



# **SAFINAH AN-NAJAH**

**Salim bin Sumair al-Hadrami**

**سفينة النجاة في ما يجب على العبد**

**لمولاه**

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ الدُّنْيَا  
وَالدِّينِ .

وَصَلَّى اللَّهُ وَسَلَّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ ،  
وَأَلِهِ وَصَحْبِهِ أَجْمَعِينَ .

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ .

Praise Allah, lord of the worlds. From Him we seek help in worldly and religious matters. Allah favor and salute our master Muhammad, seal of the prophets, his family, and his companions, one and all. There is no strength or ability except through Allah, the High, the Tremendous.

## Islam and Iman

**Islam:**

[فِي أَرْكَانِ الْإِسْلَامِ]

فصل : أَرْكَانُ الْإِسْلَامِ خَمْسَةٌ :

- (1) شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (2) وَإِقَامُ الصَّلَاةِ (3)  
وَإِيتَاءُ الزَّكَاةِ (4) وَصَوْمُ رَمَضَانَ (5) وَحِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا.

**Section: The Integrals of Islam are Five:**

1. To bear witness that there is no god except Allah and that Muhammad SAW is the messenger of Allah.
2. To establish salah.
3. To discharge zakah.
4. To fast in the month of Ramaḍān.
5. To perform ḥajj for those who are able.

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## [ فِي مَعْنَى كَلِمَةِ التَّوْحِيدِ ]

فصل : وَمَعْنَى لَا إِلَهَ إِلَّا اللَّهُ لَا مَعْبُودَ بِحَقِّ فِي الْوُجُودِ إِلَّا اللَّهُ .

Section: The meaning of the Kalimah is “In reality none is worthy of worship except Allah.”

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## Taharah

Taharah

### [فِي عِلَامَاتِ الْبُلُوغِ]

فصل : عِلَامَاتُ الْبُلُوغِ ثَلَاثٌ :

(1) تَمَامُ خَمْسَ عَشْرَةَ سَنَةً فِي الذَّكْرِ وَالْأُنْثَى (2) وَالِاحْتِلَامُ فِي الذَّكْرِ وَالْأُنْثَى

لِتَسْعَ سِنِينَ (3) وَالْحَيْضُ فِي الْأُنْثَى لِتَسْعَ سِنِينَ .

**Section: The Signs of Puberty are Three:**

1. Reaching the age of 15 (lunar) years for a male or a female.
2. Experiencing a wet dream by a 9 year old boy or girl.
3. Menstruation for a 9 year old girl.

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## [شُرُوطُ إِجْزَاءِ الْحَجَرِ فِي الْأَسْتِنْبَاءِ]

فصل : شُرُوطُ إِجْزَاءِ الْحَجَرِ ثَمَانِيَةٌ :

- (1) أَنْ يَكُونَ بِثَلَاثَةِ أَحْجَارٍ (2) وَأَنْ يُنْقِيَ الْمَحَلَّ (3) وَأَنْ لَا يَجِفَّ النَّجَسُ
- (4) وَلَا يَنْتَقِلَ (5) وَلَا يَطْرَأُ عَلَيْهِ آخَرُ (6) وَلَا يُجَاوِزُ صَفْحَتَهُ وَحَشْفَتَهُ (7)
- وَلَا يُصِيبُهُ مَاءٌ (8) وَأَنْ تَكُونَ الْأَحْجَارُ طَاهِرَةً .

**Section: The Conditions for Using a Stone (to clean the private parts) are Eight:**

1. Three stones should be used.
2. It should purify.
3. The impurity should not be completely dry.
4. The impurity should not have spread out
5. No other impurity should come upon it.
6. The impurity should not go beyond the inner buttock and the head of the penis.
7. Water should not splash onto the stone.
8. The stones to be used should be pure.

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## [ فِي فَرَائِضِ الْوُضُوءِ ]

فصل : فُرُوضُ الْوُضُوءِ سِتَّةٌ :

الْأَوَّلُ النِّيَّةُ الثَّانِي غَسْلُ الْوَجْهِ الثَّلَاثُ غَسْلُ الْيَدَيْنِ مَعَ الْمِرْفَقَيْنِ الرَّابِعُ  
مَسْحُ شَيْءٍ مِنَ الرَّأْسِ الْخَامِسُ غَسْلُ الرَّجْلَيْنِ مَعَ الْكَعْبَيْنِ السَّادِسُ التَّرْتِيبُ .

**Section: The Obligatory Acts of Wuḍū' (Ritual Ablution) are Six:**

1. Intention
2. Washing the face
3. Washing both hands and arms including the elbows
4. Wiping any part of the head
5. Washing the feet including the ankles
6. Tartīb (to observe the above-mentioned sequence)

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## [ فِي النِّيَّةِ وَالتَّرْتِيبِ ]

فصل : النِّيَّةُ قَصْدُ الشَّيْءِ مُقْتَرِنًا بِفِعْلِهِ وَمَحَلُّهَا الْقَلْبُ وَالتَّلَفُّظُ بِهَا سُنَّةٌ  
وَوَقْتُهَا عِنْدَ غَسْلِ أَوَّلِ جُزْءٍ مِنَ الْوَجْهِ وَالتَّرْتِيبُ أَنْ لَا يُقَدَّمَ عَضْوٌ عَلَى عَضْوٍ .

**Section:** Intention is to intend something simultaneously with the action; its place is in the heart. To make a verbal intention is a sunnah; its time is at the beginning of washing the first portion of the face. Tartīb (sequence) is to observe the sequence of the wudū', such that no latter limb of wudū' should precede a former limb.

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## [ فِي أَحْكَامِ الْمَاءِ ]

فصل : الماء قليل وكثير : القليل ما دون القلتين . والكثير قلتان فأكثر القليل

يتنجس بوقوع النجاسة فيه وإن لم يتغير والماء الكثير لا يتنجس إلا إذا تغير

طعمه أو لونه أو ريحه .

### Section: Water is Either a Little or Abundant.

1. A little amount of water is that which is less than two qullahs.
2. Abundant water that which is two qullahs (approximately 190 litres) or more.
3. A little amount of water will become impure when any impurity falls into it, even though the water does not change.
4. Abundant water will not become impure except when its taste, colour or smell changes.

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## [ فِي مُوجِبَاتِ الْغُسْلِ ]

فصل : مُوجِبَاتُ الْغُسْلِ سِتَّةٌ :

- (1) إِيْلَاجُ الْحَشْفَةِ فِي الْفَرْجِ ( 2 ) وَخُرُوجُ الْمَنِيِّ ( 3 ) وَالْحَيْضُ ( 4 )  
وَالْتَّفَاسُ ( 5 ) وَالْوِلَادَةُ ( 6 ) وَالْمَوْتُ .

**Section: The Things Make a Ritual Bath Compulsory are Six:**

1. Insertion the head of the penis into the vagina
2. Discharge of semen
3. Menstruation
4. Postnatal bleeding
5. Childbirth
6. Death

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## [ فِي فُرُوضِ الْغُسْلِ ]

فصل : فُرُوضُ الْغُسْلِ اثْنَانِ :

(1) النِّيَّةُ (2) وَتَعْمِيمُ الْبَدَنِ بِالْمَاءِ .

**Section: The Compulsory Acts of a Ritual Bath are Two:**

1. Intention
2. To ensure that water reaches the entire body

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## [ فِي فُرُوضِ الْغُسْلِ ]

فصل : شُرُوطُ الْوُضُوءِ عَشْرَةٌ :

- (1) الإِسْلَامُ (2) وَالتَّمْيِيزُ (3) وَالنَّقَاءُ عَنِ الْحَيْضِ وَالنَّفَاسِ (4) وَعَمَّا يَمْنَعُ
- وَصُورَ الْمَاءِ إِلَى الْبَشْرَةِ (5) وَأَنْ لَا يَكُونَ عَلَى الْعَضْوِ مَا يُعَيِّرُ الْمَاءَ (6)
- وَالْعِلْمُ بِفَرَضِيَّتِهِ (7) وَأَنْ لَا يَعْتَقِدَ فَرَضًا مِنْ فُرُوضِهِ سُنَّةً (8) وَالْمَاءُ الطَّهُورُ
- (9) وَدُخُولُ الْوَقْتِ (10) وَالْمُؤَالَاةُ لِلدَّائِمِ الْحَدَثِ .

### Section: The Conditions of Wudū' are Ten:

1. Islam
2. The age of understanding
3. Cleanliness from menstruation and postnatal bleeding
4. Being free from that which prevents the water from reaching the skin
5. Nothing should be upon the limb that will change the (qualities of the) water
6. Knowledge of it (wudū') being obligatory
7. Not to assume the fard (obligatory) acts as sunnah (recommended)
8. Pure water
9. Entering of the time (of salah)
10. Continuity, for a person who constantly remains in the state of impurity.

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## [ فِي نَوَاقِضِ الْوُضُوءِ ]

فصل : نَوَاقِضُ الْوُضُوءِ أَرْبَعَةٌ أَشْيَاءَ :

الأوَّلُ الخَارِجُ مِنْ أَحَدِ السَّبِيلَيْنِ مِنْ قُبُلٍ أَوْ دُبُرٍ رِيحٍ أَوْ غَيْرُهُ إِلَّا الْمَنِيَّ الثَّانِي  
زَوَالُ الْعَقْلِ بِنَوْمٍ أَوْ غَيْرِهِ إِلَّا نَوْمَ قَاعِدٍ مُمَكَّنٍ مَقْعَدَهُ مِنَ الْأَرْضِ الثَّلَاثُ التِّقَاءُ  
بَشَرَّتَيْ رَجُلٍ وَامْرَأَةٍ كَبِيرَيْنِ أَحْنَبِيَيْنِ مِنْ غَيْرِ حَائِلٍ الرَّابِعُ مَسُّ قُبُلِ الْآدَمِيِّ أَوْ  
حَلْقَةِ دُبُرِهِ بِبَطْنِ الرَّاحَةِ أَوْ بِطُونِ الْأَصَابِعِ.

