

**ISLAMIC
CORRESPONDENCE COURSE**

BASIC LEVEL

BOOK THREE

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LESSON ONE

THE BRANCHES OF RELIGION

We mentioned the Roots of Religion in Book One. Now we shall briefly explain the Branches of Religion.

These explanations are in accordance with the Shia Ithna-asheri faith.

The well known amongst branches of religion are:

1. Prayers
2. Fasting
3. Wealth-tax (Zakat)
4. Pilgrimage (Hajj)
5. Khums
6. The Holy War (Jihad)
7. To Advise Good Deeds (Amr-bil-Maaruf)
8. To Dissuade Against the Forbidden
9. To Love the Prophet (S.A.W.) and His Household
10. To Dissociate from the enemies of the Prophet and His Household.

The branches of religion further comprise matters relating to business transactions, marriage, penal code and judiciary.

LESSON TWO

TYPES OF PRAYERS AND ABLUTION (WUDHU)

There are two types of Prayers:

1. The Compulsory Prayers; and
2. The Optional Prayers.

Compulsory Prayers are of various kinds; here we will deal with the Daily prayers, which are prayed five times a day.

It is necessary to perform ablution (WUDHU) in order to say one's prayers.

The way to perform ablution is as follows:-

- (a) Use lawful (Mubah), unmixed with anything (Mutlaqu) and clean (Tahir) water; your parts of body for ablution should be clean (Tahir).
- (b) Wash your hands twice. (Picture 1)
- (c) Gargle with water and put water in the nose thrice each.
- (d) Have the intention that "I am performing the ablution Qurbatan ila-llah".
- (e) Wash your face, beginning from the edge of the forehead (where the hairs begin to grow) to the chin in length and the area covered by the expanse of the thumb and the middle finger in width (Pictures 2 & 3)
- (f) Wash the right arm starting from the top of the elbow to the tips of the fingers. (Pictures 4 & 5)
- (g) Likewise wash the left arm. (Pictures 6 & 7)
- (h) Slide your wet right palm or finger over the front portion of the head. (Pictures 8 & 9)
- (i) Slide your wet right hand over the right foot beginning from the tips of the toes to the ankle-joint. (Pictures 10 & 11)
- (j) Similarly slide your left hand over the left foot beginning from the tips of the toes to the ankle-joint (Pictures 12 & 13)

LESSON THREE

THE NUMBER AND TIMES OF PRAYERS

There are five compulsory daily prayers:

- (a) The Dawn Prayer (Subh) has 2 raka'ats and the time is between the dawn and sunrise;
- (b) The Mid-day Prayer (Dhohr) has 4 raka'ats and
- (c) The Afternoon (Asr) Prayer has 4 raka'ats; Their times are between Mid-day and Sunset.
- (d) The Dusk Prayer (Maghrib) has three raka'ats and
- (e) The Night Prayer (Isha) has four raka'ats. Their times are from Dusk to Mid-night.

These are applicable to the normal residents of a place.

Travellers pray two raka'ats only for the four raka'ats prayers (Dhohr, Asr and Isha) like Dawn prayer.

LESSON FOUR

ADHAAN (The Call for Prayer)

When intending to pray, one must stand facing the Qibla and recite the call as follows:-

1. Allahu Akbar (four times)
(GOD IS GREAT)
2. Ash-hadu al la ilaha illa Llah (two times)
(I Testify that there is none to be worshipped but Allah)
3. Ash-hadu anna Muhammad ar Rasulullah (two times)
(I testify that Prophet Muhammad is the Messenger of Allah)
- ¹4. Ash-hadu anna Amiral Mu-uminina Aliyyan
Waliyyu-llah (two times)
(I testify that Amirul Mu-uminin Ali is the Wali of Allah)
5. Hayya alas-Swalaah (two times)
(Come to Prayer!)
6. Hayya alal-Falaah (two times)
(Come to Salvation in this world and in the next)
7. Hayya ala Khairil Amal (two times)
(Come to the best of all acts)
8. Allahu Akbar (two times)
(GOD IS GREAT)
9. La Ilah-Illa-Llah
(There is none to be worshipped but Allah)

¹ "This is not a part of Adhaan, but it is recommended to recite it.

