

WISDOM
AND
SELF
DEVELOPMENT

Compiled From

*Imam
Khomeini*

1907
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*According to the
Tahrir al-Wasilah
of
Ayatullah 'Uzma Imam Khomeini*

*Compilation, Translation and Commentary
in Persian by
Abdul Karim Biazar Shirazi*

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PREFACE

The four volumes comprising the *Risalah-i-Novin* or *Modern Treatise* have been designed to provide the reader with the following:

1. Introduction

Each volume has two introductions. The first is a history of the subject and the second relates to knowledge of the subject of that volume.

2. Preface

Each jurisprudential section begins with a preface in which the importance, philosophy and individual, social and spiritual effects of the precepts is expressed.

3. The Precepts

The human, spiritual, political and social aspects of the precepts appear in the Treatises which is something that Ayatullah 'Uzma Imam Khomeini has greatly emphasized. They most often appear as quotes from his works or his speeches.

This point should also be mentioned, in particular, in relation to the present age. The generations present at the time of the establishment of a religion and school of thought are familiar with its contents and practices which they undertake with great devotion but later generations simply learn to imitate their parents. This blind imitation can very often, as the Holy Quran tells us, lead to multitneism (*shirk*), kufr and idol worship because they only practice the forms without knowing the con-

tent or philosophy or inner essence of the practices of their faith. Eventually, over a period of time, this can become the most threatening dimension to a religion. This is why it is absolutely vital that the Divine religious precepts be explained and commented upon in each era and century for the new generations so that they come to know the roots of their faith and not just the forms of practice they see around them which may eventually cause them to be led astray.

4. Universality

As previous to the Islamic Revolution in Iran, the taghut monarchial regime did not allow the political and legal aspects of Islam to be practiced such as the Friday Ritual Prayer, enjoining good and preventing evil, defense and legal judgments based on Islam, etc. and they were even made to be eliminated in the Treatises of the religious jurists or not given permission to be printed, this brought about a vacuum in the recognition and understanding of Islamic precepts by the people, leading some of them to believe that religion is separate from politics in Islam, that Islam contains nothing but a series of types of worship and that it regulates marriages and divorces and because of this, Muslims must extend their hands to the East and West to obtain laws relating to economics, politics and legal judgments. This false notion of Islam has been corrected by this series and the universality of Islamic precepts has become clear.

5. Compilation and Classification

Until the time of Muhaqiq Hilli, the divisions of jurisprudence were not as they presently are. Shaykh Tusi divided worship into five sections: the ritual prayer, zakat, the ritual fast, the hajj and jihad. Ibn Hamzah divided the aspects of worship of the Divine Law into ten sections in his book, *al-Wasilah*.

Shaykh Abu J'al Sallar divided worship into six divisions: ritual prayer, zakat, ritual fast, hajj, purification and seclusion in a mosque.

Muhaqiq Hilli (d. 676/1298) classified jurisprudence in a new way, dividing it into four main divisions of worship, bilateral agreements, unilateral agreements and precepts.

This classification of books on jurisprudence into four divisions has been in use from the time of Muhaqiq Hilli by the writers of treatises and books on jurisprudence.

The following reasoning has been given for the four-fold division. Discussions on jurisprudence either relate to the Hereafter or this world. The first is concerned with forms of worship and the latter either require

an agreement or not. If there is no need for agreement, they are precepts like blood money, inheritance and criminal punishment and that which requires an agreement are either unilateral or bilateral.

In spite of the careful reasoning used in this classification by Muhaqiq Hilli, may God rest his soul, of dividing precepts into types of agreements, in later ages, several categories were omitted but further study in the area of classification was minimal.

Areas of weakness of this classification can be said to be:

1. The lack of flexibility of the four-fold divisions to be able to contain all of the various sections and subjects of jurisprudence.

2. Lack of connection of each one of the sections with each other in one division like the revival of barren land's connection with lost property or inheritance and legal judgments.

3. The fact is that many of the precepts have the least connection with the four-fold division but are, out of necessity, placed within it whereas it should have a separate section. For instance, all precepts related to the dead fall under the ritual ablution for the dead whereas many aspects have nothing to do with the ablution and that is only one aspect of the issue.

4. The separation of many of the precepts which relate to each other into two different divisions like divorce and marriage, etc.

The classification of the sections in the Modern Treatise represents a change in the four-fold division of Muhaqiq Hilli. From this new classification, one can readily see the universality of Islamic precepts and how they range from issues relating to the very conception of a human being until after death and how each section deals with an aspect of human life. In this classification, there are still four major divisions but the connection of each of the sections to one another has been preserved. An outline of the divisions is the following:

I. Worship and Self-development

A. Ritual Purity

1. The ritually pure and impure
2. The purifiers
3. Ritual purification (ablution, greater ablution and dry ablution)
4. Ritual purification particular to women

B. Ritual Prayer and Supplications

1. The preliminaries of ritual prayer
2. The rules of the ritual prayer
3. The types of ritual prayer

C. Ritual Fast

1. The rules of the ritual fast
2. The ritual prayer and ritual fast in large cities

D. Seclusion**E. Hajj**

1. Hajj umrah
2. Hajj tamattu'

II. Economic Issues**A. Political and Social Economics**

1. Islamic taxes
2. Zakat
3. Khums

B. Popular Economics

1. Endowments
2. Donations
3. Gifts
4. Charity
5. Testaments
6. Vows
7. Expiation
8. Protecting public property

C. Agricultural Economics

1. Partnership
2. Dividing and separation
3. Right of pre-emption
4. Partnership in agricultural production
5. Orchards and drainage agreements
6. Leasing and key money
7. Employment
8. Forgery

D. Commercial Economics

1. Commerce
2. Conveyances
3. Joint enterprises
4. Usury
5. Bonds
6. Banks
7. Promissory notes
8. Lottery tickets
9. Insurance

III. Family Issues

A. Formation of a Family

1. Courtship
2. The Marriage Contract
3. Guardianship
4. Relations through the Divine Law (mahram)
5. Changing one's sex
6. Fixed-term marriage
7. The defects which can cause annulment

B. Family Rights

1. Dowery
2. Family economics
3. Legal rights
4. Artificial insemination
5. The rights of a child
6. Self-defense and defense of the family

C. Nourishment and Health

1. Hunting
2. Slaughter according to the Divine Law
3. The permissible and forbidden to eat
4. The permissible and forbidden to drink

D. Leisure Time

1. Music
2. Radio and television
3. Painting, photography and sculpture
4. Gambling, races and chess
5. Great sins

E. Divorce

1. A divorce whereby a husband may return to his wife during her 'waiting period'.
2. A final divorce
3. A divorce initiated by the wife
4. A divorce initiated by both the husband and wife.

F. Death

1. Ablution
2. Shroud
3. Perfumes
4. Mourning ceremonies
5. Ritual prayer for the dead
6. Burial

G. Inheritance

1. Causes for inheritance
2. Barriers to inheritance
3. The shares of inheritance

IV. Political and Legal Issues

A. Government

1. The rule of the laws
 - a. Civil law and the Divine Law
 - b. The need to establish a rule to implement laws
 - c. The particularities of the rule of law
 - d. The rule of law supervised by the leadership of religious jurisprudents
2. Popular rule
 - a. The rule of the people in establishing unity and solidarity
 - b. Enjoining good and preventing evil
 - c. Popular rule and the militia for defense
3. Those who Serve
 - a. Leaders of the Republic
 - b. Ministers
 - c. Governors
 - d. The Islamic Consultative Assembly
 - e. The Judiciary
 - f. The Guards of the Revolution Corps
 - g. Police
 - h. The Re-construction Jihad

B. Legal Issues

1. Judicial laws
 - a. Judgments
 - b. Witnessing
2. Penal laws
 - a. Punishments
 - b. Reprisals
 - c. Blood money
 - d. Surety
3. The rights of minorities

6. The Connection of Sections of Jurisprudence

Another of the important advantages of this Modern Treatise has been to reveal the connections between the various books, sections and

chapters of jurisprudence with the preface which is provided before each section. In this way, the reader can readily understand the inner relationships.

One of the great disadvantages of the classification of jurisprudence in the past was the separation of economic issues to the point that people began to believe that the only economic issues in Islam were khums and zakat and that, clearly, a country cannot be run with just these precepts so models have to come from outside the Islamic world.

7. The Relationship of the 4 Volumes

As the human being consists of a body and a spirit and the fact that the goal of creation of the human being is for he or she to attain perfection, to gain nearness to God and His Qualities and the vice-gerency of the human being upon the earth, a program for self-development is required and individual and social inner reform, change and transformation in order to eliminate errors, aggressions, wars and bloodshed. This, then, became the subject of the first volume of the Modern Treatise which is entitled *Worship and Self-development*.

And as a person requires material and physical means to be able to develop the self and without clothes, housing and other basic needs being met, it is not possible to continue one's course and also because the existing material is very often raw, requiring efforts and endeavors to transform them into useful and beneficial things and as one person cannot meet all of his or her needs alone, they must, of necessity, work together and divide up the work and then exchange things produced among themselves, Islam has provided laws which deal with financial affairs, production, partnership, distribution and transactions which prevent any kind of oppression or injustice from occurring providing peace and security for society, the laws related to financial and economic issues form the second volume.

On the other hand, the human being also needs to form families for peace of mind and to produce children. Muslims have all of the necessary laws relating to forming a family and the common life of a man, woman and child as well as laws on nourishment and health, divorce and separation, death and inheritance which provide order and felicity for a basic family unit. Volume three is related to these issues.

As the human being is naturally social and he or she is obliged to form a society and be centered in cities and towns to cultivate them and with the help of fellow citizens meet his or her needs, society needs laws to determine the rights and duties of each individual in relation to the other and to eliminate inequities and aggressions. The totality of social,

political and legal precepts of Islam form the fourth volume.

With these four volumes, the spiritual, economic, sexual and social needs of humanity are regulated which then provides for the well-being and felicity in both worlds. And as is pointed out over and over again in the various sections, the fact that worship falls in one volume and economic issues or political issues in another are in no way to be conceived as being separate. They are completely interrelated. Ritual practices contain political and economic issues and political and economic issues contain aspects of worship. Rites of practice, in addition to their spiritual aspect, form the roots for family, economic and political issues and meeting the family, economic and political issues is a beginning and a means for the inclination of the human being towards the goal of worship, that is, attaining perfection.

Abdul Karim Biazar Shirazi

1

□ INTRODUCTION

I.

The Ideological Principles of Islam

1. *Belief in One God*
 - a. *Monotheism*
 - b. *The Proof of Monotheism*
 - 1) *The Harmony of the Elements of Nature*
 - 2) *The Inevitability of Corruption with a Belief in Multiple Gods*
 - 3) *The Effects of Belief in the Oneness of God*
 - 4) *The Names of God*
2. *Divine Justice*
 - a. *Introduction*
 - b. *The Effects of the Belief in Divine Justice*
3. *Prophethood*
 - a. *The Propbets*
 - b. *The Holy Propbet of Islam*
 - c. *The Duties of the Propbets*
4. *Imamate*
 - a. *Introduction*
 - b. *The Duties of Imamate and Leadership*
5. *Resurrection*
 - a. *Intellectual Evidence*
 - b. *Narrated Evidence*
 - c. *The Evidence of Science and Nature*
 - d. *Philosophical Evidence*
 - e. *The Effects of the Belief in the Hereafter*

1. BELIEF IN ONE GOD

"None, not even the Seal of the Prophets (*kbatam al-anbiya*), Muhammad, peace and the mercy of God be upon him and his descendants, who is the most knowing and the most endowed of creatures, could understand the sacred Essence of God. That which human beings can comprehend are the Names of God and these Names of God have various levels. We understand some levels, while other levels can be perceived only by the saints (*'awliya*) of God, the Holy Prophet himself and those trained in his school of thought and action.

"The entire universe is a Name of God for a Name is a sign. All of the creatures which exist in the world are signs of the sacred Essence of God Almighty. However, some are able to reach the depths of its signs, to recognize what kind of a sign it is, whereas others can, in a general way, understand that it is a sign and that nothing comes into being by itself.

"The intellect of every human being understands this according to one's primordial nature (*fitrat*). A being which has the possibility of non-being, may perhaps be and may perhaps not be; it does not come into being of itself. Rather, it must end in something, in a creature which is the Essence of Creatures and Existence cannot be denied It. Rather, It is Eternal.

"And it opposes the dictates of reason that something be transformed into something else without there being an external cause, like, for instance, water which turns into ice or steam, requiring an external cause and if it were not for the fact that the temperature is under 0 degrees or over 100 degrees, water would remain in the same state and if it

begins to putrify, that, too, has an external cause.

"Thus, this general awareness that every effect requires a cause, and that every possibility depends upon a cause, stands to reason and will be confirmed by whoever reflects and deliberates. Thus, all creatures in the world of being are Names and Signs of God.

"Of course, even though reasons and proofs to prove the existence of God are good and essential, [it must not be forgotten that] they are but means for the intellect to perceive.¹ As has been said, 'People who seek to prove [the existence of God] through reason, walk with a wooden leg,' that is, that proof, like a wooden leg, [is artificial] and can only support the human being for a time, whereas that which the human being can really rely upon is faith which fills one's heart and gives one the ability to envision the manifestation of God. The conscience suddenly realizes that the 'self' has found faith. But it has a higher level, as well, and I hope that, insha'llah, we not only read the Quran and its commentaries (*tafsir*), but that we believe and have faith in each and every word we read of the Quran. This is a book which develops a human being, a human being who has been created with God's 'Greatest Name' (*ism 'azam*).

"It delivers the human being to the stage which one deserves to be from the imperfect stage where one is. The Quran has been sent [by God] to do this and the Prophets, too, have come to take the hand of the human being and lead a person from the deep well into which one has fallen (the well of the human ego which is the deepest well of all), and show one the manifestation of the truth so that one forgets everything else. Insha'llah, God will grant us all these blessings."²

a. Monotheism

Looking at the prophetic movements mentioned in the Holy Quran, we see that their reformative program began with the affirmation of monotheism and the negation of multitheism. The first words of all of them were, "O my people! Worship God (alone), you have no god other than Him." (7:59, 73, 85)³

The Prophet of Islam, too, began his mission with the cry, "Say, there is no god but God."⁴ Thus, the first fundamental principle of Islam is monotheism or the belief in the One God.

b. The Proof of Monotheism

1) The Harmony of the Elements of Nature

By regarding the world of nature, we realize that a relationship and a harmony exists between the sun, moon and earth. As a result of the earth revolving around the sun, we have four seasons. As a result of

its revolving around itself, we have day and night. Due to the radiance of the sun, water in the sea evaporates and takes the form of clouds. The difference in degrees of temperature over the earth causes the appearance of winds. The winds carry the clouds to the skies above the dry land and there the water pours over the mountains in the form of rain and snow. Thus, the mountains form natural springs and reservoirs for rivers and streams. These waterways enliven the earth all around them and are the cause of a variety of plants, flowers and vegetables. Animal and human life is drawn to the banks of the rivers, where plant life flourishes on the water of rain and river. Animals take their food from the plants and water, while human life depends on water, plants and the meat and dairy products of animals.

Thus we see that a harmony and symmetry exists between the various parts of creation and this is the greatest proof of the existence and Oneness of their Creator.

As the Holy Quran tells us, *"And your God is One God. There is no god but He, the Merciful, the Compassionate. Surely in the creation of the heavens and the earth and the succession of the night and the day and the ships that flow over the sea with what benefits mankind, and in the water which God sends down from the heaven, giving life with it to the land after its death and spreading through that all kinds of animals, and in the dispersal of the winds and in the clouds constrained between the heaven and the earth, certainly there are signs for a people who reason."* (2:163-64) ⁵

2) The Inevitability of Corruption with a Belief in Multiple Gods

"If in them (the heavens and the earth) there were gods other than God, they would certainly be in disorder." (21:22) ⁶

That is, if apart from God, there were other gods, they would divide the creation amongst themselves and then dispute and quarrel. This, in turn, would lead to chaos or the end of the orderly system of the universe. So that now that the universe is in total order and it does not allow for chaos to take place within its system, we become aware of this important proof of the Oneness of God.⁷

3) The Effects of Belief in the Oneness of God

"Are various Nourishers (all of whom would have to be served in some way) better or the One prevailing God?" (12:39) ⁸

Belief in monotheism is the cause of the oneness and unity of human beings, for, in the ideal society of the Holy Quran, all people are the creation of the One true God and all are under His Guidance. The

daily phrase of ritual prayer, *al-hamdu-l-labi rabbu-l-'alamin* (praise belongs to God, the Nourisher of all worlds) not only teaches us the Oneness of God, but also the unity of his servants, and endows us with the spirit of the preservation of unity between us, for we all have One God, One Creator, One Nourisher and no one is superior to any other except through their piety.

Furthermore, the nourishing relationship between the human being and the Creator of all, demands that we call on our Nourisher, our Instructor by His beautiful Qualities in the form of the character building phrases of ritual prayer and supplication and that we repeat them until these Divine Qualities are formed as reflexes within us and form our society in the Divine mould. And, just as God the Almighty is One, so we are to be one with each other and refrain from all that causes us to disperse and separate from each other.

4) *The Names of God*

The word *Allab* in the Quran is the Name of an Essence of his ninety-nine Names and beautiful Qualities⁹ like *Rabman* (Merciful), *Rabim* (Compassionate), *'Alim* (Knowing), *Khabir* (Aware), *Basir* (Seeing), *'Aziz* (Eminent), *Qawi* (Powerful) and so on.

These Qualities and Names are the infra-structure for human ethics in Islam because in Islam, the human being is the vice-gerent of God and becomes Divine-like. And this is recorded in the Prophet's Tradition as follows: "Adopt the ethics of God."¹⁰

In the same way, in order to arrive at the ideal society of the Quran and the vice-gerency, we must build our society with the Divine Qualities. For example, the human being in social life needs peace in his life and 'Peace' is one of the beautiful Names of God. A person also needs kindness and forgiveness for well-being in individual life as well as in society and *Rabman* and *Rabim* are two of the Names of God. Society, likewise, in order to attain power, solidarity and public confidence, has a great need for faith. *Al-Mu'min* (Believer) is one of the Qualities of God.

Also, in order to attain mastery of our affairs and independence, we must develop strength and needlessness within ourselves and *Qawi* (Powerful) and *Ghani* (Rich, Needless) are two more of God's Qualities.

The human being and human society are distinguished by creative ability, inventiveness, intricacy in practice, and trust and *al-Khaliq* (the Creator), *al-Bari* (Giver of Forms), *Mubda'* (The Maker), *Mussawir* (The Designer) and *'Amin* (The Trustworthy) are among God's other Names and Qualities.

And the same applies to all the other Names of God which we regularly recite in ritual prayer, supplication and the Holy Quran and by which we praise our God, so that these Qualities be reflected in our soul and our society be filled with peace and purity, kindness and forgiveness, faith and confidence, honesty, trust, knowledge, awareness, dignity and might.

2. DIVINE JUSTICE

a. Introduction

One of the Qualities of God is Justice. Since God is *Hakim*, meaning that He does everything at the right time, in the right place, in the best manner and is *'Alim* and *Khaybir*, aware of all the forms of good and bad, and is *Ghani* meaning that there is no kind of shortcoming or need in His Essence, it is the clear view of common sense that there is no possibility of God allowing anyone the smallest injustice.

And looking at the Words of God, the Almighty, not only does He, vehemently defy the attribute of injustice for Himself, "*And your Nourisher is not unjust to anyone,*" (18:49)¹¹ but He has made the establishment of justice in society one of the most important duties of the Prophets: "*For mankind to establish justice,*" (57:25)¹² and has also called people to justice in relation to one another. "*And establish measure with justice and do not frighten the scale.*" (55:9)¹³

The materialists who assess everything on the limited scales of materialism consider some things to be discrimination and contrary to justice, but, with a profound and wide-ranging sense of vision, we realize that whatever is from God is good and beneficial and that beneath every calamity there lies a secret blessing.

The Quran confirms this, "*War is prescribed for you while it is disdainful for you and how many things are you disdainful of while they are blessings for you.*" (2:216)¹⁴

b. The Effects of the Belief in Divine Justice

The emphasis given to social justice in Islamic government is a reflection of the Justice of God in delivering human society to the Divine Qualities and to the ideal society of the Holy Quran.

The basis of Islamic government is not only Justice, but also the establishment of the equity of the Book and the Balance. "*And We sent down with them the Book and the Balance, that mankind may establish equity.*" (57:25)¹⁵

a. Justice means observing what is due and paying whatever is due to whoever has a right.

b. Equity is the means of securing rights, dues and justice. Islamic leaders are duty-bound to reform the environment in such a way that each individual can defend his rights and obtain what is due.

c. The Book means the Law which acquaints people with their duties and their reciprocal rights and which prescribes penalties and punishments for violations of justice.

d. The Balance is the means of assessment by the acceptable standards and criteria. It ensures that not the slightest right of anyone is trampled upon.

On the Day of the Resurrection, too, mankind will be judged on the basis of justice and balance. *"And We will erect balances of equity for the Day of Resurrection and no one will be dealt with unjustly regarding a thing. And if (something) is the weight of a mustard seed, We will bring it (for review) and We are sufficient as Reckoners."* (21:47) ¹⁶

3. PROPHETHOOD

a. The Prophets

From tiny atoms to immense galaxies, the whole of existence is progressing towards perfection in accordance with fixed laws and Divine order so that we see that a single seed, in the course of the prescribed laws and conditions, becomes a powerful tree. We see that the bee, through Divine guidance and inspiration, develops an order and superb civilization of its own and leads its life in a complicated society. A glance at the human being, who is the sublime creature of creation, reveals that a human being is no exception to these rules and also needs the Divine Law in order to reach perfection. In fact, this is especially true of the human being, for, unlike the rest of creation, the human being has been given a choice and free-will so that one faces the two paths of truth and falsehood. It is because of this, therefore, that the human being is in urgent need of guidance to be shown the way, to be prevented from deviation and to be reminded of one's best interests and duties, both individual and social.

Prophethood in the life of the human being consists of this very Divine Law which was revealed to the Prophets in order to lead mankind in the direction of perfection. God sends inspiration to the bee - *"And your Nourisher inspires the bee..."* (16:68) ¹⁷, the effect of which is that this tiny insect becomes a great confectioner without the trouble of apprenticeship, lives in a society manifesting a sublime and complex civilization, having taken no lessons nor attended any courses in building, architecture or sociology.

b. The Holy Prophet of Islam

If we receive an eloquent and faultless letter containing matters of science and knowledge from a simple, illiterate shepherd living in the wilderness, our common sense and reason tells us that the letter cannot have been written by the shepherd himself.

Now, when we assess the Holy Qur'an according to its historical background and the life and environment of the Holy Prophet, our reason clearly tells us that this Book is from God, for the following reasons:

a. Historical background shows Muhammad, peace and the mercy of God be upon him and his descendants, was an orphan who was brought up in the barren environment of Arabia, an environment far from knowledge and learning. Furthermore, he spent a part of his life, like most Prophets, as a shepherd and another part as a trader. He spent a lifetime amongst the people with no one ever witnessing him reading or writing or even taking any lessons. *"Say...If God so desires I will not recite it (the Holy Quran) to you nor make you aware of it. I have certainly lived amongst you a lifetime before it (and you have never witnessed the potential for such brilliance), why will you not use your reason."* (10:16)¹⁸

Furthermore, if the contents of the Holy Quran were from the Prophet himself, it is a matter of exigency that before his mission, just as during his mission, similar subjects would have been explained by him, as is normal with scientists and philosophers. Yet this was not the case.

b. Muhammad, peace and the mercy of God be upon him and his descendants, was so truthful and trustworthy among the people that everyone called him, 'Muhammad the trustworthy' and many became Muslims on account of his truthfulness. Therefore, if his claim to prophethood was a lie, sooner or later it would have been made manifest.

c. If his claim to prophethood was a lie, it is a fact of human nature that he must have solicited wealth or position, yet, when the nobles and tribal leaders of Makkah approached him through Abu Talib offering him as much wealth and whatever position he wanted if he would only go back on his claim, the Prophet replied, "By God, if they placed the sun in my right hand and the moon in my left, still I would not turn away from my mission."

That the Prophet was truthful in his claim is proved by the simple reason that after all his sacrifices for his goal, when he had become the uncontested leader of all, he did not acquire for himself any riches or build for himself a palace in the best part of the city. Instead, he built a humble little house in the poor part of the city near the mosque; where

the homeless stayed. He lived there until the end of his life. Instead of taking and amassing wealth from the people, he, like the other Prophets, said, *"O nation. I do not ask you for any reward for it, for my reward is due only from He Who fashioned me. Will you not use your reason?"* (11:51)¹⁹

d. The faith of his household and Khadijah is another proof of Muhammad's prophethood, for normally it is a man's wife who is most able to judge her husband's actions and behavior, as she is aware of all his characteristics. And the same applies to the belief of a great personality like Hadrat 'Ali who could have easily made the same claim of prophethood in opposition to the Holy Prophet.

e. The profound and spiritual influence of Muhammad, peace and the mercy of God be upon him and upon his descendants, is another confirmation of his prophethood.

f. The Quran's eloquence, predictions, spirituality, attraction and scientific miracles, together with its famous challenge, are clear proof of Muhammad's prophethood. *"Say: If mankind and jinn combined to produce the like of this Quran, they could not produce its like, even though helping one another."* (17:88)²⁰

g. Looking from a different point of view, we see that the Holy Quran is similar to none of mankind's books or writings. On the contrary, it resembles only the Divine book of nature and creation, and the Quran not only calls people to reflect on its signs but also on the signs of the book of nature, both of which it calls the 'Signs of God'. We see that the Holy Quran, like nature, has symbols and apparent and hidden meanings which enable the thinker, after suitable reflection on both, to find his way to monotheism and faith and the other issues of Islam. Furthermore, in the same way that the Holy Quran contains signs of glad tidings and signs of doom and punishment, so in the book of nature there also exist signs of good tidings and grace and signs of punishment and chastisement for those who go astray.

h. No system has encouraged the human being to knowledge and learning like the system of the Holy Prophet of Islam while it is clear that if the regulations were his own, they would have been for his own benefit, and thus would have been designed to keep the people illiterate and ignorant. They would have been lacking in education, learning and teaching so that he could profit from the people's ignorance and unawareness.

i. Like the previous Prophets, Muhammad, peace and the mercy of God be upon him and his descendants, and his system of teachings rescued the deprived and oppressed from the burden of oppression and exploita-

tion. Muslims are today the possessors of the greatest heritage of knowledge and culture in all spheres, from which today the civilized nations have taken light and guidance and all of this flourished from the Holy Quran and its teachings.

j. The tidings given in the Pentateuch and the Bible (John 15,16) about the coming of such a Prophet who will guide people to the truth.

k. The claim of prophethood and his mission from the commencement of his mission until the end of time. "Say: O people! Verily I am God's Prophet unto you all." (7:158)²¹

These proofs leave not the slightest room for doubt that the Quran, which is the clarifier of the prophethood of Muhammad, peace and the mercy of God be upon him and his descendants, is clearly and definitely sent by God.

c. The Duties of the Prophets

"According to the intellect and the exigency of religions, the aim of prophethood and the work of the Prophets is not simply speaking about the issues and commands (of ritual purity and worship, etc). The most important duty of the Prophets is to establish a social order of justice, by means of putting the relevant laws into practice,"²²

The most important duties of the Prophets, according to the Holy Quran are:

a. Giving knowledge and awareness to the people by reciting the Divine Signs. "He recites to them His signs." (62:2)²³

b. Cleansing away rust and satanic qualities from human ethics and behavior and purifying them through the attainment of Divine-like Qualities. "And he purifies them." (62:2)²⁴

c. Teaching the Divine Law or the Book. "And he teaches them the Book." (62:2)²⁵

d. Teaching them wisdom. "The secrets of the creation of the universe and the human being and wisdom." (62:2)²⁶

e. Answering the difficult rules and issues of the people. "They ask for a pronouncement. Say: God pronounces to you." 4:177)²⁷

f. Encouraging the people to freedom of thought. "So give My (human) creatures the good news, those who listen to the word and follow the best of it." (39:18)²⁸

g. Establishing thought and reflection among the people, and, as a result, raising the level of the people's culture. "And We revealed to you the remembrance for you to explain to the people what has been revealed to them that they may make use of thought." (16:44)²⁹

h. Bringing the people out of the darkness of ignorance and selfishness into the light of knowledge and guidance and the right path of God, the path of dignity and honor. "*A Book which We revealed to you for you to take mankind out from the darkness to the light, with the permission of their Nourisher, to the path of the Eminent, the Praiseworthy.*" (14:1)³⁰

i. Pioneering social justice. "*For mankind to establish justice.*" (57:25)³¹

j. Giving good tidings and warning. "*So God raised Prophets as bearers of good news and as warners...*" (2:213)³²

Giving good tidings and warnings or enjoining and preventing, encouraging or threatening, rewarding or punishing, which psychiatrists and psychologists feel are important and which exist in all progressive societies of the world, are among the important duties of the Prophets.

4. IMAMATE

a. Introduction

Following upon prophethood, the school of thought and action refers to the delivering of the Divine Law and teaching which are the duties of Imamate or leadership. That is, it is the responsibility of the Imamate to establish the Divine Law in society. Thus we see that God chose the Prophet Abraham, peace be upon him, for the position of imamate after years of prophethood and told him, "*Verily I made you an Imam for the people.*" Said he, '*And of my descendants?*' He said, '*Yes, those of them who are worthy for My covenant does not reach the unjust.*'" (2:124)³³

The Prophet of Islam was not only a Prophet but was also an Imam and political leader. His prophethood was completed during his farewell hajj with the verse, "*Today I have perfected your religion,*" (5:3)³⁴ and he became the Seal of Prophethood but his position of Imam, however, had to continue through his family and twelve leaders from the Prophet's descendants, one after another, in order to establish and safeguard the school of thought and action of Islam. They were charged with this responsibility, until the time of the 'occultation' of the twelfth Imam, during which time the twelfth Imam's representatives, who are called *marja' ʿazam* perform this task.

b. The Duties of Imamate and Leadership

a. The Imam must be a model whom people may follow in practice and he must be a reflection of the Holy Quran as is stated by the Holy Prophet: "*Indeed there is for you in the Prophet of God a beautiful ex-*

ample." (33:21)³⁵

b. Safeguarding the order of society,³⁶ distributing tasks and responsibilities and making the necessary appointments just like Moses, peace be upon him, after the Revolution, with God's Command, divided the Bani Israeli into 12 tribes. (7:160)³⁷

c. Transforming the divisions among Muslims into unity and oneness³⁷ for as much as the evils of colonialism and imperialism depend on disunity among the people, so Islamic government depends on their unity. On this subject, the Holy Quran says, "*The people were one nation, then God sent His Prophets to give glad tidings and warnings and revealed with them the Book with the truth to judge between the people in what they differed.*" (2:213) ³⁸

The meaning of this is that mankind was a single nation and differed, so God sent Prophets to guide them to unity, solidarity and removing the causes of difference.

d. Combatting blind imitation. (43:23)

e. Commanding to actions that are recognized as good -virtues - and prohibiting from what are rejected - evil. (7:156)

f. Forbidding things that are harmful and impure. (7:156)

g. Removing the burdens of exploitation and the shackles of colonialism, imperialism, ignorance, superstition and discrimination. (7:156)

h. Establishing the monothesitic society. (16:37)

i. Combatting social deviation and corruption. (16:37)

j. Establishing equity and social justice. (57:25)

k. Preventing corruption and aggression.

l. Establishing limits and rules.

m. Warring with enemies.

n. Division of property and income.

o. Establishing Friday congregational ritual prayer.

p. Preventing oppression and defending the oppressed.

q. Preventing heresy and innovation and the deviation of religion and people.

r. Preventing the reduction of religious precepts by non-religious people.³⁹

5.RESURRECTION

One of the Islamic principles of belief is belief in the Hereafter, which is belief in the fact that after the termination of life on earth, people will be revived in the same form on a higher plane and will appear in the Divine Court of Justice, "*For Him to punish those who did evil,*

in accordance to what they did and reward those who did goodness with goodness." (53:31)⁴⁰

More than anything else, the Quran has given importance to the subject of the Hereafter and has confirmed it in many of its verses with evidence from common sense, the philosophy of science and the incidents which it narrates.

a. Intellectual Evidence

If an engineer who is inventive, intelligent and honest, comes to us with a machine that he has built and guarantees that whenever it is damaged, he will rebuild it, our reason accepts what he says and believes him. In the instance of the Hereafter, it is the same. God, the Maker of all of existence (30:27), Creator (46:81) and having Will (36:82) is obviously able to fulfill his claim and re-create the human being after death, just as He created him at first. In addition, whoever is able to do a major action is obviously able to do an action that is similar, but not so involved. Now, is the creation of the heavens more difficult or the creation of the human being (79:27)? Is God, Who created the heavens and the earth without becoming the least bit tired or weak, unable to enliven the dead? (46:33)

b. Narrated Evidence

The coming to life of four birds at the hand of the Prophet Abraham (2:260), the coming to life of the Prophet Uzayr and his donkey after a hundred years (2:259), the coming to life of a bird at the hand of the Prophet Jesus (3:39) and the returning to life of the people of the cave after three hundred years are evidence the Quran narrates to prove the possibility of the Hereafter and the coming to life of the dead.

c. The Evidence of Science and Nature

The coming to life of the earth in spring and of plants and trees after the death of winter (22:7), the changing of the moth after a period of death in its cocoon into a beautiful butterfly (101:4), the exit of locusts from their eggs in the depths of the earth (54:7), the incredible creation of the foetus and its coming to life in the womb (22:6, 23:18) and the fact that the grooves on the finger tips, which are not the same in any two individuals, return, after being burnt, to exactly the same pattern they had before (75:4), all testify to the possibility of a revival and coming to life of the dead.

d. Philosophical Evidence

a. In order for the human being to obtain the perfection of the fruits of one's journey here in this world, a different world is necessary (84:6). As has been stated by Sadr al-Muta'lihīn, "The human being naturally journeys towards perfection and one's primordial nature (fi-trat) drives one to seek proximity to the origin of actions (God), yet that perfection which exists within the human being will not be reached in this world. On the contrary, it is only the other world which allows the human being to attain this sought-for-perfection."

b. In the view of wisdom (15:25), without the possibility of another world following this one wherein a person's worldly life is to be compensated for and a person is to obtain the hopes and the fruits of efforts expended, the Book of Creation would obviously be imperfect and the creation of such an imperfect book is far from wisdom and knowledge of a Being like God.

c. In the view of Divine Justice (41:46), there must be another world for each human individual to obtain the results of his actions.

d. The necessity of God being loyal and the impossibility of God being disloyal to His Promise which He made to mankind regarding the reward of the good and punishing the bad. Similarly, He has said, "*Verily, God does not break His Promise.*" (3:9)⁴¹

e. The Effects of the Belief in the Hereafter

Belief in the Hereafter broadens the horizon of the Muslim's vision and frees one from narrow-mindedness and from limiting oneself to the momentary life of this world. It prevents one from being deceived by the world's fleeting pleasures. With this faith, the Muslim walks towards progress and perfection with firm steps and a heart full of hope. And this is supported by the fact that belief in the Hereafter was the greatest factor in the success and progress of Muslims in the early days of Islam and again more recently in Iran.

Belief in the Hereafter restrains the head-strong desires of the 'self' of the human being in the face of punishment for all sins committed, in secret and openly, and produces a society of confidence, peace, purity and affection. It takes away the fear of death and, in the face of one's inevitable enemies, makes the Muslim hundreds of times more powerful.

As Imam Khomeini has said, "If you consider it likely that on a certain path there is a dangerous animal or an armed robber laying in wait, you refrain from following that path and investigate whether the danger is

true or not. Thus, is it possible that someone who considers it probable that there is a hell and an eternity of fire will develop the characteristics that will put one there? Can it be said that someone who views God, the Sublime, as being Present and Seeing and sees the self as being in the presence of the Nourisher, and who considers it at least probable that one will receive the just merits of what one says and does, that everything one says in this world, every step one takes, every action that one performs, is being recorded by the angels of God who are observing that person and recording all that one's tongue utters and that one's body performs, will at the same time fail to be careful about what one does?⁴²

"From the path, methods and the behavior of some, it is clear that they do not give any probability to the existence of a world above and beyond the world of nature, for the probability alone is enough to keep the human being from many unworthy and undeserving affairs."⁴³

NOTES TO PART ONE: INTRODUCTION I

1. A pronouncement.
2. Imam Khomeini, *Tafsir Surah Hamd*, part one.
3. يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ.
4. قُولُوا لَا إِلَهَ إِلَّا اللَّهُ.
5. وَإِلَهُكُمْ اللَّهُ وَاحِدٌ. لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ
إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِلابِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْشَبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَبَّتْ فِيهَا مِنْ كُلِّ ذَاتِةٍ وَتَضْرِبُ الرِّيحُ السَّحَابَ الْمُنْتَشِرِينَ الشَّاءِ وَالْأَرْضِ لِآيَاتِ الْقَوْمِ يَعْقِلُونَ
6. لَوْ كَانَ فِيهَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا.
7. 'Allamah Tabataba'i, *al-mizan*, vol. 27, p. 96.
8. أَرَبَاتٍ مُتَّفَرِّقِينَ حَيْرَ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ؟
9. Shaykh Saduq, *Tawhid*, p. 188.
10. تَخَلَّفُوا بِاخْتِلاقِ اللَّهِ.
11. وَلَا تَظْلِمُ زُنُكًا أَحَدًا.
12. لِقَوْمِ النَّاسِ بِالْقِسْطِ.
13. وَأَقْسُوا الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ.
14. حَيْبَ عَلَيْكُمْ الْقِيَالِ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ.
15. وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.
16. وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَنْتَبَأَ بِهَا وَكَفَى بِنَا حَاسِبِينَ.
17. وَأَوْحَى زُنُكًا إِلَى الشَّخْلِ.

18. قُلْ يُوشَاءَ اللَّهُ مَا تَلَوْتُمْ عَلَيْهِمْ وَلَا أَذْرَبُكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عَشْرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ؟
19. يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجَرْتُمْ عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ.
20. قُلْ لَنْيِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

21. قُلْ يَا أَيُّهَا النَّاسُ! إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا.

22. Imam Khomeini, *Vilayat-i-faqih*, pp. 89-90.

23. تَلَوْا عَلَيْهِمْ آيَاتِهِ

24. وَرُكُوعِهِمْ

25. وَبِعَلْمِهِمُ الْكِتَابِ

26. وَالْحِكْمَةِ

27. يَسْتَفْتُونَكَ، قُلِ اللَّهُ يُفْصِحُكُمْ

28. قَبَسْرَ عِبَادِ الدِّينِ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ.

29. وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

30. الرُّكُوبَاتِ أَنْزَلْنَا إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ.

31. لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.

32. فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ.

33. إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمَنْ ذُرِّيَّتِي؟ قَالَ لَا يَمُنُّ إِلَّا بِعَهْدِي الْقَالَمِينَ.

34. الْيَوْمَ كَمَلْتُ لَكُمْ دِينَكُمْ

35. لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ.

36. Imam Khomeini, *Kitab al-Bi'*, vol. 2, p. 465, quoted from the *Nahj al-Balaghah*, saying 244.

37. *ibid.*, quoted from the Sermon of Hadrat Fatimah Zahra, peace be upon her.

38. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ تِلْكَ النَّاسِ فِيمَا اخْتَلَفُوا فِيهِ.

39. *op. cit.*, *Kitab al-Bi'*, vol. 2, p. 463.

40. لِيَجْزِيَ الَّذِينَ آسَأُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَسَنَى

41. إِنَّ اللَّهَ لَا يُخَلِّفُ الْمِيعَادَ

42. See Surah Qaf, verse 17.

43. Imam Khomeini, *Jihad-i-akbar*, p. 270.

1 □ INTRODUCTION

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1. SOURCE OF THE DIVINE LAW AND THE TREATISE ON THE DIVINE LAW

a. The Need of Humanity for a Divine Law and Divine Guidance

As has been mentioned in the appropriate place, the goal of the creation of human beings is individual and social transformation in material, spiritual and ethical affairs and, as a result, attaining the position of the vice-gerency of God upon the earth. Attaining unlimited perfection, which is the goal and purpose of a person, and, reaching towards God, Who is the gathering place of all perfections, is within the primordial nature of every human being.

"That to your Nourisher is the final Goal." (53:42)¹ and a human being does not gain peace and calm until one reaches the ocean of absolute perfection because, *e*, *"(their) hearts find satisfaction in the remembrance of God..."* (13:28)² The human being moves towards God and returns towards God through the straight path.

Thus, the caravan of humanity has a vital need for perfect and comprehensive laws to be guided upon the straight path and not be led astray so that it can attain the ocean of perfection and find peace and tranquility.

