

**A Manual of
Islamic Beliefs and Practice**





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A Manual of Islamic Beliefs and Practice

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compiled by

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and edited by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God
the Merciful
the Compassionate*

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Preface

This book is the first of two volumes on the religious practice of the Twelver Shī'īs. The purpose in compiling these works is to provide a comprehensive treatment of all aspects of the practical spirituality of this Islamic school, in such a way as to provide a guide and a reference for those who follow the way of the twelve Imams, peace be upon them. This first volume covers the theology, the ethics, and the law, while the second volume will contain a selection of the most widely used items in Shī'ī devotional literature (*du'ās*, etc.).

While every effort has been made to ensure the accuracy of the information given in the present volume, it must be stressed that it is only meant as a guide. The compiler and editor have followed the legal precepts of Ayatullāh al-'Uzmā Sayyid Abu l-Qāsim al-Khu'ī, but their compilation does not have the force of law and is in no way a substitute for Ayatullāh al-Khu'ī's *Tawḍīḥ al-Masā'il*, which must be consulted whenever his followers need to ensure that their duty vis-à-vis the *sharī'a* is being correctly carried out. Followers of other *marja's* must consult the corresponding *Risālas*.

This book is based in part on *Tuhfat al-'Awwām* (in Urdu), but several other works have been consulted, in particular, *Mafātīḥ al-Jinān*, *Ḥilyat al-Muttaqīn*, and *Kitāb al-'Aqā'id*. The compiler's original text has been considerably shortened, so as to provide readers with a concise and portable volume. An appendix contains further suras of the Qur'ān which are not given in the text, but to which it may be useful to refer.

The editor would like to express his thanks to all those who have contributed to the preparation of this volume, in particular to Dr S. Kalbe Sadiq Naqavi and Mulla M. M. A. Asgarali, who most generously gave of their valuable time in solving difficulties that arose at the editing stage, and who went through several series of proofs, offering numerous constructive and helpful suggestions for the improvement of the text.

The Editor

Contents

The Beliefs	1
The Ethics	23
Norms of Conduct	51
Rites and Personal Law	81
Rites at the birth of a child	81
Marriage	85
Divorce	95
The dying and the dead	97
Inheritance	123
<i>Taqīd</i>	127
<i>'Ibāda</i>	131
Ritual Purity	133
General rules	133
<i>Wuḍū'</i>	144
<i>Ghusl</i>	151
Menstruation	156
The Ritual Prayer	173
General rules	173
The daily prayers	186
Doubt in Prayer	200
The traveller's prayer	205
Congregational prayer	208
The Friday prayer	214

The 'Id prayers	216
The prayer for unusual natural events	218
Supererogatory prayers	220
Fasting	227
The Religious Taxes	241
<i>Khums</i>	242
<i>Zakāh</i>	251
Hajj	253
<i>Amr bi l-Ma'rūf</i> and <i>Jihād</i>	255

The Beliefs (*'Aqā'id*)

What is Islam?

'*Islām*' is an Arabic word which means submission and surrender. Thus, as a religion, Islam means complete surrender and submission to God and His laws. In Islamic texts the word 'Islam' is used in three ways.

In its general sense, the whole universe is considered to be Muslim because it follows the laws that God has made for it. The sun, moon, earth, and all physical and biological entities follow the unalterable laws of God and do not make even the slightest deviation from this course. A person who takes up the path of submission to God and follows His laws brings himself into harmony with the whole universe, but even if he denies God, biologically his own body follows the laws made by his Lord. That is why unbelief in Islam is called *kufṛ* (concealment), because by his *kufṛ* the unbeliever tries to conceal what is inherent in his nature.

In its more specific sense, Islam implies the true revealed religion of God, which entails belief in God, in the prophets, and in the Hereafter. In this sense Islam is the religion preached by all the prophets—Adam, Noah, Abraham, Moses, Jesus, and the Prophet Muḥammad, peace be upon them all.

In its particular sense, Islam means the last and most perfect religion and *sharī'a* (law) of God revealed through the prophet Muḥammad, may God bless him and his family and grant them peace. Unlike the names of other religions which are called either after their founder (e.g. Christianity, Zoroastrianism, and Buddhism) or according to the community or region of their origin (e.g. Hinduism, Judaism), Islam is a universally attributable name. Whoever takes on this attribute is a Muslim, irrespective of race, colour, region, or country.

As we have already said, we believe that the true religion of God (*ad-dīn*) was the same from Adam to Muḥammad, peace be upon them, but that the *sharī'a*, or detailed law of conduct, has changed according to the requirements of different times and different communities. The process ended with the advent of the Prophet Muḥammad, may God bless him and his family and grant them peace, who brought the final *sharī'a* and the religion in its most complete form, which was to apply to the whole of humanity for all time to come. All the previous religions and *sharī'as* stand abrogated, and it is the duty of all mankind to follow this *dīn* and *sharī'a*.

Dīn (religion) consists of the following elements: the 'aqā'id (beliefs) and the *sharī'a* (law). The fundamental beliefs are:

- 1 belief in one God (*tawḥīd*),
- 2 belief in the principle of Justice ('*adl*),
- 3 belief in the institution of prophethood (*nubuwwa*),
- 4 belief in the institution of the Divine Leaders (*imāma*),
- 5 belief in the hereafter (*ma'ād*).

The *sharī'a* consists of *akhlāq* (ethics) and *aḥkām* (the legal precepts). The *aḥkām* include the norms of personal behaviour, the norms of social behaviour, the precepts of the religious rites, and the precepts concerning worship.

Belief in God

Since Islam means submission to God and His laws, belief in one God is the heart of the Islamic religion. Every Muslim must have an unshakeable belief in the existence of God and His Oneness.

Man possesses an intuitive awareness that there is an overwhelming spiritual power who controls his destiny. From time immemorial there seems to have been no human society in which this belief has not been significantly present in some form or another. The universality of this belief demonstrates its deep roots in human nature. In fact, the greatest source of knowledge of God is man's own self.

Sometimes, when man's consciousness is blurred by material pursuits and delusions of belief, he fails to see the reality, but in crises, when his whole existence is shaken up, he realizes that there is a Supreme Power always with him, nearer to him than 'his jugular vein' (see Qur'ān 50:16). This is the highest and surest way of knowing God.

Observation of nature also convinces man that the universe has a Creator. Orderliness, harmony, and regulation are the pervasive features of the universe, from the functioning of the atom and the living cell to the motion of the galaxies. Order and harmony presuppose the existence of an agency possessing knowledge and power.

Human reason proves too that the universe has a Creator. All realities which we perceive are in a state of perpetual change. They sooner or later cease to exist. Thus they cannot be the ultimate Reality. They must rely upon a permanent Reality which does not change. Every phenomenon we see has a cause and that cause itself is caused by another cause, and so forth. This chain of causes cannot recede infinitely. There must be some ultimate cause, and that is God.

The Attributes of God

Belief in God is not in itself enough. A person must know the attributes of God, because it is the knowledge of the attributes of God which enables man to cultivate in himself the noblest of human qualities.

To begin with, we must acknowledge that the intellect of man, which is created to understand the phenomena of the world, cannot encompass the true nature of the supernatural. Imam 'Alī said:

But we must believe that God is one and unique, peerless, eternal, without beginning or end, the first and the last. He is all-knowing, all-wise, all-mighty, all-hearing, and all-seeing. He has no body or physical form, and cannot be seen by the eyes of the body in this world or the Hereafter. He

cannot descend to earth in the form of man. He is not at a particular place, but there is no place where God is not present. He is nearer to us than our jugular vein and knows what we do, even what passes through our hearts. He is Just but also the most Merciful and Compassionate.

The knowledge of God's attributes purifies man's mind and soul, his beliefs and actions, but mere intellectual knowledge of God's attributes is not sufficient. We must have an unflinching conviction, firmly rooted in our minds and hearts, so that we may remain immune from doubt and immoral action. If we have conviction that God is our Lord, that He oversees everything, then we may not commit a sin even at a place where there is no one to check us.

The Fundamental Doctrines

I. Oneness of God

Tawhīd, or belief in the oneness and uniqueness of God, is the pivotal doctrine of Islam. All other beliefs, norms, and precepts rest upon this foundation. The opposite of *tawhīd* is *shirk*, associating others with God.

Tawhīd has different levels and degrees. Firstly it means the conviction that there is only one God. Necessary consequences of this are the rejection of polytheism, of belief in the incarnation of God, of dualism, and of the Trinity. On this level, it also means to worship none besides God. It is the rejection of all kinds of idolatry. Unless a person believes in this level of *tawhīd* and observes it, he cannot be said to be a Muslim.

On the second level, *tawhīd* means the rejection of any multiplicity or compositeness in the Divine Being. It also means the acknowledgement that the ultimate destiny of everything is in the hands of God alone. All causes and agents gain their power to act through Him. Not to believe in the totality of all this means non-conformity with the doctrine.

There is also a third level of *tawhīd*, although it is not essential to being considered a Muslim. It is, however, a perfection in being a

muwahhīd (one who believes in *tawhīd*). On this level, the blind following of one's inner passions or absolute loyalty to any person, class, country, ideology other than to God and God's religion is hidden *shirk*. This is the subtle meaning of *tawhīd*: that God should be the sole ultimate object of our love, loyalty, and obedience; all other objects must take second place to God.

To believe in the role of created things in cause and effect, or to believe that they have special powers is not *shirk* if we believe that they have received those powers through the will of God and as a result of obedience to Him. Even if we believe that some person has or had supernatural powers during his life or after his death, this is not *shirk* provided that we attribute this power to the grace of God. Otherwise, even to attribute to a man the most common of his attributes, such as the power to walk and the ability to speak, is *shirk* if we consider that he can have these powers irrespective of the will of God. Nor is it *shirk* to seek the mediation of the prophets or the Imams, or to make pilgrimages to their shrines and call upon them for help if we believe that they have this special position and power through God and by being His perfect slaves. The majority of people who call on these figures, or visit their shrines, do so from the perspective of *tawhīd*, but there may be a minority of ignorant people who consider these figures to be supreme agents, independent of God. We should teach such people the reality of *tawhīd* and how vehemently the Imams have condemned *shirk*, but we should not condemn these pilgrimages or calling on the Prophet or Imams for help as *shirk* in itself.

2. Divine Justice

'*Adl* (divine Justice) is a divine attribute which is so important that Shī'i theologians consider it the second fundamental belief of the faith. To believe in '*adl* means to believe that God acts in accordance with justice in the system of creation, in legislation, and in reward and punishment. God is Just beyond all injustices. To perform any act which would be considered indecent or oppressive by a sane mind is an imperfection, yet God is Perfect, thus He must be just.

Man is a free agent, responsible for his actions, and God will justly reward him. God does what is good. If there are things which appear to us as evil in the universe, they have some function in the entire scheme of the universe. Shī'ī theologians have emphasized this principle because of their opposition to the belief in the non-objectivity of good and evil determined arbitrarily by the will of God, a doctrine held particularly by the Ash'arite theological school. According to this doctrine, God can throw a good-doer into hell and an evil-doer into paradise and the person is unable to influence the choice God has made for him by any ethical choice in his conduct. But the Shī'a believe that God is Perfect, and that it is contrary to perfection not to be just; that goodness and evil are objective, and that man is a free agent. If man were not a free agent, heaven and hell would serve no purpose, and if God could reward evil-doers and punish the pious there would remain no incentive for ethical practice.

The Shī'ī emphasis on divine Justice is also reflected in their stress on the accountability of man and on justice as an individual trait and a social principle.

3. Prophethood

Prophethood is the third article of the Islamic faith. It indicates the belief that God appointed persons at certain times to guide mankind to the right path, to inform them about the ultimate reality of things, and to purify their souls. Some of these prophets were sent with Divine Revelation (*wahy*), scripture (*kitāb*), and miracles (*mu'jizāt*). What the prophets received through revelation was religion (*dīn*) and law (*sharī'a*). The prophets were infallible and perfect human beings.

The institution of prophethood began with Adam, the first man, and culminated in the Prophet Muḥammad, peace be upon him, the last prophet of God after whom there will be no prophet, and his *dīn* and *sharī'a* is the final religion and law for all mankind for ever. Between Adam and Muḥammad there were prophets in all nations and all communities preaching the same religion of God. The Qur'ān affirms their multitude, but we do not know their exact

number and names. However, in a famous *ḥadīth* their number was given as 124,000. the Qur'ān mentions only the twenty-five most prominent prophets by name. They are Adam, Idrīs (Enoch), Nūḥ (Noah), Hūd, Šālīḥ, Ibrāhīm (Abraham) Ismā'īl (Ishmael), Ishāq (Isaac), Lūt (Lot), Ya'qūb (Jacob), Yūsuf (Joseph), Shu'aib, Ayūb (Job), Mūsā (Moses), Hārūn (Aaron), Dhu l-Kifl (Ezekiel), Dāwūd (David), Sulaimān (Solomon), Ilyās (Elias), al-Yasa' (Elisha), Yūnus (Jonah), Zakariya (Zachariah), Yahyā (John the Baptist), 'Īsā (Jesus), and Muḥammad.

It is obligatory for every Muslim to believe that these were the true prophets of God and infallible. Some of them brought new *sharī'as* and others simply followed and preached the *sharī'a* of the earlier prophets. From the Qur'ān, it appears that five of the prophets, namely Noah, Abraham, Moses, Jesus, and Muḥammad, brought new *sharī'as*. They are called *ūlu l-'azm* prophets, meaning 'those who possess constancy' (see Qur'ān 33:7, 42:13, 46:35).

THE WISDOM AND NECESSITY OF PROPHETHOOD

As has been pointed out, the whole universe follows the laws of God involuntarily, but man is the only creature who has been given free will to choose the right or wrong path, to follow God's rules or rebel against them. As God is omniscient, omnipotent, and, most of all, Compassionate (*rahīm*) and Merciful (*rahīmān*), God's grace cannot leave man without guidance as to what is right and what is wrong, what should be followed and what not. God's grace has provided man with everything which is necessary for him in the universe: air, light, heat, and water, and hands, eyes, and the other limbs and organs of the body. How could God's grace not provide him with the knowledge of the meaning of life, the purpose of creation, and the ways of salvation, which are as necessary for his spiritual existence as are air and water for his physical existence? When man needs compassion and mercy, God must grant it to him because there is no deficiency or withholding in the all-perfect Being. The institution of prophethood is therefore a necessary corollary of the perfection and grace of God.

THE MIRACLES OF THE PROPHETS

We believe that when God appoints someone as His messenger, He sends him miracles as evidence of, and testimony to, his prophethood. This is also a corollary of divine Grace. God, Whose Mercy and Grace cause Him to send guides for mankind, must facilitate for men the difficult task of distinguishing genuine prophets from false pretenders. Miracles are therefore necessary. A miracle (*mu'jiza*) is any extraordinary event or object which a prophet puts forward as evidence of his prophethood, and challenges men to refute, which they cannot do. Usually the miracle of every prophet was an achievement which dumbfounded the exponents of the most prevalent art or science of his society and time, and consequently impressed the people the most. In Moses' time magic was prevalent in Egyptian society: Moses threw down his rod and it swallowed the illusory creations of the magicians. In Jesus' time society was proud of its skill in medicine: he was given the miracle of curing the blind and the lepers and of reviving the dead. At the time of the advent of the Prophet Muḥammad the Arabs set great store by eloquence and poetry: the Qur'ān was given as his miracle. The Qur'ān expressly challenged them to produce something like it, but it is a fact of history that the Arabs, who fought many bloody wars against the Prophet, could not take up the challenge to produce something like the Qur'ān to refute his claim of prophethood.

THE INFALLIBILITY OF THE PROPHETS

The Shī'a believe that all the prophets and Imams are infallible (*ma'ṣūm*). This can also be explained as an aspect of God's grace. If the prophets were subject to errors, flaws, or sin, they might on some occasions misguide men instead of guiding them, which is against the divine mission of mercy and grace. If in everything that a prophet said or did there were a possibility of his being right or wrong, it would be impossible for us to follow him. The result would be that a prophet would be seen as an ordinary being, and the benefit of his mission would be completely lost.

THE FINALITY OF THE PROPHETHOOD OF MUḤAMMAD

Before the Prophet MuḤammad the prophets had followed one after another (occasionally they were contemporaneous), and with the advent of a new prophet with a revealed *shar'īa*, the law of the previous prophets was annulled. This was for three reasons: each of the early prophets was sent for a limited period and for a certain locality and community; the revelation of God's law was a gradual process and it was not yet completed, so a new prophet was needed to develop it further; and with the passage of time the original scripture of a prophet became lost and his teachings were adulterated, so it was necessary to send a new prophet.

But with the advent of the Prophet MuḤammad, the revelation of God's law was made complete and the religion was ultimately perfected. The last message of God was not meant for a limited time or a special locality or community. Moreover, human culture had reached the stage when it was possible to preserve the scripture and the life history and traditions of the Prophet in their original form. Thus, prophethood reached its finality and culmination, and no new prophet is necessary after MuḤammad. Any person or sect who does not believe in the finality of the prophet MuḤammad cannot be considered a Muslim. It is an essential article of faith.

AN OUTLINE OF THE LIFE OF THE PROPHET

The Prophet MuḤammad, may God bless him and his family and grant them peace, was born in AD 570, fifty-three years before the beginning of the Islamic *hijrī* calendar, in Mecca in the Hijaz in the family of the Banū Hāshim among the tribe of Quraish, one of the most honoured Arab tribes. His father, 'Abd Allāh, died a few months before MuḤammad's birth; his mother, Amīna, died when he was six. His nurse, Ḥalīma, raised him as an infant, and then his paternal grandfather, 'Abd al-Muṭṭalib—who was the chief of Quraish and himself a religious reformer who protected Mecca with God's grace when Abraḥa attacked it—took over the care of him. Later, when his grandfather also died, Abū Ṭālib, his uncle and 'Alī's father, took charge of his upbringing.

In his childhood and early youth this orphan was loved and respected by the whole of Mecca. He so stood out in the society that the Meccans named him al-Amin (the Trustworthy) and aṣ-Ṣadiq (the Truthful). He had a unique reflective nature and abstained from the idolatrous practices of his fellow Meccans. He was not schooled, but gained such a reputation for his wisdom that Khadija, daughter of Khawālid of the Quraishī family of 'Abd al-'Uzza', and a well-to-do merchant, employed him to manage her business. She was so impressed by his chaste character and wisdom that she proposed marriage to him and became his wife. At the time of his marriage Muḥammad was twenty-five years old, and Khadija forty. She was a faithful wife, whose wealth and moral support were of immense help to the Prophet in the early, difficult years after the advent of Islam.

When Muḥammad was forty, in AD 610, he received the first revelation as the Prophet. Khadija and 'Alī, his cousin, were the first people to declare their support for the new religion. For four years the Prophet's mission was not openly announced, and only a small circle embraced Islam. In AD 614 the Prophet invited his kinsmen in the Da'wat dhu l-'ashīra and asked them to renounce idolatry. The response was unenthusiastic and only 'Alī again expressed his support, whereupon the Prophet declared that 'Alī would be his legatee (*waṣī*) and successor.

When the divine command ordered the Prophet to begin preaching his message openly, the Meccans reacted strongly. Only the protection and support of Abū Ṭālib, who was head of the Banū Hāshim, saved the Prophet's life, but the other Muslims, who were mostly young, poor, oppressed people, were savagely tortured. So harsh did persecution become that in AD 615 the Prophet ordered a group of his followers to migrate to Ethiopia. The following year, the Meccans declared a complete boycott on the Prophet and the Banū Hāshim. They were virtually confined to a valley called Shi'b al-Abū Ṭālib; this confinement lasted for three years and ended only with a miracle. The Prophet's family suffered such hardships at this time partly because Abū Ṭālib, Muḥammad's uncle and chief protector, and Khadija, a pillar of strength for him, had both passed away, and with them a good deal of the unquestioning support of

the tribes and clans of Mecca. That was in 619, three years before the *hijra* (the migration to Medina).

After this the Meccans became bolder in their persecution, but Muḥammad's message had begun to spread abroad, in particular to the city of Yathrib, several days' travel to the north of Mecca. In AD 620, at the yearly pilgrimage which took place in Mecca, the Prophet met seven chieftains of Khazraj and Aus, tribes of Yathrib, and they were converted to Islam.

In the year 621 seventy-two men and three women from Yathrib came to Mecca to pledge their allegiance to the Prophet. The chiefs of the Meccan opposition to Islam, namely Abū Jahl, Abū Sufyān, and Abū Lahab, became afraid of his rising influence and decided to kill the Prophet. But on the very night when the swordsmen put his house under siege, planning to move in at dawn and kill him, the Prophet escaped and set out for Yathrib, while 'Alī, his faithful cousin and deputy, lay in the Prophet's bed to keep his departure a secret from the Meccans. This historic emigration occurred in the year 621 and marks the starting-point of the Islamic calendar.

In Yathrib the Prophet established the first Islamic state, and the city came henceforth to be known as Madīnat an-Nabīy (the City of the Prophet), hence simply as Medina. Islam began to grow and expand day by day. The Meccan pagans panicked and several times attacked Muslims but were defeated by the sheer heroism of the Prophet and his companions, especially 'Alī and Hamza, his uncle. The battle of Badr took place in 623-4, and in it Abū Jahl, the chief of the powerful Makhzūm clan of heathen Quraish, was killed. Abū Sufyān, the chief of the Ummayyid clan and father of Mu'āwiya, the man who was to usurp the caliphate after 'Alī, led the Meccans in the battle of Uhūd in the year 625 but this was not a success. In 627 the Meccan polytheists made common cause with the Jews of Medina, but the grand alliance was defeated, chiefly by the sword of 'Alī, in the battle of the Aḥzāb (Khāndaq). In 628 'Alī also conquered the Jewish stronghold of Khaibar. And in 628, the Prophet decided to set out for Mecca on pilgrimage, but the Meccans blocked the way. The eventual outcome of this was the peace treaty of Hudaibiya, but the Meccans broke the treaty and

Muhammad laid siege to the city. Eventually Mecca surrendered to Islam in 8/630, eight years after the Prophet's migration.

The year 9/631 is known as the Year of Delegation, as delegations came from all over Arabia to profess Islam. In the year 10/632, the Prophet performed his last pilgrimage to Mecca, an event which is known as the *hajjat al-widā'*, in which once again he announced that 'Alī would be his successor. In the summer of 10/632, shortly after his return to Medina, the Prophet of God passed away at the age of sixty-three, twenty-three years after the commencement of his prophetic mission. By that time Islam had spread throughout the region and had transformed society.

MUHAMMAD'S PROPHETHOOD IN HISTORICAL PERSPECTIVE

At the time of the advent of the prophet Muhammad, Arabian society, particularly that of Mecca, was steeped in idolatry, ignorance, and moral degeneracy. There was no government; every tribe was an independent unit. There was no law except the tribal code of revenge. The people revelled in adultery, gambling, and drinking, and considered literacy an inferior skill fit only for slaves who had to work as clerks, and not for free men who devoted themselves to the martial arts, horsemanship, and womanizing. All this is proved by the sources, especially the poetry, pre-Islamic traditions, and tales of war (*ayyām al-'arab*) which have survived.

In such a dark period and into such a primitive society, a man was born who was left an orphan, unschooled, and spent all his early life in that environment, yet he preached a religion whose teachings are the opposite of what his society believed. Born and bred among people who regarded drunkenness and gambling as virtues, and licentiousness as a good, he condemned wine, gambling, and adultery, and never indulged in them. Revealed in a society which despises literacy, the Qur'ān begins with the word '*iqra*' ('read and recite'), and exalts knowledge, the pen, and the book. In a cruel and heartless society, in which a war of revenge for a stolen horse could last a century, the Prophet not only radiated kindness but also stressed *'afw* (forgiveness), *rahm* (mercy), and *ihsān* (humane dealings). And in a society which had no concept of

government he established a state which gradually embraced the whole of the Middle East and large parts of Asia, Africa, and Europe, integrated into one single community (*umma*).

BELIEF IN THE BOOKS OF GOD AND THE QUR'ĀN

Belief in the books of God, and that the Qur'ān is the word of God, constitutes an article of faith (Qur'ān 3:84). We believe that God sent His books and revelations to some prophets. The Muṣḥaf was received by Adam, the Torah by Moses, the Psalms by David, and the Evangel by Jesus. All these were true revealed books, but with the passage of time the original scriptures were lost, or changed by men. The present Torah and Gospels are not the original revealed books, but are changed beyond recognition.

The Qur'ān was the last revealed book, received by the Prophet Muḥammad, and it is the only revelation which is preserved in its original form. The Qur'ān which is before us now is God's speech. Each word of it is a revealed word. The Qur'ān as a book was sent down by God in the month of Ramadan on the Night of Destiny (Laylat al-Qadr), first on the Lawḥ al-Maḥfūz (the well-guarded tablet of heaven) to al-Bait al-Ma'mūr, then revealed to the prophet Muḥammad over a period of twenty-three years, piece by piece, conveyed by the angel Gabriel (Qur'ān 85:22; 26:192; 16:102; 16:2). The Qur'ān was recorded as soon as it was revealed, under the personal supervision of the Prophet Muḥammad and Imam 'Alī. The Prophet's secretary Zaid b. Thābit wrote it down exactly as the Prophet related it. Many of the companions of the Prophet memorized the verses. After the Prophet's death, the first task Imam 'Alī undertook was to compile all these recorded chapters as the Book. Zaid b. Thābit also did so under the instruction of the government, and it was finally circulated as a book during the reign of the third caliph, 'Uthmān. Thus no scripture in the world is preserved in its original form as the Qur'ān is.

It is an article of faith to believe in the Qur'ān. A person who does not believe every single word of the Qur'ān cannot be a Muslim. It is *wājib* (obligatory in the law) to honour it. It is *ḥarām* (forbidden in the law) to defile it, to put it in an unclean place, or to

burn it, if this implies disrespect. No one is allowed to touch its letters without being ritually pure.

The Qur'ān consists of 114 suras (chapters) and 6,236 āyāt (verses), and has been divided into thirty parts (*ajzā'*). The suras vary in length, the longest sura being the second, *al-Baqara* (the Cow), which consists of 286 verses, and the shortest being *al-Kauthar*, which contains only three verses. Suras revealed before the emigration of the Prophet to Medina are called Meccan suras, and those revealed after the *hijra* are called Medinese suras.

The Qur'ān is a book of guidance. It gives the framework for all man's beliefs and essential directions for his actions. Its teachings cover all aspects of life, of salvation in this world as well as in the Hereafter. The most common themes are *tawhīd* and *nubuwwa*, the experience of the Prophet during his life, and the Hereafter. It also contains essential guidelines for the ethical, social, political, and economic conduct of man, and is the main source of law in Islam.

The Qur'ān is unique in its style. It is in rhymed prose (*sajd*), which consists of two or more short sections of prose linked by a rhyme. Refrains and similes are also frequently employed. The beauty and inspiring nature of the Qur'ān is a timeless miracle. The Prophet produced the Qur'ān as a miracle and the proof of his prophethood in an Arab society which was proud of eloquence and poetry, and challenged them to produce something like it if they doubted its divine origin, but they could not.

The Qur'ān is also a miracle because of its contents. Human artefacts reflect their own circumstances, but the Qur'ān stipulated an exalted system of morality and contains wisdom and comprehensive guidance in matters of history, the concepts of man and the universe, law, and the social, political, and economic order, which was alien to the primitive tribal society in which it was revealed.

4. The Imamate

The Imamate is one of the fundamentals of Islam, and faith is incomplete without belief in it. A person who does not believe in it cannot be a Shī'ī Muslim.

The Imamate is the belief that there are certain chosen persons who are appointed by God as successors to the Prophet Muḥammad to interpret the religion and *sharī'a* of Islam, and to lead the community in spiritual, religious, social, political, and all other important matters. Literally, 'imām' means leader; in Shī'ī terminology an Imam is the person appointed by God and introduced by the Prophet and then by each preceding Imam by explicit designation (*naṣṣ*) to lead the Muslim community, and obedience to, and love of, him is incumbent on all Muslims.

THE PURPOSE OF THE IMAMATE

With the advent of the Prophet Muḥammad and the explicit declaration by the Qur'ān that he was the last messenger of God, prophethood reached its culmination; there cannot be any prophet after him. But still the task of guiding mankind, the duties of correctly interpreting the Qur'ān and the Prophet's teachings, and of leading the community, remains. Divine Grace never leaves any dire need of man unanswered and ensures that each created species is guided to its perfection. As we have explained, the institution of prophethood was established for this reason. It is also a necessary corollary of God's mercy and grace that there should be guides for mankind after the Prophet. As God chose special persons to reveal his message and gave them special powers and attributes, e.g. infallibility and miracles, so also the persons who are entrusted with the task of interpreting the Prophet's message should be appointed by God and not elected by people. They should also be infallible, otherwise, if the leaders misinterpret the revelation and are not perfect models, how can the people be guided towards perfection? For these functions the Imams were appointed by God.

An Imam must be appointed by God because, if people chose their spiritual leader and guide, as they themselves are spiritually imperfect and not immune from any error, they might err in their selection and consequently the religion will be misinterpreted. The Imam must be infallible, because if there were error, flaw, or sin in him, again mankind would be in danger of being misguided. The Imam must possess special knowledge from God, because otherwise

there would be no one after the Prophet who possessed esoteric knowledge of Islam. And finally, the Imam must be the most perfect man of his time in all respects, because it is against the Justice and Wisdom of God that He should choose anyone to guide and lead the Islamic community.

Thus, we believe that the Imams are the divinely appointed successors of the prophet Muḥammad. There cannot be any period without an Imam (though he is in Occultation at the present time). The Imams are infallible, endowed with special knowledge, and the most perfect human beings after the Prophet Muḥammad.

THE INSTITUTION OF THE IMAMATE OF 'ALĪ

We believe that the Prophet appointed 'Alī, peace be upon him, as his successor and the first Imam in accordance with God's will. It is unreasonable to believe that the Prophet who was so concerned about his community that he never left Medina without appointing a deputy, should have left this world without stipulating his successor or any guidelines about his selection. There are a number of authentic traditions in both Sunnī and Shī'ī sources which prove that not only did the Prophet explicitly introduce Imam 'Alī to the people as his successor, but that some of the Qur'ānic verses also indirectly refer to this. For instance Shī'ī, and many Sunnī, commentators of the Qur'ān agree that verses 55, 3 and 67 of sura 5 refer to Imam 'Alī, and to his appointment as successor to the Prophet. Among authentic prophetic traditions, the *ḥadīth* of the *thaqalain*,¹ the *ḥadīth* of Safīna,² the *ḥadīth al-manzila*,³ the *ḥadīth* of the Da'wat dhu l-'ashīra,⁴ and the *ḥadīth* of al-Ghadīr,⁵ prove beyond doubt that the Prophet introduced 'Alī as his successor.

We believe that after Imam 'Alī there were eleven other Imams. Each Imam appointed and introduced the next Imam, according to God's will. Numerous prophetic traditions are transmitted in Shī'ī and Sunnī sources about the number and characteristics of the Imams: that they will be twelve, from Quraish, and of the family of Fāṭima, peace be upon her, the daughter of the Prophet, and that the Mahdi will be the last Imam.

BELIEF IN THE OCCULTATION AND THE REAPPEARANCE

We believe that the twelfth and last Imam, al-Mahdī, peace be upon him, disappeared by the will of God and is in Occultation, and that he will reappear at the end of the world and establish God's religion, truth, and justice on earth. There are a number of prophetic traditions in Shī'ī as well as Sunnī sources about the appearance of the Mahdī, a descendant of Fāṭima, peace be upon her, who will spread justice on earth. The concept of the Mahdī is well known among all Muslims, although some of his characteristics are disputed (some Sunnīs, for example, believe that he is yet to be born).

The Imamate continues uninterrupted even in the period when the Imam is hidden, because he is a *qutb*, the source of God's grace for mankind, and guides men spiritually. The esoteric functions of the Imam are an important element of the concept of the Imamate. How the Imam Mahdī has lived and where, and when he will appear, is a divine mystery.

THE LIFE OF THE FIRST IMAM, 'ALĪ AL-MURTAḌĀ

Amīr al-Mu'minīn, the Commander of the Faithful, 'Alī, peace be upon him, was the son of Abū Ṭālib. Abū Ṭālib, as was seen in the life of the Prophet of Islam, was the chief of the Hashimite tribe and the uncle of Muḥammad, and had brought up the Prophet and protected him during the period of Meccan persecution. The mother of 'Alī was Fāṭima bint Asad. Imam 'Alī was born in the holy Ka'ba in Mecca on Friday, 13 Rajab, AD 600, twenty-three years before the *hijra*. Abū Ṭālib enjoyed a high social position in Mecca but was relatively poor, with a big family to support. The Prophet, as a token of his gratitude to him, took 'Alī under his care. Thus Amīr al-Mu'minīn grew up in the house of the prophet Muḥammad under his personal care.

When in AD 610 the Prophet announced his mission, 'Alī was the first to express his support, along with the Prophet's wife, Khadija. In the year 613 'Alī was the first person to declare his support for the Prophet openly in the Da'wat dhu l-'ashīra, and the Prophet declared that 'Alī would be his successor. In 619 Abū Ṭālib passed

away, and this was a great loss for the Prophet. When in 623 the Prophet emigrated to Medina, 'Alī offered to sacrifice his life for the Prophet by taking his place in his bed to keep the Prophet's migration a secret from the Quraish swordsmen who had laid siege to the house of the Prophet.

In the first year after the *hijra* (623), in a special rite, the Prophet established bonds of brotherhood between Muslims, and singled out 'Alī to be his own brother. In the second year of the *hijra* the Prophet gave his beloved daughter Fātima to 'Alī in marriage, preferring him above all other notables and companions.

When the heathens of Quraish and Qays started waging wars against the emerging religion of Islam, 'Alī took part in all the battles. All historians agree that it was his outstanding courage and bravery and his qualities as a fighter and a commander which won these wars and routed the enemies. 'Alī accompanied the Prophet in the battles of Badr (1/623), Uhūd (3/625), al-Khāndaq (5/627), and Khaibar (6/628), and in all the expeditions except that of Tabūk, during which he was left in charge of Medina. He himself conducted an expedition to Fadak against the Jewish tribe of Sa'd (6/628). After the martyrdom of Hamza, he carried the banner of Islam. In the year 6/628, the Prophet entrusted the task of writing and negotiating the treaty of peace at Hudaibiya to 'Alī. The task of conveying the stern warnings of the sura *at-Tauba* to the Quraish heathens was also entrusted to him by the Prophet in the year 9/630. In the year 10/631-2, 'Alī conducted a peaceful expedition to Yemen as a result of which the Hamadhānī tribe was converted. In the same year the Prophet once again confirmed 'Alī as his successor in the historic event of Ghadīr Khumm.

When in the year 10/631 the Prophet of God passed away, 'Alī was thirty-three years old. He was the most outstanding personality in the society, and the Prophet had explicitly introduced him as his successor. But political and tribal machinations resulted in his being set aside from the caliphate by those who gathered at the Saqīfa, on the pretext that he was too young and that he was unacceptable to the Arab tribes because there was hardly any one of them who had not lost heathen relatives to the sword of 'Alī. Thus 'Alī, who was the chief actor in all important events during the Prophet's life,

retired to compile the Qur'ān and Islamic teachings. Though he withdrew from public affairs, the rulers had to consult him whenever there was any insurmountable difficulty, and he never withheld his guidance when the honour of Islam was at stake. It was 'Alī who suggested that the emigration of the Prophet to Medina, the *hijra*, should be taken as the starting-point of the Islamic calendar.

In the year 634 the first caliph, Abū Bakr, died, but not without having nominated 'Umar as the second caliph. In the year 644, the second caliph was assassinated, but he had already appointed a council of six men to select a new leader. Although the council did include 'Alī, it was weighted in such a way as to make it almost impossible for him to be elected. Ultimately in the year 36/656, after the death of the third caliph, 'Uthmān, the people elected 'Alī as the caliph with great insistence, though the Imam was reluctant because he knew that the people had become used to a kind of government which had deviated from firm adherence to Islamic norms.

From the year 36/656 till his martyrdom in 40/661, 'Alī ruled over a vast territory which included Arabia, the Yemen, Iraq, Iran, Egypt, and the lands bordering on the Gulf. But he lived very simply and tried to implement the Islamic ideals of social justice. Consequently, vested interests turned against him and he faced three major rebellions, but no one was a match for 'Alī's sword. He crushed the rebellion of Baṣra in the battle of the Camel (10 Jamādi l-Awwāl 36/4 December 656) and the Kharijite rebellion in the battle of Naḥrawān (6 Safar 38/17 July 658). In the long-drawn-out war of Siffin (Dhu l-Ḥijja to Saffar 37/June to July 657), 'Alī had defeated the Syrians, but then Mu'āwiya, their leader, had recourse to the stratagem of fastening leaves of the Qur'ān on lances as a sign that he was seeking arbitration, and the result was that the Syrian rebellion could not be crushed.

Imam 'Alī, Amīr al-Mu'minīn, peace be upon him, was assassinated by Ibn al-Muljim on 19 Ramadan 40/661 while he was prostrated in *sujūd* for his morning prayer, and his death occurred two days later on 21 Ramadan. He was sixty-three years old at this time. The shrine of Amīr al-Mu'minīn is in Najaf in Iraq.

5. The Hereafter

The fifth fundamental belief in Islam is the belief in life after death and in *ma'ād* (the Return). The concept of *ma'ād* contains the following elements:

- 1 The story of a person's life does not come to an end with death. The journey of the soul continues on a different level after death.
- 2 After death, the soul continues to live in a condition determined by its deeds in this world. After death it is in an intermediate realm (the *barzakh*), where it is subject to either a pleasant or a wretched state in accordance with its deeds until the end of time.
- 3 The world will come to an end on an appointed day (the day of the Rising, *qiyāma*). Everything will then be annihilated.
- 4 All men will be resurrected and presented before God, Who will decide their fate according to their deeds. The bodies of the dead will be revived.
- 5 Good-doers will be rewarded and will live eternally in paradise (*janna*), while evil-doers will be punished and live eternally in hell (*jahannam*).

According to the Qur'ān, belief in the afterlife and in the principle of ultimate human accountability was emphasized by all the prophets. One who denies life after death or hell and paradise cannot be a Muslim, because its denial makes the whole Islamic system of religion and morality meaningless. If life comes to an end with death, then why should one follow the religion or observe its morality? Why should everyone not be absolutely self-centred and enjoy whatever they like and possess whatever they can; why should they do good and avoid evil?

The main reason for believing in *ma'ād* is not only that the Prophet and the Qur'ān and other scriptures inform us about it, but also that man has an intuitive awareness that he has a soul which does not die with the body.

However, it is not necessary to have knowledge of, or believe in, any of the details about the afterlife, nor to speculate about its exact

Beliefs

nature or about heaven and hell, because our intellect is not in a position to grasp the phenomena of an altogether different order. We should believe in the general principle and in those details described in the Qur'ān and the authentic Tradition without speculating about their exact nature.

The Ethics

(*Akhlāq*)

Man is a species of animal and there are therefore many characteristics which he shares with other animals. But there are some unique features which distinguish man from the rest of the animals.

Man has a twofold existence: the animal level of his existence—which encompasses eating, drinking, seeking shelter, procreating, and all that is related to the body; and the distinctive human level of man's existence—which consists in the intellectual, moral, emotional, and spiritual aspects of his life. It is this level of insight and reasoning, goals and aspirations, which differentiates man from other animals and elevates him over them. An animal's awareness is instinctive, limited to its senses and to the present. But man has the power of reasoning, of moving from the known to the unknown, and this is the basis of all knowledge and science.

The other element which elevates man is his goals and aspirations. Animal desires are material. Secondly, they are selfish, at most related to a mate and offspring, and this is also a natural disposition. Thirdly, they are localized and related to the immediate present. But man seeks values and aspires to virtues and ideals that are not material and not restricted to the self. He is prepared to sacrifice his bodily pleasure for spiritual and altruistic considerations, to sacrifice personal interest for that of others, and the present for the future, the immediate for the postponed.

Those features which man shares with the animals, together with those features that distinguish him from them, determine the dual nature of man's life: animal and human. The course of man's evolution, both as an individual and in society, begins with animality and culminates in humanity. Material sustenance is necessary for animal existence, as a 'means', but spiritual and moral sustenance, and the cultivation of the humanity in man, is essential as an end. If the progress of a man's character is retarded, he remains

on the level of animality and fails to realize his humanity. An underdeveloped character can be remedied only through what Islam calls *tazkiya*, the refining of the soul, and a conscious striving to follow the virtues.

***Tazkiya* (The Refining of the Soul)**

The ultimate purpose of all Islamic precepts (*ahkām*) is the refining of the character and soul of individuals.

Before this process of refining has begun, man, as the eleventh-century scholar al-Ghazzālī remarked, is 'envious like an ox, greedy like a pig, bites like a dog, eats like a camel, takes revenge like a leopard, is cunning like a fox, and clever like a devil'. The discipline of *tazkiya* subordinates man's animal instincts to his higher human inclinations. Man vacillates between the two poles of good and evil, and *tazkiya* is his path towards good, and therefore also towards God.

Only through the refinement of the souls and characters of individuals can a healthy society be created. Individuals are like the bricks from which the edifice of society is built; unless the bricks are strong, mere alteration in the design and structure will not produce any lasting results. The attainment of justice and the other aims of social life can be achieved only by moral and spiritual means, which are the building-blocks of the political and economic structure of society.

THE SCOPE OF *TAZKIYA*

There are three major stages in human activity: thought, resolution, and action. *Tazkiya* operates at all three stages.

First there is need to refine thought. Man must strive to eliminate erroneous thinking. He must learn and fully understand what he is, where he is, what the meaning and purpose of his life is, and how he should behave. To begin with, he should fully acquaint himself with correct beliefs and ethical values, and then he should commit himself to them. This will make him gradually more and more immune to wavering, and to captivity by baser thoughts.

Then comes refinement of character. Mere learning and knowledge is not enough. It is more important to gain full control over the baser instincts. This is achieved through piety (*taqwā*), which is produced by love of God and sincere devotion (*ikhlās*) to Him. Love of God and *ikhlās* generate reliance on God (*tawakkul*), contentment (*qanā'ā*), patience (*ṣabr*), and gratitude for God's blessing (*shukr*), which gradually results in *taqwā*. *Taqwā* is the stage at which a person gains full control over his passions. This is the object of *tazkiya*.

The refinement of action is the deliberate attempt to act according to the precepts of religion, to avoid everything that is forbidden, and to perform all that is commendable.

Taqwā: Control over the Passions

The passions of the soul (*hawā an-nafs*) can be made clear in various ways, but, broadly speaking, they fall into the categories of lust, greed, ambition, anger, pride, jealousy, and envy. These are like fatal diseases of the soul which need to be remedied if the soul is to live a healthy existence.

Most of the passions are extreme forms of some natural propensity of the human nature. For instance, without the sexual instinct the human race could not survive; without some degree of ambition, people would cease to strive and the competitive spirit would come to an end; without anger, improper conduct would not be discouraged; without pride, people would lose self-respect. All these are necessary, and Islam does not seek to uproot these natural propensities; its goal is that man should become the master of his passions, and not a slave to them, that he should bring them under the control of his reason and his moral judgement and take advantage of them through the moderate and judicious enjoyment of them.

At the same time, God has given man the inner mechanism of conscience, which keeps him from becoming a prisoner of his passions. This faculty is called *an-nafs al-lawwāma*, the rebuking self of man. It rebukes man when he indulges in improper conduct. The dialogue between conscience and the passions results in a constant

urging within man to see that his humanity dominates over his animality. If man does not heed the protests of his conscience, this 'rebuking self' is weakened and gradually dies, and there remains nothing to challenge the supremacy of the tempting self (*an-nafs al-ammāra*). He surrenders to his passions, which then, as it were, become his deity. The Qur'ān says: *Have you seen him who has taken his passion to be his god?* (25:43) This is the stage of spiritual death about which the Qur'ān says: *God has set a seal on their hearts and on their hearing.* (2:7) Once man abandons himself to the continual commission of sins, his soul becomes dark, and this is metaphorically expressed as the 'setting of a seal', which means that the soul becomes morally dead. Man becomes addicted to his sin and is completely dominated by his baser desires.

If, on the other hand, in the struggle between his animality, or the tempting self, and his humanity, or the rebuking self, the latter triumphs, the person heeds the protests of his conscience and avoids sin. His soul is gradually rid of the domination of the baser instincts. The qualities of *'adl* (justice) and *taqwā* (piety) are produced in him, the inner strife ends, and the person attains tranquillity of mind and reaches the stage of the 'self at peace' (*an-nafs al-muṭma'inna*). *O soul at peace, return unto your Lord, well-pleased and well-pleasing.* (89:27-8) When a person gains full control over his passions, the devil becomes submissive, and that person's soul attains peace and bliss. *As for him who feared standing before his Lord and forbade the soul its passion, surely Paradise shall be the refuge.* (79:40-41) These people gain the quality of *taqwā*, which is the supreme virtue in Islam. *Taqwā* literally means God-fearing, doing those things which God has commanded and abstaining from all that is against the will of God.

OPPOSITES OF TAQWĀ

Ṭalab ad-dunyā

This means seeking the pleasures of this world to the disregard of those of the other world, the Hereafter.

At the outset, it should be made clear that Islam is not a religion of asceticism. Muslims are encouraged to participate in worldly

activities and to acquire the means to enjoy life. But it should always be within the limits of the religious law, and should not become the ultimate goal and purpose of man. Islam does not condemn the world or its possessions and pleasures. What it condemns is a solely worldly attitude. By worldly attitude is meant that which seeks only immediate possessions and pleasures at all cost, neglecting the Hereafter. Such an attitude coerces man into seizing every opportunity which yields immediate results in this world, disregarding the evil consequences thereof in the Hereafter, and failing to distinguish between what is ethical and what is unethical, what is in conformity with religion and what is irreligious. A worldly attitude makes it impossible for man to think about doing acts of goodness which promise to bear fruit in the Hereafter. It is this attitude which is condemned in the Qur'ān, in the Traditions, and in the teachings of Imam 'Alī in *Nahj al-Balāgha*. Wherever the world is condemned, it stands as a symbol for this attitude.

For a Muslim, the consequences of human endeavour are not confined to the brief span of earthly life. He does not keep his attention focused merely on the worldly results of his endeavours. One who has such breadth of outlook and range of perception will even perform those acts which are not seemingly advantageous to him in this world, which may even be fraught with risks, but which will bear fruit in the more important life after death. According to the Islamic point of view, success in this world is indeed sweet, but true success is attained only when one gains salvation in the Hereafter. *Every soul shall taste of death; you shall surely be paid in full your wages on the Day of Resurrection. Whosoever is removed from the Fire and admitted to Paradise shall win the triumph. The present life is but the joy of delusion* (3:185). This verse clearly shows that it is wrong to consider the worldly effects of actions to be the ultimate criterion. If a person is outstandingly successful in this world or enjoys all its pleasures, this does not prove that he is on the right path or is a recipient of any special favour from God. Similarly, if a person is subjected to trials and hardships, it does not prove that he has strayed or is out of favour with God. The earthly results of man's actions may be different from what he gains in the next world. The

real criterion of success is whether one has lived according to the precepts of the religion and served the Lord and humanity, or not.

In the process, if worldly success is attained, thanks should be given to God; and if the result is hardship, still thanks should be given to God, because in both cases there is success. But one who strays from the path of goodness and justice, even if he is a recipient of all kinds of worldly pleasures, possessions, power, position, and fame, should weep for his fate, because earthly existence is merely a transient illusion in comparison with the Hereafter.

Shahwa

Like greed for worldly possessions, *shahwa*, or lust, is another disease of the soul which *taqwa* must combat.

The sexual instinct is vital for the continuation of the human race, but it should be satisfied within the limits set out by the *sharī'a*, and should not become an obsession. When it becomes an obsession it is called lust.

The biggest evil of lust is that it makes a human being oblivious to what is legitimate and what is illegitimate, and neglectful of a real mission in life. The goal is forgotten and the person falls into an unending cycle of momentary pleasures.

The '*urafā'*', or mystics, have said that Satan works through the medium of lust to lure people away from the path of God. In the Qur'ān it is narrated allegorically that Satan said to God: '*I shall surely sit in ambush for them on Thy straight path; then I shall come on them from before them and from behind them, and from their right hands and their left hands.*' (7:16-17) It is also stated in the Qur'ān that a person should pray to God, saying: '*I seek refuge with the Lord of the Daybreak . . . from the evil of darkness when it gathers.*' (113:1 and 3) Ibn 'Abbās interpreted this to mean the evil of lust and unbridled sexual passion.

In the Traditions, Muslims are warned not only against illegitimate sexual relationships, but also against lust of the eyes, of the tongue, and of the hands, even of thoughts. The ulema say that lust of the eyes is to look with a pleasure-seeking intention. This is the beginning of man's slipping into sin. In the Bible, Jesus warned against the fornication of the eyes. A Muslim

should not only avoid adultery, but also shun all avenues to it. The Prophet said:

For my *umma* after me there is no danger greater than lust.

He also said:

Beware of fornication. There is a fornication for every part. Fornication with the eyes is a lustful gaze; fornication with the hand is a lustful touch; fornication with the tongue is lustful talk; and fornication with the mind is lustful thought and fantasy.

Disobedience towards God

Taqwā encourages man to obey God in every respect. Ultimate obedience is the exclusive right of God. We obey our fathers, our teachers, our religious leaders, and our governments because God has instructed us to do so, but the ultimate obedience belongs to God alone. Whenever the dictates of any of them clash with the dictates of God, there is an obligation to disobey them. Being the only Absolute Sovereign of the universe it befits none but God to lay down what is permitted and what is prohibited for His subjects, to prescribe their rights and duties, to command them what to do and what not to do. They must consider Him alone the Lord, entitled to command man, and must consider His commands supreme and turn to Him alone for correct guidance.

Obedience to God flows naturally if man has a true sense of the bounties of God, of God's relation with each of His creatures, and of the nearness of God to him, even in the most solitary conditions. Islam teaches that even though people do not see God, God is not remote from them. He is so close to each and every one of us that whenever any person wishes he can communicate with his Lord. God hears and responds even to the prayer which remains within the innermost recesses of the heart. If a person has a true sense that God is the omnipotent Lord of the whole universe, Who wields all power and authority and is the closest to him, he will desire nothing except the pleasure of his supreme Master and Nearest Friend and will always obey Him. What is important is to realize our special relationship with the Lord.

The first stage of disobedience is to acknowledge in principle that obedience to God is obligatory, but to disregard it in practice. This is called *fiṣq*. *Fiṣq* means transgression and disobedience leading to sin. The Qur'ān describes *fiṣq* as the breaking of the covenant of God and the disobeying of His laws, the 'rending asunder of what God has joined' (i.e. not fulfilling religious and social responsibilities, and spreading mischief on earth by adopting and promoting unislamic conduct) (2:27). By not following the dictates of religion in their life, transgressors deny the Qur'ānic teachings, though they may pay lip-service to them (2:99).