LESSON FIVE

THE IQAMAH

After the Adhaan it is highly recommended that Iqamah be uttered. It is thus:-

1. Allahu Akbar (two times)
(God is Great)
2. Ash-hadu al la ilah illa-Llah (two times)
(I testify that there is none to be worshipped but Allah)
3. Ash-hadu anna Muhammad
ar Rusulullah (two times) (I testify that Prophet Muhammed
is the Messenger of Allah)
- ²4. Ash-hadu anna Aliyyan Waliyyullah (two times)
(I testify that Ali is the Wali of Allah)
5. Hayya alas-swalaah (two times)
(Come to Prayer!)
6. Hayya alal - Falaah, (two times)
(Come to Salvation in this world and in the next!)
7. Hayya ala khairil Amal (two times)
(Come to the best of all acts!)
8. Qad – qaamatis – Swalaah (two times)
(The Prayer is established)
9. Allahu Akbar (two times)
(God is Great)
10. La ilaha Illa – Llah (once)
(There is none to be worshipped but Allah)

² "This is not a part of Iqamah, but it is recommended to recite it.

LESSON SIX

THE DAWN PRAYER (1)

1. After uttering the Iqamah, the intention for prayer be made thus:-
I pray the Dawn (Subh) Prayer Qurbatan ilallahi taala (to seek nearness to God)

2. Raising your hands, utter: "Allahu Akbar" (Picture 14)

3. Put the hands on your thighs (picture 15), and recite the Sura (chapter) of Al-Hamd:

BISMILLAHIR RAHMAANIR - RAHIM
ALHAMDU LILLAHI RABBIL - AALAMIN
ARRAHMAANIR RAHIM
MAALIKI YAWMIDDIN
IYYAKA NAABUDU WA IYYAKA
NASTAIN
IHDINAS SWIRAATWAL MUSTAQUIM
SWIRAA - TWALL - ADHINA AN-AMTA
ALAYHIM
GHAYRIL MAGH-DHUBI ALAYHIM
WALADH-DHWAALLIIN

The translation:

In the name of Allah, the Most Compassionate in this world
and Most Merciful in the next world;
All Praise is for Allah, the Lord of all worlds,
The Most Merciful in this world, and the Most
Compassionate in the next world;
The Master of the Day of Judgement;
We worship only You, and beseech only You for help
Guide us onto the Right Path
The Path of those whom You have blessed, not of those with
whom You are angry and those who have gone astray.

4. Then recite any other complete sura (chapter). It is better to recite sura of Tawheed (Unity):

BISMILLAHIR RAHMANIR RAHIM QUL HUWALLAHU
AHAD ALLAHUSSWAMAD LAM YALID WALAM
YUULAD WALAM YAKULLAHUU KUFUWAN
AHAD.

The translation:

In the Name of Allah, the Most Merciful in this world and Most
Compassionate in the next world
Say, He is Only One Allah
Allah Who needs naught, but everyone needs
from Him
He nither Begot nor was Begotten
And there is none equal to Him.

5. Then Say "Allahu Akbar," and kneel placing the palms on the knees (picture 16) and say:-

SUB-HANA RABBIYAL ADHIMI WA BIHAMDIHI;
ALLAHUMMA SWALLI ALA MUHAMMADIN WA AALI
MUHAMMAD
(I exalt my Lord, the Great, and Praise Him) (O Allah! Bless
Muhammed and his Progeny)

6. Then raise your head, stand up and say: SAMI-ALLAHU LIMAN-HAMEDAH, ALLAHU AKBAR (God hears everyone who thanks Him)

7. Then prostrate; Keep the forehead on clean (Tahir) earth or its equivalent and in the same posture keep your palms, knees and tip of the toes (total seven parts) on the ground (picture 17) and say:

SUB-HAHA RABBIYAL AALA WA BIHAM-DIH;
ALLAHUMMA SWALLI ALA MUHAM-
MADIN WA AALI MUHAMMAD"
(I exalt My Lord, the Most High and thank Him)

8. Then raise your head and sit on your legs (picture 18) and say:

"ALLAHU AKBAR, ASTAGHFIRULLAHA
RABBI WA ATUBU ILAYH,
ALLAHU AKBAR"
(I beg for forgiveness from God, My Master, and
repent to Him)

9. Then prostrate again like the first time; then sit and rise again for
the second raka'at (part); while rising you say:
BIHAWLILLAHI WA QUWWATIHI AQUMU WA
AQ-UD
(I rise and sit with help and strength of God)

LESSON SEVEN

THE DAWN PRAYER (ii)

1. After standing up from the first raka'at, recite Sura of Al-Hamd and another sura in the second raka'at, as was done in the first raka'at.