As man-made laws, in addition to containing many deficiencies, are limited to material affairs and affairs of this world and very often are formulated because of the selfish, personal interests of the lawmaker or lawmakers, causing those who follow them to deviate from the straight path, God, through His Prophets of each age, sent a message and gave the

mission of a Divine Law and a method. "For all We have appointed a Divine Law (*sbari'ab*)." (5:48)³

b. The Divine Law (*sbari'ab*)

Sbar' means 'an illuminated way' which is direct and is used to refer to the course of a river. Because the Divine Law is like the water and course of a river, the Quran refers to them or calls them , by way of analogy, *sbari'ab*.

a. Both are 'ways', clear and manifest. (5:15)⁴

b. Both are the essence of human life. (8:24)⁵

c. Both are substances which cleanse and do away with pollution and uncleannesses. (33:33)⁶

d. As the main source of a river is the sea and as a river returns to the sea, the main source of heavenly laws is also God and they end in their movement towards God and the ocean of perfection.

e. Just as God sends the water of the sea in the form of clouds towards the mountains and they flow in rivers and streams so as to cultivate and fertilize the way for the revival of nations, God sent His life-giving Laws in the form of 'a way' (*sbari'ab*) through His Prophets to the lands and peoples.

f. Just as clouds and winds give glad tidings of the rain of Divine Mercy which forms the water of rivers, the Prophets also are the bringers of the 'way' and the 'straight path' of God. (7:57)⁷

g. Both are simple and flowing and can easily be made use of.

h. Each person to his or her capacity makes use of this life-giving 'way' just like a river which accepts the Divine blessing of rain water according to its own need and capacity. (13:17)⁸

c. Method, Course, Way (*minbaj*)

Minbaj comes from the root *njb* meaning 'clear and manifest way'. The Holy Quran makes use of several words in referring to its guiding laws and the meaning, in most of them, refers to 'a way'.

And the 'Way' according to the Holy Quran is the 'manifest and straight way of God', a Way which God shows by means of His Laws.⁹

In explaining the difference between *sbari'ab* and *minbaj*, Ibn 'Abbas says in a commentary upon 5:48 that the *sbari'ab* consists of whatever the Holy Quran brought and *minbaj* refers to the customs expressed by the Prophets.¹⁰

2. THE BENEFITS OF THE HEAVENLY LAWS

Laws which are formulated by human beings most often have im-

perfections which give cause for them to be changed and altered and as we see to the present time, human laws have constantly undergone change. None of the human legal systems have been able to guarantee social well-being and provide laws for all of the spiritual and physical needs of individuals and their relations with one another.

But the Divine Law can do so. Its Lawgiver is familiar with all of the ways by which a human being can attain complete perfection; in the formulation of the law, no personal interests are considered in regulating society; they are formulated never to cause sin or error; they are formulated without fear of any power in society; all people can believe in them and the mysteries of creation which they regulate.

Thus, doubtlessly, the Divine Law is the best Law which flows from the best Lawgiver Who is the Source of all Perfection and, in truth, this Law guarantees the well-being and happiness of the human being. *"Who is better than God for the judgment to a people who have certainty in their belief."* (5:50)¹¹

Another advantage of the Divine Law over human law is that the Divine Law is a firm agreement between God and the human being. By accepting religion and forming a covenant a human being becomes responsible and committed to develop the self according to the Divine Law brought by the Prophets. In return, God provides benefits and blessings in this world and makes them the vice-gerents of God upon the earth and in the Hereafter provides eternal rewards. If they break their covenant with God and become negligent of observing God's Law, God will withhold His benefits and blessings from them and they will be punished and chastised in the Hereafter.

3. THE BENEFITS OF THE DIVINE LAW OF ISLAM

The Divine Law of Islam has many benefits, some of which are:

1. It includes the principles of previous Prophets like Noah, Abraham, Moses and Jesus and the followers of heavenly religions will not lose anything by turning to Islam.

2. The Divine Law of Islam complements the previous precepts. In addition to containing the principles of the past Prophets, it contains precepts revealed to the Prophet of Islam, which complete the previous ones.

3. The Law of Islam was designed to conform to human nature and the primordial nature of a human being. *"The primordial nature which God created in human beings."* (30:30)¹²

4. The Divine Law relates to life and does not contain any extremes, right or left.

5. The Divine Law of the Prophet of Islam is very extensive and can

be divided into three parts: ideological, practical and ethical.

As Imam Khomeini has said, "The ideological part relates to the relation of the human being to God, this world and the next. It gives human beings recognition and rightful belief as to where they came from, Who created them, why they came into this world and where they are going."

In the practical part, it has determined the duties of the individual and society, material and spiritual. As Imam Khomeini has said, "God sent Laws through His Prophets which astound the human being. He has revealed precepts relating to all affairs, beginning with the human being before a person is conceived until after a person is placed in the grave. The Law is progressive, transformative and comprehensive not only as to the duties of worship but includes social, political, legal and family affairs as well. It has expressed laws for economic, legal and political areas, international law, war and peace and individual rights and these are a part of the practical laws of Islam."

"There is no vital issue for which Islam has not provided a duty and a rule." ¹³

4. THE BENEFITS OF SHI'ITE JURISPRUDENCE

"Shi'ite jurisprudence is among the richest of legal systems in the world. It is a law which as been described and classified with the efforts of the Shi'ite 'ulama and there are no jurists to compare with them, Muslim or non-Muslim. It has been attained through the persistent efforts of Shi'ite 'ulama. At the time of the Holy Prophet and then, following that, the time of the pure Imams, it was these Shi'ite 'ulama who gathered around the pure Imams, peace be upon them, and received the precepts from them. In the area of "Principles of Jurisprudence," which contained the *'Usul arba'ma'ib*, other books were written as well." ¹⁴

1. After the great Prophet of Islam, the sources for Shi'ite jurisprudence include leaders like Hadrat 'Ali, Imam Baqir and Imam Sadiq, peace be upon them, who, according to both Shi'ites and Sunnis, were among the most learned and pious men of Islam after the Holy Prophet.

According to 'Abd al-Fattah 'Abd al-Maqṣud, a great Sunni 'ulama, "The variations which appear in the well-known schools and sects of Islamic jurisprudence are the result of commentaries upon precepts which are unclear to Muslims. Thus, it is worthwhile for the Shi'ite Imami sect to lead the Sunni sects and Muslims not remain unaware of it. It would seem not to be a bad idea for Sunnis to accept that which is better from others when we know that the basic source for Shi'ism is 'Ali ibn

Abi Talib, the most learned man in the religion of Islam after the Holy Prophet.¹⁵

2. According to the interpretation of Imam Khomeini, Shi'ite jurisprudence is a jurisprudence of 14 centuries in which the best Islamic 'ulama and scholars endeavored to reason from (*ijtihad*). All of their efforts were spent in classifying it and reasoning from the precepts for new issues which arose.

3. As opposed to other schools of jurisprudence which remained silent as to *ijtihad* after the 7th century AH,¹⁶ Shi'ite jurisprudence has remained active and has grown and extended itself with the changes of time.

4. Shi'ite *ijtihad* is not limited to a study and research into the opinions of Shi'ite 'ulama. Rather, one of the conditions for Shi'ite *ijtihad* was also a study of the religious edicts and narrations of the Sunnis. The classes of Shaykh Mufid or Shaykh Tusi in Karkh, Baghdad studied all of the issues and opinions so that the Shafa'is regarded them with the same respect that they regarded their own 'ulama. The book *al-Khelef* of Shaykh Tusi shows the development of Shi'ite research and *ijtihad* in the 4th and 5th centuries AH.¹⁷ This method was continuously used from the time of Shaykh Tusi until the time of Imam Khomeini as he also believes the preliminary stage of *ijtihad* is a study of the religious edicts and narrations of the Sunnis.¹⁸

And this is that very method which brought changes in the time of Shaykh Mahmud Shaltut of the al-Azhar University in Cairo. He was the person who initiated the comparative method of religious jurisprudence there. Great transformations took place in the students of this university as a result of this.

On the 18th of Rabi' 1378 (1959 AD), Shaykh Mahmud Shaltut, the founder of comparative jurisprudence at the al-Azhar University said, 'I and many of my brothers and helpers in Dar al-Taqrīb in the al-Azhar University and in the commissions formed for family law, came to prefer the statements and views of the Shi'ite sect to those of the Sunnis sect. I will never forget, when I was teaching jurisprudence of the Islamic sects and studying the various views, it was only the Shi'ite sect, from among them all, which caught my attention. Quite often I preferred Shi'ite views, due to the strength of their reasoning. One must submit before strong evidence and unshakeable logic.

'Similarly, I will never forget that in many issues, especially in family issues (like divorce, marriage, inheritance, etc.), I gave verdicts according to the Shi'ite sect. So it is for this that I see it as my duty to establish today in the college of jurisprudence of the al-Azhar Islamic

University what I have been hoping for for years, which is general debate on the subject of Islamic jurisprudence (Sunni and Shi'ite) in a general way. All prejudice should be put aside and the goal should be nothing other than acquiring a valid Islamic ruling from the jurisprudence of whatever sect, and clearly, Shi'ite jurisprudence is in the forefront." 19

5. SHI'ITE JURISPRUDENCE DURING THE TIME OF THE PURE IMAMS

a. *The Era of Hadrat 'Ali*

After the Prophet's demise, the companions acted according to the Holy Quran or Sunnah²⁰ of the Prophet. Whenever they met new problems, they referred them to Imam 'Ali who was among the 'people of remembrance' and the 'gate to the Prophet's knowledge', and to other prominent companions.²¹ During this period, the Traditions and general customs of the Prophet were the most important basis of legislation after the Holy Quran for in the Quran it is stated, "What the Prophet gives you take! And refrain from what he prohibits you from!" (59:7)²²

b. *The Era of Imam Hasan and Imam Husayn, peace be upon him*

After the martyrdom of the first Imam, Imam 'Ali, peace be upon him, Imam Hasan and Imam Husayn, peace be upon them, one after the other, became the Divinely appointed Imams and duty-bound to explain the laws and resolve the difficulties of the Muslim world. Unfortunately, however, the Islamic government of this period was in a deplorable state. The Imams had no opportunity to contact Muslims as a whole or even their special followers or Shi'ites. What they were obliged to do, on the other hand, was rise up against that tyranny and oppression and, because of all these special circumstances and limitations, it was only to their immediate followers that they explained the laws and their nature.

c. *The Era of Imam Sajjad, peace be upon him*

With all the limitations and difficulties of the severe control which Imam Sajjad, 'Ali ibn Husayn, peace be upon him, was subject to, he explained many details about the Divine sciences and laws and about ethical and moral and even political matters in the form of supplications to his Creator. The collection of these supplications became an extremely precious book called *Sabifab al-Sajjadiyah*. A treatise has also remained from this fourth infallible Imam which is called *Risalah al-Huquq*.

d. *The Era of Imam Baqir, peace be upon him*

After Imam Sajjad, peace be upon him, his son, Imam Baqir, suc-

ceeded his father. This was during the period when the opposition of the Bani 'Abbas to the ruling party of the Bani Umayyid was commencing as a result of the Revolution and martyrdom of Imam Husayn and of the steps taken by Imam Sajjad, peace be upon them, on the one hand, and, on the other, conditions were such that they lent a helping hand to the teaching, developing and informing of the people and scholars about the laws and instructions of Islam.

e. The Era of Imam Sadiq, peace be upon him

In the period of Imam Sadiq, peace be upon him, the sixth Imam after the Prophet, the anarchy and corruption of the Bani Umayyid reached its climax and Imam Sadiq took advantage of the opportunity that the period offered as a blessing and engaged himself in propagating the Divine truths and strengthening and expanding the foundations of Shi'ite jurisprudence.

It is said that around four thousand students benefitted from this Imam's brilliance and they compiled nearly four hundred books about various subjects from his sayings and lessons.

f. The Era of the Later Imams

After Imam Sadiq, peace be upon him, in the time of the eighth Imam, Imam Rida, peace be upon him, and his successors, there also appeared many movements in the fields of culture and learning. However, in the process of time with the transference of Imam Rida to Mashhad (in East Iran) and Imam Hadi, the tenth Imam, peace be upon him, to Samarra (in Iraq), from their home in Madinah, and the limitations imposed and upon the eleventh Imam, Imam Hasan Askari, peace be upon him, who was virtually in life-long imprisonment, this cultural freedom decreased. During these times, however, the pupils of the Imams were able to spread knowledge and traditions quietly and secretly.

g. The Era of the Imam's Representatives

After Imam Hasan Askari, peace be upon him, his son, the Mahdi, took over the office of imamate. During this period, people solved their problems and difficulties through four men who were the Imam's deputies or representatives. Then, in accordance with the Divine Plan, the twelfth Imam went into occultation and, as stated in various Traditions, this representation was transferred in a general way to each of the greatest jurisprudents or mujtahid of his age.

6. JURISPRUDENCE DURING THE TIME OF THE STUDENTS OF THE PURE IMAMS

Most of the works of the pure Imams have come to us through their students and according to the reckoning of Shaykh Hurr 'Amili who wrote *Wasa'il al-Sbi'ab*, the students of the pure Imams succeeded in writing more than 6600 books from the ocean of knowledge of their Imams.²³

Ibn Nadim has devoted five of his six articles in his book *al-Fibrist* to the early Shi'ite jurists in outlining their works. Also in *Wasa'il al-Sbi'ab*, vol. 1 and 20 and the books *Rajal* of Kashshi, *Rajal* of Shaykh Tusi, *al-Fibrist* of Shaykh Tusi, *Mu'alim al-'ulama* of ibn Shahrashub and in the *Rajal* of Nijashi, the works of the students of the Imams and Shi'ite jurists are described.

7. JURISPRUDENCE AMONG THE COMPANIONS OF THE TRADITIONS

From the 3rd century AHL, the work of seriously collecting and classifying the Traditions by great Shi'ite 'ulama began, the most important of which are the four Shi'ite books:

- * *al-Kafi* by Muhammad ibn Ya'qub Kulayni (d. 329 AHL)²⁴
- * *Man la yahduruhu l-faqih* by Shaykh Saduq (d.381 AHL)
- * *al-Tabdhib* by Shaykh Tusi (d. 460 AHL)
- * *al-Istibsar* by Shaykh Tusi

The sources for these four books are, first, the '*Usul arba'ma'ab* which was written by the students of Imam Sadiq, people who directly heard Traditions from Imam Sadiq or Traditions were written to them by the Imam. These Traditions number 44,344.

In the 10th century AHL, Mulla Muhsin Fayd Kashani (d. 1091 AHL) collected these four books into a book called *al-Wafi* and he eliminated the Traditions which were repetitive. Then Shaykh Hurr 'Amili (d. 1104 AHL) collected these four books in addition to other books on Traditions so that there were 180 reliable books.

Of course, it should be noted that that which appears in these books, including the '*Usul arba'ma'ab* does not mean that all of them are reliable but rather the selection of the correct from the incorrect of them was the duty of the previous mujtahids.

8. JURISPRUDENCE AMONG JURISPRUDENTS

As time passed, from the time of the revelation to the Prophet

of Islam and the infallible Imams, the Shari'ah became more mixed with falsified narrations. Because of this, the jurisprudents who had reached the level of *ijtihad* which Islam provided, made efforts to sort out the false narrations in the refinery of *ijtihad*. Jurisprudents like *Muhaqiq* and 'Allamah Hilli occupied themselves with sorting the correct Traditions from the incorrect ones and they divided jurisprudence into four parts which will be described.

Treatises on the Divine Law which existed from the 6th and 7th centuries AHL until the present are the following:

1. *Risalah sharaya' al-islam* by Ja'far ibn al-Hasan ibn Yahya ibn al-Hasan ibn Sa'id al-Hilli, known as *Muhaqiq Hilli* (d. 676 AHL) which for several centuries has been used as a textbook in the Traditional Centers of Learning.

2. *Risalah al-mukhtasar al-nafa' fi fiqh al-imamiyah* (known as *Kitab sharaya'*) by *Muhaqiq Hilli*. This Treatise has been printed recently several times in Egypt in great quantities for the students of al-Azhar and has been widely accepted. It has played an important role in the understanding of Shi'ite jurisprudence by Sunnis.

3. *Risalah tafsirah al-muta'limin fi abkam al-din* by Ayatallah Mutlaq Yusuf ibn 'Ali ibn Mutahar al-Hilli, known as 'Allamah Hilli (d. 726 AHL), a comprehensive and complete brief study of jurisprudence.

4. *Risalah tadhkarah al-fuqaha'* by 'Allamah Hilli is known as being the best book on the use of reasoning in jurisprudence in which both Sunni and Shi'ite opinions are extensively expressed and a fair, unprejudiced reason for each is given. Books like *Mukhtasar al-nafi'* in Egypt have been printed for university students at al-Azhar to be used in the study of Comparative Jurisprudence.²⁵

5. *Risalah al-Lam'ah al-damishqib fi al-fiqh* by Shams al-din Muhammad ibn Makki (d. 786), known as *Shahid Awwal*, a great scholar and jurisprudent of the 7th century AHL, a person who was imprisoned in Damascus because of being a Shi'ite. He wrote this book in seven days while he had no references available to him, not even the concise *Kitab Nafi'* of *Muhaqiq Hilli*.²⁶ This book, with a commentary by *Shahid Thani* is still being used today as a textbook in the Traditional Centers of Learning.

6. *Risalah Kashf al-Ghita'* by the great jurisprudent *Shaykh Ja'far Kashif al-Ghita' Najafi* (d. 1227 AHL), the teacher of *Sayyid Javad Sahib Miftah al-Karamah* and *Shaykh Muhammad Hasan Sahib Jawahir al-Kalam*.

7. *Risalah al-'arwah al-wathiqi* by the great jurisprudent of the 13th century AHL, *Ayatallah Sayyid Muhammad Kazim Yazdi*. In addition

to this book being a textbook, it has been reprinted many times with marginal notes by other great 'ulama.

8. *Wasilah al-nijat* by the great jurisprudent Sayyid Abu al-Hasan Isfahani. As jurisprudence and the Divine Law is a means of salvation from the fire of hell, they name it *Wasilah al-nijat*. In this treatise, many issues concerning religious duties appear.

9. *Risalah jama' al-faru'* by Ayatallah al-'Uzma Burujerdi.

10. *Risalah tudih al-nasa'il*. As a comprehensive recital and other Treatises in Persian were difficult and weighty for Persian readers, this Treatise presented some of the aspects of jurisprudence in a simple format. This Treatise, written by one of the 'ulama for Ayatallah Burujirdi, was printed after his death with religious edicts of the marja'.

11. *Risalah tabrir al-wasilah* by Imam Khomeini whose intention has continuously been to present a Treatise in the language of the day which, in addition to including all of the sections of jurisprudence, contains new problems, as well. It was because of this that in 1343 the issues of the day were discussed and written down and then, later, the Imam himself wrote the discussions held in Arabic in a book entitled *al-Masa'il al-mustabdatih*.

The exile of the Imam from Qum to Bursa, Turkey provided a suitable opportunity for his religious edicts upon the book *Wasilah al-nijat* of Ayatallah Isfahani to include new issues and from that he wrote the two volume work in Arabic entitled *Tabrir al-wasilah*.

As well as referring to *Wasilah al-nijat* and *Tabrir*, and a rewriting of it, *Tabrir al-wasilah* was a means for freeing human beings from the taghut. On the other hand, the word *wasilah* comes from the Quran, "Seek the way of approach unto Him." (5:35)²⁷

Raqib Isfahani in his *Mufridat* uses the word *wasilah* meaning 'to follow something with desire'. He writes, "In truth, to follow the Way of God with knowledge and worship is to follow the accepted rules of the Divine Law."

This Treatise will have a 40 volume commentary. 12 volumes have been written to date by Ayatallah Haj Shaykh Muhammad Fadil Landarani in Arabic entitled *Tafsil al-shari'ah fi sharh tabrir al-wasilah*.

12. *Risalah zabadah al-ahkam Imam Khomeini*. This Treatise is a part of the Treatise of *Tabrir al-wasilah* which was compiled in Najaf under the supervision of Imam Khomeini by one of the 'ulama of Qum and Najaf.

The books on jurisprudence of Imam Khomeini are not limited to these three. Rather, he has several other books on jurisprudence which are of a very high level and used by other jurisprudents. They are used as text-

books in the Traditional Centers of Learning in Qum and Najaf.

13. *Kitab al-makasib al-mabramah* , 2 vols. on economic issues.
14. *Kitab al-bi'* , 5 vols. on economic issues.
15. *Kitab al-rasa'il* , 2 vols.
16. *Kitab al-tabarah* , 3 vols.
17. *Kitab al-khalal fi al-salat* , 1 vol.

9. IJTIHAD

The literal meaning of ijthad is 'struggle', a struggle undertaken with one's total ability and endeavors. In the terminology of Islamic jurisprudence, it means endeavoring to deduce the Divine precepts of the Shari 'ah from the reliable sources and proofs. To follow the practices arrived at by a particular jurist is called *taqlid*.

a. The Types of Jurisprudents

The types of jurisprudents as enumerated by Imam Khomeini in *al-Rasa'il* are:

a. A person who has the power of reasoning. "A person who has the power of reasoning is a person who is not permitted to refer to another in order to follow his verdicts in performing his religious duties and this is a person who is able to deduce the laws from the sources.

b. A mujtahid. "A person who practices ijthad (a mujtahid) is a person who can act according to his own view and verdict (if it coincides with reality) in such a way that (if correct) he will be rewarded and (if it does not coincide with reality) he will be excused, which entails producing the religious law in the ways which are accepted by the experts and acquiring the pre-requisites of ijthad.

"The pre-requisites of ijthad are many. Among them are the following:

1) Learning the Arabic language to the extent that is required.
 2) Knowledge of the colloquialisms of Arabic and the language of the people who the Quran and the Sunnah address and the ability to refrain from confusing common Arabic concepts with scholarly and intellectual intricacies.

3) Knowledge of the science of logic.

4) Knowing the issues of the principles of jurisprudence which are relevant to the understanding of religious laws.

5) Knowledge of the study of the transmitters of the Traditions to the extent that is necessary, in order to discern the validity of the Traditions.

6) Knowledge and familiarity with the Quran and the Sunnah,

which are supremely important in deduction.

7) Doing exercises in deduction so that the power of deduction develops.

8) Thorough research into the views of others, especially those of the forerunners (in this science) so as not to be placed in a position which is counter to what is well-known and accepted by consensus.

9) A review of the verdicts and narrations of the Sunni, especially in the instance of opposing narrations for this is a great help to the mujtahid in understanding the commands.

10) Rigorously endeavoring and making use of all of one's abilities in deducing the rules.

"When a mujtahid who meets the above conditions, deduces the precepts of the Divine Law, he can act according to what he has deduced, and, for instance, if what he deduces opposes reality, he will be excused.

c. A mufti. "This is a mujtahid who, meeting the above conditions, of having strived to deduce the actual or apparent Islamic precepts, deduces an actual or apparent precept which he can then put into practice and issue a verdict."²⁸

d. Grand Mufti. "A person who is the official expounder of Islamic law) and whom it is permissible or obligatory for others to turn to and to follow in practicing the rules of the Divine Law, must meet the following conditions:

1) Be a learned mujtahid and, if possible, the most learned and his grasp of the issues of jurisprudence should be greater than that of others.

2) He must be just (justice here refers to the fixed second-nature or spirit of a person which habitually instigates that person to piety, to refraining from all that is forbidden and performing all that is obligatory.

3) According to caution, he must be a person who does not desire wealth, position and greed for this world.

"It is recorded in the Traditions, "People should follow the edicts on the Divine Law of a jurisprudent who preserves his integrity, is a guardian of his religion, an opponent of his desires and obedient to the Divine Commands."²⁹

e. A qadi. "A qadi is a just jurisprudent who is learned in the laws of judgment and whose ruling settles arguments and disputes."³⁰

f. A za'im or vali-i-faqih. "A za'im or a vali-i-faqih is a person who is a leader among jurisprudents. He is a jurisprudent who is learned in the politics of religion and who establishes social justice among the people. As Traditions state, he is the fortress of Islam, heir of the Prophets, the

successor of the Prophet of God and, like the Prophets of the Bani Israeli and the best of creatures after the Prophets and Imams, into whose hands are given the practice of affairs, commands and instructions, he rules over the leaders. Furthermore, because the religion of Islam meets the needs of the human being in political, social and civil affairs right down to the life of the individual, of which the precepts of Islam are the indication, the za'im or vali-i-faqih has duties and programs to perform in each of these spheres."³¹

b. The Difference Between the Vilayat-i-Faqih and the Marja'-i-Fatwa

"Several differences can be mentioned:

a. The za'im or vali-i-faqih, besides having the knowledge of the Divine Law, justice and ijtihad, must have a full grasp of the politics of religion, sufficient courage and qualities of management for leadership and must be aware of the social and political issues of the day.

b. When the za'im or vali-i-faqih issues an edict according to the best interests of the people, that command becomes obligatory on everyone, even on those who follow and invest authority in another. For example, when Mirza Shirazi, may God be pleased with him, was the religious and political za'im, and issued the command prohibiting tobacco and when the late Mirza Muhammad Taqi Shirazi gave the edict of jihad, because these edicts were actually governing edicts, everyone, even the jurists, obeyed them.³²

"If a suitable person who has these two qualities (knowledge of the laws and justice), arises and forms a government, he has the same office of leadership that the Holy Prophet had in managing the society and it is essential for all the people to obey him."³³

c. The position of marja'-i-fatwa can be occupied by several competent authorities at one time and whoever discerns a certain mujtahid to be pious and the most learned, must follow that mujtahid, but there can only be one za'im or vali-i-faqih at any one time. This is because with its political, cultural, economic and social dimensions, together with its dimension of defense, the position of vali-i-faqih necessitates a single, central authority and otherwise the result would be disunity and discord in the Islamic nation and the essential unity of purpose or expression would be lost. Thus, there was never more than one Imam at any one time, and Imam Rida, peace be upon him, has partially explained the reasons for this in his book, *'Ilal al-sharay'*.³⁴

d. The work of the marja' can be considered to be the continuation of a part of the work of the Prophets which is delivering the Divine Law to the people and the work of the vali-i-faqih can be considered to be the

continuation of the function of imamate or the responsibility of putting the Divine Law into practice.

e. One of the conditions of the position of marja'-i-fatwa is the condition that the marja' be the most learned. However, for the office of religious leadership, the religion, aware and awake consider pre-eminence in knowledge to be a condition. For example, in his book, *Fawa'id al-radwiyyab*, the late Haj Shaykh 'Abbas Qumi writes, "The assistants and students of Shaykh Ansari (after that great man's demise) referred the people to Mirza Shirazi and whenever anyone asked about taqlid and marja'yat only Mirza's name was mentioned and they confirmed pre-eminence."³⁵

"After the demise of Mirza Shirazi, firstly they referred to the great jurisprudent Sayyid Muhammad Fasharki Isfahani, whom they considered to be the most learned in jurisprudence, in order to transfer the position of vilayat-i-faqih to him, but he told them, 'I am not worthy of this position because, in addition to knowledge of jurisprudence, religious leadership needs knowledge of political issues and how to take the correct positions in all matters.'³⁶ Thus, this jurisprudent, having disqualified himself, the people turned to Mirza Muhammad Taqi Shirazi.³⁷

As to discerning ijthad and knowledge, Imam Khomeini says, "The ijthad and knowledge of a jurisprudent is ascertained in the following ways:

- 1) Experience (assuming that one is oneself a scholar and able to discern a mujtahid and the most learned person).
- 2) A fame that serves knowledge.
- 3) The testimony of two just people who are religiously aware (people who are able to discern another's knowledge)."³⁸

10. TAQLID AND QUESTIONS CONCERNING IT

According to the dictates of reason, anyone who has not attained the level of knowledge that will enable him to deduce the religious laws for himself, must turn to a person who has specialized in this field, just as people benefit from a doctor for the treatment of their illnesses. This practice is called conforming or imitating. This does not mean blind imitation. As Imam Khomeini states, "Taqlid means 'practicing according to proof of an edict of a particular faqih'. In other words, that which secures the validity and correctness of a practice is its having been issued on the basis of proof and binding authority and this proof and binding authority for other than a mujtahid can be the edict of a jurisprudent even though

the title of taqlid not pertain to him.

1. "In other than exigencies, it is obligatory for every person who has attained puberty and who has not reached the level of *ijtihad* to be either a *muqalid* (a person who follows the edicts of the most learned religious jurist) or a *mubtlat* (a person who practices according to caution) in practicing precepts of worship or transactions, even if the practice of these precepts be approved or permissible. In certain cases, of course, a person may practice according to caution if that person recognizes the areas of caution - and there are few people who understand these areas - but the practice of average people, who do not know the various positions of caution is invalid unless it is done by following the dictates of a mujtahid.

2. "Where the possibility exists to follow the edicts of the most learned person, according to caution, it is obligatory to seek out the most learned marja'. If two marja' are equal in knowledge or the most learned cannot be determined, the person has the option to choose to follow either one and if one of them (who are both equal in knowledge) has a greater sense of justice, caution is to choose him.

"It is possible if two marja' are equal from the point of knowledge to follow the edicts of one of them in some of the issues and the other in other.

3. "In the necessity to follow the edicts of the most learned religious authority, a person must do just this. If that person issues an edict allowing one to follow a person who is not the most learned, the person may follow other issues from him or from others and if the most learned person issue an edict that it is obligatory to follow the most learned person, one cannot in secondary issues, follow the edicts of any person other than the most learned.

4. "Wherever the most learned marja' has not issued an edict on a certain issue, one can turn to the edict of another taking the rank of knowledge and being the most learned into consideration (according to caution).

5. "It is not permissible to begin to follow the edicts of a dead person but it is permissible to continue to follow his edicts if a person followed his edicts or some of his edicts during his lifetime. In other words, after the death of a mujtahid, a person who followed some of the edicts of that mujtahid when he was alive, may continue to follow his edicts on those issues. Of course, continuing to follow the edicts of a dead person must be done through an edict issued by a living, most learned mujtahid. Thus, if a person continue to follow the edicts of a dead person without turning to a living marja' who makes it permissible

through an edict, it is as if he did not practice 'taqlid'.

6. "It is obligatory for a person to learn precepts and issues which a person normally needs.

7. "The practice of a neglectful ignorant person who is aware of his position without following the edicts of the most learned mujtahid is invalid unless that person acted with the hope of understanding and his practice coincide with reality or the edict of a person who it is permissible to follow. Also, the practice of an ignorant person who is defective or who is inattentively neglectful who with the intention of nearness to God continues to practice for a time without following the edicts of the most learned mujtahid, if his practice coincides with the edicts of a mujtahid who is available, his practice is correct. Otherwise, he must perform his past practice or deeds as lapsed ones."³⁹

11. PRONOUNCEMENTS (ISTIFTA')

"They ask for a pronouncement." (4:177)⁴⁰ *Istifta'* comes from the root *ftw* which means answering difficult precepts,⁴¹ according to *istifta'*, that is, requesting a pronouncement or the issuance of an edict in relation to difficult precepts and issues.

Only God may issue an edict according to the verse of the Holy Quran, "God pronounces to you..." (4:177)⁴² During the lifetime of the Holy Prophet, the people sought pronouncements on difficult issues from the Holy Prophet and the Holy Prophet expressed God's Law for the people. For instance, in 4:127, the people asked the Prophet about women and in 4:176, they asked about inheritance and after the Holy Prophet, the people sought pronouncements from the pure Imams.

Thus one of the important duties of the Prophet and the pure Imams was to make pronouncements to the people on difficult issues. During the period of occultation, this important duty belongs to the *marja'* who issues edicts (*marja'-i-fatwa*) and to the leadership of religious jurists (*vali-i-faqih*).

And as to the importance of the person who issues edicts for the people, it is said, "A person who issues edicts is a person who is the representative of God Almighty."⁴³

A mufti must be so learned and have such piety that he not issue any edict but that it be a rule of God, for God even said about the Prophet of Islam, "And if the Prophet were to invent any sayings in Our Name, We should certainly seize him by the right hand and We should certainly then cut off the artery of his heart." (69:44-46)⁴⁴

a. The Rules of a Mufti

Shahid Thani in his book *Maniyah al-murid* has devoted a special section to the rules of a person who issues edicts and a person who gives pronouncements on religious questions, as an example:

a. A mufti must be familiar with the manner of expression, words in use and interpretations of the country of those who are seeking pronouncements.

b. The answers to difficult questions must be clear and no complicated terminology should be employed.⁴⁵

c. There is necessity for accuracy in a pronouncement.

d. Consultation with those who are knowledgeable as to the content of the pronouncement.

e. A pronouncement must be concise, brief and clear. Some jurists, in response, used to only write, "It is not permissible," "It is obligatory," "It is not obligatory..." or "Yes," or "No".

f. The mufti must write the pronouncement on difficult questions underneath the question itself in such a way that there is no distance between the question and the pronouncement and so that the person asking the question not be able to add anything.

b. The Rules of the Issuance of a Pronouncement

a. A person who has not as yet attained the level of *ijtihad* must seek pronouncements on difficult questions from his own authority whose edicts he follows. Unfortunately many people do not take the trouble to study the treatise and they seek a pronouncement for every question which arises for them. As a result, the valuable time of the religious authority whose edicts are followed is spent in making pronouncements on issues he has previously foreseen. Thus, it is best if simple questions be sought out in the treatise and only very difficult questions be presented for a pronouncement.

b. The person asking for a pronouncement must write the question directly in a legible handwriting. It is best to seek help from someone knowledgeable for writing the question.

c. In the rules of seeking a pronouncement on difficult questions, it has been said that it is best to begin the question, "What is your opinion about...?" or "How do you rule on...?"

d. The person seeking a pronouncement should present an open letter to the mufti.⁴⁶

12. COMMENCEMENT OF ONE'S RELIGIOUS DUTIES

As to commencement of one's religious duties, Imam Khomeini says, 'When a person reaches puberty, he or she becomes bound to perform the Divine Law. The sign of maturity in boys and girls is one of three things:

*"The growth of pubic hair.

*"The discharge of sperm whether while asleep or awake.

*"The completion of fifteen years in the case of a boy and nine years in the case of a girl." 47

13. TERMINOLOGY OF THE TREATISE

As in Islam the only Lawgiver is God, the marja' or jurist is a person who has attained the Divine precepts and Law by means of deduction through striving and endeavoring. They have no right to add anything of their own and in their endeavor, they basically use two sources: one, the Holy Quran, which is of certain issuance but from the point of view of proof in some issues is implicit and the other is the Sunnah and the Traditions, which, from the point of view of reasoning, are certain but from the point of view of narration are not always certain, because the opportunity for them to be mixed with falsified Traditions exists. The most important duty of a mujtahid, then, is to be able to distinguish the false from the true in the refinery of ijtihad. It is because of this that the edicts of a marja' cannot be certain on all issues. Thus, the possibility of an edict being very close to reality is sometimes strong, sometimes weak and sometimes doubtful. That which appears to be the strongest in the opinion of a person writing a treatise is expressed in strong words. Like a cautious physician who gives the least harmful medicine to a person, a marja' is obliged to observe caution. This caution is made use of in issues which are necessary, obligatory, approved and permissible.

Thus, there is a terminology employed in the treatises which reflects a careful, precise and cautious endeavoring in all areas in order to avoid the issuance of edicts of their own opinion so that, in this way, the edict issued be as close as possible to God's Command.

Some of the important words found in a treatise are the following:

- | | | |
|-----------------|--|---|
| 1. <i>wajib</i> | Obligatory according to the Divine Law | A deed which, according to the Divine Law must be performed and to avoid it is a sin. |
|-----------------|--|---|

2. <i>mustahab</i>	Approved	Acts whose neglect is not punished by God and performance is rewarded.
3. <i>makrub</i>	Disapproved	A deed which is not acceptable and it is better to avoid it.
4. <i>haram</i>	Forbidden by the Divine Law	The performance of a deed which is a sin and one must avoid.
5. <i>mubah</i>	Permissible	It makes no difference whether one performs a deed or not.
6. <i>wajib 'aini</i>		A deed which is obligatory upon an individual and the obligation still exists even if others perform it like the daily ritual prayers.
7. <i>wajib kafai</i>		A deed which is obligatory upon all but once it is performed by someone, it is no longer obligatory upon all like defense and jihad.
8. <i>wajib takbiiri</i>		A precept in which a person who has obtained puberty has the option to perform it or another deed like the congregational ritual prayer which one may perform optionally instead of the individual noon ritual prayer.
9. <i>ashar</i>	More well-known	That which is better known among the Traditions. ⁴⁸
10. <i>zahir</i>	Clear	That which is clear in an edict. ⁴⁹
11. <i>izhar</i>	More clear	That which is more clear in an edict. ⁵⁰
12. <i>aqwa</i>	Stronger	That which appears to be stronger in the opinion of experts. ⁵¹
13. <i>la ya-khlu min al-quwat</i>	Not lacking in strength	That which does not lack strength in the opinion of experts. ⁵²
14. <i>isbbab</i>		That which relates to the principles of religion. ⁵³
15. <i>tardd</i>	Doubled	Where two reasons are in contradiction to one another. ⁵⁴
16. <i>ibtiyat</i>	Following caution	In putting something into practice. ⁵⁵
17. <i>ibtiyat mustabab</i>	Approved caution	A place where the performance of a deed will receive rewards but the non-performance will not be punished.
18. <i>ibtiyat</i>	In the sense of approved caution	Where it is not followed by a religious edict which is opposite to it. ⁵⁶
19. <i>abwat</i>	Same	Same

20. <i>aqwa</i>	In the sense of approved caution	Same
21. <i>awwlu</i>	Same	Same
22. <i>ibtiyat wajib</i>	Caution is obligatory	That is, one must act with caution or refer to a <i>marja'</i> who is more learned
23. <i>abwat</i>	In the sense of obligatory caution	Deciding to issue an edict which is not followed by an opposite edict.
24. <i>aqwa</i>	In the sense of obligatory caution	Same
25. <i>fatwā</i>		Formal legal opinion
26. <i>qadā</i>		A rule by a person whose authority is followed.
27. <i>hukm</i>		Jurisdiction based on Shariah
28. <i>abkam thanavi</i>		A rule issued by the leader or the <i>hakim shar'</i> on a social issue which is to the benefit of society or the necessity of defense.
29. <i>wajib wa lazim</i>		Where the most learned person whose edicts are followed decides that the verses of the Holy Quran and Traditions should be used to show the reason for the necessity of the ruling in such a way that he can show it relates to the Lawgiver, it is referred to as <i>wajib</i> (obligatory) and when he has made use of something other than verses of the Holy Quran and the Traditions, such as his own intellect, in such a way whereby he cannot relate it to the Lawgiver, it is referred to as <i>lazim</i> (necessary).
30. <i>ibtiyat lazim</i>		A caution the reason for the necessity of which does not come from the Quran or the Traditions.
31. <i>ibtiyat wajib</i>		A caution the reason for which comes from the Quran or Traditions. In practice, however, there is no difference

32. *mabal*
isbkal

between wajib and lazim.

An issue which is problematic and in which case the muqalid may refer to someone else.

33. *mabal*
ta'mul

Caution is obligatory and the muqalid may refer to other jurists.

NOTES TO PART ONE: INTRODUCTION II

1. وَإِن إِلَىٰ رَبِّكَ النُّشْتَهُ
2. أَلَا يَذْكُرُ اللَّهُ نَفْسًا مِّنَ الْقُلُوبِ
3. بِكُلِّ مَخْلُوقٍ مِّنكُمْ سِرْعَةً وَمِنْهَاجًا
4. قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ
5. اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
6. إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
7. وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا نِّقَالًا سَفَّاهُ لَبَدًا لِّبَدٍ مِّمَّنْ...
8. أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا
9. Toshiko Izutsu, *God and Man in the Quran*, pp. 177-191.
10. *Tanwir al-muqabas* with a commentary by Ibn 'Abbas, p. 95.
11. وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ
12. فِظَرَةٌ لِّلَّذِينَ ظَنُّوا أَنَّهُمْ كَانُوا مِنَّا
13. *Risalah novin*, vol. 4, p. 85.
14. Imam Khomeini in a message on January 19, 1979 (Dey 10, 1357).
15. Sayyid Murtada Radawi, *Fi sabīl al-wahdat al-islamiyah*, pp. 54-55.
16. Just as Dr. Sabhi Mu'musani writes in his book *Falsafah al-tashri' fi al-islam*, p. 30, "Around the year 7 AHL, traditional jurisprudents relied only upon the four Sunni sects and they closed the doors to ijihad. From then on, the Arabic civilization fell into disarray and was overcome with the problem of blind imitation and the people lost their morale and deviations appeared until in the 14th century, AHL, Sayyid Jamal al-Din Asadabadi and Shaykh Muhammad Abduh and the students of these two arose and invited the people to monotheism and to the Divine Law which had been lost and to discontinue blind imitation and to leave aside superstitions and deviations."
17. *Mash'al itihad*, by Abdul Karim Biazar Shirazi, p. 100.
18. Imam Khomeini, *Kitab al-risalah*, vol. 2, p. 94.

19. Quoted from the magazine "Risalah al-Islam" and the book, *Ham bastigi madhab islami*, p. 324.

20. The Traditions or Sunnah refer to the sayings, customs and actions of the Holy Prophet of Islam.

21. The second caliph 'Umar often said, "If 'Ali had not been, 'Umar would be dead!" and then he said, "When 'Ali is present in the mosque, no one has the right to issue a religious edict." Quoted from 'Abd al-Fattah 'Abd al-Maqsud al-Imam 'Ali, vol. 1, p. 384.

