 2.5% Zakāt. For every additional twenty-one *mithqāls* (approximately 97.44 grams), 2.5% Zakāt must also be paid in the same proportion.

Second condition: The owner must possess the gold and silver for a full eleven months so that they remain in the owner's possession at the start of the twelfth month.

Third condition: The owner must have control over the gold and silver throughout the year. If they are lost for a significant period, Zakāt is not obligatory.

Fourth condition: The owner must be adult and sane; therefore, Zakāt is not obligatory on the wealth of a minor or a mentally incapacitated person.

Issue 140: Zakāt is not obligatory on gold and silver in the following cases:

1. Gold and silver bars and market-sold gold coins.
2. Jewelry made of gold and silver.
3. Cash in the form of gold and silver that is not commonly used in transactions, such as some Ottoman coins used as jewelry by women.

Also, paper currency and metal coins not made of gold and silver, which are commonly used in transactions, are not subject to Zakāt.

Issue 141: Zakāt on the four staple crops is obligatory under two conditions:

First condition: Reaching the specified taxable limit, which is three hundred *ṣā'* (an ancient measure of weight), approximately 847 kilograms after drying. The Zakāt amounts are as follows:

1. If irrigated by rainwater, river water, or similar means without the need for manual labor or mechanical assistance, the Zakāt is 10%.
2. If irrigated by hand or with the help of tools like water pumps, the Zakāt is 5%.



3. If irrigated sometimes by rain and sometimes by hand or mechanical assistance, the Zakāt is 7.5%, unless one method is significantly minor and negligible, in which case the Zakāt is based on the predominant irrigation method.

Second Condition: The crops must be owned by the person at the time Zakāt becomes obligatory. If the crops are acquired after this time, Zakāt is not obligatory. However, if the new owner knows that the previous owner did not pay Zakāt, he must pay it himself. If the crops are acquired through purchase or similar means and the seller deceived him by not disclosing the unpaid Zakāt, the buyer can claim the paid Zakāt amount from the seller.

Conditions for Zakāt on Trading Goods:

Issue 142: The conditions for the obligation of Zakāt on trading goods are as follows:

1. The owner must be adult and sane.
2. The goods must reach the specified taxable limit, which is the same as the taxable limit for gold or silver coins, meaning their value must be equivalent to fifteen *Ṣayrafi mithqāls* of gold or one hundred five *mithqāls* of silver.
3. The trading goods must be acquired through exchange, such as buying, and from the time of the intent to profit, the goods must remain with the owner for one year.
4. The owner must intend to trade with the goods throughout the entire year.
5. The owner must be able to utilize the trading goods during the year.
6. The market value of the trading goods must not fall below their cost price throughout the year.

It is worth noting that the amount of Zakāt on trading goods is 2.5%.

Disposal of Zakāt

Issue 143: Zakāt can be spent for the following eight purposes:

1. The Poor (*Fuqarā*): Those who do not have enough to cover the expenses for themselves and their families for a year, and do not possess a profession or trade that can generate such income.

2. The Needy (*Masākin*): Those who are in a worse situation than the poor, having an even more inadequate standard of living, such as lacking daily necessary expenses.

3. Zakāt Collectors (*Āmilīn*): Individuals appointed by the Prophet (peace be upon him), an Imam (peace be upon him), a religious authority, or their deputies to collect, manage and surrender Zakāt to them or distribute it to those entitled to receive it.

4. Those Whose Hearts are to be Reconciled (*al-Mu'allafatu Qulūbihim*): Muslims with weak faith who can be strengthened by receiving Zakāt, as well as non-Muslims who might be inclined towards Islam or inclined to support Muslims in self-defense if given Zakāt.

5. To Free Slaves: For the purchase and emancipation of slaves.

6. Debtors: Those who cannot repay their debts due on them.

7. In the Path of Allah (*Fī Sabīlillah*): To be used for charitable projects that benefit the public, such as building mosques, schools, charitable institutions, etc.

8. Travelers (*Ibn al-Sabīl*): Travelers who are stranded without money and are therefore unable to return to their hometown without assistance.