2. After reciting Al-Hamd and the other Sura, raise your hands with palms facing upwards in front of your face in supplication (picture 19); and say:

'RABBANA AATINA FIDDUNYA HASANATAN WA FIL AKHERATI HASANATAN WAQINA ADHABAN-NAR' (O

Our Lord! Bestow upon us in this world what is good; and in the next world what is good; and shield us from the punishment of Hell) You can recite any other DUA apart from this as taught in the Qur'an or by Prophet (SAWW) and his Ahlul-Bait (A.S.).

3. Then kneel in Rukuu as you did in the first raka'at, and prostrate twice as in the first raka'at.

4. After getting up from the second prostration, sit down and recite the Tashahhud:

ASH-HADU AL-LA ILAHA ILLALLAHU WAHDAHU LA SHARIKA LAH WA ASH-HADU ANNA MUHAMMADAN ABDUHU WA RASULUH ALLAHUMMA SWALLI ALA MUHAMMADIN WA AALI MUHAMMAD.

The translation is:

(I testify that there is none to be worshipped but Allah, He is alone, has no associate.

And I testify that Muhammad (S.A.W.) is his slave and Prophet.

O Allah, Bless Muhammad and his Progeny.

5. Then recite Salaam:

ASSALAAMU ALAYKA AYYUHAN NABIYYU WA
RAHMATULLAHI WA BARAKATUH
ASSALAAMU ALAYNA WA ALA
IBADILLAHIS-SWALIHIN ASSALAAMU ALAYKUM
WA RAHMATULLAHI WABARAKATUH

The translation:

(Peace upon you, O Prophet, and God's Mercy and His Blessings;

Peace upon us and upon the righteous servants of Allah;

Peace upon you and Mercy of God and His Blessings.)

6. Then say Allahu Akbar, Allahu Akbar, Allahu Akbar.
Your prayer is over.

7. After the prayer it is highly recommended to recite the Tasbih,
as follows:

Allahu Akbar (thirty-four times) Alhamdu Lillah (thirty-three
times) Sub-hanallah (thirty-three times)

LESSON EIGHT

OTHER DAILY PRAYERS

(a) The Mid-day Prayers (Dhuhr)

1. The Mid-day (Dhuhr) Prayer is in the beginning like that of Dawn Prayer; only that you will make the intention that you are praying the Dhuhr Prayer "Qurbatan ila-Ilahi Taala"
Then you will start prayer as in the Dawn prayer.
2. At the end of 2nd Raka'at, upon sitting after the second prostration you will recite only the Tashahud; but not the Salaam; and you will rise for the third raka'at
3. In the third raka'at, instead of Al-Hamd and the Sura, you will recite:
SUBHNALLAHI WALHAMDULILLAHI
WA LA-ILAHA ILLALLAHU
WALLAHU AKBAR (three times).

The translation:
"Glory to God, all praise belongs to God, and
there is no God but Allah and God is Great."
Then kneel in the rukuu and prostrate in the Sajdah, like before.
4. Then you will stand up for the fourth raka'at and you will do as in the third raka'at; then perform the rukuu and the Sajdah.
5. Then sitting down recite the Tashahud and Salaam as in the Dawn prayer.

Your Prayer is complete.

(b) The Afternoon Prayer (Asr);

This is exactly like the Mid-day (Dhuhr) prayer except that the intention is: I am praying the Asr prayer, Qurbatan Ilallahi taala.

(c) The Dusk Prayer (Maghrib):

1. The Dusk prayer is in the beginning like the Dhuhr prayer, except for the intention which is:
'I pray Maghrib prayer Qurbatan Ilallahi taala'
2. When you raise your head after the second sajda in the third raka'at, you will sit down and recite the Tashahhud and Salaam and your prayer will be complete.