22. مَا أَنَا كُمْ الرَّسُولَ فَحُدُودُهُ وَمَا نَهَاكُمْ عَنْهُ فَأَنْتَهُوا

23. Shaykh Hurr 'Amili, *Wasail al-shi'ah ala tahsil misal al-shari'ah*, printed in Beirut, vol. 20, p. 49.

24. Kulayni, the leader among the jurists of his age, lived during the age of the four representatives of the 12th Imam. It has been recorded that the 12th Imam said about his book, "The book, *Kafi*, suffices our Shi'ites."

25. Comparative jurisprudence is a jurisprudence in which all Islamic sects are studied and whichever has a stronger reason is accepted. This practice was common among Shi'ite jurists and from the time of Shaykh Mahmud Shaltut, it became part of the course work of al-Azhar University.

26. Haj Shaykh 'Abbas Qumi, *Fawa'id al-radwiyah*, p. 648.

27. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَاتَّقُوا إِلَيْهِ الْمَوَاسِمَةَ.

28. Imam Khomeini, *al-Risa'il*, vol. 2, p. 94.

29. Imam Khomeini, *Tahrir al-wasilah*, vol. 1, pp. 5-10.

30. The duties of a judge and the leadership of the religious jurists will be discussed in volume 4 of this series.

31. Imam Khomeini, *al-Risa'il*, vol. 2, pp. 94-102.

32. Just like the ruling in a judicial case must be followed even though there may be opposition with the religious edict and it be condemned by the marja' taqlid.

33. *Vilayat-i-faqih*, p. 63.

34. See *Kitab al-hayat*, vol. 2, pp. 317-320.

35. *op. cit.*, *Fawa'id*, vol. 2, p. 484.

36. *ibid.*, vol. 2, p. 594.

37. *Bedadgaran iqlim qiblah*, pp. 126-28.

38. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 8.

39. *ibid.*, vol. 1., pp. 5-7.

40. يَسْتَفْتُونَكَ، قَالَ اللَّهُ بِفِيكُمْ

41. Raqib Isfahani, *Mufridat al-faz al-Quran*, p. 386.

42. فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسُجِّدْ لَهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا

43. Shahid Thani, *Maniyar al-murid fi adab al-mufid wa l-mustafid*, p. 392.

44. وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ.

45. As the Holy Quran says, "Our Prophet's duty is to proclaim (the Message) in the clearest manner." (24:54)

46. Shahid Thani, *op. cit.*, p. 434.

47. Inam Khomeini, *op. cit.*, *Tahrir*, vol. 2, p. 18.

48. 'Allamah Hilli, *al-Mukhtasar al-nafi* , printed in Egypt, p. 309.

49. *ibid.*

50. *ibid.*

51. *ibid.*

52. *ibid.*

53. *ibid.*

54. *ibid.*

55. *ibid.*

56. For instance, it says, "The edict is this even though caution says that" or "Even if caution says this...". *Tahrir al-wasilah*, vol. 1, p. 11.

2

THE PROGRAM OF ACTION: WORSHIP AND SELF-DEVELOPMENT

I.

Ritual Impurities and Purifiers

1. *The Rules of Worship in General*
2. *Ritual Purity in General*
3. *The Purifying of Ritual Impurities*
 - a. *The Types of Ritual Impurities*
 - b. *Exceptions*
 - c. *Some of the Characteristics of Multitheists*
 - d. *Some of the Characteristics of Kafirs*
 - e. *Rules for Purifying Ritual Impurities*
4. *Purifiers*
 - a. *Pure Water*
 - b. *Earth*
 - c. *Rays of the Sun*
 - d. *Transformation*
 - e. *Islam*
 - f. *Relationship*
 - g. *Disappearance of Ritual Impurity from an Animal*
 - h. *Taking Steps to Purify*
 - i. *Passing of Time*
 - j. *Transference and Transplantation*

1. THE RULES OF WORSHIP IN GENERAL

The first branch of Islamic jurisprudence deals with things which ritually purify human beings and their environment from material, spiritual and ethical pollution, which remove evils and the qualities of satan from them which bring them closer to God and the Qualities of the Divine and which in society, bring about a pure spirit, a balance, a sense of justice, trust, purity, friendliness, kindness and forgiveness.

The duties which are included in attaining these goals for God with the intention of growing nearer to Him are called worship in general,¹ the successes of the performance of which in Islam are clear and determined. They are: ritual purity, ritual prayer, ritual fast, the hajj, the poor-rate, the 20% tax, jihad and commanding to good or virtue and preventing vice or evil.

The general laws and conditions regarding these acts of worship are as follows:

a. The devotee must recognize that these acts are not a goal but a means to grow closer to God and to the Divine Qualities.

b. The second condition of worship is that it not be performed to show off or to attract the attention of people. If, God forbid, persons have such an intention in their worship, those persons are committing a great sin and, having been deceived, his worship is void and has no effect. Furthermore, according to some Traditions, what they are doing is tantamount to polytheism.

c. To inform others about one's worship is disapproved as is stated in the Quran, *"Do not attribute purity to yourselves, for he knows bet-*

ter who is on his guard (in virtue).” (53:32) ²

The exception to this rule is when it is necessary to reply to slander or to encourage other people to worship.

d. Selfishness and creating a sense of obligation towards God or of deserving something from Him in return for one's worship is unwise. A person with such a quality does not realize that God is the Sublime, does not profit in the slightest from worship. On the contrary, that which we perform is for the attainment of perfection of our very own selves.

e. To perform acts of worship on behalf of someone else who is alive is not valid and everyone must perform their own acts of worship in whatever fashion they can.

f. To be deceived by one's worship and to consider oneself safe from the punishments of the Hereafter is forbidden and like giving up hope of the Divine grace and forgiveness, is counted among the major sins.

This, then, has been a concise list and explanation of the general laws and conditions that apply to acts of worship as a whole. In this volume, the laws pertaining to ritual prayer, fasting and hajj will be given in some detail and because ritual prayer is the most important of all the acts of worship, it is the first to be dealt with. However, since ritual purity is a pre-condition for ritual prayer, the first branch of jurisprudence with which this book also begins is the branch of ritual purity.

The poor-rate and the 20% tax, though they are acts of worship, are included in the second volume because of their economic aspect. Likewise, the issues of jihad, defense and commanding to good and preventing evil are included in the fourth volume, for the reason that they are political and social issues.

2. RITUAL PURITY IN GENERAL

“God does not wish to place you in difficulty but to make you clean and to complete His favor to you that you may be grateful.” (5:6) ³

One of the distinctions of the religion of Islam is the outstanding importance which is maintained for ritual purity (*tabarat*) to the point that the Prophet has declared, “Ritual purity is a part of faith,” ⁴ and the Holy Quran states, “Verily He loves those who ritually purify themselves.” (2:222) ⁵

In Islamic jurisprudence, in addition to the fact that a great part of ritual purity like ablution (*wudu'*), the greater ablution (*ghusl*) and dry ablution (*tayammum*) are considered to be forms of worship and they are required to be performed by stating the intention to grow nearer to God, ritual purity is a pre-condition for the ritual prayer and other

forms of worship and it is because of this that jurists begin their treatises with this issue.

With the progress mankind has made today in the field of hygiene, together with the discovery of microbes and the research undertaken in advanced laboratories, the importance of cleanliness, in general, and its relation to health, is clearly recognized.

Many of the issues of ritual purity in Islam, which today we would take for granted whatever our religion be, were unknown a century ago to the non-Muslim and, until the 16th century AD, not only were Europeans unaware of the issues of cleanliness, they fiercely opposed them.

3. THE PURIFYING OF RITUAL IMPURITIES

In order for the Muslim to be always pure, Islam has made ritual purity an act of worship and a pre-requisite for ritual prayer which is performed five times each day and for the circumambulation of the House of God, the Ka'bah, which is part of the hajj rituals.

Ritual purity in Islam not only deals with the external cleanliness of the body and clothes, but some of its forms like ablution are the bases of physical and spiritual happiness. Others like the greater ablution, besides having these same two effects, is also the cause of the reparation of loss of moisture from the body. Others, like Islam itself, purifies internal ritual impurities like multitheism and kufr.

In order for the human being to pay attention to both external and internal purity, this supplication has been recommended at the time of performing the greater ablution, "O God, ritually purify me and ritually purify my heart." ⁶

a. The Types of Ritual Impurities

The types of ritual impurities, according to the *Tabrir al-Wasilah*, are:

"The things that are considered as ritually impure and which the performer of the ritual prayer must be freed of, consist of the following:

*The urine and faeces of human beings

*The urine and faeces of warm-blooded animals, the meat of which it is forbidden to eat. ⁷

* The sperm, blood and corpse of human beings.

* The sperm, blood and corpse of all warm-blooded animals, even those the meat of which is permissible to eat. ⁸

*Dogs and pigs which inhabit the dry land not those (like seals, etc.) which live in the sea.

*Intoxicating liquids like alcoholic drinks

*Multitheism and kufr which are internal ritual impurities from which a Muslim must be purified. Furthermore, a Muslim must also realize that anybody who is ritually impure with these internal impurities, is in a state of ritual impurity. As the Holy Quran states, 'Verily the multitheists are ritually impure.' (9:28) 9, 10

b. Exceptions

1). "If the clothes of the mother or a woman nursing a baby become ritually impure by the baby's urination and the clothes cannot be changed for each ritual prayer, it is sufficient to change them or clean them once every twenty-four hours. Caution is that she washes them everyday for the first ritual prayer in which they have become ritually impure.

2). "If the area the blood occupies on the clothes or body is less than the area of an average coin (about 2 centimeters in diameter), this does not prevent the correctness of the ritual prayer, provided that it is not the blood of the monthly period (*hayd*) or the blood following delivery of a child (*nifas*) or, according to approved caution, irregular bleeding (*istibadah*) nor the blood of a dead animal nor that which is essentially ritually impure.

3). "The blood which can be found in some eggs is not ritually impure even though caution is to avoid it but it is forbidden to eat it unless it be beaten with the yolk to such an extent that it disappear. Then there is nothing to prevent it from being eaten.

4). "The blood which comes out from the gums in the mouth is ritually impure and cannot be swallowed. But if it becomes mixed with saliva in such a way that it disappears, there is no problem in swallowing it.

5). "The spiritless parts of a dead body like wool, hair, feathers, down, bones and teeth, provided the dead body is not intrinsically ritually impure (like that of a dog) is ritually pure.

6). "Liquid medicines, perfume, cooking fat, soap and wax manufactured in non-Muslim countries is ritually pure provided that there is no certainty of it being ritually impure.

7). "Industrial alcohol which is used for coloring and such is ritually pure provided that it is not made of liquid intoxicants or that it is not known whether it is made from such liquids.

8). "Whenever grape juice boils, until a third of its quantity evaporates, it is ritually pure but it is forbidden to consume it.

9). "Whenever dates, raisens, sultanas or their juices are boiled, they are ritually pure and it is permissible to consume them.

10). "Barley juice which is made according to medical instructions

is ritually pure.

11). "If God forbid, someone becomes ritually impure as a *janab* in a forbidden way, the sweat of his or her body is not ritually impure, though the obligatory caution is that that person does not offer the ritual prayer with it on the body or clothes." ¹¹

"Is a small amount of alcohol which may be found in eau d'cologne and perfumes and some medicines, etc. ritually pure or not?"

"Weakened alcohol is pure unless one has attained certainty to its being ritually impure." ¹²

c. Some of the Characteristics of Multitheists

1) Multitheists (*musbrikin*) in the view of the Holy Quran are those who, as opposed to the believers in the One, true God - Allah - not only do not deny material powers before God but also pay homage to material powers, kings and presidents, etc. and love them like God. "Who take other than God (as His) equal having a love for them like the love due to God." (2:165) ¹³

2) Likewise, multitheists are those who cause separation and religious differences among the people, and, in place of unity, bring into being various parties, each one of whom count only themselves as being right and all the others as being wrong. The Holy Quran warns us, "Do not be among the multitheists, those who cause separation in their religion and have become sects, each sect happy with what they have." (30:32) ¹⁴

3) Among the other characteristics of most multitheists is that of failing to accord to promises and treaties. ¹⁵

d. Some Characteristics of the Kafirs

"The kafirs, those who take their religion as a diversion and a game, whom the world by life deceives so We ignore them this day just as they ignored the meeting of this day of theirs and denied Our signs." (7:50-51) ¹⁶

1) The kafirs are those who take their religion as an amusement, without paying any attention to what it contains.

2) The worldly life has deceived them and they have turned to it imagining that the meaning of life is to gratify one's pleasures.

3). They have overlooked the promised meeting of the Hereafter and God, too, in the Hereafter, will not look at them in Mercy.

4). And when the Divine Signs and prophetic guidance comes to them, they belie them, without studying them.

5). In the face of the signs of the Holy Quran and the book of na-

ture, they are dumb and blind in sight and in their hearts, and they do not make use of common sense and reason. ¹⁷

6). The kafirs are those who submit to those who rebel against God and His Commands (*taghut*) instead of submitting to God. ¹⁸

7). Kafirs have the fanaticism of ignorance in their hearts. ¹⁹

Imam Khomeini clarifies this further:

"A kafir is a person who follows a religion other than Islam or who knowingly denies the exigencies of Islam (like ritual prayer, fasting, hajj, etc.) in such a way that this denial amounts to denial of prophethood or the belying of the Holy Prophet or considering the Divine Law or legislation of Islam to be incomplete or imperfect or whose speech or actions are evidence of his covering over the truth of religion. There is no difference between a person who has renounced Islam (an apostate, *murtad*) and a person who is at war with Muslims (*barbi*) and one who lives in peace with them in mutual accord (*dhimmi*). As for the *nawasib* (an enemy of the Imams) and the *khawarij* (a sect known for their rebellion against the authority of the Imam) and the *ghali* (a person who so exaggerates the station of the Imams, that this exaggeration amounts to denial of the Divinity or monotheism or prophethood), they are all kafirs." ²⁰

e. Rules for Purifying Ritual Impurities (*nijasat*)

a). "There are three ways of knowing a thing to be ritually impure: (i). "That one is sure for oneself. Thus, conjecture and probability do not cause a thing to be ruled as ritually impure and it is not necessary to avoid this thing.

(ii). "That the possessor keeper of a thing declares it to be ritually impure.

(iii). "That two just people give information of a thing being ritually impure. Furthermore, if one just person gives this information according to obligatory caution, the thing must be treated as ritually impure.

b). "A thing which was ritually impure and it is not known whether or not it has become ritually pure, is ritually impure. A thing which was ritually pure and it is not known whether or not it has become ritually impure is ritually pure. It is not obligatory to investigate whether or not it is definitely ritually pure or ritually impure.

c). "If it is known that one of two dishes or items of clothing are ritually impure but it is not known which one, both must be treated as ritually impure.

d). "If a ritually pure thing comes into contact with a ritually

impure thing and both of them are wet or one of them is so wet that its wetness spreads to the other, the ritually pure thing becomes ritually impure. If, however, the wetness is so little that it does not spread to the other, the thing that was ritually pure does not become ritually impure.

e). "When a part of a quantity of milk or liquid cooking oil becomes ritually impure, the whole of it becomes ritually impure. If, however, the oil is not liquid, the rest of the oil remains ritually pure.

f). "If a fly, after landing on a ritually impure liquid, lands on something ritually pure to which the ritual impurity is transferred, the ritually pure thing becomes ritually impure."²¹

4. PURIFIERS

Cleansers (*mutabarat*) are the things that ritually purify objects of their ritual impurities, or, in scientific terms, the effect of factors, when applied, is that the ritual impurity is destroyed. These factors are the following, according to the edicts of Imam Khomeini:

a. **Pure Water.** "Water that falls from the sky as rain or which collects in the mountains from the melting snow to appear as springs and waterways or which bubbles up naturally from the ground or well water, tap water or *kurr* water (a quantity of water that weighs 377.419 kilos) is ritually pure and a cleanser provided that its color, taste or smell is not changed due to contact with something ritually impure."²²

(i) "Are mineral waters like sulfur springs and sea water which are mixed with salt or water of small seas, the saltiness of which remains from the body, ritually pure water or ritually mixed waters?"

"They are among ritually pure waters unless their mineral content is so great that they are no longer called 'water'."²³

(ii) Various issues:

(1). "Water that is mixed and which cannot properly be called 'water' like orange juice or carrot juice or tea does not make ritually impure, ritually pure and, on contact with ritual impurity, it becomes ritually impure and cannot be used.

2). "Eating utensils that have become ritually impure, become ritually pure after removing the ritual impurity and rinsing them in flowing water or *kurr* water or tap water once, or three times in a quantity of pure water that is less than *kurr*.

3). "An eating utensil that has been made ritually impure by the mouth of a dog must firstly be rubbed with ritually pure earth and then rinsed once in flowing water or *kurr* water or twice in pure water that is less than *kurr*.

4). "An eating utensil that has been made ritually impure by the

mouth of a pig is made ritually pure by being rinsed seven times in pure water that is less than kurr and the obligatory caution is that if rinsed in flowing water or kurr water, it is also rinsed seven times.

5). "Clothes and rugs and such like that which have become ritually impure, once the item of ritual impurity has been removed, becomes ritually pure by being immersed in kurr or flowing water or by being placed under tap or flowing water in such a way that water reaches every part that has become ritually impure and, as a caution, clothes must be wrung so that the water comes out.

6). "If rain water rains on a thing that has become ritually impure and from which the ritual impurities have been removed, that thing becomes ritually pure.

7). "If the surface of wheat, rice, soap and such like becomes ritually impure, it becomes ritually pure by being immersed once in kurr or flowing water. However, if the interior of such things becomes ritually impure, it cannot be made ritually pure."²⁴

(iii) Tap Water

"Tap water which is normally connected to a huge city reservoir and tap or piped water that is connected to a kurr has the ruling of flowing water. When a thing that has become ritually impure is rinsed under a tap, and the actual ritual impurity has already been separated out, it becomes ritually pure with one rinse. furthermore, if the ritual impurities had not previously separated, the thing becomes ritually pure whenever the tap water pouring onto it removes the ritual impurities."²⁵

(iv) Washing Machines

"Please express an opinion about clothes washed in a washing machine. The machine itself washes ritually impure clothes with soap powder and is connected to tap water. After filling with water, the water from the tap is cut off and the machine begins to churn the clothes. After a time, it empties the water and takes water three more times, then washes and spins the clothes.

"After washing the ritually impure clothes once with tap water or twice with a little water, the machine ritually purifies."²⁶

(v) Dry Cleaners

"What is the ruling on cleaners which wash people's clothes with chemical substances like benzene and other cleansers and iron them?

"They are ritual cleansers and ritually purify. It is not sufficient to allow the possibility that the machines are ritually impure."²⁷

(vi). Public Washing Machines

"Are the clothes washed in public washing machines which exist in many areas and are used by individuals who do not follow Islamic laws of ritual cleansing, ritually purified or not?"

"If it cleans clothes and the doubt arises that they have become ritually impure, they are ritually pure and if the clothes were ritually impure and a person who is responsible says they have been cleaned, they are ritually pure."²⁸

(vii). Western Toilets

"What is the duty of people who live in foreign countries or who are obliged to use Western toilets in their travels or on airplanes or in European cities?"

"Where there are Western toilets (which do not have the necessary equipment to purify oneself) one can use either the French bidet, if there is one, or a hose or a container with a spout like a watering can or a kettle and purify oneself with water. Or (in the case of faeces), one can purify oneself with toilet paper just as one can purify oneself with a stone or a clot of earth or a piece of cloth. In such a case, the criteria is the removal of the ritual impurity.

"It is not necessary that one purify one's self with three cloths, for three sides of one stone or cloth are enough. Furthermore, if the ritual impurity is removed with one wiping, this is sufficient and the criteria is its removal but the outlet of urine becomes purified only with water."²⁹

b. Earth. "Provided that earth is dry and clean, things that come in contact with it, through walking in such a way that the ritually impure substance is removed like shoes when one walks upon dry, clean earth, they are ritually purified after having walked on something which was ritually impure. Whether earth, pebbles and stones be the main thing or made like a surface, they are considered to be earth and also earth which has been surfaced with bricks, stucco or cement, according to caution, as opposed to surfaces covered with asphalt or wood."³⁰

c. Rays of the Sun. "Earth, buildings, windows, and other immovable objects which are difficult to be ritually purified with water become ritually pure, once the ritual impurity is removed, by the sun shining on them, provided that the sun shines directly on them and is the sole factor in drying the dampness of the ritually impure place."³¹

d. Transformation. "A ritually impurified object may be ritually

purified through chemicals just as wine when transformed into vinegar becomes purified or something which as a result of burning is transformed into ashes, smoke or steam.³²

e. **Islam.** "Islam purifies the person of a kafir."³³

f. **Relationship.** "Whenever a father or mother or father's father of a family becomes a Muslim, the immature children of that family, due to their relationship with that Muslim, become ritually pure.

g. **Disappearance of Ritual Impurity from an Animal.** "Whenever an animal becomes ritually impure and then is lost sight of and the ritual impurity disappears, anything which contacts the part of the animal that was ritually impure is ritually pure and need not be rinsed.

h. **Taking Steps to Purify** "The urine and faeces of a ritually permissible carable animal which, for a time, eats ritual impure foods, becomes ritually impure. So if it is wanted to make these ritually pure, the method of doing so is called *istibra* and means keeping the animal from eating ritually impurities and feeding it ritually pure foods until it can no longer be called a ritual impure eater. And caution is that, besides having their habit broken, a hen becomes ritually pure after three days, a duck after five days, a sheep or goat after ten days, a cow after twenty days and a camel after forty days.

i. **Passing of Time.** "If the body or clothing of a Muslim becomes ritually impure and we do not see him for some time, when we next meet him, provided there is no trace of the ritual impurities on his clothes or body, we count it as being ritually pure (because a Muslim is normally bound to keep his or her body and clothes ritually pure).

j. **Transference and Transplantation.** "By transferring something ritually impure to a plant, animal or human being in such a way that it becomes part of it, it is ritually purified like the transferring of human blood to an animal and the transplantation of a part of an animal to a human being is ritually impure."³⁵³⁶

NOTES: PART ONE: I. RITUAL IMPURITIES AND CLEANSERS

1. Worship, in its general sense, as opposed to its particular sense, refers to the condition of gaining nearness to God and the duty-bound may perform an act of worship for God or for another purpose, for instance, cleanliness of the body, keeping family relations and the answer to greetings, etc. and these are called *tusiliat*.

2. فَلَا تُرْكُوا أَنفُسَكُمْ، هُوَ أَعْلَمُ بِمَنْ أَتَى.

3. مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ.

4. A Tradition of the Prophet of Islam quoted from *al-Jama' al-sa'adat*, 4th edition, vol. 3, p. 248. الْقَهْمَرِ يَضْفُ الْإِيمَانَ

5. إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.

6. A Tradition of the Holy Prophet. اللَّهُمَّ طَهِّرْنِي وَطَهِّرْ قَلْبِي

7. This means that if a vein or artery is cut, blood will flow like a fountain.

8. The skin, leather, meat and all of the parts in which blood flows of a sheep which has not been slaughtered according to Islamic law is ritually impure.

9. إِنَّمَا الْمُشْرِكُونَ نَجَسٌ

10. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 114-19.

11. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 117-125.

12. According to Imam Khomeini

13. مَنْ يَتَّخِذْ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ.

14. وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ، مِنَ الَّذِينَ قَرَّبُوا دِينَهُمْ وَكَانُوا بَيْنَهُمْ وَكُلٌّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ.

15. كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ.

16. ... الْكَافِرِينَ الَّذِينَ آخَذُوا دِينَهُمْ نَهْأً وَلِيباً وَعَزَّوْهُمْ الْحَيَوَةَ الدُّنْيَا فَأَلْبَسُوا نَسِيئَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ.

17. صُمْ، بِكُمْ، غُنَى فِهِمْ لَا يَتَقَلَّبُونَ

18. وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ..

19. وَالَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةُ، حَمِيَّةٌ الْجَاهِلِيَّةُ .
20. Imam Khomeini, *ibid.*, vol. 1, p. 118.
21. Imam Khomeini.
22. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 12-15.
23. A Pronouncement.
24. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 126-28.
25. A Pronouncement.
26. A Pronouncement.
27. A Pronouncement.
28. A Pronouncement.
29. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 18-19.
30. From the point of view of the 'ulama, the earth has special microscopic atoms which destroy pollutions and it is because of this that in nature, birds and animals wipe their peaks and claws in the earth.
31. The sun, in addition to having heat and light, it also contains another substance which has an extraordinary cleansing power.
32. Chemical substances are among the cleansers because ritual impurities and pollutions are turned into ritually pure substances and harmless.
33. Islam causes the cleansing of the microbes of society, that is, cleanses it from multitheism and kufr which are the sources of ethical corruption and other spiritual and ethical impurities and turns it into a healthy, useful element for society.
34. God created cleanliness in the nature of animals so that they are continuously occupied with cleansing themselves.
35. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 2, pp. 624-625.
36. *ibid.*, vol. 1, pp. 129-32.

2

THE PROGRAM OF ACTION: WORSHIP AND SELF-DEVELOPMENT

II.

Ritual Purity (taharat)

1. Ablution (wudu')

- a. The Command for the Ablution*
- b. Rules of Ablution*
- c. Acts Which Invalidate the Ablution*
- d. The Ablution of the Sick*
- e. The Ablution of the Wounded and Maimed*
- f. Other Issues*
 - 1) Paint*
 - 2) Ablution and Greater Ablution (ghusl) with Contact Lenses*

2. Greater Ablution

- a. The Obligatory Greater Ablution*
- b. That Which is Obligatory*
 - 1) Intention*
 - 2) Washing the Outer Skin*
 - 3) The Order of the Greater Ablution in Sequence*
 - 4) The Greater Ablution of Immersion*
 - 5) Purity and Clarity of the Water*

3. Dry Ablution (tayammum)

- a. When It Applies*
 - 1) Not Finding Water*
 - 2) Fear of Reaching Water*
 - 3) Fear of the Harm of Water*
 - 4) Fear of Thirst*
- b. The Means of Dry Ablution*

c. The Method of Dry Ablution

4. Ritual Purity Particular to Women

a. Monthly Period

1) *In the View of Science*

2) *The Characteristics of Regular Bleeding*

3) *The Rules Relating to the Monthly Period (hayd)*

b. Irregular Bleeding and the Rules Relating to It

c. Bleeding After Delivery (nifas)

d. Clarification of Some Questions

1) *Bleeding as a Result of the Insertion of Something*

2) *Regulation of the Monthly Period*

3) *Preventing the Monthly Period*

4) *Seeing Blood after the Monthly Period*

5) *Using Contraceptive Pills*

6) *Going to the Mosque to Vote*

1. ABLUTION

a. The Command for the Ablution

"O you who believe, when you stand up for prayer, wash your faces and (wash) your hands as far as the elbows, and wipe your heads and (wipe) your feet as far as the two mounds." (5:6)¹

b. Rules of Ablution

"In ablution, after making the intention ², the face, the right arm and the left arm must be washed and then the top of the head and the tops of the feet must be wiped and the ablution must be performed in this order.

1). "The face must be washed from the top of the forehead (where the hair normally begins growing) to the tip of the chin, and, in width, the width between the tips of the middle finger and the thumb.³

2). "Having washed the face, one must wash first the right arm and then the left arm from above the elbows to the tips of the fingers and the arms must be washed downwards.

3). "It is then the turn of the top of the head, which must be wiped (by the right hand) with the wetness of the ablution which has remained on the hand.⁴

4). "It is not necessary that the skin of the head be wiped, for if the hair of the head is wiped, the ablution is valid unless the hair of the head is so much that if combed forward, it hangs over the face, in which case, either the skin must be wiped or the hair directly connected to the skin.

5). "After wiping the head, the upper part of the feet must be wiped, with the wetness remaining on the hands from washing the arms, from the tips of the toes to the mounds between the toes and the joint of the legs.

6). "The water of ablution must be clean, pure and legitimate. The place in which ablution is performed must also be legitimate. No implement of gold or silver must be used. All the parts to become wet in ablution must be clean. The top of the head and feet must be dry enough for the wiping to become apparent. Furthermore, if there is not enough time to perform both ablution and the ritual prayer or if to take ablution is harmful, ablution must not be performed and dry ablution must be performed instead. There must be nothing to prevent water from reaching the skin on the places to become wet in ablution (though a man's beard and mustache is an exception).

7). "If there is a wound or boil on the face, arms or feet, and for water to contact this would be harmful, some clean thing must be placed on it and wiped during the ablution and the rest of that part must be washed as normal.

8). "In performing ablution, it is obligatory to observe the order and the different actions must be performed, one immediately after the other, with no long intervals between them."⁵

c. Acts Which Invalidate the Ablution

*"Passing urine.

**"Passing of faeces.

**"The passing of intestinal wind.

**"Complete sleep that renders the eyes and ears senseless.

**"That which destroys reason, like insanity, intoxication and unconsciousness.

**"Irregular bleeding in women, however little it may be and whether or not it necessitates a greater ablution."⁶

d. The Ablution of the Sick

"A sick person who cannot perform the ablution in the normal manner or maintain his or her ablution, may be divided into several groups:

1). "Sick people for whom water is harmful to their wounds must perform the dry ablution (*tayammum*) which will be described in another section.

2). "People sick with urinary tract infection who cannot control themselves.

3). "People who are sick with stomach problems who cannot control their bowels or the passing of wind.

(i). "People who are afflicted with these two illnesses, if there is a time period between the emission, they should perform their ablution and ritual prayer then. Otherwise, relying on the maximum of the obligatory, they are able to do, they wait for such a time period and during this interval, they perform their ablution and ritual prayer.

(ii). "And if such an interval is not possible for the sick person, the person performs the ablution where water is available and the ritual prayer and if there is any passing of faeces, urine or wind, the person performs the ablution and continues the ritual prayer.

(iii). "It is sufficient for a person who has urinary or anal control problems to perform the ablution for each ritual prayer but approved caution is that the deed be performed and that the person renew the ablution each time.

"Of course, this is in cases where the repetition of ablution will not cause any difficulties or the passing of something to break the ablution, otherwise it is obligatory with either of these two kinds of sickness to repeat the ablution in one ritual prayer but they cannot perform two prayers with one ablution unless during the time period of two ritual prayers there is no discharge of urine or faeces.

(iv). "In order to prevent urine reaching other parts of the body, the person should use cotton or a pad of some sort.

(v). "A person who has anal control problems must also, to the point possible, prevent the spreading of faeces to any other part of the body.

(vi). "If before the end of the time of the ritual prayer, a sick person be healed of a sickness, and there is sufficient time for performing the ablution and ritual prayer, it is clear that the person must perform the ritual prayer.

"I have been hit by shrapnel and my stomach has been torn apart so that I can no longer control the passing of wind and I am uncomfortable when wanting to perform my ritual prayer. What is my duty?

"If you have no control, you must perform ablution for each ritual prayer." 7

e. The Ablution of the Wounded and Maimed

1). "If an area for ablution of a maimed person is injured or broken and, according to practice, medicine has been applied to it, or a plaster

cast covers it or it is covered in bandages, to the point possible, they must be removed for ablution or at the time of washing, arrangements be made for water to move under them. But if it is not possible to remove them, one must wipe the bandaged part instead of the normal places which are wiped in the ablution.

2). "The normal amount which is most often used to bandage an injury falls under the above ruling but the extra part must, to the point possible, be removed and the area washed. And if this is not possible, one must wipe the entire bandaged area and possibly the dry ablution is to be performed as well and this caution should not be avoided.

3). "That which appears to be stronger is that the surrounding areas of wounds and injured areas which cannot be washed should be washed and caution is approved that a cloth be placed over the wound and wipe over that.

4). "If there is something like tar covering the skin and it cannot be removed, it is sufficient to wipe over that.

5). "A person whose duty is to perform the dry ablution and there is a bandage covering the injured limb which cannot be removed, must perform the dry ablution over that just as if there is something covering the limb which cannot be removed.

6). "A ritual prayer performed from a bandage ablution or dry ablution is correct and does not need to be repeated or considered as lapsed."⁸

f. Other Issues

1) Paint

"I am a painter and if I want to completely wash the spots of paint for ablution for the morning, noon and evening ritual prayers, it is difficult but, of course, to the point possible, at the time of ablution, I clean off the paint but it does not all disappear. What is my duty?

"If the paint has incrustation, it must be removed and if it is only paint without any incrustation, there is no problem."⁹

2) Ablution and Greater Ablution with Contact Lenses

"I wear contact lenses. Is there a problem in performing ablution and greater ablution?

"If they are in the eye socket, they are not a barrier to the surface for ablution and greater ablution."¹⁰

2. GREATER ABLUTION

"If you are ritually impurified, then ritually purify yourself..."
(5:6)¹¹

a. The Obligatory Greater Ablution

The following greater ablutions of the whole body are either obligatory or a condition for the correctness of worship for both men and women, according to the edicts of Imam Khomeini:

1). "The greater ablution of *janabat* which is the state one is in after sexual intercourse or any kind of seminal discharge and which is annuled by the greater ablution.

2). "The greater ablution for the dead (Muslim), which must be given in three greater ablutions: one with water mixed with the powder of the lote (*sidr*) tree, the second with water mixed with camphor and the third with pure water.

3). "The greater ablution of having touched a dead body, with the exception of a martyr who died on the battlefield and a dead body's hair, unless it has been given the greater ablution.

4). "The greater ablution after the regular bleeding of women (the characteristics and laws of which will be mentioned later).

5). "The greater ablution after irregular bleeding of some women who bleed for less than three days or for more than ten.

6). "The greater ablution after the bleeding of women after delivery.
'When a person enters the state of *janabat*, he or she is described as a *janab* and several things are forbidden for a person in this state:

i.' "To enter the Masjid al-Haram in Makkah and the Masjid al-Nabi in Madinah.

ii. "To intentionally stay in any other mosque.

iii. "To go to a mosque to put something in it.

iv. "To touch the writing of the Quran or the Names of God.

v. "To recite a surah which contains a verse, the hearing or reciting of which requires one to perform a prostration (i.e., surahs 32, 41, 53 and 96)."

7). "Things which are disapproved for a person in the state of *janabat* consist of:

i. "Eating.

ii. "Drinking.

iii. "Sleeping.

The disapproval ends by performing an ablution.

- iv. "The touching of the body with the writing of the Holy Quran including book cover, paper, margin and the distance between lines.
- v. "Carrying the Quran.
- vi. "Coloring the hair.
- vii. "Sexual intercourse after nocturnal emission."¹²

b. That Which is Obligatory

1) Intention

(i). "In making one's intentions known, one may rely upon sincerity. This intention must have continuance through one's concentration. For instance, if a person enters a public bath with the intention to perform the greater ablution so that when dipping into the water, if someone were to ask what one was doing, one would answer, 'I am performing the greater ablution,' one's ghusl is correct and it contains the obligatory resolution but if one is negligent to the point that another ask, 'What are you doing?' that person would not know, that ghusl is invalid because no ghusl was performed.

(ii). "If a person goes to the bath to perform the greater ablution and after leaving the bath, doubt whether or not it was performed, the supposition is that it was not performed but if one should know that one performed it but doubt whether or not it was correctly performed, the supposition is that it was performed correctly.

2) Washing the Outer Skin

(i). "If something prevents water from reaching the skin (like nail polish or cosmetics), they must be removed. Of course, washing inner parts like the inside of the eyes, ears, and nose, etc. is not obligatory.

(ii). "It is obligatory to wash the skin under the hair as well as the very fine body hair. It is approved caution that all hair (long, short, thick or thin) be washed.

3) The Order of the Greater Ablution in Sequence (ghusl tartibi)

(i). "Greater ablution in sequence may be performed in place of the greater ablution of immersion (*ghusl irtimasi*) which will be described later.

(ii). "Greater ablution in sequence is better than the greater ablution of immersion.

(iii). "The greater ablution in sequence consists of washing all of the head, neck and then all of the right side of the body which is to include part of the left side and the neck. It is approved caution that while you wash the right half of the body, you wash the neck and that part of the head. Then wash all of the left side of the body while a part of the right side and neck are included and caution is approved that all of the left

side and a part of the neck and head be first washed with the washing of the left side. And it is also better if the navel and the private parts are washed with the washing of both sides.

(iv). "It is necessary that water reach all three parts (head, neck and right and left sides of the body) whether it is all at once by pouring water several times or by use of the hand or otherwise.

(v). "While washing the parts of the body, it is not necessary that one begin from the top down. One can begin from the bottom up but it is better to begin from the top down.

4) The Greater Ablution of Immersion

(i). "Gradually descending into water, one performs the greater ablution of immersion and it is necessary that cautiously all of the body be submerged. Thus, if a part of the body remains outside of the water, it will not be correct.

(ii). "At the time of descending into water, a part of one foot descends in mud, there is no problem. Thus one can perform the greater ablution of immersion in a stream or river even though caution is approved that in such cases, one performs the sequential greater ablution.

5) Purity and Clarity of the Water

(i). "The purity and legitimacy of water are among the obligations of the greater ablution. Rather, it is approved caution that the place and area of the pouring of water also be legitimate and not used without the permission of its owner.

(ii). "Perform the greater ablution at your own discretion.

(iii). "Prevention of the use of water like sickness, etc. in ablution (as has been mentioned previously).

(iv). "The parts of the body which it is intended to wash in the greater ablution must previously be ritually pure and if ritually impure, they must be purified and then water poured for the greater ablution.

(v). "It is advisable that one who is to perform the greater ablution first empty the bladder. This is not a condition for the correctness of the greater ablution but its advantage is that if after the greater ablution, a wetness be emitted and cause doubt, it will not then be obligatory to repeat the greater ablution.

(vi). "Under any conditions whereby ablution is a condition, the greater ablution is sufficient for a janab.

(vii). "A person who wants to perform various greater ablutions, whether they be obligatory, approved or mixed, they may all be performed with one intention in one sequential greater ablution and all be thereby sufficed." ¹³

Approved Greater Ablutions

1. Temporal

Description of Greater Ablution	Time of the Greater Ablution
1. Friday (more approved)	From the morning call to prayer to noon.
2. Odd nights of the month of Ramadan	All night but the time of sunset is best.
3. From the 21st of Ramadan every night	Between the evening and night ritual prayer
4. The nights of the 15th, 17th, 19th, 21st, 23rd, 25th, and 29th (more approved)	Between the evening and night ritual prayer.
5. The night of the 23rd after the ghusl at the beginning of the night.	End of the night
6. The day of the 'id of fitr (more approved).	From the beginning of sunrise to noon and possibly sunset.
7. The day of the 'id of qurban (more approved)	From sunrise to noon and possibly until sunset.
8. The 8th of Dhihajjah	Best at noon time.
9. The 9th of Dhihajjah (Arafat)	Best at noon time.
10. The 1st, middle and end of the month of Rajab.	Best at noon time.
11. The 'id of Ghadir Khumm	It is best if performed before noon.
12. The Day of Disputation (mubahilah), the 24th of Dhihajjah	It is best if performed before noon.
13. The 25th of Dhiqadeh (in hope of receiving God's rewards)	It is best if performed before noon.
14. The Day of Mab'as (27th of Rajab)	It is best if performed before noon.
15. The 15th of Sha'ban	It is best if performed before noon.
16. The Day of the birth of the Holy Prophet (17th of Rabi' 'l-Awwal)	It is best if performed before noon.

Approved Greater Ablutions

2. Place

Reason for the Greater Ablution	Time of the Greater Ablution
1. For going to the haram in Makkah	Before going without a great deal of time interval.
2. For going to the city of Makkah	A ghusl at the beginning of the day is sufficient to the end of the day and at the beginning of the night is sufficient to the end of the night.
3. For going to the Masjid al-Haram	A ghusl at the beginning of the day is sufficient to the end of the day and at the beginning of the night is sufficient to the end of the night.
4. For going to the Ka'bah	A ghusl at the beginning of the day is sufficient to the end of the day and at the beginning of the night is sufficient to the end of the night.
5. For going to the Masjid al-Nabi'	A ghusl at the beginning of the day is sufficient to the end of the day and at the beginning of the night is sufficient to the end of the night.
6. For going to the city of Madinah	A ghusl at the beginning of the day is sufficient to the end of the day and at the beginning of the night is sufficient to the end of the night.
7. For going to the mosque in Madinah	A ghusl at the beginning of the day is sufficient to the end of the day and at the beginning of the night is sufficient to the end of the night.
8. For visiting any of the other blessed mosques in hope of receiving God's rewards	A ghusl at the beginning of the day is sufficient to the end of the day and at the beginning of the night is sufficient to the end of the night.

Approved Greater Ablutions

3. Activity

Reason for the Greater Ablution	Time of the Greater Ablution
1. <i>ghusl ibram</i>	Before performing it and the time interval is not important.
2. <i>ghusl tawaf</i>	Before performing it and the time interval is not important.
3. <i>ghusl ziyarat</i>	Before performing it and the time interval is not important.
4. <i>ghusl</i> for the pause in Arafat	Before performing it and the time interval is not important.
5. <i>ghusl</i> for the pause in Mash'ar	Before performing it and the time interval is not important.
6. <i>ghusl</i> for the hajj sacrifice	Before performing it and the time interval is not important.
7. <i>ghusl halq</i>	Before performing it and the time interval is not important.
8. <i>ghusl</i> for seeing a dream of one of the Imam's in a dream	After seeing him and the time interval is not important.
9. <i>ghusl</i> for a ritual prayer for a need	Before receiving it and the time interval is not important.
10. <i>ghusl istikbarah</i>	Before performing it.
11. <i>ghusl</i> Umm Dawud's acts	Before performing it.
12. <i>ghusl</i> for a journey	Before beginning the act.
13. <i>ghusl</i> for visiting the Shrine of Imam Husayn, peace be upon him	Before beginning the act.
14. <i>ghusl</i> for a prayer for rain	Before beginning the act.

