



Extracts From:
LESSONS IN ISLAMIC LAWS

**Based on the verdicts of His Eminence Grand Ayatollah Sayyed
Muhammad Saeed al-Hakeem (May Allah (swt) prolong his life)**

by Sayyed Riyadh al-Hakeem

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LESSONS IN ISLAMIC LAWS

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Table of Contents

Introduction	9
Roots of Religion (Usool-u-Din)	12
Branches of Religion (Furoo-u-Din)	14
The Legal Signs of Maturity	15
Deriving the Islamic Laws (Ijtihad) and Following One Who Has Done So (Taqlaed)	16
The Impurities (al-Najaasaat)	18
The Purifiers	21
Ablution (al-Wudhu)	24
First Section: Method of Wudhu	24
First: Washing the Face:	24
Second: Washing of the Arms:	24
Third: Wiping of the Front Head:	25
Fourth: Wiping of the top of the feet:	25
Second Section: Conditions of Wudhu'	25
Third Section: Things Which Nullify Wudhu.....	26
Tayammum	28
First Section: Reasons for Its Performance	28
Second Section: On What is Used for Doing Tayammum.....	28
Third Section: Method of Performing Tayammum	28
Prayer (al-Salaat)	30
First and Second Sections: On Its Timing and Number.....	31
Third Section: On the Clothes of the Performer of Prayer.....	32
Fourth Section: Place of the One Who Prays	34
Fifth Section: The Qibla (Direction of Prayer).....	35
The Method of Prayer	36
First Section: Adhan & Iqama.....	36
How to Perform Adhan and Iqama.....	36
Second Section: On the Obligatory Acts of Prayer	38
First: Intention	38
Second: Takbirat-ul-Ehram	38
Third: Standing (Qiyaam).....	38
Fourth: Calmness (on obligatory precaution)	39
Fifth & Sixth: Qiraat & Dhikr	39
Seventh: The bowing	40
Eighth: Prostration	40
Ninth: Tasleem	40
Eleventh: sequence.....	40
Twelfth: Continuity	41
Note:.....	41
Things Which Invalidate the Prayer.....	42

Congregational Prayer	43
Conditions of Congregational Prayer	43
Rules of Congregational Prayer	44
Friday Prayer.....	44
The Prayer of a Traveller	45
Missed Prayers (Salaatul Qada)	45
The Prayer of Signs (Salaatul Ayaat).....	45
The Daily Supererogatory (Nawafil) Prayers	46
Fasting	47
Things Which Invalidate the Fast	47
Conditions for Breaking the Fast	48
The Qadha, Fidya, & Kaffara.....	49
Zakat-ul-Fitr	50
Zakat	51
1. Zakat of Wealth:.....	51
2. Zakat-ul-Fitr	51
Khums.....	52
Enjoining the Good (Amr bil Maroof) and Prohibiting the Evil (Nahi anil Munkar)	53
Rules of Islamic Modest Dress (Hijab)	58
Vows & Oaths	59
Lawful Foods	60
Slaughtering	61
Conclusion	62
Back Cover	63

LESSONS IN ISLAMIC LAWS

Dedicated...

To the millions of followers of the Ahlul Bayt (as)...

The pious scholars who have contributed towards guiding the Ummah, protecting it from mistakes and deviations, standing up against different kinds of plots and the cruelty of oppressors and their terrorism.

And the martyrs, whether they are the ones with whom the oppressors of the time have filled the mass graves in the deserts of Iraq..., of the ones whose pure bodies have vanished in the lakes of acid, or those whose bodies were cut up by grinders and other modern instruments of torture...

And the prisoners who faced the oppression of the state and the crimes of the torturers in the terrible cells of the concentration camps, and they did not change in the least.

Introduction

In the Name of Allah, the Beneficent, the Merciful

All praise belongs to the Lord of the worlds and His blessings and peace be upon Muhammad (saws) and his pure progeny.

Islamic jurisprudence represents one of the important axes of Islamic culture, since it includes as many Qur'anic verses and a large number of the Prophetic traditions include the explanation of various legislative rulings, and the Muslims pay a great deal of attention to compiling the many and valuable legislative writings whether they be with proofs and reasoning or just straightforward rulings.

Despite the above, this book of ours does not reach those levels as it is a simplified book of Islamic Laws (Fiqh), whose aim is to build the Islamic fiqh culture according to the school of the Ahlul Bayt amongst the youth and the teenagers. However, it has a rare distinguishing quality not found in other books, which is that it was written in difficult and exceptional conditions, when we were imprisoned with the rest of our relatives - some of whom were martyred at that time - along with thousands of believing youths who were yearning for the Islamic culture and to learn the Islamic rulings.

Despite the merciless cruelty of the tyrants, the intensity of their watchful eye, and the sudden unexpected dangers surrounding us - because any religious educational activity would bring on execution at the order of the tyrant Saddam - the feeling of responsibility toward the urgent need there motivated me to write these two books, make copies of them, distribute them and teach them secretly in the rooms of the dark locked winds of the prison in which we were kept. The rulings of the book followed the pattern of Islamic rulings specific to the Abu Ghuraib prison west of Baghdad. The fate of one of the books was destruction during a raid and inspection which the torturers used to carry out. This second book, however, had a destiny: I wrote it in a simpler and easier language because the target audience was teenagers and those just entering their youth. Keeping in mind that the harsh security conditions at that time did not allow the believers in Iraq to refer to the last remnant of scholars and students of the Islamic seminary (howza) and to benefit from them, I set upon the writing of this book, copying it secretly and smuggling it outside the prison to fill in this gap (the readers will notice that this book is limited to those Islamic rulings which concern the youth). Then the believers seized hold of this book and spread it all over Iraq.

After the fall of the tyrannical regime and the opening up of the opportunity to meet the needs of our children in knowing the Islamic laws on issues which concern them, I suggested the revision of the book for printing, to remind our youths with the help of their previous generation and also to make the latter resolved to know the Islamic laws despite the hard circumstances they had gone through and the dangers that surrounded them. This may contribute to strengthening the feeling of responsibility in this generation, to making them thankful for the blessing of Allah in delivering them from the oppressive regime and to them calling to Allah (swt) to complete his blessing on Iraq and the people of Iraq by delivering them

from the yoke of occupation, to give them success in building their noble country and to strengthen their connection with their original religious roots.

This book has been written according to the verdicts of his highness my father, with simplifications, and I have named it 'Lessons in Islamic Laws'. It is the second in a series of books on Islamic culture made easy, the first being 'Islamic Belief System in Ten Lessons'. I ask the Creator, the Most High, to make it purely for His sake and that the growing generation may benefit from it. Indeed He is most High, Hearing and Answering.

Riyadh al-Hakim

Note from the ‘abd who typed up the book based on the hard-copy:

For the most part, this PDF is what was found in the book written by Sayyed Riyadh al-Hakeem and translated by the above-mentioned translators. However, there were a few changes in the spelling of some words, the removal of some images and of some sections found in the original book [i.e Questions, Lesson numbers], and the rewording of some sentences, as well as other changes. We ask Allah the Almighty to forgive us for any errors accidentally made therein and neither claim perfection in our own selves, or in the copying of the book.

Roots of Religion (Usool-u-Din)

In the Name of Allah, the Beneficent, and Merciful

“And say: My Lord increase me in knowledge.” [20:114]

There are matters which every person must believe in and they are called the roots of religion.

And they are five:

Divine Unity (Tawhid), Justice (al-Adl), Prophethood (al-Nubuwwa), Leadership (Imamate), Resurrection (Ma’ad).

1- Divine Unity: This means that Allah is One, He is the One who created the universe with everything in it, from the earth to the sky, the sun, the moon, humans, and animals, etc.

2- Justice: This means that Allah is Just and He does not deal with anyone unjustly, and that He made rewards for those who do good and punishments for the disobedient.

3- Prophethood: It means that Allah, in order to guide people to good and distance them and warn them from evil and ugly deeds, has ordered some good people and entrusted them to convey his teachings to mankind. These people he has called prophets and messengers.

There were many prophets, such as Adam (as) who was the first, and also Nuh (as), Ibrahim (as), Musa (as), Isa (as), and the last of the Prophets was our Prophet Muhammad bin Abdullah (saws). Allah (swt) sent him with the religion of Islam and whoever believes in him and his message is a Muslim, so we are Muslims because we believe in Prophet Muhammad (saws) and what he brought - which is the religion of Islam.

4- Leadership: In the sense that the Prophet Muhammad (saws) has appointed a deputy to act as his representative in guiding the people and their affairs, and this deputy is called the Imam (as). The twelve Imams (as) were appointed in the following order:

1. Imam Ali ibn Abi Talib (as); buried in Najaf.
2. Imam Hasan ibn Ali al-Zaky (as); buried in Madina.
3. Imam Hussein al-Shahid (as); buried in Karbala.
4. Imam Ali ibn al-Hussein (as); buried in Madina.
5. Imam Muhammad al-Baqir (as); buried in Madina.
6. Imam Ja’far al-Sadiq (as); buried in Madina.
7. Imam Musa al-Kadhim (as); buried in Baghdad (al-Kadhmiyya).
8. Imam Ali al-Ridha (as); buried in Khorasan (Mashhad).
9. Imam Muhammad al-Jawaad (as); buried in Baghdad (al-Kadhmiyya).
10. Imam Ali al-Hadi (as); buried in Samarra.
11. Imam Hasan al-Askari (as); buried in Samarra.

12. Imam Muhammad al-Mahdi (atf). He is the living Imam of our time who is named Imam-ul-asr (Imam of the age), he is the proof of Allah on us, and he is living in absence and will reappear by the permission of Allah (swt) to establish justice on the earth.

So whoever believes in the leadership of these Imams is called a Twelver Shia. Thus we are followers (Shias) of the Ahlul Bayt (as) because we believe in their leadership and in them.

5- Resurrection: This means that Allah (swt) will bring the people to life after their death and take account of their deeds on the Day of Judgment. He will enter the obedient righteous ones in to Heaven, which contains all that a

person could wish for and desire. And he will enter the disobedient evildoers in to the fire wherein they will be punished.

So we must obey Allah (swt) and abide by the rules of religion, such as prayers, fasting, etc. - which we will explain. Thus we should adopt praiseworthy qualities such as truthfulness, trustworthiness, and justice, so that Allah (swt) may be pleased with us and enter us in to the Heaven in which the Prophets, the Imams, the martyrs and all the righteous live.

Branches of Religion (Furoo-u-Din)

These are the Islamic rulings which are compulsory for every Muslim to follow. The most important of them are ten in number:

- 1- Prayer (al-Salat).**
- 2- Fasting (al-Sawm).**
- 3- Pilgrimage (al-Hajj).**
- 4- Tax (Khums).**
- 5- Tax (Zakat).**
- 6- Holy War (Jihad).**
- 7- Enjoining the good (Amr bil Maarooif).**
- 8- Forbidding the evil (Nahi anil Munkar).**
- 9- Attachment to the Prophet (saws), to the Imams (as) after him, and also to the believers with regard to their faith (Tawalla).**
- 10- To detest the enemies of Allah (swt) from the disbelievers and the oppressors who have deviated from the truth (Tabarra).**

The Legal Signs of Maturity

A boy's maturity has three signs:

1- That he has completed fifteen years according to the Islamic calendar, which equals around fourteen years and six and a half months according to the Christian calendar.

2- Emission of semen due to wet dreams or by any other means.

3- The appearance of thick hair on the face and around the pubic region.

And it is sufficient for maturity that one of these signs is verified from these three signs, even if the other signs are not present.

If the boy doesn't know whether he is mature or not then he should discuss the subject with a senior member of his family like his father or older brother, who would make things clear for him.

A girl's maturity has only one sign:

Completion of nine years according to the Islamic calendar, which equals around eight years, eight months and twenty days according to the Christian calendar.

Issue 1: When a boy or a girl reaches the age of legal maturity, the stage of childhood ends and they must comply with the laws of Islam. So they must perform all the obligatory acts and refrain from all the prohibited acts. And their judgment becomes like that of an adult such that Allah (swt) will take them to account for their deeds and show gratitude to them for their obedience and write for them a great deal of reward on the Day of Judgment. In addition, they should perform some recommended acts to increase their reward, like helping the poor, visiting Mosques and the shrines of the Prophet (saws) and the Imams (as), supplicating, reciting the Qur'an, and performing some of the recommended prayers. If they don't know about these then they should ask others so that they don't miss out on the opportunity to earn the reward of these acts. Over and above all of this they must rely on Allah (swt) and seek His help in their affairs, for He, the Most High, is the best Master and the best Helper.