Conditions for Recipients of Zakāt

Issue 144: Those who receive Zakāt must:

- Be Twelver Shī'a (Ithnā 'Asharī Shī'a).
- Not use Zakāt for unlawful purposes.
- As a measure of obligatory precaution, not be habitual drinkers of alcohol or neglectful of prayer, and not commit sins openly.
- Not be someone whose expenses are obligatory upon the Zakāt giver, such as a spouse.
- If the Zakāt giver is a non-Hashemite, the recipient must also be a non-Hashemite.

Second Category: Zakāt al-Fiṭr

Issue 145: The conditions for the obligation of Zakāt al-Fiṭr are as follows:

1. One must be an adult.



2. He must be sane and not unconscious.
3. He must be wealthy, meaning not poor, as explained in Issue 143.

Therefore, if these conditions are met a little before sunset on the last day of Ramaḍān until the early moments of the night of Eid al-Fiṭr, it becomes obligatory to give Zakāt al-Fiṭr on behalf of oneself and those who are commonly considered dependent on him for sustenance, even if he is not obligated to support them. Rather, the obligatory precaution is that if these conditions are met between the sunset of the night of Eid al-Fiṭr and noon on Eid day, Zakāt al-Fiṭr is also obligatory.

Issue 146: It is recommended for a poor person to pay Zakāt al-Fiṭr on behalf of himself and those who are dependent on him. If he has only enough to cover the Fitr Zakāt for one person, he is allowed to give it on behalf of himself to a member of his family with the intention of Zakāt al-Fiṭr. That person can then give it to another family member with the same intention, and this process can continue until it reaches the last person, who then gives the Zakāt al-Fiṭr to another poor person outside of their family.

Issue 147: The amount of Zakāt al-Fiṭr for each person is approximately three kilograms of common food items in his city, such as wheat, barley, dates, raisins, etc. The individual can also pay the monetary equivalent of these items. The necessary precaution is not to give food items that are uncommon in his city, even if they are wheat, barley, dates, or raisins.

Issue 148: It is permissible to separate and pay Zakāt al-Fiṭr during the month of Ramaḍān before the time of its obligation. Someone who does not intend to perform the Eid prayer can delay paying the Fitr Zakāt until before noon (adhan) on Eid day. However, someone who performs the Eid prayer, the obligatory precaution is separate Zakāt al-Fiṭr before the prayer. If the individual does not pay or separate Zakāt al-Fiṭr by noon (Adhān) on Eid day, he must, as an obligatory precaution, pay it later with the intention of getting closer to Allah, without specifying it as *adā'* (within the prescribed time) or *qaḍā'* (out of time).

Issue 149: Once Zakāt al-Fiṭr is set aside, it is determined and cannot be used for anything else, nor can it be replaced by other money.

Issue 150: Zakāt al-Fiṭr must be given to the poor and needy who are eligible for Zakāt (refer to Issue 143). However, if the payer is a non-Hashemite (non-Sayyid), he cannot give his Zakāt al-Fiṭr to a Hashemite Sayyid. Additionally, it is not permissible to give Zakāt al-Fiṭr to anyone whose support is obligatory on the payer, such as parents, spouse, or children.

Issue 151: It is permissible to transfer Zakāt al-Fiṭr to another city to deliver it to a religious authority, even if there are eligible recipients in the payer's city. However, if there are needy individuals in the payer's city, Zakāt al-Fiṭr should not, as an obligatory precaution, be transferred to another city for someone other than a religious authority.

Rules of Khums

Khums is one of the financial obligations explicitly prescribed by the sacred Islamic Sharī‘a in the Holy Qur'an. The significance of this obligation is mentioned in numerous traditions of the Ahl al-Bayt (peace be upon them), and in some, those who do not pay Khums or unjustly consume it are cursed.

Issue 152: The properties liable for Khums include:

1. War booty from battles against non-believers where war is permissible.
2. Minerals extracted from the earth, such as gold, silver, copper, iron, sulfur, oil, etc.
3. Treasures found hidden in the ground, walls, or other places.
4. Precious gems like pearls and coral found in the beds of seas and large rivers and retrieved by diving.
5. Lawful wealth mixed with unlawful wealth, in some cases.
6. Profits and earnings from trade, industry, earning, or any other means, as well as properties acquired without earning, such as gifts, wills, or donations, provided they are not from Khums and Zakāt, as Khums is not obligatory on these two.

Khums is not obligatory in the following cases:

First: Properties received by a woman as a dowry.

Second: Properties received by a husband in exchange for a Khul‘ divorce.