3. DRY ABLUTION

*"And if you are ill or on a journey or one of you has a bowel movement or have had sexual intercourse, and then do not find water, then perform the dry ablution with clean earth and wipe your faces and hands...God does not want to create trouble for you. On the contrary, He wants to cleanse you and to complete His blessing on you, haply you will be thankful."*¹⁴

a. When It Applies

Under the following conditions, dry ablution (*tayammum*) is preferable to ablution or greater ablution.

1). Not Finding Water

(i). "Not finding sufficient water for ritual purity whether it be ablution or greater ablution after a sufficient search. For a search in the four directions for sufficient water, 200 steps¹⁵ is sufficient in areas which are difficult to traverse and 400 steps on a flat surface are sufficient.

(ii). "If a person knows that going further than this would reach water, the longer distance must be taken in order to attain water and it is sufficient to send someone else on one's behalf to search for water upon the condition that one will gain certitude from his or her words.

(iii). "If in searching for water, one fears for one's life or reputation or a sizeable amount of property or if time is limited, the search may be terminated.

(iv). "When one only has one bowl of water to the amount necessary for ablution of ritual bathing, it is not approved when the time for the ritual prayer arrives, to use it. Rather, obligatory caution is that it not be used before the time lapses either.

(v). "When lacking water, the ablution should not be broken. Rather, invalidating the ablution before the time, based upon obligatory caution, is not approved.

2) Fear of Reaching Water

"Fear of thieves or wild animals, etc. in trying to get water.

3) Fear of the Harm of Water

"In cases where a person because of sickness or wounds, etc. fears the harm caused by the use of water and it not be a subject of bandage-ablution.

4) Fear of Thirst

"In cases where the use of water for ablution and ritual bathing will bring thirst, in cases whether or not the thirst will bring death or sickness or extensive harm which is unbearable even if one be freed of its harm and it also does not matter whether or not the use of the water causes one's death or that of others, whether the others be human beings or not (a creature, the preservation of whom is obligatory)." ¹⁶

b. The Means for Dry Ablution

"Dry ablution must be by means of clean, legitimate earth and that which has been originally a part of the earth like stone, gravel, sand, etc. ; if the earth is not really something like minerals, vegetable and ashes, it cannot be used." ¹⁷

c. The Method of Dry Ablution

"After making the proper intention, both palms are struck on the clean earth and then the whole of both palms are drawn across the whole of the forehead to the temples, from where the hair on the head normally grows to the eyebrows and the top of the nose. Then, the whole of the left palm is drawn across the whole of the back of the right hand, and then the whole of the right palm is drawn across the whole of the back of the left hand." ¹⁸ In the case of dry ablution replacing the greater ablution, caution is that the palms be struck again and drawn across the back of the hands.

4. RITUAL PURITY PARTICULAR TO WOMEN

"They ask you (O Prophet) about the periods of women. Say, 'It is a harm so withdraw from women during their periods and do not approach them (for sexual intercourse) until they are (ritually) pure.'" (2:222) ¹⁹

a. Monthly Period

1) In the View of Science

During each consecutive twenty-eight days, the woman's reproductive cycle is in a continuous state of activity. If she does not become pregnant, the period of reproduction ends with the commencement of her monthly period.

The first time that women have this monthly period is normally when they are girls of about thirteen years of age, and then, except during

periods of pregnancy, these periods of bleeding occur each month until around the age of forty-five or fifty. ²⁰

Of course, these ages are only approximations and there are variations from women to women. It is even possible for women to vary as to the duration of bleeding.

During their regular periods of bleeding, the Divine Law has special rules regarding ritual purity, worship and sexual intercourse which must be observed. Before explaining these issues, however, we must look at the limitations and characteristics of the woman's regular bleeding which jurisprudence, because of the variations between women in this regard, has specified.

2) The Characteristics of Regular Bleeding

The blood which women regularly bleed, which in jurisprudence is called *hayd*, is red or blackish-red blood which is normally warm and bleeds with pressure and a throbbing pain. Its period is no less than three days and no more than ten. The minimum age of a woman having this type of bleeding is ten, and the maximum, fifty, or in the case of a *Sayyidah*, sixty. ²¹ And women, when having their periods, can be divided into the following six groups:

"If the bleeding exceeds ten days, women of the first and third groups who have a habit in the number of days they bleed for, count the bleeding of the days of their period (even if it does not have the signs of hayd) as being hayd and the days which exceed her period (even though the bleeding of these days may have the signs of hayd) are to be counted as *istibadah*, irregular bleeding, the details of which follow.

"And if this happens to a woman of groups two, four, five and six, who have no regularity in the number of days in which they bleed, she must assess herself according to the habits of the women of her family, if they are all the same, but, if they are not all the same, she counts the first seven days as being hayd and the rest as irregular bleeding.

"If a woman who normally has her monthly period once a month, bleeds twice in one month and there is a space of ten days or more between the two periods and neither of the two periods occur within the days of her period and the other has the signs of hayd, she must count both periods as hayd. However, if one of the periods occurs in the days of her period and the other has the signs of irregular bleeding, the woman must act according to caution and must refrain from the things that a woman bleeding hayd must refrain from but perform the things that a woman bleeding irregular bleeding must perform."

3) *The Rules Relating to the Monthly Period*

"The things which are forbidden for a woman having her monthly period are as follows:

(i). "Ritual Prayer, fasting, circumambulation and seclusion in a mosque.

(ii). "That which is forbidden for a janab like going to mosques and staying in them.

(iii). "Sexual intercourse which is forbidden and the cause of a penalty for both parties.

(iv). "Similarly the following laws apply to a woman during her monthly period:

(a). "To divorce a woman when she is having her monthly period is invalid.

(b). "After her monthly period is over, she must perform the greater ablution for the actions which require ritual purity and to take a greater ablution before sexual intercourse is approved.

(c). "The prayers that the woman misses during her monthly period do not have to be performed afterwards but her obligatory fasts must be made up."²²

A woman who has a monthly period two months in a row in a regular fashion: 1) regular as to the time and number of days or 2) regularity from the point of view of time: when seeing blood, knows she is hayd and follows its rules.

Those who have no monthly period: 3) regular only as to the number of days; 4) irregular; 5) she has forgotten; 6) she has her first period: in these four cases, if bleeding occurs and it resembles the quantities of one's monthly period, it is called hayd and its rules are to be followed.

b. Irregular Bleeding and the Rules Relating to It

Another kind of bleeding which is subject to and which is generally yellow and cold and seeps out with no throbbing pain but sometimes has the qualities of the monthly period is called 'irregular bleeding'. Similarly, any blood that a girl bleeds before she is ten years old or after a woman's menopause or when she bleeds for less than three days or more than ten, is also irregular bleeding.

Irregular bleeding of women can be divided into three groups, each of which has its separate rulings which are determined by the insertion of cotton wool as follows:

Type of flow	Small amount	Medium amount	Large amount
Rate	Only one side of the cotton padding is soiled.	Two sides of the cotton padding is soiled.	Exceeds both sides of the cotton padding.
Rule for the ritual prayer	For each ritual prayer, she washes herself and changes her cotton and performs the ablution.	IN addition to the rule for a small amount, a greater ablution to be taken every 24 hours for the morning ritual prayer is obligatory.	In addition to the rule for a small amount, a greater ablution for the noon and afternoon prayer and a greater ablution for the evening and night ritual prayers.
Rule for the ritual fast	It is correct and performing the ablution is not a condition.	Upon the condition of a daily greater ablution, the fast is correct.	Upon the condition of a daily greater ablution, the fast is correct.

1). "If medium blood-flow begins after the dawn ritual prayer, the woman performs the greater ablution for the noon and afternoon ritual prayers, the ghusl is obligatory for the evening and night ritual prayers.

2). "The ruling of ritual prayer for the major blood flow applies when it starts before the dawn ritual prayer but if it starts after the dawn ritual prayer, only two greater ablutions are required, one for the noon and afternoon ritual prayers and one for the evening and night ritual prayers. If, however, it starts after the noon and afternoon ritual prayers, only one greater ablution for the evening and night ritual prayers is obligatory.

"If the woman leaves an interval between the noon and afternoon ritual prayers, or between the evening and night ritual prayers, she must also perform the greater ablution for her afternoon and evening ritual prayers.

"Furthermore, it is to be emphasized that while a woman is bleeding the irregular bleeding, whatever category her bleeding may be and whether or not she must perform the greater ablution, she must perform the ablution for each ritual prayer and before taking a greater ablution, she must refrain from sexual intercourse, based upon caution."^{2 3}

c. Bleeding After Delivery

1). "Bleeding after delivery, including the blood of childbirth, the blood which flows at the time of childbirth or afterwards until the end of ten days from childbirth.

2). "There is no minimum period for this type of bleeding and it is possible that the blood will only last for a moment during the ten days, but if after ten days, bleeding occurs, it is not the blood of childbirth.

3). "If the bleeding stops at the end of ten days or before that, the whole period counts as the period of bleeding after childbirth whether bleeding began after the childbirth and then stopped and then started again. The whole of that period counts as the days of bleeding after childbirth.

4). "If the bleeding continues for about a month, then after the first ten days, or in the case of a woman who has a regular period of days in her monthly period, after the number of days of her period which she counts as *nifas*, the remaining days are counted as irregular bleeding.

"Of course, it is possible that after ten days of bleeding, *nifas*, the woman will be subject to hayd bleeding. So if the woman has a monthly period, she counts that bleeding as hayd and if she has no such period, she refers to the characteristics of her bleeding and that which has the characteristics of hayd, she counts as hayd and the rest as irregular bleeding. If

this is too difficult, she may act according to the habit of her family (assuming they all have the same habit) and if this too is difficult she counts seven days as hayd and the rest as irregular bleeding."²⁴ The things which are forbidden in the period of nifas are the same as in the state of hayd.

d. Clarification of Some Questions

1. Bleeding as a Result of the Insertion of Something in the Womb

Q: "One of the contraceptive methods used to prevent pregnancy is the insertion of an apparatus within the womb. This apparatus in some woman causes bleeding. Noting that this is an intentional deed, is this bleeding to be known as hayd? If it takes longer than a normal period, what rule rules the other days? And is this act advisable or not?"

A: "If the bleeding exceeds 10 days, the time of the monthly period is considered to be hayd and the rest of the time is irregular bleeding. The above act, if it causes harm or loss of limb or continual bleeding or becomes the cause for the look or touch of a non-mahram, is not advisable."²⁵

2. Regulation of the Monthly Period

Q: "A woman whose period falls behind for 10 or 20 days and she does not know if she is pregnant or not, can she use means to regulate her monthly period?"

A: "If she is not certain that she has an embryo in her womb, there is no problem with visiting a physician to regulate her period."²⁶

3. Preventing the Monthly Period

Q: "Some women on their hajj journey take pills to prevent their monthly period. Sometimes even though they take the pills, they still have their monthly period and they use injections to prevent having monthly periods. In this case, can ritual purity from hayd be found? May she enter the Masjid al-Haram and perform the ritual prayer and circumambulation?"

A: "If she does not see blood for three consecutive days, the rule of hayd is not credible and the ritual prayer and fasting is correct and less than 3 days is to be considered irregular bleeding."²⁷

4. Seeing Blood after the Monthly Period

Q: "The monthly period of a woman was 5 days and after this time period, she became ritually pure. During the blessed month of Ramadan,

she took the ritual bath as normal and the 6th day, she was ritually pure, but on the 7th day, she saw some blood. What is the situation of the ritual prayer and ritual fast on this person on these two days, especially on the 6th day.

A: "In this case, the rule of hayd applies for both days."²⁸

5. Using Contraceptive Pills

Q: "Can a woman during the month of ritual fasting use pills to prevent her menstrual cycle in order to fast for the whole month?"

A: "If it does not cause any harm to her health, there is no problem in doing so."²⁹

6. Going to a Mosque to Vote

Q: "Can a woman go to a mosque to vote while she has her monthly period and stand for a long time in line?"

A: "In this situation, it is not advisable."³⁰

NOTES: PART TWO: II

1. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ.

2. Making one's intention known, as will be explained later, consists of resolving to do something. The important point to note here is that the command to this intention be to gain nearness and proximity to God.

3. People whose faces or hands are unequal should refer to normal people.

4. It should be noted that it is only necessary to wipe the front part of the head and caution prescribes that it not be less than the width of one finger but it is better to wipe it with three fingers.

5. Imam Khomeini, *Tahrir al-wasilah*, vol. 1, pp. 21-29.

6. Imam Khomeini, *op. cit.*, vol. 1, p. 30.

7. A Pronouncement.

8. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 34-35.

9. A Pronouncement.

10. A Pronouncement.

11. ... وَإِنْ كُنْتُمْ خُيَافًا فَاطَّهَّرُوا ...

12. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 38-39.

13. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 39-44.

14. وَإِنْ كُنْتُمْ مَرْضَىٰ، أَوْ عَلَىٰ سَفَرٍ، أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ، أَوْ لَامَسْتُمُ النِّسَاءَ، فَلَمْ تَجِدُوا مَاءً، فَتَيَمَّمُوا صَعِيدًا طَيِّبًا.

15. In the Arabic language, the amount of one *tiris* (*qhalwah*) is 1/5th kilogram, that is 200 meters has been written and in the *Shar'main al-yadhar* of Majlisi, 200 steps have been mentioned.

16. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 101-4.

17. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 101-4.

18. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 106-110.

19. وَنَسَلْتُكَ مِنَ النِّحْيِ، فَإِنْ هُوَ أَذَىٰ فَأَعْتَرَلُوا الْبِلَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ عَشَىٰ يَقْضُونَ.

20. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 44.

21. *ibid.*, vol. 1, p. 49.

22. *ibid.*, vol. 1, p. 52.

23. *ibid.*, vol. 1, pp. 56, 57 and 59.

24. *ibid.*, vol. 1, pp. 60-62.

- 25. A Pronouncement.
- 26. A Pronouncement.
- 27. A Pronouncement.
- 28. A Pronouncement.
- 29. A Pronouncement.
- 30. A Pronouncement.

2

THE PROGRAM OF ACTION: WORSHIP AND SELF-DEVELOPMENT

III.

The Ritual Prayer

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"Establish regular (ritual) prayer for (ritual) prayer restrains from shameful and unjust deeds.." (29:45)¹

1. INTRODUCTION: THE IMPORTANCE OF THE RITUAL PRAYER

a. In the View of Religion

Ritual prayer is a pillar of religion and connects the human soul to God and the Divine Qualities. When religion is not completed by action and practice that provides the connection between the Creator and the created and draws the soul towards well-being, it does not reach its aim.

b. In the View of Psychology

"Verily the believers succeed, those who are humble in their ritual prayers." (23:1)² Attention and humility, important conditions of the ritual prayer are a means of exercise in presence of mind and gathering of the senses so important in life. In fact, any success that human beings acquire is generally the result of presence of mind, gathered attention and concentration of thought.

c. In the View of Psychiatry

"Lo, with remembrance of God, hearts become at rest." (13:28)³ Today, many psychiatrists have realized that the ritual prayer, supplication and a strong faith in religion is a remedy to the problems of anxiety, distress and fear, which together are the causes of most psychological disorders.

d. In the View of Ethics

"Verily ritual prayer prevents (the human being) from the indecent and the despised." (29:45)⁴ Ritual prayer, by its focusing attention

towards God and the Divine Qualities, towards the Hereafter and the Day of Judgment, prevents the human being from evil, strengthens the human being within and gives ethical destinations and adorns one with Divine ethics.

e. In the Social View

"...Save worshippers who are constant in their worship and in whose wealth there is a right acknowledged." (70:22-25)⁵ The cleanliness of clothes and body, the prohibition of ritual prayer in usurped clothes or in an usurped place, the recognition of the times and so on are all conditions for the validity of the ritual prayer. Furthermore, the performer of the ritual prayer, according to the above, is a person who misses none of his ritual prayers, who considers a part of his wealth to belong to the poor and deprived, who, believing in the Day of Judgment, does not feel safe in the face of God's punishment and guards the 'self' from sensuality, is loyal to promises and arises for martyrdom. In addition, the phrases of the ritual prayer are themselves instructive and soul-inspiring, both for the individual and for the society.

f. In the Political View

As Imam Khomeini has said, "Give importance to the ritual prayer and the mosque because those who do not perform the ritual prayer, have a file and one who performs the ritual prayer (in truth) does not have one. The ritual prayer is the support of a nation. The ritual prayer is as a factory which produces human beings. Good ritual prayers draws out corruption and evil from a nation. Those who were drawn to centers of corruption are those who do not perform the ritual prayer. We moved forward by recalling God and the ritual prayer is the highest form of recalling God. O university students! Fill the mosques because the mosque is a barricade (and the mihrab), the mihrab means a place where war and struggle begins and it is the place of struggle. Satans fear the mosque and the ritual prayer. They want to prevent the ritual prayer, and, after emptying the barricades, attack."⁶

"And the remembrance of God is the greatest (thing in life) without doubt..." (29:45)⁷

One of the distinctions that an Islamic government enjoys over other political schools is the ritual prayer and other religious duties. All schools at first refer to the people and make all kinds of promises to the people and the people follow these schools and make sacrifice and find unity. Then, after a while, all these ideas, slogans and promises are forgotten. It is only Islam, with its special programs that enter into each day

of the Muslims' lives with the special soul-inspiring duties and 'slogan' of its call to ritual prayer, its ritual prayer and its other acts of worship that plants, nurtures and keeps alive its ideas, promises and responsibilities amongst all the different types of people. This, in turn, ensures that the government and the nation forever remain loyal to their mutual pact.

Each and every day, simply on hearing the call to ritual prayer, Muslims gather together to perform the congregational prayer and the spirit of faith, unity and co-operation, which together insure the performance of the proper laws, are renewed and strengthened within them. Likewise, on Fridays, whole populations of villages, towns and cities gather together to form a massive congregation and in the sermons of the Friday ritual prayer, political issues are raised, the people become acquainted with the difficulties of the nation and become resolved to work harder to bear and solve those difficulties.

Likewise, once every year, Muslims from all over the globe assemble in one place, free of all pride and hypocrisy and five times a day perform the ritual prayer of unity around the Holy Ka'bah. At this massive gathering, Muslims from all the different lands come to know each other, to be informed of each other's difficulties and to feel a sublime sense of brotherhood and unity.

g. The Spiritual View

As has been stated in the Traditions, "Ritual prayer is the ascension of the believers; ritual prayer is the spiritual journey of the believer towards God." And according to this Tradition, "Prayer draws all the virtuous near to God."⁸

Ritual prayer is the source of good, virtuous believers, those who have piety. Furthermore, we have been told in the Quran (17:79) that the approved night ritual prayer (to be explained later) raises the human being to a great station of spiritual glory.

As Imam Khomeini has stated, "The ritual prayer, in fact, all forms of worship, hold an inner essence and truth as a famous Tradition of Imam Sadiq says, 'Divide people who worship God into three groups: a) Those who worship because of spiritual reward and this is worship because of greed; b) Those who worship because of fear of the fire and this is the worship of rewards and c) Those who worship because of love of Him and this is the worship of the secure.' The Holy Quran says, "They shall be secure from terror on that day," (27:89) and the Holy Prophet said, 'Worship God as if you see Him and if you do not see Him, He sees you.'⁹

2. TYPES OF RITUAL PRAYER

{	1. The daily ritual prayers : and Friday (<i>wajib takbiiri</i>)	morning, 2 cycles noon: 4 cycles afternoon: 4 cycles evening: 3 cycles night: 4 cycles
	2. The lapsed ritual prayers of a father, the duty of which falls upon the oldest son.	
	3. The ritual prayer of special signs	
	4. The ritual prayer of the obligatory circumambulation	
	5. The ritual prayer for the dead.	
approved {	1. Daily supplications:	Noon before the noon ritual prayer (8 cycles) Afternoon before the afternoon ritual prayer (7 cycles) Evening after the evening ritual prayer (4 cycles) Night after the night ritual prayer (2 cycles sitting) Morning before the morning ritual prayer (2 cycles), called the dawn prayer.
	2. Nightly supplications:	8 cycles of night ritual prayers 2 cycles of <i>shafa'</i> ritual prayers 1 cycle of <i>witr</i> ritual prayer

*Thus the supplications are a total of 34 cycles, twice the number of required ritual prayers.

3. THE PRELIMINARIES OF THE RITUAL PRAYER¹⁰

a. Clothes and Place

1). The body, clothes and place of the person performing the ritual prayer must be clean of ritual impurities which have been explained in the previous section.

2) The clothes and place of the person performing the ritual prayer,

besides being ritually clean, must also be legitimate, meaning that one must have the right to use it.

Q: "Are ritual prayers in buildings which were confiscated by the Islamic Revolution courts correct?"

A: "If you allow the possibility that the confiscation was according to the Divine Law and you are not certain that the place was confiscated, the ritual prayer is correct."¹¹

3). The wearing of natural silk or gold thread or gold adornments, like a ring, is forbidden for men and renders the ritual prayer invalid.

4). To wear clothes that are neat and clean is an adornment of the human being and a sign of respect to others and to society. Thus, it is extremely fitting that, when going to the threshold of God, when praying to the Needless One, Who is the Master of all humanity, especially in the congregational ritual prayer, one dignifies oneself with one's best and cleanest clothes and with perfume (within the bounds of reason, of course), as the Holy Quran says, "*O children of Adam! Take your beauty with you when you go to the mosque.*" (7:31)¹²

As Imam Khomeini has pointed out, "It is fitting for the worshipper to be in a serious mood, dignified, with tidy, perfumed clothes, having brushed his teeth and combed his hair."¹³

5) Women must cover their whole bodies, their heads and their hair during the ritual prayer, but to cover the area of their faces which they wash in ablution, their hands until wrists and top of their feet is not necessary.

6) If a man and woman are performing the ritual prayer alongside each other, or if the woman is in front of the man, their ritual prayer is valid, but this is disapproved. If, however, there exists a screen or a space of about 20 feet, the disapproval is removed."¹⁴

b. The Time of the Ritual Prayer

"*Glorify God in the evening and in the morning and praise in the heavens and the earth is His and at night and at noon.*" (30:16-17)¹⁵

One of the preparations of ritual prayer is recognizing the time, because for each of the five daily ritual prayers and the other ritual prayers and acts of worship, a special time has been specified which the worshipper must recognize. Therefore, this instruction has caused Islamic scholars to follow the arts of astronomy, mathematics and trigonometry, in order to determine the times of the ritual prayer, solar and lunar

eclipses and the first and last of the month of Ramadan, the month of the ritual fast.

1) *The Time of the Five Daily Ritual Prayers*

a). The dawn prayer: 2 cycles from the first light of morning until sunrise.

b). The noon ritual prayer: 4 cycles from mid-day until the time it takes to perform the afternoon ritual prayer before sunset.

c). The afternoon ritual prayer: 4 cycles, from the time it takes to perform the noon prayer after mid-day until sunset.

d). The evening ritual prayer: 3 cycles, from the time of sunset until the time it takes to perform the evening prayer before midnight. Sunset according to the Divine Law¹⁶ is when after sunset, the redness which appears in the East moves over one's head towards the West.

e). The night ritual prayer: 4 cycles, from the time it takes to perform the evening ritual prayer after sunset until midnight.

2) *The Special Times of the Ritual Prayers*

a). "The best time of the dawn ritual prayer is from the moment of the first constant light of morning until the time when redness appears in the East.

b). "The best time of the noon ritual prayer is¹⁷ from the moment of mid-day until the moment when an upright objects' shadow is as long as itself.

c). "The best time of the afternoon ritual prayer is from the moment when one's shadow is four sevenths as long as oneself until the moment when one's shadow is twice the length of one's self.

d). "The best time of the evening ritual prayer is from the moment of sunset until the fading of the redness in the West until the end of a third of the night."¹⁸

c. *Orientation to the Qiblah*

1. Another of the pre-requisites of ritual prayer is knowing the direction of the qiblah, the Ka'bah in Makkah, because one must perform the ritual prayer facing the qiblah.

2. Of course, God has no above, "Wherever you turn, there is the Face of God," (2:115)¹⁹ and the aim of facing the qiblah is to establish unity and solidarity among the Muslims of the world and to draw their attention to one special place.

3. The direction of the qiblah can be ascertained from a compass or the pole star or any of the other reliable signs.

4. Bearing in mind that the earth is a sphere and from any one point, two lines can be drawn to the qiblah, the direction in which the Ka'bah is nearer must be chosen. If one is in a place where all directions are equal, the ritual prayer can be offered in any direction, just as inside the Masjid al-Haram itself where Muslims offer ritual prayer in all directions towards the Ka'bah.

d. The Call to Ritual Prayer

"The call to ritual prayers and declaration to perform the five daily ritual prayer is more approved whether it is the time of the ritual prayer or lapsed and whether one be on a journey or not, man or woman. At any rate, some even believe the call to ritual prayer and the declaration to perform the ritual prayer is obligatory but it is stronger to consider them in a general way. If the afternoon ritual prayer is performed along with the noon ritual prayer and if the night ritual prayer is performed along with the evening ritual prayer, the need for the call to prayer for the afternoon and night prayers lapses."²⁰

The call to ritual prayer consists of announcing the fundamental and general principles of Islamic belief, calling to mind the self-perfecting phrases and the Divine Unity, renewing one's allegiance to the Holy Prophet and inviting to ritual prayer and good.

1). *Allahu akbar* (4 times)²¹

"God is Greater," than anything that can be described. When we call on Him by His beautiful Qualities, the aim is that we perfect ourselves with these Qualities and withdraw from no stage of perfection.

2) *ashhadu an la ilaha illa-l-lab* (2 times) ²²

"I bear witness that there is no god but God," Besides maintaining the foundation of the spirit of monotheism and unity and negating multi-theists and those who rebel against God's Commands — taghuts — this phrase is a reminder of the eternal pact of human nature between man and God, the pact which man has accepted by saying, "Yes," testifying that God is his *rahb*, his Nourisher and that he is responsible before God. It is for this reason that some of the Muslims who paid attention to the content of the call to ritual prayer, when they heard from the minaret the words, *ashhadu an la ilaha illa-l-lab* used to say in reply, "*Bala, shabidna.*" "Yes, we bear witness."

3) *ashhadu anna mubhammadan rasulu-l-lab* (2 times)²³

"I bear witness that Muhammad is the Prophet of God," not God

and not the son of God. And because what he brought is from God, we accept his teachings and leadership with all our heart and soul. The making of these declarations, 'I bear witness that there is no god but God' and 'I bear witness that Muhammad is the Prophet of God' is a reminder of the allegiance of Muslims to the Holy Prophet. During the time of the Prophet, whoever wished to live under the auspices of the Islamic society gave their allegiance to the Holy Prophet of Islam with these two declarations and bound themselves to follow the Prophet and the Divine instructions. Muslims consider loyalty to this pact as being very important.*

4) *bayya 'ala-s-salah* (2 times)²⁵

"Hasten to the ritual prayer." With all our heart and soul, with full and concentrated attention, we must be sure to attend to the ritual prayer, preferably in congregation at the beginning of the ritual prayer time, in order to receive its self-perfecting effects.

5) *bayya 'ala-l-falah* (2 times)²⁶

"Hasten to salvation." The path to salvation, in the view of the Quran, consists of the following:²⁷

- *Faith, 23:1
- *Attention in ritual prayer, 23:2
- *Piety in deeds and thoughts, 23:3
- *Paying zakat, 23:4
- *Chastity, 23:5
- *Loyalty to promises and trusts, 23:8
- *Purification of the ego, 87:14
- *Avoiding usury, 3:130
- *Patience, 3:200,
- *Advising to patience, 3:200
- *Guarding against deeds by the enemy, 3:200
- *Piety, 3:200
- *Jihad upon the Way of God, 5:35
- *Avoiding gambling and wine, 5:90
- *Repentance and returning to God, 24:31
- *Commanding to good and preventing evil, 3:104
- *Following the light of the Holy Quran, 7:157
- *Increasing good deeds, 7:8
- *Hizbullah (Party of God), 58:22

This phrase, *ashbadu anna mubammadan rasulu-l-lab*, which is repeated twice, may be followed by repeating the phrase, *ashbadu anna aliyyan wali'llab*²⁴, twice. This phrase, "I bear witness that 'Ali is the Friend of God," is not an obligatory part of the Call to Ritual Prayer or the Declaration to Perform the Ritual Prayer, but, it is good to say it and by so doing, Shi'ites set before themselves the sublime model of the teachings of Islam and its Prophet as manifested in Imam 'Ali, peace be upon him.

*Reminding of Divine blessings, 7:69

*Good deeds, 22:77

6) *Hayya 'ala khayri-l-'amal* (2 times)²⁸

"Hasten to the best deed." This phrase teaches us that the ritual prayer is not only bowing and prostrating, but must also accompany good, righteous actions, just as the Holy Quran tells us, "O you who believe! Bow and prostrate and worship your Nourisher and perform beautiful deeds (and acts of charity), hapily you will (find) salvation." (22:77)²⁹

7) *allahu akbar* (2 times)³⁰

"God is Greater." God is greater than all things and this includes material powers and the forces of an arrogant ruler who rebels against God's Commands. Therefore, we neither count any power as being greater than that of God nor, being with God, do we allow ourselves to be afraid of what are only superficial powers, or, in the terminology of the day, the superpowers.

8) *la ilaha illa-l-lah* (2 times)³¹

"There is no god but God." Once again we repeat this declaration of monotheism and denial of multitheism, which is the most important principle of Islam. By doing so, we again remind ourselves to turn away from the darkness of enslavement to personalities and wealth, multitheism, hypocrisy and discord, and to direct ourselves towards the light of monotheism and unity.

"It is approved that a person be chosen to call to the ritual prayer who is just, able to discern the prayer times and who has a pleasant voice. It is also approved that the call to ritual prayer be called to from a high place."³²

e. The Declaration to Perform the Ritual Prayer

After the call to the ritual prayer, the general announcement, we make ourselves ready for the prayer by saying the declaration to perform the ritual prayer. The phrases of it are as follows:

1. *allahu akbar* (2 times)
2. *ashhadu an la ilaha illa l-lah* (2 times)
3. *ashhadu anna mubammadan rasulu-l-lah* (2 times)
4. *ashhadu anna 'aliyyan wali 'llah* (2 times, recommended)
5. *bayya 'ala-s-salah* (2 times)
6. *bayya 'ala-l-falah* (2 times)
7. *bayya 'ala khayri l-'amal* (2 times)

8. *qad qamati-s-salah* (2 times)

9. *allahu akbar* (2 times)

10. *la ilaha illa-l-lah* (1 time)³³

f. Presence of Heart

"It is fitting for the performer of the ritual prayer, in all of the words and actions of the ritual prayer, to have presence of heart, so that the only thing that is attended to is that which the devotee has turned to. Therefore, all our attention must be on the ritual prayer and lines of remembrance that it contains. We must stand for the ritual prayer in awe and reverence to our Holy and Magnificent Lord, the Sublime and Reverend, and free our hearts of everything else. Having placed ourselves before Almighty God, the Lord of Lords, we address Him, confide in Him and implore Him. When someone has realized this, his heart becomes full of awe and he sees himself as being at fault regarding the performance of his duties. He fears God and then he regards the expanse of God's Mercy and he finds hope. This is the condition of the perfect, which itself has countless stages and levels according to the levels and stages of the worshippers.

"And it is fitting that the worshipper be in a state of humility, dignified, in clean and tidy dress, with scent, having cleaned his teeth and combed his hair, that he performs his ritual prayer as if in farewell, that he renews his repentance and request for forgiveness, that he stands before his Nourisher like an abject slave and, in saying, *iybaka na'budu wa iybaka nasta'in* that he be sincere, not that he be a servant of his inflated desires and stretch his needy hand in this and that direction.

"And it is fitting that he strives to refrain from the acts which, like conceit, envy, back-biting, with holding zakat and the other obligatory duties, prevent his prayers from being accepted."³⁴

The way to attain 'presence of heart' :

1). "The source of 'presence of heart' is in one's deeds, the performance of which resonates in the heart and its importance is considered. If we gave the same importance we give corresponding with a beloved to spiritual monologues with God, we would never be negligent.

2). "The bird of the heart is continuously flying upon the branches of the tree of desire and love of this world which is in the heart. If through asceticism and meditation, we leave this tree, the heart will be quieted and made certain and we will find 'presence of heart'.

3). "At the time of meditation, a person must be like a person who teaches the words to a child and stresses the words in order to make him able to speak in the same way. Remembrance of God must be taught

to the heart. When a person remembers God with the tongue, and is occupied with training the heart, the external aids the internal and just as the heart of a child opens through the tongue, help reaches the exterior from the interior and glad tidings and happiness are produced in that person which eliminate the previous exhaustion.

4). "If a person for a certain time in the ritual prayer and application (prepare those things which are preliminaries for the 'presence of the heart' and remove oneself from those things which makes one's mind lose its power of concentration), the soul will become normal." 35

4. HOW THE DAILY RITUAL PRAYER IS PERFORMED

a. Intention (niyyat) and the Glorification of God (takbirat al-ibram)

In order to begin the ritual prayer, first of all, it is necessary to make one's intention known which is that one intends and directs one's heart towards the aim of the ritual prayer, which is closeness to the Divine Qualities and ethics and, as the result, self-perfection. Having made this intention, one raises one's hands near to one's ears, palms open, facing towards the qiblah, one says, *allahu akbar*. 36 By saying this first *allahu akbar*, which is called the Glorification of God, one causes oneself to enter a sacred sanctuary in which all one's attention is for God, and, with perfect dignity, one humbles oneself in the awesome presence and grandeur of God, the Almighty.

1). Things Which Invalidate the Ritual Prayer

a. "Eating and drinking even if only a small amount based on caution, but to swallow something small which is in one's mouth is no problem, however caution is to avoid it.

b. "Laughing in a loud voice, even if it was totally uncontrollable but there is no problem with carelessness.

c. "Any excessive action that takes the person praying out of the state of ritual prayer.

d. "Talking.

e. "Turning to the left or right.

f. "Crying out loud for the sake of worldly affairs but there is no problem with carelessness.

g. "Performing more or less of the pillars of the ritual prayer, intentionally or unintentionally.

h. "Intentionally performing a part of the ritual prayer which is not a pillar.

i. "Doubting the number of cycles performed in the 2 cycle, 3

cycle and first two cycles of the 4 cycle ritual prayer."³⁷

2) *The Pillars of the Ritual Prayer*

a. Making one's intentions known; b. the glorification of God; c. standing upright at the time of reciting the glorification of God and before bending forward; d. bending forward; e. two prostrations for each cycle.

Other than these five acts, other actions or words are not the pillar of the ritual prayer and if by mistake they increase or decrease, the ritual prayer is invalidated.

3) *The Rules for Making One's Intentions Known*

a. "Making your intentions known consists of resolving to do something. The credibility of this intention is in that it be to seek nearness to God Almighty and the following of His Command. And it is not necessary that the intention be stated out loud for making one's intention known is a deed of the heart.

b. "The credibility of making one's intentions known is in that it be done in all sincerity and not through hypocrisy or pretention.

c. "The type of ritual prayer to be performed must be determined in making one's intention known even if it be summarily done.

d. "One may sometimes change one's intention from one ritual prayer to another. For instance,

(i). "A person while performing the afternoon or night ritual prayer realizes that he or she has not performed the noon or evening ritual prayer, that person must change his or her intention from the afternoon or night ritual prayer to the noon or evening ritual prayer.

(ii). "If a person is performing the ritual prayer and suddenly realizes that he or she has a lapsed ritual prayer, unless he or she be afraid that sufficient time does not remain for the ritual prayer, that is then obligatory."³⁸

4) *The Rules for the Glorification of God*

a. "The glorification of God is a pillar of the ritual prayer and any increase or decrease in this causes the invalidity of the ritual prayer.

b. "The form of the glorification of God is to say *allahu akbar* and saying something similar or its translation is not sufficient.

c. "At the time of saying the glorification of God, the body must be still.

d. "It is approved that at the time of the saying of the glorification of God, your two hands are below your ears so that at the beginning of

the *takbir*, they move upwards and by the end, your hands have reached your ears.

e. "It is better if your fingers are closed and your palms are open towards the qiblah."³⁹

b. The Rules for Standing Upright (qiyam)

1. "Standing upright for the glorification of God, which is a necessity of making your intention known and standing upright before bending forward are pillars of the ritual prayer.

2. "To the point possible, it is obligatory that the state of the person performing the ritual prayer be one of calmness.

3. "A person who is unable to stand, not even by leaning on something or bending or by spreading the legs, etc., recites the ritual prayer while sitting and if unable to sit, lying on the right side and if this is not possible, lying on the left side facing the qiblah. If this is not possible, one recites it lying on one's back with one's feet facing the qiblah.

4. "A person who can stand for a part of the ritual prayer must do so until the point where it is no longer possible and then sit and then, wherever possible, arise."⁴⁰

c. The Rules of Recitation

1. "In the first and second cycle of the obligatory ritual prayers, it is obligatory to recite the Surah Hamd and any other complete surah of the Holy Quran and in some cases, it is possible to eliminate the second surah. Sometimes, because of the lack of sufficient time, eliminating the second surah is obligatory.

2. "The recitation of Surah Hamd is also one of the conditions for the supererogatory prayers as well. But the recitation of a second surah is not obligatory in either of them.

3. "Recitation of a surah in the ritual prayers in which a prostration becomes obligatory is not advisable.

4. "The *bismillah* is an integral part of all surahs except Surah Bara'at.

5. "The two surahs of *fil* and *ilaf* as well as the two surahs of *dabi* and *lam nasrab* are each one surah and between them the *bismillah* must be stated and the recitation of just one is not sufficient.

6. "It is obligatory that in the noon and afternoon ritual prayers the Surah Hamd and an additional surah be recited quietly except for the *bismillah* and in the morning, evening and night ritual prayers, it is obligatory upon men to recite them out loud.

7. "What is meant by 'out loud' is to make the tone manifest and

'quietly' means not letting the tone be heard. It is not advisable to yell them out or recite them so quietly that the person reciting them cannot hear them.

8. "If, through forgetfulness or not knowing the rule, where one should recite them out loud or quietly, one recites them out loud where they should have been recited quietly or quietly where they should have been recited out loud, the ritual prayer is correct and if one becomes aware of his mistake between the Surah Hamd and the other surah, it is not necessary to repeat it.

9. "The recitation of the Surah Hamd and another surah must be correct and if one were to intentionally recite them with emphasis where there is no emphasis or add a letter or a movement, one has made a mistake and one's prayer is invalidated."⁴¹

After the glorification of God, the hands are brought down and the following surah of the Holy Quran must be recited in Arabic which is called the Surah Fatihah (Opening) or Hamd (Praise).

bismi-l-labi-r-rabman-r-rabim
al-hamdu li-labi rabbi-l-'alamin
ar-rabmani-r-rabim
maliki yawmi-d-din
iyyaka na'budu wa iyyaka nasta'in
ihdina-s-sirata-l-mustaqim
sirata-lladhbina an-'amta 'alayhim
*ghayri-l-maghdubi alayhim wa la-d-dallin*⁴²

This surah is the first surah of the Holy Quran and a kind of table of contents of the Quran's principles and contents. It is for this reason that to recite this surah in each of the daily ritual prayers and certain other ritual prayers, is obligatory, and this is very effective in reforming the self and society.

1) Surah Hamd

Surah Hamd can be divided into four parts: The first part is about God and four of the Divine Qualities that are related to the creation and perfection of the human being: *rabbi-l-'alamin*, *ar-rabman*, *ar-rabim*, and *malik*. The second part relates to the Hereafter and its rewards and punishments, *yaumi-d-din*. The third part is related to monotheism and the road

of the Prophets, the true, the martyrs and the good - *sirata-lladhbina an-^{amta} 'alayhim*. This is the road which we must follow, taking those who are upon it as examples in order to be a part of the Divine Blessings. The fourth part, saying no to the path of those who have no path, the lost and deluded.

a). In the Name of God, bismil-lahi

Muslims begin their works in the Name of God, the Merciful, the Compassionate and seek success and favor from Him; that same God Who created us, taught us speech, writing and what we knew not (55:4); whatever we have is from Him.