Deriving the Islamic Laws (Ijtihad) and Following One Who Has Done So (Taqleed)

We have mentioned before that a Muslim must comply with the branches of religion and all the Islamic Laws which Allah (swt) has ordered, so that Allah (swt) may be pleased him and make him enter Heaven after his death. However, there is a problem confronting us: the Prophet (saws) to whom Allah (swt) communicated the laws of Islam passed away more than fourteen hundred years ago. So how do we know the rules of religion if the Messenger (saws) and the Imams (as) are not present before us?

In order to solve this problem we say: There are scholars who have studied the religious sciences for many years and specialized in them in order to know the rules of Shariah.

These scholars are known as the Mujtahideen. The Mujtahid is the scholar who knows the rules of religion and it is incumbent upon us to ask him and to follow his opinions and to comply with them, and this is what Taqleed means. Thus Taqleed is to act according to the opinion of the Mujtahid.

One may ask why we do not follow a non-Mujtahid in the rules of religion. The answer is that no one except a Mujtahid can have proper and complete comprehension of the rules of religion. Therefore we do not follow anyone other than him, since neither the businessman, nor the doctor, nor the engineer, nor anyone, else has studied the sciences of religion and specialized in them.

The doctor, for example, has studied medicine and specialized in it, therefore we refer to him when we are sick and comply with his instructions and we do not follow the instructions of anybody else in treating our disease. And the engineer has studied the science of engineering and has specialized in it, so he supervises the construction of buildings and bridges.

Thus, in every field we consult the specialist of that subject. Therefore we must refer back to the Mujtahid concerning the rulings of religion.

Issue 2: The Mujtahid whom people follow must have two important conditions:

Firstly: He should be on a high level of justice, that is he should be obedient to Allah (swt) and must comply with the laws of Shariah.

Secondly: He should be more knowledgeable than all other Mujtahideen (Jurists). Just as a patient would choose the best doctor for his treatment, a person should choose the most knowledgeable Mujtahid to follow in his actions.

And the most knowledgeable is the one who has more knowledge than others in the rules of religion, which are also called the laws of Shariah.

Issue 3: One may ask, how do I know that a particular Mujtahid is more knowledgeable than the others?

The answer to this is that there are scholars who have specialized in the religious sciences, so you must ask one of them who is suitable placed to be able to inform you whether a particular Mujtahid is the most knowledgeable so that you can do his taqleed.

If someone from your family or friends guarantees that they have asked the scholars about the most knowledgeable Mujtahid, then you can rely on

them. However, you must be sure that your friend has actually asked one of the expert and trustworthy scholars. And if he has not asked such a scholar, then you cannot rely on his personal certainty, because he is not capable of knowing who the most learned is as he has not specialized in the religious sciences.

The Impurities (al-Najaasaat)

There are impure things which are not permissible for a Muslim to drink or to eat, just as it is necessary for him to remove them from his body and clothes and to purify his body and clothes of them during prayer (salaat). These things are called the impurities and they are ten in number:

First & Second: Human urine and faeces. As for the urine and faeces of animals, they are impure if three conditions are found in the animal:

a) That its blood gushes out when it is slaughtered and does not slowly leak out, i.e it has veins from which the blood can gush forth at the time of slaughtering.

b) Its meat is forbidden to eat.

c) It does not fly in the air.

For example, the wolf contains all these three conditions: its blood gushes out when it is slaughtered, its meat is forbidden to eat in Islam and it does not fly in the air. Therefore its urine and faeces are impure.

If any one of these conditions is not found in an animal, then its urine and faeces are pure (tahir). For example, the blood of a fish leaks and does not gush out, the meat of a sheep is lawful to eat, and the bat and the hawk fly in the air. So all three of these and others similar to them, in which all the three conditions together are not found, have urine and faeces which are pure.

Issue 4: If there is an animal for which you do not know whether the three conditions are met or not, then the ruling is that its urine and faeces are pure.

Third: Human semen, and that of an animal whose blood gushes out when slaughtered and whose meat is not eaten.

Fourth: A human corpse, and that of an animal if its blood gushes out and does not just leak out. So if we find the corpse of an animal like a sheep then it is impure. Similar is the case of an animal which has not been slaughtered according to the laws of the Shariah, such as an animal which has been slaughtered by a non-believer (Kaafir).

As for the dead fish, it is pure because its blood trickles and it does not have veins from which the blood may gush out.

Issue 5: The corpses of every animal whose blood does not flow when slaughtered, such as insects, fishes, and frogs, are pure. As for those animals for whom one does not know whether their blood flows or leaks when slaughtered, they are ruled as being pure.

Issue 6: The meat and skin in a Muslim country is ruled as being permissible to be used for eating and for wearing during prayer. If it is imported from a Kaafir country and if the Muslim who is selling it is a believer who complies with the rules of religion, then you may assume that he is concerned about not sinning against the Shariah.

Issue 7: If it is not known whether the meat and leather present in Muslim countries are local or imported, then they are pure and it is permissible to eat them and to wear them during prayer. Also the artificial leather manufactured in non-Muslim countries are pure.

Fifth: The blood of a human being, and that of an animal whose blood flows when slaughtered, such as sheep and birds. If the blood of an animal

leaks or trickles when slaughtered, and does not flow, like fishes, frogs, insects (e.g. fly or bed-bug), then the blood is pure.

Issue 8: If you find blood on your cloths and you do not know whether it is from your own body or from insects, then it is pure.

Issue 9: The blood which is in an egg, inside the thin membrane, is pure. But it is an obligatory precaution (Ihtiyat Wajib) not to eat it.

Issue 10: The blood which flows from the animal on the slaughtering is impure, but the blood which remains in the body of the slaughtered animal after slaughtering is pure. So you can purify the neck of the slaughtered animal after slaughtering it and also the knife. Then when you cut the animal, the blood which drips out is pure.

Issue 11: The blood which comes out of an abscess or boil is impure. However, if yellow liquid comes out of them and one is not sure if it mixed with blood, then it is pure.

Issue 12: If the spirits and alcohol used in perfumes and medicines are intoxicating in their liquid form then they are impure, but if they are intoxicating in their solid form – whether they remain in that state or change to liquid – they are pure. But it is not allowed to drink them because of their intoxicating quality. If the form of the intoxicant is not known then it is considered pure. Even though we recommend avoiding them as it may come to light that the source was in fact liquid intoxicant.

Sixth & Seventh: Dog and pig, and their sweat, saliva and hair. But the sea-dog and sea-pig are pure.

Eighth: Wine and every liquid intoxicant such as whisky and beer, commonly drunk by sinful people.

Ninth: Non-believers (Kafir), with the exception of Zoroastrians, the Jews and the Christians, are considered impure by obligatory precaution. Whereas the Christians, Jews and Zoroastrians are ruled as being pure.

Tenth: The sweat of a ‘Jalala Camel’: that is a camel which has eaten the faeces of a human being.

Issue 13: Everything which comes into contact with any one of these ten impure things, if wet, becomes impure. If it is dry then it does not become impure. If your hand is dry and it touches a piece of dry blood or you shake hands with a non-believer, whose hand is also dry, then your hand does not become impure and remains pure. As the saying goes; dry on dry is pure, without any controversy.

Issue 14: Little Water (al-Maa’ al-Qaleel) and fluids such as juices and oils, become impure in totality if even a minute amount of impure substance falls in them.

If the substance which comes in contact with the impurity is solid, like wood, solid fat or cheese, then only that region of it is impure which comes into contact with the impure thing. So if a drop of blood falls on cheese, then the whole of it doesn’t become impure. Only that part upon which the blood fell becomes impure, so it is possible to purge it off the impurity and then consume it.

Issue 15: Fats or oils, honey, medicines, and other necessities that are imported – except meats and skins (whose ruling was given in issues 5 & 6)

– from the countries of the non-believers are taken as pure if one is not sure of their impurity, and the eating, drinking and use of them is allowed.

Issue 16: Drinking and eating of an impure thing is not allowed. The same is the case with anything that has become impure due to contact with an impurity. So, if a drop of blood fell in a container of water or broth, drinking and eating from it is not allowed so long as it remains impure.

Issue 17: It is not permissible to make Mosques impure (najis) and it is obligatory to make them pure at that time. So, if a drop of blood falls in a mosque then it is obligatory to make it pure, and if one is not able to do it then one must inform someone to make it pure.

Note: The ten intrinsically impure things cannot be made pure in any way. Things other than these which become impure can be made pure. For example, if your hand, or the earth, or clothes, or something else, becomes impure, they can be made pure. The thing which make impure things pure and the method of purification are given below.

The Purifiers

These are the things with which it is possible to make things which have become impure pure, and they are ten in number.

First: Water. Things which have become impure, by one of the intrinsically impure things mentioned earlier, can be made pure by pouring water over them. Before we specify how to purify with water, we will give an introduction to the types of water in order to then explain how to purify using each of them. Thus we say that water is of four types:

1. Running water, such as the water of the sea, river, springs and rivulets.
2. Rain water, at the time of its coming down from the sky.
3. Kur water, which is twenty seven cubic spans of hand and equals approximately 464.1 Kg. An example is the water collected in a reservoir or a big hole.
4. Little water, such as that found in a jug or basket, such that it is less than kur.

Issue 18: Rain water, running water and kur water do not become impure if an impurity falls in them as long as the colour, taste and smell of the water does not change to that of the impurity. So, if blood falls into a reservoir of kur water and the water does not change, then it remains pure. However, if a lot of blood falls such that it colours the water red or pink, then the water will become impure and it is not possible to drink it or to use it for wudhu (ablution). Similarly, if an impurity like urine falls into a storage tank of water which subsequently takes on the smell of urine.

Issue 19: Water in pipes and taps have the same ruling as kur water. So if the water from a pipe pours into a bucket or basin in which a drop of impurity falls, it doesn't become impure.

Issue 20: Little water becomes impure by even a little impurity falling in it, such as a drop of blood, even if it causes no change to the water.

Issue 21: How do we purify things with water?

Answer: Things are purified with water in the following manner: Clothes, blankets and carpets, etc., are made pure with running water, or kur water, or rain water, by one washing. They become pure by just immersing them in water. If rain water covers the carpet or it is immersed in a river then it becomes pure. To make these items pure with little water involves washing them twice and squeezing the water out each time – if they have been made impure because of urine (except if it is the urine of a male baby who is being breastfed). If the material was made impure by something other than urine then washing and squeezing them once is enough. All of the above applies upon removing the impurity from the material.

Utensils for eating and drinking can be purified by washing once with rain water, running water, or kur water. If little water is used, then the water should be poured on them after removing the impurity from them, then filling them with water and pouring it out, then filling them again with water and emptying it, then filling them once more and emptying.

The remainder of everyday objects, like the body, the earth, and other tools such as the knife, the toothbrush etc, can be made pure with running water, rain water, or kur water, by washing once – with the condition that the impurity is removed from them. If little water is used and it has become

impure by urine, then it should be washed twice, else it should be washed once. And it is sufficient in the latter case that the water is simply continued to be poured after the impurity is removed.

Issue 22: If the clothes are made impure by something other than urine, such as blood, and if you want to purify it with little water in a bucket, then you must remove the blood first, put the clothes in the empty bucket, and then pour water in to the bucket until the clothing is immersed in it. Then take the clothing out, squeeze the water out, and throw the water to the sink. Now the clothing and bucket have become pure.

If the clothing has become impure by urine then repeat the above procedure once more only.

Issue 23: If a suckling male baby who does not eat food urinates on his or someone else's clothes, then it is sufficient to make it pure with little water just once, and it is an obligatory precaution to squeeze it also.

Second Purifier: The earth, as it purifies the underside of the feet and shoes if they become impure while walking. If someone reads on an impurity then walks on pure earth which is dry until the intrinsically impure thing comes off, then the underneath of the shoe becomes pure. Similarly, if he is barefoot and steps on an impurity then the soles of his feet become pure by walking on dry, pure earth.

Third: The sun, as it purifies the earth and every immovable thing on it, such as doors, trees etc. If the impure region is wet and the impure part becomes dry (after removal of the impurity) because of the strong heat of the sun, then it becomes pure and does not need water be poured over it.