The second stage is not only to disobey God, but also to reject obedience in principle. This is *kufr* (unbelief).

The third stage is not only to rebel against God, but also to try to impose one's own will in disregard of the will of God. Anyone who reaches such a stage is called a *ṭāghūt*, one who exceeds his legitimate bounds.

A person may become a *ṭāghūt* within the circle of his family if he wants those who are subordinate to him to do what is against God's laws. This is a *ṭāghūt* in a limited social circle. A *ṭāghūt* at the political level is a person who wants a larger social group to obey him instead of God. Whoever causes people to be disobedient to the dictates and *dīn* of God is a *ṭāghūt* and must be rejected.

If we make any other being, idea, or ideology the object of our ultimate loyalty and obedience, and in fact set up a rival to God and place it on the same level as God, this is an act against Islam. A person who does this cannot be a true Muslim, for a Muslim is one who obeys God alone.

Ikhlās (Seeking God's pleasure)

Obedience to God should flow from one's love of God and His religion, because obedience without love is mere hypocrisy. Whatever other we love or whatever obedience we have should be because those we love and obey are loyal to God, or because God has instructed us to love and obey them, but our ultimate love and loyalty should belong to God, and to God alone. *Say [O*

Muhammad], if your fathers, your sons, your brothers, your wives, your clan, your possessions that you have gained, commerce you fear may slacken, dwellings you love—if these are dearer to you than God and His Messenger, and to struggle in His way, then wait till God brings His command . . . (9:24). Our love for God should dominate all our other loves: compared to it the closest relationships and the dearest objects and persons should have no value. Love of God is not only a sentimental state; in concrete terms it means love of the religion and the way of life God has prescribed for us. Religion becomes the ultimate criterion of our love and hate, our friendship and enmity, our acceptance or rejection.

This pure love is called *ikhlas*. *Ikhlas* is the supreme virtue in Islam. Islam is the religion of *tawhid*, and man should recognize God, alone as Sovereign. He should turn to Him alone, call on Him alone for help and succour and centre hopes and expectations in God, and in everything seek God's pleasure.

Ikhlas is the essence of religion and *tawhid*. If anything else seizes a person's mind to such an extent that they come to perform religious acts only out of a desire to conform, they are far from the true sense of righteousness, which lies in the love of God and acting according to His dictates in all spheres of life. If we perform religious rites, like the daily prayer, but have no real love for, and faith in, God, or do not care for the religion in other spheres of life, we have fallen short in our love for Him.

Ikhlas means that all our actions come to be motivated only by the desire to seek God's pleasure. As long as a person has not attained *ikhlas*, some of his actions are motivated by his own desires. We do many things from the desire to earn money, or to gain position and fame; some of our actions are motivated by our passions, likes, hates, and jealousies. *Ikhlas* is the raising of oneself above desires and passions, and the attainment of a level where our actions are motivated by only one consideration, and that is to gain the pleasure of God and to obey Him. Even the most gross material activities and bodily enjoyments become transformed once they are motivated also by the desire to follow the dictates of God, and in this process they become acts of worship.

OPPOSITES OF *IKHLĀS*

Nifāq and *Riyā'*

Nifāq is hypocrisy, which means the outward display of adherence to Islam while harbouring anti-Islamic feelings in the heart. The Qur'ān has vehemently condemned people whose condition is this. It says that they try to deceive God and those who believe, but they do not deceive anyone except themselves. It is a disease in their hearts, and God intensifies this disease, but a painful punishment awaits them for their lying (2:9-10).

Such people delude themselves that their hypocritical behaviour will profit them, when in fact it will only prove harmful both in this world and in the Hereafter. A hypocrite may be able to fool people for a while, but it does not last long. His hypocrisy is ultimately perceived. As for the next world, such a person will be in an even worse situation than those who were open enemies of Islam.

The Qur'ān calls hypocrisy the most dangerous disease of the heart, a spiritual disease that increases like cancer and ultimately destroys man's soul in this world and in the Hereafter.

The characteristics of hypocrites are: that although they call themselves Muslims they are sympathetic to anti-Islamic forces; that although they call themselves Muslims, they consider those who are really religious and are working for Islam to be foolish people (2:12); that they spread mischief in Islamic society in the name of religion, but their aim is to harm religion (2:14); that they try to preserve their links with whoever holds power over them in the hope that their own interests may be protected (2:14) (all those politicians and rulers who proclaim Islam in order to gain public support but are in fact against Islam and committed to other ideologies fall into this category).

Riyā' means pretence, performing good deeds not solely for the pleasure of God but for show and in order to acquire or preserve a good reputation. It nullifies the good deed just as rust eats away at iron. It is a minor kind of hypocrisy (*nifāq*) because the person displays himself in a pose which is contrary to what is really in his heart.

Tawakkul (Reliance on God)

Tawakkul is a result of *ikhlas*. The concept of *tawakkul* derives from the concept of *tawhid* (Oneness of God). According to Islam, Godhood in its entirety belongs exclusively to God, Who is indebted to no one for His existence; He is the only preserver of the universe, on Him rests the entire order of the cosmos, He alone wields all sovereign authority, He is the only bestower of bounties, because to God alone belongs the heaven and earth and everything therein. There is no one who shares anything with God in the governing of the universe.

Success and failure, victory and defeat come through God alone. One consequently need fear no one, have no dependence on others; it suffices to exert oneself to the best of one's ability and then remain content that success is in the hands of God, and that whatever the result it will be in one's own interest. *God supports with His help whom He will (3:13)* God is also the only provider. *Truly God provisions whomsoever He will without reckoning (3:37)*. *And when you are resolved, put your trust in God; surely God loves those who put their trust (3:159)*. *And in God let the believers put all their trust (3:16)*.

Ṣabr

Ṣabr, patience, is a result of *tawakkul*. The actual meaning of *ṣabr* is the exercise of restraint. It denotes the will, resolve, and control which enable a person to advance along his chosen path, the path that satisfies his heart and conscience, paying attention to the temptations within himself and to external obstacles and opposition.

To be steadfast in belief is the first dimension of *ṣabr*. Man's first test lies in showing whether he accepts the reality of the unseen (*ghaib*) even though he cannot perceive it directly through his senses. After he has accepted this reality, the second test lies in whether he has the required moral stamina to resist temptations and inferior desires, and to obey God in all respects, even though he has the capacity to disobey Him.

Patience when a person becomes angry is also a kind of *ṣabr*, and so *ṣabr* includes the ability to control anger.

Hastiness is contrary to *ṣabr*. It is a sign of weakness of character. The Prophet said:

Hastiness comes from the devil and patience comes from God.

And the Qur'ān mentions it as one of the flaws of human character: *Man is a creature of haste* (21:37). God said to the Prophet:

Do not be hasty in matters concerning the Qur'ān.

The third dimension of *ṣabr* is to be steadfast in the face of external opposition and to keep one's faith firm in hardship and difficulties. It is mentioned in the Qur'ān that the faith of the believers is tested through adversities and difficulties. Without a test, how can a sincere and true believer be distinguished from an insincere one? So God tests faith. How much a person can remain steadfast in the face of these trials is a measure of his love of the Lord. The Qur'ān says that the true believer's faith increases in the face of adversity, and describes true Muslims as the people who remain steadfast in adversity and affliction and at the time of battle remain steadfast between truth and falsehood (3:139).

The patient person is one who remains steadfast in the cause of truth, who does not lose heart when he either suffers loss or is subjected to afflictions, who does not despair when his fortunes are reversed, and who is not seduced from his way by temptation. *Many a prophet has there been, with whom thousands manifold have fought, and they fainted not for what befell them in God's way, nor did they humble themselves; and God loves the patient* (3:146). All they said was: *'Lord, forgive us our sins and that we exceeded in our affair, and make firm our feet'* (3:147). This is the essence of *ṣabr*: to keep one's feet firmly on the path of justice and Islam in all circumstances, and not to waver, retreat, or lose heart.

OPPOSITES OF *TAWAKKUL*

Fear

A Muslim fears no one except God in social and political affairs and in military encounters. *That is Satan, frightening his friends, therefore do not fear them, but fear you Me, if you are believers* (3:175). *And fear*

them not but fear Me (2:150). *Tawakkul* frees man from the shackles of fear. It is natural for man to fear the future, to fear those who have power, to fear one's enemies, to fear natural catastrophes, and, more than anything else, to fear death. But *tawakkul* rids man of these fears. The idea that no one can either die before, or survive after, the moment determined for death by God makes him fearless. One should constantly take stock of one's activities and see whether the effort has been directed merely towards one's well-being in this world or towards one's well-being in the Hereafter also. Then one has nothing to fear. If one has not executed one's responsibilities, one should start making compensation for the past instead of fearing for the future.

Greed

Greed is the desire to possess more than what is necessary. It results in humiliation, weakness, and flattery, and urges on to other vices. It is the exact opposite of *tawakkul*. It makes people miserly, and insensitive to the suffering of others; it is the basic drive to usury, gambling, bribery, and deception. It is the main cause of all exploitation of man by man, the greatest source of social tension.

It has been supposed that it is the social structure which drives man towards exploitation, and that if one changes the structure, the exploitation of man by man will end, but this is not so. Exploitation is the result of a malady of the soul: greed. If a change in social structure is given as the remedy, the only result will be an alteration in the form of exploitation, and one exploiter will be replaced by another; but the exploitation will remain. It is not only the capitalist who exploits; if there is greed, a member of the proletariat can exploit those dependent on him, although the degree will differ because his means of exploitation are limited. It is only by *tazkiya*, by the presence of *taqwā* in the rich and poor alike, that society can rid itself of the exploitation of man by man.

One of the reasons given for the obligatory religious taxes, *khums* and *zakāh*, is that the giving of them helps to reduce an undue love of wealth and weakens the possibility of greed's overcoming the soul.

Flattery, Dependence upon Others, Weakness of Character

Flattery brings in its wake many other evil traits. First, it encourages lying, since one of its means is exaggeration and pleasing is its aim. It also encourages immodest behaviour; even if we like someone, it is wrong to make too much of a display of it, for it then becomes a kind of hypocrisy.

That flattery leads to lying and to debasing one's self is demonstrated in a story which is related about an occurrence one day in the assembly of Mu'āwiya, where many people were present and there was much talk; only Aḥmad b. Qais was silent. The ruler asked him why he was so quiet. He replied: 'If I speak a lie, I fear God, and if I tell the truth, I fear you.' A Muslim should only fear God and seek help from Him. He should consider himself neither superior nor inferior to others.

The adverse effect of flattery upon the one who is praised is that he may be misled about his own capabilities or popularity, and that he may fall into the trap of false pride. When a person is praised unduly, he may become so pleased with himself that he gives up attempts at self-improvement. Unlike one who thinks his faults may be a spur to improving his character, he may think that he has reached his limit. Flattery is therefore harmful to him, and that is why it is emphasized that we should discourage and even shun the flatterer. The harm for society is that instead of an atmosphere of positive, reinforcing guidance, an atmosphere of sycophancy is encouraged, and this will corrupt the society.

In some cases it is forbidden in the religious law to praise a person. For example, it is unlawful to praise a tyrant or an anti-Islamic ruler. One day a hypocrite, who was in fact among the enemies of Imam 'Alī, came to him and praised him exaggeratedly. The Imam replied: 'I am less than what you say, and more than what you think in your heart.'

Determination and Courage

Faint not, neither sorrow; you shall be the upper ones if you are believers (3:139). The Muslim should not be disheartened by any temporary

Ethics

setback, hardship or difficulty. With courage, effort, and patience, defeat can be turned into success and hardships are overcome. This is possible with the quality of *ṣabr* in man.

Shukr

Shukr, the giving of thanks to God, is another result of *tawakkul*. *Shukr* consists in being grateful to one's Benefactor in recognition of His benevolence and mercy. *Shukr* signifies loyalty to God, and it is pleasing to Him. Ingratitude signifies a failure to recognize or appreciate His bounties, or the consideration of good fortune as the outcome of personal ability or chance. Ingratitude signifies a weakness in a person's faith, a lesser kind of *kufṛ*. In some places in the Qur'ān, therefore, the term *kufṛ* is used in the sense of ingratitude, and in this usage it signifies the exact opposite of *shukr*.

To use the bounties of God in ways which are forbidden by God is also ingratitude. Similarly, not to execute one's religious responsibilities, for example, not paying *khums* on the wealth God has given, or not fasting though one is healthy and capable of doing so, is also ingratitude. A person should always be aware that it is the Lord who gives him health and wealth, and that He can also withdraw them.

Tauba

The word *tauba* basically signifies turning back, or turning towards someone. It has the meaning of repentance. When a person repents of his past, he gives up his attitude of disobedience and turns back to submission and to obedience to God. . . . *and those who, when they commit an indecency or wrong themselves, remember God, and pray forgiveness for their sins—and who shall forgive sins except God?—and do not persevere in the things they did and that willingly* (3:135).

Mercy is an attribute of God much emphasized in Islam (2:163). The most repeated verse of the Qur'ān is the *Bi-'smi'llāh*, in which the two names mentioned are ar-Raḥmān and ar-Raḥīm. These are

superlatives which means 'the Most Merciful, the Most Compassionate': God's mercy and beneficence towards His creatures are so great, so extensive and so infinite in nature that no one word, however strong, can convey it. The superlative ar-Raḥmān falls short of describing the fullness of God's Mercy, so another superlative, ar-Raḥīm, with almost the same connotation, is added. The commentators say ar-Raḥmān carries the sense of God's infinite mercy in this world, and ar-Raḥīm His infinite mercy in the Hereafter.

The acceptance of our repentance by God is a result of His Mercy: *Do they not know that God is He who accepts repentance from His servants, . . . and that God—He turns, and is the All-compassionate (9:104).*

In many places, the Qur'ān mentions that God wants His servants to turn to Him with repentance, because He is the Most Merciful (2:128). In other verses it is said that God is Most Forgiving, Most Compassionate (2:181). Al-Ghafūr (the Most Forgiving) is also one of the names of God, and because God is forgiving He desires that man should return to Him after wandering in the valleys of sin and error, so that He may forgive His sincere servants. . . . *but if they desist, then God is All-forgiving, All-compassionate (2:192). Implore God in forgiveness, God is forgiving, merciful. Ar-Ra'ūf is another name of God. It means 'the Tender'. . . and God is tender with His servants (2:207).*

The consequences of sins necessarily follow, but if man repents, God saves him from those consequences. The acceptance of repentance is a natural offshoot of the Mercy and Benevolence of God. However, God's Mercy is interrelated with His Wisdom and Justice, for if man does not repent, he will suffer the consequences.

God will accept only repentance which comes from a sincere heart and a desire not to persist in the error. God pardons those sinners who genuinely repent and are ready to reform themselves. There is no need for the criminal to despair of God's grace and mercy, no matter how great a criminal he is. Nor is there any reason for the most rabid disbelievers to despair, provided they recognize their error, repent of their disobedience, and are ready to replace their former disobedience with obedience.

Tazkiya of Thought

THE IMPORTANCE OF 'ILM AND MA'RIFA

'*Ilm* and *ma'rifa*, two words for knowledge, are greatly emphasized in Islam. Knowledge is one of the distinguishing features of man which elevates him above the other animals. The Qur'ān and Traditions have emphasized the importance of '*ilm*. *God will raise up in rank those of you who are believers and who have been given knowledge* (58:11). The Prophet said:

The superiority of a learned man over mere worshippers is like the exceeding radiance of a full moon over the stars.

And he also said:

O God give me light.

The ulema consider light to be a symbol of knowledge. Without '*ilm* and *ma'rifa*, purification of character is difficult. Knowledge is reflected in the behaviour of a person. If the inner self glows with the light of knowledge, everything in external behaviour will be bright; if the inner self is dark, shadows will be cast on external behaviour.

The ulema have divided knowledge into two kinds, natural or intuitive knowledge and acquired knowledge. Acquired knowledge is also of two kinds: worldly knowledge, which includes all the natural sciences and useful arts, and spiritual knowledge, which includes theology, ethics, and the methods of spiritual purification. All kinds of knowledge which are beneficial to man are encouraged in Islam. The Prophet said:

Seek knowledge even in China.

It is obvious that the knowledge that one could gain in China could not be religious knowledge of Islam, but knowledge of another kind. Thus scientific pursuits, whether in physics, biology, human and social sciences, or in art and culture, are all considered acts of '*ibāda* (worship) if they are beneficial to man.

However, the supreme knowledge, which is essential for *tazkiya* and the purification of the soul, is the knowledge of God and man,

because it is this which clarifies the meaning and purpose of life. To know the meaning of life is of the utmost importance for the spiritual fulfilment of man. What is the nature of the universe? Who has created the universe? Who is the God whom we have to obey? What is the purpose of our existence? These questions, though seemingly abstruse and not related to our immediate well-being, are the most crucial, because unless we answer them, our lives remain without meaning and all our hectic activities are exercises in futility. In answering these questions man acquires knowledge of God and the self which illuminates the soul and purifies the character.

SOURCES OF KNOWLEDGE

Examination of the verses of the Qur'ān reveals that there are three universes: the external universe of nature, the internal universe of man's mind and soul, and the universe of revelation (the Qur'ān itself). The Qur'ān calls a phenomenon of the external or internal worlds an *āya* (sign), while a verse of the Qur'ān is also called an *āya*.

Man can gain knowledge from these three sources. Firstly, by the observation of natural phenomena and by deducing laws and general principles from them using the methods of science and logic. Secondly, through internal revelation and meditation, or the methods of *irfān* (gnosis). Thirdly, through study and reflection on the verses of the Qur'ān and the Traditions of the impeccable Imams, using the methods of the religious sciences. Scientists, empiricists, and rationalists lay exclusive emphasis on observation and reason as the only source of knowledge; the '*urafā*' (gnostics) exclusively emphasize intuition and vision, and the ulema usually insist on the study of the Qur'ān and Tradition. But in fact is that all these sources complement each other, because they pertain to the three universes, all created by one God and all containing His signs. Man gains access to different spheres of reality and different layers of reality through these three sources.

STATES WHICH WEAKEN KNOWLEDGE

Negligence

Negligence (*ghafla*) is the most serious impediment to knowledge. It is a great calamity which blocks the way to the pursuit of knowledge. Those people who are negligent never contemplate issues seriously, but are content with merely letting time pass them by. All their efforts are directed to living an easy going and comfortable life. They are at all times victims of their physical urges and carnal desires. The enthusiasm with which they follow their weaker instincts leaves no time for reflection on the higher goals of life. The best they can reflect upon is the latest fashion, a never satisfied list of their purchases, functions to attend, and clubs to join. *Or do you think that most of them hear or understand? They are but as the cattle—nay, they are further astray from the way (25:44).*

There is another category of negligent people who rise above the former category but are lost in the pursuit of wealth or power. They have no time to think over anything except how to earn more or how to get a better position and more power. They never think about the meaning of life, the ultimate goal, and set no time aside for learning or study. Both categories are afflicted by negligence. They do not realize that one momentary pleasure or success is not an ultimate attainment, because worldly life is merely a transient phase; they will, however, have to leave behind what they have gained, and so they should think about the future and break the spell of negligence.

There is a third category of negligent people, those who can earn no respite from their constant struggle to earn a living, and as a result never try to learn and never get time to ponder issues of importance. They can be excused to some degree, but not fully. They should realize that there are many people in identical circumstances who spare time for reflection and even for constructive work for the realization of their ideals. If the time they spent in gossip and other diversions to relieve their hardships were to be spent in reflection and in pursuing higher goals, they would find more relief and even an impetus and way to move away from their difficult circumstances.

Forgetfulness, which is also a great destroyer of knowledge, is often linked with negligence. Negligence makes a person pay little attention to what he has learned, and gradually his store of knowledge is lost. The best way to preserve knowledge is to discuss it with others and implement it in actions. The Prophet said:

The destroyer of knowledge is forgetfulness. Continue to refresh your knowledge.

Prejudice and Bigotry

The second danger to knowledge is from prejudice and bigotry. This is a disease of the soul which clouds a person's vision and makes him unable to see the truth. In Islamic texts, it is called *al-'asabiya al-jahiliya* (the prejudice of ignorance). It is different from the sense of commitment which a knowledgeable person has. The difference between prejudice and commitment is that the former is based on ignorance while the latter is based on knowledge. To be a bigot is to be so prejudiced as to study, learn, or ponder over nothing but what one is told; a commitment is to stick to the truth one discovers by study or reflection.

The Qur'an and Traditions have condemned prejudice and bigotry, which lead people to follow blindly the traditions of their ancestors, the ideas current in their society or community, and, in modern times, class or group interests, party guidelines, ideologies, and mass media. People follow these dictates and do not consider it worthwhile to think, reflect, and decide for themselves.

Islam attaches great value to the evaluation of the view one receives. The ways of one's predecessors and the norms of the society, even if it is predominantly Muslim, should be evaluated in the light of the true teachings of Islam. If they are found to be proper, the person should stick to them; if they are found to be improper, he should discard them. We should not blindly follow anyone, whether old-fashioned or progressive. Unfortunately, a majority of people are blind followers of one or the other trend. Those who are conservative uphold and follow the norms of previous generations without evaluating them, and those who want to be seen as modern discard all that previous generations have upheld, again without evaluating it. Both groups are afflicted with

prejudice and their vision is clouded. The Islamic way is to reflect and study, to find out what is proper and what is improper, and then to discard what is improper and uphold what is proper: a commitment based on discrimination, not prejudice based on blind following.

Concealment of the Truth

Concealment of the truth is another factor which has a serious effect on knowledge. Once a person gains knowledge, it is a trust which has been bequeathed to him and he should not betray it. It is an evil to conceal the truth or fabricate knowledge in order to spread falsehood.

There are many reasons for concealment of the truth. The chief reasons are prejudice, fear, greed, and ambition. All these are unislamic traits which a Muslim must shun. One who believes in the supremacy of God should not fear anyone else. One who fears the results of not having wealth or of failing in ambition is, in fact, unmindful of the concept of the Hereafter, because he is failing to please his Lord and committing a great crime for some momentary benefits. *Those who hear the signs of God which We recited to him, and then persists in self-conceit as if he had not heard them, give him tidings of a painful punishment (45:11).* The misuse and misinterpretation of knowledge is considered fraud by the Qur'ān and is vehemently condemned. *And when God took compact with those who had been given the Book: 'You shall make it clear unto the people, and not hide it.' But they rejected it behind their backs and sold it for a small price—how evil was their selling (3:187).*

Negligence usually afflicts young men and women who are lost in their passions; prejudice and blind following is a disease which usually affects the illiterate; but this third disease of concealing the truth afflicts those knowledgeable persons who have failed to purify their character through *tazkiya*. This category may include scholars, writers, poets, and intellectuals. All those who, to win the pleasure of the establishment, do not speak the truth, who even preach falsehood and instead of tackling important issues divert people's attention to secondary matters, should be included in this group. The same is true for poets, journalists, and so forth, when they

betray the trust which is given to them and earn the wrath of God, His Prophet, and his Family.

Domination of the Passions

This is a great affliction, which makes one blind to knowledge. Unless the soul and character have been purified through *tazkiya*, a person cannot take advantage of his knowledge. In fact, he cannot attain real knowledge.

Knowledge has two levels. The first level is literacy and learning—which is called *'ilm*. This depends on reading, studying, in fact the process of learning and schooling. But there is a higher level of knowledge—which is called *ma'rifa*. *Ma'rifa* is the understanding of the reality of things, the ability to tell right from wrong, to draw aside the curtains of appearance and contemplate reality. This level of knowledge is accessible only when a person attains the purification of his soul and character. God does not allow the light of knowledge to illuminate anyone unless his soul is first cleansed. A person may be very erudite, but he will fail to gain access to reality unless his soul becomes radiant and domination by the passions is broken. For this reason the Prophet said:

Had the party of the devil not moved round the mind of the children of Adam, they would have seen the spiritual world.

Reality cannot be reflected in a rusty mirror. The impurities of sins and passions such as greed, lust, and haughtiness, are like dust which falls on the mirror. It should be removed by *tazkiya*. Whoever lifts the screen of sins from his soul will have everything made clear to him.

Someone asked the Prophet where God is to be found: on earth or in heaven? The Prophet said that God is in the souls of the believers, if only they could see Him.

The Qur'ān calls this capacity to grasp knowledge 'the expansion of the breast'. . . . *one whose breast God has expanded to Islam, so that he has the light from his Lord (39:22).*

Infāq (Generosity)

Infāq, generosity, also flows from *tawakkul* (complete reliance on God), while miserliness signifies lack of *tawakkul*. Miserliness and undue fear of poverty is an evil trait. It prevents man from being generous, sharing his wealth with those who are less fortunate; in fact, it implies lack of confidence in, and reliance on, God alone.

A miserly person brings hardship to his body and soul, his family and his society. He causes hardship to his body because he fails to enjoy what God has given him; he causes hardship to his soul because he displeases God by shutting his eyes to the responsibility he bears towards others; he causes hardship to his family because of the difficulties they are forced to bear as a result of his attitude, and to society because his wealth is not circulated and he does not thereby help others.

Miserliness is produced by greed and the desire to accumulate as much wealth as possible without spending it. *Let not those who stingily withhold the bounty God has granted them think that it is good for them; nay, it is bad for them; what they have stingily withheld will be hung about their necks on the Day of the Resurrection. To God belongs the inheritance of the heavens and the earth, and God is well aware of what you do* (3:180).

Everything in the heavens and the earth belongs to God alone. Hence the possession or use of anything by man is purely transient, for everyone will be dispossessed of his temporary belongings, and everything will ultimately return to God and abide with Him. If anyone therefore spends what he temporarily possesses open-heartedly in the way of God, he does so from property which ultimately belongs to God and gains a profit which will benefit him permanently in the Hereafter; but anyone who hoards his possessions and fails to spend them in the way of God will in the end lose them and not have gained any profit (3:180).

The Qur'ān likens one who is niggardy to an old man whose orchards are destroyed in his old age when he needs them badly and when he can no longer earn his living in any other way (2:226). When a niggardly person journeys on into the Hereafter, he will suddenly find that he is empty-handed, that he has sown nothing

from which he can reap fruit. In the next world there will be no opportunity to begin earning anew; whatever one can do towards ensuring one's well-being in the Hereafter must be done in this world. Total devotion to the pursuit of the riches of this world rather than those of the Hereafter will result in a pitiable situation like that of the old man whose orchard is reduced to ashes, too late for him to raise a new one. *Satan promises you poverty and urges you to indecency; but God promises you forgiveness from Himself and bounty; He is All-Generous, All-Knowing (2:268).*

Wisdom means sound perception and sound judgement. The followers of Satan believe that it is the height of wisdom and shrewdness to be constantly concerned with hoarding one's assets, and to be always on the look-out for ways of earning more, lawfully or unlawfully. But for those endowed with true perception such an attitude is sheer folly. True wisdom consists in following God's precepts and in spending in ways which will promote the good, by supporting the religion and helping the poor. This is because the life of this world exerts its influence outside the confines of the here and now. One who risks eternal punishment for hoarding wealth, which in any case he has to leave behind on death, is in a real sense foolish and not wise. The truly wise person is one who makes full use of his present, temporal life, and invests his resources for prosperity in the life that is everlasting. *Contribute in the way of God; do not hand yourselves over to destruction, but do well; God loves those who do well (2:195).*

Miserliness and the reluctance to spend money in the way commanded by the religion and for the poor is in the last analysis harmful, because unethical conduct will spread in a society in which the religion is not practised. When the poor are not helped, social tensions increase, and this creates a situation in which investment, earning one's living, and indeed all economic activity becomes endangered. This is the harm in the present life. After death everything which has been hoarded or saved must be left behind, for God alone is the inheritor of heaven and earth. When the soul of a hoarder proceeds towards God, it will not then have done anything which can help it. In this world people will not remember that person with kind words. A niggardly attitude and miserliness

therefore bring total ruin for the person who indulges in it, but if he spends for the religion and for the betterment of the conditions of the poor, first of all he creates an atmosphere in which he can earn more; secondly, after death, his name and memory will not die; and thirdly, he has done something which will help his soul in the eternal journey after death. *The good which you contribute is for your own advantage, though you contribute only from desire of the countenance for God; whatever good you contribute will be repaid you in full, and you shall not be wronged (2:272). If you give alms publicly it is well, but if you conceal it and give it to the poor, it is better for you; and this will wipe away from you some of your evil deeds; God is aware of what you do (2:271).*

As a corollary to this exhortation to give openly in a generous way, the Qur'ān makes clear that acts of charity should not be nullified by drawing attention to one's own benevolence and compromising the dignity of those to whom one has given (2:264). God has no need of a person's charity, its benefit reflects back on that person himself; the only motive to give charity comes therefore from the giver himself. Moreover, God Himself is Generous; whatever we have is from God. He likes only those who are generous and not those who are constrained and mean. How could God, Who lavishes upon man all kinds of bounties, and forgives him again and again despite his faults and failings, be pleased with those who give even just a loaf of bread and then trample over the self-respect of those to whom they have given by constantly reminding them of the favours they have done? For this reason it is emphasized in the Qur'ān and Traditions that God will have nothing to do with persons who constantly remind those to whom they have been kind of their acts of generosity.

ITHĀR

Ithār is a higher state of *infāq*. *Infāq* is giving to others from the surplus of one's own need. *Ithār* means to sacrifice one's own interests for the sake of others, to help others in spite of one's own need. The highest example of *ithār* is recorded in the Qur'ān, when Imam 'Alī, Haḍrat Fāṭima, and their two sons gave away their bread

to the needy for three consecutive days, remaining hungry themselves (76:89). This is *ithār*.

ISRĀF

Whatever a person has—his property, his wealth, and his very existence—is something entrusted by God. In the Islamic perspective, therefore, there are no absolute rights; in fact there are only obligations. Man is not the ultimate master, who can do with himself as he likes and spend his money in whatever manner he wishes; and since he is not the absolute owner, but the trustee of God, he must utilize his resources, his wealth, his power and position, and his whole life in a manner that pleases his Lord. One has the right to enjoy one's possessions and wealth, but must not indulge in extravagance and luxury.

Extravagance is a crime not only against God, but against society and one's self. It is a sin against God because God has prohibited it. It is a crime against society because resources which are heedlessly spent could have helped other less fortunate members of society. Moreover, such spending harms society by promoting luxurious living; the Muslim community has the ultimate right to the property of individuals. Extravagance generates social tension by widening the gap between the poor majority and the privileged few. Finally, it is a crime against the self because extravagance and luxurious living sap dynamism and the motivation to strive, and the heedless spender soon develops lax morals and negative traits of character. Islam even allows the Muslim state to confiscate the wealth of those who squander it and are not competent to use it properly (4:5).

Islam is a religion of moderation, in which both individuals and society are instructed to live away from the two extremes of poverty and over-indulgence. It prohibits wastefulness and extravagance just as it condemns miserliness. *O children of Adam, take your adornments at every place of worship, and eat and drink, but do not be extravagant; verily He does not love the extravagant* (7:31). Extravagance is the spending of wealth on luxurious living, clothes, housing, and furniture which are not consistent with a person's

needs and means. There is no prohibition on making use of all means which will make life easier, if they are appropriate and can be afforded. *Let not thy hands be tied to thy neck in miserliness* (25:87). But we are also told: *Give to the kinsman his right, and to the poor, and the wayfarer, but do not squander at all; verily the squanderers are the brothers of the satans and Satan is ever ungrateful to his Lord* (17:26-7). Muslims should be careful about extravagance, especially in celebrations and parties. In marriages, especially, there is often a great deal of wasteful spending, which is not consistent with Islamic precepts. Marriage is a religious rite, and should not become an occasion for unislamic conduct.

Norms of Conduct

Introduction

In Islam it is believed that the life of the individual as well as that of the society must be governed by laws made by God, because human legislation can only take material considerations into account. Man does not simply consist of a body—he also has a soul; the universe is not only a material reality—it is a spiritual reality as well. Man-made laws, then, cannot lead man or human society to perfection. Moreover, human legislation must necessarily contain flaws and prejudices. The law-makers inevitably belong to a certain group, a certain class, and a certain culture, and will, however unconsciously, preserve the interests of that group, class, or culture above the interests of any other. Only God, Who is the Creator of man and the universe, Whose knowledge encompasses all eternity, and Whose love encompasses all groups, can make laws which can ensure man's well-being in this world and his salvation in the next.

Thus, God, out of His Mercy and through his Grace, revealed the *shari'a* (the Law) in order to help man by telling him what he should do and what he should not do. Without the *shari'a* man is utterly confused, permitting many harmful things and prohibiting many things which are good for mankind. Human legislation often condones and protects practices at one time which it later prohibits and vice versa. To benefit from the *shari'a*, however, Muslims must act according to its norms and precepts in their personal as well as their social life, although the reason for which some things are permitted and others forbidden may not be obvious to us.

What God has forbidden, through an explicit Qur'anic text or an authenticated Tradition from the Prophet or the Imams, no man has the right to make lawful and vice versa (Qur'an 10:59, 16:116). The *ulema* only discover and interpret the *shari'a*; they cannot change norms which are set by the Qur'an or clearly stated, authenticated Traditions.

In Islam it is believed that anything entirely harmful to man is forbidden (*ḥarām*). If it is entirely beneficial, it is recommended (*muṣtaḥabb*) or obligatory (*wājib*), if its harm outweighs its benefit, it is disapproved (*makrūh*), while if its benefit outweighs its harm, it is licit (*ḥalāl*). Whatever is good is lawful to man (Qur'ān 5:4 & 5). The harm or benefit may not be understood by us, but a person who is in possession of perfect knowledge can perceive it. Another important principle is 'that which leads to what is forbidden is also forbidden.' And finally, what is forbidden should always be avoided except when necessity and coercion dictate otherwise; good intention cannot turn something forbidden into something licit (6:119) The principle is 'necessity removes restriction'; but necessity means when one has no other option but to do something forbidden. Those things which are forbidden are limited in number; the main consideration of the revealed law is that man may enjoy everything unless it is proved that it is forbidden. Things which God has created are for man's use, and therefore permissible, unless otherwise proven by an explicit Qur'ānic injunction or Tradition (Qur'ān 2:29, 45:13, 31:20), or through the exercise of *ijtihād*. This principle of the permissibility of everything, unless forbidden by God directly or by means of certain principles, has a clear *naṣṣ* (Qur'ānic verse or tradition), which also includes all human actions. A muslim can live as he likes, but must avoid those actions and things which are forbidden by God, because they will hinder both his material well-being and his spiritual salvation.

In the following pages we will mention the norms laid down by the *sharī'a* for the personal and social conduct of man.

Norms of Personal Behaviour

Precepts regarding Personal Appearance

Neatness of appearance and cleanliness of the body are emphasized in Islam. At the advent of Islam, the Arabs, who lived in the hard conditions of the desert, paid little attention to cleanliness; in fact they were proud of being dirty and this was reflected in their

poetry. Islam made cleanliness an act of worship, for without *wudū'* (the minor ablution) no prayer can be performed, and *ghusl* (the major ablution) after sexual intercourse or menstruation, as well as on some other occasions, is an obligatory precept. There is great emphasis also on Friday ablutions. It conveys the preference of Islam that man should always be clean. Traditions lay particular emphasis on keeping the teeth, hands, and hair clean. One should also keep oneself tidy. The Prophet said, 'God is good and beautiful, and loves goodness and tidiness. He is clean and loves cleanliness.'

However, it is undesirable to be excessively concerned with personal beauty. Modern Western civilization stresses the body and its desires at the expense of the spiritual side of man's existence. Beautification is widely publicized by television and commercial vested interests; hundred of thousands of dollars are spent in Muslim countries to improve the profits of these companies. Products of this beauty industry are often nothing but an extravagance (*iṣrāf*), which Islam condemns. In Islam, though attention should be paid to the body, it should not become a preoccupation. People should concentrate more on their duties towards society and on doing good; they should be more preoccupied with substance rather than form, with spirit rather than body, with what they gain in knowledge and what they do for society and religion.

BEARDS AND MOUSTACHES

A beard is considered a feature of beauty and a symbol of manliness. Men should be conscious of, and cultivate, their masculinity, and women should be conscious of, and cultivate, their femininity; no sex should imitate the other, because it means an inferiority complex with respect to the other. For this reason, it is forbidden, on the basis of obligatory precaution, to shave the beard, but it is not necessary that the beard should be very long. It is permitted for a man to keep the beard trimmed but not such that people would say he shaved, or he had just neglected to shave: a medium beard is recommended. A moustache should not be allowed to grow too long, it should be clipped so that it does not cover the lips. This may be part of Islam's concern for hygiene and neatness.

A beard distinguishes Muslim men from others. The prophet commanded Muslims to keep themselves distinct from, and not imitate, other communities.

COSMETICS

The use of perfumes and cosmetics is permitted, but men and women should use them only for their spouses or in gatherings of the same sex. Use outside these occasions is forbidden because it corrupts the youth and distracts them from the serious aspects of life. If the husband likes, women can use cosmetics, but generally speaking it is more fitting to leave beauty as it is naturally.

Long nails are disapproved in Islam, both for men and for women.

FURTHER REMARKS

Traditions recommend that one should dye grey hair on the head or the beard, especially with henna. It is recommended that women should colour their hands with henna. It is also recommended to apply kohl (antimony) to the eyes because it beautifies them and also preserves them.

Muslims should avoid tattooing pictures on the skin, since it is disapproved, especially pictures of living objects, which is forbidden according to some *mujtahids*. At the time of the advent of Islam, the Arabs used to tattoo pictures of their deities on their hands and chests, and this was forbidden in some Traditions.

Precepts regarding Clothing and Jewellery

Islam is not an ascetic religion; it permits men and women to enjoy what God has given them. Clothing is mentioned in the Qur'an as a blessing from God: *Children of Adam, We have sent down to you clothing which conceals your shameful parts, as well as to be an adornment to you (7:26)*.

Thus the first point that this verse refers to is that clothing is for covering the body. Clothes which are so tight, so thin, or so short that they do not cover the body, are to be avoided.

A man's clothes should cover his body at least from his navel to his knees. This much is absolutely necessary. In the presence of someone whom is not *mahram*, a woman's clothes should cover her hair and her whole body except the hands and face; Ayatullah Khu'ī mentions in his *Risāla* that some other *mujtahids* maintain that the face also should be covered.

Sports and swimwear for both men and women should conform to the common rule for covering nakedness. Clothes for women which leaves the waist or parts of the abdomen open should be avoided when going outside or meeting strangers, and the Prophet condemned those women who 'although clothed are yet naked, seducing and being seduced.' Some modern clothes are designed not to conceal the body but to reveal it, and these should be avoided by Muslims.

Within these limits, and since the Qur'ān calls clothing an adornment, it is permitted to have as fine and varied a wardrobe as one likes. It is disapproved to wear poor clothing when one can afford better. The Prophet saw a Muslim in ragged clothes; he asked him whether he had any property and the Muslim replied: 'God has given me all sorts of wealth'; the Prophet said: 'Since God has given you wealth, let Him see the results of His favour and bounty towards you.' It is therefore desirable to be well dressed if one can afford to be.

Islam has also forbidden the wearing of clothes which cause people to mock, although, if a Muslim is living in a non-Islamic society, he or she should not be concerned if wearing Islamic dress provokes scorn.

It is recommended that one should pay attention to keeping one's clothes clean. This is emphasized in many Traditions. Cleanliness should be a distinctive characteristic of every Muslim.

Just as a very miserly approach to clothing is condemned, so also is the opposite extreme, that of extravagance (Qur'ān (7:31)). A Muslim should further not use clothes as a mark of status in order to show off before others who are less fortunate. They should not be a symbol of haughtiness.

The Prophet said: 'Anyone who has an atom of pride will not enter Heaven.'

A man asked: 'What about one who wears a handsome robe and beautiful shoes?'

The Prophet replied: 'Surely God is beautiful and loves beauty.'

GOLD AND SILK

Because Islam disapproves of excess and luxury, it has prohibited men from wearing clothes made of silk, and jewellery made of gold, and this includes silk brocade, embroidered silk, or garments hemmed with silk.

Islam respects the tendency women have towards things of beauty and delicacy, and so it permits them jewellery and ornaments within the limits of modesty. The Qur'ān says: *Say: 'Who has forbidden the adornment which God has produced for His servants, and the good things provided (7:32).* However, it is recommended that women should not make a great show of their jewellery.

Regarding rings, it is recommended that both men and women should wear rings, even those who are not married or engaged. However it is forbidden for men to wear gold rings; they should preferably wear silver. A ring with God's name on it or a verse of the Qur'ān should not be worn on the left hand.

Precepts Concerning Eating and Drinking

Islamic law includes certain dietary precepts which can be reduced to a fairly simple set of rules to follow. In some cases these are the result of applying some general rule, but in other cases, as in that of the pig, there is a specific injunction (the Qur'ān has ruled that the pig is an unclean animal and its flesh is forbidden; 2:169, 5:5, 16:117).

Some scholars have speculated on the reason for forbidding certain meats and foodstuffs, and in some cases there may clearly be a corresponding hygienic or sanitary factor (as for example in the prohibition on eating an animal which has died in some way apart from being slaughtered or killed in a hunt), but it should not be thought that this is necessarily a legal cause of the prohibition; it may be merely coincidental. When the jurists do take such a reason

into account, as when pronouncing the prohibition on the consumption of intoxicating substances, this is only because they have clearly shown that the law has stated that a substance's being intoxicating is a cause for its prohibition. It should be remembered, therefore, that some things which it is forbidden to eat according to Islamic law may, like pork, not be forbidden because they are unhealthy (although they may be, and this is a further reason not to eat them), but because the law specifically forbids them; and, on the other hand, that certain things may be forbidden because of such a reason. It is the job of the *mujtahid* to decide when such a legal reason exists.

PERMISSIBLE FOODSTUFFS

1 **Vegetables**

2 **Minerals:** It is forbidden to eat earth, soil, or other mineral matter; the only exception to this is that a small quantity of the sacred soil of the grave of the Imam Husain may be swallowed as a remedy and for its blessing.

3 **Animals Found in the Sea:** All fish with visible scales may be eaten. Among shellfish, shrimps and prawns may be eaten, but crabs are forbidden. All other sea creatures (squid, octopus, molluscs, etc.) are forbidden.

4 **Animals Found on the Land:** It is permissible to consume only the meat of certain animals, and as long as they have been slaughtered or hunted in the prescribed manner.

The flesh of the following animals is permitted by the law:

- i cattle and buffalo,
- ii goats and sheep,
- iii camels.

The flesh of horses, donkeys, and mules is permitted, but its consumption is considered undesirable.

The flesh of pigs, dogs, cats, and most other mammals not included above is forbidden, as is the flesh of all reptiles.

5 **Birds and Insects:** Birds which hunt are forbidden; also all birds which have one or more of the following characteristics: they glide more than flap their wings, they do not have spurs

on their feet, they do not have a crop and gizzard, they eat carrion.

All insects are forbidden, except the locust.

6 **Liquids:** All liquids and beverages are permissible except those which intoxicate, are unclean, or are harmful to human beings. Any kind of wine or spirit is strictly forbidden, and their consumption is considered a major sin. Beer is also forbidden. Barley water, malted non-alcoholic beverages, and grape juice are permitted.

Anyone who drinks intoxicating beverages but confesses that it is forbidden by Islam is considered to have sinned, but one who rejects the ruling of the *shari'a* and declares that it is permitted is beyond the pale of Islam.

It is obligatory for a Muslim to leave any gathering where he or she is aware that wine, spirits, or beer is being served, if he or she will be considered one of them.

NB All forbidden foodstuffs may be taken as medicines as long as there is no alternative, but strictly in limited quantities.

SLAUGHTERING

An animal which dies naturally or is not slaughtered in the prescribed manner cannot be eaten and its carcass is considered unclean, but an animal whose flesh can be eaten and which is slaughtered in the prescribed way is considered clean and can be eaten. (For hunting see below.)

- 1 The person who slaughters an animal must be a sane, adult Muslim, male or female; even a child may slaughter an animal as long as he or she is of an age to be able to distinguish good from evil.
- 2 Slaughtering should be performed with an instrument made from iron or steel, and it must be sharp. However, if iron or steel is not available, the animal can be slaughtered by any sharp implement.
- 3 The animal should be placed in such a manner that the front of its head, its four legs and belly face the *qibla* at the time of slaughter, in the same position as a corpse in burial (it may be placed on its side or held up on its rear). It is not necessary that

the animal should be exactly facing the *qibla*, but only facing such a direction that common speech would say that it was, as is also the case with the ritual prayer and burial. The slaughterer should also face the *qibla*. If the slaughterer, knowing this precept, deliberately does not turn the animal in this direction, the meat of that animal cannot be eaten; but if he or she does not know the precept, does not know the direction of the *qibla*, or was unable to place the animal correctly, or keep it correctly positioned, the slaughter is valid.

- 4 After placing the knife on the throat of the animal, the slaughterer should say, with the solemn intention of slaughtering the animal: *bi-'smi 'llāh* (in the name of God), preferably in Arabic. If the person deliberately omits to say this the animal cannot be eaten, but if he or she accidentally forgets, the slaughter is valid.
- 5 The slaughterer should cut through the four main blood vessels of the animal's neck, cleanly and completely. It is also necessary that after the blood vessels have been cut the animal should move, even if it only moves its eyes or tail, in order to prove that it was not dead before being slaughtered.

Slaughtering an animal where other animals can look on, or slaughtering an animal one has bred and raised oneself are disapproved.

HUNTING

In hunting it is not necessary to cut the throat of the animal in the manner of slaughtering; as long as the animal dies while being hunted in the prescribed manner, it can be eaten and its carcass is considered clean.

- 1 The animal or bird must be killed with a sharp-pointed weapon which pierces its body. If the animal or bird is shot, the bullet or shot must have pierced the animal's skin, and this must be the direct cause of death. If it is killed by beating with sticks or stones, or only by the pressure of the weapon and not by its sharpness, it cannot be eaten and is considered unclean.

- 2 The hunter must be a Muslim, and should say *bi-'smi 'llāh* (in the name of God), preferably in Arabic, at the time of shooting or using the weapon. However, if he accidentally forgets to say the *basmallāh*, the hunt is still valid.
- 3 The animal must be hunted intentionally. If, for example, a person fires a shot, and by chance kills some animal, it cannot be eaten, nor is its carcass considered clean.
- 4 If the hunter reaches the animal or bird while it is still alive and there is time to ritually slaughter it, then the animal must be slaughtered in the prescribed manner.

SPURTING BLOOD

The carcasses of all animals which have spurting blood (i.e. their blood spurts out when a blood vessel is cut), even of those whose flesh is prohibited by the law, are considered clean as long as the animal is hunted or slaughtered in the prescribed manner. However, the carcasses and bodies of pigs and dogs are unclean in all circumstances.

The carcasses of all animals which do not have spurting blood are considered clean; if their flesh is permitted by the law, they can be eaten without slaughtering.

Fish must be alive when caught, unless they obviously died while being trapped in a net. Fish which are otherwise dead before being taken out of the water (e.g. if they are killed in the water by explosives), or which have been thrown up dead on the shore, etc., must not be eaten, although their carcasses are considered clean.

THE UNLAWFUL PARTS OF A LAWFULLY SLAUGHTERED ANIMAL

There are some parts of a lawfully edible animal which has been lawfully slaughtered or hunted which cannot be eaten. These are: the blood, the male or female generative organs (penis, testicles, vulva, uterus), the pineal gland, the spinal cord, the nerves at either side of the spine, the gall and urinary bladders, the glands, the spleen, and the eyes. Excrement cannot be eaten. All those parts which are unattractive or off-putting should be avoided as well.

Precepts concerning the Home and its Furnishings

The home is one of the bounties of God. In the view of Islam, every family should own a house and all the facilities needed for a comfortable life. The home is regarded as a place of rest for the body and the soul, and on entering his or her home a person should be able to set aside the cares and problems of the outside world; it is only when a person is free from concerns that he can serve his Lord and society better.

The Qur'ān refers to the home as a favour from God. *And God has appointed for you in your houses a place of rest* (16:81). The prophet mentioned that a 'spacious house' and a 'good wife' were a condition of happiness. In the *du'as* it is recommended that a person should ask for a spacious house, and special prayers are there for it.

However, in Islam the comfort of the body is only of importance as a means to spiritual perfection. It should therefore not become a preoccupation, and should be pursued within the limits of necessity and according to precepts of the *shari'a*; too much luxury and extravagance should be avoided.

MOVING TO A NEW HOUSE

When someone moves into a new house, it is recommended that first of all he should take a copy of the Holy Qur'ān into it. He should invite his friends, and the *Hadith al-Kisā'* and the *Āyat al-Kursī* (2:256) should be recited. It is also recommended to recite suras nos. 112, 113, 114.

PRECEPTS REGARDING FURNITURE

Islam urges Muslims to keep their houses clean. The Prophet said in a famous tradition:

God is clean and loves cleanliness. So keep your room and courtyard clean'

A Muslim may decorate the home and own all necessary furniture; but the main purpose of the home is comfort, not luxury

and extravagance. The home should therefore not become a means of showing off and demonstrating one's superiority. To acquire things as status symbols is to go against the teachings of Islam, and also commits the sin of profligacy and promotes the heedless drive for consumption in society.

It is not considered good for persons to own and make a special show of things which only a few can enjoy while the majority look on with envy, because this generates social tension within society.

Statues

It is forbidden in the *shari'a* to make statues. Some *mujtahids* consider it also forbidden to keep them in the house, while others allow it. In the Tradition also it is emphasized that it is undesirable to decorate houses with statues. The main reason for this is to block all ways which can lead to idolatory, and Islam is very careful to preserve belief in the Unicity of God.

It is particularly undesirable to keep statues of nude men or women in the house as decoration, a practice which can also encourage an unhealthy preoccupation with sex.

Childrens' toys are exempted from this general rule, however; so dolls, for example, are allowed.

Paintings and Photographs

It is permissible to draw and paint inanimate objects according to all *mujtahids*, and such paintings and drawings may also be used for decoration. There are different views, however, about drawing and painting human and animal subjects; some *mujtahids* consider this permissible, while others do not. The Prophet denounced 'makers of figures'. Some have considered this to apply only to statues, while others have applied it to paintings as well.

Photographs are not considered to be 'figures' in this sense, and are thus permitted by all contemporary *mujtahids*, although their subject-matter may determine their permissibility. Photographs of nude or semi-nude figures which excite lust, pictures of pop-musicians and film stars, or tyrants and anti-religious thinkers should not be hung up. It is also undesirable to hang up pictures of sportsmen in order to venerate them; this has a negative effect upon

young people, fostering hero-worship of the wrong kind, unbecoming to those who have serious goals in life.

No paintings or photographs of animate objects should be placed in the direction of the *qibla* in a place where people pray, because they will distract from the prayer, and also because this resembles the practice of idolators, who worship statues or pictures.