(d) The Isha (Night) Prayer

This is like the Dhuhr prayer except that the intention is: I am praying Isha Prayer Qurbatan Ilallahi Taala.

Important Note

Women must recite everything in whisper so that they alone can hear what they are reciting.

Men will recite the first two raka'ats of the Dawn, Dusk and Night Prayers a bit loudly and the Mid-day and Afternoon prayers and the third and the fourth raka'ats of the Dusk and Night Prayers in whisper.

LESSON NINE

PRAYER OF AYAT (SIGNS)

We have mentioned the Daily Prayers. There are many other compulsory prayers; here we shall mention one of them, 'Swalatul-Ayat' The Prayer of Signs.

Ayat Prayer becomes compulsory at the time of an eclipse of the sun or the moon, an earthquake, a cyclone or such other natural occurrences on earth or in the heavens which cause fear to general public.

This prayer is performed as follows:-

1. Make intention while standing facing the Qibla: I pray Prayer of Ayat, Qurbatan Ilallahi taala;
2. Recite Al-Hamdu and another sura and kneel in Rukuu;
3. Rise from Rukuu, recite Al-Hamdu and a sura, recite Qunuut, kneel in Rukuu;
4. Rise from Rukuu; recite Al-Hamdu and a sura and kneel in Rukuu;
5. Rise from Rukuu; recite Al-Hamdu and a sura and recite Qunuut, kneel in Rukuu;
6. Rise from Rukuu; recite Al-Hamdu and a sura and kneel in Rukuu;
7. Rise from Rukuu; perform two prostrations and stand again for the second Raka'at;
8. Recite Al-Hamdu and a sura and recite Qunuut and kneel in Rukuu;
9. Rise from Rukuu; recite Al-Hamdu and a sura; kneel in Rukuu;
10. Rise from Rukuu, recite Al-Hamdu and a sura; recite Qunuut and kneel in Rukuu;

11. Rise from Rukuu, recite Al-Hamdu and a sura; kneel in Rukuu;
12. Rise from Rukuu; recite Al-Hamdu and a sura, and recite Qunuut; and kneel in Rukuu;
13. Then rise from the Rukuu and perform two sajdah (prostrations) and recite the Tashahhud and salaam. Your prayer of Ayat is complete.

The Ayat Prayer will be two raka'at with five Qunuuts, ten rukuus and four sajdahs.

LESSON TEN

OPTIONAL PRAYERS

Dear brethren! Remember there are many optional prayers. The most important of them being the daily optional prayers connected with the five compulsory daily prayers. These optional prayers are called "Nawafil" (Singular = Nafilah), and they are as follows:-

The 'Nafilah of Dawn prayer; two raka'ats, before the Wajib Dawn prayer; The 'Nafilah of Dhuhr prayer; eight raka'ats before the Dhuhr prayer;

The 'Nafilah of Asr prayer; eight raka'ats before Asr prayer;

The 'Nafilah of Maghrib prayer; four raka'ats, after the (Maghrib) prayer.

The 'Nafilah of Isha prayer; two raka'ats, prayed in sitting posture, after the Isha prayer; Then comes the Tahajjud prayer; it is the mid-night optional prayer of eleven raka'ats; prayed in parts of two raka'ats each (the eleventh one being only one raka'at). The time of these prayers is between mid-night and dawn.

All optional prayers are prayed in parts of two raka'ats each in the same way as dawn prayers, except that there is difference in intentions, and there is no Adhaan or Iqamah.

It is permissible in optional prayers to recite Al-Hamdu and leave out the sura or recite a part of a sura or two or more suras after Al-Hamdu.

LESSON ELEVEN

FASTING

It is compulsory for any sane person who has attained puberty to fast except if he is travelling or is sick; or if a woman is in her monthly period or is bleeding after delivery of a child (upto 10 days only)

It is compulsory to fast in the month of Ramadhan.

Fasting means abstaining from all those things that invalidate a fast from dawn to dusk (Maghrib) as defined by the Sheriat³ One must make the intention of fasting before dawn, thus.

"I shall fast tomorrow for acquiring nearness to God" (Qurbatan Ilallah)

It is better to utter this intention in words also. There are 10 things that invalidate a fast if they are done intentionally.