Issue 24: If the impure earth is dry – whether it has become impure with urine or another intrinsically impure thing – it is sufficient to spray water on it, after which if it dries with the heat of the sun it becomes pure. Thus it is not necessary to purify it with water. If it becomes dry with the wind or the impurity is not removed from it, then it remains impure.

Fourth: Transformation (al-Istehala): This means that the impure thing changes to another substance, for example the steam which rises from the impure water or urine is pure. Also, if a piece of wood which has been made impure is burnt, then its ashes are pure.

Fifth: Change (al-Inqilab): This is the changing of wine in to vinegar. As we have said before, wine is impure, so when vinegar is manufactured the juice first becomes wine – this becoming impure – then it changes gradually to vinegar and so it becomes pure. This is the meaning of wine changing into vinegar.

Sixth: Transfer (al-Intiqal): Such as the transfer of impure blood to insects. For example, the blood of a dog is impure and the blood of an insect is pure. So if a mosquito sucks the blood of a dog and it transfers in to the mosquito, it becomes part of its blood and is thus pure. However, before it enters inside the mosquito, i.e. while being sucked, it is not pure. So, if you kill a mosquito while it is sucking the blood of a dog, that blood is impure.

Seventh: Islam: When a non-believer becomes a Muslim he becomes pure and does not need to purify his body with water. But he remains in ritual impurity and requires obligatory ceremonial bath (ghusl) for

ceremonial uncleanness (janabah) if he was in a state of ceremonial uncleanness or a woman was in a state of menses (hayz).

Eighth: Relation (al-Tabaiyya): The son of a non-believer is, like his father, not pure – this is upon obligatory precaution – but if the non-believer becomes a Muslim then his minor children become pure as a consequence of his purity. There are also other cases of relation-please refer to the detailed books of fiqh for these.

Ninth: Removal of the intrinsic impurity: This makes pure the thing made impure in two cases only:

1- The body of an animal: if a chicken eats something impure and its beak becomes covered with the impure thing, then it will become pure by mere removal of the impure thing from it and it does not need to be made pure with water.

2- The inside of the human body: if blood comes out of the mouth, ear, or nose of a person, then it will become pure by mere removal of the blood and the inside of the mouth, ear, or nose does not need to be purified with water. However, if the lips have become najis then they must be purified as they are on the outside of the body.

Tenth: Absence (al-Ghayba): If your friend or someone from your family is religious and he knows that his vessel has been made impure, and after a while you see him drinking from with vessel, then you can take the vessel as being pure without needing to ask him about it, because he is a believer and it incumbent on him not to drink something impure.

Note: When one wants to relieve oneself, one must pay attention to choose a covered place like a toilet and not to reveal oneself in front of other people.

Issue 25: The place from which urine comes out must be washed once with running water or kur water such as water from the pipes, or twice with little water such as water from a jug. As for the place from which the faeces comes out, it is sufficient to continue washing once until the impurity is removed, after which the place becomes pure without needing to use water.

Issue 26: The water which is used to purify the places, from which urine and faeces come out after one has relieved oneself, is pure so long as particles of impurity are not seen in it. And this water is called the water for Istinja.

Issue 27: For men it is recommended to empty the male organ from the remaining urine and to purify it by pressure – for example from the bottom of the organ at its root to its top, and after that if any liquid comes out about which is in doubt whether it is urine or other than urine, then it is ruled as being pure. This process is called Istebra.

Ablution (al-Wudhu)

First Section: Method of Wudhu

Wudhu is washing of the face and the hands, and wiping of the head and feet. And this should be one with the intention of performing which and not with the intention of cleaning.

First: Washing the Face:

From the hairline of the forehead to the furthest part of the chin, and in width its breadth should be washed to the extent of the maximum distance between the tips of the thumb and the middle finger. This much of the face is compulsory to be washed.

Washing of the face must be from top to bottom, and during the washing your hand must go from the beginning of your face to the end and not vice versa. Also, your face cannot be washed from right to left or left to right.

Note: You may find difficulty in washing your face from top to bottom in sequence, as unforeseen circumstances or forgetfulness may cause a person to move his hand upwards or to the right or left. So it is enough for you to make an intention at the beginning of the wudhu to wash from top to bottom, in which case if your hand slips sometimes it will not make your wudhu void. Simply return your hand back from where it slipped and then continue to the end of the face and complete your wudhu in sequence.

Issue 28: It is not necessary to wash inside of the lips, eyes, mouth or nose, but it is sufficient to wash the outer surface of them.

Issue 29: Everything that prevents water reaching the skin, such as discharge from the eye during sleep, kuhl (any preparation used for colouring the eye lids), and sine types if makeup must be removed when doing wudhu so that the water can reach every part of the face.

Issue 30: If the hairs of the moustache and beard are thick it is enough to wash the outside and it is not necessary to wash underneath it.

Second: Washing of the Arms:

From the elbow to the fingertips, going from top to bottom. Moving the hand in any other direction, if it is not intended as part of the wudhu, is not a problem, as we explained in the previous not. The right arm must be washed before the left arm.

Issue 31: Some people wash their hands before washing their face, and when they come to wash their arms for wudhu they do not wash their hands, thinking that their previously having been washed is sufficient. This type of thinking is incorrect, so when you wash your arm complete the washing on the end of the fingers.

Issue 32: If there is dirt, or something on the arm which prevents the water reaching the skin, then it must be removed.

Issue 33: When you have finished washing your left arm then protect the wetness on the palm of your hand from mixing with new water until you have wiped your head and your right foot with the wetness of the palm of your right hand and you have wiped the left foot with wetness on the palm of the left hand, as we will explain.

Third: Wiping of the Front Head:

With the palm of the right hand (obligatory precaution), from the uppermost part of the head to just before the hairline. And in breadth, what equals the width of the forehead, although it is not necessary to wipe all of that – even the width of a single finger is enough.

What is wiped should be the hair directly growing from the part being wiped. As for long hair which is originating from the outside the wiping area, it is not sufficient to wipe this. Such as when a woman gathers her long hair on her head.

Issue 34: When wiping the head put your hand or your fingers on the middle of your head and move it such that it goes towards the face, or inverted, or slantingly, or width-wise.

Be careful (my beloved) that your hand does not come as far as your face, so that the wetness of the two do not mix, and protect the wetness of the hand until you have wiped your right foot with it.

Issue 35: Avoid having the hair on your head wet before wiping the head; it should be dry at the time of wiping. It is no problem if it has slight wetness.

Fourth: Wiping of the top of the feet:

From the tips of the toes to the ankle join of the foot in length, and a little in width such as the breadth of a finger. It is preferable to wipe with the whole palm of the hand.

The top of the right foot is wiped first – with the wetness on the palm of the right hand, and then the top of the left foot is wiped with the wetness on the palm of the left hand.

Issue 36: There should not be, on the top of the foot, any dirt preventing water reaching the skin of the foot or the hair growing on it.

Issue 37: The foot should not be wet at the time of wiping and should be dried before the wiping.

Issue 38: It is sufficient for the hand with which one wipes the head and foot to be wet when wiping, and it is not necessary that the top of the foot looks wet after wiping.

Second Section: Conditions of Wudhu'

These are the things which if realized make the wudhu correct and if any one of them is missed the wudhu is void. There are many conditions but the most important of them are six.

First: The water must be pure, not made impure with one of the ten intrinsic impurities.

Second: The water must not be usurped.

Third: The parts of the body upon which wudhu is performed must be pure, so that the water with which wudhu is done does not become impure. For it did become impure, the wudhu would not have been realized with it.

Fourth: The place where wudhu is performed should not be usurped as this will comprise the intention of nearness to Allah.

Fifth: The intention of nearness to Allah, in the sense that the wudhu should be for obedience of Allah the Most High and not for any other purpose.

Be careful my dear reader that you don't perform wudhu because of fear of your family, as such a wudhu is not correct. Your fear of disobeying Allah should be greater, because the punishment of Allah and the fire of hell are much greater than the punishment of your family. So let your wudhu be for the sake of obeying your Lord and avoiding His disobedience, so that Allah may accept it.

Sixth: Continuity, in the meaning that during the wudhu there is not a long break between washing the various parts. For example, one washes ones arm, then becomes busy in some work or play until the arm and face dries, and then completes the wudhu. Such a wudhu is incorrect.

Third Section: Things Which Nullify Wudhu

The most important are four: urine, stool, breaking of wind, sleep.

If one is on wudhu and one of these things takes place then his previous wudhu will become void and he must do another wudhu for praying, for example.

Issue 39: If one doesn't know whether one is on wudhu or not then one must do wudhu in order to pray for example.

Issue 40: If a person is on wudhu and he doubts – i.e he doesn't know – if anyone of the above four things have taken place or not, then his previous wudhu is correct and he does not need a new wudhu.

Issue 41: It is preferable that a person always be in wudhu even when it is not time to pray and also that he does wudhu before going to sleep. There is a narration from Imam al-Sadiq (as): 'One who sleeps the night while in wudhu is as one who has stayed awake the whole night.'

Issue 42: There are things which are not compulsory, but are recommended to be carried out for the sake of extra reward, such as rinsing of the mouth and taking water in the nose three times, and saying "Bismillahi-rrahmani-rrahim" when doing wudhu.

When washing the face one says what Imam Ali (as) used to say, as it is narrated from him: "O Allah! Make my face bright on the day which faces become black and do not make my face black on the day when faces become white."

When one washes one's right hand one says: "O Allah! Give me my book in my right hand, everlasting life in Paradise in my left, and take my account swiftly."

When one washes ones left hand one should say: "O Allah! Do not give me my book from my left and do not make it chained to my neck. And I seek refuge in you from the flaming strips of fire."

When wiping one's head one says: O Allah! Cover me with your mercy, your blessings and your forgiveness."

When wiping one's feet one says: "O Allah! Fortify me on the bridge on the day in which feet will falter, and make my efforts towards which will gain your pleasure."

Issue 43: The one who is not on wudhu is not permitted to touch the writing of the Quran, and it is an obligatory precaution to avoid touching verses of the Quran written in other books. It is also not permissible to touch the name 'Allah' and other names of Allah specific to Him, such as 'Al-Rahman', 'Al-Bari', 'Al-Quddus', etc.

Tayammum

First Section: Reasons for Its Performance

It is necessary for one who is unable to perform wudhu for one of a number of reasons, the most important of which are three:

First: If a person cannot find water then he performs tayammum in order not to miss his prayer (salaat). And his prayer remains correct as long as there is no water available until the end of the time for prayer.

Second: If the water harms him then Allah (swt) does not wish harm for people, so He made an easy option for the sick person for whom water is harmful, which is Tayammum. If water is harmful for the person until the end of the time for prayer, then he should do tayammum and pray and the prayer he thus performs is correct.

Third: If a person has a little quantity of water such that if he uses it in wudhu he fears that he will suffer severe thirst and may die or collapse as a result, then Allah (swt) is not happy that he is inflicting a believer with harm – so he has made tayammum a replacement for wudhu.

Also, if you see another believer suffering from intense thirst then do not do wudhu with the little water you had, but give it to your brother in faith to drink. To fulfil the essential need of a believer is more important and that is dear to Allah (swt).

Issue 44: If the time remaining for doing wudhu and prayer is running out, as happens when one gets up for morning prayer near the time for sunrise, such that you know that if you do wudhu and then pray your prayer will have missed its time, then if you are quicker at doing the tayammum and prayer before the rising of the sun, it is preferable that you perform the tayammum and pray. However, you must performance wudhu and repeat the prayer afterwards.

Second Section: On What is Used for Doing Tayammum

The reader may ask on what the tayammum is done. The answer is that it is permissible to do tayammum on common dry earth, like soil (turaab), sand (raml), pebbles, rock, natural marble. It is also permissible to do tayammum on concrete, brick, cement, gypsum, mosaic.

Issue 45: Tayammum is not permissible on glass, plants, ashes, iron and fabric.

Issue 46: Tayammum is not permissible on impure earth even if it is dry. It is also not permissible on usurped earth whose owner is not happy that tayammum be done on it, as if the person is aware that free utilization of usurped property is forbidden then the intention of nearness to Allah (swt) is not achieved and thus the tayammum is not correct.

Third Section: Method of Performing Tayammum

I request attention my dear and honourable believer towards the method of performing tayammum, so that you don't fall into error. The method is as follows:

First make intention for doing Tayammum (Translator's addition).