"God Almighty began the world in His Name and the human being who is externally a microcosm is, in reality, the macrocosm. The first thing which is taught to him and the first program which was prepared for the Prophet of Islam was, "*Recite in the Name of your Nourisher.*" All of the world is a Name and Sign of God...you are all Names of God... and the Sign of God exists in all things. Everything is realized with a Name of God. Everything is from Him and everything returns to Him." 43

b) Divine Training, al-bamdu li-lahi rabbi-l-'alamin

"Praise belongs to God, Who is the Nourisher of the worlds . This means that all praise belongs to God. Whatever is praised, it is praise of Him and whatever praise is uttered, it is praise for Him. It is the visage of God that attracts all praise to itself and no praise takes place that is not His, for everything that exists is from Him. If the human being bears in mind that praise is for Him, multitheism will never occur in his heart. If he wants to make a eulogy for some ruler, he will understand that this is reserved for God only. As for the ruler who finds so much vanity, this is because he fails to know his own 'self'. He fails to realize that he himself is nothing, and that everything that exists is from God." 44

c) Allah

In the words of Imam Khomeini, "God is the manifestation of the Sublime Truth which comprehends all manifestations (and Divine Qualities)." 45

"*He is God, there is no god other than He, the Merciful, the Compassionate, the Possessor, the Holy, the Peace, the Trusting, the Protector, the Eminent, the Mighty, the Magnificent, the Creator, the Inventor, the Designer, His are the Beautiful Names.*" (59:22-23) 46

d) *The Nourisher, rabbi-l-'alamin*

Rabb means Creator and Nourisher, the gradual perfection or evolution of creation. God is the Absolute Nurturer and Exalter, for if we look at nature and the world of creation, we see that all parts of creation are moving from their imperfect states towards perfection. In the world of nature, there is no standstill or retrogression. The human being is no exception and is also subject to the Divine Nourisher of transformation.

"...the word Nourisher is brought up at the beginning of the Quran and we have been told to recite this in several cycles of our daily ritual prayer and to be aware that the highest level of Nourishing is especially God's, following which it is reflected in the Prophets and, through them, in the rest of humanity. One of the important aspects of this is that which follows.

"Allah is the *rabbi-l-'alamin*, the Nourisher of the worlds and in this same surah we recite that the height of this exaltation is moving on the straight path, *sirat al-mustaqim*, which leads to the Absolute perfection of Allah...if people were to reflect on Allah, they would unite and smash all idols and would reach sublime goals, whether they are the goals of humanity and human society in this world or whether they are the higher goals that exist in a different world."⁴⁷

e) *World View*

Praise belongs to God, Nourisher of the Worlds, instead of my Nourisher. This gives us a wider sense of values and teaches us that God is not the Teacher and Perfector of a certain nation, as some of the Jewish faith believe, nor the Cherisher of a certain land, but the Supreme Nurturer of all of mankind; and that human beings, no matter what their color, race, land, all have one Creator, one Nourisher and are all equal before Him and that no one is superior to another except in caution of the Divine that is called piety.

f) *The Merciful, the Compassionate, ar-rabmani-r-rabim*

"*Rahman* and *Rabim* are among the manifestations of God. The *Rahman* with Mercy and Compassion has created all of existence and this is Mercy; a great extensive Mercy that includes all things, for all things are the essence of Mercy; they themselves are His Mercy."⁴⁸

Praising God by these Qualities of being Merciful and Compassionate, and saying them over and over again on our tongues when He needs

no praise, emphasizes this fact that the Divine Creation and Exalting and the excellence and order of Islam are all based on kindness and love. We regularly praise those two Qualities of God. Thus it is to be expected that we build ourselves and our society on these lines and, being kind and forgiving to others, live in complete peace and love.

At the same time, linking the Divine Quality of Nourisher with the two Qualities of Merciful and Compassionate, also teaches those who wish to teach that the only correct and perfect teaching is teaching accompanied by love, affection and kindness.

g) Attention Towards the Hereafter, maliki yawmi-d-din

Master of the Day of Judgment. This verse draws the Muslims' attention to another principle of Islam, faith in the Hereafter and the Day of Retribution.

"In the commentaries and dictionaries, the word *din* is counted as meaning reckoning and retribution. And perhaps what is meant by *din* is the Divine Law for on the Day of Resurrection, the effects of religion become manifest and the truths of religion appear. It is because of this that that day must be called 'the day of religion'. In the same way, today is the day of the world, for it is the affects of the world which are apparent and the visage of reality of religion is not manifest...the Day of Resurrection is both a 'Day of God' and a 'Day of Religion', for it is the manifestation of the Divine Authority and the 'Day of Reality' of the Divine Religion.⁴⁹

b) Monotheism in Worship, iyyaka na'budu.

"Thee alone do we worship...". This verse is the acceptance of the Divine Covenant which the followers of the Divine religions have been called to and which we Muslims have accepted and are committed to. "Say, O you of the Book. Come to an expression alike to us and to you: that We worship none but God and do not associate anything (or body) with Him, and that some of us do not take others as Nurturers besides God. And if they turn away, say, I bear witness that we are Muslims. (3:64)⁵⁰

So, we worship none but God, nor count anyone as our Nourisher other than God. Nor do we assign anyone as His partner for all creatures are His creation. Everyone is born of one mother and one father. We believe that no one is superior to another except in being 'on one's guard in virtue'. "Certainly the most noble of you before God is the most endowed in piety of you."

i) Seeking Help Only From God, *iyyaka nasta'in*.

"And from Thee we seek help." It is fitting that the performer of the prayer be sincere in saying, *iyyaka na'budu wa iyyaka nasta'in* (Thee we worship and from Thee we seek help), and not be the slave of selfish desires nor extend a needy hand in this and that direction." ⁵¹

j) The Straight Path, *ibdina-s-sirata-l-mustaqim*

"Guide us on the Straight Path." This path which has been laid before us in the Quran is the road of moderation, of unity, of forbearance in all affairs. "This is certainly My Straight Path, so follow it and do not follow paths that scatter you from His Path." (6:153) ⁵²

"One path ends in nature and the other lies in the Divinity. The straight path begins from the 'clot'...until it reaches that which is beyond your and my imagination.

"The choice of these two paths is yours, the Straight Path of humanity or deviation to the right or left. Whatever the direction of deviation, it is distant from humanity. The Prophets have come to introduce this path, "The path of those whom You have favored, not of those whom Thy wrath is upon and nor of those astray." Those whom God's wrath is upon are one class of the deviated. Those who are astray are also deviated and far from guidance, the more they advance, the further away they become.

"The straight path is a bridge between nature and paradise. Its last stage is the Divine Meeting. There, no one has admittance except human beings. Right at this moment, we are on the bridge of hell; nature is the substance of hell.

"Orly one road is straight and finer than a hair; it is narrow and dark and needs the light of guidance. May God guide us." ⁵³

k) Those of the Straight Path, *sirata-l-ladhbina an'amta 'alayhim*

"The path of those whom Thee hast favored." Those who are subject to the Divine Favors and whose path we must set before us and take example from, are described in this Quranic verse: "Those whom Our favor is upon, the Prophets, the true, the martyrs and the righteous." (4:69) ⁵⁴

"God has favored us through the prophetic teachings with guidance upon the path that leads to God and which is the cause of the whole of mankind attaining well-being. Living in this world with the correct system

of upbringing and peace and changing all the directions of this world towards the direction of monotheism and the other movements, whether they are movements of the heart, of the imagination or of the body, if they differ from this path, they are rebelliousness. There are only these two paths, the road of rebelliousness against God's Commands and the path of God. The path which God's guardians and prophets have guided mankind upon is that path of God and it is this path upon which all of us must move." 55

l) Not the Path of Those Upon Whom is Thy Wrath, ghayri-l-maghdubi alayhim

'Not the path upon whom is Thy Wrath.' Those upon whom is God's wrath, according to the Holy Quran, consist of the following:

*The arrogant and the human satanic forces (as opposed to the Prophet) (31:7) 56

*The multitheists and malicious hypocrites (as opposed to the True). (48:6) 57

*The unjust, the oppressors and murderers (as opposed to the martyrs). (4:93) 58

*The disbelievers (as opposed to the righteous). (16:106) 59

m) Of Those Who Have Gone Astray, la-d-dallin

'Of those who have gone astray.' Those who have gone astray are:

*Those whose belief has turned to kufr, 2:109

*Those who disobey God and His Prophet, 33:36

*Those who do not believe in the Hereafter, 33:9

*Those who have no faith in the Divine Mercy, 15:57

n) The General Understanding of the Surah Hamd

By saying, *bismi-l-labi-r-rabman-r-rabim*, we seek blessings and success from God, bear him in mind in all we do, begin our action on the straight path of the Divine and stay away from the path of deviation, the path of desires, satanic aspirations and passions.

By reciting *al-hamdu li-labi-r-rabbi-l-'alamin*, we reflect on the purpose of creation which is the perfection and evolution of its components, especially human beings, broaden our sense of values and our harmony and unity with the rest of creation.

By uttering the two beautiful Qualities of the Divine, *ar-rabman-r-rabim*, we try to adorn ourselves and our society with these Qualities and be kind and forgiving in our relations with one another.

Similarly, when we come to *maliki yawmi-d-din*, we are reminded

of the Day of Judgment and the punishments and rewards of our deeds that are ours in the Hereafter. And, so as to attain Divine Favor and rewards and immunity from His punishments, both in the world and the Hereafter, we:

1). Try to be in unity with other Muslims. Having forgotten the word 'I', Muslims use the word 'we' in its place. Thus we say, *iyyaka na'budu wa iyyaka nasta'in*.

2) *We worship only God, iyyaka na'budu.*

3) *And we seek only His Help, iyyaka nasta'in.*

4) *We ask God to guide us to the straight path, ibdina-s-sirata-l-mustaqim.*

5) And by saying *sirata-l-ladhbina an'amta 'alayhim*, we follow the path of the Prophets, the true, the martyrs and the righteous.

6) By saying *ghayril maghdubi alayhim*, not of those whom Thy wrath is upon, we say, 'no' to the path of those by whom Almighty God is angered, the arrogant, the multitheists, the hypocrites, the oppressors, the killers and the rejecters of belief.

7) And by saying, *wa la-d-dallin*, we similarly say 'no' to the path of those who have turned from the path of faith towards disbelief and rebelliousness of God's Commands and disbelief in the Hereafter.

2) Surah Iklas

After having recited the Surah Hamd, another complete Surah of the Holy Quran must be attentively recited. One of the short but meaningful surahs is the surah known as *tawhid* or *ikblas*, in the path of which we must continuously strive and with which we must mould ourselves and our society. The contents of this surah and some of the lessons it teaches us are as follows:

a) Kindness and forgiveness, *bismi-l-labi r-rabman-r-rabim*.⁶⁰ In the Name of God, the Merciful, the Compassionate.

b) Unity and Oneness, *qul buwa-l-labu abad*.⁶¹ 'Say, He is God, One.' God is One, the servants and nourished of God must also be one with each other and must be aware of separation and isolation which are the manifestations of multitheism.

c) Needless, *al-labu-s-samad*.⁶² "God, the Needless." Just as our Nourisher and Exalter is Needless, so we must foster within ourselves and our society the spirit of independence.

d) Abstaining from envy and racism. *lam yalid wa lam yulad*.⁶³ "Who has not begotten and has not been begotten."

e) Without like, *wa lam yakun labu kufuwan abad*.⁶⁴ "And equal

to Him is not anyone..." Just as our God is Unique, so we must strive to be a unique example for others and we must be so equipped that we never feel incapable or resourceless in the face of strangers. A link with *lam yakun* must be strong for you to be unmatched among mankind. As He, the Essence of whom is One and without partner, His servant likewise works with no partner.

d. The Rules of Bending Forward

"O mankind! Bow you down..." (22:77) ⁶⁵

1). "In each cycle, one bending forward is obligatory and the bowing forward is a pillar of the religion.

2). "One must bow forward far enough so that one's hands touch one's knees.

3). "It is obligatory to say, *subhana rabbiya-l-'azimi wa be hamdib* (Glory be to my Lord, the Greatest and praise) with calmness.

4). "After arising from the bending forward, it is approved to quietly say the *takbir*.

5). "After the bending forward, it is obligatory to stand quiet for a few seconds." ⁶⁶

After reciting the whole of the two surahs, one moves to the position of the bending forward so that the hands can reach the knees. Then bearing in mind God's Greatness and Magnificence, we say, "Glory be to my Lord, the Greatest and praise." ⁶⁷ May it be that souls become free of faults and disorders.

The phrase stems from the Quranic verse, "So glorify the perfection of the Name of your Glorious Nourisher." (56:74) and instead of it, one may say, three times, *subhana-l-lab* (glory be to God).

After having straightened from the bending forward, it is approved to say, *samial-lab liman hamidib, allahu akbar*. (God hears the one who praises and God is Greater than to be compared to anything). ⁶⁸ Obviously God is Hearing and we too must strive to hear and accept His exalting and guidance.

e. The Rules for Prostration

"O mankind!...prostrate yourselves..." (22:77) ⁶⁹

1). "Two prostrations are obligatory in every cycle of the ritual prayer and these two prostrations are 'pillars' of the ritual prayer.

2). "One must bend forward for the prostration and one's forehead must touch the earth. Obligatory caution is that one rest upon seven parts of the body (forehead, two palms, two knees, and two tops of the toes).

3). "It is obligatory to recite the phrase, *'subhana rabbiya-l-'a'la wa bi hamdib* (glory be to my Lord, the Highest, and praise) with calmness.

4). "The forehead and toes must be flat and if one is 4 fingers higher than the other, the ritual prayer is correct.

5). "Sitting quietly between two prostrations is obligatory but recitations of the glory be to the Lord after the first and second are approved." ⁷⁰

After standing straight from the bending forward, we move to the prostration so that seven parts of our body are on the ground. In prostration, we say, *subhana rabbiya-l-'a'la wa bi hamdib*. ⁷¹ This phrase stems from the Quranic verse, "*Glorify (the Perfection) of the Name of your Nourisher, the Sublime.*" (87:1) In place of this phrase, one can also say *subhana-l-lah* three times, both in the bending forward and in the prostration. ⁷²⁻

One then sits up straight from the prostrations says, *allabu akbar*, which is desirable to be said once or twice and moves again to the prostration which is performed in the same way as the first one. The first cycle has now been completed and one stands up.

"Prostrating for God is itself one of the greatest acts of worship. In the Traditions we are told that no worship is like prostration and that the nearest state of the servant to his God is in prostration. Thus, in thanks to God on receiving new blessings, or on having had troubles removed, or when recalling these instances, or having had the success to perform what was obligatory or approved to perform, even settling a difference between two people, the emphasized caution is to perform a prostration and say three times, *shukrani-l-lah* or *shukran*." ⁷³

When moving from the sitting position after the prostration to the standing posture, we say, *bi hul-i-llah wa quwwatih qumu wa aq'ud* ⁷⁴, 'with strength from God and power from Him, I stand and sit.'

1. "Prostration is only permissible on earth and what grows from the earth, provided that which grows from the earth is not edible or wearable like stone, earth, tree leaves, paper and so on." ⁷⁵

2. "In the same way, that which the performer of the ritual prayer places his forehead upon must also be clean.

3. "To perform the prostration for other than God is forbidden, so if some unknowing people prostrate themselves in front of shrines do so for God, there is no problem, but otherwise it is forbidden." ⁷⁶

Someone asked Amir al-Mu'minin, Ali, peace be upon him, what the secret of the two prostrations was. He stated, "The first prostration

when the performer of the ritual prayer places his forehead on the ground, indicates that he was created from the earth and when he raises his head it indicates that he was taken from the earth. Similarly, the second prostration is a sign that he will (die and) return to the earth again and become earth, while his raising his head from prostration again is an indication that he will rise up from the earth a second time on the Day of Resurrection. "From it we created you and in it we return you and from it we will take you another time." (20:55)⁷⁷

f. The Second Cycle

After sitting after the two prostrations, we stand up again and like the first cycle, we recite Surah Hamd and any other surah from the Quran.

g. The Special Prayer (*qunut*)

In every ritual prayer, in the second cycle after the recitation of Surah Hamd and another surah, it is then approved to raise the hands together, palms open and upwards and supplicate to God for our needs.

In *qunut*, whatever supplication that is appropriate to our conditions and circumstances can be made, but it is important that we not limit our wants to this material plane and say, for example, *rabbana atina fi l-dunya hasanatan wa fi l-akhirati hasanatan wa qina 'adbaba-n-nar*, 'Our Nourisher! Give us beautifully in this world and beautifully in the Here-after and save us from the fire.' (2:201)⁷⁸

b. The Bending Forward and Prostrations

After *qunut*, we lower our hands and, as in the first cycle, we perform the bending forward and the prostrations.

i. Bearing Witness (*tashahhud*)

When we remain sitting, we recite the 'bearing witness' which consists of the declarations of Islam.

al-hamdu-li-l-lah (which is approved)

Praise belongs to God.

ashhadu an la ilaha illa-l-lah

I bear witness that there is no god but God.

wabdadu la sharika lah

There is no partner equal to Him.

wa ashadu anna muhammadan 'abduhu wa rasuluh

I bear witness that Muhammad is the Servant and Prophet of God.

allahumma salli 'ala mubammadin wa ali mubammad ⁷⁹

O God! May Your blessings be upon Muhammad and Muhammad's family

"When we recite in the ritual prayer, *ashbadu anna mubammadan 'abdubu wa rasuluh*, the fact of the Holy Prophet being God's servant precedes his prophethood and possibly the significance of this is that the Prophet attained prophethood through the channel of his service, that he became free of all things and became a servant: a servant of God and not of other things. There are no more than two paths, service to God or service to the enslaving self. If a human being becomes free of service to others and accepts the service of God, he then becomes meritorious of being God's servant and the actions he performs will have no deviation." ⁸⁰ This declaration is recited in the second and in the last cycle of the ritual prayers.

j. The Four Extollments (tasbiat al-arba')

In the third and fourth cycles of the three and four cycle ritual prayers, only the Surah Hamd is recited. Furthermore, instead of Surah Hamd, the following line, which is called the *tasbiat al-arba'*, can be recited three times silently, though one time is sufficient.

Subhana-l-lab. 'Glory be to God' Who is above all faults and shortcomings like ignorance, weakness, injustice, need, partnership, deceit and so on.

Wa-l-bamdu li-l-lab. 'Praise belongs to God.'

Wa la ilaha illa-l-lab. 'There is no god but God.'

Wa-l-labu akbar. 'God is Greater.' ⁸¹

In numerous verses, the Holy Quran informs us of parts of the creation extolling the perfection of God and it urges us to extoll His perfection with praise of our Nourisher and with the hallowed and magnificent Names of the Divine. Bearing in mind that God needs no praise or glorification, what is the secret of this praise?

The answer is that from the tiniest atom to the milky way, by showing systematic currents of movement and the path of perfection, the whole of creation extols the perfection of its Creator and shows that He is above all faults and imperfections.

With the words of the extollments, we human beings must also become purified of all faults and defects, and, along with the rest of creation, systematically and faultlessly strive to advance towards perfection. We must manifest our latest strengths and talents and become the sources of goodness and guidance of others.

At the same time, the words of Surah Hamd and these extollments make the human being aware of his faults and of the bountiful talents that he has been given to reach perfection and excellence. They encourage him to strive and be resolved and hopeful, so that like a drowning person splitting the roaring waves of the sea, he will break through the barriers in his path and deliver himself to the shore of perfection.

After reciting these extollments, the performer of the ritual prayer again bends forward, prostrates, as in the first two cycles.

In the state of bending forward, we shield our eyes from half the world and what pertains to it and by saying the praise of God, the Greatest, we turn our attention to the Divine Magnificence and the path of evolution and extollment of material existence. Similarly, in prostration, our eyes are shielded from all of the world and all its transient pleasures. We become aware of death and the Hereafter and, by saying 'Glory be to God, the Highest', we make ourselves attentive to the greatest path of perfection: Our creation on earth, our return to earth, our being raised from the earth once more on the Day of Resurrection and our journey towards our Sublime Exalter.

k. The Ritual Prayer's Salutations

"When a servant oriented towards God comes to himself after the state of prostration, the secret of which is self-annihilation and finds himself once more in command of his senses, he greets the creation as a whole with the salutations or greetings (*salam*), just like a person returning from a journey. Firstly, he gives his salutations to the Prophet, the manifestation of the Divine Leadership (*wilayah*) and then the rest of creation. If a person does not depart from the creation during the ritual prayer and does not become a traveller oriented towards God, then for him, the salutations has no reality other than being a simple uttering of the tongue. If the devotee does not, in fact, ascend with this ritual prayer and does not depart from the house of the self, this person has no salutations."²

Because the ritual prayer in Islam is the believer's ascension and spiritual journey after the 'bearing witness' of the last cycle of each ritual prayer, having established a spiritual relationship with the Leader of the Islamic ummah, with all the righteous sections of that nation and with the spirits of the angels, we call to them and give them our greetings, for we are not remote from them during our spiritual journey.

as-salamu 'alayka 'ayyuba n-nabiyyu wa rabmatu-l-labi wa barakatuhu
Peace be upon thee, Prophet and God's Mercy and Blessings.

as-salamu 'alayna

Peace be upon us.

wa 'ala ibadi-l-labi-s-salihin

And upon the righteous servants of God.

With these greetings, we keep ourselves from division and feelings of superiority and warmly send an invocation on all our brothers and sisters who are moving on the straight path of righteousness.

as-salamu 'alaykum wa rabmatu-l-labi wa barakatubu

Peace be upon all of you and God's Mercy and Blessing. ⁸³

This salutation frees us from the limitations of the world and the worldly and gives us relations with the world of the spirits and angels. Furthermore, ending the ritual prayer with this greeting of the angels makes us understand that provided the Muslims perform the ritual prayer with concentration and attention, they will come to possess the manners and behavior of angels, until (after death) they reach the world of the angels and greet them.

"For the salutations, it is sufficient to say, *as-salamu 'alayna wa 'ala 'ibadi-l-labu-s-salihin* or *as-salamu 'alaykum wa rabmatu l-labi wa barakatubu*, peace be upon us and upon all righteous servants of God or peace be upon all of you and God's Mercy and Blessings, but approved caution is that one not be satisfied with this. Thus, if the first phrase is said, the second is approved and if the first phrase is not said, it would appear that the second is obligatory.⁸⁴

5. THE CONGREGATIONAL RITUAL PRAYER

"And keep up the ritual prayer and pay the poor-rate and bow down with those who bow down." (2:43)⁸⁵

As Islam is a social religion and the religion of monotheism and unity, extreme importance is given to ritual prayer in congregation.

a. "It is approved to perform the obligatory prayers, especially the daily prayers, in congregation. For the dawn, sunset and evening ritual prayers, for those who hear the call to ritual prayer of the mosques, especially for the neighbors of mosques, more insistence has been placed.

b. "To fail to pray in congregation due to indifference is not permissible and is unfitting to fail to pray in congregation unless one has an excuse."⁸⁶

c. "It is necessary that our Shi'ite brothers and Muslims of other countries be aware of the actions of ignorance which causes division in the ranks of Muslims.

d. "And it is necessary that they participate in the congregations of Sunni Muslims and refrain from forming separate congregations at the time of the hajj."⁸⁷

The congregational ritual prayer of Islam is a manifestation of unity, brotherhood, friendship and affection, which, without anyone being responsible for its order, itself has a spirit of discipline and order.

On hearing the call to ritual prayer from this direction and that, Muslims flow to the mosques and after the Declaration to Establish the Ritual Prayer (*iqamah*), has been said, standing in orderly rows, they themselves say the glorification to God and join the ritual prayer. Then, standing in perfect silence, they listen and pay attention to the meaning of Surah Hamd and the other surah which is being recited by the Imam of the congregation or *jama'at*. And, then, as if they all shared the same soul, they move in perfect union to the bending forward and the prostration. They sit and they stand at the same time, and, at the end, they greet and give their salutations to each other, shaking hands as they do so.⁸⁸

It is obvious that in such a society, maliciousness, spite and negativity, as well as class differences are all removed and are replaced by affection, purity, brotherhood and equality.

a. "The leader of the congregational ritual prayer must be an adult, just⁸⁹ and must recite the ritual prayer properly; if there are men praying in the congregation, the Imam must also be a man.

b. "If, after the congregational ritual prayer, it becomes known that the Imam did not meet one of the above conditions, or that his ritual prayer was invalid for some reason, the ritual prayer of those who prayed behind him is correct and valid.

c. "Those praying behind the Imam must say all the phrases of the prayer themselves except Surah Hamd and the other surah of the first and second cycles, which the Imam recites while those following him listen.

d. "Those following the Imam must say the 'glorification of God' after the Imam does so and perform the bending forward and prostrations with the Imam or following the Imam, and if a follower accidentally lifts his head from the bending forward or prostration of the Imam, then, provided that the Imam is still in the position of the bending forward or prostration and the follower knows that if he returns, he will do so while

the Imam is still in that position, he must return but it is not necessary for the follower to say the phrases after the Imam.

e. "The follower must not stand in front of the Imam but if he stands in the same row as the Imam, there is no problem.

f. "If the follower wants to join the congregation while the Imam is standing in his second or last unit, the follower performs the special prayer (qunut) of the second cycle and 'bearing witness' (tashahhud) with the Imam. Caution is that while reciting the 'bearing witness' and giving the salutations (salams) he squats (meaning that he keeps his fingertips and balls of his feet on the ground with his knees off the ground) and stands up after the 'bearing witness' with the Imam (if the Imam stands up for his third cycle) and recites the Surah Hamd and the other surah (of his own second cycle), and if there is no time to recite the two surahs (before the Imam moves to the bending forward), he completes the Surah Hamd and joins the Imam in the bowing forward.

g. "At the time of squatting, there is no need to say the 'glory to God' and if he sits in the normal way, his prayer and his prayer being in congregation is valid.

h. "The justice of the Imam is ascertained by proof and a reputation that inspires confidence. In fact, reliance and confidence alone are enough in whatever way they are attained, even if from the number of righteous persons following him or by his apparent goodness."⁹⁰

Q: "What is the ruling on joining in congregational ritual prayer of a man who is a traveler when one is not a traveler?"

A: "It is possible but its spiritual rewards are less than other congregational prayers."⁹¹

**Joining with Other than a Muslim Clergyman*

Q: "Can a group among whom there is no Muslim clergyman, by selecting an Imam among them, establish the ritual prayer?"

A: "If there is no Muslim clergyman available, establishing it with another is possible as long as the other conditions are present."⁹²

**Leaving the Congregational Prayer*

Q: "At the time of the establishing of a congregational ritual prayer, can one establish an individual prayer in a separate corner?"

A: "If it is insulting to the respect of the congregation and the Imam, it is not advisable."⁹³

6. THE FRIDAY RITUAL PRAYER

"O you who believe! When called to the ritual prayer on the day of Friday, hurry to the remembrance of God and leave off selling, that is better for you if you only knew." (62:9)⁹⁴

a. "Islam is a political religion, a religion in the laws of which politics are clearly to be seen. Several times a day, throughout the land and from the great cities to towns and tiny villages, assemblies stand up in order for Muslims to be informed of each other's condition and the conditions of the oppressed. Furthermore, every week, a great assembly is formed in order to perform the Friday Ritual Prayer that contains two addresses in which the topics of the day and the political, social and economic needs of the Islamic state must be raised. Islam has invited the people to these assemblies for great purposes.

b. "In the Friday ritual prayer, two surahs have been chosen, Surah Jumah in the first and Surah Munafiqin (hypocrites) in the second. In the Surah Jumah, one learns about the prophethood of the Holy Prophet, the secret of prophethood and that the Holy Prophet was commissioned and sent in order to purify the people and teach them the Book and Wisdom. "...for them to purify them and teach them the Book and Wisdom." (62:2). Here the purification of the people precedes the teaching of the Book and Wisdom.

"Furthermore, it explains the condition of the evil scholars, those who have acquired knowledge but do not put it into action and have mentioned them at their worst. When knowledge has no affect on a person and fails to develop a 'human being', what is the benefit? He is like an animal carrying books on its back. Just as those books give no benefit to the animal, so his knowledge, which is not followed by responsibility and putting it into action, by growth of thought and by guiding the people, is just like a burden of books on his back. And this topic is mentioned here so that the people will distinguish the bad 'ulama from the real 'ulama and, on the other hand, it is also a reminder for the 'ulama to understand their duty. Of course, there are also other points in this surah.

"In the second surah, the qualities of the hypocrites are explained. Those who manifest religion and Islam before you but are lying. These too are mentioned at their worst so that the people will know and understand them."⁹⁵

a. The Conditions for the Friday Ritual Prayer

1). "The minimum number of people for the Friday congregational

ritual prayer is five persons with the Imam. Thus, with less than this number, neither is the Friday Ritual Prayer obligatory nor is it possible.

2). "It is permissible to recite the two addresses before noon, but it is better to commence them at the time of noon.

3). "The prayer of Friday must be performed in congregation and the individual ritual prayer is not correct.

4). "Another Friday congregational ritual prayer cannot be held in less than 3 miles distance from that one but if in a distance of 3 miles or more, two Friday ritual prayers are held, both are correct and in large cities whose length is many miles, the establishing of various Friday congregational ritual prayers is advisable with a distance of 3 miles between them.

b. The Contents of the Two Sermons

1). "It is obligatory that God be praised in both sermons.

2). "Caution prescribes that in addition to praise to God, praise be given to the Creator.

3). "Greetings to the Prophet of Islam according to caution in the first sermon and it is stronger in the second sermon.

4). "Asking for Divine Piety, in the first sermon is stronger and in the second sermon is according to caution.

5). "The recitation of short surahs in the first sermon is stronger and in the second sermon is according to caution.

6). "Caution is approved that in the second sermon, after praise to the Prophet, praise be given to the infallible Imams, peace be upon them, of the Muslims.

7). "Seeking forgiveness for believing men and women.

8). "It is best that sermons recited by the infallible Imams be used.

9). "It is fitting for the Imam Jum'ah to explain in his address that which is in the best interests of Islam and the Muslim world, inform them of that which is current in the Islamic states and the non-Islamic states, that which is to the benefit or loss of the assembly and of that which they are in need of for their life in the world and in the Hereafter. And, in the same way, for him to speak about the political and economic affairs which affect their freedom and independence, about how they should behave with their nations and for him to make them aware of the interference of wrong-doers, expansionist governments in political and economic affairs which could be the cause of their being dominated and exploited.

10). "In short, the Friday prayer, like the two 'id prayers and the

hajj and so on, is a magnificent gathering place for Muslims. Unfortunately, however, Muslims are unaware and heedless of this important political gathering, this duty, this act of worship. Yet anyone, with only a little study of the laws regarding the state, politics and economics of Islam, will realize that Islam is a religion of politics. And anyone who considers religion to be separate from politics is ignorant and understands neither religion nor politics.”⁹⁶

c. Requirements of the Imam of the Friday Ritual Prayer

1). “All the conditions which the Imam of the congregational ritual prayer must have, like wisdom, faith, purity, justice, adulthood and being a man.

2). “It is appropriate that the Imam of the Friday Prayer be an eloquent speaker and attend to the conditions and states with simple words for the people.

3). “That he be informed of what is happening in various places and in his environment, and aware of the interests of Islam and Muslims.

4). “That he be courageous and, in the path of God, fear the reproach of no one. On the contrary, in manifesting and expounding the truth and denying the false, he must be clear and straight-forward.

5). “That he observes that which causes his words to find effect and influence in the people’s hearts like observance of the time of prayer, wearing the clothes of the Divine guardians, being righteous and conforming his actions to his words and guidances.

6). “That he refrains from that which reduces the influence of his words in the hearts of the people, like being long-winded, excessively joking and saying things that have no meaning.

7). “Sincerity.

8). “That he turns away from love of the world.

9). “That he avoids self-aggrandizement, which is at the head of all error.

10). “It is approved for the Imam of the Friday ritual prayer to wear a turban and cloak and his cleanest and neatest clothes, to wear perfume and to hold himself with dignity. And, having ascended the minbar, to give his greetings to the assembly, to stand opposite them, to lean on a bow, a cane or a sword and, before commencing the address, to sit until the call to ritual prayer is recited.

11). “At the time of delivering the address, it is obligatory for the Imam to be standing and if he cannot stand, he must choose someone else for the imamate.

12). "The Imam of the ritual prayer and the speaker must be one.

13). "The Imam must deliver the sermons in a loud voice or through a loudspeaker so that all the assembly can hear him.

14). "It is obligatory for the Imam to allow an interval to elapse during the two addresses by sitting for a moment." 97

d. Requirements of the Sermons

1). "The two sermons may be recited before noon in such a way that they have ended by noon. Caution is that both be recited at noon.

2). "Both sermons must be recited before the prayer.

3). "Caution, if not stronger, is indispensable to raise the level of one's voice to give the sermon in such a way that the majority of the people who form the Friday congregation, hear it. It is appropriate, even cautious, that the speaker raise his voice to reach all those present and if the congregation is very large, speak through a microphone so that all the propagation, and, in particular, important issues reach the people.

4). "Caution is indispensable that one listen to the sermons. Caution is that one maintain silence and not speak while the sermon is being recited. Even though it is stronger that speaking is disapproved, it is obligatory to leave the congregation if speaking causes the benefits of the sermon to be eliminated.

5). "Caution is that the listener face the Imam while he is giving the sermons and not look this way or that to the extent possible (but they concentrate on the sermon).

e. Indispensible Conditions

1). "Duty bound and duty-bounded; 2). Being a male; 3). Not being a traveler; 4). Being able to see; 5). To be healthy; 6). Not being aged and unable; 7). The distance of the person with the place where the prayer is to be held not be a greater distance than 2 farsakh.

"Thus, based upon this, it is not obligatory upon those who have no duty, women, travelers, blind, ill and the aged, people who live at a distance greater than 2 farsakh from the place of the establishment of the Friday Ritual Prayer to participate in the Friday Ritual Prayer although we say that the Friday Ritual Prayer is determinedly indispensable.

"But if they participate in the Friday Ritual Prayer, their ritual prayer is correct and it suffices for their noon ritual prayer. Also for people who, because of rain or severe cold, etc., will be distressed, they may give up attending the Friday Ritual Prayer but if they do attend, their ritual prayer is correct and is sufficient for the noon ritual prayer.

f. Travelers

"Travelers may participate in the Friday Ritual Prayer and their ritual prayer will be correct and it is sufficient for their noon ritual prayer but following other than travelers in the sense that the traveler himself cannot form a Friday Ritual Prayer unless the minimum numbers of those who form the ritual prayer be other than travelers.

g. Women

"Women may also participate in the Friday ritual prayer and it suffices for their noon ritual prayer upon the condition that the minimum number of individuals who form the Friday Ritual Prayer be men.

b. The Time of the Friday Ritual Prayer

1). "With the arrival of noon, the time of the Friday ritual prayer begins and when the Friday Imam has finished the two sermons, the Friday Ritual Prayer may begin. It continues until the length of the shadow of a normal person reaches two times the length.

2). "If the time passes in the Friday Ritual Prayer, even if one cycle is performed in the time allotted, it is correct, otherwise, it will be invalid and caution is that the Friday Ritual Prayer end and then the noon ritual prayer be established. According to determined indispensability, if the ritual prayer be extended until the time that one cycle only remains, even though they have sinned, their ritual prayer is correct. And it is better if we are pressed for time, that we recite the noon ritual prayer and in a stronger way, because the Friday ritual prayer is determinedly obligatory, it is best if this caution not be eliminated.

3). "If the time for the Friday Ritual Prayer passes, it is obligatory that the noon ritual prayer be established and the Friday Ritual Prayer has no lapse.

4). "If the Friday Ritual Prayer leader has the required number of people within the extensive time allotted for the Friday Ritual Prayer and a person not arrive at the Friday Ritual Prayer until after the sermons and the first cycle but is able to perform one cycle with the Imam and the second cycle is recited individually, the ritual prayer is correct. The last moment to perform one cycle of the ritual prayer is to perform the bending forward with the Imam. Thus, until the time when the Imam raises his head from the bowing forward, on bending forward, the ritual prayer is correct but it is best for a person who does not reach the *takbir* of the bending forward to recite the four cycle noon ritual prayer. If a person

says the takbir, bends forward and doubts whether or not the Imam was in a state of bending forward or not, it will not be considered to be the Friday Ritual Prayer for him or her and caution is to complete it as the noon ritual prayer and then repeat it again."⁹⁸

7. THE 'ID RITUAL PRAYER

"The noble 'id of Fitr (following the month of the ritual fast) is a festival for God's table and the noble Festival of Sacrifice is a festival for nearness to God."⁹⁹

Islam has two 'ids or Festivals. One is the 'id al-fitr, which is celebrated on the day after the blessed month of the ritual fast, Ramadan,¹⁰⁰ and the other is the id al-adha, which is held at the end of the hajj ceremonies on the 10th of Dhihajjah.¹⁰¹

In order to celebrate these two Islamic festivals, Muslims gather in the open countryside, wearing neat and tidy clothing and chant this extollment:

allahu akbar, allahu akbar.

God is Greater, God is Greater

la ilaha illa-l-lah.

There is no god but God.

allahu akbar wa li-lahil hamd.

God is Greater and praise belongs to God.

allahu akbar 'ala ma hadana.¹⁰²

God is Greater and (we give thanks) for Him having guided us.

Then they perform two cycles of the ritual prayer in congregation.

In this prayer, there are five takbirs, meaning that *allahu akbar* must be said five times and five qunuts in the first cycle and four takbirs and four qunuts in the second. In these qunuts, supplications such as the one below are recited which are based on Divine magnificence and Mercy, Generosity, Righteousness, Forgiveness on the importance of the festival and the gathering of Muslims and on requesting greatness, honor, nobility, and all the things that God's righteous servants ask from God and on those things that His virtuous servants seek refuge from.

allahu akbar; al-lahumma abli-l-kibriya'i wa-l-'azamah wa abli-l-judi wa-l-jabaruti wa abli-l-'afwi wa-r-rabmah wa abli-t-taqwa wa-l-maghfirah as'aluka bi haqqi hada-l-yaumi-l-ladhi ja'alatabu lil-muslimina 'idan wa li-mubammadin sal-l-la-lahu 'alayhi wa alibi dbukbran wa shara-fan wa kiramatan wa mazidan an tusalliya ala mubammadin wa ali mubammadin wa an tudkibiliani fi kulli khayrin adkbalta fibi mubammadan

*wa ali mubammadin wa an tukbrijani min kulli su'in akbrajta minbu muhammadan wa ali mubammadin salawatuka 'alaybi wa 'alaybim al-labumma inni as'aluka kbayri ma sa'alaka bibi 'ibadukas-salibun wa a'udbu bika mim-na-sta 'adba minbu ibaduka-l-mukblisun.*¹⁰³

'God is Greater. O God, Possessor of Magnificience and Greatness, O Possessor of Mt. Judi and the spiritual world, O Possessor of Forgiveness and Mercy, O Possessor of Piety and Pardon, I ask Thee by virtue of this Day which Thou madest a Festival for Muslims and for Muhammad, peace be upon him and his descendants, as a reminder, a distinction, an honor, to bless Muhammad and his descendants and cause me to enter into every goodness into which Thou caused Muhammad and his descendants to enter and I ask Thee to cause me to leave aside every evil which Thou caused Muhammad and his descendants to leave aside. May Thy blessings be upon him and them. O God, I ask of Thee the good which Thy virtuous servants asked of Thee. I seek refuge in Thee just as Thy sincere servants sought refuge in Thee.

1). "The prayers of the 'id al-fitr and 'id al-adha are obligatory during the presence of the Imam, peace be upon him.

2). "During the absence of the Imam, it is not necessary that the 'id ritual prayer be performed in congregation and the conditions of the 'id prayer are the same conditions as for the Friday Ritual Prayer.

3). "The time for the 'id prayer is from sunrise until noon.

4). "Before the 'id prayer, it is approved to perform the greater ablution (ghusl).

5). "There are no special surahs for the 'id ritual prayer but it is better to recite Surah Shams (91) in the first cycle and Surah Ghashiyah (88) in the second or Surah A'la (87) in the first and Surah Shams (91) in the second.

6). "There is no call to ritual prayer or declaration to perform the ritual prayer and, instead, 'al-salat' is recited three times.

7). "After the prayer, the Imam of the congregation faces the assembly and delivers two addresses as in the Friday Ritual Prayer and, while explaining political issues and giving requisite advice and warning, on the 'id al-Adha, the details of Islamic ritual slaughter and the sacrifice and the way it is distributed, are also explained."¹⁰⁴

8. THE RITUAL PRAYER FOR SPECIAL SIGNS

What is meant here by special signs is a solar eclipse, lunar eclipse, earthquake and other awe-inspiring events of nature like loud thunder, severe lightening, red and black winds and whatever most people are

afraid of.

In ancient times, many people beat on drums at the time of an eclipse in order to frighten away the huge and monstrous heat that had come to swallow the sun or moon. The Jews at the time of the lunar eclipse used to beat on drums with the impression that the moon would hear this noise and be afraid and reappear.

On the day that the Prophet's son, Abraham, died, a solar eclipse occurred. The people imagined that the eclipse was the effect of the death of the Prophet's son. In order to do away with such superstitious thoughts, the Prophet immediately abandoned the funeral ceremony of his son, faced the people, and told them, "O people! The sun and the moon are two of the Signs of God and act according to His Command and are only obedient to Him and do not become eclipsed due to anyone's life or death. At the time of the solar and lunar eclipse, perform the ritual prayer."¹⁰⁵

Then before returning to his son's burial procedures, the Prophet and the people performed the *salat al-ayat*. "And of His signs is the night and the day and the sun and the moon." (41:37)¹⁰⁶

The ritual prayer for Special Signs is two cycles. In each there are five bending forwards and before each bending forward, either Surah Hamd and another surah must be recited in full or a surah can be divided into five consecutive parts and, after reciting Surah Hamd in each cycle, one part can be read before each bending forward.