1. eating; 2. drinking; 3. sexual intercourse of any kind; 4. to cause discharge of semen; 5. to take liquid anema; 6. to allow heavy dust, smoke or steam to enter the throat; 7. to remain in the state of janabat until dawn; 8. to submerge the head into water; 9. to tell (by words, writing or sign) any wrong about Allah, Prophet or Imams; 10. to vomit.

³ In general term Maghrib (dusk) is when the sun sets, and is hidden from one's sight. But, according to the Sheriat, Magharib enters when the redness seen in the East at sunset vanishes upto the meridian, i.e., travels overhead in the sky.

LESSON TWELVE

PROOFS OF THE SIGHTING OF THE MOON

There are five ways of confirming that the moon has been sighted on the eves of Ramadhan and Shawwal:-

1. To see it with one's own eyes.
2. Testimony of two trustworthy male persons.
3. To be sighted by sufficiently large number of people.
4. Ruling by the Religious authority of Islam (Mujtahid).
5. Completion of thirty days of Shaaban or Ramadhan.

LESSON THIRTEEN

THREE IMPORTANT MATTERS

(a) Kaffara - (Atonement)

Whosoever has not fasted or has broken his fast during the month of Ramadhan is obliged to atone for it in one of the following ways:-

- (i) to fast for two months continuously (at least 31 days should be fasted continuously, then the remaining days may be kept at ease);
- or (ii) to feed sixty needy persons;
- or (iii) to free a slave

(b) Zakat of Fitra

It is obligatory upon every sane person who has attained puberty to give "fitra" on the Eid Day (1st Shawwal).

Fitra should be given by the head of the family for himself and for his family at the rate of 3 kilograms of food-stuff for each person.

It is better to give wheat or dates or raisin or rice or flour.

It is permissible to pay its price in lieu of the foodstuff.

This aim is to be given to the needy Mumin person who cannot afford his living for one year.

(c) The Eid Prayer

During the Seclusion of our Present Imam (a.s.) it is optional for a person to say the Eid prayers on the day of Idul-Fitr and on the day of Idul-Adh-ha (Dhul-hajj).

LESSON FOURTEEN

ARTICLES LIABLE TO WEALTH-TAX (ZAKAT)

Wealth Tax (Zakat) is compulsory on nine articles:-

1. Dates
2. Raisins/vines
3. Wheat
4. Barley
5. Camels
6. Goats and sheep
7. Cattle (cows and buffaloes)
8. Gold
9. Silver

It is also recommended for a person to pay wealth-tax on his business capital; and also on the profits he gains from his business. This wealth-tax helps increase one's wealth.

It is obligatory to make intention while giving the tax and the intention is rendered thus:

"I am giving the wealth-tax (Zakat) to attain nearness to God (Qurbatan Ila-llah)"

LESSON FIFTEEN

DISTRIBUTION OF WEALTH-TAX (ZAKAT)

Zakat is distributed to the following:-

1. The needy
2. The poor
3. The salary of those who are employed to collect Zakat
4. Those non-believers whom the Prophet, Imam or their representative thinks advisable to help from *Zakat* to gain their sympathy for Islam and Muslims
5. To buy Slaves in order to free them
6. To pay the debts of those who are unable to pay themselves.
7. To help in religious matters, like Jihad, Madresa etc.
8. To help a traveller who has run out of funds even if he is a rich man in his own country.

LESSON SIXTEEN

ITEMS OF KHUMS

Khums means one-fifth

Khums must be paid out from seven items. It is obligatory to pay out one-fifth in them.

These seven articles are:-

1. Ghanimat: War-booty that comes in one's possession after the lawful-war with the Infidels;

2. Minerals like gold, silver, oil, iron, salt etc.;

3. Buried treasure; whoever unearths any buried treasure (with its appropriate conditions) is obliged to pay Khums on it;

4. The wealth obtained from the sea e.g. pearls;

5. If lawfully (halal) acquired wealth has mixed with unlawful wealth (haram) and if the owner and the amount of the unlawful wealth are unknown, but one is sure that the amount of unlawful wealth does not exceed twenty percent, then one must pay a fifth in Khums and the rest will be lawful for him.