Strike the earth with the palms of your hands once. Then it is preferable to wipe off the excess earth from both palms by smacking one against the other.

Then wipe the whole of the forehead, from the hairline to the end of the forehead, the whole of both the eyebrows, and to the tip of the nose. All that must be wiped in sequences from top to bottom, not moving the hands from right to left, such that the whole area is covered.

Then wipe the top of the right hand from above the wrist to the tip of the fingers, with the palm of the left hand. Then wipe the whole of the left hand from above the wrist to the tip of the fingers, with the palm of the right hand. And the wiping should be in sequence, not veering to the right or left. And this method is obligatory.

And it is preferable to hit the earth a second time, shake the hands as above, and to wipe the right and left hands again in the above manner.

Issue 47: It is not permissible for one upon whom tayammum is obligatory, because he is unable to do wudhu, to do tayammum before the time of the salaah has started, according to obligatory precaution. Rather he should wait until the time of prayer starts, and then do the tayammum for that prayer. If performing wudhu is harmful to you and you wish to do tayammum for the dhuh (noon) prayer for example, then you do not do tayammum before dhuh but you should wait until it is dhuh time and then do the tayammum.

Note: If some of the area of the body upon which wudhu is performed are either broken or injured, and it is not possible to make them pure, then there are detailed rules for wudhu in that instance. These are mentioned in more elaborate books on Islamic rulings.

Prayer (al-Salaat)

This is one of the most important things made compulsory for a human being to do. And it is preferable to perform it at the beginning of its time along with all of its conditions. One should also perform it with humility. There is a narration: “Prayer is the pillar of religion, if it is accepted then other deeds are accepted, and if it is rejected, then other deeds are rejected.” Thus, if it is not accepted from a person due to a lack in fulfillment of some of its conditions or making light of it, then all his other deeds are not accepted. If a person performs it in its correct form, seeking nearness to Allah (swt), then his deeds are accepted and his reward is great.

In a narration from the Messenger of Allah (saws): “Know that Allah (swt) has mentioned it, swearing by His Honour, that He will not punish the ones who pray and prostrate and that He will not frighten them with fire on the day on which people stand before the Lord of the Worlds.”

In a narration from Imam al-Baqir (as), he said: “Do not be negligent towards your prayer, because the Prophet (saws) said at the time of his death that ‘The one makes little of his prayer is not from me and will not be united with me at the Spring (Hawd) – no by God!’”

And from Imam al-Sadiq (as) at the time of his death: “Our intercession will not be available for the one who takes prayer lightly.”

So imagine, my dear reader, if Allah (swt) does not accept our deeds, and the Prophet (saws) and the Imams (as) refuse to intercede for us on the Day of Judgment, then to whom can we turn and who will rescue us?

Do we turn to Satan and his evil group who will be in the severest punishment, their faces scorching in the fire?! Then are we happy with ourselves that we are Muslims and we associate with Iblis after Allah (swt) has banished us and our Prophet (saws) and the Imams (as) have rejected us?

If this is the outcome of the one who takes prayer lightly, then what is the condition of the one who leaves prayer?! And how will be his punishment?! So let us cooperate with each other in order to be safe from the Wrath of Allah (swt) and His Punishment, to win the intercession of the Prophet (saws) and the Imams (as), and to drink from the Spring (Hawd) of the Prophet (saws) on the day of great thirst.

The first step is that we rely on Allah (swt) and we comply with and pay attention to our prayer and perform it at the beginning of its time, and that we do not pay attention to the speech of the evil people who do not perform their prayer and commit forbidden and evil deeds.

Also, let us consider the difference between those who offer prayers and those who do not on the Day of Judgment, according to what the Holy Qur’an says: “And those who keep a guard on their prayer, those shall be in the Gardens honoured.” (70:34-35). “In gardens, they shall ask each other about the guilty: ‘What had brought you into Hell?’ They shall say: ‘We were not of those who prayed.’” (74:40-43)

So, you can choose between being one of those who pay attention to their prayer or one of those who don’t, and between heaven or hell, which are waiting for their inmates.

First and Second Sections: On Its Timing and Number

Five prayers are obligatory upon you, which are:

1. The Dawn Prayer:

It consists of two units, and its time is from the breaking of dawn – appearance of light on the horizon in the East – to the rising of the Sun.

2. The Noon (Dhuhr) Prayer:

It consists of four units, and its time is from the beginning of the second half of the day, which is called the declining of the sun, until the setting of the sun. The Dhuhr Prayer precedes the ‘Asr prayer. If we say, for example, that the sun rises at 7 AM and sets at 6 PM, then the length of the day is 11 hours. Thus, the declining of the sun will be at the end of the first half, which is 12:30 PM.

3. The Afternoon (Asr) Prayer:

(See Dhuhr Prayer)

4. The Maghrib Prayer:

It consists of three units.

5. The Isha’ Prayer:

It is 4 units. The time of Maghrib and Isha’ prayers is from the setting of the disc of the sun – and it is preferable to delay it until the redness in the East disappear – until midnight. And the Maghrib prayer precedes the Isha’ prayer. And if, by chance, one forgets them, then he should pray them before dawn break. Midnight is the halfway point from the setting of the sun to dawn break.

Third Section: On the Clothes of the Performer of Prayer

It is not permissible for a person to pray without any clothes, even if he is alone in the room and nobody can see him. It is obligatory for a man to cover his private parts, and for a woman to cover her whole body, except face and hands, during prayer. It is permissible for a woman to leave her feet uncovered during prayer if a non-mahram cannot see them. It is obligatory that the clothes of the one offering prayer fulfill six conditions:

First: They should be legally owned (not usurped). Thus, if a woman knows that her cloak or clothes are usurped, or a man knows that his clothes are usurped, then their prayer in them is void. But if a person doesn't know that what he uses as a cover in praying is usurped, and if he finds out after the prayer, then the previous prayers are correct, but he cannot say prayers in them anymore.

Second: His clothes should not be made of the skin of a dead animal. This includes leather imported from non-Islamic countries, such as a watchstrap. If it is from the skin of an animal, then the prayer is not correct while wearing it. This is also applicable to other leather products, such as a belt or a small piece of leather sown on clothes.

Third: They should not be made from any parts of animals that are forbidden to eat, such as made from their skin, hair, etc. So, prayer is not permitted in clothes or a jacket made from fox skin, for example. Even if it is next to your body or clothes, or the hair of a cat is next to your body or clothes, then it is an obligatory precaution to remove them at the time of salaah.

Issue 49: If there is a skin which one doesn't know whether it is real or artificial leather, then prayer is allowed in it because you do not know that it is the skin of an animal.

Fourth and Fifth: It is not permissible for men to wear gold or real silk during prayer, however it is permissible for women.

Sixth: The clothes of the one offering prayer should be pure and it is not permissible to pray in clothes which are impure. Also, it is not permissible for the body to be impure, though there are several exceptions to this rule – in which it is permissible to pray with impure clothes and/or body. The most important of them are three:

1. The blood of a wound and pus mixed with blood on the body and the clothes, and also the medicine placed on it. So long as the wound has not healed, then the prayer is allowed with these and it is not necessary to purify this place.

2. A little blood on the clothes, except the blood of nifas or menses (hayd) according to obligatory precaution, so long as its diameter does not exceed 2.3 cm according to obligatory precaution. And the little blood on the body, other than the blood of wound and pus, should be made pure, according to obligatory precaution.

3. Clothes and small articles of clothing with which it is not possible to cover the private parts of a man, such as socks and slings – it is allowed to pray in these if they are impure. However, it is not allowed if they have been taken from a corpse or an intrinsically impure thing, such as a pig. The

obligatory precaution is that if the impurity is from an animal whose meat cannot be eaten, then it is also not allowed.

Fourth Section: Place of the One Who Prays

The prayer is not allowed in a usurped place and space if the one offering the prayer is aware of it being forbidden, because a prayer is a worship in which seeking nearness to Allah (swt) is a condition, and nearness is not possible with an action in a usurped place.

Issue 50: Prisoners in a usurped place are allowed to pray in that place, if the prayer does not necessitate damaging the place.

Issue 51: In public places like mosques, Husseiniyyas, courtyards, and parks, if a person has gone there to stay or to pray, then he cannot be thrown out by force. But, if he is not present there and he has put a sign or mattress or prayer mat there for a long time, then someone else is allowed to be there or pray there. However, he should not use the bedding or the prayer mat.

Issue 52: It is not permissible to occupy the public path of Muslims, which is intended for passing by on, or for any other purpose such as praying, selling, etc. - if it necessitates obstruction of the passersby or harming them.

Issue 53: A man and a woman are allowed to pray in places close together, whether the man is in front or the woman is in front, or they are both in the same line. And it is better for the man to be in front if there is no curtain between them or the distance is large.

Issue 54: A person praying in the shrines of the Prophet (saws) or the Imams (as) should not pray in front of the grave, such that their back is to the grave.

Fifth Section: The Qibla (Direction of Prayer)

One must face the Holy Ka'ba, because it is the qibla of the Muslims, and the same is the case above the Ka'ba for those in an airplane.

Issue 55: If someone doesn't know the qibla in a particular place, then he can rely on the witness of two just people for the direction of the qibla. It is also permissible for him to pray in the direction in which he finds the Muslims of that region praying or in the direction in which the prayer niche (mihrab) of the Masjid is built, for example.

The Method of Prayer

First Section: Adhan & Iqama

Adhan and Iqama are recommended before the five daily obligatory prayers.

Issue 56: In the congregational (jama'ah) prayer, one adhan and iqama suffice, whether the one doing the adhan and iqama is the Imam or one of the believers.

Issue 57: For a woman, doing a takbir and shahadatayn (Ashhadu an la ilaaha illal-Allah wa Ashhadu anna Muhammadan Rasulul-Allah) suffice in place of adhan. And even the shahadatayn alone is enough. In addition, doing a takbir and the shahadah (Ashhadu an la ilaaha illal-Allah wa anna Muhammadan abduhu warasuluh). And if she hears adhan, then the shahadatayn suffice in place of the iqama.

How to Perform Adhan and Iqama

1. The adhan has 18 parts: Allahu akbar (4 times) *Ashhadu an la ilaaha illal-Allah* (2 times) *Ashhadu anna Muhammadan Rasulul-Allah* (2 times) *Hayya 'alas-Salaah* (2 times) *Hayya 'alal-falaah* (2 times) *Hayya 'al-khayril-'amal* (2 times) *Allahu akbar* (2 times) *La ilaaha ilal-Allah* (2 times)

2. The Iqama has 17 parts: *Allahu akbar* (2 times) *Ashhadu an la ilaaha illal-Allah* (2 times) *Ashhadu anna Muhammadan Rasulul-Allah* (2 times) *Hayya 'alas-Salaah* (2 times) *Hayya 'alal-falaah* (2 times) *Hayya 'al-khayril-'amal* (2 times) *Qad qaamat-tus-salaah* (2 times) *Allahu akbar* (2 times) *La ilaaha ilal-Allah* (1 time)

Issue 58: It is recommended to send salutations on the Holy Prophet (saws) when his blessed name is mentioned in the adhan and at other places, for both the one reciting and the listener.

Issue 59: It is better to add the bearing witness of Imam Ali (as)'s guardianship, without intending it to be a part of the adhan and iqama, as some of the narrations include it. A case in point of this is what the Muslims used to do at the time of the Holy Prophet (saws), when they killed Aylaha - was was al-Aswad al-Ansi (the is a name of a person, so we just call him al-Aswad al-Ansi), who claimed prophethood to be a lie; the prayer caller used to say: 'I bear witness that Muhammad is the Messenger of Allah and that Aylaha is a liar', without intending it to be a part of the adhan.

Issue 60: There are a number of conditions in the Adhan and the Iqama, among which are:

1. That the adhan precedes the iqama and not vice-versa.
2. They should both be in the correct Arabic language. Their translation into any other language than Arabic is not sufficient, nor their being recited in the colloquial language.
3. They should be recited after the commencement of the time for prayer, and this is the case even for the one who recites the morning prayer on his own, according to obligatory precaution.
4. It is a condition for iqama that the one reciting it should be standing facing the qibla and should be in a state of ritual purity.

Issue 61: It is abominable (makruh) for the one reciting adhan and iqama to speak ordinary words during them, especially after the recitation of ‘Qad qaamat-tus-salaah’.