9. CLARIFICATIONS OF QUESTIONS

a). "The fact of an eclipse or earthquake is known by experiencing it oneself or by the testimony of two just people or by the means and experts of reliable observatories and such like.

b). "The special signs prayer is only obligatory on the inhabitants of the area where the event was experienced.

c). "In the case of an eclipse, the time of the prayer of special signs is from the beginning of the eclipse until the sun or moon begins to reappear. Therefore, the ritual prayer must be begun when the eclipse begins and if at this time the ritual prayer is not performed, it must be up for later (as a lapsed ritual prayer).

d). "At the time of an earthquake or severe and frightening thunder and lightening, etc. the ritual prayer for special signs must be performed immediately and for one not to do so would be a sin. The ritual prayer would remain obligatory for the rest of one's life and whenever performed it is performed as a lapsed prayer.

6). "When these events are repeated, the ritual prayer must also be

repeated.

7). "The ritual prayer of special signs is not obligatory on women during their monthly periods or after childbirth, and neither does it have to be made up for afterwards as a lapsed ritual prayer provided that before the end of the event, the women do not become ritually purified."¹⁰⁷

10. THE RITUAL PRAYER OF A TRAVELER

a). "In journeys the distance of which are more than forty-three kilometers, the four cycle ritual prayers becomes a two cycle ritual prayer.

b). "If before traveling this distance, the traveler passes his hometown or place in which he intends to stay for ten days or more, or if the journey is forbidden or for a forbidden purpose, or if the traveler's actual profession is traveling, like being a long-distance truck driver, for example, then the traveler must recite the full ritual prayer.

c). "When the traveler has traveled to the point where the walls of his hometown, without there being anything in the way, cannot normally be seen, or where the call to ritual prayer cannot normally be heard, he thereafter performs two cycle ritual prayers instead of the four cycle ritual prayers. Likewise, when returning to his hometown or a place where he intends to stay for ten days, when he reaches the point from which the town's walls or call to ritual prayer can normally be discovered he is no longer subject to the law of being a traveler.

d). "It is not necessary that the distance of forty-three and a half kilometers be in a straight line, for even if this distance is in a circle, the ritual prayer is shortened.

e). "Travelling the distance of forty-three and a half kilometers in a city from one district to another, causes the four cycle ritual prayers to be shortened and the start of the journey is counted from the very house that the traveler departs from.

f). "If a person who is traveling cannot decide whether to stay ten days or more in a place or not, his ritual prayers in that place are shortened, even if he is there for a month in a state of uncertainty. However, on the thirty-first day and thereafter, he must perform all his ritual prayers in full.

g). "If a traveler intends to stay ten days or more in a place and then, before performing a four cycle ritual prayer, changes his mind or becomes undecided, he must recite his four cycle ritual prayer shortened. If, however, he changes his mind or becomes undecided after performing one four cycle ritual prayer, then for as long as he remains in that place, all his ritual prayers must be performed in full.

h). "If a traveler forgets that he is traveling and performs a four cycle ritual prayer in full, then, assuming he remembers within the time of that ritual prayer, he must re-perform it in this shortened form. If, however, he remembers after the time, it is not necessary for him to make it up as a lapsed ritual prayer."¹⁰⁸

i). "Those whose profession is not traveling but whose place of employment is the said distance or more from their homes, and who comes and goes everyday of every week without staying there for ten days must recite the two cycle ritual prayer instead of four cycles and must not fast during the month of Ramadan, when they are away from home. However, their fasts must be made up as lapsed before the Ramadan of the following year.

Q: "I live in an area around Washington DC and there is a 25 kilometer distance until my place of residence. I have not continuously lived in America. Inshah'llah, I will return to Iran in a year or two. Based upon a religious edict of the Imam, does the rule of a traveler apply every day for my work? What about in my place of residence?"

A: "According to the question, the shortened ritual prayer should be performed even in the home."¹⁰⁹

j). "To perform the ritual prayer in an aircraft, observing the qiblah is permissible and if during the ritual prayer, the aircraft changes direction and the traveler returns to face the qiblah when not reciting anything, the ritual prayer is correct and valid. If, however, the aircraft changes direction in such a way that the traveler is positioned with his back to the qiblah, then even if he turns to face the qiblah, it will be invalid.

Travelers in Space

k). "If a person travels twenty-one and three-quarters of a kilometer straight up vertically, his ritual prayer and fast are considered to be those of a traveler.

l). "If a person travels in a space craft and departs from the earth's field of gravity and becomes weightless, then, assuming he can, he places his feet on the inner surface of the space craft and observing the qiblah, he performs the ritual prayer and under no circumstances can the ritual prayer and direction of the qiblah be overlooked.

m). "If it is possible for a space traveler, during a single 24 hour period to travel around the world several times, each time completing a

day and a night for himself, must he perform the five ritual prayers during each circuit or must he divide his time for ritual prayer according to the normal time?

"For all of the circuits which the space traveler completes in a normal 24 hour period, it is only the five daily ritual prayers of the earth that are obligatory. He must, however, observe his own sunset and sunrise, meaning that he performs the dawn ritual prayer before one of the days and the evening and night ritual prayers during another afternoon and likewise, the evening ritual prayer one night and the night ritual prayer, another.

Residents of the Two Poles

n). "In the same way, it is obligatory for those at the poles to order their days, months and years according to what is normal, just as if human beings were to be found on other planets or if human beings from the earth were to migrate to different planets and the duration of a day and night on those planets were to differ from that of the earth, they would have to regulate their time for reciting the ritual prayer according to our time."¹¹⁰

o). "If a traveler who has all of the conditions to recite the shortened ritual prayer should recite the ritual prayers in full, there are several different rules which apply.

The different states of a traveler who recites the full ritual prayers	Rule
1.Knows that he or she is a traveler and that the ritual prayer of a traveler is the shortened form (aware of the rule and the subject).	His or her ritual prayers are invalid whether at the right time or not and he or she must establish the shortened form of the ritual prayer.
2.Does not know that the ritual prayer of a traveler is a shortened version (unaware of the rule). 3.Knows the rule of a journey but not a part of its particularities, for instance, does not know that his or her job is to journey when he or she remains 10 days in his or her residence, he or she must recite the shortened form in the first journey.	It is not obligatory for such a person to re-establish the ritual prayers much less the lapsed ones If there is still time for the ritual prayer, it must be performed and if the time of the ritual prayer has passed, its lapse must be performed.

4. Knows the rule of a traveler but does not know that he or she traveled 8 farsakh and then realizes it.	If there is still time for the ritual prayer, it must be performed and if the time of the ritual prayer has passed, its lapse must be performed.
5. Aware of the rule and the subject but forgot that he or she is on a journey and recited the full ritual prayers.	If one remembers during the performance of the ritual prayer, one must perform it and if the time has passed, it is not necessary to recite them as lapsed. ¹¹¹

The Lapsed Ritual Prayer of the Shortened Ritual Prayer

"A person whose ritual prayers have lapsed and they are not on a journey, the complete ritual prayers must be recited even if on a journey and a traveler whose ritual prayers have lapsed, the shortened form must be recited even if he or she is no longer on a journey."

The Lapsed Ritual Prayer

1. "Whenever a person intentionally or having some excuse cannot perform the ritual prayer in its specified time, it must later be made up for as a lapsed ritual prayer and if the order of the missed ritual prayers is observed when performing their lapse, it is better.

2. "Each and every person has the duty to perform all his religious obligations while alive and is answerable for any kind of carelessness or neglect in performing them. After the death of such a person, however, a deputy can be taken to perform the acts of worship on his behalf that he himself did not perform.

3. "If a father does not succeed in making up his missed prayers and fasts, as lapsed, it is obligatory for his oldest son to perform them after his death or to take a deputy to perform them.

4. "If the ritual prayer of a person is missed and he travels by an aircraft to a place where the time for that ritual prayer is not yet finished, he missed his dawn ritual prayer, for example, and, by traveling by a supersonic aircraft, he arrives in Istanbul before sunrise, then, even if there is only time to pray one cycle before the time ends, he performs the prayer as *ada*, not as lapsed.

5. "If someone travels by aircraft after reciting his noon and afternoon ritual prayers and arrives at a place where it is not yet noon, it is necessary for him to repeat his ritual prayers."¹¹²

Q: "A person was unconscious for a few days, Upon regaining consciousness, should that person recite the unrecited ritual prayers as lapsed prayers?"

A: "If the unconsciousness extended throughout the entire time and was not that person's fault, there is no lapse to be considered."¹¹³

11. THE APPROVED NIGHT PRAYER

"And of the night, stay awake in it, as a supererogation for you, haply your Lord will raise you to a laudable station." (17:79)¹¹⁴

The quiet and stillness of the night, when everything is withdrawn to its place, the awe-inspiring sight of the night sky, the stars and the moon, inspire the night with a heavenliness. The person who gets up to pray has a special awareness and concentration. This person, far from showing himself off, intends, in the loneliness of night, to praise and beseech his Lord, develop thereby his soul, purify his 'self' and increase the feeling of intimacy and closeness with God.

On the other hand, the silence of night allows the human being to think and reflect on his horizons and self, reflection that leads to the finding of the path to our Nourisher, to illumination and certainty. For this reason, the Holy Prophet used to recite these verses at night:

"Surely in the creation of the heavens and the earth and in the alteration of night and day, there are signs for men possessed of minds who remember God, standing and sitting and on their sides and reflect upon the creation of the heavens and the earth, 'Our Lord, Thou hast not created this for vanity. Glory be to Thee! Guard us against the Chastisement of the Fire.'" (3:190-91)¹¹⁵

"The night ritual prayer is 8 cycles and then 2 cycles of the *shifa'* ritual prayer and then 1 cycle of the ritual prayer of *witr* because the most virtuous ritual prayer of night is the ritual prayer of *witr* and *shifa'* and two cycles of *shifa'* is better than *witr*.

"For the night ritual prayer, the *witr* and *shifa'* are sufficient and if pressed for time, it is sufficient to recite only the ritual prayer of *witr*.

"The time of the night ritual prayer is from midnight to the break of dawn. The time of dawn is the best time. The last one-third of the night is known as the dawn. The most virtuous time to recite the night ritual prayer is the dawn."¹¹⁶

"Firstly, 8 cycles of ritual prayer are performed in the form of four

two-cycle units similar to the dawn ritual prayer and then the *shifa'* prayer. This consists of two cycles in the first of which, after Surah Hamd, Surah Nas is recited and after Surah Hamd, in the second cycle, Surah Falaq.

"After these five prayers having been performed, a single cycle of prayer, called the *salat al-witr* is then performed. In order to receive more benefits from the *witr* prayer, it is desirable to perform it like this:

"After the Surah Hamd, Surah Tawhid is recited three times, Surah Falaq once and Surah Nas, once or just one surah instead of these five can also be recited. Then the hands are raised towards the sky, held in front of the face for the special prayer and one asks God for one's needs an forgiveness for forty of one's religious brothers and says seventy times: *istagbîru-l-lab rabbi wa atubu ilayh*, 'I seek forgiveness from God, my Nourisher and I repent to Him', ¹¹⁷ Then one says seven times, *hadha maqamu-l-'a'idbi bika main-n-nar*, ¹¹⁸ 'this is the station of one who seeks refuge with You from the fire'.

Then one says, *al-'afwal-'afwal-'afwa...* 'forgiveness, forgiveness, forgiveness...' three hundred times, followed by *rabb ighfiri wa arhamni wa tub 'alayya innaka anta-l-awabu-l-ghafuru-r-rahim*. ¹¹⁹ 'my Nourisher, forgive me and bless me and accept my repentance. Certainly You are the acceptor of repentance, the Forgiver, the Compassionate.

The prayer is then continued as normal. It is fitting that this prayer be performed with more concentration with all one's thought directed towards God and His limitless blessings and imagining death, the world after death, the darkness and loneliness of the grave, the Day of Resurrection, the terror and awe of the Day of Judgment, and the fire of hell to be in front of oneself, to hear in one's mind that, like it or not, sooner or later, this is the path that must be followed.¹²⁰

12. MISTAKES IN RITUAL PRAYER

Because the ritual prayer of Islam has a special order and sequence which must be observed with no additions or subtractions, to intentionally add anything to the ritual prayer, or subtract anything from it, causes it to be invalid and it must, then, be repeated. However, if this is done accidentally or forgetfully and is not in one of the five pillars of the ritual prayer, i.e., the intention (*niyyah*), the first *allahu akbar*, standing at the time of the first takbir and immediately preceding the bending forward, the bending forward and prostration, the ritual prayer does not become invalid and if one becomes sure of the mistake before entering a pillar, one simply returns and performs it correctly. If, however, one has entered a pillar, one cannot return, but the ritual prayer is still correct.

In five instances of error, two special prostrations, called *sajdab sabw*, become obligatory:

- *Uncalled for speaking
- *Saying the salutations in the wrong place
- *Forgetting one of the prostrations
- *Forgetting one of the phrases of 'bearing witness'
- *For doubting whether one recited four cycles or five.

a) How to Perform the *Sajdab Sabw*

After the prayer's salutations, one immediately makes the intention of prostrating due to a mistake and then prostrates, saying in prostration, *bismillabi wa billab allahumma salli 'ala mubammadin wa ali mubammad*, 'in the Name of God and with the leave of God, peace be upon you, O Prophet and the blessings of God and His Favor'.¹²¹

Then one raises oneself to the sitting position before prostrating again and saying one of the above phrases, which is followed by sitting and reciting the 'bearing witness' and the 'salutations'.¹²²

b) Reciting the Special Prayer at the Wrong Time

Q: "If out of time, for instance, in the first, third or fourth cycle, one raises one's hand for the special prayer, what rule applies for this ritual prayer and is a *sahw* prostration obligatory?"

A: "The *sahw* prostration is not compulsory."¹²³

c) 'Bearing Witness' Out of Place

Q: "If out of time, for instance, in the first cycle, one begins to recite the 'bearing witness' and in the middle of it, realized this and break the 'bearing witness', what rule applies to this ritual prayer and does the *sahw* prostration become obligatory?"

A: "The *sahw* prostration is not necessary."¹²⁴

13. DOUBTS IN THE RITUAL PRAYER

During the ritual prayer, all one's attention must be properly focused so that doubts do not occur. However, due to old age, weakness, illness and so on, some of us may become subject to forgetfulness and doubt, in which case it is necessary to know the following:

In doubting about the number of cycles, one has performed or the cycle one is performing, there are twenty-three doubts that can occur. Eight of these render the ritual prayer invalid, six must be ignored, while nine must be acted upon.

a. Doubts Which Invalidate the Ritual Prayers

1 & 2. "Doubt about the number of cycles in a two or three cycle ritual prayer.

3. "Doubt occurring in a four cycle ritual prayer about whether one has performed one cycle or more.

4. "Doubt occurring in a four cycle ritual prayer, before completing the second prostration of that cycle about whether two cycles have been performed or more.

5. "Doubt between two cycles and five or more.

6. "Doubt between three and six or more.

7. "A doubt that is such that one has no clue as to the number of cycles performed.

8. "Doubt between four cycles and six or more.

b. Doubts Which Must Be Ignored

1. "Doubts about a thing, the place of which in the sequence of the ritual prayer has been passed.

2. "Doubt after the salutations of the ritual prayer.

3. "Doubt occurring after the time of the ritual prayer is ended.

4. "Doubt of someone who excessively doubts the same doubt.

5. "The doubt of a prayer leader about the number of cycles when those following him know the number of cycles and similarly the doubt of the follower when the leader knows.

6. "Doubts in approved ritual prayers." ¹²⁵

c. Doubts to be Acted Upon

In the four cycle ritual prayers, after the completion of the second cycle, which is after the completion of its second prostration, there are nine doubts which may occur and which have to be acted upon. They are as follows:

1. Doubt as to the 2nd or 3rd cycle	Assumes 3rd and then recites one cycle of cautionary prayer standing and two cycles sitting.
2. Doubt as to the 2nd or 4th cycle	Assumes 4th and then recites two cycles of the cautionary prayer standing.

3. Doubt as to the 2nd, 3rd or 4th cycle	Assumes 4th and after the ritual prayer, recites three cycles of the cautionary prayer standing and two cycles of the cautionary prayer sitting.
4. Doubt as to the 4th or 5th cycle	Assumes 4th and after the ritual prayer, two prostrations of sahw.
5. Doubt as to the 3rd or 4th cycle anywhere in the ritual prayer	Finishes the 4th cycle of the ritual prayer and then recites one cycle of the cautionary prayer standing or two cycles sitting.
6. Doubt as to the 4th or 5th cycle	Standing, sits and recites the 'bearing witness' and the 'salutations' and then recites one cycle of cautionary prayer standing or two cycles sitting.
7. Doubt as to the 3rd or 5th cycle	Standing, sits and after the 'bearing witness' and the 'salutations', recites two cycles of the cautionary prayer, standing
8. Doubt as to the 3rd, 4th or 5th cycle	Standing, sits and after the 'bearing witness' and the 'salutations', recites two cycles of the cautionary prayer standing and then two cycles sitting.
9. Doubt as to the 5th or 6th cycle	Standing, sits and after the 'bearing witness' and the 'salutations', the ritual prayer of two sahw are to be performed.

14. PRAYER OF CAUTION

"As a rule, whenever we are not certain that we have perfectly performed the cycles of our ritual prayer, we make up for whatever number of cycles we feel we have missed with the prayer of caution and, in the above mentioned instances, this prayer is obligatory."¹²⁶

"The cautionary prayer is like the normal prayer but it has no second surah (that is, no surah is recited after Surah Hamd) and no qunut. Furthermore, the caution is that the whole of Surah Hamd, even the *bismillah* is read silently. If it is of 1 cycle, after the two prostrations of that cycle, the 'bearing witness' and salutations are recited. 2 cycles of the cautionary prayer sitting count as 1 cycle standing. In the face of a likelihood that we have added something, we perform the sajdah sahw."¹²⁷

NOTES:PART TWO: III

1. أقيم الصَّلَاةَ إِنْ الصَّلَاةَ تَنهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ.
2. أَلَا يَذْكُرُ اللَّهُ تَقْلِينَ الْقُلُوبِ.
3. قَدْ أَفْلَحَ الْمُؤْمِنُونَ، الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَائِفُونَ.
4. إِنْ الصَّلَاةَ تَنهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ.
5. ...إِلَّا الْمُضَلَّيْنَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ وَالَّذِينَ فِي أَقْوَابِهِمْ حَقٌّ مَعْلُومٌ لِلنَّاسِ وَالْمَخْرُومِ.
6. Imam Khomeini.
7. وَكَذَكَرَ اللَّهُ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا نَضَعُونَ.
8. Quoted from *Kitab al-faqih*, p. 55.
9. Compiled from *Asrar Namaz* of Imam Khomeini, pp. 9-10.
10. The reason for including the Call to Ritual Prayer in the introduction, as will be explained later, is to include the obligatory (wajib) and the approved (mustahab).
11. A Pronouncement.
12. يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ.
13. Imam Khomeini, *Tahrir al-Wasilah*, vol. 1, p. 155.
14. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 148, 149.
15. قَسْبِحَانِ اللَّهُ جِئْنَا نَسْتَسْئِرُ وَحِينَ نَضِيحُونَ وَكَلَّمَ الْمُحْمَدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ.
16. The night according to the Divine Law consists of the time between the sunset to the morning call to ritual prayer, the middle of which is approximately 11:15 pm.
17. In countries located on the equator, the shadow of noon is missing and in other areas, the shadow of anything reaches its shortest point.
18. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 138.
19. قَاتِلْنَا تَوَلَّوْنَا فَتَمَّ وَجْهُ اللَّهِ.
20. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 153.
21. اللَّهُ أَكْبَرُ.
22. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

23. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
24. أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ
25. حَيَّ عَلَى الصَّلَاةِ
26. حَيَّ عَلَى الْفَلَاحِ
27. All of these refer to verses in the Holy Quran.
28. حَيَّ عَلَى خَيْرِ الْعَمَلِ
29. يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَالْعَمَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ.
30. اللَّهُ أَكْبَرُ
31. لَا إِلَهَ إِلَّا اللَّهُ
32. Imam Khomeini.

33. اللَّهُ أَكْبَرُ
 أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ
 أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
 أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ
 حَيَّ عَلَى الصَّلَاةِ
 حَيَّ عَلَى الْفَلَاحِ
 حَيَّ عَلَى خَيْرِ الْعَمَلِ
 قَدْ فَاضَتْ الصَّلَاةُ
 اللَّهُ أَكْبَرُ
 لَا إِلَهَ إِلَّا اللَّهُ

34. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 155.
35. Imam Khomeini, *Salawat al-'arifin wa mi'raj al-salikin*, pp. 47-59.
36. It is approved to bring the hands close to the ears.
37. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 186-89.
38. *ibid.*, vol. 1, pp. 156-60.
39. *ibid.*, vol. 1, pp. 161-62.

40. *ibid.*, vol. 1, pp. 162, 164.

41. *ibid.*, vol. 1, pp. 164-68.

42. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
 أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.
 الرَّحْمَنِ الرَّحِيمِ.
 مَالِكِ يَوْمِ الدِّينِ.
 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ.
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.
 صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ.
 غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

43. Imam Khomeini, *Tafsir Surah Iqra'*.

44. Imam Khomeini, *Tafsir Surah Hamd and Israr al-Salawat*, p. 161.

45. Imam Khomeini.

46. هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، هُوَ الرَّحْمَنُ، الرَّحِيمُ، هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَلَمْ يَلِكْ، أَلْعُدُوسُ، السَّلَامُ، الْمُؤْمِنُ، الْمُهَيَّبُ، الْعَزِيزُ، الْجَبَّارُ الْمُفْتَكِرُ، شَبَّحَ اللَّهُ عَمَّا يُشْرِكُونَ، هُوَ اللَّهُ الْخَالِقُ، الْبَارِئُ، الْمُصَوِّرُ، لَهُ أَلَمْ سُلْطَانٌ لِحُسْنِهِ.

47. Imam Khomeini in a message delivered Mehr 12, 1359.

48. Imam Khomeini, *Tafsir Surah Hamd*.

49. Imam Khomeini, *Asrar al-Salawat*, p. 183.

50. قُلْ يَا أَهْلَ الْكِتَابِ! تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ.

51. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 155.

52. وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ.

53. Imam Khomeini, *Tafsir Surah Iqra'*, pp. 50, 51.

54. الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ.

55. Imam Khomeini in a message delivered Sharivar 9, 1359.

56. وَتُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ

وَإِذَا نُفِثَ عَلَيْهِ أَيْتَانَا وَلِيَ مُسْتَكْبِرًا

57. غَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا.

59. عَنْ كَفَرِ بِاللَّهِ مِنْ تَعْدِ إِسَائِهِ... فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ

60. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

61. قُلْ هُوَ اللَّهُ أَحَدٌ.

62. اللَّهُ الصَّمَدُ.

63. لَمْ يَلِدْ وَلَمْ يُولَدْ.

64. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

65. يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا.

66. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 170.

67. سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ.

68. ... واسجدوا...

69. سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُ أَكْبَرُ.

70. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 172-74.

71. سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ.

72. As to the meaning of praising God, see the four extollments.

73. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 178.

74. بِحَوْلِ اللَّهِ وَقُوَّتِهِ أَلْوَمُ وَأَقْمَدُ.

75. A person asked Imam Sadiq about what the prostration is permissible upon and what it is not. The Imam said, "The prostration is permissible upon earth or anything which grows from the earth if that which grows from the earth not be something which is worn." Then that person asked him to explain further and he said, "Because the prostration is to show humility before the threshold of God, then it is not respectful to prostrate the self upon something which people of this world worship." *Wasi'ah al-shi'ah*, vol. 3, p. 591.

76. Imam Khomeini, *op. cit.* *Tahrir*, vol. 1, p. 150.

77. مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ نَارَةَ الْأُخْرَى.

78. رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

79. الْحَمْدُ لِلَّهِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.

80. Imam Khomeini in a message delivered on Bahman 10, 1359.

81. سُبْحَانَ اللَّهِ. وَالْحَمْدُ لِلَّهِ. وَلَا إِلَهَ إِلَّا اللَّهُ. وَاللَّهُ أَكْبَرُ.

82. Imam Khomeini, *op. cit.*, *Asrar al-salawat*, p. 277.

83. السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

السَّلَامُ عَلَيْنَا.

وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

84. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 181.

85. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْتَمِعُوا فِي الرَّاكِعِينَ.

86. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 265.

87. Imam Khomeini in a message delivered on Shawwal 28, 1399.

88. As to the importance of greeting each other after the ritual prayer, the first person who did so and that of the Prophet after the ritual prayer on the night of the ascension to heaven and also the virtue and effect of it in bringing about kindness and affection and brotherliness, see *Safinah al-bahar*, by Shaykh 'Abbas Qummi, vol. 2, p. 34.

89. Justice is a condition of the soul, a requirement of which is piety which prevents a person from committing great sins and practices which show indifference towards religion. *Tahrir al-wasilah*, vol. 1, p. 274.

90. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 267.

91. A Pronouncement.

92. A Pronouncement.

93. A Pronouncement.

94. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَوَدَّعَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ.

95. Imam Khomeini in a message delivered for 'id-i-fitr, 1358.

96. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 231-40.

97. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 231-40.

98. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 234.

99. Imam Khomeini in a message delivered on Dhihajjah 10, 1403.

100. To return from spiritual and ethical corruptions to the pure primordial nature and attaining piety in God's House.

101. The Festival of the Sacrifice of self-worship, the worship of extravagance, envisioning oneself as being superior to others and turning away from Iblis towards God and God's Qualities.

102. اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ.

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ.

اللَّهُ أَكْبَرُ عَلَىٰ مَا هَدَانَا.

103. اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعَظَمَةِ وَأَهْلَ السُّجُودِ وَالْخَيْرَاتِ وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ وَأَهْلَ الثَّقَلَيْنِ وَالْمَغْفِرَةِ، أَشْرَكَ بِحَقِّ هَذَا النِّبِيِّ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِبَادًا وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْرًا وَشَرَفًا وَكَرَامَةً وَمَزِيدًا أَنْ نُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَأَنَّ مُحَمَّدًا وَأَنْ تُخْرِجَنِي مِنْ كُلِّ شَوْءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَأَنَّ مُحَمَّدًا وَأَنَّ صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ اللَّهُمَّ إِنِّي أَشْرَكَ خَيْرًا مِمَّا سَلَّكَ بِهِ عِبَادُكَ الصَّالِحُونَ، وَالْعُودِيكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الْمُخْلِصُونَ.
104. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 241.
105. Shaykh Hurr 'Amili, *Wasilah al-shi'a*, vol. 5, p. 143.
106. وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ.
107. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 191-93.
108. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 263.
109. A Pronouncement.
110. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 2, pp. 631-39.
111. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 263.
112. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 2, p. 632.
113. A Pronouncement.
114. وَمِنَ اللَّيْلِ فَسُجِّدْ لَهُ يُصَلِّ عَلَى مَنْ نَافِلَةٌ لَكَ عَسَى أَنْ يَبْتَاعَكَ رَبُّكَ مَقَامًا مَكْرُومًا.
115. إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالْخِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ، الَّذِينَ يَذْكُرُونَ اللَّهَ فَيَامُوا وَفَعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا شُرَكَاءَ لِقَبْلِنَا عَذَابَ النَّارِ.
116. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 136.
117. اسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ.
118. هَذَا مَقَامُ الْعَائِدِيكَ مِنَ النَّارِ.
119. رَبَّنَا اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ الرَّحِيمُ.
120. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 196.
121. بِسْمِ اللَّهِ وَاللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
بِسْمِ اللَّهِ وَاللَّهُمَّ، أَسْأَلُكَ بِعَلِيٍّ وَرَحْمَةِ اللَّهِ وَبِرِكَائِهِ.
122. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 214-15.
123. A Pronouncement.
124. A Pronouncement.
125. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 206-07.
126. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 201-03.
127. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 210.

2

THE PROGRAM OF ACTION: WORSHIP AND SELF-DEVELOPMENT

IV.

The Ritual Fast

1. *God's Banquet*
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 - c. *Ten Days Residence During a Journey*
9. *Types of Cities*
10. *Seclusion*

"You who believe, fasting is written for you, just as it was written on those before you, haply that you be cautious of God."

(2:183)¹

1. GOD'S BANQUET

"According to the Holy Prophet, all people have been invited to the month of Ramadan to be God's guests, the guests of their Nourisher. *'O mankind! Verily the month of God has come to you and verily you are invited in it to the banquet of God.'*

"...until the month of Ramadan, think about reforming yourself and then paying attention to the Divine Reality. Take account of your unworthy actions and behavior. If, God forbid, you have committed sins, turn to God in repentance before the month of Ramadan. Accustom your tongue to intimacy with the Divine Reality. God forbid that during the month of Ramadan you be guilty of an instance of back-biting, of abuse, in short, of sin, and that you be polluted in this way in the holy presence of His Nourishment, with His Favor upon you, while enjoying the Divine Hospitality... the least you should do is maintain the ritual fast by observing its outward aspects.

"The meaning of the ritual fast is not simply abstaining from eating and drinking, for one must also abstain from sin. This is among the primal aspects of the ritual fast for (spiritual) novices (while for these servants of God who wish to reach the source of magnificence, the aspects of fasting are more profound)."²

2. THE IMPORTANCE OF THE RITUAL FAST

Ritual fasting is one of the five pillars of Islam, and in the month of Ramadan, it is obligatory on all Muslims.

Among the benefits of ritual fasting are physical health and vigor.

"Fast and be sound for you be cautious of God," (2:182)³ developing will power, purifying the 'self', freeing one's morals of disapproved habits and qualities, and the correction of society. As the Prophet tells us, "The month of Ramadan is the month in which you are called to the Divine Hospitality and therefore:

a. "Seck from God that He purifies your intentions and hearts from (the stains of) sin and ugly qualities.

b. "And that He grants you success in keeping your fasts and in reciting the Holy Quran.

c. "When you are hungry and thirsty, remember the hunger and thirst of the Day of Resurrection.

d. "And, in the same way, search out the poor and needy and supply their needs.

e. "Treat children and relatives with kindness.

f. "Guard the tongue from what should not be said."

g. "Guard the eyes from what is forbidden to look at.

h. "Guard the ears from what is forbidden to listen to.

i. "Be kind to orphans of others so that others will be kind to your orphans.

j. "Raise your hands in supplication at the time of the ritual prayer, for your supplication will be answered."⁴

Imam Sadiq, peace be upon him, tells us, "Fasting is not merely refraining from eating and drinking. On the contrary, your fast must be coupled with (the following):

a. "Keeping your tongue from lies.

b. "Not quarrelling with one another.

c. "Refraining from jealousy.

d. "Not back-biting or gossiping.

e. "Putting aside disputes.

f. "Not swearing oaths, even if they are true.

g. "Being careful not to utter bad language and abuse.

h. "Not being unjust to anyone.

i. "Not being mean and miserly.

j. "Keeping your eyes from what is forbidden to look at."

Clearly, in any society in which the people observe the ritual fast with all of these conditions, avoiding not only sensual pleasures but also lies, back-biting, envy, enmity, disputes, quarrels and injustice, crime and corruption will noticeably decrease and give way to the spirit of peace and purity.

3. RULES OF THE RITUAL FAST

a. "The first law in the ritual fast is the intention of nearness to God. This intention must have been formed at the time of the dawn or before and one's intention to fast all the days of the month of Ramadan is enough. Accordingly, someone who fasts with no intention, or who refrains from eating and drinking in order to lose weight, cannot be considered to be fasting.

b. "The time of the ritual fast is from the beginning of the time for the dawn ritual prayer until the start of the time for the evening ritual prayer.

c. "The conditions for the obligation of fasting in the month of Ramadan consists of: maturity, sanity, being free of hayd and nifas, (sufficient) physical health, and not being ruled as a traveler.

d. "The person fasting must refrain from the following: (i) Eating, (ii) Drinking, (iii) Sexual intercourse, (iv) Masturbation, (v) Calling God or the Prophet false, (vi) Using tobacco and taking in thick dust, (vii) remaining in need of a greater ablution required for sexual reasons or not becoming pure from hayd or nifas until the time of dawn,⁵ (viii) Enemas, (ix) Taking any serum of food or any kind of injection which is used in place of food (according to obligatory caution) but the use of other injections or anesthesia like the use of suppositories for medical treatment are no problem, (x) Intentional vomiting.

e. "A person who intentionally invalidates his fast must make it up as lapsed and if he makes his fast invalid by eating, drinking, sexual intercourse, masturbation or attributing falsehood to God or the Prophet, in addition to making it up, it is also obligatory for him to perform a penalty. In the cases of enema and submerging the head in water, the essential caution is to perform the penalty. The penalty is a ritual fast continuously for two months (sixty days, thirty-one consecutively followed by twenty-nine, non-consecutively), or freeing a slave or feeding sixty needy people. And if, God forbid, a person should render his fast invalid by something forbidden, by drinking alcohol, for example, or committing adultery, then he must perform all three penalties.

f. "Women who are in their last months of pregnancy or who are breast-feeding, for whom the ritual fast would be harmful, must not fast. Instead, they must give seven hundred and fifty grams of food (wheat, barley and such like) for each day of fasting they miss and they must also make up for their fasts when it is not harmful to them.

g. "To fast during the night and the days of the two 'ids, 'id al-

fitr (1st of Shawwal) and 'id al-adha and on the 11th, 12th and 13th of Dhihajjah (for those who are pausing in Mina) is forbidden.

h. "A traveler whose four cycle ritual prayer is shortened, and who begins a journey before noon, must break the fast and make up for it as lapsed when no longer traveling. However, if one begins a journey after noon, one must complete the ritual fast.

i. "If a traveler arrives before noon at his hometown or a place in which he intends to stay for ten days or more, assuming that he has not done anything that breaks the fast, he must fast that day. However, if he has done something that breaks the fast, for him to fast is not necessary and not possible.

j. "The month of Ramadan begins when the new moon is sighted and ends when the new moon of the following month is sighted.

"The first of the month is ascertained in six ways:

*"That one sees it oneself.

*"That one hears it from a number of persons who say that they saw it and one becomes convinced from what they say.

*"That two just men report the sighting of the new moon in the same fashion.

*"That thirty days of the preceding month, Shaban, pass, by which the first month of Ramadan is determined and that thirty days of the month of Ramadan pass, by which the following month of Shawwal is determined.

*"That the hakim shar' issues the directive that it is the first of the month. In this case, even those people who do not follow or follow the authority of that particular religious authority, must act according to his directive.

*"The ascertainment of the first of the month in nearby towns or places with the same horizon.

*"If a person travels from a place where the new moon of the 'id al-fitr has been seen to a place where the new moon has not been seen and where it is the last day of the month of Ramadan, he must count that day as the last day of the month of Ramadan in conformity with the people there.

k. "The zakat which concludes the fasting of the month of Ramadan. (This will be dealt with in Volume 2 of this series.)"⁶

4. CLARIFICATIONS

a. *The Conflict of Work and the Ritual Fast*

Q: "During some of the days of the ritual fast of Ramadan, it is a farmer's turn to water his fields and during the hot days of summer, fasting while watering the fields is next to impossible. If he does not water his fields, his crops will be ruined and if he waters his fields while he is fasting, his health will be endangered. Can such a person not fast that day and make it up as a lapsed fast later?"

A: "If he can put aside his work, he must perform the ritual fast and if he cannot, whenever he finds it too difficult, he may break his fast but until he does not find it difficult, he should not invalidate his fast."⁷

b. *The Area for Proving the New Moon*

Q: "If the new moon be seen in one city, it is also useful for nearby cities. Please determine the distance of how many kilometers this nearness should be. Are cities which have 5 or 6 minutes time difference considered to have the same horizon or not? Please state the balance.

A: "The balance is having the same horizon or close to the same horizon."⁸

c. *The Ruling of the Religious Authority Extends to What Region?*

Q: "Is the ruling of the religious authority about seeing the new moon valid for cities which are not on the same horizon?"

A: "The ruling of the religious authority is also valid in cities which have the same horizon or close to the same horizon and in cities in the East, which are included in the ruling."⁹

5. TYPES OF RITUAL FAST

Obligatory Ritual Fasts

1. Ritual fast of the month of Ramadan.
2. Lapsed ritual fasts.
3. Ritual fasts as a penalty.
4. The ritual fast of a person on the greater hajj who cannot buy an animal for the sacrifice.
5. The ritual fast on the 30th day of leap year.
6. A vowed ritual fast.

1. The penalty remaining from intentional murder and breaking the ritual fast in Ramadan with a forbidden deed.
2. Ranked penalty.
3. One of the three kinds of penalty like breaking the fast in the month of Ramadan.

Approved Ritual Fasts

1. Three days of every month.
2. The time of al-bid (13th, 14th and 15th of every lunar month).
3. The day of Ghadir (28th Dhi-hajjah).
4. The day of the birth of the Holy Prophet.
5. The day of mab'as (27th Rajab)
6. The day of Arafat.
7. The day of mubahilah (2nd Dhihajjah).
8. Every Thursday and Friday
9. The 1st of Dhihajjah until the 9th.
10. Fasting during the months of Rajab or Shaban, all or part of them.
11. The 1st and 3rd of Muharram .

Disapproved Ritual Fasts

1. Fasting on 'id of fitr.
2. Fasting on the 'id of sacrifice.
3. Fasting on the 30th of Shaban with the intention of Ramadan.
4. Fasting during the hajj in Mina. (11th, 12th and 13th of Dhihajjah).
5. A fast of silence (silence without the intention, of course, is no problem.
6. Caution is that a woman not perform the desirable fast without her husband's permission, in particular if it interferes with the rights of the partner or the partner forbids it.10

Forbidden Ritual Fast

1. Desirable fasts being a guest without the permission of the host or the negation by the host.
2. The fast of a child without the permission of the father if it not cause his sorrow from the point of view of compassion.
3. The fasting of a child which has been negated by a father even if it does make him unhappy.
4. The fasting of a child which has been negated by a mother even if it does not make her unhappy.
5. The fast of the day of Arafat for a person who is weak and cannot pray.

6. LAPSED RITUAL FASTS OF RAMADAN

No.	The Different States of a Person Who Does Not Perform the Ritual Fast in Ramadan	The Ruling
1	Children, insane & unconscious	Has no lapsed fast.
2	A person who was a kafir and did fast during that time	Has no lapsed fast
3	Followers of other Islamic sects who with the intention of nearness to God, performed the ritual fast after Shi'ism becomes clear to that person.	It is not obligatory that that person perform his or her previous ritual fasts as lapsed ones.
4	A person who turns from religion (murtad), women who are in their monthly period or bleeding after delivery were unable to perform the ritual fasts or persons who were intoxicated.	The lapsed fasts are obligatory upon them.
5	A person who intentionally does not make up for the lapsed days of the ritual fast of Ramadan until the next Ramadan.	Lapsed ritual fast in addition to penalty for delay (10 sir of wheat for each day)
6	A person who because of sickness, being in the monthly period or bleeding from child-birth and could not perform the fast and died before the end of Ramadan.	The lapsed fast is not obligatory.
7	A person whose sickness continues until the next Ramadan and cannot fast.	Has no lapsed fast but in place of each day of fast, 10 sir of wheat or barley must be given to the needy.
8	A person whose travel continues until the next Ramadan.	According to caution, only the lapsed ritual fast is obligatory. ¹¹

9	If the reason for not fasting be sickness and the reason for the delay in performing the lapsed ritual fasts is something else or visa versa.	According to caution, only the lapsed ritual fast is obligatory. ¹²
10	If the lapsed fast takes several years.	The penalty for delay is not repeated.
11	If the ritual fast of Ramadan was intentionally invalidated except in the case of nausea and remaining in the state of janabat.	The lapse in addition to the expiation becomes obligatory.
12	A person who breaks the ritual fast of Ramadan with a forbidden deed.	The total penalty must be paid.
13	A person who breaks the ritual fast after noon.	It is forbidden and the penalty is to feed 10 needy people. ¹³
14	The ritual fasts not performed by someone who died.	The representative of the dead person must make up for them as lapsed. ¹⁴

Q: "If a person have several years of lapsed ritual fasts as obligatory and not perform them and at the present time cannot fast all 60 days and because he cannot find any slaves to free and his financial condition is not such that he can fill 60 needy people for each day of the ritual fast not performed, which of the following should he do?

"1) Whenever he finds a needy person, provide him a full meal as one needy person until it becomes 60 persons for each day that he did not perform the ritual fast?

"2) Account how much a simple meal would cost for one person and give the equivalent of his penalty to centers which feed the needy?

"*To act according to either of the above two ways is correct and credible."¹⁵

Q: "I am a 26 year old girl. Six years ago I chose beloved Islam to be my way of life and in the previous years, because of the atmosphere in my home, I have not been able to perform any of my duties. What penalty must I pay for my 16 years of not performing the ritual fast so that I not be ashamed before the Creator for what I am?"