Third: Legal compensations (*diyya*) received by a person, whether it is for a body part or otherwise.

Fourth: Properties inherited by a person, except in some cases that are exceptions, as detailed in *Islamic Laws*.

As for the six cases mentioned, Khums becomes obligatory only if certain conditions are fulfilled. The details of those conditions are provided in book of Islamic Laws. Due to brevity, in the upcoming issues, only some rules related to the sixth case will be mentioned.

Issue 153: Khums on incomes and profits becomes obligatory after deducting the following:

1. Business expenses: This includes costs incurred to generate income, such as rent for the business premises, storage fees, utility bills (electricity, phone), transportation costs, taxes, and other related expenses.

2. Annual living expenses: This refers to what a person spends on himself and his dependents (family) throughout the year, including costs for food, clothing, housing, transportation, household items, medical treatments, debt repayments, gifts, rewards, travel expenses for pilgrimages and vacations, hospitality, and other customary expenses that are not considered extravagant or wasteful.

For example, if a merchant calculates his cash and non-cash assets and his profits, after deducting business and living expenses for himself and his family over the year, amount to five thousand dollars, he must pay Khums on the remaining profits. Thus, it is obligatory to pay one thousand dollars as Khums.

Issue 154: Those who do not have a regular income to cover their living expenses but rely on gifts, donations, and similar sources do not have a specific Khums year. They can use the funds they receive within one complete year on their annual living expenses. However, those with a job that provides for their living expenses, such as traders, employees, and craftsmen, start their Khums year when they begin working.¹ These individuals can deduct their living expenses from the income of the same year, but after the Khums year ends, they cannot use the profits from the first year

¹ Thus, the first day of their Khums year is the day when they start doing a job.

for the expenses of the second year unless they pay Khums on them.

Issue 155: The capital for business and other necessary business tools are not excluded from Khums. Therefore, a merchant who acquires capital and other necessary business items from his annual profits and income must pay Khums on his entire assets, including cash, goods for sale, and other business-related items, at the end of the Khums year. The same applies to tools needed for industry and agriculture, which are considered part of business capital and necessary items.

Issue 156: If a person buys an item from his annual income and does not use it for his living expenses by the end of the Khums year, he must pay Khums on that item at its current market value when the Khums is due. However, if he buys an item with wealth that has already had Khums paid on it or wealth that is not subject to Khums, such as inheritance or dowry, and its value increases over time, there are three scenarios that may apply to the matter:

1. If he holds it for trade and plans to sell it at a higher price, Khums is obligatory on the increased value, even if it has not been sold yet.
2. If he acquires it through inheritance or similar means and does not hold it for trade, Khums on the increased value is not obligatory, even if it is sold at a higher price.
3. If he acquires it through a transaction (like buying) for holding, not for trade, the increased value is not subject to Khums until it is sold. If it is sold at a higher price, the increased value is considered income for the year of sale, and if not spent on living expenses by the end of the year, Khums on it must be paid.

Issue 157: Some individuals neglect paying Khums for several years and do not calculate Khums on their assets. When they decide to correct this mistake, they must make a list of their assets and consult a religious authority or his representative for assessment. If necessary, they can negotiate regarding doubtful amounts and arrange installments for Khums payments they cannot afford at once.

Issue 158: When Khums is due on something, the individual has the option to pay the Khums directly from that item or to pay its equivalent value in cash.



Issue 159: If Khums becomes due on an individual's assets at the end of the Khums year, he cannot use those assets until the Khums is paid. However, he can consult his religious authority or his representative to transfer the Khums obligation to his responsibility,¹ making it permissible to use the assets.

Issue 160: When Khums is due on someone's wealth, it is not determined just by setting it aside; he must give it to his religious authority or his representative.

Issue 161: In order for Khums to become obligatory, it is not necessary for the owner to be an adult or sane. Khums is also due on the wealth of a minor or an insane person, and it is the guardian's responsibility to pay Khums from their wealth. If the guardian does not pay, it becomes obligatory for the minor upon reaching adulthood and for the insane person upon recovery to pay the Khums.