Precepts about Pets

Dogs and pigs are impure animals according to Islam; so a Muslim should not keep a dog unless there is some pressing need. Dogs may be kept if they are necessary as watch-dogs or shepherd dogs, or for hunting, or other such purposes. If it is necessary for a person to keep a dog, it should be kept somewhere outside house, or in such a way that it will not lick eating implements and utensils or pollute other things. Dogs should not be hugged or kissed or permitted to lick hands or legs; this not only makes a person impure, so that the prayer cannot be performed without cleansing the defiled parts, but is also unhygienic.

Cats are not considered impure, but the prayer is invalidated if a hair of a cat or of any *ḥarām* animal is on one's clothes, so it is necessary to take suitable precautions.

It is recommended in some traditions to keep birds and livestock as pets. If a Muslim owns any animal, it is his duty to feed it and take care of it. Islam forbids cruelty to any animal.

Precepts about the Construction of the Lavatory

In a house, the lavatory should be built so that that while relieving oneself one should not face nor have one's back towards the *qibla*.

If a house or flat is being rented, every effort should be made to change the direction of the lavatory if it is improperly placed. If it is not possible, one should at least try to position oneself on the lavatory seat so that one does not face or have one's back towards the *qibla*.

Since it is forbidden to expose one's private parts to others or to

see the private parts of others, the lavatory must be enclosed. Maximum privacy and decency should be observed, although a husband and wife are permitted to see each other and minor children are also excused.

Sport and Recreation

Leisure and recreation is necessary for relaxation after hard work; without it a person runs the risk of breaking down under stress and strain. Islam recognizes the needs of human nature, and is not a religion of renunciation in which one must always be engaged in serious work or in worship.

In the Traditions, it is permitted, even encouraged, for Muslims to have fun, to laugh and joke, or to play games. The Prophet said: 'There is a time for this and a time for that.' The Prophet himself and Amīr al-Mu'minīn 'Alī made jokes, which are recorded in the books of traditions. However, it is undesirable to joke about sacred matters or to ridicule other people. The Qur'ān says: *O you who believe, let not one group make mock of another, who are possibly better than they, or women [make mock of] women who are possibly better than they; do not scoff at each other, or revile each other with nicknames . . .* (49:11).

Those sports are encouraged which relieve the tension of serious work and help one to keep fit. Martial arts are especially recommended; racing, archery, and hunting are mentioned in Traditions, because they are recreation and also help for self-defence. Other sports which build up the physique are also permitted. But sports are only a means and not an end; a person should not be overly preoccupied with them. A Muslim should never forget that there are serious aims in life.

Betting or gambling of any sort is forbidden. Those games which usually involve gambling, such as backgammon, or playing cards or dice, are also forbidden. Sports which involve injury or in which fatal accidents are likely to occur, such as boxing, are also not permitted. It is disapproved to set animals against each other.

Watching films as a recreation is permitted, but if they contain such matter as will promote debauchery and excite lust, or if they

contain singing and dancing, they should be avoided. Moreover, time should not be wasted on movies, and particular care should be taken that children do not watch too much television or spend too much of their time watching films.

Dancing, and its music, is prohibited in Islam, because they normally excite the wrong passions. On the other hand, martial music and other kinds of music which do not excite such passions are permitted.

Precepts regarding Sexual Conduct

Sex is a natural instinct, but, like all natural instincts, it must be channelled towards the good, and limits must be set for it. Islam is against the suppression of sexuality, and celibacy and monasticism are severely condemned in Traditions. Every Muslim should marry early after adulthood; in fact, marriage becomes obligatory if it becomes difficult for a person to control their sexuality, and if this lack of control might make the person likely to engage in unlawful acts. Devotion to religious and spiritual pursuits at the expense of marriage is not approved by Islam. The Prophet said:

Marriage is my *sunna*, one who leaves this *sunna* is not one of my followers.

The sexual urge, therefore, should be satisfied, but also regulated. Just as some foods are permissible and others forbidden in Islam, so also are some sexual activities permissible and others forbidden. In Islam the only legitimate way of satisfying one's sexuality is with one's legitimate partner—one's spouse; all other kinds of sexual activity, including adultery, homosexuality, and masturbation are forbidden and are sins.

Most religions condemn adultery, and Islam considers it a cardinal sin. Adultery and fornication lead to the erosion of the family, confusion about parentage, the spread of diseases, and, worst of all, declining moral standards in society. Once adultery is considered acceptable, it can engulf the whole society, leading to an unhealthy preoccupation with sex which saps the vitality and discipline of the society and starts the process of decay. The Qur'ān

has pointed out that luxuriousness and sex addiction leads to the downfall of the nations (17:16, 24:20).

Islam is so sensitive to this issue that it tries to block any avenue which may lead to sexual excitement and illicit relations. All kinds of nudity, even nude pictures and statues, are prohibited; dancing and songs with a sexual content are forbidden. Islam puts restraints on the intermingling of the sexes, and it is, for example, explicitly forbidden for men and woman to be together in private if there is the possibility of sexual temptation. It is forbidden to look at someone of the opposite sex with desire, unless, of course, one is married to them. One should not be naked in the presence of others apart from one's spouse, or look at another's private parts, even those of one's own sex. It is also forbidden for men and women to touch each other, or shake hands when meeting, or to kiss, except close relatives and wives and husbands. Close relatives only include those with whom marriage is not permitted (see *mahārim*). It is strictly forbidden for men and woman to bathe or swim together.

For women it is forbidden to appear before men other than close relatives without proper covering. They must cover their bodies and hair, and, according to some *mujtahids*, only expose their hands and feet.

It is forbidden to appear before others in make-up and to use perfume in the presence of someone other than one's spouse or close relative, or unless one is in a gathering of one's own sex. Muslims should be reserved when speaking with the opposite sex. Nothing should give the impression that they are flirting or being frivolous. It is forbidden to try to seduce someone, in whatever way. Muslim men and women should be models of chastity and dignity.

This does not mean, however, that women should be totally confined to their houses. They should study, work, and participate in all social and political activities, but without infringing any of the precepts mentioned above. During the time of the Prophet, women participated in the construction of the Islamic society and state; they helped their men defend Islam on the battlefields; there have been and are prominent scholars, thinkers, and spiritual personalities among women—all within the prescribed limits.

It can be seen that Islam firmly restricts sex to the marriage

relationship, and to this end an Islamic society should provide facilities for young people to get married. In certain circumstances Islam also has a provision for temporary marriage (*mut'a*). There are no restrictions on the sexual pleasures which married people can enjoy between themselves, except during fasts, the woman's monthly menstruation period, and the hajj, when sexual relations are forbidden.

In general, artificial insemination and abortion are forbidden in Islam, but a husband and wife can plan their families and some methods of contraception can be used. Abortion is only allowed if it is clear that the delivery of a child would endanger the life of the mother, and there are strict limits to when an abortion can be performed.

After delivery, it is recommended that the child should feed from its mother's breast, and the nursing period is up to two years.

Norms of Social Conduct

The Marriage Relationship

Many Qur'anic verses and Traditions emphasize the importance of this institution, because the family is the fundamental social unit upon which the superstructure of society is built.

The man and the woman who enter into an Islamic marital relationship are considered to be equals, but, in order to ensure the smooth working of the family as a integral unit, man has been given the role of leader. The idea behind this is that in the organization of the family, as in the management of all political and economic structures, large and small, plurality of authority results in chaos. The husband, however, is restrained by checks so that he may not abuse his authority. He has accepted the wife as his life-partner: he should respect not only her individuality, but also her rights as they have been laid down by the *shari'a*. But perhaps more importantly, the relationship between them should be based on love, affection, and understanding, and not on the dictatorial imposition of one partner's will.

First, it is the responsibility of the husband to be kind and loving towards his wife. The Prophet said: 'The best man is one who is kind to his wife and children'. The Imam 'Alī said: 'Women are like flowers, they should be treated kindly, gently and with affection.' If a man's wife has some characteristics which he does not like, she will also have other characteristics which are valuable. He should think that he himself also has some qualities disliked by his wife, and that both of them should concentrate more on each other's positive rather than negative qualities. A husband should try to accommodate his wife and not to try always to change her, because she, like he, has her own personality. It is very detrimental to a marriage relationship for one partner always to dwell upon mistakes and flaws in the other and not to appreciate what is good. One who always blames his wife should realize that this will only generate enmity in her towards him. It is especially deplorable and undesirable for a husband to criticize his wife openly before others, because it is an insult to the wife's individuality. The same should be the attitude of a wife towards her husband.

Love, understanding, and mutual respect between a husband and wife is also necessary for the bringing-up of children. It is now generally appreciated how many of the problems which face the young are actually the effects of a poor relationship between the parents.

It is also the duty of the husband to earn for the family and support it financially. It is a legal obligation for a husband not only to provide sustenance for his wife and children, but also to provide all the necessary comforts for his wife which he can afford. A husband should not think that his wife must carry out the household work, for Islam has not stipulated this as one of her duties and he has no right to compel her; she must not be treated like a servant. Although it is very commendable if the wife cooks and manages the house while the husband works outside to earn their living, this should be out of love and understanding and not as a result of coercion.

Islam also does not neglect the sensual aspect of a marriage. It is a duty of a husband and wife to satisfy each other sexually. It is forbidden for the husband to leave his wife for a long time at a

stretch. He may not be absent, without her consent, for more than four months; some *mujtahids* have even maintained that the period is four days. Unfaithfulness between the marriage partners is strictly forbidden, neither of them must flirt or sexually encourage anyone outside the marriage, let alone have sexual relations with them. Not only will such behaviour sour the marriage and also affect the children, but it will also have its punishment in the Hereafter. However, Islam also stipulates that husbands and wives should not be suspicious of each other: a false accusation of adultery carries a harsh penalty in Islamic law.

Since the husband has these duties towards his wife within the Islamic marriage, the wife also has her duties towards her husband. Islam enjoins upon her to be loving and obedient to her husband when he fulfils his obligations. The Qur'ān and Traditions have praised those women who obey their husbands and are devoted to them. It is the duty of a wife not to go where her husband does not want her to go. The wife should try to please her husband and keep the home free of tensions. She must not allow anyone into the house whom the husband does not want to let in, and should not communicate with those with whom her husband forbids her to converse. It is undesirable for a wife to face her husband with problems when he returns home; she should strive to create a peaceful atmosphere. It is also desirable that each spouse should hold the other's relatives in respect and treat them kindly, because this will increase the bonds of love between man and wife.

The husband and wife are recommended to adorn themselves and apply perfume only for each other, and are actually forbidden to do so for persons who are outside the relationship of *mahārim*. They are also trustees of each other secrets, respect, and humour, and should not communicate intimate affairs to others.

Since a husband and wife have a life-long relationship, some occasions will inevitably arise when there is discord and anger. At that time, the other should show patience and restraint. There should always be mutual tolerance within the family.

The Relationship between Parents and Children

In Islam, children are considered to be a great bounty from God. There are many Qur'ānic verses, Traditions, and supplications which teach that every Muslim should ask God to bless them with progeny, and should thank God after they have had a child. However, Islam discontinued the practice of adoption (33:4-5); children only belong to and inherit from their real parents. A person can take the responsibility of nursing and bringing up a child, and this is especially recommended in the case of orphans, but the child will be ascribed to his real father and mother.

It is well known that at its advent, Islam changed many barbaric Arabian customs, one of which was the practice of burying daughters alive at birth. It is thus strange that in our age some people, both Muslims and non-Muslims, seem to believe that Islam teaches that male children are to be preferred over female. There is no foundation for this view, either in the Qur'ān or in the Traditions, or in any rational examination of the matter.

It is the duty of parents to pay the utmost attention to the bringing-up of children, and again there should be no discrimination on the basis of gender. In Traditions it is emphasized that parents should treat their children equally, and not allow either of the sexes to benefit from any of the family resources to the detriment of the other. The Prophet said:

Be just to all your children

and so important was this that he repeated the sentence three times. In another Tradition he said:

All your children are entitled to receive equal treatment from you.

The training and early education of children is also the responsibility of the parents. Education not only means enlisting them in good schools, but also transferring the norms and values of Islam to them and training them morally. Those parents who entrust their children to schools and then spare none of their time

for them are not performing their religious duty; moreover, it is from a rational point of view extremely short-sighted. While it is the duty of parents to see that their children act according to the precepts of Islam, coercion and force should play no role in this. Parents should discuss matters with their children, try to persuade them, and then provide them with an inner motivation and conviction. This can only be done through sympathy; authoritarianism in the home will only antagonize children and may eventually turn them against their parents. The use of coercion in making children conform to religious precepts often succeeds only in alienating them from religion altogether. The same observations about the use of sympathy and persuasion with children apply to all areas of education and the bringing-up of children; things which they do not like should never be imposed upon children, unless it is unavoidable.

In reciprocation, Islam instructs children to be kind and obedient to their parents. In Traditions it is stated that God is not pleased with those who show disobedience towards their parents, except in matters which are in conflict with the dictates of religion. In one Tradition the Prophet said:

Paradise lies at the feet of mothers.

It is an imperative to behave correctly with one's parents, and it is forbidden to insult or hurt them. The Prophet said:

One who disobeys his parents will never enter Paradise.

Muslims should especially show the utmost respect and care for their parents when they become old and disabled. It is important always to remember the sacrifices, kindnesses, and care with which we were nursed by our parents from the cradle into adulthood, when we were feeble and vulnerable. It is impossible to repay this debt, but one should try to do one's best when they need care and become, in their turn, feeble and vulnerable. It is especially to be condemned that parents should be left entirely in the hands of government care, since they did not do this with us when we were children. They offered sacrifices when we needed something, so now we should make sacrifices for them. The Qur'ān says: *Your*

Lord has decreed that you shall not worship any but him. And with parents [exercise] kindness, whether one or both of them attain old age with you; do not say to them a word of contempt, and do not scold them but speak to them respectfully; bear yourself humbly towards them out of compassion, and say: 'My Lord, have mercy upon them as they nurtured me when I was young' (17:23-4).

It is so important to please parents, that in the matter of recommended prayers and fasts, or the hajj, if one of the parents does not want a person to perform it, that act of worship will be forbidden to him. There is, of course, no overriding obedience to parents when it is a matter of obligatory religious duties.

Relations with Fellow Muslims

Islam asks Muslims to show kindness towards family and neighbours, but the loyalties of a person and the ultimate commitment should be to his religion. All Muslims are considered brothers and sisters, and they should treat each other as such. There should be no distinction on the basis of race, colour, language, lineage, wealth, or status. Their bond is their belief in the same religion, a single system of values, and common identity.

All the social teachings of Islam are aimed at making the bonds of brother- and sisterhood between Muslims strong. It is the duty of every Muslim to respect the life, honour, and property of others. No one should do anything which may adversely affect the interests of their brother and sisters, even though this may involve setting aside their own immediate interests.

The Islamic moral system also aims at encouraging everything which fosters love and affection between the members of society and discouraging everything which may create bitterness between people. It is recommended that Muslims should invite others to festivities, and it is recommended to bring gifts at such occasions. Gifts should always be accepted with an open heart, no matter what their monetary value is, because what is more important is the love and affection they carry. It is also recommended to bring gifts when returning from journeys. It is emphasized that Muslims should visit the sick in their locality or circle of friends. They should participate

in the last rites of relatives of fellow muslims and extend their condolences.

It is obligatory for every Muslim to return the greeting (*as-salāmu 'alay-kum*) of a fellow Muslim in a similar or better way. It is so important that it is necessary even to pause in the daily prayer in order to return a *salām*. It is emphasized that Muslims should reply to the letters of others. Acts of charity are also emphasized in the Islamic ethical system. All this is in order to strengthen the bonds of brother- and sisterhood between Muslims.

On the other hand, all those things which may create bitterness among the members of society are condemned and strictly prohibited. Ridicule, backbitting, slandering, spreading rumours, spying, all are sins forbidden by Islam. The Qur'ān says: *Verily, the believers are brothers, set things right therefore between your two brothers, and show piety towards God; perchance you will have mercy shown you. O you who believe, let not one group make mock of another, who are possibly better than they, or women [make mock of] women who are possibly better than they; do not scoff at each other, or revile each other with nicknames; reprobate conduct is a bad name after belief; and those who do not repent—they are the wrong-doers. You who believe, avoid much suspicion, sometimes suspicion is a sin; do not pry into each other's affairs, or backbite one another. Would any of you like to eat the flesh of his dead brother? You would abhor that. Show piety towards God; indeed, God is Relentant, Compassionate.* (49:10-12) This verse shows that it is an obligation for Muslims to avoid everything which can sour the relationship between two Muslims.

First of all, the verse forbids a Muslim to mock others or call each other names. Some people may have odd appearances, dress, or manners, but what is more important to God is piety and good deeds; and the other person may be better than us. Muslims are not forbidden to make jokes, but this should never be at the expense of someone so as to hurt them. How often in society are lasting animosities and hostilities generated by overlooking this Islamic principle. The Qur'ān condemns the heathens of Mecca because they mocked the black African Bilāl; it also says those who did so will be mocked on the Day of Judgement (83:29-34).

Backbiting, which is reporting something about a person in his

absence which hurts his name and may be offensive to him, even though it may be true, is also strictly forbidden and considered a grave sin. In the above verse, this act is likened to the eating of the flesh of one's own dead brother. Instead of criticizing others, one should try to reform oneself.

The ulema have only exempted a few cases in which one has the right to expose the character or faults of others. Firstly, one who has been personally harmed by someone can narrate the acts of injustice. Secondly, it is permitted to expose the character or faults of religious or political leaders, so that they may not misguide others. Thirdly, if a person who wants to have dealings with someone inquires about their positive and negative characteristics, one should give a correct assessment. Fourthly, as a witness in a court one can narrate the truth about people. Apart from these cases, any dwelling upon the shortcomings or faults of others is categorically forbidden. It is emphasized by Islam that if we find someone backbiting or slandering a Muslim, we should react and convey our displeasure to him. We should also defend the honour and character of our absent brother or sister. All this is in order to keep Muslim society free from all those things which may sour relations among its members.

Slandering is an even bigger crime than backbiting, and we should silence one who is slandering someone. The difference between backbiting and slander is that backbiting contains a true report which is damaging to a person, but slandering is a total fabrication.

It is also a sin to spread gossip, which is narrating something we may have heard about someone without verifying it. Even if it is verified, we should not spread it, because then it falls in the category of backbiting. The Prophet said:

The most despised persons are those who spread gossip.

Spying on others is also a great vice, condemned by Islam. One should not try to pry into the faults and sins of others. If someone conceals their misdeeds and one incidently finds them out, one should keep them secret, unless it is detrimental to the Islamic society as a whole. In a Tradition the Prophet branded those who

spy on the sins and faults of others as hypocrites (*munāfiqūn*). They are hypocrites because they do not realize their own faults and sins, while they search and highlight those of others. It is a punishable crime to pry into other people's homes or private lives. One should also try not to overhear private conversations or read private letters.

Relations with non-Muslims

While Islam insists on the religious bond and on one's obligation towards fellow Muslims, it also emphasizes the general rights of man irrespective of religion. Islam was sent as a mercy (*rahma*) for mankind. The Prophet is called 'a mercy for the whole universe (*rahmatun li-l- 'ālamīn*) in the Qur'ān (21:107). So Muslims should be a blessing to all mankind.

Muslims should deal harshly only with those who openly fight, and are hostile to, Islam; with other non-Muslims they should be full of love, kindness and compassion. The Qur'ān says: *God does not forbid you to act virtuously towards those who do not fight you in the matter of religion, and do not drive you out of your homes. Treat them justly—God loves those who are just.* (60:8)

A Muslim should be always fair in his dealings towards non-Muslims. He should help them in distress, visit them when sick, bring gifts for them, and share their joys and sorrows, especially to neighbours and non-Muslim relatives. However, a Muslim should not have any friendship or alliance with those who are openly hostile to Islam, fight it militarily, politically, or otherwise, or ridicule the religion of Islam, even if they are blood relatives, and even if they have Muslim names and parentage (see 5:57, 4:138-9).

Islam has a special consideration for the People of the Book (*ahl al-kitāb*), like the Jews and the Christians, because they share many beliefs and values with Muslims (5:5, 29:46). Although Islam does not regard the scriptures they revere as authentic, they still contain some genuine revealed teachings. In Islam it is believed that Moses and Jesus were true prophets of God, though any sonship or trinity is vehemently denied (42:13, 2:136), and so no Muslim is permitted to show disrespect to Moses and Jesus.

Precepts about Commerce

It is obligatory for a Muslim to earn his livelihood through work and to participate in the productive activities of society. One should not be a burden on society but an asset to it, and anyone who is able-bodied should not live off the government or from private charity. According to Islam, since women have to take the heavy responsibility for nursing and bringing up the new generation, it is the responsibility of their men to earn money and run the home financially, although it is not forbidden for women to work if it does not have any detrimental effect on their children.

It is forbidden to beg. Even if a person is in poverty, he should preserve his honour and dignity as far as possible.

All work which is productive for society and is not unlawful is considered dignified in Islam. The Prophet worked as a shepherd; the Imam 'Alī worked as a simple labourer in order to prove this point; the Qur'ān says that the Prophet Moses worked for eight years as a hired labourer (28:26). What is undignified is to beg and depend on others, and to become a burden on society, while respect is due to one who earns his or her livelihood through effort and hard work.

Devoting one's life to studies and research, which may be religious studies, medical research, or any other such academic or scientific activity is highly praised in Islam. This is a shared responsibility (*wājib kifā'ī*), which means that there must be some people in every society who should do this.

Industry and agriculture are especially emphasized in Traditions. It is through them that contributions are made to the material production and well-being of society. The aim of every person should not simply be how to earn more but how to contribute more to the spiritual and moral, as well as the material, aspects of society. Agriculture is mentioned as a great favour from God in the Qur'ān (56:64-8). The Prophet said that when a Muslim cultivates a plant or a crop, whatever a man or a bird eats from it is counted as charity from him, and he will be rewarded for it.

One of the followers of the Prophet was planting a tree when he was very old; a person asked him: 'Do you expect

it to bear fruit in your life time?' He replied: 'The fruit might be eaten by people after me, but I will be rewarded for it.'

The reason that agriculture is emphasized is that no society can safeguard its independence unless it is self-sufficient in food.

In Traditions, trade and commerce are also much emphasized, and the Qur'an exhorts Muslims to enter the market-place. The Prophet said that 'an honest trade is like a *jihād* in the way of God.' It is unfortunate that some Muslims consider it below their dignity to engage in commerce, and prefer salaried appointments. Government and office jobs are also permitted, but it is considered more creditable to engage oneself in business, trade, industry, or agriculture. Those communities flourish whose member have an enterprising spirit, engage in business, and are not content with salaried posts.

Muslims who engage in business are required to follow those Islamic precepts which pertain to commercial dealings, and to avoid those earnings which are forbidden by Islam, so they are required to learn these precepts.

RECOMMENDED ACTS

- 1 One should not discriminate between Muslim buyers in connection with the price of a commodity;
- 2 one should not be avaricious in the matter of the price of a commodity;
- 2 one should give a little more of the thing one sells, and take a little less of the thing one buys;
- 3 if the buyer regrets having purchased something and wishes to return it, the seller should take it back.

FORBIDDEN EARNINGS

The following transactions are unlawful and forbidden:

- 1 **Trading in legally unclean substances:** It is forbidden to sell or purchase intoxicants and other legally unclean substances, except for those purposes which are permitted.

Anything which is used for eating, drinking, or praying (where it is necessary to avoid unclean substances) must not be sold if it is legally unclean. However, those items of food which can be rinsed before use may be sold even if they are unclean, but it is necessary inform the buyer. Unclean substances can be sold for those purposes for which legal cleanliness is not a pre-condition: e.g. contaminated petrol for fuel.

It is permitted to deal in oils and other liquid medicines or perfumes which are manufactured and imported from non-Islamic countries so far as one does not have certain knowledge that they are unclean, and they may be considered clean.

The rule for meat, skins, and anything else from the carcass of an animal is the opposite. In this case one has to ascertain positively that they are clean or have been obtained from a Muslim, and otherwise one should avoid them. Without evidence to the contrary, they are considered legally unclean if they are obtained from a non-Muslim country and from the hands of non-Muslims, except in a Muslim country. Dealing in wine, spirits, and beer is forbidden. As a precaution one should even avoid dealing in wine as a medicine.

2. **Trading in usurped property:** It is forbidden to sell or purchase usurped property or wealth. By 'usurped' is meant any article whose real owner is someone else or which has been obtained through illegitimate means. Property cannot be sold without the permission of its real owner.

3. **Trading in the instruments of forbidden activities:** It is also forbidden to sell or purchase the instruments of illicit activities, for example dice and cards, which are used in gambling, or musical instruments. Dealings in things which are used in time-wasting activities (*lahw wa-lā'ib*) are also forbidden.

However, it is permissible to deal in things which can be used for both licit and illicit activities, although the intention should be to promote only licit activities. It is permitted to sell and buy dolls, toys, and statues, etc., although it is better to abstain from this kind of commerce.

4. **Transactions in which usury or interest is involved:** Any transaction which is based on interest (*ribā*) is forbidden.

For instance, it is forbidden to sell a commodity at a higher rate against the same commodity, e.g. 3 tons of wheat for 5 tons of wheat. Likewise, it is forbidden to lend money on the condition that it will be returned with an additional sum. The same is true for gold and silver. However, it is permitted to deposit money with non-Muslims and to take any interest they may offer.

5 **Trading in adulterated things:** It is also forbidden to sell something in which something else is mixed so that it cannot be detected without telling the buyer; this is called *ghashsh*, meaning adulteration or fraud.

6 **Trading in endowments:** It is also forbidden to buy or sell *waqf* property unless it is ruined and there is no alternative to selling it. In this case every effort should be made to see that the price obtained for it is used in the same or a similar place.

7 **Hoarding:** Hoarding essential goods is forbidden. No one may hoard anything, keeping it for longer than is usual in order to sell it for more than is usual.

Political and Social Conduct

It is an Islamic principle that Muslims should participate fully in public life and not behave like recluses, and this includes the political life of their society. While participating fully in the life of society, Muslims should not forget their obligations to God or the precepts of their faith, and should always strive to do what is in the interests of the religion, the Islamic community, and humanity in general.

When a Muslim takes a responsible role in society, he or she should take extreme care that they do not fall prey to the evils of power-seeking. Muslims should not go after position or fame for themselves, but only in so far as this is required in order to carry out their duties. If a Muslim thinks that he or she can better serve God and the community by attaining higher office or position, every effort should be expended to gain it, but that position should always be considered a trust from God, not a privilege. The utmost should be done to promote goodness and justice, to promote Islamic causes, and serve humanity, especially the poor and the downtrodden.

Rites and Personal Law

Rites at the Birth of a Child

After the birth of a baby, it is recommended that the *adhān* should be recited in its right ear and the *iqāma* in its left ear. This act should be performed after the child is washed and wrapped in a cloth, or later, within a few days.

It is recommended that the suras *al-Hāqqa* (sura 69), *al-Falaq* (sura 113), and *an-Nās* (sura 114) should be written on a piece of paper and attached around the neck of the baby as an amulet against evil and harm.

'Aqīqa

On the seventh day after the birth of a child *'aqīqa* is performed. Family friends and other Muslims should be invited. *'Aqīqa* consists of giving a name to the baby, shaving its hair, and offering a sacrifice. It is recommended that the new-born baby should be given either a compound name containing one of the most beautiful names of God (e.g. 'Abd al-Ḥamīd), or the name of one of the fourteen Ma'sūms or another holy figure; or that a name should be found from the Qur'ān. In the latter case, the Qur'ān is opened with the solemn intention of seeking God's guidance and blessing and saying *bi-'smi 'llāhi r-rahmāni r-rahīm*, and then a name derived from one of the Arabic roots found on that page is chosen.

The following is then recited (first that for a boy, then that for girl):

بِسْمِ اللَّهِ وَيَا لِلَّهِ اللَّهُمَّ هَذِهِ عَقِيْقَةُ عَنْ بْنِ لَحْمِهَا
بِلَحْيِهِ وَدَمَهَا بِدَمِهِ وَعَظْمُهَا بِعَظْمِهِ وَشَعْرُهَا بِشَعْرِهِ وَجِلْدُهَا

بِحِلْدِهِ اللَّهُمَّ اجْعَلْهَا وَقَاءَ لِأَلِ مُحَمَّدٍ عَلَيْهِ وَآلِهِ السَّلَامُ

Bi-'smi 'llāhi wa-bi-'llāh. Allāhumma hādhihi 'aqīqatun 'an . . . (name of the boy) ibni . . . (name of the father) laḥmu-hā bi-laḥmi-hi wa-damu-hā bi-dami-hi wa-'azmu-hā bi-'azmi-hi wa-sha'ru-hā bi-sha'ri-hi wa-jildu-hā bi-jildi-h. Allāhumma 'j'al-hā waqā'an li-āli Muḥammadin 'alay-hi wa-āli-hi s-salām.

In the Name of God and through God, this is the 'aqīqa of . . . (name of the boy), son of . . . (name of the father): its flesh [i.e., the flesh of the sacrifice of the 'aqīqa] for his flesh, its blood for his blood, its bone for his bone, its hair for his hair, its skin for his skin. O God, let it be a protection of the family of Muḥammad, peace be upon him and his family.

بِسْمِ اللَّهِ وَبِاللَّهِ اللَّهُمَّ هَذِهِ عَقِيقَةٌ عَنْ ابْنَةِ
لَحْمُهَا بِالْحَيْمِهَا وَدَمُهَا بِدَمِهَا وَعَظْمُهَا بِعَظْمِهَا وَشَعْرُهَا بِشَعْرِهَا
وَجِلْدُهَا بِجِلْدِهَا اللَّهُمَّ اجْعَلْهَا وَقَاءَ لِأَلِ مُحَمَّدٍ عَلَيْهِ
وَآلِهِ السَّلَامُ

Bi-'smi 'llāhi wa-bi-'llāh. Allāhumma hādhihi 'aqīqatun 'an . . . (name of the girl) ibnati . . . (name of the father) laḥmu-hā bi-laḥmi-hā wa-damu-hā bi-dami-hā wa-'azmu-hā bi-'azmi-hā wa-sha'ru-hā bi-sha'ri-hā wa-jildu-hā bi-jildi-hā. Allāhumma 'j'al-hā waqā'an li-āli Muḥammadin 'alay-hi wa-āli-hi s-salām.

In the Name of God and through God, this is the 'aqīqa of . . . (name of the girl), daughter of . . . (name of the father): its flesh for her flesh, its blood for her blood, its bones for her bones, its hair for her hair, its skin for her skin. O God, let it be a protection of the family of Muḥammad, peace be upon him and his family.

The hair of the baby is shaved. It is recommended to weigh the cut hair in silver, and give its value to the poor or to orphans as alms.

A goat, a sheep, or other such animal should be sacrificed either after shaving the hair or at the same time, but not before. It is recommended to read the following prayer at the time when the animal is about to be slaughtered:

يَا قَوْمِ إِنِّي بَرَأْتُ مِنَ الْكُفْرِ الْبَاطِلِ وَمِمَّا تَشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلدِّينِ
 فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
 إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ
 وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ بِسْمِ اللَّهِ وَاللَّهُ
 أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقَبَّلْ مِنْ بْنِ

*Yā qawmī innī barī'un mim-mā tushrikūna innī wajjahtu wajhīya
 li-'lladhī faṭara s-samāwāti wa-l-arḍa ḥanīfam musliman, wa-mā anā
 mina l-mushrikīn. Inna ṣalāt-i wa-nusuk-i wa-mahyāyā wa-mamāt-i
 li-'llāhi rabbi l-'ālamīna lā sharīka la-h. Wa-bi-dhālika umirtu wa-anā
 mina l-muslimīna allāhumma min-ka wa-la-ka bi-'smi'llāhi wa-'llāhu
 akbar. Allāhumma ṣalli 'alā Muḥammadin wa-āli Muḥammadin
 wa-taqabbal min . . . (name of child) ibni(for a boy)/binti(for a girl)
 . . . (name of father)*

O gathering, I am free from what you associate; I turn my face to
 He who split the heavens and the earth, a true believer and a
 Muslim, and not one of the polytheists. My prayer, my piety, my
 living, and my dying are for God, the Lord of the Worlds. O God,
 from You and to You, in the Name of God; God is greater. O God,
 bless Muḥammad, and accept [this] from . . . (name of the child)
 son/daughter of . . . (name of the father).

After the sacrifice, the greater part of the meat should be
 distributed among the poor and needy. It may also be served to the
 guests, but it is disapproved for the parents of the baby and their
 dependents to eat it.

If, due to any reason, 'aqīqa is not performed on the seventh day

after the birth of the child, it may be offered later on, at any time, even by the child itself after attaining puberty.

This rite is not obligatory but recommended, and there are many Traditions which emphasize it.

Circumcision

The circumcision (*khatn* or *khitān*, or in many Islamic countries simply *sunna*) of a male child is an obligation on every Muslim before the child reaches puberty. If the parents fail to have this rite performed, it is the duty of every adult uncircumcised Muslim to be circumcised. Those who embrace Islam should also perform this rite if they are not already circumcised. Circumcision is not mentioned in the Qur'ān, but it is much emphasized in the Traditions, and the consensus of the ulema is that it is obligatory on all Muslims.

Circumcision should preferably be performed when the baby is only a few days old, or otherwise at any time before his puberty. In many countries it is normally carried out between the ages of three and seven, but it is recommended to perform this rite on the seventh day after the birth of the child. Facilities for circumcision are normally provided at hospitals.

In this rite also it is recommended to invite guests and family friends and arrange food for the poor. It is also recommended to recite the following prayer at the time of the circumcision:

اللَّهُمَّ هَذِهِ سُنَّتُكَ وَسُنَّةُ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
وَأَتْبَاعُ مِثَالِكَ وَكُتُبِكَ لِمَشِيَّتِكَ وَإِرَادَتِكَ وَقَضَائِكَ لَا مَرِيرَ
أَرَدْتَهُ وَقَضَاءِ حَمَمَتِهِ وَحُكْمِ أَنْفَذْتَهُ فَاذْفَعْ عَنْهُ حَرَّ الْحَدِيدِ
فِي خِتَانِهِ وَجِجَامَتِهِ لَا مِرَانْتَ أَعْرِفُ بِهِ مِنِّي اللَّهُمَّ فَطَهِّرْهُ
مِنَ الذُّنُوبِ وَزِدْ فِي عُيُوبِهِ وَادْفَعْ الْآفَاتِ عَنْ بَدَنِهِ وَالْأَوْجَاعَ عَنْ
جَسَدِهِ وَزِدْهُ فِي الْغِنَى وَادْفَعْ عَنْهُ الْفَقْرَ فَإِنَّكَ تَعْلَمُ وَلَا نَعْلَمُ.

*Allāhumma hādhihi sunnatu-ka wa-sunnatu nabiyy-ka ṣalawātu-ka
 'alay-hi wa-āli-hī wa-'ttabā'u mithāli-ka wa-kutubi-ka li-mashī'ati-ka
 wa-irādati-ka wa-qaḍā'i-ka l-amrin aradta-hu wa-qaḍā'in ḥatamta-hu
 wa-ḥukmin anfadhṭa-hu fa-'rja' 'an-hu ḥurra l-ḥadīdi fī khitāni-hī
 wa-ḥajāmati-hī l-amrin, anta a'rafu bi-hī min-nī. Allāhumma
 fa-tahhir-hu mina dh-dhunūbi wa-zid-nī 'umri-hī wa-'dfi' l-āfāt 'an
 badani-hī wa-l-aqjā'a 'an jismi-hī wa-zid-hu fī l-ghinā wa-'dfa' 'an-hu
 l-faqr fa-inna-ka ta'lamu wa-lā na'lam.*

O God, this is Your practice and the practice of Your Prophet, Your blessings be upon him and his family; obeying Your ideal and Your Books is the result of Your volition, and Your will and judgement are the result of a command which You willed, a judgement you decreed, a rule You executed. So take away from him the pain of the knife in his circumcision and his scarification through a command—You are more knowing of it than I, O God, And cleanse him of sins, prolong his life for me, drive away injury and pain from his body, increase him in wealth, and fend off poverty from him; for You know and we do not.

Marriage

In Islamic law two kinds of marriage are sanctioned, permanent and fixed-term marriage. In permanent marriage (*'aqd ad-dā'im*) no time-limit is mentioned and it is forever, unless terminated by divorce; in fixed-term marriage (*mut'a*) the length and period of the marriage is specified.

Those whom it is Forbidden to Marry (*maḥram*)

In Islam it is forbidden to marry very near blood or foster relations, near blood relations of one's spouse, and those who become forbidden as a punishment for unlawful sexual relations. Such relations are called *maḥārim* (sing. *maḥram*). They have been simplified on the following page into a table.

A person cannot marry the sister of his wife unless he has

Table: Forbidden relationships in marriage

<i>Mahram</i> for a male	Cause	<i>Mahram</i> for a female	Cause
Mother	kinship & suckling	Father	kinship & suckling
Mother's mother	ditto	Father's father	ditto
Father's mother	ditto	Mother's father	ditto
Daughter	ditto	Son	ditto
Daughter's daughter	ditto	Daughter's son	ditto
Son's daughter	ditto	Son's son	ditto
Sister	ditto	Brother	ditto
Sister's daughter	ditto	Brother's son	ditto
Brother's daughter	ditto	Sister's son	ditto
Paternal and maternal aunt		Paternal and maternal uncle	
Wife's mother		Husband's father	
Daughter of wife when the marriage has been consummated, and her daughter	relationship by marriage	Husband's son and his son	relationship by marriage
Son's wife and the wife of the son's son	ditto	Daughter's husband and the husband of the daughter's daughter	ditto
Father's wife	ditto	Mother's husband	ditto
Wife's mother's mother	ditto	Husband's father's father	ditto
Wife's father's mother	ditto	Husband's mother's father	ditto

divorced his wife or she has died. This rule applies to both the permanent and fixed-term marriage. Likewise it is forbidden to marry the sister of one's wife even during the *'idda* (waiting period) after divorce. A person cannot marry his wife's niece in the presence of his wife without the latter's permission. However, if he marries and the wife grants her consent later on, their marriage will be valid.

If people are guilty of certain kinds of illicit sexual relations such as adultery, there are penalties which include the subsequent illegality of marriage with the partner or relatives of the partner. For example, if a man has sex with another man he may not marry the mother, sister, or daughter of that person with whom he has had sex.

It is forbidden for a Muslim to marry a non-Muslim. If a Muslim becomes non-Muslim, his or her marriage will terminate automatically. The only exception to this rule is that a Muslim male may conclude a fixed-term marriage with a woman from the People of the Book.

Precepts of the *'Aqd* of Marriage

'Aqd means contract. In permanent marriage, a solemn contract is made between a man and a woman to become life-partners and to fulfil all the responsibilities and enjoy those rights which the *shari'a* has laid down for them; in fixed-term marriage, the contract specifies a period for the duration of the marriage. There are pre-conditions for the validity of the *'aqd*.

- 1 It must not take place during the *ihrām* period of the hajj.
- 2 The man and woman must give their free consent to marry each other, and the marriage is invalid if their consent is obtained under duress. If it is known that the woman is satisfied with the marriage, the contract is valid even though she does not explicitly state her satisfaction. If a marriage is performed without the consent of the woman or the man, but later that consent is given, the contract is valid.
- 3 A woman who is marrying for the first time can marry of her own accord, but a woman who is a virgin must, as an

obligatory precaution, obtain the permission of her father or paternal grandfather. The permission of the mother or the brother is not necessary. The father or the paternal grandfather can marry their non-adult children and grandchildren and find wives or husbands for them. This marriage will be binding for them even after they reach adulthood, although the father or grandfather should, as a precaution, seek their permission after they reach adulthood, but if the marriage obviously harms their interests it can be abrogated.

- 4 The man must give, or promise to give, an amount of money or property to the wife as a dower (*mahr*).

Contracting a permanent marriage

The permanent marriage *'aqd ad-dā'im* consists of the recital of the formula (*ṣiḡha*) which contain the assent (*ijāb*) of the bride and the acceptance (*qabūl*) of the bridegroom. For the marriage to be valid the mere consent of the two parties is not enough, the marriage contract must be performed.

Either the formula can be recited by the man and woman themselves or they can deputize another or others to be their representative(s) (*wakīl*). It must be read in correct Arabic, otherwise the contract is void; so if it is impossible for the man and woman to do this, they have to appoint someone who knows Arabic. However, if no such person is available, they are permitted to pronounce it in any language, but it must convey the sense of assent and acceptance on the part of the bride and the bridegroom respectively.

One who is reciting the *'aqd* formula should be a sane, adult, practising Muslim. The reciter must have the solemn intention of reciting it for marriage, and the bride and bridegroom must be specified. There may be a representative for each of the bride and groom, or one person can recite the formula as the representative of both bride and bridegroom, and the representative can be either male or female, but it is recommended that the *'aqd* formula should be performed by two righteous persons, one representing the bride and the other the bridegroom.

THE PERMANENT MARRIAGE RITE
WITH TWO REPRESENTATIVES

First of all the representative of the bride and the representative of the bridegroom should seek the permission of the two and ask them whether they consent to be married with the other for the agreed amount of dower (*mahr*). The representative of the bride should also seek the permission of the father or grandfather of the bride, if she is a virgin. Then the two representatives should sit together, usually in a gathering where the guests and members of the two families are present. It is recommended that first of all the representative of the bride should recite a sermon (*khuṭba*) which takes the subject of the importance of marriage in Islam.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ إِقْرَارًا بِنِعْمَتِهِ لَا إِلَهَ إِلَّا اللَّهُ إِخْلَاصًا لَوْحَدَانِيَّتِهِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ سَيِّدِ بَرِيَّتِهِ وَعَلَى الْأَصْفِيَاءِ مِنْ عَشْرَتِهِ أَمَّا بَعْدُ فَقَدْ كَانَ مَرْفُضٌ اللَّهُ عَلَى الْأَنَا مِيرَانُ أَعْنَاهُمْ بِالْحَلَالِ عَنِ الْحَرَامِ فَقَالَ سُبْحَانَهُ وَتَعَالَى وَأَنْذِكُوا الْأَيَّامِي مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ تَنَاكُحُوا وَتَنَاسَلُوا تَكْرُؤًا فَإِنِّي أَبَاهِي بِكُمْ إِلَّا يَوْمَ الْقِيَامَةِ وَتَوْبًا بِالسَّقَطِ وَقَالَ الْبَيْهَقِيُّ مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ -

Bi-'smi 'llāhi r-rahmāni r-rahīm. Al-ḥamdu li-'llāhi iqrāran bi-ni'mati-hi wa-lā ilāhu illa 'llāhu ikhlāṣan li-wahdatīyati-hi wa-ṣalla 'llāhu 'alā Muḥammadin sayyidi barīyati-hi wa-'ala l-aṣfiyā min 'itrati-hi. Ammā ba'du fa-qad kāna min faḍli 'llāhi 'ala l-anāmi an aghnā-hum bi-l-ḥalāli

'ani l-ḥarāmi fa-qāla subhāna-hu wa-ta'ālā wa-ankiḥu l-ayāmā min-kum wa-ṣ-ṣālihīna min 'ibādi-kum wa-imāi-kum iy yakūnū fuqarāi yugni-himu 'llāhu min faḍli-hī wa-'llāhu wāsi'un 'alīm. Wa-qāla rasūlu 'llāhi ṣalla 'llāhu 'alay-hi wa-sallam, tanākaḥū wa-tanāsalu takthurū fa-inn-ī ubāhī bi-kumu l-umuma yawma l-qiyaṃati wa-law bi-s-siqf. Wa-qāl, al-nikāḥu min sunnat-ī fa-man raghiba 'an sunnat-ī fa-laysa min-nī. Wa-ṣalla 'llāhu 'alā Muḥammadiw wa-āli-hi ṭ-ṭāhirīn.

In the name of God, the Merciful, the Compassionate. Praise be to God, in avowal of His blessings. There is no God but Allah, in sincere devotion to His oneness. May God bless Muḥammad, the master of His creation, and the pure ones from his household. It is from the grace of God upon mankind that he has guarded them through what is legal from what is illegal. He, may He be glorified and exalted, has said: *Marry those among you who are single, or the virtuous ones among your slaves, male or female; if they are in poverty, God will give them means out of His grace; for God is All-encompassing, All-knowing* (24:32). And the Messenger of God, may God bless him and grant him peace, has said: 'Marry and beget offspring; multiply, so that I may be proud of you before the nations, even through a miscarried foetus.' And he has said: 'Marriage is part of my practice, and he who dislikes my practice is not from me.' May God bless Muḥammad and his Family, the Noble, the Pure.

After the sermon the main rite of marriage begins. Given here is the minimum that must be recited, as it appears in the *risālas* of the *mujtahids*. The representative of the bride says:

زَوَّجْتُ مَوْكَلَتِي بِمَوْكَلِكَ عَلَى الصَّدَاقِ الْمَعْلُومِ

Zawwajtu-ka muwakkilat-ī . . . (name of the bride) muwakkila-ka . . . (name of the bridegroom) 'ala ṣ-ṣadāqi l-ma'lūm.

I marry my client, . . . (name of the bride) to your client, . . . (name of the bridegroom) for the dower that was agreed.

The representative of the bridegroom answers immediately:

قَبِلْتُ التَّزْوِيجَ بِمَوْكَلِي عَلَى الصَّدَاقِ الْمَعْلُومِ.

*Qabiltu t-tazwīja li-muwakkil-i . . . (name of the bridegroom) 'ala
ṣ-ṣadāqi l-ma'lūm.*

I accept on behalf of my client . . . (name of the bridegroom) for
the dower that was agreed.

The marriage is now complete and the man and woman become lawful to each other. It should be noted that the assent on the part of the bride's *wakīl*, and the acceptance on the part of the bridegroom's representative even once is enough; the phrases are repeated with a change of words five times merely as a recommended precaution.

THE PERMANENT MARRIAGE RITE
WITH NO REPRESENTATIVES

The rite for a man and a woman who do not want to engage representatives for the recitation of the formula of *'aqd* is as follows.

The bride says:

زَوَّجْتُكَ لِنَفْسِي عَلَى الْمَهْرِ الْمَعْلُومِ

Zawwajtu-ka nafsi 'ala 'l-mahri 'l-ma'lūm.

I have married myself to you for the dower that was agreed.

The bridegroom answers:

قَبِلْتُ الزَّوْجَ

Qabiltu t-tazwīj.

I accept the marriage.

SOME REASONS FOR THE ABROGATION
OF A PERMANENT MARRIAGE

There are some situations in which the bride or bridegroom can abrogate the marriage and separate without any divorce. The following list contains some of the defects which, if a man finds

them in the woman he married when he had not been informed about them before the marriage, entitle him to abrogate the marriage:

- 1 insanity,
- 2 blindness,
- 3 certain sexual abnormalities,
- 4 paralysis, leprosy, leucoderma, and other similar defects.

Likewise, the woman can abrogate the marriage if, among other things:

- 1 she comes to know after the marriage that her husband had been insane before the marriage,
- 2 the husband becomes insane after the marriage.
- 3 the husband is impotent.

PRECEPTS REGARDING DOWER (*MAHR*)

The *mahr* (or *ṣadāq*) is the obligatory wedding-gift which the bridegroom undertakes to give the bride. It is a token of friendship, a mark of honour for the woman, and security for her. It becomes the property of the wife and she has full rights to dispose of it as she likes (see, e.g. Qur'ān 4:24, 25, 34).

Anything which has value can be given as dower, and there is no specified amount. It should not be so high as to be beyond the financial status of the husband; it may be given at, or immediately after, the marriage, or at any time later on; it may be paid in one or several instalments. The woman has the right to allow the husband to have sexual intercourse with her without taking the dower.

Fixed-term Marriage (*Mut'a*)

In *mut'a* a fixed period for the marriage is specified. There are no limits to period for *mut'a*. A validly contracted *mut'a* need not include sexual gratification; indeed, a woman can make it a condition of the contract that no intercourse will take place. *Mut'a* is often contracted when the object is to establish a *mahram* relationship. When a fixed-term marriage has been entered into, the

man may contract a permanent marriage with the woman before her 'idda is finished, or he may contract a fixed-term marriage with her again.

CONTRACTING A FIXED-TERM MARRIAGE

If the man and the woman wish to perform the 'aqd rite for the *mut'a* by themselves, they should first agree on the period for which they wish to be married, and what amount of dower (*mahr*) the man will pay.

The woman should say:

مَتَّعْتُكَ نَفْسِي فِي الْمُدَّةِ الْمَعْلُومَةِ عَلَى الْمَهْرِ الْمَعْلُومِ

Muttā tu-ka nafsī fi l-muddati l-ma'lūmati 'ala l-mahri l-ma'lūm.

I have married myself to you for the length of time agreed upon for the dower agreed upon.

The man should answer:

قَبِلْتُ الْمَتْعَةَ

Qabiltu l-mut'a.

I accept the fixed-term marriage.

If the man and woman cannot recite this in Arabic, it is permitted for them to conclude the contract in their own language.

There are other forms of the 'aqd for *mut'a* when the bride and bridegroom use representatives.

RIGHTS AND OBLIGATIONS IN FIXED-TERM MARRIAGE

After the *mut'a* contract has been concluded, the man and the woman have the right to have sexual intercourse with each other. If the woman becomes pregnant, the child will be the legitimate son or daughter of the father and will inherit from him. But the woman who has entered a fixed-term marriage only has the right to claim

the dower; she does not inherit from him, nor he from her, unless such a condition was specified in the contract. The man has no obligation to pay the woman's expenses, even if she is pregnant.

If the woman has specified in the *'aqd* for *mut'a* that the husband may not have sexual intercourse with her, the condition is valid, but if she later changes her mind it becomes lawful for them to have sexual intercourse.

There is no divorce in *mut'a*. It terminates with the end of the specified period, or if the man waives the period of the marriage.

Precepts of Suckling (*Raḍā'*) and Foster Relations

Raḍā', as a technical term, signifies that kind of suckling which results in foster relationships, and these in turn affect those with whom the child has a *maḥram* relation. In Islamic law there are conditions for this suckling, among which are:

- 1 the child must take milk from the breast of the woman;
- 2 the child must take milk more than fifteen times, or be fed entirely on the woman's milk during one day and one night;
- 3 the child must be less than two years old;
- 4 the milk which the child sucks must be lawful (e.g. it should not be a result of the woman's adultery).

If a child is suckled by a woman, and these conditions are fulfilled, she will become the child's foster-mother, her husband the foster-father, and her children the foster-brothers and -sisters. The child will be *maḥram* to them and cannot marry them. The father and mother of the woman who suckles also become *maḥram* with regard to the child. Likewise the brothers and sisters, uncles and aunts, father and mother of her husband, his sisters, and brothers and uncles and aunts also become *maḥram* with regard to the child. However, the foster relatives of a child do not become *maḥram* to the sisters and brothers of the child.

A man may never marry the foster-daughter of a woman he has married. If a woman suckles the child of her own daughter, the daughter may not marry her husband, but, if it is the child of her

own son, the mother of the child and husband of the son does not become *māḥram* with regard to her husband.

It is recommended that foster relatives should respect each other, but they do not inherit from each other.