6. Every profit from business, agriculture, industry or rent from property or any other source of income, after deducting the expenses for the year, Khums becomes due on

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6. Every profit from business, agriculture, industry or rent from property or any other source of income, after deducting the expenses for the year, Khums becomes due on the net profit.
7. Piece of land bought by Kafir dhimmi from a Muslim.

LESSON SEVENTEEN

DIVISION OF KHUMS

Khums is divided into two parts:-

1. Half is given to the erudite, Adil Mujtahid so that he can utilize it for the furtherance of Islam.
2. The other half is given to the needy, Mumin Seyyids (Descendants of the Prophet).

If only those two obligations of the Zakat (Wealth-Tax) and Khums had been discharged, there would have been no poor and needy person in the world nor would the cause of Islam have suffered; and every matter of public welfare would have been achieved as used to happen in those days when Muslims faithfully practised the tenets of Islam.

And if these two are not enough for the welfare of Islam and the progress of Muslims, the Islamic State should seek alternative sources of income like farming and mining. It is unlawful for the Muslim rulers to dip their hands in other people's property as the Quran declares:

"WALA TAKULU AMWALAKUM BAINA-KUM BIL BATILI"

"Nor should you take one another's wealth unjustly and unlawfully"

Islam has definitely shown legitimate ways of obtaining one's need, whether it be an individual or a society or a state.

LESSON EIGHTEEN

PILGRIMAGE (HAJJ) (i)

One of the pillars of Islam is Hajj which is obligatory upon every adult and sane person, who can afford, to go to Mecca once in his lifetime. Hajj is performed in two parts.

The first part is Umra

The obligations of Umra are as follows:-

1. Ihram, to doff one's usual clothes and to don two sheets of cloth known as Ihram at Miquaat.
2. Tawaaf: to go round the Holy Kaaba seven times.
3. To pray two raka'ats of Prayer of Tawaaf like the dawn prayers.
4. Sa'i: to hastily walk seven times between Safa and Marwa (two hillocks)
5. Taqseer: to clip off some hairs from the head and/or clip off one's nails.

LESSON NINETEEN

HAJJ (ii)

The second part is Hajj.

The obligatory parts are as follows:-

1. To don the Ihram on 8th or 9th Dhul-Hijja;
2. Wuquuf (to stop) at Arafaat (a place near Mecca) on 9th Dhul-Hijja;
3. To stop at Mash'ar (also a place near Mecca) on the night between 9th and 10th Dhul-Hijja;
4. To go to Mina on 10th to perform three activities:-
 - (a) To throw pebbles on the last of the 3 "Jamra" (Jamras are like stone-pillars);
 - (b) To sacrifice a goat, sheep, cow or camel;
 - (c) To shave off one's head, or to clipp on some hairs from the head. Ladies do not have to shave off the head.
5. To go round the Holy Kaaba seven times for Tawaafe-Ziarat;
6. To offer two raka'ats of Prayer of Tawaaf;
7. To hastily walk seven times between Safa and Marwa;
8. To go round the Kaaba seven times for Tawaafun-Nisa;
9. To offer two raka'ats prayer for the foregoing Tawaaf;
10. To spend two nights at Mina and to throw pebbles there on the 3 Jamras on 11th and 12th Dhul-Hijja.

These are the acts required in Hajje Tamattu, which is compulsory for the one who is not a resident of Mecca. The Hajj is

optional for one who cannot afford it and for one who has already performed it.

There is a great thawab in performing Hajj.

LESSON TWENTY

JIHAD (HOLY WAR)

The sixth branch of Religion is Jihad. Jihad means fighting in the cause of God.

This topic requires some short explanation. Islam does not like to exterminate wrong-doers, it wants to remove wrong. Evil works are like disease. They need treatment and every doctor wants to cure the ailments with medicines as far as possible. But sometimes the ailment reaches a stage where no medicine can do any good; he feels that surgical operation is necessary if the life of the patient is to be saved. Then he decides, not happily but reluctantly, to amputate one or more limbs of the patient. It may cause hardest pain for the time being; but it is not torture, it is mercy.