### Section: The Factors that Nullify the Wuḍū' are Four:

1. Anything that exits from either the front or the rear private parts, whether wind or anything else except semen
2. Loss of intellec through sleep or other causes, except sleep while firmly seated on the ground
3. Skin to skin contact between an adult, non-mahram (marriageable), male and female without any barrier
4. Touching the private parts of a human with the palm or inner surface of the fingers.

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## [فِيمَا يَحْرُمُ عَلَى الْمُخْدِثِ]

فصل : مَنْ اتَّقَصَّ وُضُوئَهُ حَرَّمَ عَلَيْهِ أَرْبَعَةٌ أَشْيَاءَ :

(1) الصَّلَاةُ (2) وَالطَّوَافُ (3) وَمَسُّ الْمُصْحَفِ (4) وَحَمْلُهُ .

**Section: The Forbidden Actions for a Person in the State of Minor Impurity (in need of wudū') are**

**Four:**

1. Salah
2. Tawaf
3. Touching the Qur'an
4. Carrying the Qur'n.

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## [فِيمَا يَحْرُمُ عَلَى الْمُحْدِثِ]

وَيَحْرُمُ عَلَى الْجُنُبِ سِتَّةُ أَشْيَاءَ :

- (1) الصَّلَاةُ (2) وَالطَّوَافُ (3) وَمَسُّ الْمُصْحَفِ (4) وَحَمْلُهُ (5) وَاللُّبْتُ فِي الْمَسْجِدِ (6) وَقِرَاءَةُ الْقُرْآنِ .

The Forbidden Actions for a Person in the State of Major Impurity (in Need of Ritual Bath) are Six:

1. Salah
2. Tawaf
3. Touching the Qur'an
4. Carrying the Qur'an
5. Reciting the Qur'an
6. To remain in the masjid

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وَيَحْرَمُ بِالْحَيْضِ عَشْرَةَ أَشْيَاءَ :

- (1) الصَّلَاةُ (2) وَالطَّوَافُ (3) وَمَسُّ الْمُصْحَفِ (4) وَحَمْلُهُ (5) وَاللَّبْتُ فِي
- الْمَسْجِدِ (6) وَقِرَاءَةُ الْقُرْآنِ (7) وَالصَّوْمُ (8) وَالطَّلَاقُ (9) وَالْمُرُورُ فِي
- الْمَسْجِدِ إِنْ خَافَتْ تَلَوِيثَهُ (10) وَالِاسْتِمْتَاعُ بِمَا بَيْنَ السُّرَّةِ وَالرُّكْبَةِ .

The Forbidden Actions for a Person in the State of Menstruation are Ten:

1. Salah
2. Tawaf
3. Touching the Qur'an
4. Carrying the Qur'an
5. To remain in the masjid
6. Reciting the Qur'an
7. Fasting
8. Divorce
9. To pass through the masjid for a woman who thinks her blood might soil the masjid
10. To take sexual pleasure from what is between the navel and the knees.

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## [فِي أَسْبَابِ التَّيْمُمِ]

فصل : أسباب التَّيْمُمِ ثَلَاثَةٌ :

(1) فَقْدُ الْمَاءِ (2) وَالْمَرَضُ (3) وَالْإِحْتِيَاجُ إِلَيْهِ لِعَطَشِ حَيَوَانَ مُحْتَرَمٍ .

وغيرُ الْمُحْتَرَمِ سِتَّةٌ :

(1) تَارِكُ الصَّلَاةِ (2) وَالزَّانِي الْمُحْصَنُ (3) وَالْمُرْتَدُّ (4) وَالْكَافِرُ الْحَرَبِيُّ

(5) وَالْكَلْبُ الْعَقُورُ (6) وَالْخَنَزِيرُ .

### Section: The Causes of Tayammum (Dry Ablution) are Three:

1. Absence of water
2. Illness
3. Need for water exists by (oneself or) worthy animals
  - a. The following six people or animals are classified unworthy
    - i. A person who forsakes salah
    - ii. A convicted married adulterer
    - iii. An Apostate
    - iv. A non-Muslim from a non-Muslim country that has war with the Muslim country
    - v. A vicious dog
    - vi. A pig

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## [ فِي شُرُوطِ التَّيَمُّمِ ]

فصل : شُرُوطُ التَّيَمُّمِ عَشْرَةٌ :

- (1) أَنْ يَكُونَ بُرَابٍ (2) وَأَنْ يَكُونَ التُّرَابُ طَاهِرًا (3) وَأَنْ لَا يَكُونَ مُسْتَعْمَلًا
- (4) وَأَنْ لَا يُخَالَطُهُ دَقِيقٌ وَنَحْوُهُ (5) وَأَنْ يَقْصِدَهُ (6) وَأَنْ يَمْسَحَ وَجْهَهُ وَيَدَيْهِ
- بِضَرْبَتَيْنِ (7) وَأَنْ يُزِيلَ النَّجَاسَةَ أَوَّلًا (8) وَأَنْ يَحْتَمِدَ فِي الْقِبْلَةِ قَبْلَهُ (9) وَأَنْ
- يَكُونَ التَّيَمُّمُ بَعْدَ دُخُولِ الْوَقْتِ (10) وَأَنْ يَتَيَمَّمَ لِكُلِّ فَرَضٍ .

### Section: The Conditions of Tayammum are Ten:

1. It must be performed with (dust of) the earth
2. The dust must be pure
3. The dust must not be used (i.e. already used on a limb or has been dusted off a limb)
4. The dust must not be mixed with flour or anything like flour
5. A person should intend the earth
6. He should wipe his face and both hands with two strikes of dust
7. He should first remove any impurity
8. He should determine the direction of the qiblah before commencing the tayammum
9. He should make tayammum after the entering of the time (of the salah)
10. He should make tayammum for every fard (salah)

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## [ فِي فَرَائِضِ التَّيْمُمِ ]

فصل : فُرُوضُ التَّيْمُمِ خَمْسَةٌ :

الأوَّلُ نَقْلُ التُّرَابِ الثَّانِي النَّيَّةُ الثَّلَاثُ مَسْحُ الْوَجْهِ الرَّابِعُ مَسْحُ الْيَدَيْنِ إِلَى

الْمِرْفَقَيْنِ الْخَامِسُ التَّرْتِيبُ بَيْنَ الْمَسْحَتَيْنِ .

### Section: The Fara'idh of Tayammum are Five:

1. Transfer of earth (to the body)
2. Intention
3. Wiping of the face
4. Wiping of the two hands including the elbows
5. Following the sequence between both wipings

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## [فِي مُبْطَلَاتِ التَّيْمُمِ]

فصل : مُبْطَلَاتُ التَّيْمُمِ ثَلَاثَةٌ :

(1) مَا أَبْطَلَ الْوُضُوءَ (2) الرِّدَّةُ (3) وَتَوَهُمُ الْمَاءِ إِنْ تَيَمَّمَ لِفَقْدِهِ .

**Section: The Factors That Nullify Tayammum are Three:**

1. Those things which nullify the ablution
2. Apostacy
3. Presumption that one can now obtain water (in the case where tayammum was made due to lack of water)

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## [فِيمَا يَطْهَرُ مِنَ النَّجَاسَاتِ]

فصل : الَّذِي يَطْهَرُ مِنَ النَّجَاسَاتِ ثَلَاثَةٌ :

(1) الْخَمْرُ إِذَا تَحَلَّلَتْ بِنَفْسِهَا (2) وَجِلْدُ الْمَيْتَةِ إِذَا دُبِغَ (3) وَمَا صَارَ حَيَّوَانًا .

### **Section: Three Types of Impurities That Can Be Purified:**

1. Wine that becomes vinegar on its own
2. The hide of a dead animal that is tanned
3. Creatures that are born out of filth

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## [ فِي أَقْسَامِ النَّجَاسَةِ ]

فصل : النَّجَاسَاتُ ثَلَاثٌ :

(1) مُعَلِّظَةٌ (2) وَمُخَفَّفَةٌ (3) وَمُتَوَسِّطَةٌ .

الْمُعَلِّظَةُ نَجَاسَةُ الْكَلْبِ وَالْخِنْزِيرِ وَفَرْعُ أَحَدِهِمَا .

وَالْمُخَفَّفَةُ بَوْلُ الصَّبِيِّ الَّذِي لَمْ يَطْعَمْ غَيْرَ اللَّبَنِ وَلَمْ يَبْلُغِ الْحَوْلَيْنِ .

وَالْمُتَوَسِّطَةُ سَائِرُ النَّجَاسَاتِ .

### Section: Impurities are of Three Types:

1. Mughallazah (heavy)
2. Mukhaffafah (light)
3. Mutawassitah (moderate)

Heavy impurity is the impurity from a dog, pig or their offspring.

Light impurity is the urine of a baby (boy) which only feeds on milk and is not yet two years of age.

All other remaining impurities are moderate impurities.

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## [ فِي إِزَالَةِ النَّجَاسَةِ ]

فصل :

المُعَلِّظَةُ تَطْهَرُ بِسَبْعِ غَسَلَاتٍ بَعْدَ إِزَالَةِ عَيْنِهَا إِحْدَاهُنَّ بِتُرَابٍ .

وَالْمُخَفَّفَةُ تَطْهَرُ بِرَشِّ الْمَاءِ عَلَيْهَا مَعَ الْعَلْبَةِ وَإِزَالَةِ عَيْنِهَا .