A: "If in not performing your duties, the fault was not yours and you did not hold back, not fasting must only be made up as lapsed ones and it may be done whenever you find the power to do so."¹⁶

7. THE RITUAL PRAYER AND FAST OF A TRAVELER

"When you travel through the earth, there is no blame on you if you shorten your ritual prayers." (4:101)¹⁷

With the extensive development of cities in the world so that the surrounding areas have joined together and even though, externally, it is known to be one city, but in fact, it is not a normal city, Imam Khomeini has issued a religious edict to the effect, "In large cities, each neighborhood is considered to be a city."

Thus, if we accept the idea that the joining of townships does not mean that they have become one, the traveling from one neighborhood to another or from one region to another is like traveling from a normal city to another; the ruling will be traveling from one city to another.

Issues which arise, in particular, in relation to large cities, consists of:

- *What is the definition of a large city?
- *How is the boundary of each neighborhood determined?
- *Where is the limit of large cities?
- *From where is the origin of a journey taken into account?
- *What breaks a journey?

a. The Limits of One's Place of Residence

1). "The area of a place of residence is based on custom, that is, it is based on the common opinion of the people. For instance, a part of a city is known as area 20 and people who reside there, are considered to be residents of that area.

2). "Thus, in large cities like Tehran, the entire city is not considered to be the place of one's residence but rather, only the area where one was born or which one selected as one's place of residence is considered to be one's place of residence.

3). "A person has the ruling of a traveler in any area which is not the one that he or she was born or grew up in or selected as his or her place of residence.

Q: "In large cities, sometimes several areas are considered to be part of one region and then a city is divided into larger regions. Is the neighborhood considered to be one's place of residence or the area or region?"

A: "If in the opinion of the people, each area or region is considered to consist of several neighborhoods, it is ruled to have several neighborhoods."¹⁸

4). "A person who selects a neighborhood in Tehran to be his or her place of residence, it is not necessary that that person be from Tehran. Rather, he or she may be born any place, whatever city it be, that person may select a neighborhood in Tehran as his or her place of residence.

5). "Also, a person who selects a neighborhood in a city like Tehran as his or her place of residence, does not need to own a house there. A person who rents a place may also have the intention to establish a place of residence.

6). "A neighborhood which an individual chooses as his or her place of residence, that neighborhood is considered to be his or her place of residence and it is ruled by 'place of residence'.

7). "A person who selects a neighborhood with the intention of establishing a place of residence, must stay there for some time in such a way that from the point of view of custom, it be said, 'so and so selected such and such a neighborhood as his or her place of residence'.

8). "The house of one's father or the house in which one was born and grew up, as long as one does not move from there, is considered to be one's basic home.

9). "The place of residence of a husband is considered to be the place of residence of his wife upon the condition that the wife has made the intention of establishing residence there.

10). "Persons who made Tehran their place of residence before it grew, now, that limited area or neighborhood is still considered to be their place of residence.

b. The Limits of a Journey

"In large cities, the rules of a journey rule when one leaves one's neighborhood and by entering another neighborhood, it ends even if the last limit of the journey is one's home.

c. The Source Which is Considered to be a Journey

"From where is a journey considered to have been initiated? From one's home or neighborhood or the wall of the city? As the following chart shows, cities which are divided up several ways, each has a different ruling:

Types of Cities	Considered to be the base
1.Normal cities have a wall	From the wall of the city
2.Normal cities without a wall	From the last house
3.Large cities if it has various neighborhoods which are connected to one another but are separate.	From the last house
4.Large cities where the neighborhoods are varying but are connected to one another	From one's home
5.The environs of large cities	From the end of the environs ¹⁹

Q: "Where is the beginning point of a journey in large cities and from where is the extent of the journey considered?"

A: "The beginning point of a journey in large cities is one's home but until a person does not leave his or her area, the ruling of a journey does not apply and upon the return, reaching one's neighborhood, the ruling of a journey ends."

Q: "In the ruling of a large city, can the follower of religious edicts of one, invest authority in another religious expert?"

A: "This issue is not one of turning to another person."²⁰

d. The Distance of a Journey

"The distance of a journey which causes the breaking of the fast or the shortening of the four cycle ritual prayer is 8 farsakh or approximately 45 kilometers whether in one direction or going and coming upon the condition that going not be less than 4 farsakhs whether it takes place going and coming without stopping or whether one stays several nights in one place, upon the condition that the period of residence not be so extensive that it breaks a journey (it be less than 10 days).²¹

e. Clarifications

"A person who travels from his home or her home to the place of work is 4 farsakh but when leaving one's residence, one intends to go somewhere else from one's place of work, the distance from one's home to which is the limit of a journey according to the Divine Law, this person will be considered to be a traveler from the beginning.

"A journey of 8 farsakh on a beltway which is, in fact, a movement from an opposite point of one's beginning, breaks one's ritual prayer and fast even if one's place of work is before one reaches the exactly opposite point to one's place of work and approved caution is that if one's place of work be before that, one recite one's ritual prayer both in the normal way as well as in the shortened form."²²

1). "It is obligatory that mariners, sailors and seamen, whose home is a ship, like migrants whose home is a tent, recite their ritual prayers in full and perform all of their fasts unless they intend to go on the hajj or go on a pilgrimage in which case the ruling for them is the same as that of other people."²³

2). "Among the conditions of the breaking of the ritual prayer and the fast is that they are not migrators who carry their homes with them like tribes who constantly move, and who stop wherever they find water an good weather conditions and have no determined palce,t hese people's ritual prayer and fast is not broken."²⁴

3). "Another of the conditions which breaks the ritual prayer and the fast is the work or profession of a person like a traveling salesman, shepherd, driver or the captain of a ship and sailors and the pilots of airplanes and travelers whose job is to travel and who have no place of residence. Also, stewards and stewardesses, people who work on trains and ships and in other services, their ritual prayer and fast should be performed in the normal way."²⁵

Q: "Are dirvers who are employed by the government to be considered to be among those who constantly travel from the point of view of their ritual prayer and fast?"

A: "If they are employed as drivers with the limits of travel according to the Divine Law, their normal ritual prayer and fasting is correct."²⁶

Q: "Can a traveler who makes a journey before noon and returns before noon of that same day and this travel is repeated everyday, be because of the distance to one's place of work, fast or not?"

A: "A person can, in journeying, not break the fast so that by reaching home before noon, intend to fast and his or her fast is correct."²⁷

8. THINGS WHICH BREAK A JOURNEY

a. Place of Residence

Whether one's journey be between normal cities or from one neighborhood to another in large cities and a traveler passes through the

place of one's birth, one's journey is broken and from there on, if one intends to take a journey of 8 farsakh, one's ritual prayers will be shortened, whether or not that area is one's place of residence or that place which one has chosen for one's permanent residence but a person who has selected an area for one's residence must have lived there for a while for that neighborhood, through custom, to be known as being one's place of residence.

When one leaves one's place of residence, that area will no longer be known as one's place of residence even though it is approved in such cases that caution be used especially if that was one's principal place of refuge or after choosing that city for one's permanent place of refuge, one live there for six months.³³

It is possible that a person at a certain period of time have two present places of residence so that each is the city of one's place of residence and one spends six months here and six months there but more than two places of residence has problems and caution should prevail.

b. Dependent Individuals

Individuals who do not have an independent life and in the selection of a place of residence, they obey the decision of another, that place of residence of the other will be considered the place of residence of this person. This is the case whether that person be a minor, like a small child, or mature according to the Divine Law like some of the mothers and fathers or other relatives or non-related individuals. This is in relation to a new place of residence because the main place of residence and place of birth requires no decision to be made.²⁸

Q: "A government employee who is employed in a city like Tehran and forms a family and it is possible that that person live for many years, 30 years, in that area during the time he is serving and that he not be transferred to another place but intends that whenever he retires, to return to his main home and to live there. Is the city of his place of work and service considered to be his second home?"

A: "According to this question, service and work are not considered to be place of residence."²⁹

Q: "A person who intends to establish residence must live in that place for 6 months for the place to be considered a place of residence. Is it necessary that it be consecutive or not? For instance, throughout this period, every morning he goes to his place of work and returns. Does this not harm the rightfulness of his place of residence?"

A: "The evaluation of rightfulness is based on custom and it is not necessary that it be consecutive."³⁰

c. Ten Days Residence During a Journey

1). "The intention to stay 10 days continuously or one thinks one will stay 10 days in one place, even if not so willed, breaks one's journey and one must recite the ritual prayers in full and fast.

2). "The nights which are within these 10 days are also part of these 10 days, not the last and first night. Thus 10 days and 9 nights are sufficient. For instance, if one intends from noon to the first day of the month to noon of the 11th day to stay, the base of 10 days will be from the dawn of the second day (according to the stronger view).

"Residence of 10 days will break a journey, if it is one place. Thus, if one intends to stay 10 days in various places, for instance, decide to spend some time in Najaf and some days in Kufah, the rule of a journey will not be broken. Of course, if in the region, the distance is because of a river, etc. but each have the same city name, it is sufficient to break a journey like two sides of the city of Baghdad and the two sides of the city of Istanbul so that if a person intends to stay 10 days on both sides of the place, unity of place is unaffected and this breaks the rule of a journey.

"In order to intend 10 days, it is not necessary that one resolve that one will not leave the limits of the city. Rather, if one resolves to go to the outskirts of the city, to the part, etc. there is no problem and it will continue to be ruled by the rule of resident.

"But if one's resolve is that during the 10 days journey of one's residence, one will leave the area, even if it be less than 4 farsakh, there is no harm if the decision is to quickly return in such a way that one's stay is one or two hours and does not, according to custom, contradict the idea of 10 days residence but for more than this there is a problem, especially if one's resolve be that one will leave the city and spend the night outside of the city.

9. TYPES OF CITIES

"According to the Treatise *'Arwat al-wathiqi* by Sayyid Muhammad Kazim Tabatabaie and the *Tabrir al-wasilah*, it can be concluded that

cities may be divided into the following:

*Small cities

*Medium sized cities

*Large cities or abnormal cities which are of two kinds:

- Large cities whose neighborhoods are separate from one another and district

- Large cities whose neighborhoods are connected to each other

*Mega cities and extraordinary ones in which the unity of neighborhood is no longer credible and they consist of villages like the city of Istanbul.

In the case where large cities and neighborhoods separate one from another, it is necessary that in traveling in one of these neighborhoods, one resolve on a place of residence so that one's journey be broken and one can recite the ritual prayers in full and fast but in the case where the impossibility of this is continuous, it is not necessary unless it be an extraordinary sized and mega city in which case it is like a person who intends his place of residence to be a village complex (that is, in the case that one's resolve is one of the neighborhoods, and one resolves to stay more than 10 days, the ritual prayer is performed in full and that person may fast) and if one's resolve be that one moves from place to place every ten days, the rule of a journey will not be broken and one's ritual prayer must be shortened and one cannot fast.

As to the consecutiveness of the sound of the call to ritual prayer in large cities, the pivot point of the sound of the call to ritual prayer at the end of the city is in the area of a journey and in small cities and medium sized cities, according to obligatory caution.³¹

10. SECLUSION IN A MOSQUE

"Then complete the fast unto the night and do not lie with them (your marital partner) while you cleve to the mosque. Those are God's bounds; keep well within them. So God makes clear His Signs to mankind, haply they will be godfearing." (2:187)³²

The word *i'tikaf* in the Divine Law means to seclude oneself in the mosque in order to gain nearness to God. ³³ According to Imam Khomeini, "Secluding one's self in the mosque with the intention of servanthood."

I'tikaf is an ancient form of worship which existed at the time of Abraham, peace be upon him, and perhaps before that. According to the Holy Quran, God made a covenant with Abraham and Isma'il, "Purify My House for those who shall circumambulate it and those that cleve to it,

to those who bow and prostrate themselves." (2:125)³⁴

This form of worship which continues for several days in a row in the House of God and the place of the gathering of the people and those who pray in congregation far from lusts and worldly desires is the best means to develop the self, strengthen one's faith and draw close to God. It consists of spending several days in a mosque, reciting ritual prayers, undertaking the ritual fast and some aspects of the hajj ritual because while in seclusion, sexual intercourse, smelling perfume and causing conflicts are forbidden.

And as the mosques in which this form of worship may be performed are also mosques which are the center of learning, this form of worship can be accompanied by learning like reciting the Holy Quran, holding discussions, listening to the sermons of the Friday ritual prayer or participating in the two classes held weekly in the Congregational Mosque. In this way, secluding oneself in the mosque includes concentrated programs, learning, developing the self and training Muslim preachers.

This devotion is one which the Holy Prophet performed during the last ten days of the blessed month of Ramadan except one year when the Battle of Badr took place but then in the next year, the Holy Prophet spent 20 days in seclusion. The Holy Prophet said, "Seclusion during the last 10 days of the month of Ramadan is equivalent to two greater pilgrimages (hajj) and two lesser (umrah) ones."³⁵

"To go into seclusion is an approved practice but through making a vow or promise, it becomes obligatory. Whenever it is the time of the ritual fast, one may perform the seclusion and the best time for going into seclusion is during the blessed month of Ramadan, especially the last ten days of the month.

The Conditions for Seclusion

1. "Intelligence and wisdom.
2. "Intention to do so accompanied by the resolution to sincerely seek nearness to God.
3. "Observing the ritual fast.
4. "It not be less than three days and nights. (Thus, from the break of dawn to sunset on the third day is sufficient).
5. "In one of the four mosques: Masjid al-Haram, Masjid al-Nabi, Masjid Kufah and the Masjid Basrah and it is perhaps possible in other Friday mosques when done with the hope of seeking God's rewards and the possibility of its being sutiable.

6. "The permission of the person whose permission is required such as the permission of an employer or a wife from her husband if it were to interfere with the rights of her husband and a child obtaining permission from his or her mother or father if it would cause them anguish.

7. "Remaining in the mosque unless it be for an intellectual purpose or one connected with the Divine Law."³⁶

Several Clarifications

1. "Seclusion in a mosque may be terminated in the first two days but after the completion of these two days, the third day is obligatory and in the same way, after every two days of seclusion, the third day is obligatory but a seclusion based on a vow can absolutely not be broken.

2. "The person seeking seclusion can, at the time of making one's intention known to God, make a condition that if something comes up, the person will break the seclusion no matter how common and customary the reason be.

Things Forbidden While in Seclusion

"The following things are forbidden while one is in seclusion:

1. "Sexual intercourse with one's marital partner whether the person in seclusion is a man or a woman.

2. "Masturbation.

3. "Using perfume.

4. "Buying or selling and, according to caution, other transactions like conveyance or leasing, etc.

5. "Causing a commotion for something of this world or for something relating to religion - if it is done to seek superiority. But if done with the purpose of expressing a right or to prevent anger from error, there is no problem and approved caution is that the person distance the self from those things which are forbidden to a *mubrim* (a person in the consecrated state of ihram during the greater or lesser hajj).

6. "As to the respect of the things mentioned, it does not matter whether it be night or day.

7. "Whatever corrupts one's ritual fast, also invalidates one's seclusion.

8. "Fasting during Ramadan becomes obligatory as expiation for a person who invalidates an obligatory seclusion as well as an approved seclusion according to obligatory caution."³⁷

NOTES TO IV: THE RITUAL FAST

1. يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.
2. Imam Khomeini, *Jihad-i-akbar*, pp. 264-66.
3. صَوْمُوا تَصِحُّوا
4. A Tradition of the Holy Prophet, *Wasa'il al-Shi'ah*, vol. 4, p. 227.
5. If it is not possible to perform the greater ablution (ghusl) before the dawn call to prayer and because of the lack of time, instead of the greater ablution, the person should perform the dry ablution (tayammum).
6. Imam Khomeini, *Tahrir al-wasilah*, vol. 2, p. 633.
7. A Pronouncement.
8. A Pronouncement.
9. A Pronouncement.
10. *op. cit.*, *Tahrir*, vol. 1, pp. 300-304.
11. But approved caution is that the lapsed fast be made up.
12. But approved caution is that the lapsed fast be made up.
13. In such a way that one meal is given to a needy person and if this is not possible, the person must fast for 3 days.
14. *op. cit.*, *Tahrir*, vol. 1, pp. 298-300.
15. A Pronouncement.
16. A Pronouncement.
17. وَإِذَا صَرَظْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ.
18. A Pronouncement.
19. *op. cit.*, *Tahrir*, vol. 1, p. 248.
20. A Pronouncement. It should be noted that where a religious expert, instead of issuing a religious edict, mentions obligatory caution, the follower of his edicts may act according to that caution or to another religious expert who is learned and follow his religious edicts but Imam Khomeini's rulings on travel are in the form of religious edicts, not obligatory caution. Thus, the follower of the Imam cannot turn to another religious expert on this issue.
21. *op. cit.*, *Tahrir*, vol. 1, p. 248.
22. *op. cit.*, *Tahrir*, vol. 1, p. 249.
23. *op. cit.*, *Tahrir*, vol. 1, p. 254.
24. *op. cit.*, *Tahrir*, vol. 1, p. 254.

25. Imam Khomeini.
 26. A Pronouncement.
 27. A Pronouncement.
 28. *op. cit.*, *Tahrir*, vol. 1, pp. 257, 258.
 29. A Pronouncement.
 30. A Pronouncement.
 31. Imam Khomeini, '*Urat al-watbaq ta'liqab*', p. 356.
 32. ثُمَّ اتَّسُوا الصَّبَامَ إِلَى اللَّيْلِ وَلَا يُبَايِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ يَلْكَ حُدُودَ اللَّهِ فَلَا تَقْرُبُوهَا، كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ.
33. *Mufradat*, by Raghib Isfahani, p. 355.
 34. وَعَهَدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ.
35. *Zad al-ma'ad* by Majlisi, p. 586.
 36. *op. cit.*, *Tahrir*, vol. 1, pp. 304-6.
 37. *op. cit.*, *Tahrir*, vol. 1, p. 310.

2

THE PROGRAM OF ACTION: WORSHIP AND SELF-DEVELOPMENT

V.

The Hajj:

Ritual Pilgrimage to the House of God

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"It is the duty of all mankind to God to come to the House, a pilgrim, if he is able to make his way there." (3:97)¹

1. THE CONTENTS OF THE HAJJ

"...Among the Divine precepts, the precepts of the hajj have special significance. Perhaps the political and social aspects of the pilgrimage predominate over its other aspects and it is necessary that upon the threshold of the establishment of the Islamic Republic with the glorious revolution of the noble nation of Iran, that this sacred duty be purified of the effects of anyone who rebels against God (*taghut*) and returned to the true Islam...and be realized with all its meaningful contents."²

a. Its Social Aspects

The hajj has magnificent social aspects, and gives the Muslims many benefits. *"To witness benefits for themselves."* (22:27)³ Among these, the hajj is the cause for Muslims of various nations, who are partners in their goals and ideals, to gather together in one place from the East and the West of the Islamic world to come to know each other better and, by the forming of special assemblies, to place their problems before each other and exchange views and opinions, and, after the completion of the hajj, to present their goods to each other and thus strengthen their industry and their economic and trade affairs.

Whereas in international conferences, the fake representatives of the people join together and in very luxurious circumstances, drink wine and talk for the benefit and to the advantage of the arrogant, in the great

gathering of the hajj, the people, each one as a representative of his or her society, join together with simplicity, purity, brotherhood and equality.

The hajj is the most awe-inspiring congregational act of worship, which, having fortified the unity of Muslims, does away with malicious hypocrisy, separation and class differences.

"All that brothers and sisters of Islam must know that one of the important aspects of the hajj is the establishing of mutual understanding and strengthening the brotherhood of Muslims."⁴

b. Its Political Aspects

"God made the Ka'bah the Sacred House, a stand for mankind." (5: 97)⁵ "All of you, O distinguished visitors to the Sacred House of God who have hurried from the four points of the world to the House of God, the center of monotheism and place of revelation, the station of Abraham, peace be upon him, and Muhammad, peace and the mercy of God be upon him and his descendants, these great idol-breakers and opponents of the arrogant, come to know them and be prepared to break the great idols who have appeared in the form of the satanic, plundering powers (of the East and the West). Do not be afraid of these powers, so empty of faith. Place your trust in God and, at this magnificent station, bind the covenant of unity and mutual agreement in the face of the forces of multi-theism and evil and be on your guard against separation and conflict. *'And do not quarrel among yourselves for you will become cowardly and your strength will depart.'*" (8:46)⁶

Listen to a warning from the Almighty where we are told, "*Say: I only admonish you to one thing, that you rise up for God in company and alone.*" (34:46)⁷

"All must rise up and must rise up for God alone in opposition to the satanic forces within oneself and in unity with other Muslims in opposition to the satanic powers. If the rise and movement is Divine and for God, it is always successful. And I give all of you the glad-tidings, God Willing, of Divine aid and succour."⁸

"Abraham, the idol destroyer and his beloved child, another idol-destroyer, the Sayyid of the Prophets, Muhammad Mustafa, peace and the mercy of God be upon him and his descendants, taught humanity that whatever idol exists, must be destroyed, taught that the Ka'bah is the *umm al-qura* and that whatever emerges from it, to the ends of the earth, must be purged and cleansed from the taint of idols until the end of time, regardless of what type of idols they may be - whatever form, whether sun or moon, whether animal or human. No idols are worse and more dangerous than an arrogant leader who rebels against God's Commands

- taghut - who have existed throughout history, from the time of Adam, the Quality of God, to Abraham, the Friend of God, to Muhammad, the Beloved of God, peace and the mercy of God be upon him and his descendants, will be until the end of time when the last idol-destroyer (Imam Mahdi, may God speed his appearance) will call for monotheism from the Ka'bah. Are the superpowers of our age not greater idols who call the people of the world to obey and worship them and through coercion, wealth and deception, impose themselves upon the people?

"The blessed Ka'bah of God is the only center of breaking and destroying these idols. Abraham, the Friend of God, at the beginning, and later, (Muhammad) the beloved of God and his child, the Promised Mahdi, may our souls be sacrificed for him, till the end of time, will give the call for monotheism from the Ka'bah. God Almighty said to Abraham, *'And proclaim unto mankind the hajj. They will come unto you on foot and on every lean camel; they will come from every deep ravine.'* (22:27) And He also stated, *'And purify My House for those who perform the circumambulation and those who stand and those who bow and make prostration.'* (22:26)

"That is, must be purified of all impurities, the worst of which is multitheism as appears at the beginning of the verse of the Holy Quran in Surah Tawbah (Repentance) where we read, *'And a proclamation from God and His Messenger to all people on the day of the Greater Pilgrimage that God is free from obligation to the multitheist and (so is) His Messenger.'* (9:3)

"And the awaited Mahdi, promised in the language of all religions, along with all Muslims, will call out from the Ka'bah and will call humanity to monotheism. All calls will originate from Makkah and the Ka'bah. We must follow them and call out the cry of the unified expression and the expression of unity from that sacred place. We must destroy the idols with our cries, our invitations, objections to injustice and our disclosures, with our active participation in the congregation of the Muslims in Blessed Makkah. We must stone the idols and the satans, headed by the Great Satan, in 'Aqabah so that we will have performed the hajj of the Friend of God, the Beloved of God and the vice-gerent of God, our beloved Mahdi. Otherwise it will be said of us, 'They are a lot of noise-makers and few pilgrims.'

"It is hoped that the respected pilgrims to the House of God, from whatever group or sect that they belong, in the pauses and in Mash'ar al-Haram will pray in unison for the victory of Islam over world kufr, will cry out for the awakening of Muslims and their rule and that their prayer will be eloquent. Perhaps with the blessing of the prayer in the area of

the revelation and the place of the breaking of the idols of the Age of Ignorance, God Almighty will help Muslims, will return the majesty and glory of the beginning of Islam to them, will repel the foreigners and world devourers from the lands and will send rain through the clouds of Mercy and Forgiveness upon all Muslims in general.⁹

c. *Its Human Aspects*

The House of God, even though it is called the House of God, is really the house of mankind. The Holy Quran tells us, "*The first house for mankind was certainly that at blessed Makkah.*" (3:96)¹⁰ Here, all human beings, rich and poor, of whatever race, city-dwellers and country folk are brothers and equal: "*Alike in it are the native and the stranger.*" (22:25)¹¹

Therefore, all material aspects, outer clothing and the other signs of material and class distinction are put aside, and two plain, white, unsewn pieces of cloth, the signs of equality and purity, are worn in their place. As one, the Muslims then march towards their Nourisher, making the decision to keep themselves free of the things which they are free of in the hajj: arrogance, conceit, attention to material distinctions, difference and conflict, lies and indecency, rivalry in material grandeur and pride.

d. *Its Spiritual Contents*

"Insh'allah during the rule of the Islamic Republic, this sacred ritual, with its spiritual contents, will be realized."¹²

The principle goal of the creation of the human being is to be able to recognize God, to attain intimacy with God through love, the Divine Qualities of goodness and the station of the vice-gerency of God. This requires the cleansing and purification of the spirit from uglinesses, lust and self-interest and removing the self from satanic deeds, the bearing of anguish, the putting forth of efforts upon this way and remembering God in all sincerity and turning the heart towards God.

On the one hand, forms of worship which include these have been provided through the offering of property which causes separation from vanities of this world such as the form of worship of zakat, khums and charity and some of them consist of leaving aside lusts and pleasures like the ritual fast; some of them consist of the remembrance of God and the turning of the heart towards Him like the ritual prayer; and the hajj is one of the forms of worship which includes all of these various issues in addition to other things, for the hajj consists of the migration from one's home, physical exhaustion, the giving of one's property, the bearing of

difficulties, the renewing of one's covenant and the presence of consciousness. In performing it, the remembrance of God cleanses away all impurities. A person, through these various types of worship, turns towards God and attains the perfection of the level of servitude to God.

And in some of the practices of the hajj like entering the state of ihram and going to the wilderness of Arafat, a person recalls the multitude which will gather on the Day of Judgment and the states of the Resurrection.

Many practices of the hajj and the places recall the repeated gatherings of the ancestors of the Prophets from Adam, peace be upon him, to Abraham, peace be upon him and the Prophet of Islam, peace and the mercy of God be upon him and his descendants; the place of the birth of the Holy Prophets and his footprints and that of the other Prophets.

On the other hand, in verse 21 of Surah Hajj, the House of God has been named, 'the ancient House', an ancient House in which human beings have gathered from the time of Adam to the present.¹³

On the other hand, the prohibition of hunting and the uprooting of trees, keeps that place sacred and a sanctuary of God's so that, "Who-soever enters here is safe." (3:96)¹⁴

And also in this noble place, the human being comes to recall the descent of the revelation and the Makkan surahs of the Holy Quran. It makes the human being turn to the recitation of the Holy Quran, and the spread of the Divine Law.¹⁵

2. THE RULES OF THE HAJJ

"Those who obey must resolve to journey to the House of God for God." (3:97)¹⁶

"The hajj is one of the pillars of religion. The avoidance of it is considered to be among the great sins. It is obligatory upon anyone who meets the obligatory conditions of the hajj.

a. Several Clarifications

1. "Throughout one's lifetime, according to the Divine Law, the hajj is obligatory only once.

2. "The time for the performance of the hajj, once its conditions are realized, is immediate in the sense that one must perform it in the very first year when the ability exists and not delay it. If it be put aside in the first year, it must be performed in the second and in the same way, in the next year, if not performed this year and...

3. "If after becoming able, going to the hajj requires a certain amount of expenses like the expenses for a passport and credit, etc. it

must be made available in such a way so that one can easily reach the hajj but if one who has the ability cannot meet these expenses, that person is not able.

4. "If the costs for a car or a plane or the cost of things in the year when one has the ability is more costly than normal, one must not delay the hajj that year unless the cost is so great that it would cause great difficulties and hardship in life.

5. "If the person who is able has property instead of money, that property must be sold and that person go on the hajj even if that person is obliged to sell the property for less than its real value unless it would cause great difficulties in life.

6. "A person who has books instead of money, is such that if that person sells the extra books, the expenses for the hajj will be met, if that person has the other conditions for the hajj, that person must sell the extra books and go on the hajj.

7. "If multiple traveling companions (and caravans) exist, and the possibility exists that that person can go with whatever caravan he or she wants, that person has the option to choose but it is better that he (or she) choose that one which is more certain of reaching the hajj.

"And if only one traveling companion (or one caravan) remains, and there is no problem in joining it, delay is not acceptable unless that person be certain that he (or she) will find another traveling companion (or another caravan).

b. The Indispensable Conditions of the Hajj

1) Maturity and Intellect

a). "Thus the hajj is not obligatory upon persons who have not attained maturity or persons who are insane, throughout the period of their insanity.

b). "If a child who has discernment performs the hajj, the hajj is correct but it is not considered to have replaced the obligatory hajj.

c). "It is approved that the parent or guardian of a non-discerning child help the child become a *mubrim* and place the clothes of ihram upon the child and make the intention on behalf of the child and, if possible, teach the child to say the 'labbayk', and if the child cannot, the parent or guardian say the 'labbayk' for the child and prevent the child from the prohibitions of the ihram and tell the child about each of the acts for the hajj. And if this is not possible, it be done with the intention of the child.

2) *Ability According to the Divine Law*

"For the indispensable acts of the hajj, having wisdom is not sufficient but the abilities according to the Divine Law are a condition.

d). "Having the financial ability consists of having the expenses of the journey before preparing for the journey, means of transportation and other things necessary in addition to those things which are part of one's daily requirements like the means of daily life, the necessary capital and the tools for work and in the case of inability to provide the provisions and means for the journey, etc, the hajj is not obligatory and if it be done, it does not suffice for the obligatory hajj.

e). "What is meant by provisions and the means of journey is something which is needed by that person in accordance with his position, state and circumstances on the journey and the measure of the means being suitable is the common practice for that person's condition and circumstances.

f). "It is not necessary that a person have the financial ability in his country or city. Rather, as an example, if an Iranian, at the time of the hajj, be in Damascus or the hijaz, and can go from there to the hajj, it is obligatory for the performance of the hajj to go to Makkah even if that person does not have the ability from his (or her) own country.

g). "Another indispensable condition for the hajj is having the cost for the return to one's country if that person wants to return to his own country or in any place that that person wishes to pause on the condition that the cost to go to that destination be not more than the cost to return to one's own country, unless necessity dictates that that person make a residence in that destination.

h). "Among the indispensable conditions of the hajj is having the money to go and return in addition to meeting one's living needs is considered to be credible. Thus a house suitable to his condition as well as good clothes and household goods and the means of transportation and other things which is required according to his wealth and condition including scholarly books required in studying whether it be the study of the religious sciences or other known fields of study, which will not be sold in order to go on the hajj.

i). "If a person is hired for wages to serve upon the way of the hajj, in which case that person becomes able, the hajj will become obligatory upon that person, but if he be asked to present himself in order to serve and with the wages from that becomes able, the acceptance of that is not obligatory.

3) *Physical Ability*

“Physical ability is another of the indispensable conditions of the hajj. Thus, for a sick person who cannot ride or else it is difficult and unbearable, the hajj is not obligatory upon that person. Even if this sickness and difficulty results from riding in a means of transportation, a car or an airplane.

4) *Temporal Ability*

“Temporal ability is also a condition for the hajj. Thus, if the time is limited and the person cannot arrive in time for the hajj or if it is only possible with a great deal of effort, it is not obligatory.

5) *Security*

a). “Security is another of the indispensable conditions for the hajj in the sense that the way be secure and safe and that there be no difficulty for that person reaching the destination or performing the other duties.

b). “Thus, if here is an obstacle upon the way or fear for one’s life, reputation or property and this was the only way or that all the ways are dangerous, the hajj is not obligatory.

6) *The Other Conditions of the Hajj*

a). “Also among the indispensable conditions for the hajj is that after one’s return, one have everything one needs to continue one’s daily life and having employment and a suitable means for earning an income which is suitable to the circumstances of the person is sufficient.

b). “It is obligatory upon an able person that the person himself undertake the hajj. If someone is to go in his place for free or by receiving payment, it is not sufficient unless the hajj has become a duty for that person and because of a sickness for which there is no hope for recovery, that person is not able to go on the hajj, or, also, in the case that a person is prevented to travel or does not have the ability because of age to go on the hajj or has been sentenced to life imprisonment and who has no hope for release or because it will cause great difficulties, it is obligatory that that person find a representative.”¹⁷

Q: “A person who has become able this year and who has placed the money for his expenses in the bank and will take one or two years to perform the ritual hajj, if that person dies before his turn comes for the

hajj, is it necessary to get a representative?

A: "If that person became able this year and dies, the hajj is not obligatory."¹⁸

3. TYPES OF HAJJ

There are three kinds of hajj: hajj ifr'd, hajj qira'n and hajj tamattu. The first two are the duty of the residents of Makkah and the surrounding area up to 16 farsakhs (48 miles) and the third type (hajj tamattu') is for other people who live outside these two areas.

a. The Conditions for the Hajj Tamattu'

(1). "Intention, that is, resolving upon such and such a type of hajj at the time of entering the state of ihram for the umrah-tamattu'.

2). "The totality of the umrah-tamattu' and hajj must be done during the months of Shawwal, Dhiqa'dah and Dhihajjah.

3). "The umrah-tamattu' and hajj must be performed during one year.

4). "The ihram for the hajj may be put on in Makkah on the condition that the area for the wearing of the ihram for the umrah-tamattu' is one of the miqat (places of the appointed time) which will be described later.

5). "The totality of the umrah and the hajj must be done by one person with the intention being made by the same one person.

"A person whose intention is the hajj tamattu' cannot return to the other two kinds of hajj (ifr'd and qira'n) unless that person does not have sufficient time to finish the umrah and make the hajj. In this case, the person can change the intention from the umrah to the ifr'd, that is, by completing the umrah after the hajj.

"Lack of time means fear of not reaching the necessary pause in Arafat.

"A woman who is having her monthly period or the bleeding which results from childbirth, on the condition that she has not been ritually purified until the last moments for the umrah tamattu', should change her intention to the hajj ifr'd, that is, perform the umrah after the end of the hajj. If, because of an excuse, she arrived in Makkah without the ihram and because the time remaining (to be able to perform the umrah) is limited, she will put on the ihram for the hajj ifr'd and after the hajj, perform the single umrah (umrah mufridah) and this is sufficient for the obligatory hajj."¹⁹

b. Hajj Ifr'd

"The acts of the hajj ifr'd are similar to the hajj tamattu' (which will be described later) except in one thing and that is that the sacrifice is obligatory in the hajj tamattu' but it is approved in the hajj ifr'd."²⁰

c. Umrah Mufridat

"The acts of the single umrah (umrah mufridat) are similar to the umrah tamattu' except in the following areas:

1). "In the umrah tamattu', one must perform the cutting of some hair or nail (taq̄sir) not the shaving of the head (halq) but in the umrah mufridat there is an option between these two.

2). "In the umrah tamattu', there is no tawaf al-nisa' even if the person perform it in hope of God's rewards, there is no problem but in the umrah mufridat, the tawaf al-nisa' is obligatory.

3). "The miqat (place of the appointed time) of the umrah tamattu' is one of the places which will be described and the miqat for the umrah mufridat is the closest place that one can enter the sacred area in the ihram even though it is approved that one put on the ihram for the umrah mufridat in one of the places of miqat for the umrah tamattu'."²¹

The Hajj

This consists of two parts:

Umrah-tamattu'	Hajj tamattu'
1. Ihram (intention, wearing the the clothes of the ihram and the saying of 'alabbayk'	1. Ihram in Makkah.
2. The circumambulation of the Ka'bah	2. Pause in Arafat
3. The ritual prayer of circumambulation	3. The pause in Mash'ar al-Haram
4. The walking between Safa and Marwah	4. The stoning of the 'Aqabah in Mina
5. Taq̄sir, that is, cutting some hair or nail	5. Sacrificing in Mina
	6. Taq̄sir in Mina
	7. Circumambulation around the Ka'bah
	8. Two cycles of the ritual prayer of the circumambulation
	9. The walking between Safa and Marwah
	10. The tawaf al-nisa'
	11. The two cycle ritual prayer

after the tawaf al-nisa'

12. Staying in Mina on the nights of the 11th and 12th

13. Stoning the three stones in Jamarah

The pilgrim to the Sacred House of God for the Hajj Tamattu' must perform 5 acts:

4. UMRAH TAMATTU'

a. Ihram

Ihram consists of three acts: intention to perform the umrah for God; putting on the simple dress of the ihram and saying the 'labbayk'.

In the surrounding areas of Makkah, areas have been determined which are called miqat. When the pilgrim reaches these areas, the men take off their normal clothes and put on two pieces of simple, unsewn cloth and women, in their normal clothes, prepare themselves for the ceremonies and the ritual prayer for their hajj. This act, which is accompanied by intention and special attention to the spiritual, ethical and social changes and the external and internal purity, is called ihram.

It is approved that before putting on the ihram, the body have been completely cleaned, a greater ablution having been performed and it is obligatory that at the time of wearing the ihram, this prayer be recited: *labbayk, allabumma labbayk la sharika laka labbayk, inna-l-hamd wa-n-a'mata laka wa-l-mulk, la sharika laka labbayk*, 'here I am, O God, here I am. You have no partner. Surely all praise is Yours and all bounties are from You and the whole dominion is Yours. You have no partner.'²²

The saying of *inna-l-hamd wa-n-a'mata laka wa-l-mulk la sharika laka labbayk* following *labbayk la sharika laka labbayk* is approved according to caution.

These words are in response to God's invitation calling the people to Him. "Caution is obligatory that to begin with, you take off your sewn clothes and you put on the ihram clothes and then make your intention for the umrah tamattu' and then say 'labbayk' because the taking off of the clothes and wearing the clothes of ihram requires the making of one's intention known."²³

b. Miqat

For the umrah tamattu', five 'places of the appointed time' (*miqat*) have been specified:

1. "Masjiċ Shajarah, for those approaching Makkah from Madinah.

2. "Juhfah, for those traveling to Makkah from Syria.

3. "Dhat al-'Arq or Wadi al-'Aqiq for those on their way to Makkah from Iraq and Najd.

4. "Qarn al-Manazil, for those on their way to Makkah from Ta'if.

5. "Yalamlam, for those traveling to Makkah from Yemen.

"The way of proving these places is knowledge and certainty. With a lack of them, it is proven with proof from the Divine Law (two just witnesses) or a method which brings certainty. If these two do not exist, one can act according to what those who are knowing say if a suspensor arises."²⁴

"It is worthy that when a person leaves his country, he reaches the miqat, he thinks about the state of death, leaving this world and moving towards the place of miqat of the Day of Judgment and the states and wonderous sights of that Day. *"Verily the Day of sorting out is the time appointed for all of them, the Day when no protector can avail his client in aught, and no help can they receive except those on whom God shall have Mercy..."* (44:40-42)²⁵

When they enter the miqat and they put on the two simple pieces of unsewn cloth of the ihram in remembrance of the wearing of the shroud, because whether one wants it or not, sooner or later, death will come, the day of separation will come when a person is wrapped in the shroud. How similar are these two clothes to each others; both are white, simple and unsewn and far from any kind of ornamentation or sign of differences or material advantages.

And when the pilgrim has put on the clothes of the ihram and entered the threshold of the Divine, with the saying of *labbayk allabuma labbayk*, that He accepts him in his court, the fear that a person will be overlooked arises for as a Tradition says, "When Zayn al-'Abidin, peace be upon him, wanted to put on the clothes of the ihram, he got on his horse, his face grew pale and his whole body began to shake in such a way that he could not say the labbayk. He was asked, 'Why do you not say the labbayk?' The Imam responded, 'I am afraid that the Creator will say, 'There is no 'here I am'; your (heart) is not here.'"²⁶

c. The Forbidden Things of Ibram

"In the state of ihram of the hajj, twenty-four things are forbidden:

1. "Covering the face, forbidden for women.

2. "Covering the head, forbidden for men.

3. "Traveling under shade, forbidden for men.

4. "Preventing oneself from smelling unpleasant smells.

5. "Hunting and eating hunted meat.

6. "Sexual intercourse, kissing and locking and even touching one's spouse with desire.

7. "Partaking in the marriage ceremony of oneself or of others as a witness.

8. "Wearing sewn clothes, forbidden for men.

9. "Masturbation.

10. "Smelling good aromas.

11. "The application of antimony to the eyes as an adornment.

12. "Looking in a mirror.

13. "Wearing footwear that covers the upper part of the foot, forbidden for men.

14. "Arguing.

15. "Telling lies, abusing, envy and pride.

16. "Killing creatures.

17. "Wearing rings as adornment.

18. "Wearing of adornment even if it is meant to please one's husband.

19. "Oiling the head.

20. "Removing hair from the body.

21. "Cutting the nails and extracting teeth.

22. "Carrying weapons (according to caution).

23. "Uncarthing trees, plants or grass that grows in the sacred precincts.

24. "Causing discharge of blood from the body, even by scratching." 27

d. The Philosophy of the 24 Forbidden Acts

In order to enter the heavenly-like sanctuary, it is said that:

1. Do not cover your head so that the sun in the wilderness remind you of the burning wilderness of the Day of Judgment.

2. And at the time of moving, do not move under any shade so that moving from the feeling of the Hereafter in an open space and the effects of Divine Nature are seen and we turn ourselves away from comfort and join in union with others in bearing hardships. It is said that at the Battle of Badr, the Holy Prophet was standing in the shade and God said to him, 'You be in the shade and the others in the sun?'