Likewise, suppose that this humanity is a compact body, some of its parts become infected with spiritual disease and every medicine of sympathetic persuasion and rational pleading fails on them. And there is a danger that their infection is causing and inflicting hardships upon other parts, and the spiritual doctor, I mean the Prophet or Imam who is guided by Allah becomes confident that now the surgical operation is essential to save other parts of mankind from trouble. Then, and only then, he will order a Holy-War; and then also it will be limited to that part which is most necessary to remove.

But even if you feel that there is a necessity of surgical operation for patient, you will never entrust this most dangerous task to some unauthorized person. It will be a very foolish and irresponsible action. You can never be satisfied that the operation is essential unless a qualified doctor tells you so. Therefore, according to Ithna-asheri law, a war cannot be started unless specifically authorized by the Prophet or Imam himself, and that also to the limits prescribed by that Representative of Allah. After all, life is a creation of God and it should not be destroyed unless it has been authorized to do so by Representative of God.

Thus, these days when our Imam is in concealment the Jihad is not allowed, for he is the only one who can lawfully call the people for a Jihad.

But if the infidels attack an Islamic nation, Muslims can fight back for defence.

LESSON TWENTY-ONE

TO ENJOIN GOOD DEEDS (Amr-bil-Maaruf)

This is a very important branch of Islam. Everything that has been ordered by God is called "Maaruf i.e.; Good. For example, Prayers, Fasting, to pay the Zakat and Khums and to establish Fundamentals of Islam; as is everything recommended by Islam like to feed and welcome guests, to teach good behaviour and mould pleasant characters.

It is obligatory to enjoin one to do good the first time; it is optional the second time.

Enjoining good deeds is obligatory upon four conditions:

1. The enjoiner himself knows what is good and what is bad;
2. He hopes that his advice will be followed;
3. The person whom he wants to advise is persisting in not doing that good work.
4. The enjoiner knows that he won't suffer any harm by his enjoining good.

But when the basic faith of the Muslims is in danger or a tenet of Islam is being undermined (for example: when a country tries to change a people's belief or wants to encourage drinking and gambling at gatherings) then it is obligatory upon everyone to enjoin good and advise against what is forbidden, even though by so doing, one may come to harm; like our holy Imams did in similar circumstances.

LESSON TWENTY-TWO

TO DISSUADE AGAINST THE FORBIDDEN (i)

(Nahy-Anil-Munkar)

This also is an important branch of Islam. The Islamic people have been given superiority over others for sticking to those two things, as God has declared:-

"KUNTUM KHAYRA UMMATIN
UKHRIJAT LINNASI TAAMURUNA BIL
MAARUFI WA TANHAWNA ANIL
MUNKAR"

"You were the best people that have been brought out for mankind; you enjoin good and dissuade against the forbidden"

"Munkar" is everything which has been forbidden by Islam, like drinking, gambling, taking interest, fornication, taking other people's wealth etc. etc.

Also Munkar means what is frowned upon by Islam, like bad behaviour, sleeping after dawn and not to treat all your workers equally.

It is obligatory to dissuade people against the forbidden the first time; and it is optional the second time.

The conditions for dissuading against the forbidden are similar to those of enjoining good deeds (Lesson Twenty-One)

LESSON TWENTY-THREE

DISSUADING AGAINST THE FORBIDDEN (ii)

(Nahy-Anil-Munkar)

There are four stages of Dissuading Against the Forbidden:

1. Mental attitude;
2. By Facial expressions of disgust at the deeds of one who does what is forbidden;
3. By words of advice and admonishment or by irate words and like this;
4. To use physical force to restrain him from that evil deed, provided that no harm comes to the one who forbids in such a way.

It is necessary to know that these two deeds are greatly revered (i.e. enjoying Good and desuading against the forbidden).

The Prophet (S.A.W.) has stated:-

"All the good deeds of Religion, when compared with the Jihad in the way of God, are just like a mouthful of water compared with the river. And all the good deeds together with the Jihad, when compared with the enjoining the good and forbidding the evil, are just like a mouthful of water compared with the river."

But these days very few people act on these.

Imam Muhammed al-Baquir (A.S.) has said:-

"During the last days of the world, people will neither enjoin others to do good deeds nor dissuade them against evil deeds, unless they know they won't come to any harm; they would provide themselves with the excuses (not to do these two duties).

Then the wrath of God will be complete upon them; and the Punishment from God will over-whelm them."