وَالْمَتَوَسِّطَةُ تَنْقَسِمُ عَلَى قِسْمَيْنِ عَيْنِيَّةٌ وَحُكْمِيَّةٌ :

- العَيْنِيَّةُ الَّتِي لَهَا لَوْنٌ وَرِيحٌ وَطَعْمٌ فَلَا بُدَّ مِنْ إِزَالَةِ لَوْنِهَا وَرِيحِهَا وَطَعْمِهَا.
- وَالْحُكْمِيَّةُ الَّتِي لَا لَوْنَ وَلَا رِيحَ وَلَا طَعْمَ لَهَا يَكْفِيكَ جَرِيُّ الْمَاءِ عَلَيْهَا.

### Section:

- Heavy impurity becomes pure by removing it and then washing it seven times, one of which should be with earth.
- Light impurity will be purified by removing the actual impurity and sprinkling adequate water upon it (the amount of water sprinkled should be greater than the amount of urine).
- Moderate impurity is of two kinds: (1) that which has a substance and (2) that without a substance.
  1. That which has a substance is that which has a colour, smell and taste. It is necessary to remove its colour, smell and taste.
  2. The one which has no substance is the one that does not have a colour, smell and taste. It is sufficient that water flows over it.

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## Salah

Salah

### [فِي أَعْذَارِ الصَّلَاةِ]

فصل : أَعْذَارُ الصَّلَاةِ اثْنَانِ :

(1) النَّوْمُ (2) وَالتَّسْيَانُ .

**Section:** The Valid Excuses for Delaying the Salāh from its Prescribed Time are Two:

1. Sleep
2. Forgetfulness

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## [ فِي شُرُوطِ الصَّلَاةِ ]

فصل : شُرُوطُ الصَّلَاةِ ثَمَانِيَةٌ :

- (1) طَهَارَةُ الْحَدَثَيْنِ (2) وَالطَّهَارَةُ عَنِ النَّجَاسَةِ فِي الثَّوْبِ وَالْبَدَنِ وَالْمَكَانِ
- (3) وَسِتْرُ الْعَوْرَةِ (4) وَاسْتِقْبَالُ الْقِبْلَةِ (5) وَدُخُولُ الْوَقْتِ (6) وَالْعِلْمُ بِفَرَضِيَّتِهَا
- (7) وَأَنْ لَا يُعْتَقَدَ فَرَضًا مِنْ فُرُوضِهَا سُنَّةً (8) وَاجْتِنَابُ الْمُبْطَلَاتِ .

### Section: The Conditions of the salah are Eight:

1. Purity from the two ritual impurities
2. Purity of the clothing, the body and the place (of performing salah)
3. Covering the 'awrah (private parts)
4. Facing the qiblah
5. The commencement of the time of salah
6. Knowledge of it being fard
7. Not to regard any of its fard acts as sunnah
8. To abstain from those factors that nullifies the salah

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## [الْأَحْدَاثُ]

الْأَحْدَاثُ اثْنَانِ أَصْغَرُ وَأَكْبَرُ :

فَالْأَصْغَرُ مَا أَوْجَبَ الْوُضُوءَ وَالْأَكْبَرُ مَا أَوْجَبَ الْعُسْلَ .

**Ritual Impurities are of two types: 1) Minor ritual impurities and 2) Major Ritual Impurities:**

1. A minor ritual impurity is that which makes wudu' wajib
2. A major impurity is that which is makes bath wajib.

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## [أَلْعَوْرَاتُ]

العَوْرَاتُ أَرْبَعٌ :

- عَوْرَةُ الرَّجُلِ مُطْلَقًا وَالْأَمَةَ فِي الصَّلَاةِ مَا بَيْنَ السُّرَّةِ وَالرُّكْبَةِ .
- وَعَوْرَةُ الْحُرَّةِ فِي الصَّلَاةِ جَمِيعُ بَدَنِهَا مَا سِوَى الْوَجْهِ وَالْكَفَّيْنِ .
- وَعَوْرَةُ الْحُرَّةِ وَالْأَمَةَ عِنْدَ الْأَجَانِبِ جَمِيعُ الْبَدَنِ .
- وَعِنْدَ مَحَارِمِهِمَا وَالنِّسَاءِ مَا بَيْنَ السُّرَّةِ وَالرُّكْبَةِ .

**The 'Awrahs (Private parts) are Four Types:**

1. The 'awrah of a man generally and that of a slave girl in salah is the area between the navel and the knees
2. The 'awrah of a free woman in salah includes the whole body except the face and the two palms
3. The 'awrah of a free woman and that of a slave girl in the presence of a stranger is the entire body
4. The 'awrah of a free woman and a slave girl in the presence of a mahram (unmarriageable kin) or women is the area between the navel and the knees

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## [ فِي أَرْكَانِ الصَّلَاةِ ]

فصل : أَرْكَانُ الصَّلَاةِ سَبْعَةٌ عَشَرَ :

الأوَّلُ النِّيَّةُ الثَّانِي تَكْبِيرَةُ الإِحْرَامِ الثَّالِثُ الْقِيَامُ عَلَى الْقَادِرِ فِي الْفَرْضِ  
الرَّابِعُ قِرَاءَةُ الْفَاتِحَةِ الْخَامِسُ الرُّكُوعُ السَّادِسُ الطَّمَأْنِينَةُ فِيهِ السَّابِعُ  
الاعْتِدَالُ الثَّامِنُ الطَّمَأْنِينَةُ فِيهِ التَّاسِعُ السُّجُودُ مَرَّتَيْنِ الْعَاشِرُ الطَّمَأْنِينَةُ فِيهِ الْحَادِي  
عَشَرَ الْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ الثَّانِي عَشَرَ الطَّمَأْنِينَةُ فِيهِ الثَّلَاثُ عَشَرَ التَّشَهُدُ  
الْأَخِيرُ الرَّابِعُ عَشَرَ الْقُعُودُ فِيهِ الْخَامِسُ عَشَرَ الصَّلَاةُ عَلَى النَّبِيِّ ﷺ فِيهِ  
السَّادِسُ عَشَرَ السَّلَامُ السَّابِعُ عَشَرَ التَّرْتِيبُ .

### Section: The Pillars of the salah are Seventeen:

1. Intention
2. Takbirat al-ihram (The opening statement: "Allahu Akbar")
3. Standing in the fard salah for those who have the ability
4. Recitation of Surah al-Fatihah
5. Ruku' (bowing)
6. Remaining motionless for a moment therein (ruku')
7. I'tidāl (Straightening up after ruku')
8. Remaining motionless for a moment therein (i'tidāl)
9. Two sajdahs (prostrations)
10. Remaining motionless for a moment therein (sajdah)



11. Sitting between the two sajdahs
12. Remaining motionless for a moment therein (sitting)
13. Recite tashahhud at the end of salah
14. Sitting therein (tashahhud)
15. Salāh upon Nabi SAW therein (tashahhud)
16. Salām
17. To follow the sequence (of the above integral postures of salāh)

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## [ فِي نِيَّةِ الصَّلَاةِ ]

فصل : النِّيَّةُ ثَلَاثُ دَرَجَاتٍ :

إِنْ كَانَتْ الصَّلَاةُ فَرَضًا وَجَبَ قَصْدُ الْفِعْلِ وَالتَّعْيِينُ وَالْفَرَضِيَّةُ .

وَإِنْ كَانَتْ نَافِلَةً مُؤَقَّتَةً كَرَاتِبَةٍ أَوْ ذَاتِ سَبَبٍ وَجَبَ قَصْدُ الْفِعْلِ وَالتَّعْيِينُ .

وَإِنْ كَانَتْ نَافِلَةً مُطْلَقَةً وَجَبَ قَصْدُ الْفِعْلِ فَقَطُّ .

الْفِعْلُ أَصْلِيٌّ وَالتَّعْيِينُ ظُهْرًا أَوْ عَصْرًا وَالْفَرَضِيَّةُ فَرَضًا .

### Section: There are Three Degrees of Intention:

If the ṣalāh is farḍ, it is compulsory to intend:

- a. The act of ṣalāh – the intention of performing ṣalāh
- b. The actual ṣalāh that is being offered e.g. Ḍuhr or ‘Aṣr
- c. It being a farḍ ṣalāh

If the ṣalāh is a periodic nafl like “rawātīb” or it has a specific reason, it is compulsory to intend:

- a. The act of ṣalāh – the intention of performing ṣalāh
- b. The actual ṣalāh that is being offered e.g. sunnah before ṣubh or “Istisqā” (ṣalāh seeking rain)

If the ṣalāh is a muṭlaq nafl, it is compulsory to intend:

- a. The act of ṣalāh – the intention of performing ṣalāh

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## [ فِي شُرُوطِ تَكْبِيرَةِ الْإِحْرَامِ ]

فصل : شُرُوطُ تَكْبِيرَةِ الْإِحْرَامِ سِتَّةَ عَشَرَ :

- (1) أَنْ تَقَعَ حَالَةَ الْقِيَامِ فِي الْفَرْضِ (2) وَأَنْ تُكُونَ بِالْعَرَبِيَّةِ (3) وَأَنْ تُكُونَ بِلَفْظِ الْحَلَالَةِ (4) وَبِلَفْظِ أَكْبَرُ (5) وَالتَّرْتِيبُ بَيْنَ اللَّفْظَيْنِ (6) وَأَنْ لَا يَمُدَّ هَمْزَةَ الْحَلَالَةِ (7) وَعَدَمُ مَدِّ بَاءِ أَكْبَرُ (8) وَأَنْ لَا يُشَدَّدَ الْبَاءُ (9) وَأَنْ لَا يَزِيدَ وَأَوْ سَاكِنَةً أَوْ مُتَحَرِّكَةً بَيْنَ الْكَلِمَتَيْنِ (10) وَأَنْ لَا يَزِيدَ وَأَوْ قَبْلَ الْحَلَالَةِ (11) وَأَنْ لَا يَقِفَ بَيْنَ كَلِمَتَيْ التَّكْبِيرِ وَقَفَّةً طَوِيلَةً وَلَا قَصِيرَةً (12) وَأَنْ يُسْمَعَ نَفْسَهُ جَمِيعَ حُرُوفِهَا (13) وَدُخُولُ الْوَقْتِ فِي الْمَوْقِفِ (14) وَإِيقَاعُهَا حَالَ الْاسْتِقْبَالِ (15) وَأَنْ لَا يُحِلَّ بِحَرْفٍ مِنْ حُرُوفِهَا (16) وَتَأْخِيرُ تَكْبِيرَةِ الْمَأْمُومِ عَنِ تَكْبِيرَةِ الْإِمَامِ .