Divorce

In Islamic law a married man automatically has the right to divorce his wife, but a woman only has that right if she makes it a pre-condition at the time of making the marriage contract. In certain cases, when it becomes evident that a husband is not fulfilling his responsibilities and is treating his wife unjustly, certain *fuqahā'* can pronounce a divorce with or without the husband's consent.

If a husband divorces his wife, there are pre-conditions for the validity of the divorce. The man must be sane and adult, and should not be forced by anyone else to divorce his wife. He must pronounce the divorce with the intention of divorcing; thus, if he pronounces the formula in jest, it will not be an effective divorce. The guardian (*walī*) of an insane person can pronounce a divorce on his behalf, but the guardian of a minor cannot.

Another important condition is that at the time of divorce the woman should not be in a state of menstruation or puerperal bleeding. Any divorce pronounced during these periods is null and void.

The Precepts of Divorce

The formula of divorce must be uttered in correct Arabic, the word *ṭāliq* (divorced) must be said, and two witnesses of probity must be present for the divorce to be valid.

Revocable and Irrevocable Divorce

In Islamic law, all forms of divorce belong to one of two categories: revocable (*raj'ī*) and irrevocable (*bā'in*). If a divorce is revocable, the husband has the right to return to his wife during the *'idda*,

approximately three months, which follows a divorce. In an irrevocable divorce, the marriage is immediately terminated and dissolved.

The usual kind of divorce is the revocable; it allows the man and woman to settle their differences and return to each other within the *'idda*. During the *'idda* the woman continues to live in her husband's house and is supported by him financially. She also has to obey him and not leave the house without his permission. However, the husband and wife cannot have intercourse, unless the husband decides to revoke the divorce. If the man informs the woman of his intention to revoke the divorce, or makes it clear by gesture that he has done so, they will become husband and wife again. The presence of witnesses is not necessary in revoking a revocable divorce.

'Idda

'Idda is the prescribed period of waiting after the dissolution of a marriage during which a widow or a divorced woman may not arrange another fixed-term or permanent marriage. Its purpose is to leave no doubt about the paternity of a child born after the dissolution of the marriage. In cases of divorce it also gives the man an opportunity to change his decision if it was taken in haste or under stress.

'Idda is prescribed in almost all cases of the dissolution of a marriage which has been consummated.

For a widow, the *'idda* is four months and ten days. If she is pregnant she should observe an *'idda* equal to the time between the death of her husband and the birth of the child, or of four months and ten days, whichever is the longer. A widow has to observe *'idda* even if she is past the menopause or the marriage was not consummated.

During a widow's *'idda*, she may not marry and should mourn her husband. Wearing colourful clothes and jewellery, or using perfume is forbidden for her during this period.

The *'idda* for a woman whose fixed-term marriage has terminated due to the end of the specified time or because the husband has

waived the rest of the time is two menstrual periods. If she has no menstruations she should wait for forty-five days. If she is pregnant, her 'idda lasts until the child is born.

The Dying and the Dead

When a Muslim is dying, whether an adult or a child, male or female, such a person should be laid down on his back facing the Ka'ba, i.e. his feet should be pointed in that direction. As a matter of obligatory precaution, it is the duty of any adult Muslim to place the body of a dying Muslim in this position, but it is better to obtain the permission of the guardian (*wali*) for this first. The body should remain in this position as long as it is not moved from the place of dying, but it is better to leave it thus until it has been given all the three *ghusls* of the dead, then it should be laid down in the posture which is recommended for the prayer for the dead (see below).

If a person is facing difficulties in the moment of death, it is recommended to place his body where he or she is used to perform the prayers. It is also recommended to pronounce the following *shahādatain* (twin formulae of faith) over the dying person.

تَشْهَدَانِ لَا إِلَهَ إِلَّا اللَّهُ
تَشْهَدَانِ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

Nashhadu an lā ilāha illa 'llāh

Nashhadu anna Muḥammadan 'abdu-hu wa-rasūlu-h

We bear witness that there is no God but Allah.

We bear witness that Muḥammad is his servant and His Messenger.

It is also recommended that the following supplication (*du'ā*) should be recited to the dying person.

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا
بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ ۝

اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ وَأَقْبَلْ مِنِّي الْيَسِيرَ مِنْ
طَاعَتِكَ يَا مَنْ يَقْبَلُ الْيَسِيرَ وَيَعْفُو عَنِ الْكَثِيرِ أَقْبَلْ مِنِّي
الْيَسِيرَ وَاعْفُ عَنِّي الْكَثِيرَ إِنَّكَ أَنْتَ الْعَفْوُ الْغَفُورُ
اللَّهُمَّ ارْحَمْنِي فَإِنَّكَ رَحِيمٌ

*Lā ilāha illa 'llāhu l-ḥalīmu l-karīm, lā ilāha illa 'llāhu l-'aliyu l-'azīm,
subḥāna 'llāhi rabbi s-samāwāti s-sab'ī wa-rabbi l-arḍīni s-sab'ī wa-mā
fi-hinna wa-mā bayna-hunna, wa-rabbi l-'arshi l-'azīmi. Wa-salāmun
'ala l-mursalīna wa-l-ḥamdu li-'llāhi rabbi l-'ālamīn. Allāhumma 'ghfir
li-l-kathīr mim ma'āṣi-ka wa-'qbal min-ni l-yasīra min ḥā'ati-ka. Yā may
yaqbalu l-yasīra wa-ya'fū 'ani l-kathīri 'qbal min-ni l-yasīra wa-'fu
'an-ni l-kathīra, inna-ka anta l'affūwu l-ghafūr, Allāhumma r'ham-ni
fa-inna-ka raḥīm.*

There is no god but Allah, the Patient, the Generous. There is no
god but Allah, the Most High, the Magnificent. Glory be to God,
Lord of the seven heavens and the seven earths, together with what
is in them and between them, Lord of the Mighty Throne. And
peace be upon those who are sent with a mission. Praise be to God,
Lord of the worlds. O God, forgive my numerous transgressions
and accept my little obedience. O Lord Who accepts a little and
forgives much, accept from me a little and forgive me much. Truly
you are the Forgiving, the Merciful. Lord, have mercy upon me for
You are most merciful.

It is also recommended that as many suras of the Qur'ān as
possible should be recited for the dying person's comfort, especially
suras 36, 37, 33, verse 254 of sura 2, and verse 54 of sura 7.

The dying person should not be left alone. It is also disapproved for a menstruating woman or a person in the state of *janāba* to remain beside a dying person.

After the death of a person, his eyes and lips should be closed, his chin tied, and his arms and legs straightened. His body should be covered with a cloth sheet. If the death has occurred during the night, the body should not be left in darkness. People should be informed for the last rites. It is strongly recommended that the last rites and the burial should not be delayed, unless there is some special reason.

Precepts Regarding the Corpse

The ablution for the dead (*ghusl*), the shrouding (*takfīn*), and the burial (*tadfīn*) of a Muslim is an obligation on adult Muslim. It is a communal duty (*farḍ al-kifāya*): if it is carried out by one or some of the community, the rest are free of this obligation; but if it is carried out by none, all are held responsible and will have committed a grave sin.

If one is certain that there is/are other(s) who are arranging the last rites (ablution, shrouding, burial) of a dead person, it is not obligatory for one to become involved, but if one is doubtful about this one must act immediately. If one leaves the job half done, then, also, it is the duty of other(s) to complete it.

If one is certain that the last rites of a dead Muslim have been performed incorrectly, one must make sure that they are repeated correctly, but if there is only doubt about this, it is not obligatory to act.

All of the above mentioned rites should, as a matter of precaution, be performed with the permission of the guardian (*walī*) of the deceased. The *walī* of a wife is her husband, of the father the eldest son; in all cases the *walī* is the nearest adult male relative who inherits the most according to the Islamic law. If the dead person has appointed someone to arrange his or her last rites, that person is to be considered the *walī* in these matters.

The Ablution of the Corpse (*Ghusl al-maiyit*)

It is the duty of Muslims to give the corpse of a dead Muslim the ritual ablution which is called *ghusl al-maiyit*. Even the body of a Muslim infant or child should be ritually washed (even an illegitimate child). A miscarried child of four months or more should also be given *ghusl*, but an aborted child of less than four months should be wrapped in a cloth and buried without giving the ablution.

Precepts for One who gives the Ablution of the Corpse

The person who gives a corpse the ablution of the corpse must be a Twelver Muslim and should know the precepts regarding the ablution of the corpse. He should be sane and adult (except in an emergency). The corpse of a male should be given *ghusl* by males, and that of a female by females; a wife may give the *ghusl* for her husband's corpse and vice versa, but the recommended precaution is that they should avoid this. However, both men and women can give *ghusl* to the corpse of a child of the opposite sex who is less than three years old. In cases of emergency, when persons of the same sex are not available for giving the ablution, *mahārim* of the opposite sex can give it, but they should wash the body under a cloth or some kind of cover.

It is not permitted to charge for performing the *ghusl* for a corpse. If someone undertakes it for the sake of money, it will be null and void. However one can charge for the preliminary matters, or for providing the means, i.e. the place, the water, &c.

Precepts for the Ablution for the Corpse

It is obligatory to wash the corpse three times in sequence:

- 1 first, with water mixed with *sidr* leaves (the leaves of a tree, sometimes called the lotus tree, or the Christ's-thorn, *Zizyphus spina Christi*);
- 2 secondly, with water mixed with camphor;

3 and finally, with the pure water.

The manner of the ablution of a corpse is exactly as the major ablution for *janāba* &c.; however, it is an obligatory precaution that, whenever possible, the corpse should be washed following the sequential method of the major ablution (*al-ghusl at-tartībī*) and not the immersion method.

First of all, the corpse should be laid down in the place where the ablution is to be carried out. The private parts of the corpse should be properly covered: it is a sin to look at them except in the case of the spouse, although even in this latter case it is better that they should be covered. If a man is giving *ghusl* to a man, or a woman to a woman, it is better that, with the exception of the private parts, the corpse be bare.

Before starting the obligatory acts of the ablution, the corpse should, as a precaution, be cleansed of any impurities, but if the person has died in a state of ritual impurity it is not necessary to give it the major ablution before the ablution for the corpse.

THE THREE ABLUTIONS FOR THE DEAD

First of all, the person or persons performing the *ghusl* should make the solemn intention that they are giving the ablution in order to obey God's command.

- 1 The first *ghusl* should be given with water mixed with *sidr*. The head and neck should be washed thoroughly, then the right half of the body, and then the left half of the body in the manner of the *ghusl* of *janāba*.
- 2 The second *ghusl* should be given with water mixed with camphor. The method is the same.
- 3 The third *ghusl* should be given with pure water, again following the same method.

If a person dies during the *hajj* in the state of *ihrām* before performing the *sa'y*, camphor should not be added to the water used in the second *ghusl*; pure water should be used.

Sidr and camphor must not be present in such quantities that the colour of the water is changed, so that the water would no longer

be called 'water' and would be considered additive (*muḍāf*); nor should they be present in such small quantities that it would not be said that the water is mixed with *sidr* or camphor. If enough *sidr* or camphor cannot be found, as much as is available should be used; if only one, or neither, of them is found, *ghusls* 1 and 2 should, as a precaution, be given with pure water instead, and then *tayammum* should be given.

Tayammum

In the case that water is not available for the three ablutions, or only enough for one or two of them, *tayammum* should be given in place of the omitted *ghusls*. The same applies if the corpse is not in a state to be washed with water. If it is possible, the corpse's hands should be placed on earth and then rubbed on his forehead and the back of his hands in the manner explained in the discussion of *tayammum*. However, the person who is performing the *tayammum* should also place his own hands on the earth and then rub them on the corpse's forehead and the back of its hands. It is an obligatory precaution that a fourth *tayammum* should be performed for all three *ghusls*.

Precepts for Shrouding the Corpse (*Takfīn*)

THE SHROUD (*KAFAN*)

Like the ablution for the corpse, shrouding the corpse of a Muslim is also a communal duty. The corpse must be shrouded with at least three pieces of cloth, which should all be of a width to enable them to wrap generously around the body:

- 1 a cloth for the waist: it should cover the body from the navel down to the knees, although it is better if it covers the corpse from the chest to the feet;
- 2 a shirt cloth: it should cover the corpse from the shoulders to the thighs;
- 3 a cloth to cover the whole corpse: it should be wide enough to wrap around the whole body, and long enough to be tied at both the head and the foot of the corpse.

These three pieces of the shroud are obligatory, although there are some other recommended pieces. A person who is in *ihrām* should also be shrouded, like any other corpse.

The obligatory three pieces of the shroud should not be so thin that the corpse may be seen underneath them.

The shroud should not be of pure silk, unless no other cloth is available. Similarly, it is not permitted, except in emergency, to shroud the corpse with cloth made of the wool or the hair of an animal which it is forbidden to eat, or with the hide of an animal whose meat is permitted. It is permitted to use cloth made of the wool or hair of an animal whose meat is permitted, although the recommended precaution is not to use these two materials.

The pieces of the shroud must not be of usurped material. If the shroud is made of usurped material, it should be removed from the body of the dead person, even when he is buried. The shroud, also, should not be of unclean material except in cases of emergency. If it becomes unclean it should be cleaned or the unclean part should be removed, even when the body is placed in the grave. If it is impossible to clean it or remove the unclean material, the whole shroud should, if possible, be changed. If there is bleeding from a wound, the part of the corpse from which the bleeding comes may be covered with some impermeable material and sealed off so that the blood does not leak out and stain the shroud.

It is recommended that a person should purchase his shroud while alive, or should mention in his will the source of his shroud. Otherwise it may be provided out of the original assets of the deceased. However, a wife's shroud should be provided by her husband, even if she has her own assets.

CAMPHORATING (HUNŪṬ)

Technically *hunūṭ* means rubbing with camphor the seven parts of body which touch the ground during the *sujūd* of the daily prayers. It is better that camphorating should be performed after the *ghusl al-maiyit* and before the shrouding. The forehead, the palms of the hands, the knees, and the big toes should be rubbed with powdered, fresh camphor. To rub camphor on the nose is recommended.

Camphor should be rubbed first on the forehead; but there is no recommended order for the remaining places. As an obligatory precaution, the camphor should not be mixed with any scent, but it is recommended to mix it with a little earth from Karbalā', but only a little, so that the mixture will still be regarded as camphor.

Since it is also obligatory to use camphor in one of the three *ghusls* of the dead, if there is only a small amount of camphor available which is not enough for both the *ghusl* and the *ḥunūt*, the *ghusl* should be given priority.

The Prayer for the Dead

The prayer for the dead (*ṣalāt al-maiyit*) must be performed for all adult deceased Muslims and for children who are six years of age or older and one of whose parents is Muslim.

The prayer for the dead person should be said after the *ghusl al-maiyit*, the *ḥunūt*, and the shrouding. If it is performed before the above-mentioned rites, it will be considered void. If a dead person is buried without the prayer, or it is discovered later that the prayer was invalid, the prayer for the dead must be performed after burial on the grave before the body has decomposed.

Performing the prayer for the dead for a deceased person more than once is normally disapproved, but if the deceased is a religious figure of repute, due to his piety, knowledge, or service to Islam, it is desirable.

The prayer for the dead can be performed at any permissible place, but it is disapproved to pray it in a mosque (the Grand Mosque in Mecca being an exception).

PRECEPTS CONCERNING THE PRAYER FOR THE DEAD

The prayer for the dead is different from other prayers in several respects. In this prayer it is not necessary for the persons who performs it to have done *wuḍū'* or *ghusl*. Nor is it necessary for the clothes or body to be clean, though it is recommended that those who perform this prayer should be in a state of ritual purity and should have done *wuḍū'* or *tayammum*. As is the case in all other prayers, the person who is praying for the dead must face the *qibla*.

It is obligatory that the corpse should be placed on the ground on his back, in front of those who are performing the prayer for the dead, and the head of the corpse should be pointing to the right, and the feet to the left, of them. There must not be any curtain or obstacle between the corpse and those performing the prayer. The corpse may be placed in a coffin, but there should not be any considerable distance between the coffin and the place where those who pray stand. If the prayer is said in congregation, then those who pray can be far away from the coffin, provided that the rows of the congregation are connected with each other and therefore to the corpse. Likewise, if only one or two persons are praying, they must stand right in front of the coffin, but if there are many people in a row, the row can stretch either side of the coffin provided it is continuous. The place where those who perform the prayer stand must not be a great deal above or below the place where the coffin is placed.

If the prayer is said in congregation, it is recommended that the imam should stand in front of the middle of the corpse if the corpse is that of a male, and in front of the chest if the corpse is that of a woman. The distance between the coffin and the leader of the congregation should be so little that if the wind blows his clothes would touch the coffin. It is recommended that those saying the prayer for the dead should stand barefoot.

Before the prayer, it is recommended that instead of the *adhān* the faithful should be summoned to the prayer by calling '*aṣ-ṣalāh*' three times.

Intention

First of all, the Imam and those performing this prayer should make the solemn intention that they are performing it for such and such a person in order to carry out the instructions of God and to seek closeness to Him. Then five *takbīrs* should be made, each *takbīr* followed by a certain supplication. The imam of the congregation should read the supplications aloud, and those in the congregation should repeat them quietly.

The *Takbīr*

The imam should say the first *takbīr* (*Allāhu akbar*), then recite the following witnessing of God and His Messenger:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ ۝ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ ۝

*Ashhadu an lā ilāha illa 'llāh waḥda-hu lā sharika la-h, wa-ashhadu anna
Muḥammadan 'abdu-hu wa-rasūlu-h, arsala-hu bi-l-ḥaqq bashīran
wa-nadhīran bayna yada s-sā'ati.*

I bear witness that there is no god but Allah, He is alone and has no partners, and I bear witness that Muḥammad is his servant and His Messenger. He was rightly sent as a giver of good tidings and as one who warns about the Hour (the Last Day).

Then the second *takbīr* should be said, following which the following benediction on the Prophet Muḥammad and the other Prophets should be recited:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ
مَا صَلَّيْتَ وَسَلَّمْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مُجِيدٌ ۝ وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلَيْنِ وَالشَّهَدَاءِ
وَالصِّدِّيقِينَ وَعِبَادِ اللَّهِ الصَّالِحِينَ ۝

*Allāhumma ṣalli 'alā Muḥammadin wa-sallim 'alā Muḥammadiw wa-āli
Muḥammadiw wa-bārik 'alā Muḥammadin wa-'rḥam Muḥammadaw
wa-āla Muḥammadin ka-aḥḍali mā ṣallayta wa-sallamtā wa-bārakta
wa-tarahḥamtā 'alā Ibrāhīma wa-āli Ibrāhīma. Inna-ka ḥamidun
majīdun. Wa-ṣalli 'alā jamī'i l-anbiyā'i wa-l-mursalīna wa-sh-shuhadā
wa-ṣ-ṣidiqīna wa-'ibādi 'llāhi ṣ-ṣāliḥīn.*

O God, bless Moḥammed and his Progeny, and grant peace to Moḥammed and his Progeny, and send Your Mercy on Moḥammed and his Progeny, the best of Your blessings, peace, and Mercy which you sent to Abraham and his progeny. You are praised, worthy, and great. And bless all prophets and messengers, martyrs and truthful ones, and righteous servants of God.

Then the third *takbīr* should be said, following which this supplication should be recited for the faithful and righteous servant of God:

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ تَابِعْ بَيْنَنَا وَبَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ مُجِيبُ
الدَّعَوَاتِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Allāhunma 'ghfir li-l-mu'minīna wa-l-mu'mināti wa-l-muslimīna
wa-l-muslimāti al-ahyā'i min-hum wa-l-amwāti. 'Tābi' bayna-nā
wa-bayna-hum bi-l-khayrāti. Inna-ka mujību d-dā'wāti, inna-ka 'alā
kulli shay'in qadīr.*

O God, grant forgiveness to [all] faithful men and women and to [all] Muslims, men and women, the living among them and the dead. Relate us to them by good deeds. Truly You are the One who grants prayers; truly You have Power over all things.

Then the fourth *takbīr* should be said, following which the last of supplication should be recited, which is for the deceased person.

اللَّهُمَّ إِنَّ هَذَا عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَزَلَ بِكَ وَ
أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ بِهِ
مِنَّا اللَّهُمَّ إِنْ كَانَ هَذَا مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا

فَتَجَاوَزْ عَنْهُ وَاعْفِرْ لَهُ اللَّهُمَّ اجْعَلْهُ عِنْدَكَ فِي أَعْلَىٰ عِلِّيِّينَ وَاخْلُفْ
 عَلَىٰ أَهْلِهِ فِي الْغَائِبِينَ وَارْحَمْهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝ اللَّهُ أَكْبَرُ
 اللَّهُمَّ إِن هَذِهِ أُمَّتُكَ وَأَبْنَةُ عَبْدِكَ وَأَبْنَةُ أُمَّتِكَ تَزَلَّتْ بِكَ
 وَأَنْتَ خَيْرٌ مَّنْزُولٍ بِهِ اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهَا إِلَّا خَيْرًا وَأَنْتَ أَعْلَمُ
 بِهَا مِنَّا اللَّهُمَّ إِنْ كَانَتْ هَذِهِ مُحْسِنَةً فَزِدْ فِي إِحْسَانِهَا وَإِنْ كَانَتْ مُسِيئَةً
 فَتَجَاوَزْ عَنْهَا وَاعْفِرْ لَهَا اللَّهُمَّ اجْعَلْهَا عِنْدَكَ فِي أَعْلَىٰ عِلِّيِّينَ وَاخْلُفْ عَلَىٰ
 أَهْلِهَا فِي الْغَائِبِينَ ذَارْحَمَهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۝

*Allāhumma inna hādihā 'abdu-ka/hādihī amatu-ka wa-'bnu/bintu
 'abdi-ka wa-'bnu/bintu amati-ka, nazala/nazalat bi-ka wa-anta khayru
 manzūlin bi-hī/bi-hā. Allāhumma in-nā lā nā'lamu min-hu/min-hā illā
 khayran, anta a'lamu bi-hī/bi-hā min-nā. Allāhumma in kāna/kānat
 hadhā/hādihī muhsinan/muhsinatun fa-zid fi 'hsāni-hī/'hsāni-hā wa-in
 kāna/kānat musī'an/musī'atan fa-tahawaz 'an-hu/'an-hā wa-'ghfir
 la-h/la-ha. Allāhumma 'j'al-hu/'j'al-hā 'inda-ka fi a'lā 'illiyīn wa-'khlaf
 'lā ahli-hī/ahli-hā fi l-ghābirīna wa-'rham-hu/'rham-hā bi-rahmati-ka yā
 arhama r-rāhimīn.*

O God, this man/woman is Your slave, son/daughter of Your man and woman slave. He/She has come to You, and You are the best resting-place. O God, we know nothing about him/her except what is good and You know more about him/her than we. O God, if he/she was a good-doer, increase his/her good deeds; if he/she was an evil-doer forgive him/her. Bestow Your mercy on him/her, and place him/her near Yourself in the Highest Station [of Heaven] and be a guardian for his/her family for ever. Bestow your mercy, O most Merciful of those who show mercy.

If the deceased was a child the imam should add this to the above supplication.

*Allāhumma 'j'al-hu/'j'al-hā li-abway-hi/abway-hā wa-la-nā salāfaw
wa-faraṭaw wa-ajra.*

O God, let her be for her parents and for us a predecessor, a
predecessor, and a recompense.

Then the fifth and final *takbīr* should be said.

Following the final *takbīr*, the prayer for the dead ends and the
corpse should be taken away for burial.

Burial (*Tadfīn*)

It is obligatory on every Muslim to bury the corpse of a Muslim.
The corpse of an infidel woman who has the dead child of a Muslim
in her womb has also to be buried, but in a special manner (see
below).

If it is not possible to bury the corpse in the ground, it can be
placed and sealed in a coffin or a room set aside for this purpose.

In two cases, the corpse can be buried at sea instead of in the
ground:

- 1 when a person dies at sea and there is no way to preserve the
body from decomposing, or there is some obstacle to its being
kept on board till land is reached;
- 2 when it is feared that an enemy will break into the grave and
disfigure the corpse.

In these two cases, the corpse should be given the *ghuṣl al-matayit*,
camphorated, shrouded, and the prayer for the dead performed;
then, as a precaution, it should be covered with a rug and the rug
tied at the end, and a stone or heavy object fastened to its feet; and
then it should be lowered into the water. All possible precautions
should be taken to prevent the corpse from becoming an immediate
prey for the beasts of the sea.

PRECEPTS CONCERNING THE PLACE OF BURIAL

It is forbidden to bury a Muslim in the graveyard of non-Muslims
and vice versa, nor should it be buried in a place which may be the
cause of disrespect to him or her. A Muslim must not be buried in

usurped ground. The corpse should not be buried in a place which has been made a *waqf* for anything other than the purpose of serving as a burial ground. Nor is it permitted to bury a corpse in another grave, unless the previous corpse has completely decomposed. It is preferable to bury the dead in the nearest graveyard unless another graveyard has some special priority.

PRECEPTS CONCERNING THE BURIAL

Digging the grave

The grave should be dug in the ground sufficiently deep to prevent animals reaching the corpse or the odour of the corpse escaping.

Taking the corpse to the grave

It is recommended that when, after the prayer for the dead, the coffin is taken to the grave, it should be placed on the ground several metres away from the grave, then brought a few metres nearer to the grave, and for a second time placed on the ground, then brought nearer and placed by the side of the grave. If the corpse is that of a man, it should be positioned in a line with the grave, with his head at the foot of the grave; if it is that of a female, it should be placed beside the grave. When the corpse is finally raised prior to lowering it into the grave, it is recommended that the following should be recited:

بِسْمِ اللَّهِ وَيَا لِلَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
 وَسَلَّمُ اللَّهُمَّ إِلَىٰ رَحْمَتِكَ لَا إِلَىٰ عَذَابِكَ اللَّهُمَّ أَسْأَلُكَ فِي قَبْرِهِ وَلِقْوَتِهِ
 حُجَّتَهُ وَثَبَّتَهُ بِالقَوْلِ الثَّابِتِ وَقِنَاوِ إِيَّاهُ عَذَابَ القَبْرِ-

*Bi-'smi 'llāhi wa-bi-'llāhi wa-'alā millati rasūli 'llāhi ṣalla 'llāhu 'alay-hi
 wa-āli-hi wa-sallam; allāhumma ilā rahmati-ka lā ilā 'adhābi-ka;
 allāhumma afsaḥ la-hu|la-hā fī qabri-hi|hā wa-laqqib-hu|hā ḥujjata-hu|hā
 wa-thabbit-hu|hā bi-l-qawl th-thābiti wa-qinā wa-iyyāhu 'adhāba l-qabr.*

In the Name of God and through God, and by virtue of the community of the Prophet of God, may God bless him and his Progeny and grant them peace. O God, to Your mercy, not to Your punishment. O God, make wide his/her space in the grave, call him/her by his/her record, strengthen him/her with steadfast words, and spare him/her the torment of the grave.

اللَّهُمَّ اجْعَلْهُ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَلَا تَجْعَلْهُ حُفْرَةً مِنْ

حُفْرِ النَّارِ ط

Allāhumma 'j'al-hu/hā rawḍatam min riyāḍu l-jannati wa-lā taj'al-hu/hā hufratam min hufrī n-nār.

O God, appoint for him/her one of the gardens of Paradise, not one of the pits of the Fire.

Then, for a man:

اللَّهُمَّ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أُمَّتِكَ نَزَلَ بِكَ وَأَنْتَ خَيْرُ

مَنْزُولٍ بِهِ ط

Allāhumma 'abdu-ka wa-'bnu 'abdi-ka wa-'bnu amati-ka nazala bi-ka wa-anta khayru manzūlin bi-h.

Or, for a woman:

اللَّهُمَّ أُمَّتُكَ وَابْنَةُ عَبْدِكَ وَابْنَةُ أُمَّتِكَ نَزَلَتْ بِكَ وَأَنْتَ

خَيْرُ مَنْزُولٍ بِهَا ط

Allāhumma amatu-ka wa-'bnatu 'abdi-ka wa-'bnatu amati-ka nazalat bi-ka wa-anta khayru manzūlin bi-hā.

O God, Your slave, the son/daughter of your man and woman slave, rests with you; You are the best resting place for him/her.

Lowering the body into the grave

The corpse of a man should be lowered into the grave from the foot of the grave head first; the body of a woman should be lowered into the grave from the side of the grave. The corpse should be taken out of the coffin and lowered into the grave gently. At these points it is recommended that the following supplication should be recited in a lowered tone (the first for a male and the second for a female):

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ وَصَاعِدْ عَمَلَهُ وَلَقِّهِ مِنْكَ

رِضْوَانًا-

Allāhumma jāfi l-arḍi ‘an janbay-hī wa-ṣā‘id ‘amala-hu wa-laqqi-hī min-ka riḍwāna.

اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهَا وَصَاعِدْ عَمَلَهَا وَلَقِّهَا مِنْكَ رِضْوَانًا

Allāhumma jāfi l-arḍi ‘an janbay-hā wa-ṣā‘id ‘amala-hā wa-laqqi-hā min-ka riḍwāna.

O God, hollow out the earth on his/her two sides, raise up his/her actions, and cause him/her to encounter the pleasures [of Paradise] from You.

It is recommended that those who lower the corpse into the grave should have a bare head and bare feet. If the body is that of a woman, those who enter the grave should be her close relatives; if they are not present or unable to enter the grave, her other relatives should do so.

Placing the corpse in the grave

When the corpse has been lowered into the grave, the pieces of cloth tied to the head and foot of the shroud should be opened. The corpse should be laid into the grave on its right side so that the face is towards the *qibla*. A little mud or a sod of earth should be placed against the back of the body so that it will not turn over. The head of the body should be placed on a pillow made of earth.

Talqīn

After placing the corpse in the prescribed position, it is recommended to recite the *talqīn* (the recital of the fundamentals of faith) for it. The person in the grave should place his or her right hand on the right shoulder of the corpse, and the left hand on its left shoulder. Then that person, or someone else, should read out the *talqīn*. The one who has placed his or her hands on the shoulders of the corpse should shake the shoulders firmly at each recital.

1 *Talqīn* for a deceased male:

إِسْمَعِ إِفْهَمِ اسْمَعِ إِفْهَمِ اسْمَعِ إِفْهَمِ

يَا بِنُ..... هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحَدَّثَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ
وَسَيِّدُ النَّبِيِّينَ وَخَاتَمَ الْمُرْسَلِينَ وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ
وَسَيِّدَ الْوَصِيِّينَ وَإِمَامًا مَنِ افْتَرَضَ اللَّهُ طَاعَتَهُ عَلَى الْعَالَمِينَ وَأَنَّ الْحَسَنَ
وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ
جَعْفَرٍ وَعَلِيَّ بْنَ مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ عَلِيٍّ
وَالْقَائِمَ الْمَجْتَمِعَةَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَيْمَةَ الْمُؤْمِنِينَ وَحُجَجَ اللَّهِ
عَلَى الْخَلْقِ أَجْمَعِينَ وَأَيْمَتَكَ أَيُّمَةَ هُدًى أَبْرَارًا يَا..... بِنُ.....

إِذَا تَأْتَاكَ الْمَلَائِكَةُ الْمُقَرَّبَاتُ بِرُسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى
وَسَأَلَاكَ عَنْ رَبِّكَ وَعَنْ نَبِيِّكَ وَعَنْ دِينِكَ وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ
وَعَنْ أَيْمَتِكَ فَلَا تَخَفْ وَلَا تَحْزَنْ وَقُلْ فِي جَوَابِهِمَا اللَّهُ جَلَّ جَلَالُهُ
رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيِّي وَالْإِسْلَامُ دِينِي وَالْقُرْآنُ

كِتَابِي وَالْكَعْبَةُ قِبْلَتِي وَأَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ إِمَامِي
 وَالْحَسَنَ بْنَ عَلِيٍّ الْمُجْتَبَى إِمَامِي وَالْحُسَيْنَ بْنَ عَلِيٍّ الشَّهِيدَ بِكَرْبَلَا
 إِمَامِي وَعَلِيَّ زَيْنُ الْعَابِدِينَ إِمَامِي وَمُحَمَّدَ بْنَ عَلِيٍّ بَاقِرَ عِلْمِ النَّبِيِّينَ إِمَامِي
 وَجَعْفَرَ الصَّادِقُ إِمَامِي وَمُوسَى الْكَاطِمُ إِمَامِي وَعَلِيَّ بْنَ الرِّضَا إِمَامِي وَ
 مُحَمَّدَ بْنَ الْجَوَادِ إِمَامِي وَعَلِيَّ بْنَ الْهَادِي إِمَامِي وَالْحَسَنَ الْعَسْكَرِيَّ إِمَامِي
 وَالْحُجَّةَ الْمُنْتَظَرُ إِمَامِي هُوَ لَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيُّسَّتِي
 وَسَادَتِي وَقَادَتِي وَشَفَعَائِي بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِهِمْ أَتَبَرَّأُ فِي الدُّنْيَا
 وَالْآخِرَةِ ثُمَّ أَعْلَمُ يَا بْنِ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نِعَمَ الرَّبِّ
 وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نِعَمَ الرَّسُولِ وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ
 عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَوْلَادَهُ الْأَيُّمَةَ الْأَحَدَ عَشَرَ نِعَمَ الْأَيُّمَةِ وَأَنَّ
 مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ
 وَسُؤَالَ مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ وَالْبَعْثَ حَقٌّ وَالنَّشُورَ حَقٌّ وَالصِّرَاطَ
 حَقٌّ وَالْبَيْزَانَ حَقٌّ وَتَطَايُرَ الْكُتُبِ حَقٌّ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ وَأَنَّ
 السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ فَفَهَيْتَ يَا
 فَلَانَ ابْنَ فَلَانَ نَبَتْكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ هَذَا كَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ
 عَرَفَ اللَّهُ بَيْنَكَ وَبَيْنَ أَوْلِيَائِكَ فِي مُسْتَقِيرٍ مِنْ رَحْمَتِهِ اللَّهُمَّ جَانِ
 الْأَرْضِ عَنْ جَنْبِيهِ وَاصْعَدْ بِرُوحِهِ إِلَيْكَ وَلِقِّهِ مِنْكَ بُرْهَاتًا. اللَّهُمَّ
 عَفْوَكَ عَفْوَكَ -

Isma' iſham, isma' iſham, isma' iſham, yā . . . (name of the man) ibna . . . (name of his father). Hal anta 'ala l-'ahdi l-ladhī ſāraqta-nā 'alay-hi min ſhahādati an lā ilaḥha illa 'llāhu waḥda-hu lā ſharika la-h, wa-anna Muḥammadan ṣalla 'llāhu 'alay-hi wa-sallama 'abdu-hu wa-rasūlu-h, wa-sayyidu n-nabīyīna wa-ḥātamu l-mursalīn, wa-anna 'Alīyan amīru l-mu'minīna wa-sayyidu l-waſīyīna wa-imānīmuni 'faraḍa 'llāhu ſā'ata-hu 'ala l-'ālimīn, wa-anna l-Ḥasana wa-l-Husayna wa-'Alīya 'bna l-Ḥusayni wa-Muḥammada 'bna 'Alīyin wa-Ja'fara 'bna Muḥammadin wa-Mūsa 'bna Ja'farin wa-'Alīya 'bna Mūsā wa-Muḥammada 'bna 'Alīyin wa-'Alīya 'bna Muḥammadin wa-l-Ḥasana 'bna 'Alīyin wa-l-qā'ima l-ḥujjata l-mahdiyya ṣalawātu 'llāhi 'alay-him a'immatu l-mu'minīna wa-ḥujaju 'llāhi 'ala l-khalqi ajma'īna wa-a'immatu-ka a'immatu hudan abrāru. Yā . . . (name of the man) ibna . . . (name of his father), idhā atā-ka l-malakāni l-muqarrabāni rasūlayni min 'inda 'llāhi tabāraka wa-ta'ālā wa-sa'alā-ka 'an rabbi-ka wa-'an nabīyi-ka wa-'an dīni-ka wa-'an kitābi-ka wa-'an qiblāti-ka wa-'an a'immati-ka fa-lā takeḥaf wa-lā taḥzan wa-qul fi jawābi-hima 'llāhu jalla jalālu-hu rabb-ī wa-Muḥammadun ṣalla 'llāhu 'alay-hi wa-āli-hī wa-sallama nabīy wa-l-islāmu dīn-ī wa-l-Qur'ānu kitāb-ī wa-l-Ka'batu qiblat-ī wa-amīru l-mu'minīna 'Alīyu 'bnu Abī Ṭālibin imām-ī wa-l-Ḥasanu 'bnu 'Alīyini l-mujtabā imāmi wa-l-Husayn 'bnu 'Alīyin' sh-shahīdu bi-Karbalā imām-ī wa-'Alīyun zaynu l-'ābidīna imām-ī wa-Muḥammadu 'bnu 'Alīyin bāqiru 'ilmi n-nabīyīna imām-ī wa-Ja'faruni ṣ-ṣādiqu imām-ī wa-Mūsā l-kāzimu imām-ī wa-'Alīyuni r-riḍā imām-ī wa-Muḥammaduni l-jawādu imām-ī wa-'Alīyuni l-hādī imām-ī wa-l-Ḥasanu l-'askariyu imām-ī wa-l-ḥujjatu l-muntaẓaru imām-ī, hā'ulā'i ṣalawātu 'llāhi 'alay-hum ajma'īna a'immat-ī wa-sādat-ī wa-qādat-ī wa-sufa'ā'i bi-him atawallā wa-min a'dā'i-him atabarrā-u fi d-dunyā wa-l-ākhirā. Thumma ''lam . . . (name of the man) binta . . . (name of his father) anna 'llāha tabāraka wa-ta'ālā ni'ma r-rabbu wa-anna Muḥammadan ṣalla 'llāhu 'alay-hi wa-āli-hī wa-sallama ni'ma r-rasūlu wa-anna amīra l-mu'minīna 'Alīya 'bna Abī Ṭālibin wa-awlāda-hu l-a'immata l-aḥada 'ashara ni'ma l-a'immatu wa-anna mā jā'a bi-hī Muḥammadun ṣalla 'llāhu 'alay-hi wa-āli-hī wa-sallama haqqun wa-anna l-mawta haqqun wa-su'āla Munkirin wa-Nakīrin fi l-qabri haqqun wa-l-ba'itha haqqun wa-n-nushūda haqqun ṣ-ṣirāt a haqqun wa-l-mīzāna haqqun wa-tuḥā'ira

l-kutubi haqqun wa-l-jannata haqqun wa-n-nāra haqqun wa-anna s-sā'ata atayatum lā rayba fī-hā wa-anna 'llāhu yab'athu man fī l-qubūr. A-'fhimta yā . . . (name of man) ibna . . . (name of his father) thabbata-ka 'llāhu bi-l-qawli th-thābiti hadā-ka 'llāhu ilā širāṭin l-mustaqīmīn 'arrafa 'llāhu bayna-ka wa-bayna awliyā'i-ka fī mustaqarrim mir raḥmati-h.

Allāhumma jāfī l-arḍa 'an janbay-hi wa-'š'ad bi-rūḥi-hī ilay-ka wa-laqqi-hī min-ka burhāna. Allāhumma 'afwa-ka 'afwa-ka.

2 *Talqīn* for a deceased female:

إِسْمِعِي إِفْهَمِي إِسْمِعِي إِفْهَمِي إِسْمِعِي إِفْهَمِي يَا بِنْتِ
 هَلْ أَنْتِ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَبْدُهُ
 وَرَسُولُهُ وَسَيِّدُ النَّبِيِّينَ وَخَاتَمَ الْمُرْسَلِينَ وَأَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ
 وَسَيِّدَ الْوَصِيِّينَ وَإِمَامًا بِإِفْتِرَاضِ اللَّهِ طَاعَتُهُ عَلَى الْعَالَمِينَ وَأَنَّ الْحَسَنَ
 وَالْحُسَيْنَ وَعَلِيَّ بْنَ الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ
 جَعْفَرٍ وَعَلِيَّ بْنَ مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ عَلِيٍّ
 وَالنَّقَائِمَ الْحُجَّةَ الْمَهْدِيَّ صَلَّى اللَّهُ عَلَيْهِمْ أَيْمَّةَ الْمُؤْمِنِينَ وَجَجَّجْ
 اللَّهُ عَلَى الْخَلْقِ أَجْمَعِينَ وَأَيْمَتِكَ أَيْمَةً هُدَى أَبْرَارٍ يَا بِنْتِ
 إِذَا آتَاكَ الْمَلَكَانِ الْمُقَرَّبَانِ رَسُولَيْنِ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى وَ
 سَأَلَاكَ عَنْ رَبِّكَ وَعَنْ نَبِيِّكَ وَعَنْ دِينِكَ وَعَنْ كِتَابِكَ وَعَنْ قِبْلَتِكَ
 وَعَنْ أَيْمَتِكَ فَلَا تَخَافِي وَلَا تَحْزَنِي وَقُولِي فِي جَوَابِهِمَا اللَّهُ جَلَّ جَلَالُهُ
 رَبِّي وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيِّي وَالْإِسْلَامُ دِينِي وَالْقُرْآنُ كِتَابِي
 وَالْكَعْبَةُ قِبْلَتِي وَأَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِمَامِي وَالْحَسَنُ بْنُ

عَلِيٍّ بْنِ الْمُجْتَبَى إِمَامِيٍّ وَالْحُسَيْنِ بْنِ عَلِيٍّ الشَّهِيدِ بِكَرْبَلَاءَ إِمَامِيٍّ وَعَلِيٍّ
 زَيْنِ الْعَابِدِينَ إِمَامِيٍّ وَمُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عُلَمِ النَّبِيِّينَ إِمَامِيٍّ وَجَعْفَرِ
 الصَّادِقِ إِمَامِيٍّ وَمُوسَى الْكَاطِمِ إِمَامِيٍّ وَعَلِيٍّ بْنِ الرِّضَا إِمَامِيٍّ وَمُحَمَّدِ بْنِ
 إِمَامِيٍّ وَعَلِيٍّ بْنِ الهَادِي إِمَامِيٍّ وَالْحَسَنِ الْعَسْكَرِيِّ إِمَامِيٍّ وَالْحُجَّةَ الْمُنتَظِرَ
 إِمَامِيٍّ هُوَذَا صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَيْعَتِيَّ وَسَادَتِي وَقَادَتِي
 وَشُفَعَاتِي بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِهِمْ أَتَبْرَأُ إِلَى الدُّنْيَا وَالْآخِرَةِ ثُمَّ أَعْلَى
 يَا بِنْتِ أَتَ اللَّهُ تَبَارَكَ وَتَعَالَى نِعْمَ الرَّبُّ وَ
 أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نِعْمَ الرَّسُولُ وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ
 عَلِيَّ بْنَ أَبِي طَالِبٍ وَأَوْلَادَهُ الْأَيْمَةَ الْأَحَدَ عَشَرَ نِعْمَ الْأَيْمَةَ وَأَنَّ
 مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَقٌّ وَأَنَّ الْمَوْتَ حَقٌّ وَسُؤَالَ مُتَكَبِّرٍ
 تَكْبِيرٍ فِي الْقَبْرِ حَقٌّ وَالْبَعْثُ حَقٌّ وَالنُّشُورُ حَقٌّ وَالْبَصْرَاطُ حَقٌّ وَالْيَبْزَانَ حَقٌّ وَ
 تَطَائُرَ الْكُتُبِ حَقٌّ وَالْحِجَّةَ حَقٌّ وَالتَّارِخُ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا
 وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ فَهَيْتَ يَا ... بِنْتِ اللَّهِ بِالنُّقُولِ الثَّابِتِ
 وَهَدَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ عَرَفَ اللَّهُ بَيْنَكَ وَبَيْنَ أَوْلِيَاءِكَ فِي
 مُسْتَقَرٍّ مِنْ رَحْمَتِهِ اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهَا وَأَصْعَدْ رُوحَهَا
 إِلَيْكَ وَلِقِّهَا مِنْكَ بِرُحْمَتِكَ اللَّهُمَّ عَفْوَكَ عَفْوَكَ

Isma'iy ifshamiy, isma'iy ifshamiy, isma'iy ifshamiy, ya . . . (name of the woman) binta . . . (name of her father). Hal anti 'ala l-'ahdi l-ladhī fāraqti-nā 'alay-hi min shahādati an lā ilāhīha illa 'llāhu waḥda-hu lā sharīka la-h, wa-anna Muḥammadan ṣalla 'llahu 'alay-hi wa-sallama

'abdu-hu wa-rasūlu-h, wa-sayyidu n-nabīyīna wa-khātamu l-mursalīn, wa-anna 'Alīyan amīru l-mu'minīna wa-sayyidu l-waṣīyīna wa-imāmmuni 'fīraḍa 'llāhu ṭā'ata-hu 'ala l-'ālimīn, wa-anna l-Ḥasana wa-l-Husayna wa-'Alīya 'bna l-Ḥusayni wa-Muḥammada 'bna 'Alīyin wa-Ja'fara 'bna Muḥammadin wa-Mūsa 'bna Ja'farin wa-'Alīya 'bna Mūsā wa-Muḥammada 'bna 'Alīyin wa-'Alīya 'bna Muḥammadin wa-l-Ḥasana 'bna 'Alīyin wa-l-qā'ima l-hujjata l-mahdiyya ṣalawātu 'llāhi 'alay-him a'immatu l-mu'minīna wa-hujaju 'llāhi 'ala l-khalqī ajma'īna wa-a'immatu-ka a'immatu hudan abrāru. Yā . . . (name of the woman) binta . . . (name of her father), idhā atā-ki l-malakāni l-muqarrabāni rasūlayni min 'inda 'llāhi tabāraka wa-tā'ālā wa-sa'alā-ki 'an rabbi-ki wa-'an nabīyi-ki wa-'an dīni-ki wa-'an kitābi-ki wa-'an qiblati-ki wa-'an a'immati-ki fa-lā takhafiy wa-lā tahzaniy wa-qūliy fī jawābi-hima 'llāhu jalla jalālu-hu rabb-ī wa-Muḥammadun ṣalla 'llāhu 'alay-hi wa-āli-hī wa-sallama nabīy wa-l-islāmu dīn-ī wa-l-Qur'ānu kitāb-ī wa-l-Ka'batu qiblat-ī wa-amīru l-mu'minīna 'Alīyu 'bnu Abī Ṭālibin imām-ī wa-l-Ḥasanu 'bnu 'Alīyini l-mujtabā imāmī wa-l-Husayn 'bnu 'Alīyin sh-shahīdu bi-Karbalā imām-ī wa-'Alīyun zaynu l-'ābidīna imām-ī wa-Muḥammadu 'bnu 'Alīyin bāqiru 'ilmi n-nabīyīna imām-ī wa-Ja'faruni ṣ-ṣādiqu imām-ī wa-Mūsā l-kāzimu imām-ī wa-'Alīyuni r-riḍā imām-ī wa-Muḥammaduni l-jawādu imām-ī wa-'Alīyuni l-hādī imām-ī wa-l-Ḥasanu l-'askarīyu imām-ī wa-l-hujjata l-muntaẓaru imām-ī, hā'ulā'i ṣalawātu 'llāhi 'alay-hum ajma'īna a'immat-ī wa-sādat-ī wa-qādat-ī wa-sufa'ā'ī bi-him atawallā wa-min a'dā'i-him atabarrā-u fi d-dunyā wa-l-ākhirā. Thumma 'lamiy . . . (name of the woman) binta . . . (name of her father) anna 'llāha tabāraka wa-tā'ālā ni'ma r-rabbu wa-anna Muḥammadan ṣalla 'llāhu 'alay-hi wa-āli-hī wa-sallama ni'ma r-rasūlu wa-anna amīra l-mu'minīna 'Alīya 'bna Abī Ṭālibin wa-awlāda-hu l-a'immata l-aḥada 'ashara ni'ma l-a'immatu wa-anna mā jā'a bi-hī Muḥammadun ṣalla 'llāhu 'alay-hi wa-āli-hī wa-sallama haqqun wa-anna l-mawta haqqun wa-su'āla Munkirin wa-Nakirin fi l-qabri haqqun wa-l-ba'tha haqqun wa-n-nushūda haqqun ṣ-ṣirāṭ a haqqun wa-l-mīzāna haqqun wa-tuḡ'ira l-kutubi haqqun wa-l-jannata haqqun wa-n-nāra haqqun wa-anna s-sā'ata ātayatur lā rayba fī-hā wa-anna 'llāha yab'athu man fī l-qubūr. A-'fhimti yā . . . (name of woman) binta . . . (name of father) thabbata-ki 'llāhu bi-l-qawli th-thābiti hadā-ka 'llāhu ilā ṣirāṭin l-mustaqīmīn 'arrafa

'*llāhu bayna-ki wa-bayna awliyā'i-ki fī mustaqarrim mir raḥmati-h.*
Allāhumma jāfi l-arḍa 'an janbay-hā wa-'ṣ 'ad bi-rūḥi-hā ilay-ka
wa-laqqi-hā min-ka burhāna. Allāhumma 'afwa-ka 'afwa-k

3 Translation

Listen and understand, . . . (name of man/woman),
 son/daughter of . . . (name of his/her father), are you still
 holding the covenant you held when leaving us, witnessing
 that there is no god but Allah, that Moḥammad, peace be
 upon him, is God's servant and His Messenger, and that 'Alī,
 the Commander of the Believers, and the Chief of the
 Deputies of God, is the Imam whose obedience has been
 made incumbent by God on all people? And that Ḥasan and
 Ḥusayn, 'Alī ibn al-Ḥusayn, Muḥammad ibn 'Alī, Ja'far ibn
 Moḥammad, Mūsā ibn Ja'far, 'Alī ibn Mūsā, Muḥammad ibn
 'Alī, 'Alī ibn Moḥammad, Ḥasan ibn 'Alī, and the Living One,
 the Mahdī, the blessings of God be upon all of them), all the
 Imams of the believers and the Proofs of God for the whole
 of creation are your Imams, the rightly-guiding and the pious?

Do you understand, . . . (name of the man/woman),
 son/daughter of . . . (name of his/her father), that when the
 two angels, favoured by God and appointed by Him, come
 to you and ask about your God and your Prophet, your
 religion and your scripture, your *qibla* and your Imams, you
 should not be afraid or grieved? Reply to them: Allah is my God,
 Moḥammad is my Prophet, Islam is my religion, the Qur'ān is my
 scripture, the Ka'ba is my *qibla*, 'Alī the son of Abū Ṭālib is the
 Imam, Ḥasan ibn 'Alī is my Imam, Ḥusayn, the martyr of Karbalā',
 son of 'Alī is my Imam, 'Alī Zayn al-Ābidīn is my Imam,
 Moḥammad al-Bāqir is my Imam, Ja'far aṣ-Ṣādiq is my Imam,
 Mūsā al-Kāzim is my Imam, 'Alī ar-Riḍā is my Imam, Moḥammad
 al-Jawād is my Imam, 'Alī al-Hādī is my Imam, Ḥasan al-'Askarī is
 my Imam, and al-Ḥujja al-Muntaẓar is my Imam. They, upon
 whom be blessings, are my Imams, Masters and Intercessors before
 God. I love all of them and shun their enemies in this life and the
 next.