This Hadith (tradition) reveals the state of Muslims these days; for many of them have given up enjoining good and dissuading against the forbidden. It is for this reason that they are being attacked by the infidels. These infidels have taken away their property, have occupied their territories, have interfered with their Religion. The Muslims have been subjected to humiliation after enjoying an era of prosperity and success.

LESSON TWENTY-FOUR

TO LOVE THE PROPHET AND HIS PROGENY (TAWALLA); AND TO DISSOCIATE FROM THEIR ENEMIES (TABARRA)

"Tawalla" means to love God and His Prophets, Messengers, and the Imams.

"Tabarra" means to dissociate oneself from the enemies of God, and enemies of the Prophet and the Imams.

Since loving a person means following his footsteps and hating one means refraining from doing what one does, the love of God and His Representatives means obedience to Him and His Representatives in matters of Religion and blessings of the hereafter.

Hatred of enemies of God and His Representatives necessitates dissociation and refraining from their deeds and words.

ISLAMIC CORRESPONDENCE COURSE BOOK THREE

Student's Name

Student's Number IRC/... ..

Date of writing Answers.....

QUESTIONS

QUESTION 1:

At what place in the prayers are the following uttered?

- (a) Subhana Rabbiyal Adhim Wabihamdihi
- (b) Subhana Rabbiyal Aala Wabihamdihi
- (c) Astaghfirullah Rabbi wa Atubu Ilayhi
- (d) Qad Qamatis Swalah
- (e) Bihawlillahi wa Quwwatihi Aqumu wa Aq-ud
- (f) Subhanallahi Walhamdulillahi wa lailaha Illallahu Wallahu Akbar
- (g) Assalamu Alaykum wa Rahmatulahi wa Barakatuh

QUESTION 2:

Fill in the blanks

- (a) The morning prayer is of rakaats, and its time is from until
- (b) The Tahajjud prayer is rakaats; and its time is from ..,..... until
- (c) The prayer of is of three rakaats; and its time is after until

- (d) The prayer of dhohr is rakaats; and its time is after
- (e) The prayer of Ayat is rakaats and there are Rukuus, and sajdas, and Qunuts.

QUESTION 3:

- (a) Describe how to perform wudhu
- (b) Write down Tashahhud with its translation

QUESTION 4:

- (a) What does Swaum (fasting) mean?
- (b) Name the things that break one's fast?
- (c) 'The time of fasting is from dawn until sunset according to Shariat'. Explain what "sunset according to shariat" means.
- (d) What is the kaffara (penalty) for purposely breaking one's fast during the month of Ramadhan?

QUESTION 5:

- (a) On how many items is zakaat wajib (obligatory)?
- (b) To whom is Zakaat given?
- (c) How will you divide Khums?

QUESTION 6:

- (a) Upon whom is Hajj (Pilgrimage to Mecca) wajib?
- (b) How many parts are there in the Hajj?
- (c) Briefly explain the wajibs (obligatory rites) of Umra?
- (d) Briefly explain the wajibs (obligatory rites) of Hajj?

QUESTION 7:

- (a) Why has Islam allowed Jihad (Religious or holy war)?
- (b) Who has the authority to order Jihad? Why are Muslims themselves not allowed to call people for Jihad?

- (c) Can an Ithnaasheri declare Jihad in these days of Concealment of the Twelfth Imam?
- (d) Must Muslims surrender to their enemies if their *country* is invaded?

QUESTION 8:

- (a) Quote the ayat (verse of the Qur'an) that shows the importance of Amr-bil-Maaruf (Enjoining Good Deeds) and Nahyi Anil Munkar (Advising Against Evil Deeds)
- (b) Write down the hadith (tradition/Statement) of the Holy Prophet (s.a.wj showing the importance of Amr Bil Maaruf and Nahyi Anil Munkar
- (c) Explain the conditions that oblige a man to carry out Amr bil Maaruf and Nahyi Anil Munkar.
- (d) How many stages of Nahyi Anil Munkar there are? Explain in detail

QUESTION 9:

- (a) Why has it become obligatory to love the Prophet and his Ahli Bait (Progeny) and to dissociate with their enemies?
- (b) On what items is Khums wajib?