Second Section: On the Obligatory Acts of Prayer

1. Intention (Niyah).
2. Saying ‘Allahu Akbar’ while commencing the prayer (Takbirat al-Ehraam).
3. Standing erect (Qiyaam).
4. Calmness - on obligatory precaution.
5. Recitation of Surah al-Hamd and other Surahs (Qira’ah).
6. Prescribed recitation while bowing and prostrating (Thikr).
7. Bowing (Ruku’).
8. Prostration (Sujud).
9. Bearing witness (Tashahhud).
10. Salutation (Tasleem).
11. Sequence (Tartib).
12. Continuity (Muwaalah).

First: Intention

This means that the person performs the prayer with the intention of seeking nearness to Allah (swt), as is similar to what has been previously mentioned with respect to wudhu’.

Issue 62: The prayer of one who prays with the aim of being praised by people or from fear of his family is void. Therefore, it is necessary that the teenagers and youths pay attention to this point. And, their prayer should be with intention of seeking nearness to Allah (swt) and not for the sake of any other matter.

Issue 63: The person must know the identity of the prayer which he is praying, such as the morning prayer or the zohr prayer etc.

Second: Takbirat-ul-Ehram

The prayer starts with it and it is void without it, whether forgetting accidentally or deliberately. It is also void if it is repeated deliberately. If it has been recited correctly then it is not permissible to repeat it a second time because this increase would make the prayer void, in which case one should recite a third one to commence the prayer.

Issue 64: One must recite the Takbir in Arabic and it is not correct to recite its translation in another language. It must also be recited correctly. Some people recite it in this form: (Allah Wa Akbar) – Which is a common mistake that one must pay attention to avoiding.

Issue 65: The one praying can choose to recite it loudly or quietly in all the prayers.

Issue 66: According to obligatory precaution, the one offering the prayer should remain quiet a little before & after doing the Takbir, and not to connect it to what is before & after it, such as recitation.

Issue 67: It is recommended that the one performing the prayer raises his hands to near the face or to the ears, and that when the Takbir is finished he should allow his hands to drop.

Third: Standing (Qiyaam)

The one performing the obligatory prayer must stand while doing the Takbiratul Ehram, during Qiraat, before the bowing, and after the bowing

before going down to prostration. And as an obligatory precaution he should stand on both his feet and not just on one of them.

Issue 68: The one who cannot perform prayer standing, because of illness or another reason should pray sitting down.

Fourth: Calmness (on obligatory precaution)

This means that the one performing the prayer should be stationary and not moving during the Takbir, Qiraat, and Dhikr. So prayer is not allowed in a car while it is moving, on obligatory precaution, nor in an airplane if it shakes because of airpockets, as the body will then shake and stillness is lost.

Fifth & Sixth: Qiraat & Dhikr

In the first and second rakkat (unit of prayer) sura al-Fateha is read followed by another sura from the Quran. In the third rakkat of the Maghrib prayer and the last two units of the Zohr, Asr and Isha prayers, the one praying can choose between reciting sura al-Fateha alone and reciting the Tasbeehat - which is known as dhikr - in which it is sufficient to say: 'Subhaanal-laahi wal-hamdu lil-laahi wa laa illaha illal-laahu wal-laahu Akbar'. It is sufficient to say this once but it is preferred to repeat it three times.

Issue 69: The Qiraat must be correct, so the prayer performer must refer to the Quran and master the recitation of the sura which he chooses, according to the rules of correct Arabic.

Issue 70: The sura's al-Fil and al-Ilaf are considered as one sura. So if sura Fil is chosen after sura al-Fateha, then the sura al-Ilaf must also be recited after it. The same is the case for the suras al-Dhuha and al-Inshira, so if sura al-Dhuha is chosen then sura al-Inshira must also be recited after it.

Issue 71: If the words whose endings have vowel marks and not sukoon are joined to the next word, then it is preferred to utter the vowel mark at the end of them. And if one stops at the word then it is better to put a sukoon on the last letter of the word, for example the 'mim' in al-Rahim is vowels with a kasra, so if you join it to the word 'Maalik', for example, then you read it like this: "Al-Rahmani-Rahimi Maaliki". But if you stopped at the word al-Rahim then you would read it like this: "Al-Rahmani-Rahim" with a sukoon on the 'mim'. And this applies to all the words.

Issue 72: If one doesn't know how to recite correctly then he must make sure of it before he prays.

Issue 73: It is obligatory to men to recite the Qiraat audibly (loudly) in the morning prayer, and the first and second units of the Maghrib & Isha prayers. Women can choose between praying audibly and quietly.

Issue 74: It is obligatory on men to do the recitation (Qiraat), with the exception of 'Bismillah hir Rahmaanir Raheem', of Zohr & Asir prayers quietly, as well as the third unit of the Maghrib prayer and the third & fourth units of the Isha prayer. It is recommended for men to recite 'Bismillah hir Rahmaanir Raheem' in the first two units of the Zohr & Asr prayers loudly.

Issue 75: What is meant by audibly (loud) and quietly is the following:

Have you ever come across a situation where you secretly speak in to your friend's ear such that another cannot hear you? Similar to this is the

quiet recitation, which is not just a mere movement of the lips. As for the audible recitation, it is sufficient to say it as one would speak in a gathering of one's friends, but not shouting.

Issue 76: It is permissible for the one performing the prayer to open the Quran and read the sura from the Quran so that he does not make a mistake.

Seventh: The bowing

It is permissible to say in it 'Subhanna Rabbiyal Azheemi wa bi-hamdih' or to say three times 'Subhaanal-laahe'. And according to obligatory precaution the reciter should be still and his body should not be moving during the recitation, as it was previously mentioned for Takbir & Qiraat.

Eighth: Prostration

Eighth: Prostration on the two palms, the two knees, the two big toes of the feet, and the forehead which is placed on the earth or plant (except the edible one or that which is worn, as will be explained). It is permissible to say in the prostration 'Subhanna Rabbiyal 'Alaa wa bihamdih' or three times 'Subhaanal-laahe'. And according to obligatory precaution one should be still when reciting the tasbih.

Issue 77: In every unit there are two prostrations, one after standing from bowing, then after sitting up from the first prostration.

Issue 78: It is not permissible for the ground upon which one prays to be sloping a lot – there should be no more than a distance of four fingers in height between the forehead and the toes.

Issue 79: It is permissible to put the forehead in prostration on earth such as pebbles, soil, brick, cement, plants (as long as not edible, such as apple, nor used for clothing, such as cotton). And the place of prostration should be pure, so that you do not place your forehead on something impure. It has been narrated that there is a lot of preference for prostrating on soil from the grave of Aba Abdillah al-Hussein (as) and the earth of Kerbala surrounding it.

Ninth: Tasleem

It is the last part of the prayer and it is sufficient to say: 'As-salaamu 'alayna wa 'alaa 'Ibaadil-laahis Saaliheen', or to say: 'As-salaamu 'alaykum' – to which it is more preferable to add: 'wa rahmatul-laahi wa barakaatuh.' And it is preferable to combine the two together. It is also recommended to say before both of them: 'As-salaamu 'alayka ayyauhan Nabiyyu wa Rahmatul-laahi wa barakaatuh.'

Issue 80: It is permissible to say the tasbih of ruku and sujood, the tashhud, and the tasleem, audibly or quietly, for men and women, in all prayers.

Eleventh: sequence

One should begin with Takbiratul Ehram, then Qiraat, then ruku, then raise the head from ruku, then go in to prostration, and so on. It is not permissible to bring forward a later action over the previous actions nor vice versa. For example, prostration cannot precede the ruku.

Twelfth: Continuity

On obligatory precaution one must not separate between the parts of prayer such that one comes out of the form of prayer, such as if one eats during prayer (according to the common understanding of what it means to be eating), then the prayer is invalid according to obligatory precaution. But there is no harm in swallowing small bits of food left in the mouth.

Note:

Qunoot is recommended (mustahab) in the second rakat after completing the Qiraat, in every prayer. So one raises one's hands and supplicates to Allah (swt) for oneself, one's family, and the Muslims.

Issue 81: It is recommended to do a prostration after completing the prayer and say 'Shukran Lillahi' at least three times. And it is recommended to do the tasbih of al-Zahra (as) as follows: 'Allahu Akbar' 34 times, 'Alhamdulillah' 33 times and 'subhanallah' 33 times.

Things Which Invalidate the Prayer

These are the things which make the prayer void if they occur during it, and the most important of them are eight:

First: If anything happens to the one performing the prayer which breaks his wudhu, such as breaking of wind, passing of urine or feces, or sleep.

Second: Turning from the Qibla deliberately. If one believes that the Qibla is in a certain direction and prays, and then he discovers that he had made a mistake in determining the Qibla, then if the difference between the correct direction and that in which he had prayed is not more than 90 degrees, his prayer is valid. If it is more than he must repeat the prayer.

Third: Speaking deliberately. It is not permissible for the one performing the prayer to speak normal talk, but there is no harm in recitation of the Quran, dhikr of Allah (swt), and eulogy or praise of the Messenger of Allah.

Fourth: Laughing loudly. But there is no harm in mere smiling, and in laughing forgetfully, or if one doesn't know the ruling.

Fifth: According to obligatory precaution one must not eat or drink (in a quantity which is normally called eating). There is no harm in swallowing the saliva or the remains of food in the mouth.

Seventh: Folding one's arm with the intention of submission or obedience to Allah (swt), because it is an innovation which was introduced after the Prophet (swt). So whoever does that with the intention of abiding by Islamic law or promoting falsehood, his prayer is void. If one does it because of being heedless or out of dissimulation (Taqiyya).

Eighth: Deliberately saying 'ameen'. Because it is forbidden and on obligatory precaution it invalidates the prayer if it is done deliberately.

Issue 82: It is forbidden on obligatory precaution to break the prayer without any reason. However it is allowed if the person is forced to break it or doubts in its correctness and wants to break it to repeat it.

Issue 83: If one forgets to pray and remembers after its time has elapsed then he must do its qadha.

Issue 84: If during the prayer one doubts whether he did the previous action, he should not pay attention to his doubt. For example, if he is in rukoo and doubts whether he had recited the second sura after al-Fateha or not, he should not pay attention to this doubt. Similarly, if he is in tashahhud and doubts whether he did one sajdah or two then he should ignore the doubt and continue with his tashahhud.

Issue 85: If the person doesn't know whether he prayed or not and if the time is remaining then he must pray, and if the time is run out then nothing obligatory on him. If he doubts before the sunset as to whether he prayed Zohr or Asr or not, then it is obligatory for him to pray. However, if he doubts after the setting of the sun whether he prayed Zohr or Asr or not, then it is not obligatory for him to pray them because their time has run out.

Issue 86: If the one performing the prayer has a doubt about performing one of the parts of prayer while he is still in that part, and has not entered the next part, then it is obligatory on him to do the doubted part. For example, if one is standing and doubts whether he recited Sura al-Fatiha or not then it is obligatory for him to recite it, or if he is sitting in the second unit, before the

tashahud, and doubts whether he did one sajdah or two then it is obligatory on him to do it another sajdah before tashahud.

Note: The difference between this ruling and that in Issue 84 is that in Issue 84 the person had already moved to the next action when the doubt occurred, whereas here he has not yet moved to the next action so he must perform the doubted part.

Congregational Prayer

It is reported that there is a lot of reward in doing congregational prayer, so it is recommended for a Muslim to pray in congregation even in the house – as will be shown – but it is not correct for one to pray behind every person and some conditions are required in the one leading (Imam), the most important of which are two:

1. The Imam must be just, meaning that he should be pious with respect to avoiding major sins, and if he commits them on rare occasions due to being overcome with desire or anger, he immediately repents. If his sinning becomes more frequent then he is not just and it is not permissible to pray behind him.

2. His recitation should be correct, and this condition is specific to the prayer which is recited loudly – Fajr, Maghrib and Isha, if the follower (mamoon) enters the congregational prayer in the first two units – on obligatory precaution. In other prayers, in which recitation is done quietly, it is permissible to pray behind one who recites incorrectly and the follower himself recites correctly quietly.

Issue 87: It is not permissible for a man to pray behind a woman. He can only pray behind a man. However, a woman can pray congregation with men, and she can also pray behind a woman. So it is ok for a girl to do congregational prayer with her mother by standing on her right.