Understand, . . . (name of the man/woman), son/daughter of . . .

(name of his/her father), that Allāh, the Almighty the Exalted, is the best Lord; that Muḥammad, the salutations of God be upon him and his Family, is the best Prophet; and that the Commander of the Believers 'Alī, son of Abū Ṭālib, and his offspring, the Twelve Imams, are the best Imams; and that the Message Muḥammad brought from God is true, death is true, the questioning in the grave by Munkar and Nakīr is true, the Resurrection of the Dead is true, the appearance before Allah is true, the Bridge (aṣ-Ṣirāt) is true, the Divine Scales are true, the dissemination of the book of one's deeds at Doomsday is true, paradise is true, and hell is true; and that there is no doubt about the coming of the inevitable Hour of Reckoning; and that the rising of the dead from their graves is true.

Do you understand, o . . . (name of the man/woman), son/daughter of . . . (name of his/her father), may God keep you safe and guide you to the right path? May God with His mercy acquaint you with your guardian and his friends at the abode of His mercy. O God, make the earth hollow and his/her grave spacious, elevate his/her soul to Yourself. O God, we beseech Your Mercy, Your Mercy.

Filling the grave

After the recital of the *talqīn*, those who are in the grave should come out from the foot of it. All people present, except the near relatives of the deceased, should push soil into the grave or on the stones which are placed on the inner side of the grave. They should push the soil in with the back of their hands saying:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

Innā li-'llāhi wa-innā ilay-hi rāji 'ūn

We are from God, and to Him we shall return

They should also recite (first for a man, then for a woman):

اللَّهُمَّ صَلِّ وَحَدِّثْهُ وَأَنْسِ وَحَشَّتْهُ وَأَمِنْ رَوْعَتَهُ وَأَسْكِنُ إِلَيْهِ
مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ فَإِنَّمَا رَحْمَتُكَ

لِلطَّالِبِينَ ۞

اللَّهُمَّ حِيلْ وَحَدِّتَهَا وَأَيْسِّرْ وَحَشِّتَهَا وَأَمِنْ رُوعَتَهَا وَأَسْكِنْ إِلَيْهَا
 مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهَا بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ فَإِنَّمَا رَحْمَتُكَ
 لِلطَّالِبِينَ ۞

*Allāhumma ṣil waḥdata-hu/hā wa-ānis waḥshata-hu/hā wa-āmin
 raw'ata-hu/hā wa-askin ilay-hi/hā mir raḥmati-ka raḥmatan tuḡnī-hi/hā
 bi-hā 'ar raḥmati man siwā-k, fa-inna-mā raḥmatu-ka li-t-ṭālibīn.*

O God, alleviate his/her isolation, make his/her loneliness congenial, allay his/her fear, settle upon him/her of Your Mercy that which will make him/her able to dispense with the mercy of any one apart from You, for Your Mercy is for those who seek it.

It is recommended that, after the soil has been pushed in, the grave should be built as a square or rectangle, raised three inches above the ground. Some sign (a stone, a piece of wood, &c.) should be placed on the grave. Then some water should be poured upon the grave and those present should place their fingers on the grave and recite the Fātiḥa (suras *al-Fātiḥa* and *Qul huwa 'llāh*), and also sura 97 seven times. They should seek God's forgiveness for the deceased.

It is also recommended that, after those attending the funeral have dispersed, the near relatives and the *walī* of the deceased, or anyone nominated by them, should return and read the *talqīn* again for the deceased.

Mourning and Condolence

Patience (*sabr*) on the death of near relatives, especially that of one's child, is recommended. When remembering the deceased, one should say *Inna li-'llāhi wa-inna ilay-hi rāji'ūn*. It is forbidden to scratch one's body or face through grief, or slap one's face or harm oneself in any other manner. If a man or a woman scratches his or

her face or tears at the hair, &c., he or she should, as a recommended precaution, feed or clothe ten persons as a penalty and as an atonement. Tearing at, or ripping, one's collar is not allowed under any circumstances; even in the case of the death of one's father or brother this should be avoided as an obligatory precaution. It is an obligatory precaution not to weep too loudly at the death of someone close to one. However, one should remember the deceased, recite the Qur'ān for them, and ask for God's forgiveness for them.

It is recommended that neighbours, friends, and others should visit the relatives of the dead and express their condolences. It is also recommended that food should be sent to the house of the deceased for three days. However, it is disapproved to remind the near relatives of the deceased about the death when some time has elapsed.

The Prayer of *Wahsha*

It is recommended that on the first night after the burial, one should perform two *rak'as* (units) of a prayer for the deceased which is called the prayer of desolation (*ṣalāt al-wahsha*). It can be performed at any time during the first night after the burial, but it is preferable to perform it in the early night after the 'isha prayer. *Ṣalāt al-wahsha* is performed as follows.

In the first *rak'a*, the sura *al-Fātiḥa* should be recited followed by the *āyāt al-kursī* (verses of the Throne, 2:256). In the second *rak'a*, after the sura *al-Fātiḥa*, sura 97 should be recited ten times. After the *salām* and the conclusion of the prayers, one should say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَبْعَثْ ثَوَابَ هَاتَيْنِ
الرَّكْعَتَيْنِ إِلَى قَبْرِ فُلَانٍ -

*Allāhumma ṣalli 'alā Muḥammadiw wa-āli Muḥammadiw wa-'b'ath
ithawāba uātayni r-rak'atayni ilā qabri . . .* (name of the deceased).

God, bless Moḥammad and his progeny, and assign their rewards to the grave of . . . (so and so).

Inheritance

In Islamic law, people who have a blood or matrimonial relation with the deceased can inherit. The relatives who can inherit are classified into three categories. In the presence of relatives of the first category, even if there is only one, the relatives of the second category do not inherit anything, and in the presence of relatives of the second category, even if there is only one, relatives of the third category do not inherit anything. A person belonging to the lower category will receive an inheritance only if there is no person in the higher category, but a husband and wife inherit from each other in all cases.

The Three Categories

The first category consists of the deceased's parents and children. If there are no children, his or her grandchildren inherit in their place, but they do not inherit if even one son or daughter of the deceased is alive.

The second category consists of the deceased's brothers and sisters and paternal and maternal grandfathers and grandmothers. If no brother or sister is alive, their children inherit in their place, but they do not inherit if even one brother or sister of the deceased is alive. Relatives of this category inherit only if there is no relative belonging to the first category.

The third category consists of the paternal and maternal uncles and aunts. If none of them is alive, their children inherit in their place; but they do not inherit if even one uncle or aunt is alive. If there are no uncles and aunts or cousins, the paternal or maternal uncles and aunts of the deceased's father and mother or their children or grandchildren inherit. If the paternal step-uncle and the son of the real paternal uncle are present, the son will inherit from him to the exclusion of the paternal step-uncle.

The husband and wife inherit from each other in the presence of any relative of the three categories.

The shares of the inheritance allotted to the members of the appropriate categories are worked out following a fairly complex

calculation, and it is advisable to consult a qualified legal expert to ascertain the proportions of the inheritance.

Some Impediments to Inheritance

In some cases, those who normally inherit from a deceased relative are not allowed to receive their share. The general rules only are given here.

- 1 A murderer does not inherit from his victim, even if he or she is the nearest relative of the deceased; but one who has killed someone unintentionally can receive inheritance.
- 2 One who has renounced Islam cannot inherit from a Muslim relative, but a Muslim relative can inherit from a non-Muslim.
- 3 If the deceased is heavily in debt, these debts must first be settled from his assets, and if nothing remains his relatives will not receive anything.

Bequests (*Waṣīya*)

It is recommended that a person should make a last will before his or her death, especially when they feel that death is near. He or she should return to people what they owe them, and all debts should be settled, or the executors instructed to do so through the will. If he or she has not paid *khums*, it should be paid, and also instructions should be given about the hajj, if that duty was unfulfilled, and also missed prayers and fasts.

A person who thinks that death is near should also inform his successors about his or her assets, especially any concealed assets which they may not discover. The will may also contain instructions for any expenditure from his assets, and the executors will be bound to act according to those instructions. Should the executors find any written statement by the deceased, they should act according to it, if it appears explicitly, or through the context, that it is meant as a will. A person can also cancel a will and make a new one. In this case, it is the final version which is binding.

One who makes a will should be discriminating and make it of

his or her own free will, and the will of a child who is ten years of age or older is legal as far as the relatives are concerned. The executors and those to whom the will is addressed must be sane, adult Muslims who are trustworthy.

A person can make a will concerning up to one third of his or her estate. If the specified expenditure is more than one third of the estate, the will is valid only if his legitimate heirs explicitly agree, otherwise it will be binding only to the amount of one third. If the specified expenditure is more than one third of the estate, and the legitimate heirs give their consent during the lifetime of the deceased, they cannot revoke this agreement after the death of the deceased, and it will be binding.

It is obligatory for the heirs of the deceased to pay for the hajj if it was due on the deceased, and for any missed fasts and prayers, and to pay any *khums* and *zakāh* which was due, even if the deceased did not make a will.

Taqlīd

Every Muslim must be convinced through reason of belief in the 'roots' of religion (*uṣūl ad-dīn*), that is, the tenets of faith, which have been dealt with in the section on 'aqā'id. It is forbidden to follow unthinkingly the opinion of others in these matters. Nor is it necessary to follow the path of *taqlīd* in recognizing the necessity of performing the essential precepts (*al-aḥkām ad-ḍarurīya*), such as the daily prayers or the hajj, since they are considered by all to be obligatory.

As for the 'branches' of religion (*furū' ad-dīn*), that is, the disputed injunctions of the religious law, every sane, adult Muslim who is not a *mujtahid* (a qualified expert) must follow one of two ways in performing his or her duties: either he or she must adopt the position of precaution (*iḥtiyāt*), the *via media* and know the rulings of all *mujtahids* in every matter and act with precaution so as not to act against any of their rulings, or he or she must follow a *mujtahid* and act according to his rulings (*taqlīd*).

In following the way of *taqlīd*, the rulings (*fatwās*) of the *mujtahid* must be learnt and followed in all matters of worship ('*ibāda*), dealings and transactions (*mu'āmalāt*), and other affairs.

The definition and qualifications of a *mujtahid*

A *mujtahid* is an expert in Islamic Law who has the ability to deduce the principles and secondary laws from the original sources of Islam (the Qur'ān, the Tradition and Practice of the Prophet and the Imams (*sunna*), consensus (*ijmā'*), and reasoning ('*aql*).

A *mujtahid* who is to be followed must possess the following qualifications, he must be:

- 1 male
- 2 sane

- 3 of legitimate birth
- 4 past the legal age of puberty
- 5 living
- 6 an Ithnā-‘asharī (Twelver) Shī‘ī
- 7 in possession of the attribute of probity (‘*adāla*)

In addition the *mujtahid* who is followed must be the most learned *mujtahid* of his time, the one who is the most proficient at deducing the laws of the *sharī‘a*.

How to recognize a *mujtahid*, and the most learned one

There are three ways:

- 1 one should gain certainty through one’s own knowledge,
- 2 one should rely on the testimony of two or more knowledgeable persons of probity,
- 3 if it is commonly accepted by the knowledgeable that a person is a *mujtahid* or the most learned *mujtahid* of his age, one can gain certainty from the widespread nature of his renown.

The following of the most learned *mujtahid* is an obligation in the law, but it can be understood by comparing the situation of one who seeks to know his duty before the religious law with a sick person, or someone involved in a dispute in a secular court of law. A person who is ill will seek to obtain the best medical advice he can, and the litigant or defendant will seek the best legal advice he can. In following the precepts of the *sharī‘a* it is similarly reasonable to seek the best counsel, but because of the gravity of one’s conduct before God, Islam has prescribed the following of the most learned *mujtahid* and has not merely left it to us as an option.

Probity has also been made a condition for the *mujtahid* who is followed, because it is only when a *mujtahid* is seen to be acting fully in accordance with his learning and knowledge that it can be understood that he is doing so for no other reason than a desire to submit completely to God’s will.

Taqlid

According to Shī'ī law, the *mujtahid* who is followed must be living; the only exception is when a person followed a *mujtahid* when that *mujtahid* was alive and has committed his rulings to memory, and it is then permissible for him or her to continue following the rulings of that *mujtahid* after he has died, as long as he has the permission of a living *mujtahid* to do so. It is in this way that Shī'ī law ensures that the believer is always able to obtain a ruling for every new occurrence and in the face of changing material and social conditions.

The Acts of Worship

(*'Ibāda*)

'Ibāda means to serve, to adore, to worship. In the Qur'ān, *'ibāda* has both a general and a specific meaning.

In the general sense, everything which is done following the command of God is *'ibāda*; it is everything which is done in obedience and submission to God. All the actions of a committed believer are thus acts of *'ibāda*—whether in the commercial or political spheres, in pursuing a profession, trade, or craft, in engaging in intellectual tasks or manual work, in family life or in the wider life within society, or in one's inner life—as long as the purpose is to serve God and the precepts of the *sharī'a* are followed.

In the specific sense, *'ibāda* denotes certain ritual acts of worship whose main purpose is to prepare us for *'ibāda* in the general sense. In this specific sense, it is possible to translate *'ibāda* as 'acts of worship'.

There are six major acts of worship in Islam, and these are obligatory for every sane, adult Muslim.

- 1 *ṣalāh* (the daily prayers),
- 2 *ṣaum* (fasting),
- 3 *ḥajj* (the pilgrimage to Mecca),
- 4 *khums* (the one-fifth tax on savings),
- 5 *zakāh* (the alms-tax),
- 6 *jihād* (promoting God's commands, defensive war, etc.).

However, before dealing with the Islamic acts of worship, it is necessary to investigate *ṭahāra* (ritual purification), because this is a preliminary to *'ibāda*.

Ritual Purity

(*Ṭahāra*)

'*Ṭahāra*' means purification and cleansing. Like all other Islamic terms, it has both physical and spiritual aspects. In this section of the *sharī'a*, certain physical acts of cleaning are prescribed for various occasions, but the purpose of these acts is an inward purification which is a preparation for a further act through which nearness to God is sought. The same is true of the term '*najāsa*', which is the opposite of '*ṭahāra*'; it denotes not merely physical pollution but also ritual impurity. Removing physical uncleanliness is only a stepping-stone to spiritual purification and perfection. While Islam insists on personal hygiene, it therefore also gives a number of detailed rules by following which a person may be sure that he or she is ritually pure and that the consequent acts of worship will not be invalidated through impurity.

In *fiqh*, the discussion of *ṭahāra* includes precepts about the substances which purify, and the different kinds of impurity and how their impurity is removed, and rules for the performance of the minor ablution (*wuḍū'*) and the major ablution (*ghuṣl*). The ritual washing of the corpse and the precepts regarding burial are also usually dealt with in this section, but in this book these matters have been dealt with in the section on rites.

General Rules Regarding Ritual Cleanliness (*Ṭahāra*)

The Unclean Substances

There are seven substances that are considered ritually unclean (*najis*); these are:-

- 1 urine and faeces

- 2 semen
- 3 any dead animal or corpse
- 4 blood
- 5 dogs and pigs
- 6 infidels
- 7 intoxicating liquids.

Urine and faeces

The urine and faeces of humans and legally inedible animals who have spurting blood is considered unclean. The excrement of small animals whose blood does not spurt (like certain kinds of prohibited fish, insects, flies, etc.), and also the excrement of *ḥalāl* meat animals (cows, sheep, etc.) is clean.

As regards the urine and faeces of inedible animals, it is better to avoid contact with them. Within the category of inedible animals with spurting blood are included those animals who are intrinsically inedible and those whose meat becomes inedible due to some other reason; for instance, those animals that eat unclean substances are also considered legally inedible.

Semen

The semen of men and of animals that have spurting blood is unclean. However, the liquid which is sometimes seen at the time of sexual excitement (which is called *madhī*), and the drops which are sometimes seen after ejaculation or after urination (both of which are considered *madhī*) are clean.

Blood

The blood of humans and of animals that have spurting blood is unclean. The blood of animals whose blood does not spurt, like fishes and insects, is clean.

If an animal whose flesh is lawful is killed according to religious observances and the usual amount of bleeding occurs in the process, the remaining blood in the body is clean. But if the lost blood returns to the body, then it cannot be considered clean.

When blood is seen as a red speck in an egg, the egg-white is clean as long as the speck of blood is contained within the yolk and

has not spread to the white. However, it is an obligatory caution to avoid an egg which has even a small speck of blood.

If some blood is seen on clothes and it is doubtful whether it is the blood of a mosquito or human blood, it is clean.

If an impurity is discovered on the skin of an animal or within the human body (e.g. inside the mouth, nostrils, ears, etc.) and it disappears by the natural workings of the body (e.g. blood from a small gum-bleed which disappears in the saliva), the impurity is considered to have been removed.

Corpses

The corpse of an animal that has spurting blood which has not been slaughtered according to the *shari'a* is unclean. This includes the corpses of animals which die a natural death.

The human corpse becomes unclean when it becomes cold, but if the corpse is that of a Muslim it can be purified by the ablution for the corpse (*ghusl al-maiyit*).

All parts of a corpse are also unclean, except the wool, hair, fluff, nails, claws, bones, and teeth, and any other parts (such as the rennet from a calf's stomach which is used in making cheese) which do not possess sense; these latter are clean provided they are not from an intrinsically unclean animal such as a dog.

The flesh of, or anything separated from the body of, a living human being or an animal with spurting blood, is also unclean. However, the thin skin over the lips and other parts of the body is clean if peeled off.

Meat, fat, and leather which is sold by a Muslim or in the Muslim market (in Muslim countries, Muslim traders can be assumed to be trading in lawful substances) is clean, even if it is not known whether it has been acquired from a Muslim or a non-Muslim.

Dogs and pigs

Dogs and pigs are unclean. Any food or drink which has been touched by a dog or a pig is unclean and it is forbidden to eat it. The left-over food of other animals whose flesh is lawful is clean, though it is reprehensible to eat it.

A vessel or container which has been licked by a dog should be first rubbed with clean earth mixed with a little water and then washed, then it should be purified at least twice with running water.

Infidels

An infidel is a person who denies God, or believes that God has a partner, or does not accept the prophethood of the Prophet Muḥammad. Similarly, those who deny any of the binding rulings (*al-aḥkām al-ḍarūrīya*), such as the necessity of the ritual prayers or *ḥajj*, are infidels, providing they know that the ruling is one of the indispensable parts of Islam and that denying it implies a denial of God and the authenticity of Islam.

Those who exaggerate in their devotion to the Prophet and his House, elevating them to the rank of God, and those who hate and curse them are also infidels. According to the prevalent view among the ulema, the People of the Book are unclean. As a matter of precaution they must also be avoided. The entire body of an infidel, even the hair, nails, and teeth, is unclean.

Intoxicating liquids

Wine and all other intoxicating liquids are unclean. Substances which are intoxicating but are not liquid like hashish or opium are clean, even though they may turn into a liquid when mixed with something else. It is forbidden to ingest anything which is injurious to one's health. Beer, also, is unclean and forbidden; barley water when it is not intoxicating is clean.

Methylated spirit (industrial alcohol) is clean, and so therefore are substances, such as paint, which are made from it, as long as it is not known that they contain any other intoxicating liquid.

HOW THE DEFILEMENT OF AN OBJECT IS ESTABLISHED

The ritual uncleanliness of things is established in three ways:

- i. If one knows with certainty that something has been defiled.
So far as one is not certain, nothing should be considered unclean merely through doubt or suspicion. There is consequently no harm in eating at Muslim restaurants which are

frequented by unscrupulous persons, providing that one is not certain that the food being served is unclean.

- 2 If someone informs you that something which is in their possession or under their care is unclean.
- 3 If one person of probity ('*ādil*) says that a certain object is unclean; this obtains even if he is not '*ādil* but can be trusted.

If there is doubt about whether a thing is an unclean substance or not, for instance whether it is the blood of a man or an insect, then it is clean.

If a thing was formerly clean but there is doubt whether it has now become unclean or not, it should be considered clean; but if it was known that a thing was unclean and there is now doubt about whether it has become clean or not, then it should be considered unclean. Even if it is possible to investigate the cleanliness or uncleanness of such things, it is not obligatory to do so.

If one knows that one of the two containers being used has become unclean, but does not know which one, both must be avoided.

HOW CLEAN THINGS BECOME DEFILED

When a clean object touches an unclean object and one or both of them are wet enough to dampen the other, the clean object becomes unclean.

If the wet object does not dampen the other, the clean object does not become unclean. If one is not certain about their wetness and there is merely suspicion, the clean object should not be considered defiled.

When resins and oils are in a liquid state, the whole becomes defiled when a small part of them is mixed with an unclean substance, but if they are not in a liquid state they do not become unclean.

SOME FURTHER RULES REGARDING UNCLEAN SUBSTANCES

Eating or drinking unclean things is unlawful. In general, it is not obligatory to inform someone that he is eating an unclean thing or is praying on something unclean, except if that person is one's guest.

The Cleansers

Ten things can cleanse unclean (*najis*) substances and they are called cleansers (*al-muṭahhirāt*):

- 1 water
- 2 earth
- 3 the sun
- 4 transformation
- 5 translocation
- 6 Islam
- 7 subordination (*Tab'īya*)
- 8 removal of the unclean substance
- 9 drainage of an unclean animal
- 10 disappearance of a Muslim

Water

Pure, clean water cleanses everything. The ulema have divided water into different kinds, each with different sets of rules.

First of all, water is either admixed (*muḍāf*) or pure. Admixed water is water which is extracted from something else, like watermelon juice or rose-water, or water mixed with something else like mud, that it can no longer be called 'water'. Anything else is pure water.

Admixed water cannot cleanse an unclean object, and if an amount of it comes into contact with some unclean substance, that amount becomes defiled itself. If a quantity of impure admixed water is mixed with abundant water or with running water (see below), so that it loses its quality of being admixed and would no longer be so called, it becomes pure and clean. If there is uncertainty about whether some water is admixed or pure, it cannot cleanse, but if it is abundant, it is to be considered pure.

Pure (*muṭlaq*) water is of four kinds:

- 1 abundant water
- 2 running water
- 3 scant water
- 4 rain water

1 **Abundant water:** Abundant water is a volume of water that would at least fill a container measuring 3.5 spans each in length, breadth, and depth, and which weighs at least 383.906 kilograms.

2 **Scant water (*qalīl*):** Scant water is that which does not come out of a tap and is limited in quantity, such as water in a jug or pitcher. If scant water flows over, or comes into contact with, an unclean object, the water becomes unclean.

If it is poured over an unclean object with a certain amount of force, once it has removed the uncleanliness itself its continued application will purify the object. When scant water is poured for the first time over an unclean object and mixes with the uncleanliness, it becomes unclean itself, but when the pouring is continued, it becomes clean. With urine, after the original impurity has been washed off, the object must be cleansed twice with scant water, but it is even better to wash it three times.

3 **Running water (*jārī*):** Running water, even in small quantity, remains clean when it comes into contact with an unclean substance, unless it changes its smell, colour, or taste.

If running water comes into contact with an unclean substance, that part of the water which changes its smell, colour, or taste is unclean, but the water between the source and the object which is flowing towards it is clean.

4 **Rain water:** Rain is clean as it falls, and cleanses any unclean object with which it comes into contact, as long as the defiling substance has been removed. In the case of carpets and such large objects, when the rain comes into contact with them they become clean and it is not necessary to pound them. A few drops of rain, however, is not enough; it must be enough to merit the term 'rain', as opposed to 'drizzle' or 'drops'.

An unclean thing becomes cleansed if, following the removal of the unclean substance, it is immersed in abundant water or running water and the water reaches all its unclean parts. However, it is necessary to squeeze or wring objects such as carpets or clothes in such a manner as to extract as much of the excess water as possible.

Things which become defiled by wine should be washed three times, no matter what sort of water is used. When one wants to

rinse with scant water something which has been defiled by urine, the water should be poured on it until it comes away from it with no urine remaining in or on the object, and this should be repeated once more; the object will then become clean. Carpets, clothes, and other such things must have the excess water wrung from them after each rinse.

When something becomes defiled by something other than urine, the unclean substance should be removed and water poured on it so that it comes away from it; the object then becomes clean.

Earth

'Earth' means soil, stone (or brick) paved paths, or the like.

Under three conditions earth cleanses the unclean sole of the foot or the sole of the shoe. First, the earth should be clean; secondly, it should be dry; thirdly, the unclean substance, e.g. blood or urine, should be removed by walking or rubbing the foot on the earth. Earth cleanses only that uncleanliness which has resulted from walking; if the defilement is the result of something other than walking, it is not certain that earth will cleanse it.

For cleaning the soles of the feet or shoes it is advisable to take fifteen or more paces, even though the uncleanliness may be removed by less than that. It is not necessary for the unclean soles of the feet or shoes to be wet; they become clean by walking even if dry. If small invisible particles of unclean matter remain on the soles of the feet or shoes, or a small odour persists, this does not matter, although the recommended precaution is to walk for as long as is required to remove any lingering signs of impurity.

The sun

The sun cleanses earth, buildings, and those things considered to be an integral part of a building. The sun can also cleanse large immovable objects, such as big mats, trees, fruit, and vegetation, which can only be cleansed by water with difficulty.

There are five conditions for its cleansing:

- 1 The unclean thing should be wet enough so that anything that touches it becomes damp. If the unclean object is dry, it must be moistened so that the sunshine may dry it.

Purity

- 2 If there is any unclean substance on the object, it must be removed.
- 3 There should be no barrier between the sunshine and the object.
- 4 The object should be dried by the sun itself.
- 5 The object must be dried by the sun in one session.

If the sun shines on one side of an unclean wall and as a consequence the side which the sun did not reach also becomes dry, it is not improbable that both sides are to be considered clean.

Physical or chemical transformation (*tahawwul, istiḥāla*)

'Transformation' means that the substance of an unclean thing becomes something else; for example, a piece of wood burns and turns into ash. If something unclean undergoes such a transformation, it becomes clean.

However, this is not considered to be the case when unclean wheat is made into flour and baked into bread, when both the bread and flour are considered unclean.

Wine which becomes vinegar of its own accord or by the addition of mother of vinegar becomes clean.

Translocation (*intiḳāl*)

If the blood of a human or that of any animal whose blood spurts enters the body of an animal or insect whose blood does not spurt and is then reckoned to have become part of the latter's body fluid, it becomes clean, and that is called translocation.

If someone kills a mosquito which is sitting on him, any blood is clean unless the interval between the mosquito's sucking of the blood and its killing is so short that the blood would still be referred to as human blood.

Islam

If an infidel (*kāfir*) confesses Islam, and pronounces the twin formulae of faith (*shahādātāin*) in any language, he or she will become a Muslim and will be cleansed; afterwards his or her body and all its parts become clean. However, anything worn before becoming a Muslim is unclean.

Even if the sincerity of an infidel who pronounces the twin

formulae of faith is doubted, he or she should be considered clean.

Subordination (*tab'īya*)

Subordination refers to a situation in which an unclean thing becomes clean as the result of a similar change occurring in another, associated unclean thing. For example, when wine turns into vinegar its container becomes clean. Similarly the hands used in rinsing an object become clean following the cleansing of the object.

Removal of the unclean substance

If the body of an animal becomes contaminated with something unclean in substance such as blood, or with an accidentally unclean substance such as unclean water, the animal's body becomes clean following the removal of these substances.

Purging (*istibrā'*) of an animal which eats unclean food

The urine and faeces of animals which have the habit of eating human excrement are unclean. If it is desired to clean such an animal, it must be prevented from eating any unclean substance for such a length of time that people may say it no longer eats unclean food. In the meantime the animal should be fed with clean food.

Absence of a Muslim

If the body or clothing of a Muslim is unclean, and then he is not seen for some time (which time must include the time of at least one prayer), and he is then seen again, it is to be concluded that he must have cleansed himself, and therefore that his body, clothes, and other personal objects are now clean.

RULES REGARDING GOLD AND SILVER CONTAINERS

It is forbidden to eat or drink from containers made of gold or silver, but their use as room decoration is not unlawful, though it is better to avoid this practice.

However, there is no harm in using gold- or silver- coated or -plated containers. Likewise, if another metal is mixed with gold or silver, and the amount of that metal is such that the container will

not be referred to as a gold or silver container, it can be used. It is also permissible to use gold containers for tobacco. If one transfers the food contained in a gold or silver dish into a different dish, it can be used.

Making or trading in gold or silver containers for decoration is not forbidden.

Rules Regarding Defaecation and Urination

When relieving oneself, it is forbidden either to face, or to have one's back towards, the *qibla*.

It is forbidden to relieve oneself in the following places:

- 1 on private property without the permission of the owner;
- 2 in places which are designated for a special purpose;
- 3 in sacred places, where relieving oneself would imply disrespect towards the religion;
- 4 on or near the graves of Muslims, where relieving oneself would imply disrespect towards them.

The place from which urine leaves the body can only be cleaned with water.

When there is only scant water available it should be washed at least twice after the urine has been removed, and it is preferable to wash it three times. If one doubts whether it has been washed twice or not, it should be washed once again.

The anus can be cleaned with water or with three pieces of paper, etc.

If the faeces are not removed with three pieces of paper, etc., more pieces must be used. If more than the usual area has become unclean, or if the faeces are mixed with blood or any other impurity, or if an external impurity touches the anus, the area must be washed with water. Indeed, it is always preferable to wash the anus with water.

Unless there is some necessity, talking or reading while relieving oneself is abhorred, as is urinating while standing.

The recommended position for relieving oneself is to squat; however, it is permissible to relieve oneself in any posture (except

standing), provided that every care is taken not to soil the body or clothes and that one cleans oneself properly, although excessive attention to cleanliness is undesirable.

If a page of the Qur'ān, or some other sacred writing, such as a piece of paper or cloth with the names of God, the Prophet, or the Imams, or some of the sacred soil of Karbalā', falls into the lavatory, it is forbidden to use that lavatory until the sacred object has been removed. It is also obligatory on every Muslim to retrieve that object, whatever the cost. If it is not possible to retrieve it, the lavatory must not be used until it is certain that the object has disappeared.

Istibrā'

'*Istibrā'*' is the name given to the way for a man to clean himself after urinating. He should squeeze from the anus (which must be cleansed if it has become unclean) towards the base of the penis three times, then from the base of the penis to the tip of the penis three times, and then the penis should be shaken three times. The purpose of this is to expel any urine or semen which may remain.

Istibrā' is recommended after urination, and any wetness which may come out afterwards is considered to be clean.

There is no equivalent practice for women, and any wetness which comes out after urination is considered clean.

Wuḍū'

Wuḍū' (the minor ablution) is the ritual ablution in which the face and hands are washed and the head and feet wiped with a wet hand.

Acts for which *Wuḍū'* is Required

Wuḍū' is obligatory for six things:

- 1 for the ritual prayers, except the prayer for the dead,
- 2 for the *sajda* and *tashahhud* (see the section on ritual prayer) which one has forgotten to perform at its proper time—however *wuḍū'* is not necessary for *sajdat al-sahw*,

- 3 for the obligatory circumambulation (*ṭawāf*) of the Ka'ba,
- 4 if a vow (*naẓr*) or oath (*qasam*) is taken to perform *wuḍū'*,
- 5 if one vows to touch the holy Qur'ān,
- 6 before rinsing the holy Qur'ān when some unclean substance has come into contact with it.

Touching the Arabic writing of the Qur'ān without *wuḍū'* is forbidden, but the same does not apply so far as touching its translation into other languages is concerned.

It is forbidden on the basis of obligatory precaution to touch the names of God without *wuḍū'*, no matter in what language they are written. Likewise one should not touch the names of the Prophet, the Imams, and Haḍrat Fāṭima (the fourteen *ma'ṣūmūn*) without *wuḍū'*.

Wuḍū' itself is a recommended act; it only becomes obligatory as a pre-condition for some obligatory ritual act. Therefore, if it is performed before the onset of the time of an obligatory prayer, it should be done with the intention of pleasing God; it may only be performed with the intention of performing an obligatory act when the time of the prayer has arrived. However, if one performs *wuḍū'* thinking that it is the time for the prayer, but later discovers that the *wuḍū'* was performed before the prayer time, the *wuḍū'* will be valid.

Once *wuḍū'* is performed, it is sufficient for all the acts for which it is required; it is not necessary to perform it separately for each act.

Prerequisites for *Wuḍū'*

- 1 **The water used for *wuḍū'* must be clean, pure water:** *Wuḍū'* with unclean water or additive water is void, whether one knows it is not pure water or not. All ritual prayers performed with such a *wuḍū'* must be repeated. If the only water available is muddy or additive water, one should perform *tayammum* if the time till prayer is short, otherwise it is obligatory to wait until the water becomes clean.
- 2 **The water and the place where *wuḍū'* is performed must be lawful and not usurped:** *Wuḍū'* water, the pot used, the actual place from which the water is taken, and the area where *wuḍū'* is

performed all should be licit, i.e. they should carry the explicit or implicit permission of the owner.

However, one can use public places and resources which are frequently utilized by people for this purpose. Similarly, when a living-place is rented, it is implied that one has the permission of the owner for *wuḍū'* and prayer.

3 The containers used for *wuḍū'* water must, as a matter of precaution, not be of gold or silver: If there is no alternative, then one should perform *tayammum* instead.

It is undesirable to keep *wuḍū'* water in containers which are painted with the pictures of humans or animals.

4 The limbs and parts of the body which are to be washed or wiped (*mash*) should be clean: Every uncleanness (*nijāsa*) should be removed before starting the *wuḍū'*. If other parts of the body which are not to be washed or whipped in *wuḍū'* have uncleanness, then the *wuḍū'* is valid.

5 There should be enough time for a person to take *wuḍū'* and then perform the prayer: When the time of the prayer is so short that if he takes *wuḍū'* the time of prayer will lapse, in this case *tayammum* should be performed.

6 Taking the water should not harm anyone, or cause thirst: If a person fears that he will become sick if he practises *wuḍū'* or that he or some other human being will suffer from thirst, then it is forbidden to practise it. Instead he should practise *tayammum*.

If he did not know that water was harmful for him and practised *wuḍū'* but later realized that it was harmful, his *wuḍū'* and prayer are correct.

7 There should be nothing preventing water reaching the places to be washed or wiped, such as paint, plaster, dirt, etc., except in the case of *jabīra* (see below): Such covering must be removed before starting *wuḍū'*.

How *Wuḍū'* is Performed

In *wuḍū'*, it is obligatory to wash the face and both hands and to rub the top of the head, and the top of the feet.

In performing *wuḍū'*, first of all it is recommended to say

'*Bismillah al-Rahmān al-rahīm*' and to wash the hands twice from the wrists, and rinse the mouth and the nostrils three times. After these preliminaries, the obligatory acts of *wuḍū'* begin.

1 **Intention:** One should have the intention of performing *wuḍū'* in order to act according to divine instruction and seek the pleasure of God.

It is not necessary to say one's intention in words, but the intention should be present. If anyone has the intention of getting cool or any other purpose, his *wuḍū'* will be void.

2 **Washing the face:** With the intention of performing *wuḍū'*, one should wash the face from the point where the hair of the head normally grows down to the chin in length. Breadthwise, the span is that area which is covered by the thumb and the middle finger when they are spread out.

Even if a little of this area remains unwashed *wuḍū'* will still be considered void. Therefore in order to make sure, it is preferable to wash a little more than the prescribed limits. Those whose face or fingers are unusually big or small, should follow the example of people with normal physical conditions. The same is the case if someone has unusual hair grown over the forehead or has no hair at all. Within the limits explained above, all visible parts of face skin have to be washed. However it is not obligatory to wash invisible parts such as the inside of nose or mouth. Likewise, if one has a beard, washing its hair is enough, but if some skin is visible, water should be carried to it.

3 **Washing the hands:** After washing the face, the right and then the left hand should be washed from the elbow down to the finger tips.

Like the face, they should also always be washed from top to bottom; if washed from below to above, the *wuḍū'* will be void. In order to make sure that the elbow is washed completely, one should wash some of the arm above the elbow as well.

No limit is prescribed as to how much water should be poured in washing the face and hands; if only wet hands have been rubbed and a little water flows, that will be sufficient. So far as number is concerned in washing the face and hands, once is obligatory, to

wash them twice is recommended, but to wash them thrice or more is unlawful. However, if one has washed the face in parts by pouring water several times, all of them will constitute a single wash.

4 Rubbing the head with a wet hand: After washing both hands, one should rub the front of the top of the head.

This act is to be performed by the wetness which remains from the ritual hand-washing and no further water is to be used. The wet fingers of the right hand should be drawn from the middle of the head up to the front edge of the hair; however, even if less than this has been rubbed, the *wuḍū'* is valid—the front quarter of the head is enough. In rubbing, the hand should not reach the forehead. It is not obligatory to rub the skin of the head; if the hair of the front quarter of the head is wiped it is sufficient. However, if the hair is so long that if combed it stretched to the other portion of the head, the hair roots should be rubbed.

5 Rubbing the feet: After the head has been rubbed, the feet should also be rubbed with the same wetness.

This act is performed by drawing the wet fingers of the right hand over the upper part of the right foot, from the tip of the toes to the ankle, and similarly the left with the left hand. There is no limit to the breadth of the foot-rubbing, but it is better to rub with the three fingers closed, and rubbing with the whole palm and all the fingers of the hand is preferable. The fingers should be slightly curled so that the fronts of the toes are touched.

NB In rubbing the head and the feet, the hand is to be moved while the head or the feet should be stationary and not vice versa. However, a little movement of the head or the feet will not invalidate the *wuḍū'*. Secondly, the place of rubbing should be dry so that it is moistened by the rubbing.

If after the ritual washing of the hands there is not enough moisture in the hand for further rubbing, then moisture should be taken from the face or any part previously moistened in *wuḍū'*, and the hand must not be wetted from external water.

It is not permitted to rub over socks or shoes, and in cases of emergency, when for example *wuḍū'* is not possible due to intense

cold or for some other reason, *tayammum* should be performed.

In performing the above-mentioned acts of *wuḍū'*, it is necessary to observe sequence and continuity. Thus a person must first wash the face, then the hands, then he should rub the head, and finally the feet. The left foot should not be rubbed prior to the right foot. Likewise the acts should be performed without any intervals. If each of the acts of *wuḍū'* is not performed soon after the other and the wetness has dried because of the delay, then *wuḍū'* will be considered void. However, if the wetness has dried before the next act is performed due to heat or any other factor, and not delay, then the *wuḍū'* will not be void.

It is also obligatory that a person should carry out the acts of *wuḍū'* personally.

If someone else pours the water on the face or the hands or rubs the head or feet, the *wuḍū'* will be invalid. But if one is unable to practise *wuḍū'* due to any reason, someone else may be appointed to help. However, those acts one can perform must be performed by oneself.

Rules for Sick and Injured People

If someone is suffering from a disease and cannot control urinary or faecal discharge, but there is some respite, he should perform *wuḍū'* and prayer during that respite. If there is no respite, but it is possible for the person to keep a container alongside and repeat *wuḍū'* while praying when the *wuḍū'* is broken, this should be done, otherwise one *wuḍū'* will suffice for one prayer. It is preferable to repeat the *wuḍū'* for the other prayer; though in such a case, more than one prayer can be performed with a single *wuḍū'*. The same rule applies to one unable to control the exit of flatus.

Those who suffer from involuntary urinary or faecal discharge should keep some cotton, or a bag, or use other devices to protect soiling reaching other places. If the disease can be cured, the person should, if possible, use all resources at his disposal to have it cured. If he recovers, it is not necessary for him to repeat (as *qadā'*) the prayer performed during illness.

If some of the parts which are to be washed or rubbed are

swollen, one can wash or rub the surface. However, if the skin is torn, then water must be carried underneath. This is not necessary if the skin is only partly removed.

Rules Regarding *Wuḍū'* with a Bandage (*jabīra*)

Jabīra is any bandage, plaster, or ointment on any injury, or any splint for supporting any broken part of the body.

When a person has a wound, cut, burn, or broken limb, if water can be brought to the skin and is not harmful, then *wuḍū'* should be practised in the normal manner. If water is harmless and the bandage can be opened, or if the water can be taken underneath the plaster, provided that it is clean, that should be done. But if water is harmful, or the part of the body is covered with a bandage which cannot be removed, the wet hand should be wiped over that bandage, plaster, or splint if it is clean. Otherwise a clean piece of cloth should be placed over the affected part of the body and the wet hand should be wiped over it. The surrounding uncovered and unaffected areas should be washed or rubbed in the normal manner. If there is no place left to rub on the head or the feet, as a measure of precaution, *tayammum* should also be practised. Likewise if the bandage also covers other parts than those affected (injured, broken, or bound), and it is not possible to open or take water underneath it, *tayammum* should be performed, along with the *jabīra wuḍū'*. If on the parts of the body which are to be washed or rubbed in *wuḍū'* there is no injury but water is harmful for some other reason, in this case *tayammum* alone should be performed.

Rules Regarding the Cases of Doubt in *Wuḍū'*

One who doubts whether he has performed *wuḍū'* should perform it again. If one doubts during the prayer whether one has performed *wuḍū'*, one's prayer will be void and one should perform it, but if one doubts after the prayer, the prayer is valid and *wuḍū'* should be performed for subsequent prayers.

One who knows that he has performed *wuḍū'* and also that something that invalidates *wuḍū'* (such as relieving oneself) has also taken place, but does not know which one took place first, must

perform the *wuḍū'* if he has not yet prayed. If the doubt occurs while he is praying, his prayer is invalid; if it occurs after the prayer, then his prayer is valid (if he was attentive while praying) and he should repeat the *wuḍū'* for subsequent prayers.

If after completing the *wuḍū'* a person doubts whether the right conditions existed or not (for example whether the water was clean or licit), then he should not care about these doubts, and his *wuḍū'* is valid, provided that he thinks he was attentive to these points at the time of *wuḍū'*. Likewise anyone who doubts excessively to the extent of becoming whimsical should not pay attention to it.

Things that Invalidate *Wuḍū'*

The following seven things invalidate *wuḍū'* and necessitate its repetition:

- 1 discharge of urine,
- 2 discharge of faeces,
- 3 discharge of flatus through the anus,
- 4 sleep to the extent that it makes a person unaware of his surroundings—however, if the eyes can see or if they are closed but the ears can hear, the *wuḍū'* is not invalidated,
- 5 any state of mind which suspends or removes the reasoning faculties, such as insanity, drunkenness, or unconsciousness.
- 6 *istihāḍa* (bleeding from the womb, other than the regular monthly bleeding),
- 7 anything that makes *ghusl* obligatory—like *janāba* (sexual intercourse or just the discharge of semen).

Ghusl

Ghusl (the major ablution) is the ritual bathing of the entire body, performed according to the religious precepts.

The Obligatory *Ghusls*

There are seven obligatory *ghusls* which are as follows:

- 1 *Ghusl* of *janāba*: obligatory upon the ejaculation of semen, orgasm, or any kind of sexual intercourse.
- 2 *Ghusl* of *ḥaiḍ*: performed after the termination of the monthly bleeding of women.
- 3 *Ghusl* of *istiḥāḍa*: obligatory for women after certain kinds of irregular bleeding.
- 4 *Ghusl* of *nifās*: performed after the bleeding of childbirth.
- 5 *Ghusl* for touching a corpse.
- 6 *Ghusl al-maiyit*: obligatory ceremonial washing of the corpse of a Muslim.
- 7 *Ghusl* that becomes obligatory due to vows or oaths.

Prerequisites for *Ghusl*

First of all, all those things which prevent water from reaching the body should be removed. It is not necessary for the body to be pure before *ghusl* by submersion, or sequential *ghusl*, and the removal of impurities while taking either kind of *ghusl* is sufficient to validate it. All those conditions which are stipulated for *wuḍū'* should be observed in *ghusl*. As in *wuḍū'*, water, space, and all other means should be licit. If any of these are usurped or unlawful, the *ghusl* will be void.

After seeing that the necessary conditions are fulfilled, a person should start his *ghusl*. There are two methods of *ghusl*: sequential *ghusl* (*al-ghusl at-tartībī*) and *ghusl* by submersion (*al-ghusl al-irtimāsī*).

How Sequential *Ghusl* is Performed

In sequential bathing, with solemn intention, first the head and the neck is washed, then water is poured on the right side of the body and then on the left side of the body.

1 **Intention:** As in *wuḍū'*, in *ghusl* also one must have the intention of performing a ritual act in obedience to the Divine Law and in order to gain the pleasure of God, otherwise the *ghusl* will be void. One should also be clear in the intention for which uncleanness one is performing *ghusl*.

Like *wuḍū'*, *ghuṣl* itself is a recommended act; it only becomes obligatory as a prerequisite for some other obligation, such as a prayer or a fast. However, it is not necessary for a person to specify whether he is going to perform a recommended or an obligatory *ghuṣl*. It is enough to perform it for the sake of gaining the pleasure of God.

2 Washing the head and the neck: A person should rinse the head and the neck and wash them thoroughly.

If even a small part of the body remains unwashed, the *ghuṣl* will be considered void. In washing the head and body, the roots of the hair and those short hairs which are considered part of the body must be washed. It is not necessary to wash all of long hair, only the roots.

3 Washing the right half of the body: After washing the head and the neck, one should rinse the right half of the body.

It must be washed thoroughly, including the front and rear private parts and the navel, and no part may be left unwashed.

4 Washing the left half of the body: In the same manner the left half of the body should be rinsed.

In order to make sure that the body is fully washed, some of the part of the body which has already been washed should be included; thus, when washing the right side of the body some of the neck should be included, and when washing the left side some parts of the right half that are already washed should be washed again. It is better that the body should be washed up to a point which includes the private parts on both occasions.

Unlike in *wuḍū'*, in *ghuṣl* sequence and continuity are not obligatory. One can wash the left side before the right side, or take some time in following the sequence.

5 Doubt and minor violations of cleanliness during *ghuṣl*: If someone doubts whether he has performed *ghuṣl*, he must perform it again; but if one doubts about the correctness of a constituent act after the completion of *ghuṣl*, he should overlook it, and his *ghuṣl* is valid.

If just after the completion of *ghuṣl* one realizes that he has not washed some part of his body, but does not know which part it

was, in this case he must repeat the whole *ghusl*. However, if he knows which part he has not washed, washing the same part will be enough.

How *Ghusl* by Submersion is Performed

Ghusl by submersion is performed by submerging completely under the surface of the water. One should make the solemn intention of taking the major ablution. With that intention, one dips the whole body into the water at once. If one realizes after completing *ghusl* that a part of the body was not submerged, the act must be repeated.

Ghusl by submersion is not allowed during the obligatory fast (*saum*) or for those who are in the state of pilgrimage, when they have to wear the special *ihrām* for the hajj or 'umra. However, if it is done by mistake, the *ghusl* will be valid.

Ghusl of *Janāba*

The *ghusl* of *janābah* becomes obligatory as a result of ejaculation and orgasm.

If semen is discharged or orgasm occurs due to any cause, whether the discharge is voluntary or involuntary, little or a lot, asleep or awake, the *ghusl* becomes obligatory. In the male the semen spurts with lust and is followed by sluggishness of the body. If some fluid comes out with these signs, *ghusl* becomes obligatory. But in women and sick persons, discharge must be accompanied by sexual excitement for *ghusl* to become necessary. If semen only seems to have moved from its place but does not come out, or if it is doubted whether it has come out or not, then *ghusl* does not become obligatory.

Any kind of sexual intercourse, whether lawful or unlawful, natural or unnatural, with woman or man, vaginal or anal, whether the person is mature or immature, if penetration of the glans penis or more is effected, it results in *janāba* and *ghusl* becomes obligatory for both persons involved. However, if in the sexual act the glans penis has not entered, or one is doubtful whether it has entered or not, *ghusl* is not obligatory.

ACTS FORBIDDEN IN JANĀBA:

When a person is in the unclean state of *janāba* prior to *ghusl* the following things are forbidden (*ḥarām*):

- 1 touching the letters of the Qur'ān, the names of God, the names of the Prophets and Imams;
- 2 entrance into the holy mosque of Mecca (al-Masjid al-Ḥarām) and the mosque of the Prophet at Medina, even if it is only in order to pass through them;
- 3 staying at other mosques—however, one is allowed to pass through mosques, but must not stop; as a recommended precaution, one is also not allowed to pause within the area around an Imam's tomb;
- 4 going to place something in a mosque, or to enter and take out something from it, even taking something from inside while standing outside.
- 5 Reciting any of the verses of the Qur'ān, the recitation of which necessitates *sujūd*, these are: 32:15, 41:38, 53:62, 96:19.

In addition to the above-mentioned forbidden acts, there are some things undesirable for one who is in the state of *janāba*, which include reading more than seven verses of the Qur'ān, touching the cover or blank pages of the Qur'ān, dyeing the beard or colouring the hands with henna, rubbing oil on the body, sleeping, eating or drinking, or having sexual intercourse.

SOME MISCELLANEOUS RULES

It is recommended that following *janāba* one should urinate or practise *istibrā'* (cleansing of the urinary canal). If a man does this, his *ghusl* will be valid even if some wetness emerges from him and he does not know whether it is semen or something else.

One who has performed *ghusl* for *janāba* must not take any *wuḍū'* for his prayer if some minor violation of the state of cleanliness has not occurred. But in other kinds of *ghusl* (like those for *ḥaid* or *nifās*) one should perform *wuḍū'* for the prayers.

Haid

Haid (regular menstrual bleeding) is the discharge of blood from a woman's uterus every month. This blood is often dense, warm, and of black or dark red colour. It comes out with slight straining and burning.

This bleeding occurs in women from approximately the age of nine up to the age of the menopause (between fifty and sixty, varying in different families and individuals). Thus the bleeding which may occur in a girl before the age of nine or in a woman after her menopause cannot be *haid*.

A girl who is not sure whether she is nine years old and experiences bleeding which does not have the colour and other signs of menses should not consider it to be *haid*, but a woman who doubts whether she has reached the age of menopause and she sees any bleeding about which she is not certain should consider it menstrual discharge.

The bleeding usually stops during the period of pregnancy and nursing, but it is possible for a pregnant and nursing woman to experience menses.

In order to qualify as *haid*, the period of the bleeding may not be less than three days or more than ten days. If it is less than three days it will be considered irregular bleeding (*istihāda*); likewise bleeding after ten days will not be *haid* but *istihāda*. In *haid* there must be regular and continuous bleeding for the first three days. However, it is not necessary that the blood should exit all these days; it may remain in the vulva. During the first or fourth night, a woman may not observe her bleeding but the blood must be seen on the second or third night. It is also possible that the woman sees blood in the first three days, then apparently the bleeding stops for a few days and then starts again. If the total number of days from the beginning of the first bleeding to the end of the second, including the days when she was apparently clean, does not exceed ten days, then the entire period will be considered a period of *haid*. If a woman has bleeding for less than three days, then it stops for some time, starts again, and continues for three or more days, the first bleeding will not be considered *haid* (because it was less than three

days) whilst the second bleeding will be considered *ḥaid*. If bleeding continues for more than three days but less than ten days, and it is not known whether it is from an ulcer or menstrual, it should not be considered *ḥaid*.