Issue 162: Khums is divided into two parts:

1. Half is the share of the Imam of Age, Imam Mahdi (may Allah hasten his reappearance) and should be spent on matters that pleases him. In the current era and age, it must be given to the most learned and knowledgeable religious authority or used with his permission.
2. The other half is the share of the Sayyids (*sahm-e sādāt*), which should be given to poor and stranded Sayyids who are believers and fulfill their religious obligations. This share also includes poor and believing orphaned Sayyids. Sayyids who are not poor are not eligible for this share of Khums.

Issue 163: As an obligatory precaution, it is not permissible to give Khums to someone whom the Khums payer is obligated to financially support, such as a father, wife, or child. Similarly, it is not permissible to give Khums to someone who will use it for sinful purposes. The obligatory precaution is that it should not be given to habitual drinkers, those who neglect prayer, or those who openly commit sins.

¹ That is, the religious authority or his authorized representative will negotiate about the amount of Khums payable on his assets. He will be allowed after the negotiation (*muṣālaḥa*) to keep the amount due on him and pay it in several installments.

Rules of Enjoining Good and Forbidding Evil

One of the most important religious duties is enjoining good and forbidding evil. Allah Almighty says:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

"Let there be among you a group who invite to goodness, enjoin what is right, and forbid what is wrong. They are the ones who will be successful."¹

It is narrated from the Prophet Muḥammad (peace be upon him and his family) that he said:

لا تزال أمتي بخير ما أمروا بالمعروف ونهوا عن المنكر وتعاونوا على البر، فإذا لم يفعلوا ذلك نزعنا منهم البركات، و سُلطَ بعضهم على بعض ولم يكن لهم ناصر في الأرض ولا في السماء.

"My community will remain in good condition as long as they enjoin good, forbid evil, and assist each other in piety. But if they do not do this, blessings will be removed from them, some will dominate over others, and they will have no helper on earth or in heaven."

It is narrated from Imam 'Alī (peace be upon him) that he said:

لا تتركوا الأمر بالمعروف والنهي عن المنكر فيؤلى عليكم شراركم ثم تدعون فلا يستجاب لكم.

"Do not abandon enjoining good and forbidding evil, or else the worst among you will be put in authority over you, and then you will pray, but it will not be answered."

Issue 164: Enjoining good and forbidding evil has different levels:

- 1. The first level:** A person expresses his inner dislike and discomfort towards the neglect of good or the commission of evil.
- 2. The second level:** A person verbally enjoins good and forbids evil, whether through advice, guidance, or other methods.
- 3. The third level:** A person takes practical steps to compel the performance of good or the abandonment of evil, such as reprimanding, hitting, or detaining.

Each of these three levels has varying degrees of intensity, and it is necessary to start with the first or second level, using the least harmful and most effective method, before moving to a more

¹ Quran 3:104



intense degree. If the first and second levels are ineffective, then the third level can be considered. For the third level, one must, as an obligatory precaution, seek permission from a religious authority to take practical measures against someone committing evil or neglecting good. Even at this level, one should start with the least harmful actions and only escalate if necessary, ensuring that it does not lead to injury or fracture. In other words, practical actions should not result in penalties requiring blood money or retribution.

Issue 165: Enjoining good and forbidding evil becomes obligatory under the following conditions:

1. The person enjoining or forbidding must recognize what is good and what is evil.
2. There must be a likelihood that the enjoining or forbidding will have an effect on the wrongdoer. If it is known that the person will not heed, the second and third levels are not obligatory, but the obligatory precaution is that one should at least express displeasure towards the evil act or neglect of good, even if it is known to be ineffective. This is in obedience to the command of the Prophet Muḥammad (peace be upon him and his family), as narrated by Imam ‘Alī (peace be upon him):

أَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنْ نَلْقَى أَهْلَ الْمَعَاصِي بِوُجُوهِ مُكْفَهَرَةٍ.

"The Messenger of Allah commanded us to meet the sinners with frowning faces."

3. The wrongdoer must intend to continue committing the sin or neglecting the obligation. If it is known that someone intends to commit a sin or neglect a duty even once, enjoining him to do good and forbidding him from evil become obligatory before the wrong act is committed.
4. The wrongdoer must not have a (valid) excuse for committing the sin or neglecting the duty.
5. The person enjoining good or forbidding evil should not fear significant harm to his life, reputation, or property, or to those of other Muslims, due to fulfilling this duty.

Praise be to Allah, firstly and lastly. May Allah's blessings be upon Muḥammad and his pure family.