Conditions of Congregational Prayer

These are the conditions which if all of them are fulfilled then the congregation is correct. And if even one of them is not fulfilled then the congregational prayer is invalid. The most important of them are four:

First: That there should not be a barrier, such as a wall between the Imam and the followers, or between the Imam and the followers, or between the followers themselves.

Second: The earth on which the Imam is praying should not be much higher than the earth on which the followers behind him are praying. If the difference in height is less than three fingers or there is a gradual slope which is not noticeable, then there is no harm.

Third: The one performing the prayer should not be too far away from the Imam or those performing the prayer through whom he obtains connection with the congregation. However, if the distance is less than one and quarter meter there is no harm.

Fourth: The follower must not be more forward than the place in which the Imam stands, but on obligatory precaution he should lag behind him – even if it is as little as four fingers.

However, if a woman is leading the congregation she stands along side followers (female) in the same row. If a woman prays in congregation behind a man then she prays behind him.

Rules of Congregational Prayer

Issue 88: The recitation (Qiraat) of the first two units is dropped for the follower, so he does not recite Sura al-Fatiha and the second sura after it. The recitation is not dropped in the third and fourth units, but he reads Sura al-Fatiha or the tasbih quietly.

Issue 89: It is not permissible for the follower to deliberately carry out the actions of the prayer before the Imam. Thus, it is not permissible to bow before the Imam, or to raise the head before him, or to go in to prostration before him. However, it is permissible to utter the tasbih or tashahhud before him. So, for example, he doesn't raise his head from prostration before the Imam but he is allowed to recite the tashahhud before him.

Issue 90: My dear honorable reader, there is a lot of reward in the congregational prayer. So do not deprive yourself of it when it is possible for you to pray behind one of the religious members of your family. So the son can pray congregation with his father or brother and the girl can pray with her father or mother. In congregational prayer the females pray behind the males.

And the best is to pray behind a just religious scholar (alim), as has been narrated from Imam Sadiq (as): 'Prayer behind an alim is equivalent to a thousand rakaats.'

Friday Prayer

It is an obligation on each person (Wajib-e-Aini) in the time of the presence of the Infallible Imam (as). But in the time of his absence – such as our time now – the prayer performer can choose between it and the prayer of Zohr. As it is not correct to pray it outside of congregation, we entrust you to look up in the detailed books of fiqh how to pray it with respect to being connected to the prayer leader, and we only provide rulings concerning the following:

1. The conditions for the Imam of congregation should all be present for the Imam of the Friday prayers. It is not permissible to pray behind a sinful person.

2. It is forbidden for the one attending the prayer to speak during the sermon of the Imam, and it is better to listen to it.

3. It is permissible for one who misses the two sermons to join the prayer with the Imam, and he can join even a part of the prayer, the details are mentioned in the books of fiqh.

4. Two Friday prayer congregations cannot be set up if the distance between them is less than approximately six kilometers. If one of them starts first, and all the conditions are present, then the second one to start is void.

We indicate here that it is necessary for the believers to pay attention to the point that the Friday prayer is a cause of making the believers aware, guiding them, educating them in religion, training them, informing them of their interests and those of Islam and the Muslim countries, and is not to be a cause of dividing them, dispersing them, and defaming their sanctities.

The Prayer of a Traveller

If a Muslim travels such that the total distance (ongoing & coming) is 46 kilometers then his 4 units prayer (Zohr, Asr & Isha) becomes shortened to 2 units and it is called 'Salaatul Qasr'. For example, if a person travels to a city of 25 kilometers distance from his city, then his 4 unit prayers are shortened because total of his journey equals 50 kilometers.

There are several conditions for shortening the prayer on a journey, from which we mention the following:

a. That he doesn't intend to stay ten days in the place to which he has traveled.

b. That his journey is not disobedience, such as helping oppressor or trading in alcohol.

There are details for which this is not the place.

Missed Prayers (Salaatul Qada)

The prayer which a person does not perform in its time is called thereafter Salaatul Qada. For example if a person does not wake for the morning prayer, then he must make it up after that. Also, if a person forgets to say the prayer in its time he must make it up after its time.

Issue 91: If there is a person who doesn't pray for a time and after that wishes to repent, then he should seek forgiveness of Allah (swt) and make up the prayers which he did not pray before his repentance. If he does not know their number then he should make them up according to the last number. For example, if he doesn't know whether it is one or two months of prayers that he owes, then it is sufficient for him to make up the prayers of one month.

The Prayer of Signs (Salaatul Ayaat)

It is the prayer which becomes obligatory during an eclipse of the Sun or the moon, severe dark storms and other such occurrences which cause general fear among people, and in earthquakes according to obligatory precaution.

The prayer consists of two units, in each of which there are five bowings. It is sufficient to do it in the following way:

It begins with recitation of Takbirat-ul-Ehram, followed by recitation of Sura al-Fatiha, then choosing one Sura from the Quran such as Sura al-Qadr and reciting from it a verse: 'Bismillah-i-Rahman-i-Rahim. Inna Anzalnahu fi laylatil Qadr.' Then go in to ruku (1) and say: 'Subhana Rabbial Atheemi wa bi hamdihi.' Then raise the head and recite the second verse only, of the same sura, without reciting Sura al-Fatiha: 'Wa ma adraka ma laylatul Qadr.' Then go in to ruku (2) like the first ruku. Then raise the head and read the third verse: 'Laylatul Qadri khar-un-min alfi shahr.' Then go in to ruku (3) like the first ruku. Then raise the head and read the fourth verse: 'Tanazzalul malaikatu wa-ruhu fiha bi idhni Rabbihim min kulli amr.' Then go in to ruku (4) like the first ruku. Then raise the head and recite the remainder of the sura, such as the fifth ayat of the same sura and complete it: Salaamun hiya hatta matlail Fajr.' Then go in to ruku (5) like the first ruku. Then raise the head and go in to two prostrations as in normal prayers.

Then stand for the second unit, read Sura al-Fatiha and after that one sura, dividing it, and then do the same as you did in the first unit. After completing the five rukus, raise the head, do two prostrations, and tashahhud and Salaam as in a usual prayer. In this way the Prayer of Signs is complete.

It is recommended to recite Qunoot before the second, fourth, sixth, eighth, and tenth rukus. But less than this is also permissible.

Issue 92: It is obligatory to perform the Prayer of Signs during the sun and moon eclipses, and it should not be delayed till the end of the eclipse.

Note: If the sun or the moon eclipse is total, and one is not aware of that, then it is obligatory on him to do the Qada of the Prayer of Signs. The same is the case if he deliberately didn't pray in his life, and then repented – the Qada of the missed Prayers of Signs becomes obligatory on him. There are details in books of fiqh.

The Daily Supererogatory (Nawafil) Prayers

The recommended prayers are called Nafila and whoever prays then gets rewarded from Allah (swt). There are many Nawafil prayers among which are the daily ones:

- a. 2 units before the morning prayer, called the Nafila of Fajir.
- b. 8 units before the Asr prayer.
- c. 8 units before the Asr prayer.
- d. 4 units Nafila of Maghrib after the Maghrib prayer, read as two sets of two units each
- e. 2 units sitting down after the Isha prayer, which is called the Nafila of Isha.
- f. These are the daily Nawafil, in which there is a lot of reward. And it is preferable that a Muslim perseveres in them even if he only does as much as he can.

Fasting

Fasting is one of the most important obligations on a human being, and its time is in the month of Ramadhan from the breaking of dawn till sunset. And it is commendable to wait till the disappearance of the redness in the east. So in this time the person should avoid all the things which break the fast which we will mention soon.

Issue 93: At the end of the month of Shaban if one sees the crescent then it is obligatory on him to fast. The same is the case if two just men have seen the crescent. However, if neither he nor two just men have seen it, and he does not know whether the crescent is present or not, then it is not obligatory on him to fast the next day – which is called the day of doubt. If one wishes to fast then he does not do it with the intention of the month of Ramadhan.

Issue 94: It is not permissible for one to break the fast at the end of the day in the month of Ramadhan until he has made sure that the sun has set, or he relies on the call for prayer of a trustworthy person who is knowing in these matters, or he relies on the witness of two just men, and it is not sufficient to just assume that it is Maghrib.

Issue 95: It is obligatory for a person to fast with the intention of seeking nearness to Allah (swt). Thus it is not correct to fast out of fear of one's family or for being praised by people or being proud in front of them. Such fasting is void and is not accepted by Allah (swt), and He will take account on the Day of Judgment.

In a narration from the prophet (saw) about the month of Ramadhan he said: "So ask Allah your Lord with sincere intentions and pure hearts, so that He may give you success in its fasting and reciting His book. For indeed wretched is the one who deprived of the forgiveness of Allah in this great month. And remember, through your hunger and thirst in it, the Day of Judgment and its thirst. And give charity to your poor and your beggars, etc..."

Things Which Invalidate the Fast

These are the things which make the fast void, and are ten in number:

First & second: Eating and drinking, even in a small quantity.

Third: Telling a lie concerning Allah (swt), the Prophet (saw), or one of the Imams(as). So if someone deliberately lies and transmits something from the Prophet which he believes to be a lie, then his fast is void and he is sinful because of this lying. On obligatory precaution, the fasting is also made void if he informs without making sure of the authenticity of the narration.

Fourth: Smoking, according to obligatory precaution.

Fifth: Deliberately vomiting in the daytime in the month of Ramadhan makes the fast void. If one does it because of illness then it is permissible for him to remain fasting. However, if one vomits suddenly without control then his fast is not void.

Issue 96: If particles or remains of food come out of one's stomach and rise in to the mouth, it is permissible to swallow them and the fast is not void.

Sixth: Use of an enema of water or any other liquid. However, the dry enema, if it does not dissolve in to the body, there is no prohibition to its use. And the one which dissolves inside the body, like the oil based suppositories, should be avoided according to obligatory precaution. If a sick person needs this then he should use it and on that day abstain, and then make up the fast later.

Seventh: Masturbation.

Eighth: Having sexual intercourse.

Ninth: Deliberately staying in the state of Haydh or Janabat till dawn break in the month of Ramadhan.

Issue 97: It is permissible to use drops in the eyes or ears. As for drops in the nose, if they do not go down to the digestive system then there is no harm to the fast, otherwise the fast is made void.

Issue 98: It is permissible to swallow the saliva in the mouth even if it is a lot, and also phlegm – though it is better to spit it out.

Issue 99: Intra-muscular and intravenous injections do not invalidate the fast, as does not the injection of nutrients.

Issue 100: Use of sprays in any form, whether through the nose or mouth, is allowed and does not invalidate the fast even if it reaches the lungs, so long as it does not reach the digestive system.

Issue 101: It is not permissible to use manufactured chewing gum available in markets, because it contains sugar-based ingredient which disintegrates from the chewing gum with chewing and goes in to the stomach.

Issue 102: If one forgets that he is fasting and does some of the things which invalidate his fast, then his fast is not void. For example, if one drinks water forgetfully and after that remembers that he is fasting, then his fast is not void.

Issue 103: It is not permissible for one to decide to break the fast during the day in the month of Ramadhan, even if he does not do any of the things which break the fast.

Issue 104: It is permissible for the one fasting to use perfume on his body and clothes, and to smell it; his fast is not invalidated by that.

Conditions for Breaking the Fast

These are the conditions in which it is either permissible or obligatory to break the fast. The most important of these are five:

First: If a sick person's illness is worsened by his fast then Allah does not charge Him with fasting. As He says in His Noble Book "...Allah desires ease for you and He does not desire for you difficulty..."(2:185). However, if the fasting does not harm his disease then it is not permissible for him to break his fast.

Second: The women in Haydh (menses).

Third: The traveler, if four conditions are combined for him:

His travel is about 46 kilometers or more.

He has made the intension of traveling before Fajr.

That he travels before Noon.

His travel does not involve the disobedience of Allah (swt), such as helping the oppressor, or doing forbidden trade.

There are other details mentioned in the more expansive books of fiqh.

Issue 105: If the person fasting travels after Zohr then he remains as one fasting, so his fast is correct and it is not permissible for him to break his fast.

Fourth: Old age in the elderly, if fasting is very difficult for them.

Fifth: A pregnant woman, if the fasting causes her hardship, or it harms the fetus, or it reduces the milk such that it is reduced significantly or even cut off without returning back.