All bleeding which is not either *ḥaid*, or of childbirth, (*nifās*), or from an ulcer, should be considered *istihāḍa* and the rules of *istihāḍa* should be observed.

RULES FOR WOMEN DURING THEIR PERIOD

Rules regarding prayers and fasting

A woman is exempt from the daily prayers and all those prayers which require *wuḍū'* during her period. But she can perform the prayer for the dead, which does not require *wuḍū'*, *tayammum*, or *ghuṣl*. She does not have to perform these prayers later on as *qaḍā*. During the menstrual period it is also unlawful for a woman to fast, but, unlike in the case of prayers, she has to compensate for the fasts which she misses by fasting later on.

If a woman begins menstruating while performing her prayers, they will become void. But if she is not certain and only doubts that her period has set in, then her prayer will be valid. If she delayed her prayer after its time had begun and the menstruation started, she should compensate (*qaḍā*) that prayer.

After the termination of menstruation, it is obligatory for a woman to perform *ghuṣl* to resume her prayers, and it is recommended that before *ghuṣl* she should also perform *wuḍū'*.

If a woman becomes clean before the end of a prayer time, she should, either before or after practising *ghuṣl*, also practise *wuḍū'*, then perform her prayer; otherwise she would have to make it up with compensatory prayers. But if she has no time to perform *wuḍū'* and *ghuṣl* for the prayer, that prayer is not obligatory for her. If she becomes doubtful later on about whether she really did not have enough time to perform the prayer, she should compensate for it.

If a woman does not pray because she thought she was menstruating, but realizes later on that it was not menses (*ḥaid*), she should make up all the prayers with compensatory prayers.

Rules regarding sexual intercourse during menses

It is prohibited for a wife and husband to have vaginal sexual intercourse during the period of menstruation. If a man realizes at the time of intercourse that the woman is menstruating, he must not proceed. It is also the duty of a woman to halt him from making advances. Intercourse should be avoided even in the period of caution, i.e. when the woman is not sure whether she is menstruating but is observing the rules of a menstruating woman. Apart from sexual intercourse, other sexual enjoyment is allowed, but a man must, as an obligatory precaution, refrain from anal sex with a menstruating woman.

If any man has sexual intercourse with his wife during her period, it is a recommended precaution for him to pay a certain amount in atonement, the amount being determined according to the value of certain quantities of gold. The number of days of menstruation are divided into three terms and the amount to be paid differs according to these terms. If the intercourse occurs in the first term, he should pay 18 carats of gold (or the equivalent) to the poor; in the second term, he should pay 9 carats of gold, and in the third term 4.5 carats. If he has intercourse in all three terms, he has to pay the total sum. If he has intercourse several times, he should pay separately for each.

Those who cannot give the prescribed atonement should give as much alms as they can to the poor; if even this is not possible, God's forgiveness for the violation of this rule should be sought.

After the termination of bleeding, it is permitted to have intercourse with a woman, but it is a recommended precaution to refrain from it unless she performs *ghusl*.

The rules of divorce during menstruation and other rules

A husband cannot divorce his wife during her menses. If he divorces her during this period, the divorce (*talāq*) is considered void. However, the husband can divorce his wife after the termination of her menses, even if she has not yet performed *ghusl*.

NB Apart from the above-mentioned things, all that is prohibited

in *janāba* is also prohibited in menses (i.e. stopping in a mosque or touching the Qur'ān, etc.).

DIFFERENT KINDS OF MENSTRUATING WOMEN AND THE RULES FOR THEM

Menstruating women have been grouped according to the different kinds of menstruation, in order to make it convenient for them to determine the nature of their menses.

First of all, they are divided in two broad categories:

- 1 those who bleed regularly,
- 2 those who have do not bleed regularly.

By regular bleeding is meant that on two consecutive months a woman follows the same pattern so far as the date and duration of her menses is concerned.

Those who have a regular period are divided into three categories:

- 1.1 those who bleed regularly both in relation to the dates and to the duration of their period,
- 1.2 those who bleed regularly only with respect to the date of their period but not to the duration,
- 1.3 those who bleed regularly only with respect to duration but not date.

Those who do not have a regular period are also divided into three categories:

- 2.1 the beginner, who is experiencing her first bleeding and is thus not aware of any regular pattern,
- 2.2 the fluctuator, whose period varies from occasion to occasion and follows no regular pattern,
- 2.3 the forgetful, who has forgotten the dates or duration of her menses.

There are different rules for each category for determining the exact period of menstruation. Here we shall explain them briefly.

1 Rules for the woman who has a regular pattern, both in relation to dates and duration of period: The general rule is that

if the bleeding starts from the usual date and follows the regular pattern in respect of duration, it should be considered menstrual bleeding.

Even if the bleeding begins two or three days prior to the usual date or is late by a couple of days, it should be considered menstrual bleeding. If it is a few days before the regular period, precautions should be taken (by avoiding both what is forbidden in *ḥaid* and what is forbidden in *istiḥāḍa*). If it is later realized that it was not menses (if, for instance, the bleeding stops before three days), the woman should compensate for the missed prayers. When a woman of this category experiences bleeding a few days before her regular period which continues a few days after this normal period, she should consider all of these days as her menstrual period as long as the total period does not exceed ten days. If it exceeds ten days, then she will consider only those days which correspond to her regular period as the days of menses, the rest will be considered *istiḥāḍa*.

When a woman of this category experiences bleeding which stops after three days and starts again after a few days and once again continues for three days, and the first bleeding corresponds to her regular period, it will be considered menses and the second will be considered *istiḥāḍa*, or vice versa if the second bleeding corresponds to her period. If both bleedings occur during her regular period and the duration of the two bleedings, including the intervening period when there was no bleeding, does not exceed ten days, all days are to be treated as her menstrual period. But if it exceeds ten days, only the days which correspond to her regular period will be considered days of menses, while the rest will be considered (*istiḥāḍa*).

2. **Rules for the woman who has regular dates for the menstrual period:** If such a woman has bleeding which starts from her regular date, she should consider it menses even if it lacks other signs. Likewise any bleeding which starts two or three days earlier or later than her due date should also be considered menses.

If such a woman, the date of whose menstruation is fixed but the duration of which is not, experiences bleeding for more than ten days, she should refer to the habit of her relatives in order to determine how many days she had *ḥaid* and how many *istiḥāḍa*. But

she should calculate the first day of her menses according to her regular date. One who does not know about the habit of her relatives should consider the first seven days after her due date as menses, and the rest as irregular bleeding.

3 Rules for the woman who has a fixed period (duration of bleeding) but no fixed date: If such a woman sees blood for more than ten days, she should consider the number of days which corresponds to her regular period as menses (from the beginning of the bleeding) and the rest as (*istihāda*).

4 Rules for the woman whose period and dates are irregular: If such a woman experiences bleeding for more than ten days she should refer to the habit of her relatives and calculate her menstrual period in accordance with it; the rest is to be considered *istihāda*.

If she does not know about the habit of her relatives or they also do not have any, she should consider the first seven days after the start of bleeding as menses, and the rest as *istihāda*. If the regular period of her relatives is less than seven days, for instance five days, she should consider her certain menstrual period as five days, but should observe the rules for the menstrual period for two more days, as a matter of precaution.

5 Rules for the beginner: One who is experiencing her menstrual period for the first time and sees blood for more than ten days should refer to the habit of her relatives in order to determine how many days she had menstrual bleeding; the rest will be considered *istihāda*.

If some of the bleeding has the signs of menses (for instance, the colour of the blood is red), and then she has bleeding which has the clear indication of *istihāda* (for instance, discharge of yellowish blood), she should consider the first as menses if it has continued for more than three days, and the latter as *istihāda*. But if she has bleeding with the signs of menses which is followed by bleeding with the signs of *istihāda*, and once again bleeding with the signs of menses (*ḥaid*), and the total of the bleeding which has the signs of menses exceeds ten days, only the first bleeding should be considered as menstrual and the rest as *istihāda*.

6 Rules for the woman who forgets about the duration or date of her period: If she experiences bleeding for more than ten days, she should consider that blood which has the signs of *ḥaid* as menses and the rest as *istihāda*. If she cannot discern the two from signs, as a matter of obligatory precaution she should consider the first seven days as her menstrual period.

Istihāda

Istihāda is the irregular bleeding (other than the regular monthly period) which women sometimes experience. Any bleeding from the womb which is not of the monthly period (*ḥaid*) or childbirth (*nifās*), and is not caused by an ulcer, is considered to be *istihāda*. *Istihāda* blood is often yellowish and cool, and comes out without straining and burning.

Istihāda is of three kinds.

- 1 **Light bleeding:** In this kind of bleeding, the blood reaches only the outer surface of a piece of cotton which is put in place to prevent the blood from reaching the cloth beyond the cotton.
- 2 **Medium bleeding:** In this kind of bleeding the blood enters into the piece of cotton and may appear on the other side but does not pass through and stain the cloth beyond the cotton.
- 3 **Heavy bleeding:** In this kind of bleeding the blood passes through the cotton and colours the underwear.

RULES REGARDING PRAYER IN THE STATE OF *ISTIḤĀDA*

Unlike in *ḥaid*, in *istihāda* women are not exempt from the ritual prayers (*ṣalāh*), nor do they need to postpone fasting. But they have to observe certain things for prayers and fasting which differ according to the three stages of *istihāda*.

In light bleeding the woman has to practise one ablution (*wuḍū'*), change the cotton, and wash away the uncleanness for each prayer.

In medium bleeding, the woman has to practise the above-mentioned acts, and in addition has to perform a ceremonial bath (*ghusl*) once a day, in the morning. If this state occurs to her after

the morning prayer, she will have to perform *ghusl* before the next prayer, but one *ghusl* is enough for all the prayers of that day.

In heavy bleeding, besides the observance of the rules regarding the two lesser stages, she has to perform at least three *ghusls*, one for the morning prayer, one for the noon and afternoon prayers, and one for the evening and night prayers. She may perform the noon and afternoon prayers together, and likewise with the evening and night prayers. If she performs them separately, she will need to practise a *ghusl* for each of them.

A woman who has medium or excessive bleeding should perform the *ghusl* for her prayer after the entering of the prayer time, otherwise her *ghusl* will be void. It is permitted to practise *ghusl* before the time of the morning prayers with the intention of performing the supererogatory prayer (*ṣalāt at-tahajjud*). However, as a matter of obligatory precaution she should repeat it after entering the prayer time. Even for the morning prayer, *wuḍū'* and *ghusl* may be performed after entering the prayer time. In these two categories, a woman can either perform *wuḍū'* first and then *ghusl* or vice versa, but it is better to perform *wuḍū'* first. In excessive bleeding, *wuḍū'* must be performed first, before the *ghusl*, and not vice versa.

A woman with light bleeding should perform her prayer immediately after *wuḍū'*; likewise those with medium or excessive bleeding should perform prayer immediately after *ghusl* and *wuḍū'*. However, it is permitted to recite the *adhān* and *iqāma* and perform other non-obligatory parts of the prayer (e.g. the *qunūt*)

When a woman does not know whether she has light, medium, or excessive bleeding, she should put a piece of cotton in place, wait a while, and check. After ascertaining which kind of bleeding she has, she should act accordingly.

If a woman is unable to inspect herself in the above-mentioned manner, she should follow the rules about which she is certain. For instance, if she does not know whether her bleeding is light or medium, she should act according to the rules of light bleeding, and if she is in doubt whether the bleeding is of the medium or the excessive type, should act according to the precepts of the medium type. Should she discover, after inspection, that she has acted wrongly, she should make up (*qadā*) the prayers.

Ghusl is correct if bleeding does not stop during the bath; but if medium bleeding turns into heavy bleeding during the bath, *ghusl* should be repeated.

RULES REGARDING THE CHANGE OF ONE KIND OF *ISTIḤĀḌA* INTO ANOTHER

If a woman's bleeding changes from light to medium, she should perform the *ghusl* before the next prayer. Likewise, if the bleeding turns from medium to heavy, she must follow the rules of heavy bleeding, and if, during a prayer, medium bleeding turns into heavy, she should break the prayer, take another bath for excessive bleeding and other acts needed in this case, and then perform her prayers. If the time for the prayer is short and it is impossible to perform *ghusl* and *wuḍū'*, she should practise two *tayammums* and perform the prayer.

If the bleeding changes from heavy to medium, she should act according to the precepts of excessive bleeding in her first prayer, and according to the rules of medium bleeding in the subsequent prayers. Likewise, if it changes from medium to light, she will observe the rules of medium bleeding in her first prayer and the rules of light bleeding in subsequent prayers.

RULES REGARDING SOME OTHER FORBIDDEN AND PERMISSIBLE ACTS

Unlike in *ḥaid*, in *istiḥāḍa* bleeding it is not forbidden to stay at mosques or to enter in the holy mosque of Mecca (*al-masjid al-ḥarām*) or the sacred mosque of the prophet at Medina. Likewise, it is permitted to read the prostration verses (*āyāt as-sajda*). But for touching writing of the Qur'ān, those who have little bleeding should perform *wuḍū'* and those with heavy bleeding should perform both *ghusl* and *wuḍū'*. Likewise, sexual intercourse is permitted after *ghusl*.

Nifās

The bleeding which women experience at the time of giving birth to a child or when a foetus is aborted is called *nifās* (childbirth or puerperal bleeding).

In *nifās* bleeding it is not necessary that the child be fully formed; it is also experienced when an abortion occurs at a period when the child could have been born alive. However, in the case of doubt about whether it was an abortion or not, it should not be considered to be the bleeding of *nifās*.

The maximum duration of *nifās* is ten days, but there is no minimum limit—the bleeding may stop in a few moments.

When the bleeding after childbirth or abortion continues for more than ten days, a woman should determine the duration of her *nifās* in accordance with her menstrual period; the rest will be considered *istihāḍa*. For example, if she has a regular duration for her period, say of seven days, she will consider the first seven days of her bleeding after childbirth as *nifās*, then up to the tenth day she should observe the rules of the *nifās* period as a precaution; the rest will be considered *istihāḍa*. If she has no regular menstrual period, she should consider the first ten days of her bleeding as *nifās* and the rest as *istihāḍa*. If a woman who has a regular menstrual period in both duration and dates experiences bleeding for one month or more following childbirth, she should consider the period equal to her menses as *nifās* and the rest as *istihāḍa* even if it includes the dates in which she had the habit of menstrual bleeding.

All acts which are unlawful for the menstruating woman are also unlawful during childbirth bleeding. Those things which are obligatory, recommended, or undesirable in menses are likewise in childbirth bleeding. In this kind of bleeding also it is forbidden to have vaginal sexual intercourse, and divorce during it is invalid.

After the first ten days following childbirth or abortion, a woman performs *ghuṣl* for *nifās*, prays, fasts, and performs all acts which are permitted for *istihāḍa*, and should act according to it. It is also a great sin to abstain from one's duties and unduly regard oneself as unclean, even when the bleeding has stopped after ten days, or before it stops altogether.

Ghusl for Touching a Corpse

When someone touches the body of a dead person after it has become cold and before it is given a ritual *ghusl*, he must perform the *ghusl* for touching a corpse, whether he touched it voluntarily or involuntarily, in sleep or while awake.

If he touches the body before it has become completely cold, even though he may have touched a part which has become cold, he does not have to perform the bath. However, after the dead body of a Muslim has been given the ceremonial *ghusl*, no *ghusl* is necessary for touching it. Prior to the ceremonial washing (*ghusl al-maiyit*), one has to practise *ghusl* even if one's fingernails have touched the corpse. However, if one's hair touches a corpse or the hair of a dead body touches one, no *ghusl* is necessary, but it is recommended. If the hair is so short that it is considered part of the corpse, then *ghusl* must be preferred. As a hygienic precaution, plastic or rubber gloves may be worn when preparing a corpse for *ghusl al-maiyit*.

The *ghusl* is also obligatory for touching a severed part of the body which contains a bone, whether it belongs to a living person or has separated from a dead body (before it is given the ceremonial wash and *ghusl*). But no *ghusl* is obligatory for touching a part of the body which does not contain the bone. If one touches the bone or teeth of a deceased person he must practise *ghusl*, but it is not necessary after touching the bone or tooth of a living person which does not have flesh attached to it.

Someone who touches the body of a dead child, even an aborted child who is at least four months old, must perform *ghusl*. For touching an aborted child of less than four months it is not obligatory to perform *ghusl*, but it is recommended.

One who has touched a corpse or one of its parts cannot perform the prayers, etc., without practising the necessary *ghusl* for touching a corpse. However, unlike in *janāba* and other such states of uncleanness, in the case of touching the dead it is not forbidden to stay in a mosque, to recite the suras of the Qur'ān which contain prostration verses, and to have sexual intercourse with one's legitimate partner.

After the *ghusl* for touching a corpse one must also perform *wuḍū'* before performing the ritual prayers.

Tayammum

Tayammum is an alternative ablution when, due to the lack, illegality, or harm of water, one cannot perform *wuḍū'* or *ghusl*. In *tayammum*, ablution is performed with earth-rubbing in a special manner.

In seven instances *tayammum* must be practised instead of *wuḍū'* or *ghusl*.

1 **Unavailability of water:** When water is not available for *wuḍū'* or *ghusl*, one should practise *tayammum*. However, it is obligatory that first a person should try his best to obtain water. He must search for water in every direction.

If he does not search for water and practises *tayammum*, and later discovers that, had he searched, he would have found it, his prayer will be considered void; but if he did search, even if he later discovers water was within reach, his prayer will be valid. However, going after water is not obligatory if one is certain that it is not available in that region or if searching involves danger to life or property.

2 **Lack of means:** If water is present, but due to old age, infirmity, fear of thieves, or lack of means, a person cannot obtain it, he can perform *tayammum* instead. The same rule applies if obtaining water requires physical labour or financial burden beyond one's capacity.

3 **When water is harmful:** In all cases in which the use of water is harmful for a person's health, he should practise *tayammum*. It is not necessary for him to be certain about the harmfulness of water; if it is considered likely that water will endanger life or health, will cause or aggravate a disease, then it must be avoided.

If, when cold water would be harmful, warm water would not, he must arrange for it to be available and perform *wuḍū'* or *ghusl*. If he does not think that water will harm him and performs *wuḍū'* or *ghusl*, and later discovers that it was harmful, his *wuḍū'* and *ghusl* are

valid. If he thinks that water will harm him and practises *tayammum*, but after the prayer discovers it was not harmful, his prayer is valid. If the time of the prayer has not passed, he should repeat it, but if the time has passed, it will still be valid.

4 **Fear of thirst:** When it is feared that if a person uses water for *wuḍū'* or *ghuṣl* he will run out of it and at that time or later, he, his family, other persons, or even his animals will suffer from thirst, he must practise *tayammum* instead of *wuḍū'* or *ghuṣl*.

5 **When water is consumed in cleaning before ritual cleansing:** In cases where there is only enough water to clean one's body or clothes from ritual impurity—which is a prerequisite for the ritual prayers and for *wuḍū'*—the water should be used for cleaning and the prayer should be performed with *tayammum*.

6 **When water or its container is unlawful:** If a person has no water or container except that which is not allowed (e.g. if it is usurped, or when the owner denies permission) he should perform *tayammum* instead of *wuḍū'* or *ghuṣl*.

A person who is imprisoned in a usurped place, and for whom lawful water or space is not available, should practise *tayammum*.

7 **When time is short for prayer:** If the time left for the prayers is so short that to take *wuḍū'* or *ghuṣl* will mean that the prayer or part of it will be performed beyond the prescribed time, then *tayammum* should be practised. If the prayer is deliberately delayed so long that there is no option but to perform it with *tayammum*, it is a sin, but the prayer with *tayammum* is valid. Even if it is thought that should *wuḍū'* or *ghuṣl* be performed the time of the prayer will end, *wuḍū'* or *ghuṣl* must be performed.

Things upon which *Tayammum* is Valid

Tayammum is performed on the ground, whether it is earth, sand, a mass of pebbles, clods, or stones. When there is no earth, sand, dry mud, or stone, one should practise *tayammum* with the dust in a carpet, clothing, etc. If dust is not found, *tayammum* should be performed with mud. If mud is not found, the prayer should be performed without *tayammum* and compensated for later. If one can

obtain earth, *tayammum* with dust is invalid. Likewise, if dust is available, mud cannot be used. *Tayammum* can also be performed on a mud wall.

If the above-mentioned objects are not available, baked mud such as brick or clay pots, chalk, lime, marble, or black stone can also be used. But it is not permissible to perform *tayammum* on minerals such as gold, silver, turquoise, salt, or agate.

The object upon which *tayammum* is performed must be clean, otherwise the prayer must be compensated for afterwards, and as an obligatory precaution it should not be usurped or without the permission of the owner, though *tayammum* in a usurped space is invalid.

How *Tayammum* is Performed

In performing *tayammum*, a person should first make sure that his forehead and the palms and the backs of his hands are clean. However, if the palms of the hands are unclean and there is no water to clean them, *tayammum* can be performed. If there is any obstacle on the palms, the forehead, or the backs of the hands, it should be removed.

1 **Forming the intention:** In the intention, it is necessary to specify in one's mind whether the *tayammum* is in place of *wudu'* or *ghusl*. If there is a mistake in the intention, the *tayammum* is void. But if only one *tayammum* is due, it will not be void even though a mistake has been made.

2 **Rubbing the forehead:** With solemn intention, a sufficient quantity of earth, sand, or dry dust should be struck with both palms, and both palms placed on the forehead and pulled down rubbing the forehead and the eyebrows. If the hair covers the forehead, it must be brushed aside.

3 **Rubbing the back of hands:** One should then rub the back of one's right hand with the palm of the left and the back of the left hand with the palm of the right. In order to ensure that the required part has been rubbed, one should start higher than the wrist on the back of the hand. However, it is not obligatory to rub between the fingers.

If the *tayammum* is in lieu of *ghusl*, it is recommended to strike both palms on the ground once again and a second time rub the back of the hands as above. In all these acts, the forehead and the back of the hands should be rubbed from above down. Sequence and continuity should also be observed: if the hands are rubbed before the forehead, the *tayammum* is void; likewise, if there is a great lapse of time between the two acts, *tayammum* will be considered invalid.

One should be careful to rub the prescribed parts in full. If even a little of the forehead or the backs of the hands are not rubbed, the *tayammum* will be void. If one doubts after *tayammum* whether it has been done correctly, no attention should be paid to the doubt as long as one thinks one was attentive at the time of performing it.

4 The method for the sick and injured: When there is an injury, burn, or sore on the forehead, or on the back of the hand, and it is not possible to remove the bandage, then one should rub the palm over it. Similarly, if there is a bandage on the palm of the hand which cannot be removed, one should strike the hands on the ground with that bandage.

If someone is sick and it is not possible for him to practise *tayammum* himself, he can find a helper who should first of all try to strike the patient's hand on the ground and give him *tayammum*. If this is not possible either, the helper can strike his own hands on the ground and rub them on the patient's forehead and the backs of his hands.

Some Rules Regarding *Tayammum*

If *tayammum* is being performed for a ritual prayer, it should not be performed, as a matter of precaution, before the time of that prayer. If there is the possibility of obtaining water, or one believes there is, one should postpone the *tayammum* further, as long as the time left for the prayer is not too short. But if the *tayammum* is being performed for some other act (e.g. touching the Qur'ān) before the time of prayer, one can perform the prayer with the same *tayammum*.

Someone who is performing *tayammum* in lieu of the *ghusl* of

janāba, need not perform *wuḍū'* or another *tayammum* for the prayer, but if it is in lieu of other kinds of *ghusl*, *wuḍū'*—or *tayammum* in lieu of *wuḍū'*—is required for the prayers: if a person has the duty to perform more than one *ghusl*, he must practise a *tayammum* for each of them.

Things that invalidate *wuḍū'* also invalidate *tayammum*. Equally, if *tayammum* is performed due to the unavailability of water or for some other reason, the absence of that excuse also invalidates *tayammum*.

There are some situations in which it is recommended that one should repeat the prayers performed with *tayammum*. These include: knowing that there was no water but deliberately ejaculating and then performing the prayer with *tayammum*; postponing the search for water until the very last moment and consequently having to perform the prayer with *tayammum*, but later discovering that water was within reach; knowing that there is not much water but exhausting the supply.

If there is a possibility that one will obtain water, compensatory (*qadā*) prayer cannot be performed with *tayammum*.

The Ritual Prayer

(*Ṣalāh*)

The Obligatory Prayers

There are six obligatory prayers:

- 1 the daily prayers,
- 2 the prayer for *āyāt* (extraordinary natural events such as eclipses of the sun or the moon),
- 3 the prayer for the dead,
- 4 the prayer of *ṭawāf* (the obligatory circumambulation of the Ka'ba during the hajj),
- 5 *ṣalāt al-qaḍā* for deceased parents (prayers said to make up for those omitted by a father, which become obligatory for the eldest son; for a deceased mother, there are recommended prayers for the eldest son),
- 6 prayers which become necessary as the result of a vow (*nadh'r*) or an oath (*qasam*).

The Friday prayer is also obligatory if the conditions for its performance obtain.

The Obligatory Daily Prayers

There are five obligatory prayers in every day:

- 1 *ṣalāt al-fajr*, the dawn prayer, which consists of two *rak'as*,
- 2 *ṣalāt al-zuhr*, the noon prayer, which consists of four *rak'as* (except for travellers, who must perform two *rak'as*),
- 3 *ṣalāt al-'aṣr*, the afternoon prayer, which also consists of four *rak'as* (two for travellers),

- 4 *ṣalāt al-maghrib*, the evening prayer, which consists of three *rak'as*,
- 5 *ṣalāt al-‘ishā*, the night prayer, which consists of four *rak'as* (two for travellers).

The Timing of the Prayers

1 **Timing of the dawn prayer.** Just before day-break, a faint gleam appears on the eastern horizon, and this is called the 'first', or 'false', dawn (astronomical dawn). When that first light spreads over the entire sky it is called the 'second', or 'true', dawn. This is the beginning of the period for the dawn prayer; the end of the period is sunrise.

2 **Timings of the noon and afternoon prayers.** If a stick, or some other indicator, is stood up vertically in the sunlight, its shadow will fall towards the west in the morning, and, gradually, as the sun rises in the sky, the shadow will decrease in length. At the astronomical noon, the length of the shadow is at its minimum, and thereafter it gradually increases towards the east.

The period of the noon prayer begins when the length of the shadow is at its minimum, i.e. at noon (not necessarily 12 o'clock midday, but usually fairly near, when allowances have been made for summer time etc.), and ends when it equals the length of the indicator (usually a little before sunset).

The afternoon is divided, for the purposes of timing the prayers, into three periods. The first, which begins at noon and lasts as long as it takes to perform the four noon *rak'as*, is for the noon prayer alone. In the second period, which starts at the end of the first period, both prayers can be performed. The third period comes after the second and starts at the beginning of the time necessary to perform the four afternoon *rak'as* before sunset; the period is for the afternoon prayer alone. (For travellers, who have to perform only two *rak'as* in each of these prayers, the exclusive periods at either end of the afternoon are of the length of time it takes to perform two, not four, *rak'as*.) It is not permitted to perform the afternoon prayer in the time which is reserved exclusively for the noon prayer, and vice versa.

3 **Times of the evening and night prayers.** The evening starts after the disappearance of the red sky on the eastern horizon after sunset. The time from the beginning of this period up to midnight (again, not necessarily 12 o'clock, but usually at about this time, when allowance is made for summer time, etc.) is divided, like the afternoon, for the purposes of timing the prayers, into three periods. The first, in which only the evening prayer can be performed, lasts the time it takes to perform the three evening *rak'as*, beginning at the start of the evening. The second period, in which both the evening and the night prayers can be performed, follows immediately on the first. The third period ends the second and starts at the beginning of the time required to perform the four night-prayer *rak'as* (two for travellers) before midnight.

A night is deemed to last from the start of sunset till sunrise the next morning. If, for any reason, one is not able to perform the evening or the night prayer(s) before midnight, it is an obligatory precaution not to intend it/them as either *adā* (in time) or *qaḍā* (compensatory, after their proper time).

How the Time of Prayer is Ascertained

It is necessary that the person performing the prayer should ascertain that the time for that prayer has been reached before starting praying. Certainty is attained by being satisfied for oneself or by being informed by, or hearing the call to prayer (*ādhān*) from, one dependable person.

It is not sufficient to act on conjecture or at a guess, because if a prayer is performed before its proper time it is invalid. Even if the person praying begins after being informed about the time by a dependable person, but discovers while praying, or after finishing the prayer, that he or she is praying before the proper time, the prayer is invalid. However, if a part of the prayer—at least one *rak'a*—has been performed within the proper period, it is valid. The prayer, or at least that minimum part of it, must be performed in the proper period, and one must be certain that this is the case. If there was originally certainty about the time, but doubt about it occurred during the performance of the prayer, the prayer is invalid.

It is strongly recommended that every prayer should be performed at the beginning of its proper period, and that one should not delay without due cause. However, should there be delay, and only a short time remains, the person praying should do so without any of the recommended (optional) acts (*ādhān* etc.) if this will permit him or her to finish within the prescribed period. If the period is almost over, but it is possible to pray one *rak'ā* of the prayer in time, the prayer should be performed with the intention of saying it within its time (*ādā*), but if not even one *rak'ā* can be performed within the proper time, the intention should be that of compensation for a missed prayer (*qadā*). If there remains before midnight only the time to perform five *rak'as*, the night prayer (*al-ʿiṣhā*) should be performed first and the evening prayer (*maghrib*) performed afterwards with the intention of compensation.

The Order of the Prayers

The noon and afternoon prayers, and likewise the evening and night prayers, must be performed in the correct order. If the order is deliberately disturbed (except in the case just mentioned), the prayer is invalid. However, if the order is disturbed by error, it may be considered valid. If the person praying remembers that he or she has not performed the noon prayer while performing the afternoon prayer, the intention should be changed from that of the afternoon prayer to that of the noon prayer. The case with the evening and night prayers is the same; the person must complete the evening, and then perform the night, prayer.

It should be noted that, while it is permitted to change the intention from that of the second to that of the first prayer in these pairs, it is not permitted to change the intention in the opposite direction. For example, if while performing the evening prayer, it is recalled that that prayer has already been performed, it is not permitted to change the intention to that of the night prayer: the prayer must be interrupted and begun anew. The case is the same with the noon prayer. This rule also holds for a change in intention from that of a prayer in time to that of a compensatory prayer, and from that of an obligatory prayer to that of a compensatory prayer;

both are permissible, but in both instances the reverse is not permissible.

The Qibla

The *qibla* is the direction in which the prayer has to be performed. For Muslims, this is the direction of the holy sanctuary of the Ka'ba in Mecca, which includes all the space from the ground below it to the sky above it. For those who live at a great distance from the Ka'ba it is not necessary that they should pray in a straight line to the Ka'ba, merely that they should pray facing the direction of Mecca.

The *qibla* may be ascertained through a scientific method, or on the information of other Muslims of probity, or of an expert (who does not need to be of upright character or a Muslim). When none of these ways is available, it is permissible to act on the basis of an informed guess, by observing, for example, the direction in which a mosque has been built. If there is no way even to make an informed guess about the direction in which to pray, it is necessary to pray four times, once in each of four directions at right angles to each other. If it is believed that the *qibla* lies in one hemisphere rather than the other, it is permissible to pray twice, once in each of two directions at right angles to each other in the direction of that hemisphere. If one has to perform more than one prayer, the first prayer should be performed in each of the four above directions, then the second in each direction, and so on.

If the prayer is performed intentionally in the wrong direction, the prayer is invalid. However, if the person was ignorant of the rule, and if the direction in which the prayer was performed did not differ by more than one right angle from the direction of Mecca, his or her previous prayers are valid; but if the difference in directions is more than one right angle, the previous prayers are invalid and should be made up with compensatory (*qadā*) prayers. The same applies to a person who prays in the wrong direction by mistake, and also to someone who, through carelessness, has not made sufficient effort to find the right direction: the prayer must be repeated if the difference in direction is more than one right angle.

All the obligatory prayers must be performed in the direction of the *qibla*. The supererogatory prayers must be performed towards the *qibla* if they are performed in a stationary position, but if they are performed while in motion, in a train, for instance, they do not need to be recited facing any particular direction. On the other hand, the *ṣalāt al-iḥtiyāt* (the precautionary prayer for having missed a *rakʿa*) and the *sajdat al-sahw* (the prostration of forgetfulness for the omission or commission of a secondary act in a prayer) must both be performed facing the *qibla*.

It is necessary to face the *qibla* not only for prayers, but also when slaughtering an animal. If the slaughterer acts knowing the rule of the *qibla* but deliberately ignores it, the slaughter is not religiously correct and the meat cannot be eaten. However, if the mistake is due to not knowing the rule, to forgetfulness, or because the animal could not be manœuvred into the right position, the slaughter is to be considered valid.

What is Worn during Prayer

THE MINIMUM CLOTHING REQUIRED FOR MEN AND WOMEN FOR PRAYER

One of the pre-conditions for valid prayer is the proper clothing, which is the minimum that must be worn. For a man, his private parts must be covered, and for a woman all her body must be covered, including the head and the hair, except the extent of the face that is washed during *wuḍūʿ*, the hands up to the wrists, and the feet up to the ankles. This minimum of clothing is a prerequisite not only of the obligatory prayers, but also of the *sajdat al-sahw* and the *ṣalāt al-iḥtiyāt*.

Should a man or a woman perform the prayer without this minimum clothing, the prayer is invalid. If they do so not knowing this rule, they should repeat the prayer as a necessary precaution.

Should a person praying realize during the prayer that he or she is not properly covered, they should finish the prayer, cover themselves correctly, and repeat the prayer as a necessary precaution. However, if the realisation occurs after the prayer has been

completed, the prayer is valid and no precautionary prayer is required. If the person praying does not possess the proper clothing, they should wait until the end of the proper time for that prayer, and if even then the proper clothing is not to hand they must perform the prayer without the proper covering as a compelling matter (*iḍtirār*).

OTHER CONDITIONS CONCERNING CLOTHING

There are five further conditions concerning clothing:

1 **The clothing must be ritually pure.** The clothing worn during prayer must be clean according to the rules of ritual purity. If someone performs the prayer wearing ritually unclean clothing, the prayer is invalid. The body should also be ritually clean. Should someone perform the prayer with ritually unclean clothing or a ritually impure body, not knowing this rule, or if they do not know some rule of ritual impurity which affects their situation at the time of prayer, the prayer is invalid.

2 **The clothing must be lawful.** The second condition is that the clothing worn during prayer must be lawful, i.e. it must not have been taken or used without the explicit or implicit consent of its owner when the owner is other than the person praying. If a person prays in unlawful clothing while knowing this rule, his prayer is invalid, although if it is only a button or some small item which has been obtained unlawfully the prayer is not invalid, although it is better to avoid wearing it. Not knowing the rule does not provide exemption. If a person forgets that the clothing is unlawful and performs the prayer, the prayer is valid, but if the unlawfulness of the clothing is realized or remembered during the prayer, the clothing must be removed and the prayer repeated.

Clothing which is bought with money out of which the necessary religious taxes (*khums* and *zakāh*) have not been paid is considered unlawful, and all prayers performed wearing it are invalid.

3 **The clothing must not be made from unslaughtered dead animals.** All animals whose blood spurts and who die without being ritually slaughtered are considered unclean, and if prayer is

performed while wearing any part of such a dead animal as clothing, the prayer is invalid. It is an obligatory precaution not to use the skins even of those animals whose blood does not spurt, e.g. fish and snakes, as part of the clothing worn during prayer.

4 The clothing must not be made from an animal whose flesh is unlawful. The clothing worn during prayer must not be made from any of the parts, even those parts which are considered to be inanimate (see above) such as the fur, of those animals whose flesh is *ḥarām*, i.e. cannot be eaten. If there is even a single hair of such an animal in or on the clothing of the person who prays, the prayer is invalid. The prayer is also invalid if the body or clothing of the person praying has come into contact with a dog, or a cat, or any other *ḥarām*-fleshed animal provided that the moisture of that contact remains during the prayer.

5 Men may not wear gold or silk. It is, in general, unlawful for a man to wear gold as jewellery or in his clothes. Should a man perform the prayer wearing a gold chain, ring, or watch, or wearing a garment into which gold is woven, his prayer is invalid.

Similarly, it is, in general, unlawful for men to wear silk garments, and, if they are worn during prayer, the prayer is invalid. It is, however, permissible to pray with a silk handkerchief in the pocket. If a man is unsure about whether his clothing is made from pure silk or not, he can wear it during the prayer.

It is lawful for a woman to wear gold and silver, and also silk garments, during prayer and in general, without restriction.

SITUATIONS IN WHICH IT IS PERMITTED TO PRAY WITH AN IMPURE SUBSTANCE ON ONE'S PERSON OR CLOTHING

There are five situations where it is lawful:

1 Blood from the body: If a person has an abscess, wound, or cut which is bleeding, and cleaning away the blood would be harmful, or cleaning the clothing affected by the blood would be difficult, it is permissible to pray in that condition as long as the abscess, wound, or cut has not healed. However, if the blood spreads to an area not immediately close to the wound, it must be cleaned away, otherwise

the prayer is invalid. Any blood which comes from the mouth or the nose does not invalidate the prayer. Nor is it invalidated by blood from haemorrhoids.

If one notices blood on the body or clothing but does not know whether it comes from oneself or from elsewhere, and if the extent of the blood exceeds the area of a *dirham* (a coin of about one inch in diameter), it is not permissible to pray until it has been removed.

2 **Area of blood:** If the body or the clothing has on it a small amount of blood which covers only the area of a *dirham*, it is permissible to pray. It is also permissible when the body or clothing is affected at different places, as long as the total area is less than that of a *dirham*. However, the blood must not be touched by moisture over a *dirham* in area.

Prayer is invalid when the body or the clothing has on it even one drop of menstrual blood, of the blood discharged at childbirth, or of the blood of a dog or a pig.

3 **Compulsion:** In all such situations as those described above, if there is some compulsion to pray in these circumstances, the prayer is valid.

4 **Small items of clothing:** It is permissible to pray wearing small items which are ritually impure, such as a hat, a handkerchief, or a tie, which would not by themselves cover the area of the private parts, only as long as they are not made from parts of animals whose flesh is unlawful.

5 **The clothing of a nursing woman:** A woman who is nursing can pray with unclean clothing if it is very difficult for her to clean it before every prayer and she only has one set of clothes. The minimum requirement is for her to clean her clothing once in 24 hours. If she has more than one set of clothes, but all of them are unclean, she need only rinse them once every 24 hours. This rule applies when there is difficulty in cleaning the clothing. However, if the nurse is not the mother of the child, or if the child is a girl, or the clothing has been dirtied by faeces, the clothing must be clean for the prayer to be valid.

The Place of Prayer

THE PLACE SHOULD NOT BE USED UNLAWFULLY

The place of prayer must be lawful for the person praying, i.e. it must not be used without the explicit or implicit permission of the owner. The permission need not be obtained in writing; it is sufficient that the owner's actions indicated that he was not against his property being used by the person for prayer. If one prays in such a way that in *sujūd* one's head touches a spot whose owner has not given permission, even if this is a carpet or a mat, the prayer is invalid. It is, however, permissible to pray in public places such as a public bath, a hotel, a railway station, or an airport without obtaining any special permission. The same applies to open or public spaces, and to gardens which are not walled or fenced. Elsewhere, one must be sure that the owner does not object.

THE PLACE SHOULD NOT BE IN MOTION

Praying in a place which is in constant motion, e.g. on a train, boat or plane, should be avoided. If, however, the time of prayer is coming to an end and there is no choice, the prayer may be performed and the person praying should try to keep himself facing in the direction of the *qibla*.

THE PLACE SHOULD BE LEVEL

The place where the forehead is put during the *sujūd* must not be more than the height of four fingers held together higher or lower than the place on which the feet are standing or on which the knees are placed.

THE HEIGHT OF THE ROOF AND OTHER MATTERS

The roof should not be so low that one cannot stand erect. The walls should not be so close that one cannot perform the *rukū'* or the *sujūd*. If there is no choice, one must extend as far as possible.

Prayer

INFRINGING THE SANCTITY OF THE PLACE

One should not pray with one's back towards the graves of the Prophet or the Imams. Neither should one pray on a surface on which the names of God, the Prophet, or an Imam are written, if this implies any disrespect towards them.

A MAN SHOULD NOT STAND BEHIND A WOMAN

As a matter of recommended precaution, a man should not perform his prayer behind a woman. If a woman comes to stand in front of a man, whoever started the prayer first should repeat it. A man and a woman may pray in the same row as long as there is at least a foot between them, although it is a recommended precaution that the man be at least a yard in front of the woman and that there be a curtain between them.

THE PLACE OF PRAYER MUST BE RITUALLY PURE

This applies particularly to the place of *sujūd*, which, even if it is dry, must not be unclean.

The Mosque

Islam lays great emphasis on the performance of prayers in the mosque. The most preferred place of prayer is the Holy Mosque in Mecca (al-Masjid al-Haram); next is the Mosque of the Prophet in Medina; then the Mosque in Kufa and the al-Aqsa Mosque in Jerusalem, and then the shrines of the Imams. After these preferred places are the central mosques of the city or town in which the festival prayers are performed, and then the mosque of each area. It is strongly recommended not to miss the congregational prayer in a mosque unless there is good reason, and there should be public pressure exerted so that people generally comply. For women it is generally preferable that they pray at home.

Cleaning out the mosque, taking care of the lighting, and other acts of general maintenance are very commendable.

It is forbidden to carry any ritually impure substance into a

mosque or to make any part of a mosque or the objects in it impure. It is necessary immediately to purify any part of a mosque, or objects therein, which becomes unclean. If it is not possible for someone to clean it immediately, they should inform someone in charge who can clean it. If the mosque cannot be made pure without demolishing part of it, this must be done and then it must be rebuilt. The same rule applies to the shrine of an Imam.

A mosque, or part thereof, may also be demolished if it is necessary for improvement, enlargement, or repair, but everything of and in the mosque should be reused in the mosque again. No mosque may be sold or taken as private or state property, even when ruined.

Painting pictures of animate creatures such as humans or animals is forbidden in a mosque or elsewhere, but other kinds of decoration are permissible in a mosque.

The *Ādhān* and the *Iqāma*

It is strongly recommended to say the *ādhān* (the call to prayer) and the *iqāma* (the declaration of standing for prayer) before every daily prayer, whether prayed at the proper times (*adā*) or as a compensatory prayer (*qadā*), whether alone or in congregation, at home or on a journey. It is especially important to recite them for the morning and evening prayers, and when the prayer is said at the correct time. The recommendation is stronger for the *iqāma*.

The *ādhān* and the *iqāma* should not be recited for other than the daily prayers. For the prayers at the two festivals (*'īds*), the prayer for eclipses etc. (*āyāt*), the prayer for the dead, the call *'Al-ṣalāh*, said three times, should be given.

The person who recites the *ādhān* (the *mu'adḍin*) must stand facing the *qibla*. It is recommended that he should have performed *wuḍū'* or *ghuṣl*, as appropriate, should place his hands behind his ears, and pronounce the phrases loudly and clearly. The *ādhān* and the *iqāma* must be recited in Arabic with a correct pronunciation.

These are the phrases which make up the *ādhān*:

اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ
 حَيَّ عَلَى خَيْرِ الْعَمَلِ
 اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

- | | |
|---|-----------|
| (1) <i>Allāhu akbar</i> | (4 times) |
| (2) <i>Ashhadu al lā ilāha illa 'llāh</i> | (2 times) |
| (3) <i>Ashhadu annā Muḥammadar rasūlu 'llāh</i> | (2 times) |
| (4) <i>Ashhadu annā 'Alīyaw walīyu 'llāh</i> | (2 times) |
| (5) <i>Ḥayya 'ala 'ṣ-ṣalāh</i> | (2 times) |
| (6) <i>Ḥayya 'ala 'l-falāḥ</i> | (2 times) |
| (7) <i>Ḥayya 'ala khayri 'l-'amal</i> | (2 times) |
| (8) <i>Allāhu akbar</i> | (2 times) |
| (9) <i>Lā ilāha illa 'llāh</i> | (2 times) |

- (1) God is greater
- (2) I bear witness that there is no god but Allah
- (3) I bear witness that Muḥammad is the Messenger of God
- (4) I bear witness that 'Alī is God's favoured one
- (5) Make haste to the prayer
- (6) Make haste to salvation

- (7) Make haste to the best of actions
- (8) God is greater
- (9) There is no god but Allah

The phrase '*ashhadu annā 'Alīyaw walīyu 'llāh* (Alī is God's favoured one)' is not obligatory, but recommended. It is also sometimes extended by adding Imam 'Alī's titles: *Amīr al-mu'minīn*, etc.

The phrases of the *iqāma* are the same, but the first one is said only twice, and the last one is said only once. There is one additional phrase, which comes before the last *Allāhu akbar*, and is recited twice;

قَدَّ قَامَتِ الصَّلَاةُ ط

- (7a) *Qad qāmati 'ṣ-ṣalāh* (2 times)
(7a) The prayer has begun

The *ādhān* should be given louder than the *iqāma*. There should be no unusual gap between the phrases in either, but it is recommended that there should be a small pause between the phrases of the *ādhān* and that the *iqāma* should be said without pause. It is forbidden to recite the *ādhān* or the *iqāma* in the manner of a song.

The phrases must be said in the proper order, otherwise the *ādhān* or the *iqāma* is invalid and must be recited again from the place at which the order changed.

The Form of the Daily Prayers

How to perform a two-*rak'a* prayer

After performing the *wuḍū'* and fulfilling all the other prerequisites for prayer which have been mentioned, the person praying should stand up facing the *qibla* and recite the *ādhān* and the *iqāma*.

NĪYA (INTENTION)

A solemn intention should then be made that the act which is to be

Prayer

performed is the particular prayer (e.g. the morning prayer). This need not be given aloud or inwardly repeating any words, but should be clearly established in the heart; however, it is recommended that it be specified using the following formula:

I perform this two-*rak'a* prayer as the morning prayer seeking closeness to God.

A similar formula will be appropriate for the other prayers.

TAKBĪRAT AL-IHRĀM

Next the *takbīr* for the commencement of the prayer should be recited. The hands should be placed behind the ears (as a recommended practice), and, in a clear raised voice, the phrase:

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater

is recited. This should not be joined to any preceding phrase (e.g. the last phrase of the *iqāma*) or any following phrase, i.e. there should be no elision at the beginning or end of the *takbīr*. The whole body must be in a state of calm while reciting the *takbīr*, otherwise the whole prayer is invalid.

QIYĀM

From the beginning of the *takbīr* until the beginning of the *rukū'*, i.e. during the reciting of the *takbīr*, the sura *al-Fātiḥa*, and the second sura, the worshipper must remain in the standing position.

It is recommended that in the standing position the body should be upright, the hands placed at the side against the thighs, with the fingers side by side, and the eyes fixed on the place the forehead touches in prostration (*sujūd*). The weight of the body should be equally distributed on both feet, which should, for a man, be set apart at the distance of three fingers' breadth; a woman should keep her feet close together. There should be as little movement as

possible while in the standing position, and no leaning to either side. Both feet must be on the ground, although the prayer is valid even if the weight of the body is unevenly distributed.

QIRĀĀ

After the *takbīr*, first the sura *al-Fātiḥa*, the opening sura of the Qur'ān, and then another sura are recited. The suras are recited in both *rak'as* of the prayer. This is called *qirāā* (recitation of the Qur'ān).

Sura al-Fātiḥa

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مَلِكِ يَوْمِ
الْدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

*Bi-smi 'llāhi 'r-Raḥmāni 'r-Raḥīm Al-ḥamdu li-'llāhi rabbi
'l-'ālamīna 'r-Raḥmāni 'r-Raḥīmi Māliki yaumi 'd-dīn
Iyyāka na'budu wa-iyyāka nasta'īn Iḥdi-na 'ṣ-ṣīrāṭa 'l-musatqīma
Ṣīrāṭa 'lladhīna an'ama 'alay-him ḡhayri 'l-maḡḥḍūbi
'alay-him wa-la 'd-dāllīn*

In the Name of God, the Merciful, the Compassionate. Praise belongs to God, Lord of the World, the Merciful, the Compassionate, Master of the Day of Judgement; We worship only You, and from You alone do we seek help. Lead us on the straight path, the path of those whom You have blessed, not of those on whom is [Your] Wrath, nor of those who have gone astray.

After this sura, another sura is recited. It can be any sura, but it must be recited in its entirety; however, it is preferable that it should not be too long a sura. Any of the short suras in the last

(30th) part (*juz'*) of the Qur'ān are suitable. Sura 97 in the first *rak'a* and sura *al-Ikhlāṣ* (112) in the second are especially recommended.

Sura *al-Ikhlāṣ*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ ③ وَ لَمْ يُولَدْ ④
 وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

Bi-smi 'llāhi 'r-Rahmāni 'r-Rahīm Qul huwa 'llāhu
aḥad Allāhu 'ṣ-Ṣamad Lam yalid wa-lam yūlad Wa-lam yakūn
la-hu kufuwan aḥad

In the Name of God, the Merciful, the Compassionate. Say: 'He is God, the One, God the Eternal and Besought of all, Neither begetting nor begot, Nor is there anything comparable or equal to Him.

Men must recite the two suras in the two-*rak'a* prayer of the morning aloud, by which is meant that they should be able to hear their own voices. Similarly, the suras in the first two *rak'as* of the evening and night prayers must be recited aloud, but those in the first two *rak'as* of the noon and afternoon prayers must be recited quietly. Women must recite the two suras quietly in every prayer.

It is recommended to recite the verse *Bi-smi 'llāhi 'r-Rahmāni 'r-Rahīm* aloud even in prayers where the suras are to be recited quietly.

In the congregational prayer, only the imam must recite the suras aloud; those praying behind him must only listen to his recitation.

It is recommended that there should be a pause at the end of every sentence in the sura, and the worshipper should keep in mind the meaning of the verses.

It is recommended to recite:

كَذَلِكَ اللَّهُ رَبِّي

Ka-dhālika 'llāhu rabbī

Such is God, my Lord.

at the end of sura 112.

RUKŪ'

After completing the second sura, the worshipper must say:

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater.

with the hands raised behind the ears. In the *rukū'* which follows, men must bend the body until the hands can be placed on the knees. It is recommended that the knees should not be bent and that the back should be straight. The gaze should be kept on the ground between the feet. Women should place their hands above their knees and should not bend too far.

While in this position, it is obligatory to recite a *dhikr* (invocation). The following may be recited:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ

Subhāna rabbī al-'Azīmi wa-bi-ḥamdi-h

Glory be to my Lord, the Great, and praise belongs to Him.