### **Section: The Conditions of Takbīrat al-iḥrām are Sixteen:**

1. That it is pronounced while standing in the farḍ ṣalāh
2. That it be in Arabic
3. That it be with the word “Allahu”
4. That it be with the word “akbar”
5. The sequence between these two words “Allahu akbar” is followed
6. Not to lengthen the hamzah of the word “Allah”
7. Not to lengthen the letter of “ba” of “akbar”
8. Not to double the letter of “ba”
9. Not to add a “waw” sakin or mutaharrik between these two words
10. Not to add a “waw” before the word “Allah”
11. Not to pause for a long or short while between these two words



- 12. To hear oneself uttering its entire letters
- 13. Entering of the time of ṣalāh
- 14. For it to occur while facing towards the qiblah
- 15. Not to change even a single letter
- 16. To delay the takbir of the ma'mūm (follower) till after the takbir of the imam

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## [ فِي شُرُوطِ الْفَاتِحَةِ ]

فصل : شُرُوطُ الْفَاتِحَةِ عَشْرَةٌ :

- (1) التَّرْتِيبُ (2) وَالْمُوَالَاةُ (3) وَمُرَاعَاةُ حُرُوفِهَا (4) وَمُرَاعَاةُ تَشْدِيدَاتِهَا (5)
- وَأَنْ لَا يَسْكُتَ سَكْنَةً طَوِيلَةً وَلَا قَصِيرَةً يَقْصِدُ بِهَا قَطْعَ الْقِرَاءَةِ (6) وَقِرَاءَةُ كُلِّ
- آيَاتِهَا وَمِنْهَا الْبَسْمَلَةُ (7) وَعَدَمُ اللَّحْنِ السُّخِلِّ بِالْمَعْنَى (8) وَأَنْ تَكُونَ حَالَةَ
- الْقِيَامِ فِي الْفَرَضِ (9) وَأَنْ يُسْمِعَ نَفْسَهُ الْقِرَاءَةَ (10) وَأَنْ لَا يَتَخَلَّلَهَا ذِكْرٌ

أَجَنَّبِي.

### Section: The Conditions of Sūrah al-Fātiḥah are Ten:

1. Sequence
2. Continuity
3. To perfect (pronunciation of) it's letters
4. To perfect it's shaddahs
5. Not to pause for a long or short while with the intention of terminating the recitation
6. Reciting all its verses including the "basmalah"
7. Not to commit a mistake that alters the meaning
8. To recite it while standing in the farḍ ṣalāh
9. To hear one's own recitation
10. No foreign dhikr or recitation should be recited in-between (the al-Fātiḥah)

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## [ فِي تَشْدِيدَاتِ الْفَاتِحَةِ ]

فصل : تَشْدِيدَاتُ الْفَاتِحَةِ أَرْبَعٌ عَشْرَةٌ :

بِسْمِ اللّٰهِ فَوْقَ اللّٰمِ الرَّحْمٰنِ فَوْقَ الرَّاءِ الرَّحِيْمِ فَوْقَ الرَّاءِ . الْحَمْدُ لِلّٰهِ فَوْقَ لَامِ  
 الْجَلَالَةِ رَبِّ الْعَالَمِيْنَ فَوْقَ الْبَاءِ . الرَّحْمٰنِ فَوْقَ الرَّاءِ الرَّحِيْمِ فَوْقَ الرَّاءِ . مَا لِكَ  
 يَوْمِ الدِّيْنِ فَوْقَ الدَّالِ . اِيَّاكَ نَعْبُدُ فَوْقَ الْيَاءِ وَاِيَّاكَ نَسْتَعِيْنُ فَوْقَ الْيَاءِ . اِهْدِنَا  
 الصِّرَاطَ الْمُسْتَقِيْمَ فَوْقَ الصَّادِ . صِرَاطَ الَّذِيْنَ فَوْقَ اللّٰمِ اَنْعَمْتَ عَلَيْهِمْ غَيْرِ  
 الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ فَوْقَ الضَّادِ وَاللّٰمِ .

**Section:** There are 14 tashdīds that are recited on various word of Sūrah al-Fātiḥah which are demonstrated in the following diagram:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ . الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ . الرَّحْمٰنِ الرَّحِيْمِ . مَا لِكَ  
 يَوْمِ الدِّيْنِ . اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ . اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ . صِرَاطَ الَّذِيْنَ  
 اَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّالِّيْنَ .

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## [فِي رَفْعِ اليَدَيْنِ عِنْدَ التَّكْبِيرِ]

فصل : يُسَنُّ رَفْعُ اليَدَيْنِ فِي أَرْبَعَةِ مَوَاضِعَ :

(1) عِنْدَ تَكْبِيرَةِ الإِحْرَامِ (2) وَعِنْدَ الرُّكُوعِ (3) وَعِنْدَ الإِعْتِدَالِ (4) وَعِنْدَ الْقِيَامِ

مِنَ التَّشَهُدِ الْأَوَّلِ .

**Section: It is Sunnah to Raise the Hands in Four Places:**

1. During the takbīrat al-iḥrām
2. When going into rukū'
3. When straightening up (i'tidāl)
4. When standing up from the first tashahhud

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## [ فِي شُرُوطِ السُّجُودِ ]

فصل : شُرُوطُ السُّجُودِ سَبْعَةٌ :

- (1) أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ (2) وَأَنْ تَكُونَ جَبْهَتُهُ مَكْشُوفَةً (3) وَالتَّحَامُلُ بِرَأْسِهِ (4) وَعَدَمُ الْهُوِيِّ لِغَيْرِهِ (6) وَأَنْ لَا يَسْجُدَ عَلَى شَيْءٍ يَتَحَرَّكُ بِحَرَكَتِهِ
- (7) وَارْتِفَاعُ أَسْفَلِهِ عَلَى أَعَالِيهِ (8) وَالطَّمَأِنِينَ فِيهِ .

### Section: The Conditions of Sajdah (Prostration) are Seven:

1. To prostrate upon seven limbs
2. The forehead should be exposed
3. To make sajdah by resting on the head
4. Not to intend anything but sajdah
5. Not to prostrate on something that moves with one's own movement
6. That one rear's be higher than one's head
7. Remain motionless for a moment whilst prostrating

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## [ فِي أَعْضَاءِ السُّجُودِ ]

عَاطِمَةُ أَعْضَاءِ السُّجُودِ سَبْعَةٌ :

الْجَبْهَةُ وَبُطُونِ الْكَفَّيْنِ وَالرُّكْبَتَانِ وَبُطُونُ أَصَابِعِ الرَّجْلَيْنِ .

**The Seven Limbs of Prostration are:**

The forehead, both palms, both knees and the portion under the toes of each foot.

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## [ فِي تَشْدِيدَاتِ التَّشَهُدِ ]

فصل : تَشْدِيدَاتُ التَّشَهُدِ إِحْدَى وَعِشْرُونَ :

خَمْسٌ فِي أَكْمَلِهِ وَسِتَّةٌ عَشْرٌ فِي أَقْلِهِ .

التَّحِيَّاتُ عَلَى النَّاءِ وَالْيَاءِ الْمُبَارَكَاتُ الصَّلَوَاتُ عَلَى الصَّادِ الطَّيِّبَاتُ عَلَى الطَّاءِ  
 وَالْيَاءِ لِلَّهِ عَلَى لَامِ الْجَلَالَةِ . السَّلَامُ عَلَى السَّيْنِ عَلَيْكَ أَيُّهَا النَّبِيُّ عَلَى الْيَاءِ  
 وَالنُّونِ وَالْيَاءِ وَرَحْمَةُ اللَّهِ عَلَى لَامِ الْجَلَالَةِ وَبَرَكَاتُهُ . السَّلَامُ عَلَى السَّيْنِ عَلَيْنَا  
 وَعَلَى عِبَادِ اللَّهِ عَلَى لَامِ الْجَلَالَةِ الصَّالِحِينَ عَلَى الصَّادِ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
 لَا إِلَهَ إِلَّا اللَّهُ عَلَى لَامِ أَلْفٍ وَلَا مِ أَلْفٍ وَلَا مِ أَلْفٍ . وَأَشْهَدُ أَنْ عَلَى النُّونِ مُحَمَّدًا  
 رَسُولُ اللَّهِ عَلَى مِيمِ مُحَمَّدٍ وَعَلَى الرَّاءِ وَعَلَى لَامِ الْجَلَالَةِ .

**Section:** There are 21 tashdids that are recited in tashahhud, five are their completion and 16 are minimal of the tashahhud, all are demonstrated in the following diagram:

الصَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ . السَّلَامُ عَلَيْكَ أَيُّهَا الرَّسُولُ وَرَحْمَةُ  
اللَّهِ وَبَرَكَاتُهُ . السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ . أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ .

NOTE: The Minimal Tashahhud is:

الصَّلَاةُ لِلَّهِ . سلام عليك أَيُّهَا الرَّبِّيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ . سلام علينا وعلى عباد  
اللَّهِ الصَّالِحِينَ . أشهد أن لا إله إلا اللَّهُ وأشهد أن مُحَمَّدًا رَسولُ اللَّهِ

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### [ فِي تَشْدِيدَاتِ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ]

فصل : تَشْدِيدَاتُ أَقْلِ الصَّلَاةِ عَلَى النَّبِيِّ أَرْبَعٌ :

اللَّهُمَّ عَلَى اللَّامِ وَالْمِيمِ صَلِّ عَلَى اللَّامِ عَلَى مُحَمَّدٍ عَلَى الْمِيمِ .

Section: There are 4 tashdīds for the minimal ṣalāh upon Nabi (SAW):

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ .

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## [فِي أَقَلِّ السَّلَامِ]

فصل : أَقَلُّ السَّلَامِ السَّلَامُ عَلَيْكُمْ .

تَشْدِيدُ السَّلَامِ عَلَى السَّيْنِ .

Section: The minimal salām is “Assalāmu ‘alaykum”:

There is one tashdīd in salām: السلام عليكم

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## [ فِي أَوْقَاتِ الصَّلَاةِ ]

فصل : أَوْقَاتُ الصَّلَاةِ خَمْسٌ :

أَوَّلُ وَقْتِ الظُّهْرِ زَوَالُ الشَّمْسِ وَآخِرُهُ مَصِيرُ ظِلِّ الشَّيْءِ مِثْلَهُ غَيْرَ ظِلِّ الاسْتِواءِ .  
وَأَوَّلُ وَقْتِ العَصْرِ إِذَا صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَزَادَ قَلِيلًا وَآخِرُهُ غُرُوبُ الشَّمْسِ  
. وَأَوَّلُ وَقْتِ المَغْرِبِ غُرُوبُ الشَّمْسِ وَآخِرُهُ غُرُوبُ الشَّفَقِ الأَحْمَرِ . وَأَوَّلُ  
وَقْتِ العِشاءِ غُرُوبُ الشَّفَقِ الأَحْمَرِ وَآخِرُهُ طُلُوعُ الفَجْرِ الصَّادِقِ . وَأَوَّلُ وَقْتِ  
الصُّبْحِ طُلُوعُ الفَجْرِ الصَّادِقِ وَآخِرُهُ طُلُوعُ الشَّمْسِ .

### Section: The Times of ṣalāh are Five:

- The time of Ṣuḥr begins after the sun descends from its zenith (zawāl) and it ends when an object's shadow equals its length in addition to the length of its shadow at the time of zawāl.
- The time of 'Aṣr begins when the object's shadow equals its length in addition to the length of its shadow at the time of zawāl, and ends when the sun sets
- The time of Maghrīb begins from sunset and ends with the disappearance of the red horizon
- The time of 'Ishā' begins from the setting of the red horizon and it ends at ṣubh sadiq
- The time of Ṣubh begins from the dawn until sunrise

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الْأَشْفَاقُ ثَلَاثَةٌ أَحْمَرٌ وَأَصْفَرٌ وَأَبْيَضٌ .

الْأَحْمَرُ مَغْرِبٌ وَالْأَصْفَرُ وَالْأَبْيَضُ عِشَاءٌ وَيُنْدَبُ تَأْخِيرُ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَغِيبَ

الشَّفَقُ الْأَصْفَرُ وَالْأَبْيَضُ .

**There are three types of horizons; red, yellow and white:**

- The red horizon is at the time of Maghrib
- While the yellow and white are at the time of 'Ishā'
- It is sunnah to delay the ṣalāh of 'Ishā' till the yellow and white horizons disappear

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## [ فِي الْأَوْقَاتِ الَّتِي تَحْرُمُ فِيهَا الصَّلَاةُ ]

فصل : تَحْرُمُ الصَّلَاةُ الَّتِي لَيْسَ لَهَا سَبَبٌ مُتَقَدِّمٌ وَلَا مُقَارِنٌ فِي خَمْسَةِ أَوْقَاتٍ :

(1) عِنْدَ طُلُوعِ الشَّمْسِ حَتَّى تَرْتَفِعَ قَدْرَ رُمْحٍ ( 2 ) وَعِنْدَ الاسْتِوَاءِ فِي غَيْرِ يَوْمِ

الْجُمُعَةِ حَتَّى تَزُولَ ( 3 ) وَعِنْدَ الْاَصْفِرَارِ حَتَّى تَغْرُبَ ( 4 ) وَبَعْدَ صَلَاةِ الصُّبْحِ

حَتَّى تَطْلُعَ الشَّمْسُ ( 5 ) وَبَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ .

**Section: There are 5 times in a day during which it is ḥarām to offer those ṣalāhs which do not have an immediate or preceding cause:**

1. At the time of sunrise until the sun rises to the extent of the height of a spear.
2. At the time when the sun is at its zenith until it declines, except on Fridays.
3. At the time the sun becomes yellow/pale until sunset.
4. After Ṣubh ṣalāh until sunrise.
5. After ‘Aṣr ṣalāh until sunset

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## [ فِي سَكَتَاتِ الصَّلَاةِ ]

فصل : سَكَتَاتُ الصَّلَاةِ سِتَّةٌ :

- (1) بَيْنَ تَكْبِيرَةِ الإِحْرَامِ وَدُعَاءِ الْاِفْتِتَاحِ (2) وَبَيْنَ دُعَاءِ الْاِفْتِتَاحِ وَالتَّعَوُّذِ (3)
- وَبَيْنَ الْفَاتِحَةِ وَالتَّعَوُّذِ (4) وَبَيْنَ آخِرِ الْفَاتِحَةِ وَآمِينَ (5) وَبَيْنَ آمِينَ وَالسُّورَةِ (6)
- وَبَيْنَ السُّورَةِ وَالرُّكُوعِ .

### Section: The Pauses in ṣalāh are Six:

1. Between the takbīrat al-iḥrām and the “du‘ā iftitah” (the opening du‘ā)
2. Between the “du‘ā iftitah” (the opening du‘ā) and ta‘awwudh
3. Between the ta‘awwudh and Sūrah al-Fātiḥah
4. Between the completion of Sūrah al-Fātiḥah and saying, “Āmīn”
5. Between “Āmīn” and the surah
6. Between the sūrah and bowing (ruku‘)

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## [أَسْبَابُ سُجُودِ السَّهْوِ]

فصل : أسبابُ سُجُودِ السَّهْوِ أَرْبَعَةٌ :

الأوَّلُ تَرَكَ بَعْضٌ مِنْ أَعْضَاءِ الصَّلَاةِ أَوْ بَعْضِ الْبَعْضِ الثَّانِي فَعَلَ مَا يُبْطِلُ عَمْدُهُ  
وَلَا يُبْطِلُ سَهْوُهُ إِذَا فَعَلَهُ نَاسِيًا الثَّالِثُ نَقَلَ رُكْنَ قَوْلِيٍّ إِلَى غَيْرِ مَحَلِّهِ الرَّابِعُ  
إِقْبَاعُ رُكْنٍ فِعْلِيٍّ مَعَ احْتِمَالِ الزِّيَادَةِ .

**Section: The Causes for Sajdah Sahw (Prostration of Forgetfulness) are Four:**

1. Leaving out some of the “sunan ab’ad” (main sunnah), either completely or partly
2. To forgetfully do an action that would nullify the ṣalāh if it was done intentionally
3. To recite a verbal integral of ṣalāh in an inappropriate place
4. To perform a physical pillar with the possibility of it being an extra pillar.

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## [ فِي أَبْعَاضِ الصَّلَاةِ ]

فصل : أَبْعَاضُ الصَّلَاةِ سَبْعَةٌ :

- (1) التَّشَهُدُ الْأَوَّلُ (2) وَقُودُهُ (3) وَالصَّلَاةُ عَلَى النَّبِيِّ ﷺ فِيهِ (4) وَالصَّلَاةُ
- عَلَى آلِهِ فِي التَّشَهُدِ الْأَخِيرِ (5) وَالْقُنُوتُ (6) وَالصَّلَاةُ وَالسَّلَامُ عَلَى النَّبِيِّ ﷺ
- (7) وَآلِهِ وَصَحْبِهِ فِيهِ .

**Section: The Sunan Ab'aḍ (Main Sunnahs) of ṣalāh are Seven:**

1. The recitation of the first tashahhud
2. The sitting therein (in the first tashahhud)
3. The recitation of ṣalāh upon Nabi (SAW) therein (in the first tashahhud)
4. The recitation of ṣalāh upon his family in the final tashahhud
5. The recitation of du'ā Qunūt
6. The recitation of ṣalāh and salām upon Nabi SAW (in du'ā Qunūt)
7. The recitation of ṣalāh and salām upon his family and his Companions therein (in du'ā Qunūt)

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## [ فِي مُبْطَلَاتِ الصَّلَاةِ ]

فصل : تَبْطُلُ الصَّلَاةُ بِأَرْبَعِ عَشْرَةَ خِصْلَةً :

- (1) بِالْحَدَثِ (2) وَبِوُقُوعِ النَّجَاسَةِ إِنْ لَمْ تُلَقَّ حَالًا مِنْ غَيْرِ حَمَلٍ (3)
- وَأَنْكِشَافِ الْعَوْرَةِ إِنْ لَمْ تُسْتَرَّ حَالًا (4) وَالنُّطْقِ بِحَرْفَيْنِ أَوْ حَرْفٍ مُفْهِمٍ عَمْدًا
- (5) وَبِالْمُفْطِرِ عَمْدًا (6) وَالْأَكْلِ الْكَثِيرِ نَاسِيًا (7) وَثَلَاثِ حَرَكَاتٍ مُتَوَالِيَاتٍ
- وَلَوْ سَهْوًا (8) وَالْوُتْبَةِ الْفَاحِشَةِ (9) وَالضَّرْبَةِ الْمُفْرِطَةِ (10) وَزِيَادَةِ رُكْنٍ فِعْلِيًّا
- عَمْدًا (11) وَالتَّقَدُّمِ عَلَى إِمَامِهِ بِرُكْنَيْنِ فِعْلِيَّيْنِ (12) وَالتَّخَلُّفِ بِهِمَا بِغَيْرِ عُدْرِ
- (13) وَنِيَّةِ قَطْعِ الصَّلَاةِ وَتَعْلِيْقِ قَطْعِهَا بِشَيْءٍ (14) وَالتَّرَدُّدِ فِي قَطْعِهَا .