The Qadha, Fidya, & Kaffara

You may ask: what is the ruling for the one who breaks a fast in the month of Ramadhan and what should he do?

The answer is given in the following details:

If the person has an excuse to break his fast, such as a sick person who is harmed by fasting, then he should later fast the equivalent number of days. So if he did not fast five days, then he should make up five fasts after the Eid-ul-Fitra. This is called doing the Qadha of the fast not done.

The sick person, and others like him, who are not able to make up the fast through out the year until the next month of Ramadhan, are exempt from doing the Qadha. However, for every fast he owes he must give about 870 grams of food such as wheat, dates, rice, or grains, to a poor person. This is called Fidya.

One who breaks the fast deliberately in disobedience, without any excuse, is obligated to the Qadha after those days in which he did not fast, and it is also obligatory on him to pay Kaffara for every day in which he deliberately broke his fast. By Kaffara is meant the fasting of two months consecutively or giving about 870 grams to each of sixty poor people, for everyday missed fast. So if he deliberately broke his fast on two days, then it is obligatory on him to do the Qadha of them both after Eid, and then either to fast for four months, or to feed 120 poor people, or to fast two months for one of the missed fasts and feed sixty poor people for the other missed fast...and there are other details mentioned in more expansive books of fiqh.

Issue 106: Fasting is forbidden on the days of Eid-ul-Fitr and Eid-ul-Azha

Zakat-ul-Fitr

This means food or money which the father of the family gives on the Day of Eid-ul-Fitr for himself and every member of his family – even a small child, to a believing poor person for example. It is obligatory to give approximately 3.5 kilograms of food or its money equivalent for every person in the family. So if the number of people in a person's family, including the father, are five, then he pays on the Day of Eid before Zohr & before the prayer of Eid, about 17.5 kilograms of food – wheat, or dates, or rice, or grains for example – or its value in money, to a poor believer. And if he pays money then he must specify the food for which he is paying the equivalent in money.

Issue 107: The fitra of one who is not from Banu Hashim is not lawful for a Hashimi poor person. What is meant by Hashimi is one who is from the family of Hashim, the grandfather of the Prophet (saw), i.e. the children of Ali (as), the children of Aqil, the children of Abbas bin Ali Talib, and others from the grandchildren of Hashim.

Zakat

This is one of the obligations of Islam emphasized by the Glorious Quran and the Sunnah. And it is of two types:

1. Zakat of Wealth:

This is required on nine things: coins (gold and silver, the three grazing livestock (camels, sheep's & goats, and cows including buffalos), the four harvest crops (wheat, barley, dates, raisins).

For details refer to more expansive books of fiqh.

2. Zakat-ul-Fitr

Khums

This is the due which is imposed by Allah (swt) and is stipulated by the Quran and the Sunnah. In a narration from Imam Kadhim (as) it says: By Allah, Allah has indeed made easy for the believers their sustenance with five dirhams. One they put aside for their Lord and the other four, which have become lawful, they consume. Then he said: This is from our tradition, difficult and considered difficult. None acts upon it or is patient concerning it except the one whose heart has been tested for faith. (Wasail-u-Shia vol.9 pg. 485)

Khums is obligatory on seven sources of income. We mention here two of them:

First: Wealth mixed with unlawful wealth, on the condition that the unlawful cannot be distinguished from the lawful and its owner does not know. If a person gives khums on this wealth then the remaining fourth-fifths becomes lawful.

Second: What is surplus to the yearly expenditure of the person from the income and profits, excluding inheritance. One pays khums on this at the beginning of his khums year.

Issue 108: Khums is divided in to two parts: Half of it is called the portion for the Imam (as) and half is called the portion of the Sadaat, and both of them must be referred back to the just, knowing Mujtahid who is trustworthy in matters of spending it for the legal due mentioned in its sources.

Issue 109: The just Mujtahid must spend the khums in the place required by the Shariah. So the portion of the Imam (as) is spent in places which comply with the pleasure of the Imam with respect to the spending of khums in them, for example:

a) For spreading the teachings of the religion of Islam, supporting the students of religion and the religious preachers who are pious, beneficial, occupied with learning and teaching or religious preaching and serving the believers.

b) To fulfill the needs of the poor believers who are pious if the fulfilling of their needs is confined to the religious dues.

As for the portion for the Sadaat, it is given to the poor believers from the children of Hashim.

All this is determined by a knowing, just Mujtahid who is trustworthy in spending the legal dues mentioned previously.

It is not correct for a person to take the initiative in spending the khums without referring (to the Mujtahid). There are many details mentioned in the books of fiqh.

Enjoining the Good (Amr bil Maroof) and Prohibiting the Evil (Nahi anil Munkar)

These are from among the obligations which have been emphasized by Islam. Allah (swt) has said: And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.” (3:104)

And in the noble narration: ‘Do not leave enjoining the good and forbidding the evil, else your evil will turn back on you (will become your leader)!. Then if you pray you will not be answered.’

Just as it is necessary for a person to abide by the obligations and to leave the things forbidden, so it is necessary for him to enjoin the negligent of their obligations to perform them and to forbid them from what is not allowed. As an aid to this we will mention a number of obligations and good characteristics, as well as a number of forbidden acts and acts which are evil, ugly and not appropriate for a person.

Some of the examples of the first type, which is good, are:

1. Reliance on Allah (swt) and seeking help from Him: “... and whoever trusts in Allah He is sufficient for him...” (65:3).

2. Prayer, fasting, khums, and other branches of religion. It is obligatory on every person to comply by them and to admonish anyone who is negligent of them.

3. Patience: And it is of different types:

a. Patience in tribulations. It is a duty for a person to be patient in the face of trials such as illness, imprisonment, poverty, etc, and not to speak unsuitable words, in order to obtain the reward of those who are patient. For indeed Allah (swt) says: “...only the patient will be paid back their reward in full without measure.” (39:10).

And in a narration from the prophet (saw): ‘patience is on three things: patience in misfortune, patience in obedience, and patience against disobedience.’

The meaning of patience is not that a person does not strive to remove harm or misfortune. On the contrary, it is incumbent for a sick person, for example, to refer to a doctor until he is cured. But if he is not cured, or his cure is delayed, then he should have patience and should not fall in to anxiety, pity and regret. Similarly the poor person must strive to work until he removes his poverty. But if he is not able to, for any person, then he should not worry or speak or do something that does not befit a Muslim. Rather he should be patient so that he gets the reward of those who are patient.

b. Patience in obedience. For example, the one fasting is thirsty in the month of Ramadhan but he is patient and completes his fast. And the one fighting in the way of Allah is patient over the calamities of battle.

c. Patience against disobedience. For example, a person desires belonging to someone else, but he is patient and does not steal it because stealing is forbidden.

In a hadith from Imam Ali Abi Abdillah al-Sadiq (as) he says: ‘When on the Day of Judgement necks-i.e. a group of people stand and they come to the door of Heaven and knock on it, it will be said:

Who are you? They will say: We are the people of patience. It will be said to them: What were you patient on? They will say: We were patient in obedience to Allah ad against His disobedience. Then Allah (swt) will say: They are telling the truth, make them enter Heaven.’ And it is the saying of Allah (swt)...only the patient will be paid back their reward in full without measure.” (39:10).

4. Good character, i.e. good morals. It is the duty of a Muslim that his behavior is good with his family and with the people, so he should respect the elders and be compassionate towards the young ones. He should not humiliate anybody nor hurt people, his face should not be frowning and he should not raise his voice such that his neighbors are annoyed, in order to win the pleasure of Allah (swt). In a narration from the Prophet (saw): ‘Upon you is the duty of a good character, for good character is most certainly in Heaven. And beware of bad manners, for bad manners are certainly a part of Hell.’ And in another narration from the Prophet (saw): ‘The closest of you to me, sitting, on the Day of judgment will be the most excellent of you in conduct and those of you whose treatment of your families is the best.’

Do you not wish, my dear honourable reader, to be near to Rasulallah (saw) in Paradise?

Helping a weak believer, orphan, and every person who needs help, so that Allah (swt) may show compassion to you and be pleased with you. In a narration from the Prophet (saw) he advised Imam Ali (as) saying: ‘O Ali! One who suffices an orphan’s expenses with his wealth, so that he becomes free f needs, Paradise certainly becomes obligatory for him.’ So acquire Paradise, my dear, by helping orphans with your walth until they become satisfied.

And in a narration from Imam al-Baqer (as): ‘If one has four of those Allah will build a house for him in Paradise: One who gives shelter to the orphan, one who ha mercy on the weak, one who has concern for his parents and supports them, and one who treats his slave gently.’

And in a narration from the Prophet (saw): ‘Believers are brothers, they answer each other’s needs...I will answer their needs on the Day of Judgment.’

Respect for parents. It is obligatory on a Muslim to respect his parents and listen to their words, which is in keeping with piety and good society, and not disregard them. Allah (swt) says: ...say not to them (so much as) “Ugh” nor chide them, and speak to them a generous word.” (17:23). And in a narration: ‘Paradise lies under the feet of mothers.’ So if you respect your mother and father and they are pleased with you then you will deserve Paradise if Allah so wishes.

5. Cleanliness. Islam has emphasized on cleanliness in all its forms and has forbidden filth. In a narration from the Prophet (saw): ‘Be as clean as you can, for Allah has built Islam on cleanliness and only the clean will enter Paradise.’ In another narration from him (saw): ‘How bad is the dirty servant.’ In a narration from Imam Ali (as): ‘Cleanliness of the clothes makes anxiety and grief go away, and such a person is pure for prayer.’

Some texts make a link between poverty and uncleanness. In a narration from Imam Ali (as): ‘Clean your houses of spider webs, for leaving them in the house causes poverty.’ And in another narration from Imam Baqer (as): ‘Sweeping of houses removes poverty.’ There are many other texts which emphasize cleanliness and hygiene, and the avoiding of uncleanness and filth. However, it is sad that we find many Muslims neglecting their personal cleanliness and spreading dirt and rubbish in their houses, streets, and cities, which results in the spread of poverty and various diseases, and also gives a bad impression of Islam and Muslims.

It is obligatory for everyone to pay attention to cleanliness in all its aspects and encourage others to do so, in keeping with the teaching of Islam.

There are many good deeds and excellent attributes mentioned in more extensive books.

Some examples of the second type, which is bad, are:

1. Injustice: this is aggression against others, as it is one of the major forbidden acts. In a narration from al-Baqer (as): ‘Injustice in the world is darkness in the Hereafter.’ In another narration from Imam Hussain (as) he advised his son Imam Zayn al-Abideen (as) on the day of Ashura saying: ‘O my son! Beware of oppressing the one who has no helper against you except Allah.’

In addition to this, the call of the oppressed against the oppressor may be answered by Allah (swt). In a narration from the Prophet (saw): ‘Indeed the call of the oppressed Muslim is answered.’

And among the types of oppression is what takes place in some families, in the injustice of the father towards his children, or the injustice of the children against their parents, or the injustice of the husband towards his wife and abusing her weakness or vice versa, or the injustice of the older child against the younger children. For these are amongst the forbidden injustices, rejected by Islam. It is also unjust for a father to force his daughter to marry a person whom she does not want to marry.

2. Helping the oppressor: No matter how simple the help given is, it is still forbidden. In a narration: ‘The least that Allah will do to the one who helps injustice is to fix him in a large pavilion (like a big tent) of fire until He finishes with the accounting of all the creatures.’ Allah (swt) says: “...and help one another in goodness and piety and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting evil.” (5:2)

3. Lying: it is forbidden according to Islamic Law, and it may change in to a spiritual illness affecting person. For the liar may become habituated to lying and become known amongst people – then they may despise him and not believe him even when he is telling the truth, and this is not befitting for a Muslim.

In a narration from Imam al-Baqer (as): ‘Indeed lying ruins faith.’ So how can a Muslim be satisfied that his faith is ruined because of lying?!

4. Backbiting (ghibat): this is to reveal the fault of a believer who is not present in order to degrade him and show his defect. For example, if you find out that your friend has made a mistake then you shouldn’t report that to others in order to defame his honour and reputation. Instead, advise him

not to repeat the mistake, and if he persists in it then inform his father or someone senior, in order to prevent him without disgracing him amongst the people.