When this has been recited, the standing position is resumed and the following is recited:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami'a 'llāhu li-man ḥamida-h

God hears the one who praises Him.

suĵūd

The worshipper should then say:

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater.

and then assume the posture of *suĵūd*. The recommended procedure for this posture is, for a man, that he should first of all place his hands on the ground in front of him while bending and then kneel, and, for a woman, that she should first of all kneel and then put her hands on the ground. In the *suĵūd* the forehead, the palms of the hands, both knees, and the tips of the toes should touch the ground, and the body should be bent at the knees and at the hips. Men should keep their elbows and belly off the ground, while women should keep them on the ground. The hands should be beside the ears, and the fingers should be touching each other.

While in the position of *suĵūd* the worshipper should recite the following:

سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَبِحَمْدِهِ

Subhāna rabbī al-ʿAlā wa-bi-ḥamdi-h

Glory be to my Exalted Lord, and praise belongs to Him.

It is preferable to repeat this three times.

Then the worshipper should say:

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater.

raise the forehead, and assume the kneeling posture, with the hands placed on the knees. It is recommended to place the weight on the

left leg, and to rest the back of the right foot on the sole of the left foot, and then to say:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Astaghfiru 'llāha rabb-ī wa-atūbu ilay-h

I ask forgiveness of God, my Lord, and turn towards him.

Again

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater.

is recited, and the position of *sujūd* is resumed as before. After completing the second prostration, the worshipper should resume the kneeling position, and say:

Then the worshipper rises to his feet for the second *raka'a*, and, when rising, men should take their hands off the ground before rising from their knees, while women should first raise their knees and then their hands.

THE SECOND RAKA'A

After regaining the upright posture, the second *raka'a* begins. The sura *al-Fātiḥa* should first be recited, as in the first *raka'a*, and likewise a second sura. Then it is recommended to perform the *qunūt*.

QUNŪT

When the second sura has been recited the worshipper should say:

اللَّهُ أَكْبَرُ

Prayer

Allāhu akbar

God is greater.

Then the hands are raised in front of the face with the palms side by side facing upwards. The fingers are placed together, with the thumbs a little apart. Any *du'ā* (supplication) can now be recited. Two of the most usual are given here.

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ
اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ
الْعَرْشِ الْعَظِيمِ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ -

Lā ilāha ila 'llāhu 'l-ḥalīmu 'l-karīm. Lā ilāha illa 'llāhu 'l-'alīyu 'l-'azīm. Subhāna 'llāhi raabi 's-samawāti 's-sab'i wa-rabbi 'l-'arḍina 's-sab'i wa-mā fi-hinna wa-mā bayna-hunna, wa-rabbi 'l-'arshi 'l-'azīm. Wa-salāmun 'ala 'l-mursalīn. Wa-'l-ḥamdu li-'llāhi rabbi 'l-'ālamīn.

There is no god apart from Allah, the Forgiving, the Merciful.
There is no god apart from Allah, the Exalted, the Magificent.
Glory to the Lord of the seven heavens and the seven earths, the
Lord of all that is contained therein, the Lord of the Exalted
Throne. All praise is due to Allah, the Lord of the World.

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَعَافِنَا وَأَعْفُ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

Allāhumma 'ghfir-la-nā wa-'rḥam-nā wa-a'fi-nā wa-'fu 'an-nā fi-'d-dunyā wa-'l-ākhirā. Inna-ka 'alā kulli shay'īn qadīr.

O God, grant pardon to us and have mercy on us,
protect us, save us [from hardship] in this world and the next.
Indeed, You are Powerful above all things.

It is recommended that the *qunūt* should be recited with the voice slightly audible, but, if the prayer is being said in congregation, it should be whispered if the voice of the imam is audible.

After the *qunūt* the worshipper should raise his hands and say:

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater.

Then the *rukū'* of the second *raka'a* follows, and then the *sujūd*, both as in the first *raka'a*. After resuming the kneeling position after the second prostration of the *sujūd*, the *tashahhud* is recited.

TASHAHHUD

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

*Ashhadu al lā ilāha illa 'llāhu waḥdahū lā sharīka la-h. Wa-ashhadu
anna Muḥammadan 'abdu-hu wa-rasūlu-h. Allāhumma ṣalli 'alā
Muḥammadin wa-āli Muḥammad.*

I bear witness that there is no god apart from Allah, Who is unique and without partners. I also bear witness that Muḥammad is His servant and His Prophet. O God, bless Muḥammad and the progeny of Muḥammad.

The two-*raka'a* prayer now ends with the recitation of the *taslīm*.

TASLĪM

The *taslīm* is recited after the final *raka'a* of every prayer. The worshipper remains kneeling after the *tashahhud*, and says:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا

وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

As-salāmu 'alay-ka ayyuha 'n-nabiyyu wa-rahmatu 'llāhi wa-barakātu-h.

As-salāmu 'alay-nā wa-'alā 'ibādi 'llāhi 'ṣ-ṣāliḥīn. As-salāmu

'alay-kum wa-rahmatu 'llāhi wa-barakātu-h.

Peace be upon you, o Prophet, and God's mercy and blessing. Peace be upon us, and upon the righteous servants of God. Peace be upon you [all], and God's mercy and blessing.

Finally, it is recommended that

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater.

should be said three times, raising the hands each time to the side of the face.

How to perform a three- or four-*raka'a* prayer

If the prayer has three *raka'as* (the evening prayer), or four (the noon, afternoon, and night prayers), the worshipper should recite after the recitation of the *tashahhud* at the end of the second *raka'a*:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَتُومُّ وَأَقْعُدُ

Bi-ḥawli 'llāhi wa-quwwati-hi aqūmu wa-aq'ud

With God's help and through His power I stand and sit

and then stand up. Then, in the standing position, either the sura *al-Fātiḥa* is recited, or *at-tasbīḥāt al-arba'a*.

AT-TASBĪḤĀT AL-ARBA'Ā

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Subhāni 'llāhi wa-'l-ḥamdu li-'llāhi wa-lā ilāha illa 'llāhu wa-'llāhu akbar.

Glory be to God, and praise be to God; there is no god but Allah, and Allah is greater.

This should be repeated three times. In the third and fourth *raka'as* the recitation should be in a muted voice.

For each of the third and fourth *raka'as*, the recitation is followed by the *rūkū'* and then the two prostrations of the *sujūd* as in the first two *raka'as*. If the three-*raka'a* prayer is being performed, after rising from the second prostration of the *sujūd*, the *tashahhud* and the *taslīm* are recited and the prayer finished. If it is a four-*raka'a* prayer, the worshipper should recite:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَتُومِرُ وَأَقْعُدُ

Bi-ḥawli 'llāhi wa-quwwati-hi aqūmu wa-aqūd

With God's help and through His power I stand and sit

between the third and fourth *raka'as*, and then, after the fourth *raka'a*, which is the same as the third, the *tashahhud* and the *taslīm* are recited and the prayer finished.

Ta'qīb: Recommended Recitation Following a Daily Prayer

There are several formulae (*dhikr*) and supplications (*du'ā*) whose recitation after finishing a daily prayer is recommended.

THE ROSARY OF FĀṬĪMA ZAHRĀ, PEACE BE UPON HER

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater.

(34 times)

Prayer

الْحَمْدُ لِلَّهِ

Al-ḥamdu li-'llāh

Praise be to God
(33 times)

سُبْحَانَ اللَّهِ

Subḥāna 'llāh

Glory be to God
(33 times)

THE SAJDAT AL-SHUKR (PROSTRATION OF THANKSGIVING)

This should be recited in the position of *sujūd*, with the elbows touching the ground either once, three times, or a hundred times:

شُكْرًا لِلَّهِ

Shukhrā li-'llāh

Thanks be to God

THE SALUTATION OF IMAM AL-ḤUSAYN

Recommended as the final act of *taqīb*, recited while facing in the direction of Karbalā,

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ السَّلَامُ
عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ -

As-salāmu 'alay-ka yā Abā 'Abdi 'llāh. As-salāmu 'alay-ka yā 'bna rasūli 'llāh. As-salāmu 'alay-kum wa-rahmatu 'llāhi wa-barakātu-h.

Peace be upon you, O Abū 'Abd Allāh. Peace be upon you, O descendant of the Messenger of God. Peace be upon you all, and the Mercy of God and His Blessing.

How to perform the prayer while kneeling

Any ritual prayer may be accomplished in a kneeling position by someone who cannot stand. This is also permissible for someone who fears harm may occur to them if they pray standing. Also the precautionary prayer for the possible omission of a *raka'ā* as well as some of the recommended prayers can be said in a kneeling position even if the person praying is able to stand.

Details about the parts of the daily prayer

The obligatory parts of the prayer are (a) *nīya* (intention), (b) *takbīrat al-ihrām*, (c) *qiyām*, (d) *qirā'ā* (recitation), (e) *rukū'* (f) *sujūd*, (g) *tashahhud*, (h) *taslīm*. Some of these are considered essential, and are called the *arkān*, and this means that a person who fails to perform them, or performs them more times than prescribed, either intentionally or by mistake, has performed his prayer incorrectly. The *arkān* are (a), (b), (c), (e), (f). (Unintentionally saying (b) more than once does not invalidate the prayer, but unintentional omission does.) The other parts are not considered to be *arkān*, which means that if a person omits them unintentionally his prayer is still valid.

Objects on which the *sujūd* can be performed

In *sujūd* the forehead must touch the ground. It cannot, however, be placed on any kind of ground, but must be placed on earth or on that which has grown from the earth but which is neither edible nor a refined mineral. The most preferable earth on which to place the forehead is that from around the tombs of the Prophet or the Imams. Failing this, any soil, dried mud, limestone, chalk, marble (this should be avoided), etc. may be used. Failing earth, the forehead may be placed on leaves which are inedible: grass, straw, inedible flowers. It is incorrect to use leaves which are considered inedible by some people and edible by others, and

unripe fruit which is not normally eaten, although it is permissible to use leaves and flowers which are considered to have medicinal properties.

When neither earth nor leaves nor flowers are available, it is permitted to use paper made out of something on which *sujūd* is permitted or a similar cloth.

Things which invalidate a prayer

There are certain actions which invalidate a prayer, some of which have already been explained. For instance, if one of the prerequisites for prayer, mentioned above, has not been fulfilled, or it has been nullified, the prayer becomes invalid: for example, nullifying the *wuḍū'* by urinating, or knowingly not facing in the direction of the *qibla*.

The following actions also invalidate the prayer.

- 1 saying '*Amīn*' after the recitation of the sura *al-Fātiḥa*,
- 2 speaking intentionally, even if only one word or a sound, as long as it is intended to convey meaning,
- 3 laughing out loud intentionally, although it is permitted to smile or laugh silently and briefly
- 4 weeping aloud for reasons other than the fear of God, although quiet weeping is permitted, but it is an obligatory precaution not to weep even quietly for worldly matters,
- 5 eating and drinking, although swallowing something lodged in the teeth is permitted,
- 6 things which disturb the flow or appearance of the prayer, such as long gaps of silence, excessive movement, or some other extraordinary action. Sleep invalidates the prayer (as well as the *wuḍū'*), as does turning round in order to look behind one. It is permitted to point with the finger if necessary.

There are other actions or omissions which invalidate the prayer, and these will be discussed later.

Things Disapproved of in Prayer

Turning the face even slightly, saying the prayer or part of it with the eyes shut, moving the hands or fingers, looking at the written word, halting in order to hear someone talk, praying while sleepy, or while feeling the desire to urinate or defaecate, are all disapproved of in prayer.

Occasions when the Prayer can be Broken

It is permitted to break the prayer in order to save one's own or someone else's life or property. Not to break the prayer in these circumstances is a sin, although it does not invalidate the prayer.

Precepts concerning Doubt during the Prayer

Doubt and uncertainty, or a change in one's awareness of the situation, can occur in many different ways during the prayer, and there is a conventional classification of doubts in the legal textbooks. However, they will be classified here in a different way, as follows:

- 1 doubts regarding the performance or non-performance of a prayer,
- 2 doubts regarding the prerequisites of a prayer,
- 3 doubts regarding the number of *rak'as* (units),

Doubts regarding the Performance or Non-Performance of a Prayer

If there is doubt about whether the prayer has been performed at all, and there is still time to pray, then one should pray that prayer. If the doubt occurs after the time of the prayer has passed, one should ignore the doubt.

Doubts regarding the Prerequisites of a Prayer

If, while praying, a person has a preponderating doubt that one of the necessary prerequisites for prayer has not been fulfilled (e.g. the person realizes that the obligatory *wuḍū'* or *ghuṣl* has not been performed, that ritually impure clothes are being worn, or that the prayer is being performed in an unpermitted place), the prayer should be immediately interrupted. If such a realization happens after the prayer is finished, the prayer is void and must be repeated, or, if the time for the prayer is finished, a compensatory prayer should be performed.

Table: Doubts which invalidate the prayer

	Category of prayer	Category of doubt
1	2- <i>rak'as</i> (morning)	about no. of <i>rak'as</i> .
2	3- <i>rak'as</i> (evening)	about no. of <i>rak'as</i> .
3	4- <i>rak'as</i>	one <i>rak'a</i> prayed, or more.
4	4- <i>rak'as</i> (before the end of the second <i>sajda</i>)	two <i>rak'as</i> prayed, or more.
5	4- <i>rak'as</i>	whether 2nd or 5th <i>rak'a</i> .
6	4- <i>rak'as</i>	whether 3rd or 6th <i>rak'a</i> or more.
7	4- <i>rak'as</i>	whether 4th or 6th <i>rak'a</i> or more.
8	4- <i>rak'as</i>	no recollection at all of how many <i>rak'as</i> have been prayed, whether doubt occurs before the second <i>sajda</i> or after it.

Doubts regarding the Number of *Rak'as*

DOUBTS WHICH INVALIDATE THE PRAYER

There are eight doubts which invalidate the prayer, and these are summarized in the table on the opposite page.

It is to be emphasized that the correct procedure when any of these doubts occur is not to break the prayer immediately, but to pause and reflect. If there is then a preponderating feeling that tends to remove the doubt one way or the other, that feeling should be acted upon. Failing this, the prayer should be stopped, one should turn away from the *qibla*, and then recommence the prayer with a renewed intention.

DOUBTS WHICH ARE THEMSELVES INVALID, AND MUST BE IGNORED

There are six of these:

- 1 doubt about the performance of a part of a prayer after the next part been started;
- 2 doubt after completing the *salām* (unless both possibilities in the doubt would invalidate the prayer—for example if, at the end of a four-*rak'a* prayer, one doubted whether one had prayed three or five *rak'as*—, in which case the prayer is invalid);
- 3 doubt which occurs after the time for the prayer is over;
- 4 the doubt of a person who is given to excessive doubting (*kathīru sh-shakk*);
- 5 doubt in congregational prayer—the imam or the congregation can rely the other when doubt occurs to either of them;
- 6 doubt concerning *mustahabb* prayers—one should suppose that one has prayed the least of the possibilities in the doubt.

DOUBTS WHICH MUST BE REMEDIED

A doubt can be remedied only if it occurs in an obligatory four-*rak'a* prayer **after the completion of the second *sajda*** of the second *rak'a*.

Prayer

Remediable doubts are of nine kinds, and these can be conveniently summarized as follows.

- 1a **Doubt:** (i) while sitting after the second *sajda*, one doubts whether that was the 2nd or 3rd *rak'a*; (ii) in any position after the second *sajda*, one doubts whether that was the 3rd or 4th *rak'a*.
Remedy: one *rak'a* standing of precautionary prayer, or two sitting.
- b. **Doubt:** in the standing position, one doubts whether that is the 4th or 5th *rak'a*.
Remedy: one *rak'a* standing of precautionary prayer, or two sitting, and two prostrations for error.
- 2a **Doubt:** while sitting after the second *sajda*, one doubts whether that was the 2nd or 4th *rak'a*.
Remedy: two *rak'as* standing of precautionary prayer.
- b **Doubt:** in the standing position, one doubts whether that is the 3rd or 5th *rak'a*.
Remedy: two *rak'as* standing of precautionary prayer, and two prostrations of error.
- 3a **Doubt:** while sitting after the second *sajda*, one doubts whether that was the 2nd, 3rd, or 4th *rak'a*.
Remedy: two *rak'as* standing, and two *rak'as* sitting, of precautionary prayer.
- b **Doubt:** in the standing position, one doubts whether that is the 3rd, 4th, or 5th *rak'a*.
Remedy: two *rak'as* standing, two *rak'as* sitting, of precautionary prayer, and two prostrations of error.
- 4 **Doubt:** (i) while sitting after the second *sajda*, one doubts whether that was the 4th or 5th *rak'a*; (ii) in the standing position, one doubts whether that is the 5th or 6th *rak'a*.
Remedy: two prostrations of error.

In cases where remediable doubt occurs while standing, one should sit down immediately. It is the standing which counts as the error for which the prostration of error is required.

If the doubt changes to a preponderating feeling which tends to remove the doubt before the end of the prayer, one should act

according to that feeling, ignore the doubt, and not apply the remedy.

The Precautionary Prayer (*Ṣalāt al-Iḥtiyāt*)

The precautionary prayer can be performed either in the sitting or in the standing position. Two *rak'as* sitting are the equivalent of one *rak'a* standing. As an example, doubt about the omission of one *rak'a* in the prayer requires one *rak'a* standing or two sitting of precautionary prayer, and doubt about the omission of two *rak'as* in the prayer requires two *rak'as* standing or four sitting of precautionary prayer.

Performance

Immediately after finishing the prayer, one must make the solemn intention (*nīya*) to perform the precautionary prayer for the possible omission. Then one should recite the *takbīrat al-iḥrām* ('*Allāhu akbar*'), and then recite the sura *al-Fātiḥa*. There is no second sura, and one should immediately begin the *rukū'* and then perform two *sajdas*. If only one *rak'a* is to be performed, the *tashahhud* and the *salām* should then be performed and the prayer finished. If two *rak'as* are to be performed, the second should be performed as the first and then *tashahhud* and *salām* performed.

The Prostration for Error (*Sajdat as-Sahw*)

There are five kinds of error in prayer for which the prostration for error is to be performed:

- 1 when one inadvertently says something in a prayer which is not part of the prayer,
- 2 when the *salām* is recited in the wrong place,
- 3 when one forgets to recite the *tashahhud*,
- 4 when, in a four-*rak'a* prayer, doubt occurs after the recital of the second prostration about whether four or five *rak'as* have been performed,

Prayer

- 5 (a) when one forgets to perform one prostration,
- (b) when one sits when one ought to have stood,
- (c) when one stands up when one ought to be sitting.

The set of prostrations for error should be performed as the recommended precaution for every addition or omission which is made in the prayers inadvertently.

Performance

Immediately after the prayer has been finished, the worshipper should make the intention to perform the *sajdat as-sahw*, and move into the position of *sajda* on a surface upon which *sajda* is permitted, and recite the following:

بِسْمِ اللَّهِ وَيَا اللَّهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَإِلِ مُحَمَّدٍ

*Bi-smi 'llāhi wa-bi-'llāhi wa-ṣalla 'llāhu 'alā Muḥammadin wa-āli
Muḥammad*

In the name of God, and through God. And may God bless
Muḥammad and the Family of Muḥammad.

Then the worshipper must stand up, and then kneel again to perform the second *sajda*. After the two *sajdas* have been performed, the *tashahhud* and the last phrase of the *salām* should be recited.

Precepts concerning the Traveller's Shortened Prayer

For the traveller for whom the necessary conditions exist it is necessary to omit the last two *rak'as* of each of the four-*rak'a* prayer. This shortened form of the prayer is called *ṣalāt al-qasr*.

The necessary pre-conditions for the worshipper to be considered a traveller are:

- 1 the intended journey must consist of a single trip of at least 44 kilometres/28 miles or a round trip with a maximum extent of at least 22 kilometres/14 miles;
- 2 the person must begin the journey with the intention of covering the distance;
- 3 the intention should not be changed to that of a lesser distance during the journey, unless 22 kilometres/14 miles have already been covered;
- 4 the journey must not be to one's home town, nor should the intention be to stay for ten days or more before 22 kilometres/14 miles have been covered;
- 5 the distance must be measured from the 'limit of release' (*tarakhkhush*), apparently 2 kilometres/1 mile beyond the municipal boundary for a small town, or beyond the council limits within a large town or city (its theoretical definition is the point at which the *adhān* of the place can no more be heard);
- 6 the journey must not be undertaken for what would be considered in Islam to be an unlawful purpose;
- 7 the traveller must not be a nomad, or one whose occupation requires frequent and regular travel.

Further Precepts

Performing the complete prayer when it should be the shortened prayer and vice versa renders the prayer invalid. If a traveller sets out after the beginning of the time of an obligatory daily prayer and has not performed it, and arrives at his home town or at a place where the intention is to stay for ten days or more before the time has lapsed, it is necessary for him or her to pray the complete prayer on arrival, even though he or she was travelling during part of the time for the prayer.

If a traveller omits the performance of any prayers while travelling, it is necessary for him or her to perform the prayer in the shortened form, even if the compensatory prayer (*qaḍā*) is performed on arrival at the home town or at a place where the traveller intends to stay for ten days or more. Likewise, any prayer omitted while at home must be performed in full

even if the compensatory prayer is performed while travelling.

Those who are on the hajj can pray the complete prayer in Mecca and Medina, and this option is also valid in the Masjid al-Kūfa and the precincts of the shrine of Imam al-Ḥusayn in Karbalā.

The Compensatory Prayer (*Ṣalāt al-Qaḍā*)

The compensatory prayer is a prayer which is performed in compensation for a prayer which has not been performed during its proper time. It is obligatory to make up all those prayers which have been omitted for whatever reason, except those which are omitted on account of menstruation, the bleeding of childbirth, mental illness, or those which were not performed during the period of unbelief before accepting Islam. A Muslim who loses his faith for a duration and then returns to Islam must make up for all the omitted prayers.

It is also necessary to make up for all prayers which were incorrectly performed at their due time.

Precepts for Hiring Someone to Pray

During one's lifetime it is not permitted to hire anyone to perform one's prayers in one's stead, even if one is unable to perform them. However, after death, it is possible for the eldest son to hire someone to perform the compensatory prayers for a parent's omitted prayers. It is permissible to pray and to fast in compensation for the omitted prayers and fasting of a deceased person and to receive payment for this.

The person who is hired must be an Ithna-'Asharī Shī'i who has passed the legal age of puberty and is sane. He or she must know the necessary precepts for prayer. A person who is hired for this purpose may pray for a person of the same or of the opposite sex, and must pray according to what is prescribed for themselves, e.g. a woman must perform all the prayers in a lowered voice, and man

must perform the morning, evening, and night prayers in a loud voice, even if performing the compensatory prayer for someone of the opposite sex.

The person who is performing compensatory prayers for a deceased person must make the intention of performing them for the missed prayers of that person, and must also specify which prayer he is compensating for. When the compensatory prayer has been performed, the deceased person will be considered free of his or her obligation.

Congregational Prayer

It is strongly recommended that all obligatory prayers should be performed in congregation. When an infallible Imam is not in Occultation, the Friday prayer and the two 'Īd prayers are obligatory, and must be performed in congregation. Optional, non-obligatory prayers must not be performed in congregation, except the prayer for rain, and the two 'Īd prayers (which have become non-obligatory).

The importance of congregational prayers is such that even those who have already prayed are recommended to repeat their prayers once the congregation has started.

The Prayer-Leader (Imam)

The prayer-leader must:

- 1 have passed the age of ritual puberty,
- 2 be sane,
- 3 be an Ithna-'Ashari Shī'i,
- 4 be of legitimate birth,
- 5 have probity of character (*'adāla*),
- 6 offer the prayer correctly (both its actions and its recitations),
- 7 know the precepts of purity for prayer.

Only a man can be the prayer-leader for a male or mixed congregation, but a woman can lead the prayers of an entirely female congregation. Those who are performing the prayer in the

standing position may not pray behind someone who is performing it in the sitting position, but those performing the prayer in the sitting position may.

One may perform the prayer behind a prayer-leader who has purified him or herself through *tayammun* or *wuḍū' al-jābira*. One may also perform the prayer behind one who is incontinent on account of a disease.

If a person performs the prayer in good intention behind someone who he or she later discovers did not fulfil one of the conditions for a prayer-leader or was not ritually pure, the prayer is considered to be valid, but if this is realized before the prayer has started, he must not follow that person.

Those who follow a prayer-leader must also be sure that that person is performing an obligatory prayer other than the prayer for rain and the two 'Īd prayers, because, if the prayer-leader is performing an optional, non-congregational prayer, it is not permitted to follow him or her.

The Position of the Prayer-Leader and the Congregation

The place where the congregation stands must not be lower than the place where the prayer-leader stands—unless it is only slightly lower, when it is permitted. Similarly, on a slope which is not too steep, it is permissible for the prayer-leader to stand a little higher. It is permissible, however, for all or part of the congregation to be higher than the prayer-leader. It is also permissible for all or part of the congregation to stand on a roof, provided that the front row can see the imam or any row on the ground.

The prayer-leader must stand in front of a part of the front row of the congregation, only by a small distance.

There must not be any obstruction between the prayer-leader and anyone in the congregation. For instance, if there is a wall or a curtain between them, those behind the wall or curtain will be considered disconnected. However, women are permitted to pray with a curtain separating them from the male prayer-leader and any male congregation.

If the rows are exceptionally long but interconnected with each other, the congregation is valid, and if one of the congregation happens to be behind a pillar or some other obstruction, the recommended precaution is that they should be closer than one metre to the person on their left or right side who is connected to the imam.

Performance

After the rows have been formed in careful observance of the preceding conditions, the prayer-leader, or one of the congregation in the front row, recites the *iqāma*, while the rest of the congregation remains seated; they may repeat the phrases in a low voice. When the person reciting the *iqāma* comes to the phrase:

قَدْ قَامَتِ الصَّلَاةُ ۖ

Qad qāmati ṣ-ṣalāh

The prayer has commenced.

the whole congregation rises and prepares for the prayer.

The prayer-leader makes the intention for the prayer, and recites the *takbīrat al-ihrām* in a loud voice. Thereupon, the congregation makes the intention for the prayer, in which they must specify that they are praying behind the present prayer-leader. Then they should recite the *takbīrat al-ihrām*. If the *takbīr* of one of the congregation precedes that of the prayer-leader, the prayer of that person is invalidated. When the people in the row in front are preparing to say the *takbīr*, the people in the row behind may recite it even if they do so in advance of the row in front; however, it is recommended that each row should wait for the row in front to recite the *takbīr* before they do.

The prayer-leader recites the suras in the morning prayer and in the first two *rak'as* of the evening and night prayer out loud, while in the noon and afternoon prayer he recites it in a soft voice. The congregation must not recite the suras in any prayer, but just listen; it is permitted to repeat:

سُبْحَانَ اللَّهِ

Subhāna 'llāh

Glory to God

quietly only in the first two *rak'as* of the noon and afternoon prayers. If someone is so far back in the congregation that it is impossible to hear the recitation, it is permissible to recite the two suras quietly.

The prayer-leader says:

اللَّهُ أَكْبَرُ

Allāhu akbar

God is greater

and goes into *rukū'*. In the *rukū'* the congregation should recite the formulae quietly, as they may also do with all the subsequent formulae. In the *rukū'*, also, the worshipper must not precede the prayer-leader in anything.

Should someone mistakenly start the *rukū'* before the prayer-leader, and the prayer-leader is still reciting the sura, he must raise his head and then perform the *rukū'* with the prayer-leader. If the prayer-leader is about to start the *qiyām* after the *rukū'*, the person must stay in *rukū'* and raise his head with the prayer-leader. If the person is late in completing the recitation of the formulae in the *rukū'*, and the prayer-leader raises his head before he can catch up with him, the prayer is still valid. If a person raises his head before the prayer-leader does so and while he is still reciting the formulae, he must return to the *rukū'* posture and wait for the prayer-leader to raise his head. However, if the prayer-leader raises his head before the person has reached the *rukū'* posture, his prayer is invalidated.

The same rules apply to the *sujūd*. If a person mistakenly begin the *sujūd* before the prayer-leader, he must raise his head and begin again with the prayer-leader. If a person mistakenly raises his head from the *sajda* while the prayer-leader is still in *sajda*, he must return

to the *sajda*; even if this happens in more than one *sujūd*, his prayer is still valid. But if the prayer-leader raises his head before he has entered the prostration, his prayer is correct as long as it only happens in one *sujūd*, but if it occurs in both, his prayer is invalidated. If a person raises his head from the *rukū'* or the *sajda* before the prayer-leader does and does not return to the *sajda*, his prayer remains valid. All the other acts of the prayer except the recitation of the formulae must be performed after the prayer-leader has done so or while he is doing so, but not before. If a person recites the final *salām* by mistake before the prayer-leader does, his prayer is valid, and he need not repeat the *salām* with the prayer-leader.

Precepts concerning Joining the Prayer

A person may join the prayer during a *rak'ā* between the initial *takbīr* of the prayer-leader up to any point before the prayer-leader raises his head from the *rukū'*.

In the first two *rak'ās*, a person may join at any time as specified above and is not required to participate in the recitation of the two suras. If a person joins the congregation in the third or fourth *rak'ās* before the prayer-leader goes into the *rukū'*, he must recite the sura *al-Fātiḥa* and another sura if he can catch up with the prayer-leader in the *rukū'*, otherwise he should recite only the sura *al-Fātiḥa*. If he knows that he cannot catch up with the prayer-leader in the *rukū'*, he should wait until the prayer-leader goes into the *rukū'*; however, if he starts to recite the suras and consequently misses the *rukū'*, his prayer is not invalidated, but he should complete it as a non-congregational prayer.

If a late-joiner catches up with the prayer-leader in the *rukū'*, that is counted as one *rak'ā*. But if he is unable to catch up with him in the *rukū'*, it is better for him to wait until the next *rak'ā* and then join the congregation.

If a person reaches the place of congregation and finds that the prayer-leader is already reciting the *tashahhud* of the last *rak'ā* and wishes to benefit from performing the congregational prayer, he may make the solemn intention, pronounce the *takbīr*, and then

kneel down for the *tashahhud*; after the *tashahhud* he should not recite the *salām* but wait for the prayer-leader to finish his prayer, then stand up and recite the two suras without any new solemn intention or *takbīr*; this will be considered as the first *rak'a*, but it will be considered as a congregational prayer.

If a person joins the prayer in the second *rak'a*, it is considered to be his first *rak'a*. However, he should recite the *qunūt* with the imam, and when the prayer-leader recites the *tashahhud*, this person should assume the waiting posture: this is like the kneeling position, but the fingers are placed on the ground and the knees raised slightly. He should recite the *tashahhud* with the imam, and then rise up with the prayer-leader. In this case the person's second *rak'a* will coincide with the congregation's third, so, while the prayer-leader is reciting the prescribed formulae of that *rak'a* he will quickly recite the two suras of his second *rak'a*. If he does not manage to finish the recitation and the *qunūt*, he must recite at least the sura *al-Fātiḥa* before going into the *rukū'* with the prayer-leader.

If the congregation is performing the third *rak'a* of the evening prayer while the late-joiner is in his second, when the prayer-leader reaches the *tashahhud* that person should join in the *tashahhud* and then assume the waiting posture while the prayer-leader recites the *salām*, and then stand up to perform his third *rak'a* and finish the prayer in the usual manner.

If the congregation is praying the third *rak'a* of a four-*rak'a* prayer and the late-joiner is in his second, that person should remain kneeling after the *sajda* and perform the *tashahhud* and then rise up for his third *rak'a*; while the prayer-leader is reciting the *tashahhud* and *salām*, the late-joiner assumes the waiting posture and then stands up and performs the rest of his prayer.

If the late-joiner assumes that he is joining the congregation in the second *rak'a* and does not therefore recite any formulae, but then discovers that it was the congregation's third *rak'a*, his prayer remains valid, and vice versa.

If it is necessary for any reason to change the intention for the congregational prayer to the intention for a non-congregational prayer, this is permissible. In this case it is necessary to recite the sura *al-Fātiḥa* and the second sura in a quiet voice.

The Friday Prayer (*Jum'a*)

This prayer is held every Friday in congregation. It is an obligatory prayer during the presence of the Imam al-Mahdī, peace be upon him, but in his absence it is an alternative obligation, i.e. it is permissible to perform either the Friday prayer or the noon prayer, but one of them must be performed. It is better to perform the noon prayer even if one has performed the Friday prayer, and in this case one should perform the noon prayer with the intention of *qurba* (approaching near to God by seeking to please Him) and not specifying that it is obligatory. If the Friday prayer is held in a town, it is necessary for everyone to attend it, as long as the person has no valid reason for not attending, and as long as the prayer is no more than six miles away; however, travellers and the sick are permitted to be absent, but their prayer is valid if they attend.

Pre-conditions for the Friday Prayer

The are special pre-conditions for the Friday prayer.

- 1 It can only be performed in congregation, not individually. If a late-joiner begins his prayer after the prayer-leader begins the *rukū'* of the second *rak'ā*, the validity of his prayer is problematic; in this case he should also perform the noon prayer as an obligatory precaution.
- 2 The congregation must consist of at least seven persons including the prayer-leader. Without this minimum number the prayer is invalid.
- 3 There must be a distance of at least three miles between two Friday prayers. If two Friday prayers are performed within a radius of three miles, the one which begins the later will be invalid, although the prayer of those who participate in the later congregation without being aware of the existence of the other is not invalid.

Performance

The Friday prayer must be performed on Friday between the time

of the highest position of the sun and the time when the shadow of any object is equal to the height of that object.

It is necessary that two sermons (*khuṭbas*) should be delivered before the commencement of the Friday prayer but within its time. The sermons must be delivered by the prayer-leader in the standing position, and his hands must rest on a stick or a weapon (a sword or a gun, for example, which can be used as a stick). It is not absolutely necessary for the participants in the congregation to attend the sermons, but if they are present they must not talk unnecessarily and must listen attentively.

In the first sermon the prayer-leader is required to praise and thank God, and to ask the people to follow the precepts of the religion, observe piety, and promote righteousness. At the end of the sermon the prayer-leader must recite one sura from the Qur'ān and then sit down for a moment's pause.

The prayer-leader then stands up, and begins the second sermon by praising God, the Prophet, and his family, and then asking God to bless them. He should pray for God to forgive the people.

This is the minimum obligatory requirement for the contents of the sermon, but the the prayer-leader may also deal with any matters which pertain to the religion and the welfare of the Muslim community. He may discuss ethical, social, and political issues which have a bearing on the community. Those parts of the sermons which are obligatory must be said in Arabic, but the rest can alternatively be in the language of the congregation, so that they can understand him.

After the sermon, the prayer-leader begins the prayer by proceeding to the place where he will lead the congregation.

The Friday prayer consists of two *rak'as* and can be performed as the morning prayer, but it is recommended that in the first *rak'a*, after the recitation of the sura *al-Fātiḥa*, the prayer-leader should recite the sura *al-Jum'a* (sura 62).

Then the prayer-leader and the congregation should recite the following *qunūt* and then go into *rakū'*.

اَللّٰهُمَّ اِنَّ عِبَادًا مِّنْ عِبَادِكَ الصّٰلِحِيْنَ قَامُوْا بِكَتَابِكَ وَ

سَتَّوْنِيكَ فَاجْزِهِمْ عَتَاخَيْرَ الْجَزَاءِ-

Allāhumma inna 'abīdam min 'ibādi-ka 'ṣ-ṣāliḥīna qāmū bi-kitābi-ka wa-sunnati nabīyi-ki fa-'jzi-him 'an-na 'l-jazā'

O God, recompense those of Your slaves who perform [the commands of] Your book and the practise of Your Prophet with the best reward instead of us.

The two *sajdas* follow immediately. In the second *rak'ā*, after the sura *al-Fātiḥa*, the prayer-leader should recite the sura *al-Munāfiqūn* (sura 63), and follow this with the *rukū'*, then recite the above *qunūt*, or any other, again in the standing position. Then he performs the two *sajdas*. The Friday prayer ends with the *tashahhud* and the *salām* in the same way as all the other prayers. After the sura *al-Fātiḥa* any sura may be recited, but it is recommended that the two suras given above should be recited. If the recitation of the sura *al-Jum'a* or the sura *al-Munāfiqūn* has been begun, it is not permissible to leave them unfinished and recite another sura.

The 'Īd Prayers

The 'Īd prayers are those which are performed on the occasion of the two 'Īds, 'Īd al-Fiṭr (the day after the end of the fasting-month of Ramadan) and 'Īd al-Adhā (the day of the end of the hajj, 10 Dhu l-Ḥijja; also known as the Festival of the Sacrifice, 'Īd al-Qurbān). These prayers are obligatory in the time of the presence of the Imam, peace be upon him, but in his absence they are recommended. They can be performed either in congregation or individually.

The time for the 'Īd prayers is between sunrise and noon (*zuhr*). It is recommended that they should be performed immediately after the rising of the sun.

Performance

On 'Īd al-Fiṭr it is recommended that the worshipper should repeat the following formula after the evening, night, and morning prayers preceding the the 'Īd prayer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ لِلَّهِ الْحَمْدُ اللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا

Bi-smi 'llāhi r-rahmāni r-rahīm. Allāhu akbar, Allāhu akba. La ilāha illa 'llāhu wa-'llāhu akbar, wa-li-'llāhi l-ḥamd. Allāhu akbar 'alā mā hadā- nā

In the name of God, the Merciful, the Compassionate. God is greater, God is greater. There is no God but Allah, and God is greater, and all praise is due Him, God is greater for the guidance He has given us.

On the morning of 'Īd al-Adha, after reciting the previous formula, the worshipper should recite:

اللَّهُ أَكْبَرُ عَلَى مَا ذَرَقْنَا مِنْ بَهِيمَةٍ إِلَّا نِعَامٌ وَالْحَمْدُ لِلَّهِ عَلَى مَا أَوْلَانَا

Allāhu akbar 'alā mā razaqa-nā min bahimati l-an'am wa-'l-ḥamdu li-'llāhi 'alā mā awlā-nā

God is greater for the sustenance of the animal He has provided us with, and praise be to God for the favour He has shown us.

On the day of the two festivals it is also recommended to take *ghusl* and wear new clothes.

When the sun has risen, the congregation should gather for the prayer. It is preferable to perform the prayer under an open sky. When they have gathered the *mu'adhhdhin* must call out '*Aṣ-ṣalāt* (the prayer)' three times instead of the *adhān* and the *iqāma*, and the congregation should rise for the prayer.

The 'Īd prayer consists of two *rak'as*. It is like the morning prayer, except that the first *rak'a* has five plus one *takbīrs*, and the second, four plus one, after the recitation of the two suras. It is recommended that each *takbīr* should be followed by a *qunūṭ*.

In the first *rak'a*, after the solemn intention and the opening *takbīr*, the sura *al-Fātiḥa* must be recited, and following that it is recommended to recite the sura *al-A'lā* (sura 87); but it is permissible

to recite any sura. After the recitation is completed, the first *takbīr* should be recited, then the hand is raised for the *qunūṭ*. Any supplication may be recited.

After the *qunūṭ*, the worshipper should bring his hands down, say the second *takbīr*, and recite the same *qunūṭ* once again, and so on until the *qunūṭ* has been recited five times. After the last *qunūṭ*, the *takbīr* should be recited before going into the *rukūʿ*. After *rukūʿ* follow the two *sajdas* and then the congregation rises for the second *rakʿa*.

In the second *rakʿa*, following the sura *al-Fātiḥa*, it is recommended to recite the sura *ash-Shams* (sura 91).

After the recitation, the *takbīr* and the same *qunūṭ* as in the first *rakʿa* should be performed, and this is repeated four times, after which a final *takbīr* is recited and the *rukūʿ* is begun. After the two *sajdas*, the *tashahhud* and the *salām* is recited, and the prayer is finished.

At the end of the prayer, the prayer-leader should deliver two sermons. He should pause and sit in the interval between them, just as in the Friday prayer. It is not necessary for all the people to be present for these sermons.

If there is doubt about the number of the *rakʿa*, the prayer becomes invalid.

The Prayer for Unusual Natural Events **(Āyāt)**

This prayer is obligatory for all adult Muslims, men and women, except those women who are menstruating or who are bleeding after childbirth. The prayer is obligatory when there is some unusual natural event, such as an eclipse of the sun or the moon, total or partial, an earthquake, a hurricane, or severe thunder and lightning. The prayer is only obligatory for the people of the area in which the event occurs.

Performance

The time for the prayer in the case of an eclipse is from the beginning of the eclipse till the time when it begins to recede, and it

is still possible to perform the prayer as an on-time (*adā'*) prayer during the time when the eclipse is receding. If the worshipper fails to perform it in this time, it should be performed later as a compensatory prayer. Similarly, if the worshipper only learns of a total eclipse after it is over, the prayer must be recited as a compensatory prayer, but if it was only a partial eclipse, and the worshipper hears of it after it is over, the compensatory prayer is not required.

During an earthquake the prayer should be performed without delay, and it is a sin to delay; however, if there is a delay, the prayer should be said specifying neither (*adā'*) nor *qaḍā'*.

The prayer for unusual natural events consists of two *rak'as*, each of five *rukū's*. It can be performed individually or in congregation; however, the procedure is the same in both cases.

When the prayer is about to start, someone should call out: '*Aṣ-ṣalāt* (the prayer)' three times instead of the *adhān* and the *iqāma*.

The intention to perform the prayer for unusual natural events should include the specification as to whether the prayer is in time (*adā'*) or in compensation (*qaḍā'*). The hands are raised to the ears and the opening *takbīr* is pronounced. There are two ways of performing the prayer for unusual natural events: the longer, and the shorter.

In the longer way the worshipper should first recite the sura *al-Fātiḥa*, then another sura, following which the first *rukū'* is performed. Then, after the worshipper has risen, the sura *al-Fātiḥa* is recited, then another sura, then a *qunūt*, and then the second *rukū'*. This is repeated three more times, with a recommended *qunūt* again before the fourth *rukū'*. After the fifth *rukū'*, the worshipper rises and says:

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

Sami'ā llāhu li-man ḥamida-h

God hears the one who praises him

and then begins the *sajda*. The two *sajdas* should be performed in the usual manner, and after them the worshipper rises to begin the

second *rak'a*, whose five *rukū's* are performed in the same way as those in the first *rukū'*. The reciting of the *qunūt* is recommended before the first, third, and fifth *rukū's* of the second *rak'a*. After the last *rukū'*, the two *sajdas* are performed and the *tashahhud* and *salām* recited in the usual manner, and the prayer is finished.

The shorter way to perform the prayer for unusual natural events begins with the solemn intention and *takbīr* as in the longer way. After reciting the sura *al-Fātiḥa*, the second sura is divided into five parts, one part being recited before each of the five *rukū's* in the first *rak'a*. The second *rak'a* is performed in the same way. The sura *al-Fātiḥa*, in the shorter method, is recited only once in each *rak'a*, before the first *rukū'*. A convenient method is to choose the sura *al-Iklāsh* (sura 112) and divide it up into its verses (five, including the *Bi-smi 'llāhi*

After performing the two *sajdas*, the second *rak'a* can be performed in exactly the same way.

Supererogatory Prayers

General Precepts regarding the Supererogatory Prayers

It is not necessary to recite another sura during the supererogatory prayers, although it is better to recite it. This does not, of course, apply in a prayer in which some specific sura or verse is prescribed.

A supererogatory prayer can be performed while walking, and in such a case it is not even necessary to face the *qibla*.

The Daily Supererogatory Prayers

These are the most emphasized of the supererogatory prayers. There are thirty-four *rak'as* of supererogatory prayers for every day. Friday has an additional four *rak'as*.

THE MORNING (*ṢUBḤ*) SUPEREROGATORY PRAYER

This consists of two *rak'as*. It is performed before the morning ritual

Prayer

prayer after the first dawn, *aṣ-ṣubḥ al-kādhīb*. It may also be performed immediately after the late-night supererogatory prayers. The morning supererogatory prayer can be performed in exactly the same way as the morning ritual prayer, except that it should be performed quietly and not out loud. It can be performed in the sitting position, but in this case it is better to count the two sitting *rak'as* as equal to one standing *rak'a*, i.e. two standing, or four sitting, *rak'as* should be performed.

THE NOON (*ZUHR*) SUPEREROGATORY PRAYERS

They consist of eight *rak'as*, performed as four prayers of two *rak'as* each. They are performed before the noon ritual prayer. The time for them is from noon until the time when the shadow of an object extends two-sevenths of its length. If the noon ritual prayer is being performed late, one should not perform the noon supererogatory prayers, in case there is not enough time left for the noon ritual prayer.

THE AFTERNOON (*'AṢR*) SUPEREROGATORY PRAYERS

These also consist of eight *rak'as*, performed as four prayers of two *rak'as*. The time for them is from the end of the noon ritual prayer until the shadow of any object is equal to four-sevenths of the height of the object. On Fridays, four *rak'as* are added to the sixteen of the noon and the afternoon supererogatory prayers, but it is better to perform all of them before noon. The noon and afternoon supererogatory prayer may not be performed while travelling.

THE EVENING (*MAGHRIB*) SUPEREROGATORY PRAYERS

These are of four *rak'as*, performed as two prayers of two *rak'as*, and they are performed after the evening prayer, until the sky reddens, which is shortly after sunset.

THE NIGHT (*'ISHĀ*) SUPEREROGATORY PRAYER

This consists of two *rak'as*, performed in the sitting position. The time for it is after the night ritual prayer until midnight.

THE LATE-NIGHT SUPEREROGATORY PRAYERS

These consist of eleven *rak'as*, and should be performed after midnight. First, eight *rak'as* should be performed in four prayers of two *rak'as* each, then a prayer of two *rak'as*, called the *Shaf'* prayer, and finally a prayer of one *rak'a*, the only one-*rak'a* prayer, which is called the *witr* prayer. In the the *witr* prayer, after reciting the sura *al-Fātiḥa* and a second sura, in the *qunūt*, it is recommended to recite the phrase:

الْعَفْوُ

Al-'afw

Repentance

three hundred times, and then:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

Astaghfiru 'llāha rabb-i wa-atūbu ilay-h

I seek forgiveness of God, my Lord, and turn to Him

seventy times. It is also recommended that the worshipper should pray for forgiveness for forty *mu'minīn*, either living or dead, by reciting the phrase:

اللَّهُمَّ اغْفِرْ لِي

Allāhuma 'ghfir li-(the name of the persons)

O God, forgive . . .

Other Supererogatory Prayers

There are many other supererogatory prayers, but here mention will only be made of three of them.

THE GHUFAYLA PRAYER

This supererogatory prayer is strongly recommended. It is performed between the evening and the night ritual prayers, and the time for it is after the evening ritual prayer until the redness in the western part of the sky disappears.

It consists of two *rak'as*. In the first, after the recitation of the sura *al-Fātiḥa*, verses 87 and 88 of sura *al-Anbiyā'* (sura 21) is recited instead of another sura.

وَذَٰلِ النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ
 فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۝
 فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الغَمِّ ۖ وَكَذَٰلِكَ نُجِي الْمُؤْمِنِينَ ۖ

*Wa-dha 'n-nūni idh dhahaba mughadīban fa-ẓanna al lan naqdira
 'alay-hi fa-nādā fi 'ẓ-zulumāti an lā ilāha illā anta subhāna-ka innī kuntu
 mina 'ẓ-ẓālimīn. * Fa-'stajab-nā la-hu wa-najjānā-hu mina 'l-ghammi
 wa-ka-dhālika nunji 'l-mu'minīn.*

And remember Dhu 'n-Nūn, when he departed in anger; he imagined that We had not power over him. But he cried through the depths of darkness: 'There is no god by Thou; glory be to Thee; I was indeed wrong.' * So We listened to him, and delivered him from distress; and thus do We delive those who believe.

In the second *rak'a*, after the recitation of *al-Fātiḥa*, verse 59 of sura *al-An'ām* (sura 6) is recited.

وَعِنْدَهُ مَفَاتِحُ الغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي البُرِّ
 وَالبَحْرِ وَمَا سَقَطَ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظلماتِ الارضِ
 وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ۖ

Wa- 'inda-hu mafātiḥu 'l-ghaibi lā ta'lam-hā illā huwa wa-ya'lamu mā fi 'l-barri wa-'l-baḥri wa-mā taqūḥu miw waraqatin illā ya'lamu-hā wa-lā ḥabatin fi ḡulumāti 'l-arḍi wa-lā wa-lā raḡbin wa-lā yābisin illā fi kitābin mubīn.

With Him are the keys of the Unseen, none knows them but he. He knows what is on the earth and in the sea. Not a leaf falls, but He knows it; not a grain in the darkness of the earth, nor anything fresh or withered, but it is in a Book Manifest.

The following *qunūḥ* is then recited:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَفَاتِيحِ الْغَيْبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَقْضِيَ حَاجَتِي.

Allāhumma innī as 'alu-ka bi-mafātiḥi 'l-ghaibi 'llatī lā ya'lamu-hā illā anta an tuṣallīya 'alā Muḥammadin wa-āli Muḥammadiw wa-an taqḍiya ḥajat-ī

O God, I beseech You through the keys of the Unseen which none knows but You, to bless Muḥammad and the Family of Muḥammad, and to provide for my need

Then the worshipper should express in his or her heart any needs, and then finish the prayer with *rukū'*, *sujūd*, *tashahhud*, and *salām*.

THE PRAYER FOR ONE'S PARENTS

A person always has a responsibility towards his or her parents, and should therefore ask God's forgiveness for, and mercy towards, them after they have passed away. There is a special prayer for this purpose which is the prayer seeking forgiveness (*maghfira*) for one's parents, and it should be performed at least on Friday nights. The prayer consists of two *rak'as*. In the first *rak'a* after *al-Fātiḥa*, the worshipper should recite:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيْ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ط

Prayer

*Rabba-na 'ghfir-lī wa-li-wālidaiya wa-li-l-mu'minīna yawma yaqūmu
l-ḥisāb*

O our God, forgive me and my parents, and [all] believers on the
day the account is settled

ten times. In the second *rak'a* after *al-Fātiḥa*, the worshipper should
recite:

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ

*Rabbi 'ghfir lī wa-li-wālidaiya wa-li-man dakhala bait-ī mu'minan
wa-li-l-mu'minīn wa-l-mu'mināt*

O my God, forgive me and my parents, and any believer who
enters my house, and [all] believing men and women.

After finishing the prayer, the hands should be raised in
supplication, and the following recited:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا

Rabb-i rḥam-huma ka-mā rabbayta-ni ṣaghīra

O my God, have mercy upon them both as they protected me
when I was young.