### Section: The Factors Which Nullify the ṣalāh are Fourteen:

1. Hadath (ritual impurity)
2. Impurity falling on the body or clothes if not removed immediately without carrying it
3. Exposing of the 'awrah if it was not covered immediately
4. Intentionally uttering one or two letters which can be clearly understood
5. To break the fast intentionally (in ṣalāh)
6. To forgetfully eat a lot
7. Three consecutive motions even if involuntarily
8. Extra movement that is contrary to the habit of a sane person
9. An excessive strike of the hand
10. To intentionally add an extra physical pillar of ṣalāh



## [فِيمَا تَلَزَمُ فِيهِ نِيَّةُ الْإِمَامَةِ]

فصل : الَّذِي يَلَزَمُ فِيهِ نِيَّةُ الْإِمَامَةِ أَرْبَعٌ :

(1) الْجُمُعَةُ (2) وَالْمُعَادَةُ (3) وَالْمَنْذُورَةُ جَمَاعَةً (4) وَالْمُتَّفَدِّمَةُ فِي

الْمَطَرِ .

**Section: The Intention of Being an Imām is Compulsory in Four Conditions:**

1. The Friday Prayer
2. To repeat the farḍ or nafl ṣalāh in its time hoping for reward
3. A vowed ṣalāh that is to be performed in congregation
4. A ṣalāh offered before its time due to rain

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## [ فِي شُرُوطِ الْقُدُوءِ ]

فصل : شُرُوطُ الْقُدُوءِ أَحَدَ عَشَرَ :

- (1) أَنْ لَا يَعْلَمَ بَطْلَانَ صَلَاةِ إِمَامِهِ بِحَدَثٍ أَوْ غَيْرِهِ ( 2 ) وَأَنْ لَا يَعْتَقِدَ وَجُوبَ قَضَائِهَا عَلَيْهِ (3) وَأَنْ لَا يَكُونَ مَأْمُومًا ( 4 ) وَلَا أُمَّيًا (5) وَأَنْ لَا يَتَقَدَّمَ عَلَيْهِ فِي الْمَوْقِفِ (6) وَأَنْ يَعْلَمَ انْتِقَالَاتِ إِمَامِهِ (7) وَأَنْ يَجْتَمِعَا فِي مَسْجِدٍ أَوْ فِي ثَلَاثِمَائَةِ ذِرَاعٍ تَقْرِيْبًا (8) وَأَنْ يَتَوَيَّ الْقُدُوءَ أَوْ الْجَمَاعَةَ (9) وَأَنْ يَتَوَافَقَ نَظْمُ صَلَاتِهِمَا (10) وَأَنْ لَا يُخَالَفَهُ فِي سُنَّةٍ فَاحِشَةٍ الْمُخَالَفَةَ (11) وَأَنْ يُتَابِعَهُ .

### Section: The Conditions for Following an Imām are Eleven:

1. The ma'mūm (follower) shouldn't know of any invalidity of the ṣalāh of his imām due to ritual impurity or anything else.
2. It should not be such that according to the madhhab of the ma'mūm, the ṣalāh of the imām is invalid and has to be repeated
3. The imām should not be a follower
4. Nor an illiterate person
5. The ma'mūm should not stand ahead of the imam
6. The ma'mūm should be aware of the movements of his imam
7. The imām and the ma'mūm are in the same masjid or approximately 300 arm lengths apart
8. The ma'mūm intends to follow the imām or the congregation
9. The imām and the ma'mūm conform to each other in the movement of ṣalāh
10. The ma'mūm should not differ with the imām regarding those sunnahs which do not permit contradiction



## [ فِي صُورِ الْقُدْوَةِ ]

فصل : صُورُ الْقُدْوَةِ تِسْعٌ :

تَصِحُّ فِي خَمْسٍ :

(1) قُدْوَةُ رَجُلٍ بِرَجُلٍ (2) وَقُدْوَةُ امْرَأَةٍ بِرَجُلٍ (3) وَقُدْوَةُ حُنْثَى بِرَجُلٍ (4)

وَقُدْوَةُ امْرَأَةٍ بِحُنْثَى (5) وَقُدْوَةُ امْرَأَةٍ بِامْرَأَةٍ .

**Section: The Forms of Following the Imām are Nine:**

Five of which are valid:

1. For a male to follow a male
2. For a female to follow a male
3. For a hermaphrodite to follow a male
4. For a female to follow a hermaphrodite
5. For a female to follow a female

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وَتَبْطُلُ فِي أَرْبَعٍ :

(1) قُدْوَةَ رَجُلٍ بِامْرَأَةٍ (2) وَقُدْوَةَ رَجُلٍ بِخُنْثَى (3) وَقُدْوَةَ خُنْثَى بِامْرَأَةٍ (4)

وَقُدْوَةَ خُنْثَى بِخُنْثَى .

**Four of which are invalid:**

1. A man following a woman
2. A man following a hermaphrodite
3. A hermaphrodite following a woman
4. A hermaphrodite following a hermaphrodite

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## [ فِي شُرُوطِ جَمْعِ التَّقْدِيمِ ]

فصل : شُرُوطُ جَمْعِ التَّقْدِيمِ أَرْبَعَةٌ :

(1) الْبَدَاءَةُ بِالْأُولَى (2) وَنِيَّةُ الْجَمْعِ فِيهَا (3) وَالْمُؤَالَاةُ بَيْنَهُمَا (4) وَدَوَامُ

الْعُذْرِ .

**Section: The Conditions of Jama' Taqdim are Four:**

1. To begin with the first ṣalāh
2. To intend joining the ṣalāhs
3. Performing them consecutively
4. The continuity of the excuse

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## [ فِي سُرُوطِ جَمْعِ التَّأخِيرِ ]

فصل : سُرُوطُ جَمْعِ التَّأخِيرِ اثْنَانِ :

(1) نِيَّةُ التَّأخِيرِ وَقَدْ بَقِيَ مِنْ وَقْتِ الْأُولَى مَا يَسَعُهَا (2) وَدَوَامُ الْعُذْرِ إِلَى تَمَامِ  
الْثَانِيَةِ .

**Section: The Conditions of Jama' Ta'khir are Two:**

1. To have the intention of delaying a ṣalāh up-to after its time and to have this intention in its proper time
2. The remaining of the excuse until the completion of the second ṣalāh

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## [ فِي شُرُوطِ الْجُمُعَةِ ]

**Salat al-Jumu'ah:**

**فصل : شُرُوطُ الْجُمُعَةِ سِتَّةٌ :**

- (1) أَنْ تَكُونَ كُلُّهَا فِي وَقْتِ الظُّهْرِ (2) وَأَنْ تُقَامَ فِي حِطَّةِ الْبَلَدِ (3) وَأَنْ تُصَلَّى جَمَاعَةً (4) وَأَنْ يَكُونُوا أَرْبَعِينَ أَحْرَاراً ذُكُوراً بَالِغِينَ مُسْتَوَظِينَ ( 5) وَأَنْ لَا تَسْبِقَهَا وَلَا تُقَارِنَهَا جُمُعَةٌ فِي تِلْكَ الْبَلَدِ (6) وَأَنْ يَتَقَدَّمَهَا خُطْبَتَانِ .

**Section: The Conditions of Jumu'ah are Six:**

1. The complete ṣalāh be performed in the time of Zuhr
2. It should be within a district of the town
3. To perform the ṣalāh in congregation
4. There should be forty free males who are mature and permanent residents of the town
5. No other congregation of Jumu'ah in the same town should be offered either before it or at the same time
6. To deliver two khuṭbahs before the ṣalāh.

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## [ فِي أَرْكَانِ الْخُطْبَتَيْنِ ]

فصل : أَرْكَانُ الْخُطْبَتَيْنِ خَمْسَةٌ :

(1) حَمْدُ اللَّهِ فِيهِمَا (2) وَالصَّلَاةُ عَلَى النَّبِيِّ ﷺ فِيهِمَا (3) وَالْوَصِيَّةُ بِالتَّقْوَى

فِيهِمَا (4) وَقِرَاءَةُ آيَةٍ مِنَ الْقُرْآنِ فِي إِحْدَاهُمَا (5) وَالِدُعَاءُ لِلْمُؤْمِنِينَ

وَالْمُؤْمِنَاتِ فِي الْأَخِيرَةِ .