Issue 110: Backbiting is allowed in certain cases. We mention some of them:

a. One who sins openly, since he is dishonored by that and so it is allowed to do his ghibat.

b. It is permissible for the oppressed to announce to people the injustice done to him, even if this necessitates doing ghibat of the one who has done injustice to him.

c. The people who bring innovation in to religion. It is permissible to do their ghibat and reveal their innovation, so that people are cautious of them and are not affected by them.

5. Associating with bad friends, which are the ones who are not committed to religion or good morals. It is incumbent on one to advise them and to enjoin them the good and forbid the vil. If this is of not avail then one should leave their company so that one is not affected by their behavior. In a narration: Amir-ul-Mo'mineen when he was going on the pulpit said: 'A Muslim must avoid the brotherhood of three people: the shameless insolent one (i.e. the one who is busy in amusements involving evil deed), the foolish one (i.e. the ignorant one who does not understand), and the liar.'

6. Swearing and using obscene language, because this is not befitting a Muslim. In a narration from the Prophet (saw); 'Indeed Allah has forbidden Paradise on every vulgar, obscene, shameless one.' – i.e. one who is accustomed to using foul language, and Paradise is not a place for him. It is necessary for one to leave them if advising them is of no avail, so that one doesn't learn from them and loose Paradise.

7. Anger: often we notice that some people behave in a manner which is not befitting, on the pretext that they are angry. But this excuse is not acceptable in Islamic law. In a narration from Imam Sadiq (as): 'Anger is the key to every evil,' because the one who is angry does not behave in accordance with his intellect and he is ready to commit evil and make mistake due to the influence of agitation and anger.

8. Greed: When a person is not happy with what Allah (swt) has blessed him with and he desires what other people have for example. This goes not suit a Muslim, and he losses by it the good of this world and the Hereafter. So the one who is greedy loses the good of the world because he does not enjoy the blessings which Allah (swt) bestows on him, as he desires for more all the time. And he may lose the Hereafter because his greed may draw him to enmity, deception or crime.

9. Masturbation: This is seminal discharge during manipulation of oneself or by using something else, this will be case whether it has been done by male or female.

10. Moral depravity: if a woman does not abide by modesty and the Islamic covering she deserves a severe punishment on the Day of Judgment.

In a narration from the Prophet (saw) he said that "he saw, during his Night Ascension to the Heavens, some women hanging by their hair who were undergoing severe punishment, and when Fatima(as) asked him about

the reason, he (saw) said: As for the one hung by her hair, she did not cover her hair from men.”

In another narration from him (saw): “he forbade a woman to beautify for other than her husband, and if she does that then it is the right of Allah the Mighty & Great to burn her in fire.”

11. Laziness and discontent, as its possessor loses the world and the Hereafter, as he neglects to perform his duty and what benefits him. In a narration from Imam al-Kadhim (as) by which he advised some of his children: “Beware of laziness and discontent because they deprive you of your share of this world and the Hereafter.” So it is incumbent upon a person to accustom himself to being active, enthusiastic, and forbearing, until he succeeds in his life and obtains a high status in the Hereafter.

12. Ostentation (Riya): This is when one intends one’s worship for the sake of getting praise from people and not for the sake of seeking nearness to Allah (swt) and His obedience. This is one of the greater sins. And the hypocrite loses his share of this world and the Hereafter. In a narration from the Prophet (saw): “Indeed the hypocrite will be called on the Day of judgment by four names: O disbeliever, O liar, O deceiver, and O loser, your deeds are of no avail and your reward has been nullified, there is no salvation for you today. So seek your reward from the one for whom you used to work.”

13. Cheating a believer, which means deceiving him with something which is contrary to its reality, such as presenting inferior goods as better quality products. In a narration from the Prophet (saw) he said: ‘Beware of the one who cheats us is not from us.’ He said it three times.

These are the examples of goodness – whether they are obligatory or recommended – and examples of badness – whether prohibited or abominable. Enjoining what is obligatory and forbidding what is prohibited is compulsory, and enjoining what is recommended and forbidding what is abominable is commendable, without being obligatory.

Rules of Islamic Modest Dress (Hijab)

Issue 111: It is not permissible for a boy and a girl who have reached maturity to shake hands unless they are Mahram and the Mahram ones are:

- 1- Father, mother, and grandparent – from the father's side and the mother's side – and both paternal & maternal aunts and uncles.
- 2- Son and daughter.
- 3- Husband, and his father, and her daughter.
- 4- Father's parental & maternal uncles and aunts.
- 5- Brother's paternal & Maternal uncles and aunts
- 6- Brother and sister, and their sons and daughters.

It is not permissible for a male to shake hands with a woman who is not his Mahram, and it is not permissible for a female to shake hands with a male who is not her Mahram.

Issue 112: Sister of the wife is not Mahram, so it is not permissible to shake hands with her, and it is obligatory on her to wear hijab in front of her sister's husband.

Issue 113: It is obligatory on a woman and a girl who has reached the age of maturity to wear the hijab to cover all her body in front of those who are not her Mahram, except for her face and hands. And it is an obligatory precaution to cover the feet also.

Issue 114: It is permissible for a woman to uncover in front of the one who is her Mahram by kinship or by relationship by marriage. It is obligatory to cover the private parts, and according to obligatory precaution one should not be shameless, immoral, and display that which would cause mischief or deduction.

Vows & Oaths

Issue 115: If a Muslim who has reached maturity, whether male or female, takes an oath in the name of Allah (swt) to do something, or he makes a vow to Allah (swt) to do that, it becomes obligatory on him to fulfill it. If he does not do that then he has sinned and must pay a compensation, as well as repenting for his disobedience.

Issue 116: Vows and oaths are concluded with certain conditions, amongst which are:

The word ‘oath’ or ‘vow’ must be uttered, and it is not sufficient to have only the mention for a vow or an oath.

They must be made to Allah (swt). So the one making the oath says, for example, ‘By Allah I will do such & such,’ and the one making the vow says, for example, ‘For Allah, it’s upon me to do so & so.’

As for the vow and oath made upon the Prophet (saw) or the Holy Quran or the Holy Kaaba or the Imam (as), it is not a legally binding vow such that it would require a compensation if it is not fulfilled. However, it is binding as far as the action is concerned and it is preferable that one carries it out.

The oath of a child is not contracted except by the permission of his father. And the oath of a wife is also not contracted except by the permission of her husband. In contrast, the vow is contracted from them both with out the assent of the father or the husband, so long as it does not oppose their rights.

The thing which is being vowed or oathed should be something that is acceptable in Islamic law, such as something obligatory or recommended, or an action which is useful. The oath & vow are not contracted if the thing being vowed is forbidden, or abominable, or a harmful act, and similar things. So if one makes an oath to drink wine, or to smoke, or to leave prayer, or to do something vain, then the oath is not contracted.

The one who makes the oath or vow should say it with freewill and intending it. So one who is forced by an oppressor to make the oath, or makes the oath while in the state of intoxication, has not contracted the oath, nor the vow.

Issue 117: If the conditions for the soundness of the vow or the oath come together, and the one making the oath breaks it, knowingly and intentionally, then he has disobeyed Allah (swt), then it is obligatory for him to repent and give compensation. The compensation is that one must feed ten poor people to their fill, or give about 870 grams of food – which according to obligatory precaution should be from wheat or its flour or its bread, or give them clothes by buying sufficient clothes for them. And one who is not able to feed or give clothes must fast for three days consecutively.

Issue 118: If one makes an oath in lying about an event that took place in the past, then he has sinned and must repent for his disobedience, but does not need to pay compensation.

Issue 119: The truthful oath is abominable, and it is necessary to avoid vain oaths which are prevalent in some societies.

Lawful Foods

Animals are of three kinds

First: The animals which live in water. It is not permissible to eat these except those fish which have scales that can be removed, whether they are big or small like prawns. If there are no scales on them which can be removed, such as cat-fish and whale, then it is not permissible to eat them or their fat.

Second: From the domestic land animals it is permissible to eat the meat of camel, cow, sheep, goat and deer, and also wild donkey (zebra), wild cow, and wild ram. It is abominable to eat the meat of domestic horse, domestic mule, and domestic donkey.

Issue 120: From the land of animals it is forbidden to eat every animal which has canine teeth, such as lion and fox, and also insects, such as louse, ant, and bee, and it is also forbidden to eat snake, mice, jerboa, rabbit, and lizard (an animal which lives in desert), and other animals mentioned in the more expansive books of fiqh.

Third: Birds. If you notice the birds in the sky when they are flying, then you will see that some of them move their wings up and down most of the time while they are flying, such as little birds like sparrows and birds like pigeons. However, there are species of birds which flap their wings most of the time, such as falcon and hawk. The first type of permissible to eat and the second type is unlawful to eat. Also, (it is unlawful to eat) bat, peacock, crow, and all the birds which are predatory like eagle and Indian falcon, are all forbidden. But it is permissible to eat the water birds, despite the fact that they may hunt fish.

Issue 121: It is prohibited to eat flying insects such as hornets, flies, and bed bugs.

Issue 122: It is prohibited to eat eggs of small cattle (sheep, goat), spleen, and according to obligatory precaution, the spinal cord (which is the special sticky substance in the spinal column) should be avoided. As for the bone marrow it is permissible to eat it. There are other unlawful things mentioned in wider books of fiqh.

Issue 123: Everything made impure (najis) is unlawful to eat. Eating soil is also unlawful, except a small amount of soil, not exceeding the size of a chickpea, from the grave of Imam Hussain (as), in order to obtain a cure. And it is permissible to eat a little of black/burnt which is found in bread.

Issue 124: It is unlawful to drink alcohol and every intoxicant, even if it is pure (tahir). It is also unlawful to drink the juice of grapes if it has been boiled on fire, unless two thirds of it has gone and only a third of it remains – then it is permissible to consume.

Issue 125: It is preferred to wash the hands before eating, to say ‘Bismillah hir Rahmaanir Raheem,’ to eat with the right hand, to wash your hands after the food, and to thank Allah (swt).

It is also recommended to pick the teeth after eating to remove the remains of food.

Slaughtering

Purification: This is the action which makes eating the meat of an animal lawful.

Issue 126: If the fish is brought out of the water alive then it is lawful to eat it, it is purified, and it is not a condition that the one catching the fish be a Muslim. So if a non-believer brings it out alive then it is also lawful. There are other details in books of fiqh.

Issue 127: It is not lawful to eat the meat of birds and land animals (except camels) unless several conditions are fulfilled when slaughtering them. The five most important are as follows:

1. That the slaughterer is a Muslim
2. That the slaughtering is done with a knife made of iron.
3. That the following organs are cut: the esophagus, the throat (this is the respiratory passage and is located behind the esophagus), and the two jugular veins (these are the two veins which encompass the throat and the esophagus).
4. That the animal is faced towards the Qibla.
5. That the name of Allah (swt) is mentioned when slaughtering. So it can be said: 'Bismillah,' or 'Allahu Akbar,' or something else.

AND ALL PRAISE BELONGS TO ALLAH THE LORD OF THE WORLDS

Thank you and may Allah (swt) bless you.

Conclusion

Here we end this abridged course of fiqh which I wrote in difficult and exceptional circumstances, with the aim of instructing the youth and teenagers in the rules of Islamic Law. Praying to al-Bari (Allah (swt)) to give success to all in adhering to the laws of their true religion and to serve their people and country, indeed He is the All Hearing the All Answering.

The closed wing in the special regulation prison Abu Ghurayb,
Riyadh al-Hakim,
1409 AH.

Back Cover

After the fall of the tyrannical leader (Saddam), and after being provided with a chance to fulfill the need of our next generation for being acquainted with the Islamic Laws which are relevant to them, I decided to revise the book for publication. This was in order to remind our youth with the help of the generation preceding them – thus involving them also in being acquainted with the Islamic legislation, despite the hard circumstances which they went through and the dangers which surrounded them. In this way they would feel more strongly their responsibility and be thankful for the blessing of Allah (swt) for delivering them from the tyrannical leader and his system, praying to the creator to complete His blessings on Iraq and the people of Iraq by giving them salvation from the blatant occupation, giving them success to build their ancient country, and to strengthen their connection with the original roots of religion.

The author:

My suggestion (Sheikh Ayub)

Any Arabic words used should be written in italic

Rather than tyrannical leader, the name Saddam should be mentioned instead.

The whole book should be revised again with the correction, and then should be written in simple English, keeping in mind the common language.

Jazakumullahu khayral jaza, may Allah the Almighty reward you in abundance.

20/04/2006