THE PRAYER FOR GIVING THANKS (*ṢALĀT ASH-SHUKR*)

When a person makes a *nadhr*, or achieves success in something, he
or she should not forget to give thanks to God. The prayer for
giving thanks is for such occasions. It can be performed as a
two-*rak'a* prayer, but it can also be performed by reciting sura
al-Ikhlās (sura 112) after *al-Fātiḥa* in the first *rak'a* and, in the second
rak'a, after *al-Fātiḥa*, the sura *al-Kāfirūn* (sura 109), and reciting:

الْحَمْدُ لِلَّهِ شُكْرًا وَحَمْدًا

Al-ḥamdu li-'llāhi shukran wa-ḥamda

Praise be to God, with thanksgiving and praise.

in the *rukū'* and *sujūd* of the first *rak'a* and:

الْحَمْدُ لِلَّهِ إِسْتَجَابَ دُعَائِي وَأَعْطَانِي مَسْئَلَتِي -

Al-ḥamdu li-'llāhi 'lladhi 'stajaba du'a'-ī wa-aṭan-ī mas'alat-ī

Praise be to God, Who answered my prayer and granted my request.

in the *rukū'* and *sujūd* of the second *rak'a*.

Fasting (*Ṣaum*)

Introduction

Ṣaum (fasting) is the second pillar of the Islamic system of worship. *Ṣaum* is from the root *ṣāma* which means 'to abstain'. In the terminology of *fiqh*, *ṣaum* means abstaining from food, drinks, smoking, sexual pleasure, and some other things from dawn to dusk.

However, mere hunger and thirst do not constitute a fast. During fasting, one should abstain from all evil deeds, evil speech, and evil thoughts. It is obligatory for every adult Muslim who is not sick, disabled, a traveller, or in the state of menstruation or childbirth bleeding to observe fasting throughout the month of Ramadan from dawn to sunset. Ramadan is considered a month of *baraka* (divine grace). The Prophet said: 'It is a month of endurance, and the reward of endurance is Paradise. It is a month in which a believer's provisions are increased.'

Ṣaum is an act of worship like *ṣalāh*, and therefore, like *ṣalāh*, it is also a means of attaining *taqwā* (godfearingness) and spiritual perfection. The Qur'ān says: *You who believe! Fasting is prescribed for you, as it was prescribed for those before you, that you may [learn] self-restraint* (2:183).

Ṣaum is also called *ṣabr* in the Qur'ān. The Arabic word *ṣabr* is a comprehensive term. It means sticking to one's duty and mission in the face of great hardships; in other words, steadfastness, firmness of purpose, patience, perseverance, the power to bear difficulties and sorrows with a strong will and unwavering faith. The Qur'ān says: *O you who believe, seek help from ṣabr and ṣalāh, for God is with those who patiently persevere* (2:153).

The Obligatory Fasts

Fasting is obligatory for one month in every lunar year—i.e. the month of Ramadan, which is the ninth month of the Islamic calendar.

There are other kinds of obligatory fasts as well, such as the compensatory fasts for the missed fast of a deceased father (obligatory for the eldest son); the fast of a deceased for which one has received payment; a fast made obligatory by a vow (*nadhhr*); and fasts which are to be taken as atonement for deliberate failure to perform some religious obligations.

Every adult Muslim who is not a traveller, sick, disabled, too old, too weak, or nursing a child has to observe the fast during Ramadan.

The fasts should be observed from the first of Ramadan until the first of the following month (Shawwāl). The first of Ramadan, like the first of every month, is established: if the moon is sighted and it leads to certainty, if people generally say that the moon has been sighted, if two persons of probity testify that they have sighted the moon, or when thirty days of the previous month have been completed (the lunar month is either of 29 or 30 days' duration and not more). If a person reaches certainty, through whatever means, that the first of Ramadan has arrived, this is valid for him. If the moon is sighted in a country or city which is far away from another, it will be valid if any part of the night is common between the two.

If the first of Ramadan is not established but there is a doubt whether it is the last of the previous month or the first of Ramadan, it is recommended that a person should observe the fast, but without the intention of observing an obligatory Ramadan fast, otherwise his fast will be invalid. But if he observes the fast with the intention of a recommended fast or even a compensatory fast, it will be counted as the obligatory Ramadan fast, if it is established later that it was the first of the fasting month. If it is known during the day itself that it is the first of Ramadan, the faster should change his intention to one of performing an obligatory act. When there is doubt whether it is the first of Ramadan and someone deliberately

breaks the fast but later learns that it was the first, there is no penalty (*kaffāra*); he only has to make it up (*qaḍā*). Likewise, if someone is certain that it is the first of Ramadan and breaks the fast but later realizes that it was the last date of the previous month, there will be no penalty.

Rules for Observing the Fast

A fast involves refraining from the following things:

- 1 eating,
- 2 drinking,
- 3 smoking or inhaling dense fumes,
- 4 sexual intercourse or masturbation,
- 5 ascribing lies to God, the Prophets, and the *ma'sūmūn*,
- 6 deliberately vomiting or taking an enema.

It is also necessary to be clean from the impurity of *janāba*, *ḥayḍ*, and *naḥās* by performing *ghuṣl* or *tayammum* before the beginning of the fast. One who wants to observe a fast must refrain from the above-mentioned things with the solemn intention of fasting for God's sake.

1 *Nīya*: After the moon of the Ramadan month is sighted, the person should prepare for the fast and make the solemn intention to observe obligatory fasting for the sake of gaining God's pleasure.

Without such intention, no fast can be considered valid. However, it is not necessary that one should utter his intention, just to make the resolve in his mind is enough. One can make the intention for each day's fast. One can also make the intention to fast the whole month on the first night of Ramadan. The time for making a *nīya* for the next day's fast is from the beginning of the night until just before dawn.

A fasting person should persist in his intention for the whole day. If he wavers whether to break his fast or continue it or intends to break it, his fast becomes invalidated, even though he does not eat or drink anything.

2 *Sahar*:

It is not obligatory, but the best practice is to wake up about one hour before the time of the morning *adhān* and take some nourishment in preparation for the next day's fast. However, one must stop eating, drinking, and all those acts which violate a fast a few minutes before the time of the morning *adhān*.

If, while engaged in eating, one realizes that the time for the morning *adhān* has arrived, he should throw the food out of his mouth; if he swallows it deliberately, his fast will be void and he will be subject to a penalty (*kaffāra*). If he does an act which violates the fast before making an inquiry into the time, and later realizes that the morning had arrived, he will have to compensate (*qadā*) for the fasting without being liable for a penalty. The same is the case if one has relied on someone's statement, but later learns that he was wrong. However, if after making proper inquiries one was certain that the morning had not arrived but later learns that he was wrong, his fast will be correct.

There are some supplications and formulae which are recommended for the final hour before the commencement of the fast, and should be recited as much as possible. However, recitation of these formulae is not obligatory.

As a precaution, one should clean the teeth. If one knows that there is something in his teeth which he may swallow, but fails to remove it, his fast will become void when it is swallowed.

Rules Concerning Fasting

During the day, from the time of the morning *adhān* until the time of sunset (*maghrib*), one has to observe the following.

1 **Refraining from eating and drinking:** If one eats or drinks deliberately, whether it is much or little, even if one deliberately swallows only the wetness after brushing the teeth, the fast is void and necessitates a penalty (*kaffāra*).

However, if one is compelled to eat, or eats and drinks a little involuntarily or due to forgetfulness, his fast will remain valid. For instance, if he takes water in the mouth or nose during *wuḍū'*, and

the water goes down involuntarily, his fast is correct. Similarly, one is allowed to swallow the water which accumulates in the mouth or phlegm from the chest which comes up with coughing. It is also permitted to taste food that is being cooked without swallowing, and to take medicine which is put in the mouth but is not swallowed.

2 Refraining from smoking and inhaling dense dust: One must refrain from smoking and inhaling dust into the throat.

The drawing-in of any kind of dense dust into the throat invalidates the fast. If there is a dust storm, one must take all possible precautions to prevent the dust from reaching the throat, otherwise the fast will be invalidated. Smoking or the taking-in of any kind of dense vapour also invalidates the fast. If dust or dense smoke involuntarily, or due to carelessness, reaches a little into the throat, the fast is not invalidated as long as the person tries to prevent any further occurrence. One should also avoid inhaling dust which is not dense.

3 Refraining from sexual intercourse, masturbation, and ejaculation: It is necessary to avoid sexual intercourse and every kind of voluntary seminal discharge from dawn to sunset during fasting. However, the fast is not invalidated by involuntary seminal discharge, whether awake or asleep.

One is permitted to kiss one's spouse and to partake of other mutual pleasures as long as the male does not indulge in those acts with the intention of ejaculating. However, it is undesirable to indulge in such acts during a fast. If during such indulgences the male ejaculates involuntarily, his fast will remain valid. Masturbation also invalidates a fast and should be avoided.

4 To be clean from the states of *janāba*, *ḥaiḍ*, and *nifās*: It is necessary that one should perform *ghuṣl* or *tayammum* before the *adhān* of the morning prayer in order to fast.

If one fails to do so on purpose, the fast will be invalid. If one deliberately delays the *ghuṣl* to the extent that there is no time left for it and one has to practise *tayammum*, although he has committed a sin his fast will be considered valid.

If the ejaculation takes place while sleeping during a fasting day,

the fast will not be invalidated by it. It is also not necessary to perform *ghusl* immediately after it. If one is certain that if he slept he would ejaculate, there is no harm in his sleeping and the fast will not be invalidated, even if his fears come true.

If the menstrual or childbirth bleeding of a woman terminates, but she does not perform *ghusl* before the morning *adhān*, her fast will be void. If the time is short she can practise *tayammum*. If she becomes clean after the morning *adhān*, or sees the bleeding during the day (even a little), she cannot fast. Similarly, if she has become clean before the morning *adhān*, but fails to perform *ghusl*, her fast is void.

During *istiḥāḍa* a woman can fast if she performs *ghusl* as required (see the precepts about *istiḥāḍa*).

5 Refraining from deliberate vomiting: A fasting person who deliberately vomits invalidates the fast.

6 The avoidance of enemas, and precepts for the administration of medicines: A fasting person must not take liquid enemas, and the use of suppositories is disapproved. It is better to avoid injections which are given as substitutes for food, but they are allowed if taken as medicine. Instilling medicine in the eyes and applying mascara is disapproved of but not forbidden. Extracting teeth, or anything which results in bleeding, is also disapproved.

7 The avoidance of ascribing lies to God and the *ma'ṣūmūn*: A fasting person must adhere to this rule, otherwise his fast will become void.

If someone narrates something from God or the *ma'ṣūmūn* assuming that it was true, but later discovers that it was not true, his fast will remain valid. If there is something about which one is not sure whether it is true or not, he should not narrate it, but if he does so, he should quote the source. If he narrates something from the Prophet assuming it false, but later discovers it was correct, he should finish the fast, then compensate.

8 Refraining from immersing the head: A fast becomes void if one immerses the head into water.

If a Fast is Missed

If one misses a fast, deliberately refrains from it, or invalidates it, there are five possible outcomes:

- 1 one has to compensate by fasting at a later stage,
- 2 one has to pay a *mudd* of food in expiation,
- 3 one has both to compensate and to pay a *mudd*,
- 4 one has to observe either two months' fast for each deliberately missed fast, or to feed sixty needy people, as a penalty,
- 5 one is subject to all the above-mentioned penalties.

1 Cases for which one has to compensate (*qaḍā*) by fasting later: In the following cases a compensatory fast (after Ramadan) is enough and no expiation or penalty is involved.

- i If one misses a fast due to some justified reason.
- ii If one commits an act which invalidates the fast without intention.
- iii If one has to miss some fasts due to illness and then recovers health. If one has to miss fasting for several Ramadans due to illness, he should compensate only for the last one and give expiation for the other Ramadans.
- iv If one misses the fast due to a journey.
- v If one purposefully vomits in a day of Ramadan, he has to make up the fast and expiation is necessary.
- vi If one has ejaculated in a night of Ramadan, wakes up but sleeps again without *ghuṣl* and fails to wake up from the second sleep until the morning, he has to compensate for the fast.
- vii If one decides not to fast, he has to make it up.
- viii If one forgets to perform the *ghuṣl* of *janāba* and fasts for one or more days in a state of impurity.
- ix If an insane person becomes sane, he does not have to compensate for the fasts missed during his insanity.

When a person has to compensate for fasts, he should try to make them up before the next Ramadan. However, if he has to compensate for more than one Ramadan, he should start compensation from the first year. If he does not specify for which Ramadan

he is compensating, it would be considered for the first year.

A compensatory fast may be broken before midday, but should not be broken afterwards, as an obligatory caution.

2 Cases for which one has only to pay expiation: The expiation is one *mudd* (750 gms) of wheat, rice, or barley for each fast, which is donated to a needy person.

In those cases where one has to observe a compensatory fast and due to any reason one is unable to do so, he may donate 750 gms of wheat, rice, or barley to a needy person for every fast. For instance, if a person had not fasted due to illness but his illness continues until the next Ramadan, he should pay the expiation for each fast.

If a person becomes well after being sick for some years, he should observe the compensatory fast, for the last Ramadan, while giving the expiation of 750 gms for the missed fasts of the previous Ramadans.

Very old people who cannot fast should also give a 750 gm expiation for every fast.

Those who become unusually thirsty and cannot bear thirst or hunger are exempt from fasting but should pay the expiation for each fast. It is an obligatory caution that they should drink only as much water as is absolutely necessary.

Pregnant women are also exempt from fasting if it is injurious to them. They should also pay the expiation for each fast.

A woman who is nursing a child is also exempt from fasting, if it is harmful to her or the baby. Instead, she should pay the expiation for each day. She should also observe compensatory fasts later on.

3 Cases in which both expiation and compensation are necessary: If a person deliberately takes an enema or dips into water, he has to observe a compensatory fast as well as pay the expiation. If he deliberately commits some other act which invalidates the fast, he should also do the same.

If a person has missed the fasts of Ramadan due to an excuse other than illness (e.g. a journey) and his excuse continues until the next Ramadan, he should pay the expiation as a recommended precaution and also observe compensatory fasts. Likewise, if one has deliberately deferred the compensatory fasting until the next

Ramadan, without any excuse, he must observe compensatory fasts, as well as pay the 750 gm expiation for each missed fast.

4 **The penalties (*kaffāra*) for violating fasting:** The penalty for abstaining from or violating the fasting regulations is to fast for two months or to feed sixty needy persons. If fasting in atonement, one has to observe thirty-one fasts consecutively. The remainder may be observed in a non-consecutive manner. One should be careful that the thirty-one days should not include days in which fasting is forbidden (as at *'Īd al-Qurbān*).

If the sequence is broken deliberately or due to the occurrence of such a day, one has to fast anew. However, if the sequence is broken due to a justified excuse (such as menses or necessary travel), it is not necessary to start fasting anew. If one opts for feeding sixty poor persons, he should give each one *mudd* (750 gms) of wheat, rice, or barley. One person should be given only 750 gms except when it is certain he will give it to his relatives. If it is not possible, he should give as much food as possible, and if unable to make any of the above-mentioned atonements, he should pray to God for forgiveness and repent. It is not necessary to pay the penalty immediately, but one should not be careless in this matter.

If the fast is violated by an act which is not in itself forbidden, one penalty is to be observed.

For example, if one indulges in lawful intercourse during a day of Ramadan, he has to pay only one of the three above-mentioned penalties (*kaffāra*), even if he commits the act several times. However, if he commits the act several times, it is better to pay a penalty for each time. The same is true for masturbation. If the fast is broken by eating something which is lawful, one penalty is enough, even if the act is repeated several times.

When one deliberately breaks his fast, he is subject to the penalty. However, if one breaks it, but during the day some excuse is provided (for instance menses begins), the penalty is not to be paid.

If a person deliberately abstains from fasting during Ramadan, he has to observe a compensatory fast for each missed fast, and also to pay the penalty by fasting two months or by feeding sixty people for each fast.

If a person forces his wife into intercourse during a fast, he has to pay two penalties, for himself and his wife, while the woman is exempt from penalty. But if she consents during the act she will have to pay one penalty, and the husband two penalties.

5 Cases in which a person is subject to multiple penalties: If a fast is violated by an act which is in itself unlawful, multiple penalties should be paid.

For example, if a person violates his fast by indulging in adultery or drinking wine, he is subjected to all the above-mentioned penalties. Likewise, if the fast is broken by eating or drinking something unlawful, multiple penalties should be paid. If a person ascribes a false thing to God, the Prophet, or the other *ma'sūmūn*, he should observe all three penalties.

Rules for Travellers

Those travellers who have to offer shortened prayers cannot fast and should observe compensatory fasts later on. But those travellers whose prayer is not shortened (such as those who stay more than ten days at a place or those whose profession involves travelling) have to fast during their journeys.

If a person who is fasting starts his journey before the time for the midday prayer, he cannot complete his fast but should break it only after leaving his home town (otherwise an expiation will be necessary). But if he embarks on his journey after the time for the midday prayer, he should complete his fast.

Likewise, if a traveller arrives at his home town or the place where he intends to live for at least more than ten days, before the time for the midday prayer, he can complete his fast, if he has not already committed an act which breaks the fast. Even if he has consumed either food or drink during the journey, it is desirable to refrain from it after reaching his home town, though it will not be considered a fast.

When a traveller reaches his home town or the place where he intends to stay for ten days or more, after the time for the midday prayer, he cannot complete the fast, but it is recommended to

refrain from eating or drinking as a matter of respect for the month of Ramadan.

If a person does not know the rule that a fast is invalid during travel and he fasts, it will be considered valid, but if he comes to know the rule during the day, his fast will be void.

Compensatory Fasts for a Father

It is obligatory for the eldest son to compensate for the missed fasts of his late father, either by observing them himself or by hiring someone else to do this. It is not obligatory to make up the missed fasts of one's late mother, but it is very commendable if one does so.

If the eldest son is doubtful whether his father had missed any fasts, it is not obligatory for him to compensate for them.

The missed fast for a deceased person can be broken either before noon or after noon.

Recommended Fasts

In addition to the obligatory fast of Ramadan, fasting is recommended especially on the following days:

- 1 the first and last Thursday of every lunar month,
- 2 the 13th, 14th, and 15th of each lunar month,
- 3 the month of Rajab and Sha'bān,
- 4 Nawrūz (21st September),
- 5 the 25th and 29th of Dhu l-Qa'da,
- 6 the 1st to the 9th of Dhu l-Hijja,
- 7 the day of Ghadīr Khumm, the 18th of Dhu l-Hijja,
- 8 the first and third of Muḥarram,
- 9 the 17th of Rabi' u l-Awwal.

Undesirable Fasts

To observe a recommended fast is undesirable if one's parents disapprove.

Forbidden Fasts

It is forbidden and a sin to fast on the days of 'Īd al-Fitr and 'Īd al-Qurbān. It is also forbidden for a wife to observe a recommended fast if her husband disapproves.

***Fiṭra* (Almsgiving at the End of Ramadan)**

Fiṭra is the obligatory alms which a Muslim has to pay for himself, all his dependants, and his guests at the end of the month of fasting.

Every Muslim who has reached the age of ritual puberty and is sane, and technically not needy or poor—poor means someone who does not have enough for one year's expenses according to his status—has to pay one *ṣā'* (about 3 kilos) of wheat or rice, or its price, for himself and all his dependants, as well as those guests who have arrived at his house by the time of the evening prayer on the last day of Ramadan. He has to give about three kilos for all those who happen to be his dependants on that night, irrespective of whether they are infants, children, or adults, male or female, Muslim or non-Muslim, whether they are staying with him or are abroad. However, he does not have to give the *fiṭra* of a child who is born after the time of the evening prayer of the pre-'Īd night, or for an insane person or one who is in coma. For a person who has fainted, *fiṭra* should be given.

If a person who was dependent on one person becomes dependent on another before the time of the evening prayer of that day (just as a girl may do by going to the house of her husband), his or her *fiṭra* will be obligatory on the second person. The *fiṭra* should be given for those servants who receive food from the person, but not for those who receive money for food and provide their food themselves.

A person is responsible for the *fiṭra* of his dependants and guests, even if they themselves pay it. Similarly one who is dependent on someone else or a guest is not responsible for his *fiṭra*, even if the host or provider does not pay it.

The alms of *fiṭra* should be given with the solemn intention of

seeking God's pleasure, from any time from the time of the evening prayer on the last day of Ramadan until the morning of the 'Īd day. One who goes for the 'Īd prayer should set aside the amount of *fiṭra* first. It is not valid to give the alms of *fiṭra* before the month of Ramadan or even during this month, but one can lend money to a needy person beforehand, then count it as *fiṭra* when the time comes. The *fiṭra* should be in any case given by the noon of the day of the 'Īd. However, if one fails to set it aside or pay it, he should give it without the intention of either *adā'* (on time) or *qaḍā'* (compensatory).

The alms of *fiṭra* should be paid out of the money which is earned through legitimate Islamic means, even if a person's general expenses are met by suspect earnings.

To whom *zakāt al-fiṭra* should be given

The uses of *fiṭra* are the same as the uses of *zakāh*. However, it is emphasized that it should be paid to the needy and poor among the Shī'ī Muslims. One should try to verify before paying *fiṭra* that the person is poor. It is not necessary that the poor person to whom *fiṭra* is given should be a person of probity who always acts according to the precepts of Islam (*'ādil*). However, he should not be a reputed sinner, who openly commits sins and does not pray. A *sayyid* (descendant of the Prophet) cannot receive the alms of a non-*sayyid*.

It is recommended that in giving the *fiṭra*, one should prefer one's own relatives and neighbours, and the people of one's locality.



The Religious Taxes

(*Khums* and *Zakāh*)

Introduction

Khums and *zakāh* are, like *ṣalāh* and *ṣaum*, acts of worship which are obligatory on all Muslims.

Khums is the one-fifth tax which all adult Muslims who are financially secure and have surplus in their income normally have to pay on annual savings, net commercial profits, and all moveable and immoveable property which is not commensurable with the needs and status of the person. *Zakāh* is a tax which must be paid on certain kinds of agricultural produce and livestock, and on gold and silver.

These are not mere taxes, but acts of worship. Just as prayer is an act of worship which involves the performance of certain acts and recitations, and fasting involves physical hardship, thirst, and hunger, these two acts can also be seen in terms of their own kind of expenditure. A Muslim should hold neither life nor wealth dearer than the pleasure of God; *ṣalāh* and *ṣaum* symbolize life, while *khums* and *zakāh* signify wealth. Moreover, these are not voluntary acts of charity but obligatory duties.

The Qur'ān has emphasized that one cannot hope to gain spiritual perfection and the pleasure of God unless one expends one's wealth for the needy and for the religion (see Qur'ān: 31:2-4, 24:56). The Qur'ān also says that these acts of worship were also prescribed by the former prophets (see Qur'ān: 21:73, 19:55, 2:43, 5:12, 4:77, 22:41, 7:156, 19:31, 22:78). God condemns those who do not give their dues, who . . . give no *zakāh* and deny the Hereafter (41:7); *If . . . God forgives you, establish regular prayers and pay the zakāh*, and obey God and His Messenger (58:13); God calls it a loan to our Lord: *lend to God a good loan* (73:20)

The Function and Purpose of the Religious Taxes

Zakāh means 'something which purifies'. These two religious taxes purify the individual from selfishness and greed, as well as purifying wealth itself by making those less fortunate share in a portion of it. By paying the religious taxes a person demonstrates the belief that wealth is a means and not an end in itself, the ultimate end is to gain the pleasure of the Lord.

According to Islam all wealth and sovereignty belong to God. God entrusts it to us in order to test whether we can act responsibly and with piety, or whether we will forget our true circumstances and be dominated by our egos. The first and foremost purpose of *khums* and *zakāh* is to profess our loyalty to our Master. At every moment of our life, our health and well-being are His gifts to us. If God does not give us these things, we have no power and no right to claim them for ourselves. Thus we should not forget to give thanks. *Khums* and *zakāh* are tokens of our thanksgiving to the Lord. That is how an act of expenditure becomes an act of worship.

The second important purpose of *khums* and *zakāh* is to help the less fortunate sections of the community and to achieve a relatively equitable distribution of wealth in society. In an Islamic society all must live together as brothers and sisters and share their wealth. Every member of society should have the means to live. If one section lacks it, it is the duty of the others to support them and get them to stand on their own two feet.

Zakāh and *khums* are institutions which save society from the evils of poverty as well as of plenty. They ease social tensions, and generate brotherly feelings between the rich and the poor.

The One-Fifth Tax (*Khums*)

Khums is one of the major religious obligations of a Muslim. God instituted it also as a token of regard for the Prophet Muḥammad and his family. It has been repeatedly stated in the traditions of the Imam Ja'far al-Ṣādiq and other Imams from the Prophet's Family

that one who does not pay this religious tax has in fact usurped a share belonging to the Prophet's family.¹ The institution of *khums* has played a very important role in the sustenance of Islamic society and the independence of the ulema from the influence of governments.

Items on which *Khums* is Payable

A Muslim must pay *khums* on the following items:

- 1 surplus income,
- 2 lawful wealth or property which is mixed with unlawful,
- 3 riches obtained from mines,
- 4 riches found as treasure,
- 5 riches found through diving in the sea,
- 6 booty obtained in holy war,
- 7 lands a *dhimmi* buys from a Muslim.

PRECEPTS REGARDING *KHUMS* ON SURPLUS INCOME

Khums is payable on all kinds of earnings—income from commerce, industry, and agriculture, wages, net profit from business, and increase in capital—at the end of the year after deduction of household and commercial expenses.

A person normally has to pay *khums* at the end of the year on all liquid assets, items of clothing bought that year but unused, unconsumed food, and all those household items which are not considered necessities of life for people of that person's status.

Khums is also payable on gifts, prizes, legacies, anything bequeathed in a will, and *ṣadaqa*, but only on amounts left after annual expenses have been deducted. Similarly if a person knows that *khums* has not been paid on the legacy by the deceased, or if he knows that the deceased owned taxable property, he has to pay *khums* on the legacy as a debt which must be paid from it. When a person inherits from a distant relative from whom he would not have inherited in normal conditions, it is an obligatory precaution that he should pay *khums* on it, but only after annual expenses have been deducted.

Table: The calculation of *khums*

Booty from Holy War	Substances obtained from the sea	Lawful wealth mixed with unlawful wealth	Surplus of income	Treasure trove	Minerals extracted from mines	Property of Muslims bought by <i>dhimmi</i> s
<p>Income from: general occupations <i>Khums</i> due on:</p> <ol style="list-style-type: none"> 1. Wages 2. Savings 3. Unexpected inheritance 4. Gifts, prizes, etc. 	<p>Income from: business and agriculture <i>Khums</i> due on:</p> <ol style="list-style-type: none"> 1. Profits 2. Capital 3. Annual increase in capital and value of property 	<p>Moveable and immoveable property <i>Khums</i> due on:</p> <ol style="list-style-type: none"> 1. Property and goods not commensurable with the person's needs and status 2. Liquid assets 3. Food and clothing left unused at the end of the year 				

Khums exempt from:

1. Necessary household expenses
2. Inheritance
3. Savings on which *khums* has been paid
4. Religious expenses
5. Income and allowances of non-*ba'igh* children

Khums exempt from:

1. Household expenses
2. Commercial expenses
3. Items and amounts on which *khums* has been paid

Khums exempt from:

1. Property and goods commensurate with the person's needs and status

20 per cent must be paid after deducting exemptions, and this is divided into two shares

Sahm al-Imām

To be paid to a living *mujtahid* whom the person is following, or with his permission

Sahm as-sādāt

To be given to needy *sayyids*

No *khums* is payable on a dower. There is no *khums* on the earning or property of a child who has not reached puberty.

Definition of household expenses: Household expenses include food, drink, accommodation, transport, medical expenses, the marriage expenses of a man and his dependants, government taxes, insurance premiums, the amount deducted from a salary for mandatory provident and pension funds, debt repayment, legal fees, the wages of servants, gifts, donations, *ṣadaqa*, the expenses of the hajj, *ʿumra*, and *ziyāra*, etc.

In the payment of debts only those resulting from essential needs may be included, not those incurred for improving a business. Life-insurance premiums cannot be counted as expenses, but is a kind of saving, although the premiums paid for other kinds of insurance are to be counted among household expenses.

'Necessary expenditure' is determined according to a person's status. For example, when a person who might be expected to possess a car buys one, it is included among his necessary expenditures. But if someone belongs to a category of society in which he would not be expected to possess such an item, it would be considered a luxury and would be liable to *khums*. The jewellery of a woman which is in accordance with her status and which she buys for her personal use is included among necessary expenses.

A person who needs a house can buy it in instalments or stages. But if he saves money each year for a house, that money is not exempt from *khums*. After deducting all such necessary yearly expenses, *khums* must be given upon all savings from one's earnings, even if those savings have been made through frugality and being thrifty.

A person who has no personal expenses because they are paid by someone else, should pay *khums* on all his earnings.

Precepts regarding business

Those who earn through commerce or industry should pay *khums* on the surplus of their gross income and on the increase in their capital after deducting necessary household and commercial expenses.

Capital is not included as necessary annual expenditure, and *khums* must be paid on it. However, if it is necessary to invest the

entire capital in order to earn in accordance with one's status, it is exempt from *khums*. If at the end of the year some of the capital which has increased is in the bank or with people from whom the owner is sure to obtain it whenever it is wanted, *khums* should be paid on the increased capital, but it does not have to be paid on that amount which is in the hands of other people where it may not be obtainable on demand; it is payable only when it is received.

If a businessman trades in several types of goods, but the capital and the accounts are in the same name, as in the case, say, of a supermarket, he can adjust the loss of one section against the profit from another before paying *khums*. If a business establishment has several international branches which maintain different accounts and operate under different names for the sake of convenience, smooth functioning, and local tax regulations, when in fact all of them are under the control of a single parent-body which compensates for individual losses and adjusts their profits, it is possible to regard them as one company and adjust the loss of one against the profit of the other.

If a person has different businesses such as commerce and agriculture, or banking and shipping, and losses occur in one business, he should, as a necessary precaution, not compensate for the profit of one with the loss of the other before paying the *khums*.

If one is a partner in a business and one of the other partners does not pay his *khums*, there is no harm in becoming his partner in trade or business.

When the price of a commodity soars but the trader does not sell it, in the hope that the price will further increase, if it decreases before the end of the year there will be no *khums* payable on that increase, but if the commodity holds its value until the end of the year, *khums* will be payable in accordance with the higher price.

Before paying *khums* on the profits, the businessman should deduct his commercial expenses.

Definition of commercial expenses: Commercial expenses include all expenditure by way of business, wages or salaries of employees and consultants, rent, insurance premiums, taxes, fees, licences, expenditure on the purchase of machinery and its

maintenance, transport, bank charges, etc. Destruction of goods is included in commercial expenditure.

If trade is restricted to one commodity, one is allowed to compensate for the destroyed goods from the profit before calculating the income on which *khums* is liable. However, if a businessman has diversified his trade and the loss occurs in the goods of one business, it is better he should not compensate for the other though he is allowed to do so.

Loss of capital can also be compensated for before deducting *khums* if it has occurred in the same year. However, if there is a deficit in one year, then profit in the next, the loss of the previous year cannot be made up from the next year's profit. If a person has no profit and borrows for his expenses, he can pay back the debts of his previous year from the profit of this year.

If a person loses a part of his capital in business, but still manages to make a profit from the remaining capital, he has to pay *khums* on the profits and cannot deduct the loss of capital through them. However, if he cannot carry out his business without making up for the lost capital, or cannot manage his yearly expenditure without further investment, he can deduct the earlier loss of the capital from his later profit.

KHUMS ON LAWFUL WEALTH MIXED WITH UNLAWFUL

If one has legitimate and lawful wealth or property which is mixed with wealth or property which has been acquired through unlawful means, it is necessary to pay one-fifth of the amount as *khums* if neither the amount nor the real owner of the unlawful wealth or property is known, and the remainder of the property will become lawful.

'Unlawful' means any wealth acquired by means not permitted in the *shari'a*, or any wealth whose real owner is someone else. 'Mixed' means that the owner cannot distinguish the amount or the items which have come into his possession by lawful means from those which he acquired by unlawful means. If a person knows the amount which is not his, but does not know the real owner of that amount, he should give it as alms to the poor on behalf of its owner. If he knows the owner, but does not know the exact amount of the

property which is not his, he has to come to an understanding with the owner, otherwise they must refer the case to the arbitration of a legal authority.

KHUMS ON MINING

It is obligatory to pay *khums* on anything which is mined—gold, silver, copper, iron, petroleum, coal, precious stones, salt, etc.—if it reaches a certain quantity, and this applies to both deep and surface mining. Chalk, lime, and one or two other substances are not counted as minerals.

The threshold for a mineral is 70 gms of coined gold, i.e. if the value of a thing which is extracted from a mine reaches that of 70 gms of coined gold, the person concerned should pay *khums* on it after having deducted the expenses incurred in connection with it.

Even if more than one person obtains something from a mine, once it reaches the threshold it becomes liable to *khums*. But if it is less than the threshold, *khums* will only have to be paid if the earning from it exceeds the yearly expenditure.

KHUMS ON TREASURE

Khums must be paid on treasure-trove when it is in the form of gold or silver currency, and when it amounts to more in value than 70 gms of coined gold or 484 gms of coined silver. On other items *khums* may be paid only as a recommended precaution. Treasure-trove belongs to the owner of the land on which it was found; if the land has no owner, it becomes the property of the one who unearthed it.

KHUMS ON RICHES FROM THE SEA

Khums must be paid on riches—pearls, coral, gems—acquired by diving in the sea, in a large river, or in any deep water, provided that they are naturally found in these places. If they are found on the shore, *khums* is not payable. As a matter of precaution, there is no threshold.

Khums is not payable on fish and other animals which are caught without diving; however, if the income for the fisherman from this

source alone, or combined with other profits made by him, exceeds his expenses for one year, *khums* becomes payable on the surplus.

PRECEPTS REGARDING THE EXPENDITURE OF *KHUMS*

Khums is divided into two equal shares: the share of the Imam (*sahm al-imām*) and the share of the sayyids (*sahm as-sādāt*). The share of the Imam is to be paid to the living Imam, and in the period of the Occultation (*ghayba*) to the most learned authority of the time and to the one whom the giver follows in *taqlīd*. If a person wants to pay this portion of the *khums* to someone other than his *marja'*, he or she should seek permission from him. The share of the Imam is used for those purposes which are deemed appropriate for the promotion of Islam and the improvement of the condition of the Muslims.

The other half of the *khums*, the share of the sayyids, is to be given to needy sayyids who lack the resources for one year's respectable living (in accordance with their various statuses). It can also be given to poor, orphaned sayyids. The sayyid to whom *khums* is given must be a Twelver Shī'ī. Although it is not necessary that one who receives the *khums* should be a person of probity, he should not be among those who are reputed sinners or who openly abstain from praying.

As a necessary precaution, each sayyid should be given only that amount which will suffice for one year's expenses (according to his status) and no more.

It is necessary to verify whether a person is really a sayyid or not before giving him a part of the *khums*. The claim to be sayyid is not enough: either two persons of probity should attest to it, or he should be reputed among people to be a sayyid.

If there are needy sayyids in one's own locality, it is preferable to pay them first. However, if there are not enough deserving persons in one's locality, one can also distribute the *khums* in other localities.

One should not pay the *khums* to those sayyids whom the giver has to support as an obligation, but it can be paid to other relatives and friends.

Khums can also be given to those sayyids who are travelling and need help, though they may be prosperous in their own localities.

However, it cannot be given to travellers who have embarked on a journey for some unlawful or immoral purposes.

The Alms Tax (*Zakāh*)

Zakāh is an obligatory tax due on certain quantities of specified items. These are:

- 1 wheat,
- 2 barley,
- 3 dates,
- 4 raisins,
- 5 gold,
- 6 silver,
- 7 camels,
- 8 cows,
- 9 sheep and goats.

The thresholds above which *zakāh* becomes payable on these items, and the amount which is to be paid, can be found in the *fatwas* of a *mujtahid*.

The Expenditure of *Zakāh*

Zakāh may be used for the following purposes.

- 1 It may be given to the needy and the poor: a needy person is one who is unable to meet his or her annual expenditure, depending on status; the poor live below this level of need.
- 2 It may be given to the Imam or his deputy, and to persons appointed by them as their agents for this purpose.
- 3 It may be given to non-Muslims who may be attracted towards Islam, or whom it is in the interest of Islam to win over.
- 4 It may be given to a traveller who is in difficulty.
- 5 It may be given to a person who is having difficulty repaying debts.
- 6 It may be spent on anything which can be considered in the cause of God, e.g. building a mosque or a school, improving roads, etc.

The recipients of *zakāh* (except those in the third category) must be Twelver Shī'īs who are not infamous sinners and who are not supported by the person paying the *zakāh*. The obligatory *zakāh* of a non-sayyid should not be given to sayyids unless they are in dire need and what they have been given from *khums* (*sahm as-sādāt* etc.) is not sufficient for them.

The Pilgrimage to Mecca

(Hajj)

Hajj is one of the obligatory rituals (*'ibadāt*) of Islam. It is the annual obligatory pilgrimage to Mecca which is performed every year in the month of Dhu l-Hijja, the last month of the Islamic Calendar.

Participation in the annual pilgrimage to Mecca is obligatory on every Muslim once in his lifetime, as long as he fulfils the following conditions.

- 1 **bulūgh** (ritual puberty, 15 years in the case of boys and 9 years in the case of girls);
- 2 **sanity**
- 3 **istiṭā'a** (affordability).

The conditions of *istiṭā'a* are as follows.

1 **Wealth:** The person should be able to afford the hajj financially. One who cannot spare enough money from his essential annual expenditure to bear the expenses of going to, staying in, and coming back from, Mecca, does not have to perform the hajj.

When a person has enough money, but this money is required for buying a house or marrying himself or one of his dependants, he should first execute his home duties; the hajj is not obligatory for him unless he has more money.

It is not necessary to borrow for the hajj, but if someone donates money for the expenses of the journey, hajj becomes obligatory. If someone performs hajj with this donated money, he has fulfilled his religious duty and hajj is no more obligatory on him even if he comes to possess the money himself later on. But if someone who had enough money to perform hajj does not perform it at that time and subsequently becomes poor, he will have to fulfil his obligation in anyway.

Similarly, a person should possess enough money to meet his own and his family's annual expenses after the performance of the hajj.

2 **Health:** If a person's health cannot bear the exertions of the journey, or his health could be adversely affected, he does not have the obligation to perform the hajj. A healthy constitution and the physical ability to travel to Mecca are prerequisites.

If a person has a healthy constitution and also the material means to perform the hajj but does not, and then later on becomes unable to perform it due to illness or old age, he should depute someone else to perform the rituals of the hajj and should bear all his expenses.

The person who is hired by someone to perform the hajj should perform the rituals on his behalf. The hired person cannot depute another person on his behalf without the permission of the person who has hired him. He can depute someone else if the permission was general and it was not specified that the person himself had to go.

3 **Transport:** Hajj becomes obligatory only if the way to Mecca is safe and one has the necessary transport at one's disposal to make the journey. If there are hazards along the way, for instance a hostile enemy, robbers, a dangerous epidemic, or if vehicles are not available, there is no obligation for the hajj.

The hajj consists of a number of rituals which are explained in detail in the lists of *fatwas* given by the *mujtahids* concerning the hajj.

Kinds of Hajj

There are three kinds of hajj, *al-hajj al-ifrād*, *al-hajj al-ihrām*, and *al-hajj at-tamattu'*. *Al-hajj al-ifrād* consists of only the major pilgrimage without the 'umra (lesser) pilgrimage, while in the other two, hajj is performed together with the 'umra. The difference between *al-hajj al-ihrām* and *al-hajj al-tamattu'* is that while in the former 'umra and hajj is performed with the same *ihrām*, in the hajj of *tamattu'* the pilgrim first performs 'umra after entering the state of pilgrimage (*ihrām*), then, after the 'umra, breaks the *ihrām* and enters a second *ihrām* for the major hajj and performs its rites. *Al-hajj al-ifrād* and *al-hajj al-ihrām* are only for those who live within forty-eight miles of Mecca. The rest of the Muslims have to perform *al-hajj al-tamattu'* in which first 'umra is performed with one *ihrām*, then the hajj with another one.

Amr bi l-Ma'rūf and Jihād

Amr bi l-ma'rūf (directing others towards good) and *nahy 'an al-munkar* (directing others away from evil) is the duty of every Muslim and is considered an act of worship. It is the duty of every Muslim to direct people to act according to the precepts of God and to abstain from improper behaviour.

According to Islam, if one sees people indulging in sin, it is a duty first to express disapproval by speech and attitude, then to try to convince, and, in the last resort, if it is possible, to try and stop them. *Amr bi l-ma'rūf* is obligatory only when it is possible that a person's advice will be effective. It is the special duty of Muslims to observe the principles of *amr bi l-ma'rūf* in respect of their families and those who obey them. However, it should always be kept in mind that *amr bi l-ma'rūf* should not be carried out in a manner that may hurt the feelings of people and drive them further away from Islam. One should first try to be sympathetic, kind, and persuasive, and never insulting or offensive to others.

Jihād is a higher level of *amr bi l-ma'rūf*. It means the greatest possible effort to remove obstacles to man's progress towards God. It is a comprehensive concept and the holy war is only one aspect of it. Some ulema have mentioned three kinds of *jihād*. First, the struggle against one's own passions and carnal desires: this is called *al-jihād al-akbar*—the greater jihad. Secondly, the struggle by every possible means, e.g. the spread of education, writing, speaking, social work. Thirdly, by putting one's own life in danger.

Appendix



سُورَةُ الْأَعْلَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ ① الَّذِي خَلَقَ فَسَوَّىٰ ② وَالَّذِي
 قَدَرَفَهْدَىٰ ③ وَالَّذِي أَخْرَجَ الْمَرْعَىٰ ④ فَجَعَلَهُ غُثَاءً أَحْوَىٰ ⑤
 سَنُقْرِئُكَ فَلَا تَنسَىٰ ⑥ إِلَّا مَآ شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَىٰ ⑦
 وَيُبَيِّرُكَ لِيُسْرَىٰ ⑧ فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَىٰ ⑨ سَيَذَكِّرُ مَنْ
 يَخْتَصِي ⑩ وَيَتَجَنَّبُهَا الْأَشْقَى ⑪ الَّذِي يَصْلَى النَّارَ الْكُبْرَىٰ ⑫ ثُمَّ
 لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ⑬ قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ ⑭ وَذَكَرَ اسْمَ رَبِّهِ
 فَصَلَّىٰ ⑮ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ⑯ وَالْآخِرَةَ خَيْرًا أَبْقَىٰ ⑰
 إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ⑱ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ⑲

سُورَةُ الْجُمُعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

يَسْبَحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ
 الْحَكِيمِ ① هُوَ الَّذِي بَعَثَ فِي الْأُمَمِينَ رَسُولًا رَسُولًا مِمَّنْ لَمْ يَلْحَقْهُمُ آيَاتُهُ وَلَا كَلِمَاتُهُ
 وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَيْلٍ ضَلُّوا مُبِينًا ② وَآخِرِينَ
 مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ③ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
 مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ④ مَثَلُ الَّذِينَ حَبَلُوا التَّوْرَةَ ثُمَّ

لَمْ يَحْمِلُوا كَمَثَلِ الْجِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا
 بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا
 إِن زَعَمْتُمْ أَنكُمُ أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَتَّوْا الْمَوْتَ إِن كُنْتُمْ
 صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَآ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ؕ وَاللَّهُ عَلِيمٌ
 بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِن الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ
 ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ
 وَذَرُوا الْبَيْعَ ؕ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ
 فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
 لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْقَضُوا إِلَيْهَا وَ
 تَرَكَوْا قَائِمًا ؕ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ؕ
 وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

سُورَةُ الْمُنَافِقُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
 إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ اتَّخَذُوا أَيْمَانَهُمْ
 جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ
 بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

وَإِذْ آرَأَيْتَهُمْ تَعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأْتِمُمْ
 حُشْبٌ مَسْتَدَّةٌ ٤ يُحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَادُونَ فَاحْذَرُهُمْ
 فَتَلَّهُمْ اللَّهُ نَارِي يَوْمَ كُونَ ٥ وَإِذْ أَيْقَلَ لَهُمْ تَعَالَوْا اسْتَغْفِرْ لَكُمْ
 رَسُولُ اللَّهِ لَوْ وَاوَأرءُ وَسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ٦
 سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ
 إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٧ هُمُ الَّذِينَ يَقُولُونَ لَا تَنْفِقُوا عَلَىٰ
 مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ٨ وَاللَّهُ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَ
 لَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ٩ يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ
 لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ١٠ وَاللَّهُ الْعِزَّةُ لِرَسُولِهِ وَلِلْمُؤْمِنِينَ
 وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ١١ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهَكُمْ أَمْوَالُكُمْ
 وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ١٢
 وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ
 لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ١٣ وَلَنْ
 يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ١٤

سُورَةُ الشَّمْسِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ١ وَالْقَمَرِ إِذَا تَلَّهَا ٢ وَالتَّهَارِ إِذَا جَلَّهَا ٣

وَالنَّيْلِ إِذَا يَغْشَاهَا ٤ وَالتَّمَاءِ وَمَا بَنَاهَا ٥ وَالْأَرْضِ وَمَا طَحَاهَا ٦

وَنَفْسٍ وَمَا سَوَّيْنَاهَا ۖ فَآلَمَهَا فُجُورَهَا وَتَقْوَاهَا ۗ قَدْ أَفْلَحَ مَنْ
 زَكَّاهَا ۙ وَقَدْ خَابَ مَنْ دَسَّاهَا ۗ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۙ
 إِذِ انبَعَثَ أَشْقَاهَا ۗ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ۗ
 فَكَذَّبُوهُ فَعَقَرُوهَا ۗ فَذَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ۗ
 وَلَا يَخَافُ عُقْبَاهَا ۗ

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۖ وَمَا
 أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۖ لَيْلَةُ الْقَدْرِ ۖ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۖ تَنزِيلُ
 الْمَلَكِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ۖ سَلَامٌ تَهَيَّأُ
 حَتَّىٰ مَطْلَعِ الْفَجْرِ ۗ

سُورَةُ الْعَصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ وَالْعَصْرِ ۙ
 ۱ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ۚ خُسْرٍ ۙ ۲ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۙ ۳

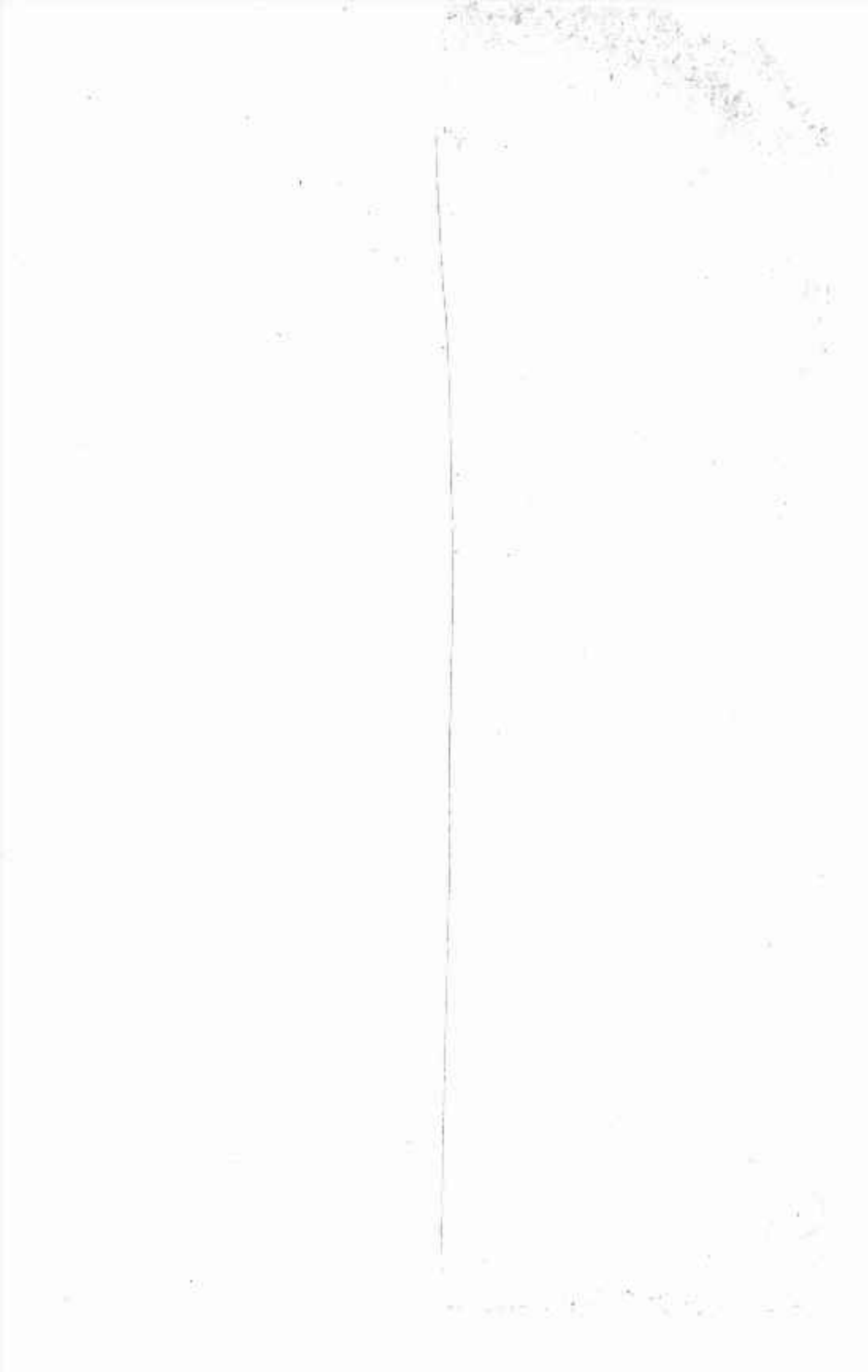
سُورَةُ الْكَوْثَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ إِنَّا أَنْعَمْنَا عَلَى الْكَافِرِ ۙ
 ۱ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۗ ۲ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۙ ۳

آيَةُ الْكُرْسِيِّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ
 وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ
 الْعَظِيمُ ۝ لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ
 يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ
 لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ
 مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الطَّاغُوتُ ۚ
 يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ
 فِيهَا خَالِدُونَ ۝



of the Church. The Church is a living organism, and it must be able to respond to the needs of the people of the world. The Church is not a static institution, but a dynamic one, which is constantly evolving and growing. The Church is the body of Christ, and it is the responsibility of the Church to be a light to the world, and to bring the Gospel to all people.

The Council of Trent, which was held in the sixteenth century, was a response to the Protestant Reformation. It was a council of bishops and the Pope, and it was held in Trent, Italy. The Council of Trent was a significant event in the history of the Catholic Church, and it was a response to the challenges posed by the Protestant Reformation. The Council of Trent was a council of bishops and the Pope, and it was held in Trent, Italy. The Council of Trent was a significant event in the history of the Catholic Church, and it was a response to the challenges posed by the Protestant Reformation.

Volume 1 of the series is a collection of the most important and widely read texts of the devotional life of the Church. It includes the Gospels, the Acts of the Apostles, the Epistles, and the Book of Revelation. It also includes the writings of the Church Fathers, and the writings of the medieval and modern periods. The series is a valuable resource for anyone who is interested in the history and theology of the Catholic Church.

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