### Section: The Pillars of the Two Khuṭbahs are Five:

1. Praising Allah in both the khuṭbahs
2. Ṣalāh upon Nabi SAW in both the khuṭbahs
3. Enjoining taqwa in both the khuṭbahs
4. Recitation of one verse of the Qur'ān in one of the khuṭbahs
5. To make du'ā for the believers, males and females in the second khuṭbah

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## [ فِي شُرُوطِ الْخُطْبَتَيْنِ ]

فصل : شُرُوطُ الْخُطْبَتَيْنِ عَشْرَةٌ :

- (1) الطَّهَارَةُ عَنِ الْحَدَثَيْنِ الْأَصْغَرِ وَالْأَكْبَرِ (2) وَالطَّهَارَةُ عَنِ النَّجَاسَةِ فِي الثَّوْبِ وَالْبَدَنِ وَالْمَكَانِ (3) وَسِتْرُ الْعَوْرَةِ (4) وَالْقِيَامُ عَلَى الْقَادِرِ (5) وَالْجُلُوسُ بَيْنَهُمَا فَوْقَ طُمَأْنِينَةِ الصَّلَاةِ (6) وَالْمُؤَالَاةُ بَيْنَهُمَا (7) وَالْمُؤَالَاةُ بَيْنَهُمَا وَبَيْنَ الصَّلَاةِ (8) وَأَنْ تَكُونَ بِالْعَرَبِيَّةِ (9) وَأَنْ يَسْمَعَهَا أَرْبَعُونَ (10) وَأَنْ تَكُونَ كُلِّهَا فِي وَقْتِ الظُّهْرِ .

### Section: The Conditions for Delivering the Two Khuṭbahs are Ten:

1. Purity from minor and major ritual impurities
  2. Purity from impurity on the clothes, body and place
  3. Covering the 'awrah (private parts)
  4. To stand; this applies to those who have the ability to
  5. To sit between the two khuṭbahs for the duration that one pauses between two postures in ṣalāh
  6. Continuity between the two khuṭbahs
  7. Continuity between the two khuṭbahs and the ṣalāh
  8. The khuṭbah should be in the Arabic language
  9. Forty people should hear the khuṭbah
  10. It should be done in the time of Ḍuhr
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**Janazah:**

## [فِيمَا يَلْزَمُ الْمَيِّتَ]

فصل : الَّذِي يَلْزَمُ لِلْمَيِّتِ أَرْبَعُ حِصَالٍ :

(1) غُسْلُهُ (2) وَتَكْفِينُهُ (3) وَالصَّلَاةُ عَلَيْهِ (4) وَدَفْنُهُ .

**Section: There are Four Things Compulsory for the Preparation of the Deceased:**

1. To wash the deceased
2. To shroud the deceased
3. To perform ṣalāh upon the deceased
4. To bury the deceased

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## [ فِي غَسْلِ الْمَيْتِ ]

فصل : أَقَلُّ الْغُسْلِ تَعْمِيمُ بَدَنِهِ بِالْمَاءِ وَأَكْمَلُهُ أَنْ يَغْسَلَ سَوَاتِيهِ ، وَأَنْ يُزِيلَ الْقَدَرَ  
مِنْ أَنْفِهِ ، وَأَنْ يُوضَّئَهُ وَأَنْ يَدُلُّكَ بِالسُّدْرِ ، وَأَنْ يَصُبَّ بِالْمَاءِ عَلَيْهِ ثَلَاثًا .

**Section:** The *minimum* wash is to pass water over the entire body and the *best* is to wash the private organs, to remove filth from the nose, to wash the limbs of wuḍū', to rub the body with lotus leaves and to pour water over the body thrice

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## [أَرْكَانُ صَلَاةِ الْجَنَازَةِ]

فصل : أَرْكَانُ صَلَاةِ الْجَنَازَةِ سَبْعَةٌ :

الأوَّلُ النِّيَّةُ الثَّانِي أَرْبَعُ تَكْبِيرَاتٍ الثَّلَاثُ الْقِيَامُ عَلَى الْقَادِرِ الرَّابِعُ قِرَاءَةُ

الْفَاتِحَةِ الْخَامِسُ الصَّلَاةُ عَلَى النَّبِيِّ ﷺ بَعْدَ الثَّانِيَةِ السَّادِسُ الدُّعَاءُ لِلْمَيِّتِ بَعْدَ

الثَّلَاثَةِ السَّابِعُ السَّلَامُ .

**Section: The Pillars of ṣalāh Janazah (Funeral Prayer) are Seven:**

1. Intention
2. Four takbirs
3. To stand for those who are able
4. Recitation of Sūrah al-Fātiḥah
5. Salāh upon Nabi (SAW) after the second takbir
6. Du'ā for the deceased after the third takbir
7. Salām

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## [ فِي دَفْنِ الْمَيِّتِ ]

فصل : أَقْلُ الدَّفْنِ حُفْرَةٌ تَكْتُمُ رَائِحَتَهُ وَتَحْرُسُهُ مِنَ السَّبَّاحِ ، وَأَكْمَلُهُ قَامَةٌ

وَبَسْطَةٌ ، وَيُوضَعُ حَدُّهُ عَلَى التُّرَابِ وَيَجِبُ تَوْجِيهُهُ إِلَى الْقِبْلَةِ .

**Section:** The *minimum depth* for a grave is a hole that conceals the odour of the body and protects it from animals. The perfect depth is the height of a man with his arms raised and fingers open, his chest should be placed on the soil, and it is wājib to make him (the deceased) face the qiblah.

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## [فِيمَا يُنْبَشُ لَهُ الْأَمِيْتُ]

فصل : يُنْبَشُ الْمَيِّتُ لِأَرْبَعِ خِصَالٍ :

- (1) لِلْعُسْلِ إِذَا لَمْ يَتَّعَيَّرْ (2) وَلِتَوْجِيهِهِ إِلَى الْقِبْلَةِ (3) وَلِلْمَالِ إِذَا دُفِنَ مَعَهُ (4)
- وَلِلْمَرَأَةِ إِذَا دُفِنَ جَنِينُهَا مَعَهَا وَأَمَكَّنَتْ حَيَاتُهُ .

**Section: There are Four Factors That Permit the Exhumation of the Deceased:**

1. To give a bath as long as the (body of the) deceased has not decomposed
2. To make the deceased face towards the qiblah
3. For wealth if it was buried with the deceased
4. For a woman when her foetus is buried with her and there is a possibility that it is still alive

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## [فِي حُكْمِ الْإِسْتِعَانَاتِ]

فصل : الاستِيعاناتُ أَرْبَعُ خِصَالٍ :

(1) مُبَاحَةٌ (2) وَخِلَافُ الْأَوْلَى (3) وَمَكْرُوهَةٌ (4) وَوَاجِبَةٌ .

فَالْمُبَاحَةُ هِيَ تَقْرِيبُ الْمَاءِ وَخِلَافُ الْأَوْلَى هِيَ صَبُّ الْمَاءِ عَلَى نَحْوِ الْمُتَوَضِّئِ

وَالْمَكْرُوهَةُ هِيَ لِمَنْ يَغْسِلُ أَعْضَاءَهُ وَالْوَاجِبَةُ هِيَ لِلْمَرِيضِ عِنْدَ الْعَجْزِ .

**Section: There are Four Rulings for Seeking Assistance:**

1. Permissible
  2. Undesirable
  3. Makrūh (disliked)
  4. Wājib (compulsory)
- It is permissible to ask for water to be brought close
  - It is undesirable to ask for water to be poured towards the one making wuḍū'
  - It is makrūh for someone else to wash the limbs
  - It is wājib for a sick person who is incapable

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## Zakah:

### Zakah

## [فِيمَا تَجِبُ فِيهِ الزَّكَاةُ]

فصل : الأَمْوَالُ الَّتِي تَلْزَمُ فِيهَا الزَّكَاةُ سِتَّةُ أَنْوَاعٍ :

(1) النَّعَمُ (2) وَالنَّقْدَانِ (3) وَالْمُعَشَّرَاتُ (4) وَأَمْوَالُ التَّجَارَةِ وَاجِبُهَا رُبْعُ عَشْرِ

قِيَمَةِ عُرُوضِ التَّجَارَةِ (5) وَالرُّكَّازُ (6) وَالْمَعْدِنُ.

**Section: The Wealth upon Which Zakāh is Compulsory are Six Types:**

1. Livestock
2. Money
3. Crops
4. Wealth acquired from business in which two and half percent of the value of the commodity should be discharged
5. Treasure troves
6. Mines

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## Sawm:

### Sawm

## [فِي ثُبُوتِ رَمَضَانَ]

فصل : يَجِبُ صَوْمُ رَمَضَانَ بِأَحَدِ أُمُورٍ خَمْسَةٍ :

أَحَدُهَا بِكَمَالِ شَعْبَانَ ثَلَاثِينَ يَوْمًا وَثَانِيهَا بِرُؤْيَةِ الْهَيْلَالِ فِي حَقِّ مَنْ رَأَاهُ وَإِنْ كَانَ  
فَاسِقًا وَثَالِثُهَا بِثُبُوتِهِ فِي حَقِّ مَنْ لَمْ يَرَهُ بِعَدْلِ شَهَادَةٍ وَرَابِعُهَا بِإِخْبَارِ عَدْلٍ رِوَايَةٍ  
مَوْثُوقٍ بِهِ سِوَاءِ وَقَعِ فِي الْقَلْبِ صِدْقُهُ أَمْ لَا أَوْ غَيْرِ مَوْثُوقٍ بِهِ إِنْ وَقَعِ فِي الْقَلْبِ  
صِدْقُهُ وَخَامِسُهَا بِظَنِّ دُخُولِ رَمَضَانَ بِالِاجْتِهَادِ فِيمَنْ اشْتَبَهَ عَلَيْهِ ذَلِكَ .

### **Section: Fasting of Ramaḍān Becomes Compulsory With the Attainment of One of Five Things:**

1. On completion of thirty days of Sha`ban
2. By sighting the moon for the person who sees it, even though he is a fāsiq (sinner)
3. The testimony of a just person (non-fāsiq) for those who do not sight it
4. The informing of a just person whose information is reliable, whether the heart is inclined to it being or not, and also with the information of an unreliable source if one is inclined to it being true
5. With the perception that Ramaḍān has commenced (this is) for that person who is doubtful of it

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## [فِي سُرُوطِ صِحَّةِ الصَّوْمِ]

فصل : شَرْطُ صِحَّتِهِ أَرْبَعَةُ أَشْيَاءَ :

(1) إِسْلَامٌ (2) وَعَقْلٌ (3) وَنَقَاءٌ مِنْ نَحْوِ حَيْضٍ (4) وَعِلْمٌ بِكَوْنِ الْوَقْتِ قَابِلًا

لِلصَّوْمِ .

Section: The Conditions for the Validity of Fasting are Four:

1. Islām
2. Sane
3. Purity from haid (menstruation)
4. Knowledge of its appropriate time

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## [فِي شُرُوطِ وَجُوبِ الصَّوْمِ]

فصل : شَرَطُ وَجُوبِهِ خَمْسَةٌ أَشْيَاءَ :

(1) إِسْلَامٌ (2) وَتَكْلِيفٌ (3) وَإِطَاقَةٌ (4) وَصِحَّةٌ (5) وَإِقَامَةٌ .

**Section: The Conditions for Fasting Becoming Wājib are Five:**

1. Islām
2. Mukallaf (reaching the age of puberty and sanity)
3. Ability
4. Health
5. Muqīm (non traveller)

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## [فِي أَرْكَانِ الصَّوْمِ]

فصل : أَرْكَانُهُ ثَلَاثَةٌ أَشْيَاءَ :

- (1) نِيَّةٌ لَيْلًا لِكُلِّ يَوْمٍ فِي الْفَرَضِ ( 2 ) وَتَرْكُ مُفْطِرٍ ذَاكِرًا مُخْتَارًا غَيْرَ جَاهِلٍ
- مَعْذُورٍ (3) وَصَائِمٍ .

### Section: The Integrals of Fasting of Ramaḍān are Three:

1. To make an intention at night for each day of the farḍ (fast)
2. To refraining from intentionally doing things which break the fast, for the one who is conscious of his fast and is not ignorant
3. The fasting person himself

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## [فِيمَا يُوجِبُ الْقَضَاءَ وَالْكَفَّارَةَ]

فصل :

وَيَجِبُ مَعَ الْقَضَاءِ لِلصَّوْمِ الْكُفَّارَةُ الْعُظْمَى وَالتَّعْزِيرُ عَلَى مَنْ أَفْسَدَ صَوْمَهُ فِي  
رَمَضَانَ يَوْمًا كَامِلًا بِجَمَاعٍ تَامَ آئِمُّ بِهِ لِلصَّوْمِ .

**Section:**

Major kaffārah (expiation) and specified punishment are compulsory, together with making-up the fast for he who breaks his fast of Ramaḍān a complete day by having complete intercourse in which he becomes sinner in his fast

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## [ مَا يُوجِبُ الْقَضَاءَ وَالْإِمْسَاكَ ]

وَيَجِبُ مَعَ الْقَضَاءِ الْإِمْسَاكُ لِلصَّوْمِ فِي سِتَّةِ مَوَاضِعَ :

الأولُ فِي رَمَضَانَ لَا فِي غَيْرِهِ عَلَى مُتَعَدِّ بِفِطْرِهِ وَالثَّانِي عَلَى تَارِكِ النَّيِّةِ لَيْلًا  
فِي الْفَرَضِ وَالثَّالِثُ عَلَى مَنْ تَسَحَّرَ ظَنًّا بِقَاءِ اللَّيْلِ فَبَانَ خِلَافَهُ وَالرَّابِعُ عَلَى  
مَنْ أَفْطَرَ ظَنًّا بِالْغُرُوبِ فَبَانَ خِلَافَهُ أَيْضًا وَالْخَامِسُ عَلَى مَنْ بَانَ لَهُ يَوْمٌ ثَلَاثِينَ  
مِنْ شَعْبَانَ أَنَّهُ مِنْ رَمَضَانَ وَالسَّادِسُ عَلَى مَنْ سَبَّهَ مَاءَ الْمُبَالِغَةِ مِنْ مَضْمُضَةٍ  
وَاسْتِشْقَاقٍ .

There are six situations in which it is compulsory for one to abstain from things which break the fast and also necessitate the making-up of that fast later

1. Breaking his fast with a wrong act from his side in the month of Ramaḍān only
2. Upon one who omits the intention at night for the farḍ fast
3. Upon one who has sahur (a meal before dawn) thinking that the night still remains, but it was not so
4. Upon one who breaks the fast thinking that the sun has set but it was not so
5. Upon one who has reckoned the 30th of Sha'bān to be the first of Ramaḍān
6. Upon one who was excessive in gargling and in putting water into the nostrils to such an extent that the water goes down the throat

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## [فِيمَا يُبْطِلُ الصَّوْمَ]

فصل : يَبْطُلُ الصَّوْمُ بِرِدَّةٍ وَحَيْضٍ وَنَفَاسٍ أَوْ وِلَادَةٍ وَجُنُونٍ وَكَوْنِ لَحْظَةً وَيَأْغَمَاءِ

وَسُكْرِ تَعَدَّى بِهِ إِنْ عَمَّا جَمِيعِ النَّهَارِ .

**Section:** Fasting is nullified with apostasy, menstruation, postnatal bleeding, childbirth, insanity even for a moment, unconsciousness and unlawful intoxicants if they last for the entire day

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## [فِي حُكْمِ الْإِفْطَارِ فِي رَمَضَانَ]

فصل : الإِفْطَارُ فِي رَمَضَانَ أَرْبَعَةٌ أَنْوَاعٌ :

(1) وَاجِبٌ كَمَا فِي الْحَائِضِ وَالنَّفْسَاءِ (2) وَجَائِزٌ كَمَا فِي الْمُسَافِرِ وَالْمَرِيضِ

(3) وَلَا وَلَا كَمَا فِي الْمَجْنُونِ (4) وَ مُحَرَّمٌ كَمَنْ أَخَّرَ قِضَاءَ رَمَضَانَ مَعَ تَمَكُّنِهِ

حَتَّى ضَاقَ الْوَقْتُ عَنْهُ .

**Section: The Breaking of the Fast in Ramaḍān are Four Types (In Respect to Rulings):**

1. Wājib, like for a woman who experiences haīḍ and postnatal bleeding
2. Permissible, like a traveller and a sick person
3. That which is neither wājib nor permissible, like insanity
4. Ḥarām, like he who delays the making-up of Ramaḍān despite having the capability to do so, until the time does not permit it

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## [مَا يَتَرْتَّبُ عَلَى الْإِفْطَارِ فِي رَمَضَانَ]

وَأَقْسَامُ الْإِفْطَارِ أَرْبَعَةٌ أَيْضًا :

مَا يَلْزَمُ فِيهِ الْقَضَاءُ c وَالْفِدْيَةُ وَهُوَ اثْنَانِ : الْأَوَّلُ : الْإِفْطَارُ لِخَوْفٍ عَلَى غَيْرِهِ

وَالثَّانِي : الْإِفْطَارُ مَعَ تَأْخِيرِ قَضَاءٍ مَعَ إِمْكَانِهِ حَتَّى يَأْتِيَ رَمَضَانُ آخِرُ وَثَانِيهَا : مَا

يَلْزَمُ فِيهِ الْقَضَاءُ دُونَ الْفِدْيَةِ وَهُوَ يَكْثُرُ كَمُعْمَى عَلَيْهِ وَثَالِثُهَا : مَا يَلْزَمُ فِيهِ الْفِدْيَةُ

دُونَ الْقَضَاءِ وَهُوَ شَيْخٌ كَبِيرٌ وَرَابِعُهَا : لَا وَلَا وَهُوَ الْمَجْنُونُ الَّذِي لَمْ يَتَعَدَّ

بِحُجُونِهِ .

### **The Types of Breaking the Fast are Four:**

1. The things that make qadā' and fidyah wājib are two:
  - a. Breaking the fast due to the fear of harm for others
  - b. Breaking the fast and thereafter delaying to make-up for it until the next Ramaḍān comes
2. Those for which qadā' is compulsory but not the fidyah, like one who is unconscious
3. Those for which fidyah is compulsory but not the qadā', like a very old man
4. That which is neither wājib nor permissible, like the insane person who's insanity is not caused by transgression

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## [فِيمَا يَصِلُ إِلَى الْجَوْفِ وَلَا يُفْطَرُ]

فصل : الَّذِي لَا يُفْطِرُ مِمَّا يَصِلُ إِلَى الْجَوْفِ سَبْعَةٌ أَفْرَادٌ :

- (1) مَا يَصِلُ إِلَى الْجَوْفِ بِنَسْيَانٍ (2) أَوْ جَهْلٍ (3) أَوْ إِكْرَاهٍ (4) وَبِحَرَيَانَ رِيْقٍ  
بِمَا بَيْنَ أَسْنَانِهِ وَقَدْ عَجَزَ عَنْ مَجِّهِ لِعُذْرِهِ (5) وَمَا وَصَلَ إِلَى الْجَوْفِ وَكَانَ غُبَارَ  
طَرِيقٍ (6) وَمَا وَصَلَ إِلَيْهِ وَكَانَ غَرْبَلَةً دَقِيقٍ (7) أَوْ ذُبَابًا طَائِرًا أَوْ نَحْوَهُ .

### Section: The Things Which by Reaching the Stomach, Do Not Break the Fast are Seven:

- 1) That which reaches the body cavity out of forgetfulness or
- 2) ignorance or
- 3) force
- 4) The mixing of saliva with what is between the teeth and he is unable to discharge it, he is therefore excused
- 5) The dust of the road which reaches to the body cavity
- 6) The dust of sifted flour which reach the body cavity
- 7) The dust of sifted flies which reach the body cavity

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