3. In order to reach the Divine sanctuary and to reach towards God, all must be one with each other and whatever will cause dispersion or discord be avoided so that in God's sacred area, disputes, quarrels, self-glorification, lying, corruption, boasting are not worthy of it.

4. We must avoid the carrying of arms because anger and enmity is the work of those who will go to hell and the sacred area is the place of peace and conciliation.

5. We avoid the shedding of blood even if it results from the scratching of the body.

6. In the sacred area, we do not uproot any plant or greens because the doing away of the greens is the work of the corruptors upon the earth and those who are headed for hell. Those who are headed for heaven are continuously trying to reform themselves, to revive the earth and to live in peace with nature. The effects of the Creator and a person who is a lover of God does not remove the effects of God, rather, that person is in love with all of the world for all of the world comes from Him.

7. In order to attain life and the kindness of God, one must put aside lusts and not even bear witness to a wedding contract.

8. In order to smell the aroma of the Divine perfume, we must not apply any perfume of this world which would cause desires for this world to increase.

9. In order to visit with God, we must so forget ourselves that we do not even look in a mirror.

10. In order to forget the self and a sense of superiority, we must avoid any kind of ornamentation and not apply surmah, rings, adorning ourselves or using creams for the head or cutting our nails or men wearing sewn clothes or shoes which hide the back of the foot.

God may allow us to enter by saying, *"Enter among My servants and enter My heaven."* (89:30)²⁸

e. Entering Blessed Makkah

The pilgrims, after putting on the ihram in the miqat and saying the labbayk, now enter blessed Makkah. It is worthy that at the time of entering the sacred area of Makkah, that one recall this verse from the Quran, *"The first house (of worship) appointed for humanity was that at Bakka, full of blessing and of guidance for all kinds of being."* (3:97)²⁹

1) The House of God

In the above verse, the House of God is also called the House of the People and the Blessed House to show that God has no need of a place or a house and most often those social things which are in the Name of God and for God, in reality are to serve the people and the servants of God and any service in the way of the people and the servants of God that is performed is considered to be for God so that one can even say that wherever *nas* is spoken of in the Holy Quran referring to the vice-gerency

of God, it includes the people and the servants of God, such as, "Give God (or the people, *nas*) a good loan." (73:20)³⁰

2). *The House of the People*

Yea, this house is the house of the people because all human beings, from whatever race or of whatever color or who speak whatever language, woman or man, black or white, are like the members of one family in security, peace and purity, in the shadow of faith and Islam; they form one family which is side by side in congregation. Because this house is the house of the people themselves, a person can, in the Masjid al-Haram, say the ritual prayers in full just as a traveler, when he reaches his home, recites the ritual prayers in full.

3). *The House of Bakka*

In the above verse, it is called the Blessed House. Perhaps it is because of this that the word *bakka* comes from the word *baka* in the sense of gathering and because this house is the place of gathering of the people, it is called Bakkah.

Another meaning of *bakka* is to do away with pride and because in this great house, all discriminations are eliminated and everyone, far from pride, are brothers, together and members of one family, it is called Bakka.

4). *The Blessed House*

The House of God, both from the material and spiritual point of view, is a House full of blessings and among its spiritual blessings are its being a center of unity and solidarity, a center of faith, a center containing Divine allurements. Among its material benefits are even though, from the point of view of geography, this city is located in the wilderness, waterless and plantless, some of the blessings and means of life are available there and the city is habitable; it is a center where Muslims from various Islamic countries gather to worship and offer what they know to others and they exchange goods with each other.

5). *A House of Guidance and Growth*

The House of God is a center of guidance and growth of the people of the world and continuously the leaders in this center are occupied with spreading the Word of God and Islam to the pilgrims and the pilgrims, when they return to their various countries, take the message of the hajj to others, their families and friends and to those people who have not been in Makkah.

"It is necessary that the scholars and the 'ulama speak about basic political and social issues of their own countries with the other brothers and offer solutions for the elimination of these so that when they return to their own country, they offer what they learned to their own 'ulama and leaders."³¹

In addition to the program for the self-development of Muslims, such as the ritual prayer, congregational forms of worship and the recitation of the Holy Quran or visiting with other Muslims to exchange ideas and thoughts, it is extremely beneficial to the cultural and intellectual growth of society.

6) *The House of Signs*

There are many signs in this House of faith in God, the worship of the One God, the unity of the masses and the water of the Zamzam which was found through trust in God along with endeavors and struggling.

7) *The House of Abraham (The Station of Abraham)*

In this House, also, there are signs of the Prophet Abraham, his footprint, the place where he stood to build the Ka'bah and the stone of the original foundation of monotheism's structure.

8) *The House of Hajar and Isma'il*

Beside the House of God, is the house of Hajar and Isma'il, her child and the child of Abraham. Hajar, in trust, submitted completely to God and suffered great difficulties in the wilderness, far from her husband, father and country. She chose to live next to God's House and, as a result, God gave them such a position that He connected their house to His.

9) *The House of Safety*

God, at the request of Abraham, made this House and through its blessings, the land of Makkah, safe and secure. "O my Lord! Make this city one of peace and security." (14:35) This House and this city have the essence of peace and security and any kind of war or fighting is forbidden there. This is so extensive as to include animals and plants in the area which are also free of any aggression.

10) *The Ancient House*

In the Holy Quran, 22:29, this House has been called '*atiq*' because from the time of the Prophet Adam to the present, it has been a gathering

place of people. Upon seeing the place of the footprints of the Prophets and the pioneers of Islam, the people who go there find themselves to be in step with them and to be following their path. They sense solidarity with all human beings throughout history.

Yea. The pilgrims, after entering this House, gather around the Ka'bah like butterflies who circle a candle and the Divine Light and they and those dependent upon them, submit themselves lovingly to God as did Abraham and Hajar.

It is worthy that when the eyes of a human being falls upon the House of God, supervises or observes the greatness of the Nourisher, it is as if they look at the Owner of the House and become hopeful that God has shown them His countenance. They praise God and thank God that He called them to His House and that He has directed them towards paradise along with the other guests. It is because of this that to look at the Ka'bah is a form of worship.

f. Circumambulation

1. "Having entered Makkah in the state of ihram and ritual purity, with fixed attention and perfect humility, we enter the enclosure of the Masjid al-Haram. Then, starting from the Black Stone, we walk seven times around the Ka'bah in such a way that the Ka'bah is always situated on our left.

2. "The things that ignorant people acting under satanic impulses perform during the circumambulation, and which lead to being ridiculed and insulted, are forbidden and must perform the circumambulation like the other Muslims.

3. "The circumambulation of a person who arranges for another to support him during the circumambulation is void, as is the circumambulation of a person who is carried by the crowd and cannot walk of his own free will.

4. "The hijr of Isma'il , which is situated alongside the Ka'bah, must be included in the area around which the circumambulation is performed and if the circumambulation is performed between it and the Ka'bah, the circumambulation is void.

5. "The radius of the area of the circumambulation from the Ka'bah and the Station of Abraham, is about thirteen meters and when performing the circumambulation, one must not come out of this area."³²

1). The Secret of the Circumambulation

It is best if at the time of the circumambulation, the heart of the pilgrim be full of humility, kindness and fear and that the pilgrim know

that which the act of circumambulation, they are emulating the role of the angels who are circumambulating the Divine Throne. *"And you will see the angels surrounding the Divine Throne on all sides, Glorifying and Praising their Lord."* (39:75)³³

And they should know that the meaning of the circumambulation is not just physical circumambulation and circling. Rather, the circumambulation of the heart is also included through the prayers and praise that one offers for the Creator.

Thus, the secret of the circumambulation and the spirit and truth of that consists of the circumambulation of the heart with the Nourisher. The House of the Ka'bah is an external example in the world of witnessing for the presence of the Nourisher Who cannot be seen with the eyes.

In the Traditions, it has appeared that in the heavens, exactly opposite the Ka'bah, is the House of Mash'ar and the angels circumambulate around it just like human beings to around the Ka'bah.³⁴

2)The Sublime Skirt of Motherhood

The House of the Ka'bah in its western part contains a semi-circular form like that of the skirt of a woman which is called the skirt of Isma'il, the skirt of a female slave, the skirt of a mother who nourishes martyrs whose name was Hajar, who, with great firmness migrated towards God with her son Isma'il and bore great difficulties and anguishes upon this way, far from her husband, her home and her land and she put her trust in God. At the same time, in the search for water, she endeavored to find it between Safa and Marwah. She nourished a living martyr in her skirt who was willing to sacrifice himself upon God's Way and in answer to his father who announced that God had said that he must sacrifice his son, he said, *"O my father! Do as you are commanded. You will find me, if God so wills, among the patient."* (37:102)³⁵

Perhaps it was because of the importance of a mother who nourishes a martyr in her skirts of kindness and love that Islam united the House of God with that of her place of burial and included it as a part of the circumambulation. A circumambulation around the Ka'bah, which does not include circumambulating outside the walls of the hijr is not accepted.

*"The hijr of Isma'il, which is located next to the House of the Ka'bah, must be included and circled on the outside during the circumambulation. If circumambulation takes place within that wall, it is invalid."*³⁶

Yea. In the view of Islam, anyone, whether man or woman, whether black or white, from whatever tribe that one be, who migrates towards

God, God will take that person into His Home and give him great position and in a monotheistic society, the value of a human being is in how they are trained, in their piety, not in their race, color or sex.

3). *The Ritual Prayer of the Circumambulation*

a). "After the termination of the circumambulation, a ritual prayer like the two cycle ritual prayer of the morning with the intention of a ritual prayer of circumambulation to seek nearness to God is obligatory.

b). "According to obligatory caution, following the circumambulation, one must immediately perform the two cycle ritual prayer and do so without any delay.

c). "In the ritual prayer, any surah may be recited except those which require a prostration but it is approved that in the 1st cycle, after the Surah Hamd, one recite the Surah Tawhid and in the 2nd cycle, the Surah Kafirin.

d). "The ritual prayer of the circumambulation can be recited like the morning ritual prayer out loud or it can be recited quietly like the noon ritual prayer.

e). "Any doubt which may arise while reciting the ritual prayer of circumambulation causes the invalidity of the ritual prayer and it must be recited again from the beginning.

f). "It is obligatory that the ritual prayer of circumambulation be recited alongside the Station of Abraham and according to obligatory caution, it should be recited behind the Station in such a way that the stone of the Station be between the person reciting the ritual prayer and the House of the Ka'bah. Of course, however much closer you are to the Station, it is better but it should not be such that one cause difficulty or be a bother to others.

g). "If because of the pressure of the congregation, one cannot perform the ritual prayer behind the Station of Abraham, one recites the ritual prayer on one of the two sides of the Station in a place where it can be said that the ritual prayer was recited beside the Station of Abraham.

h). "The ritual prayer of the approved circumambulation can be recited anywhere in the Masjid al-Haram.

i). "If a person forgets to perform the obligatory ritual prayer of circumambulation or be ignorant of the necessity for it, it must be performed whenever it is recalled in the Station of Abraham."³⁷

g. *The Endeavor Between Safa and Marwah*

1). "After the ritual prayer of the circumambulation, it is the time

for the act of endeavor between Safa and Marwah, that is, the going and coming between these two mountains.

2). "The endeavor (*sa'y*) consists of going from the mount of Safa to Marwah and from Marwah to Safa.

3). "It is obligatory that this going and coming between Safa and Marwah take place 7 times. Going from Safa to Marwah is considered one time and going from Marwah to Safa is considered as one time.

4). "It is obligatory that one begin at Safa and, on the seventh time, one terminate the endeavor in Marwah. If a person begins in Marwah, whenever it is realized, it must be made up for and if one realizes this in the middle of the endeavor, one must begin again and begin from Safa.

5). "According to obligatory caution, one should begin at the base of Safa. If one goes up some of the steps of the mount and begins the endeavor, it is sufficient. It is obligatory that the endeavor end at Marwah and it is sufficient if one goes up several steps of it.

6). "One can either go on foot or ride in performing the endeavor but it is better to go on foot.

7). "It has not been made obligatory that one have ablution in the performance of the endeavor but caution is approved that the person have performed the ablution (*wudu*).

8). "If the distance between Safa and Marwah is made into two levels or several levels, and all of the levels be placed between the two mountains, one can make the endeavor from any one of them. However, the caution in the endeavor is to do so in the way that it was first done.

9). "It is obligatory that upon going to Marwah, a person be facing Marwah and when going towards Safa, that one be facing Safa. Thus, going backwards or sideways is invalid but looking to the right or left and even sometimes looking behind is not a problem.

10). "It is permitted to sit upon the route of Safa or Marwah or on the way between them to eliminate fatigue.

11). "Allowing a time distance between the circumambulation and the endeavor, in order to eliminate fatigue or for the weather to get cooler has no problem. One can even, without any excuse, delay it until night even though caution is that one not delay it.

12). "To delay the endeavor until the next day without an excuse like sickness is not approved.

13). "The endeavor is a form of worship and it must be performed with a pure intention of obeying God's Command.

14). "The endeavor, like the circumambulation, is a pillar of the hajj and the umrah and the rule for avoiding it intentionally or unintentionally is like the circumambulation mentioned.

15). 'If a pilgrim unintentionally increased the endeavor, one or several times, the endeavor is correct. It is better to stop whenever one realizes it although it is possible that one can finish it to the seventh time.' 38

j. Cutting a Piece of Hair or Nail

1). 'After completing the endeavor, it is obligatory that one cut a part of a nail or some of one's hair of the head or moustache or beard and it is better and even more cautious that one not cut a nail only but cut a bit of one's hair, as well.

2). 'It is not sufficient that one shave one's head in taqsir; it is even forbidden.

3). 'The cutting of a piece of hair or nails is a form of worship and making the intention is obligatory with its conditions and it must only be for the obeying of God. If it be done to show off, a person's umrah will be invalid unless it is made up for.

4). 'If a person intentionally leave aside the cutting of a piece of hair or nails and then put on the ihram for the hajj, that person's umrah is invalid. It would appear that his hajj would be changed into a hajj ifr'd. Caution is obligatory that at the end of the hajj ifr'd, one perform the umrah mufridat and in the next year, perform the hajj again.

5). 'If a person forgets the cutting of a piece of hair or nail until the time that one puts on the ihram for the hajj, that person's umrah is correct and it is approved, but caution is that one sacrifice a sheep as ransom.

6). 'After the cutting of a piece of hair or nail, everything except shaving the head becomes permissible including sexual intercourse with one's marital spouse.

7). 'The umrah tamattu' has no tawaf al-nisa' and if a person wants to act according to caution, he may perform it in hope of God's reward.' 39

5. HAJJ TAMATTU'

The hajj tamattu' consists of 13 programs:

a. Ihram in Makkah

1). 'After completing the umrah, the entering the state of ihram for the hajj tamattu' is obligatory.

2). 'How to put on the ihram for the hajj tamattu', the saying of the labbayk, the things which are forbidden for a person wearing the ihram and the expiations for disobeying the prohibitions is exactly what had

been mentioned in the ihram for the umrah.

3). "The time of the ihram for the hajj is up until the time when one can reach the necessary time of the pause in Arafat and it cannot be delayed beyond that time.

4). "Based upon obligatory caution, a person who has finished the umrah tamattu' and has left aside the ihram, should not leave Makkah without a need and if the need arises, it is obligatory that one wear the ihram for the hajj tamattu' in Makkah and leave Makkah in the state of ihram and in that same state of ihram, return for the hajj.

5). "If without their being the need, a person leave Makkah not being in the state of ihram, and then return and enter the state of ihram for the hajj and perform the acts for the hajj, there will be no interruption in that person's hajj.

6). "The entering of the state of ihram on the day of *tarwiyah* (the 8th of Dhihajjah after the noon ritual prayer) is approved, rather, is strongest.

7). "The place of the ihram for the hajj is the city of Makkah wherever in the city it be even if it be in an area which has recently been built but it is approved that it be in the Station of Abraham or the hijr of Isma'il.

8). "If the entering of the state of ihram is forgotten, and a person go to Arafat and Mina without being in the state of ihram, it is obligatory that the person return to Makkah and enter the state of ihram. If, because of lack of time or another excuse, it is not possible, one may enter the state of ihram wherever one may be.

9). "A person who does not know the issues of hajj and without knowing it, leaves the state of ihram, has the ruling of a person who, in a state of forgetfulness, forgets to enter the state of ihram. That is, if a person remembers at the end of the acts, it would appear that the person's hajj is correct."⁴⁰

b. The Pause in Arafat

1). "After the umrah and entering the state of umrah for the hajj, it is obligatory that a person pause in Arafat with the intention of nearness to God like other forms of worship.

2). "The time of the pause, according to caution, is from noon of the day of Arafat (the 9th of Dhihajjah) until sunset (according to the Divine Law) but a person can arrive after noon until the point of the ritual prayer of noon and after noon (which are recited together). Caution is approved that it not be delayed and delay until the afternoon is not advisable.

3). "The meaning of pausing in Arafat is the absolute pause in that noble place whether it be through a means of transportation or walking or sitting.

4). "If a person spends the whole time in sleep or in unconsciousness, the pause is invalid.

5). "The pause in Arafat is obligatory but the pillar and purpose of it is its name of 'pausing' and 'hesitating' even if it be one or two minutes. Thus, if a person leaves aside the pause and even the name of it intentionally, that person's hajj is invalid but if a person, to the amount mentioned, pause or hesitate and wait there and intentionally leave the rest aside, that that person's hajj is correct, even though that person has sinned.

6). "If, before the sunset (according to the Divine Law) a person leaves Arafat and does not return, that person will be obligated to expiate a camel, which must be sacrificed upon the Way of God in whatever place that the person wishes. Caution is approved that it be in Makkah. If that person cannot sacrifice a camel, that person must perform the ritual fast for 18 days. Caution is approved that it be consecutive.

7). "If a person unintentionally or not knowingly leaves Arafat, if that person remembers or becomes aware of the issue, that person must return and when that person returns, it is as a sinner but according to that which is stronger, there is no expiation. However, caution is that an expiation be given and if that person does not remember or not come to know about the issue until the time passes, that person is not obligated to do anything.

8). "If a person, because of an excuse like forgetfulness or a lack of time, etc., not be in Arafat from noon of the 9th until the sunset, according to the Divine Law and not understand anything of the time of that, it is sufficient that the person spend some part of the night before the 'id, no matter how little, in Arafat and this is called an emergency pause in Arafat. If a person abandons this emergency time intentionally and without an excuse, it would appear that the person's hajj is invalid even if that person reaches Mash'ar. And if the necessary time or the emergency pause, because of some excuse, be left aside, it is sufficient that the necessary pause in Mash'ar al-Haram be performed and in this case, the hajj is correct."⁴¹

9). "In the pauses (in Arafat and Mash'ar) one must follow the rulings of the Sunnis, even if one has a difference of opinion."⁴²

a). The Philosophy Behind the Pause in Arafat

From noon to sunset on the 9th of Dhihijjah, in the wilderness of Arafat, in the role of Adam, a person becomes aware of his expulsion and

distance from God and a person's own sins. With attention to the reality, that person returns to God in nature and in a wilderness which lacks any buildings or machine life and material benefits; a person finds the real self in one's spiritual and primordial nature, a nature which has been metamorphosized. One considers the scene of the Day of Judgment and the congregation of the creatures at the gathering place.

b). The Secret of Arafat

Sometimes a person becomes so aware of the precepts of religion that they become a habit and distance a person from the meaning and a person simply imitate the habits of his or her mother or father without knowing the why and what of the content. This very thing has drawn people to this area for centuries as Hisham ibn Kalbi (d. 204 AHL) wrote, "That which made the people of Makkah turn to the worship of stones and idols from the religion of Abraham was that each tribe which left Makkah, took a stone from the sanctuary with themselves and whenever they entered, they threw a stone and circumambulated the stone in celebration of the sanctuary, showing their love for Makkah. And forgetting the Traditions which had reached them from Abraham and Isma'il, they performed the hajj umrah. Then, little by little, this act led them into worshipping whatever they wanted to worship. They forgot what their original beliefs had been and they altered the religion of Abraham and Isma'il and worshipped idols."⁴³

The pilgrims to the Sacred House of God, on the Day of Arafat go to the plains of Arafat from the House of God. In this wilderness, they may come to know the Owner of the House so that instead of blind imitation, they understand through knowledge and recognition of the meaning of the concept of religion.

c. Approved Deeds in the Wilderness of 'Arafat

"It is worthy that whatever will cause one's thoughts to wander or to be confused, be removed so that one's heart comes to realize the Presence of the Truth. Among the approved deeds on the Day of Arafat (9th of Dhihajjah):

1. "Reciting the first ten verses of the Surah Bagharah.
2. "Reciting the 'Throne' (*kursi*) verse.
3. "Reciting Surah Tawhid three times.
4. "Surah Falaq.
5. "Surah Nas.
6. "Reciting the verses of the Holy Quran in which praise, the takbir and the Names of God are mentioned like the last verses of Surah

Hashr: 'God is He, than Whom there is no other god; Knowing; He is the Merciful, the Compassionate, both secret and open, the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistable, the Supreme.'" (59:23-4)⁴⁴

a). Reciting the first ten verses of Surah Baqarah

It is necessary, at the same time, that we learn what it is to be pious, we learn who the kafirs and the multitheists are and know that only the pious, that is, those who believe in God, the Quran, the Holy Prophet and the resurrection are saved.

b). Reciting the 'Throne' (kursi) verse.

The way of growth and guidance should be recognized as separate from the way of being astray and those who rebel against God's Commands, and in complete freedom, choose the way of guidance.

c). Reciting Surah Tawhid three times

In the first recitation, we try to learn of God and monotheism. In the second, ourselves and in the third, to build a society which is based in monotheism, solidarity and needlessness, far from tribal or group differences and be an example among the nations.

d). Surah Falaq

There are multiple kinds of satans which we must stone from our society. We seek refuge in God from their evil. We seek refuge from:

"*Darkness (ignorance and selfishness)

"*Conspirators who cause discord, spread rumors, tear apart roots and make brothers the enemy of each other,

"*From the envious who stab one in the back and that we know that following the darkness of the night comes the dawn; with the coming of the light and the dawn, these three kinds of evil will be eliminated."

e). Surah Nas

The powers which rule the people and the satanic leaders should be recognized. We ask to be saved from them, satans who wear the clothes of sanctity and good-deeds, yet whisper in the hearts of people and those who cause a person to deviate from the rightful religion and turn towards multitheism(shirk).

f). The Beautiful Names of God

Now that in the role of Adam, in the wilderness of Arafat, facing towards God, we should know that God created us as His vice-gerents upon the earth and that we should, by means of worship, prayer, remembrance of the Names of God and the Divine Qualities, build ourselves with those qualities. Thus, by the recitation of the Divine Names, it does not mean that we should only recite them with our own tongue. Rather, we should, with attention and deliberation, recite them so that in our heart and soul, they be recited and appear in our deeds. Make us kind, generous, forgiving, and knowledgeable, seeing, hearing, with will, strong, believer, needless, sacred...and, as a result, through our elevated and perfection-seeking spirit and ethics, attain the station of vice-gerency of the Divine.

g). The Place of the Covenant of God with the People in the Wilderness of Arafat

"Among the verses which have been recommended to be recited and concentrated upon are verses 55-58 of Surah 'Araf.'"⁴⁵

These verses help us to recognize the book of nature and creation. They are great lessons for the nations and, at the same time, through them, the covenant with God is formed. A translation of this covenant is described in the following:

h) The Signs of the Divinity in the 1st and 2nd Part of the Covenant

"Verily, your Lord is God Who created the heavens and the earth in six days, then established Himself upon the Throne. He throws the veil of night over the day which pursues it incessantly and the sun and the moon and the stars made subservient to His Command; Be it known that His is the creation and the command; blessed is God, the Lord of the worlds." (7:54)⁴⁶

The Conditions of the Covenant

"Call you on your Lord, humbly and secretly; verily God loves not the transgressors. And make you not corruption in the earth after its reformation and call you on Him, fearing (His Wrath) and hoping⁴⁷ for His Mercy); verily the Mercy of God is well-nigh unto those who do good." (7:55-56)⁴⁸

i). Warning

"Verily God loves not the transgressors." (7:55)⁴⁹

j). The Divine Blessings

"Verily the Mercy of God is well-nigh unto those who do good." ⁵⁰

k). A Lesson in the Revival of Life in the Wilderness of Arafat

"And He it is Who sends forth the (beralding) winds bearing good tidings before His Mercy, until they bring up laden clouds We drive it to a land which is dead, then We send down water thereon, then bring forth with it of fruits of all kinds; thus will we bring forth the dead that you may be mindful." (7:57)⁵¹

l). A Lesson from the Wilderness of Arafat for the Revival of Nations

Just as God sends winds to revive the earth, along with the rain, He sends Mercy and with it the earth becomes green and living, for the revival of the nations also God sends the Prophets with the glad tidings along with the verse of guidance for all nations and lands, but, *"And the good land springs forth its vegetation (in abundance) at the will of its Lord..."* (7:58)⁵²

"...and that which is bad comes not forth (from it) but scantily. Thus do We display Our signs to people who give thanks." (7:58)⁵³

c. Remembrance of God at Mash'ar al-Haram

"When you migrate from Arafat, remember God in Mash'ar al-Haram." (2:198)⁵⁴

After the phase of knowledge in the wilderness of Arafat, in the wilderness of Mash'ar, we turn to the remembrance of God because the stars of night and the silence of the wilderness are very meaningful for those who have faith. They are full of lessons and inspiration. Those people whose trust is only in God and who, like the silence of the heavenly world and gnosis, in order to grow closer to God, hold spiritual monologues with Him. In the silence of the wilderness and star-studded heavens in the illuminated world of thought, they think and receive pleasure from their thoughts. As a result, they attain the level of consciousness and consciousness of self. *"People who celebrate the praises of God, standing and sitting and lying down on their sides and contemplate the*

(wonders of) creation in the heavens and the earth (with the thought):
 'O Lord! not for naught have You created (all) of this! Glory be to You!
 Give us salvation from the penalty of the fire.'" (3:191)^{5 5}

1) The Pause in Mash'ar al-Haram

a). "Or: the evening of the day of the 10th, the time of the pause in Mash'ar begins but the time which is obligatory is the time between the whiteness of the dawn and the sunrise.

b). "The pause in Mash'ar is a form of worship in which the intention, with its conditions, is obligatory and according to obligatory caution, it should be spent with the pure intention on the night of the 'id, after leaving Arafat until the rise of dawn in Mash'ar.

c). "It is approved that before the rise of the sun, one arise with the intention of moving from Mash'ar without passing the wilderness of Muhasar. The wilderness of Muhasar is between Mash'ar and Mina.

d). "If you pass through the valley of Muhasar before the rising of the sun, you have committed a transgression but it has no expiation.

e). "Caution is that one so leave that one not reach the valley of Muhasar before the rising of the sun.

f). "The length for the pause in Mash'ar is the time between the dawn and sunrise which is to the amount which one can cause a pause or hesitation even if it only be for one minute. Thus a person who does not pause between these two and completely leaves aside the sunrise, that person's hajj, in the manner to be described, is invalid.

g). "The movement from Mash'ar on the night of 'id after a pause for the following is advisable:

(i). "People who do not have the strength like womer, children and old men.

(ii). "People who have the excuse like fear and sickness.

(iii). "People who are the guides to the above and watch out for them or take care of them.

"According to obligatory caution, a person must not leave Mash'ar before midnight. Thus a pause between dawn and the sunrise for the above groups is not obligatory.

h). "A person who intentionally leaves Mash'ar before the sunrise without any excuse and does not return by the sunrise, if that person has not lost the pause in Arafat and the night of the 'id until the rise of dawn has passed in Mash'ar, according to obligatory caution, that person must end their hajj and the next year, once again, perform the hajj.

i). "A person who does not reach the pause between the two risings

and the pause of the night in Mash'ar because of an excuse but has performed the pause in Arafat, if a bit of the time from the rising of the dawn on the day of 'id until noon be performed, and pause in Mash'ar, even for a few moments, that person's hajj is correct.

j). "As to that which has passed, it is clear that the pause in Mash'ar and Arafat has a declarative and a compulsory time.

1	The declarative time of 'Arafat	From noon of the day of the 9th until sunset according to the Divine Law
2	The compulsory time in 'Arafat	The night of 'id for people who have an excuse.
3	The declarative time of Mash'ar	Between two risings (dawn and the sun).
4	The compulsory time (1) in Mash'ar	The night of the 'id for those people who are excused from the pause between the two risings.
5	The compulsory time (2) in Mash'ar	From the rising of the sun until noon of the day of 'id even if for a very brief period of time.

"Thus, the issue of the pause with the different states which must be observed: reaching one of the two pauses or both, declarative or compulsory, individually or together, intentionally or in ignorance or in forgetfulness has many parts, that which should be noted is the following chart.

At the moment of the rising of the sun on the 10th, the flood of the pilgrims for the battle with satan in Mina begins and each person stands before 'Aqabah, aims at the satan and throws seven stones.

Whenever in life one struggles with inner or outer satans and our animal soul turns to hypocrisy, lying, back-biting, corruption, envy, arrogance and selfishness and other sins, we should destroy them just as the Prophet Abraham destroyed his soul before the whisperings of satan. It is approved to say, when throwing the stones, "God is above everything; O God repel satan from me."⁵⁶

d. The Obligatory in Mina

The pilgrim performs the following three acts in order in Mina.

How one reaches Arafat	How one reaches Mash'ar	The ruling
1. Attaining the declarative time	Attaining the declarative time	Without any problems, the hajj from this point of view is correct.
2. Not attaining either the declarative or the compulsory time	Not attaining either the declarative or the compulsory time	Without doubt, the hajj is invalid ⁵⁷ whether it was done intentionally, in ignorance or not knowingly.
3. Attaining the declarative time	Attaining the compulsory of day	If a person has not intentionally left the declarative time in Mash'ar, that person's hajj is correct.
4. Attaining the compulsory time	Attaining the declarative time	If not done intentionally, it is correct.
5. Attaining the declarative time	Attaining the declarative of night	Having an excuse according to that which is stronger is correct.
6. Attaining the compulsory	Attaining the compulsory of night	If he had an excuse, it is likely that it is correct. ⁵⁸
7. Attaining the compulsory	Attaining the compulsory of day	According to the stronger view, the hajj is invalid.
8. Attaining the declarative of Arafat alone	Unintentionally not attaining Mash'ar	The hajj is invalid.
9. Attaining the compulsory	Unintentionally not reaching Mash'ar	The hajj is correct.
10. Not attaining either unintentionally	Attaining the declarative	The hajj is correct.
11. Not attaining either unintentionally	Attaining the compulsory of day	The hajj is invalid.
12. Not attaining either unintentionally	Attaining the compulsory of night	If the person has an excuse and did not leave the pause in Arafat intentionally, according to that which is stronger, the hajj is correct. ⁵⁹

1). Stoning in Aqabah

"The throwing of pebbles at the area called 'Aqabah is described below:

(a). "The throwing of the pebbles must be accompanied by the intention of seeking nearness to God.

(b). "The pebbles thrown must be such that they are not so large that they could not be called a stone nor not so small that they resemble sand and not be called a pebble and it is also advisable not to throw anything like mud, ceramic or any kind of jewelry, but only pebbles.

(c). "The pebbles must be from the sacred area; pebbles which are from outside the sacred area are not sufficient.

(d). "The pebbles should not have been used previously, even in the previous years.

(e). "The pebbles should be permissible. Thus, the throwing of plundered pebbles or pebbles gathered by another without that person's permission is not sufficient.

(f). "It is approved that they be collected in Mash'ar.

(g). "The time of the throwing of the pebbles is from the rising of the sun of the day of 'id until the sunset of the same day and if a person forgets, that person can perform it until the 13th. If after that it is still forgotten, according to that which is stronger, it must be performed the next year by himself or his representative.

(h). "The following are obligatory in the stoning:

(i). "The pebbles should be thrown in such a way so that one can say 'throwing pebbles'. Thus, it is not sufficient to lay the pebbles in place.

(ii). "The throwing must be done with the hands. Thus, the throwing with the feet is not sufficient. Caution is that they not be thrown with a device or a sling shot or bow even though it is likely that this is permissible.

(iii). "The pebbles must reach the place and thus whatever does not reach it, does not count.

(iv). "The pebbles should reach the area of the stoning by throwing and not by any other motion. Yes. If the pebbles hits someplace and then bounces off something and hits it, it is correct.

(v). "The number of the pebbles must be seven.

(vi). "The pebbles must be thrown one after the other. Thus, if all at once several pebbles are thrown together, it will only be counted as one even if they follow each other in hitting the aim. Also, if the pebbles

are thrown one after the other, but they hit the mark at the same time, it is correct.

(vii). "If one doubts whether or not the pebbles thrown belonged to someone else, it is permissible to use them.

(viii). "If the possibility exists that the pebbles were gathered from outside the sacred area, do not pay attention to this possibility.

(ix). "A pebble which one doubts whether it is called a pebble or not should not be used.

(x). "If one doubts the number of pebbles thrown at the time of use, until one realize how many, or if one doubts whether or not the pebbles thrown hit the mark, one must continue throwing until one realizes how many they were.

(xi). "If the pebbles thrown did not hit the mark, they should be thrown again even if at the time of throwing, one thought they had hit the mark.

(xii). "If something is installed near the area and it was mistakenly aimed at, it is not sufficient and it must be done again, even if it be done the next year through a representative.

(xiv). "In throwing the pebbles, having made the ablution or greater ablution is not a condition.

(xv). "It is not necessary that the pebble itself be ritually pure.

(xvi). "Another person may act as a representative for children, the sick and people who because of an excuse cannot themselves go to the place for the throwing of the pebbles to throw the pebbles.

(xvii). "It is approved and sometimes to act with caution for a sick person to be taken beside the place of the throwing of the pebbles and that the pebbles be thrown in the presence of the person.

(xviii). "After the throwing of the pebbles by a representative of a person who is sick, their condition improves or an unconscious person gains consciousness, it is not necessary that the person himself or herself throw the pebbles again unless at the time of the throwing of the pebbles, the person's health improves or come to consciousness in which case the person himself or herself must throw the pebbles.

(xix). "A person who is excused from the throwing of pebbles in the day time, can do so at any time during the night."⁶⁰

2). *Slaughter*

a). "It is obligatory upon a person who performs the hajj tamattu, to sacrifice an animal.

b). "For the sacrifice, one of the three types of animals must be used: camel, cow, sheep or goat.

c). "Among these three types of animals, the camel is the best and then the cow and it is better than a sheep.

d). "Other than these three animals mentioned, the other animals are not sufficient to be sacrificed.

e). "The sacrifice of one animal in a partnership of several people who are credible is not sufficient, rather, even in a compulsory state, it is a problem. and obligatory caution says that both partnership and fasting must be done.

3). *Points that Must Be Followed in the Slaughter*

a). "The camel be not less than five years of age and has entered its sixth year.

b). "The age of a cow, according to obligatory caution, should not be less than 2 years and it be entering its third year.

c). "The age of a goat, according to obligatory caution, should not be less than 2 years and should be entering its third year.

d). "A sheep, according to obligatory caution, should not be less than one year and should be entering its second year.

e). "The animal should be healthy, not sick and free of defect, including baldness, according to obligatory caution.

f). "Not be very old.

g). "The limbs of the animal should be healthy, should not have any inflictions like blindness or lameness. Its eyes should be white and its ears and tail not cut and its inner horn should not be broken or cut.

h). "It should not be thin. If there is fat around its loins, it is sufficient, but caution is that, according to custom, it not be considered to be thin.

i). "If the animal is a male by nature, it should have testicles and its testicles should not be damaged or missing.

j). "A cut or hole in the ear is not a problem but caution is that it not be so.

k). "If a person slaughters an animal and then it later becomes clear that it was defective or sick, another animal must be slaughtered.

l). "If considering that the animal is fat, it be slaughtered and then it becomes apparent that it was not fat, or that you think that it is thin and with the hope of its being fat and seeking nearness to God, you slaughter it and later it becomes apparent that it was fat, it is sufficient but if you doubt its being fat or the possibility exists but, with unimportance to the issue, not with the hope of being obedient, you slaughter it, it is not sufficient.

m). "If with the belief in its thinness, because of not having a ruling,

an animal is slaughtered and later it becomes clear that the animal was thin, according to obligatory caution, it must be done again and if a person knows that the animal has a defect but did not know the ruling, and then, after the slaughter it become clear that the animal was not defective, it would appear that it is sufficient.

n). "If after the slaughter, a person doubt whether or not the representative (and the person who on his behalf bought the animal) sacrificed it, his act is correct.

o). "But if a person doubts whether or not his representative sacrificed it or not, the person must find out whether or not the animal has been sacrificed and supposing that it has, is not sufficient.

p). "If a representative, as opposed to the conditions which the Divine Law has determined, knows that and intentionally slaughters an animal, he is a guarantor and it must be done again. If it be done through not knowing or forgetfulness or unintentionally against a ruling of the Divine Law, if that person received a wage for the representation, that person is a guarantor and if it was done for God, it is not clear that the person be a guarantor but in both cases, it is obligatory that the sacrifice be performed again."⁶¹

4). Clarifications

a). A New Place of Sacrifice

Q: "The new place of sacrifice has been built, a part of which is in Muhassar and a greater part of it is in Mash'ar al-Haram. Going to the former place of sacrifice is difficult because of there not being sufficient sheep there, because of hot weather and also because of the multiple number of people. Is it correct to sacrifice in the new place of sacrifice?

A: "If the possibility exists, even until the end of Dhihajjah, you must sacrifice in Mina even though sacrificing in the new place of sacrifice is sufficient."⁶²

b). "Slaughtering without a Mandate"

Q: "A person, without getting a mandate, sacrifices on behalf of his wife or on behalf of his traveling companions thinking that he has been given their permission. In other words, he is certain that when he tells his wife or his friend that he sacrificed for them in the place of sacrifice, they will be satisfied and happy. Is this sufficient?

A: "It is not sufficient unless (the wife or the fellow traveler) gave him a mandate."⁶³

c). *Dividing Up the Sacrifice*

Q: "It is said that the sacrifice must be divided into three parts, one part for a gift, one part to the poor as charity and a third part which one eats oneself. Unfortunately, during these years there was no possibility of giving a share of the meat to the poor nor the possibility of giving a part as a gift nor the possibility of using it oneself, because in Mina, as a safety precaution, no permission is given for the cooking of anything and thus the sheep remains without any use. What is a person's duty?"

A: "The division of the sacrifice is not obligatory. Rather, it is approved."⁶⁴

5). *At the Time of the Sacrifice*

Caution is that the slaughter be after the stoning of 'Aqabah and also, according to caution not be delayed from the day of the 'id of sacrifice. If a delay occurs, whether with or without an excuse, caution is that it be performed on the days of *tashriq* (three days after the 'id of sacrifice when in the past, the meat of sheep was dried) and if on that day a person does not succeed, it may be done on the other days of the month of Dhihajjah.

6). *Intention*

The act of the sacrifice is a form of worship and in doing so, the pure intention and resolution to obey God is necessary.

7). *A Representative*

"It is advisable that a person choose another as his or her representative for the slaughter and the representative make the intention known and as a precautionary measure, the person himself or herself also make the intention."⁶⁵

8). *In the Place of Sacrifice*

a). "A person who does not have the ability to slaughter must fast three days during the hajj and seven days after it.

b). "What is meant by inability is that neither does the person have a sacrifice nor the money for it.

c). "If a person can borrow the money without difficulty and, in place of that, a person have something which can replace the money borrowed, one must borrow the money and sacrifice.

d). "If a person can, without difficulty, sell something which is

in excess of the expenses of his journey, that must be sold and given for a sacrifice but it is not necessary to sell clothes, whatever they may be.

e). "It is not necessary to work to earn the money of the sacrifice, but if a person works and earns money, that person must slaughter an animal.

f). "Even if it is not necessary for a person to sell his or her extra clothes but if you do sell them, it would appear that you have to slaughter an animal and as a precaution, also perform the ritual fast.

g). "The time of the fast of these three days is the month of Dhi-hajjah, and according to obligatory caution, from the 7th to the 10th after the ihram for the umrah and it should not be performed before that.

h). "These three days of the ritual fast must follow one after the other.

i). "If a person cannot perform the ritual fast on the 7th, that person should fast on the 8th and 9th and one other day after returning from Mina. Obligatory caution is that one fast after the three days of the *tashriq* (the 11th, 12th and 13th).

j). "Fasting in Mina on the days of the *tashriq* is forbidden for everyone, whether the person be on the pilgrimage or not.

k). "If a person does not ritually fast on the 8th, he must on the 9th and after the return from Mina, that person must fast for three days in a row.

l). "For the fasting of three days, it is not necessary to intend to have Makkah as one's residence and one can fast while on a journey. But if there is no opportunity to remain in Makkah for three days, one can fast on a journey.

m). "If after the fasting of three days, one obtain the ability to sacrifice, it is not necessary to sacrifice unless it be made known before the three days of ritual fast have ended.

n). "If until the end of the month of Dhihajjah, a person has not fasted the three days, that person or that person's representative must make the sacrifice in Mina and there is no ruling for the ritual fast.

o). "The remaining seven days of the ritual fast must be performed after the return from the hajj.

p). "Obligatory caution is that these seven days be consecutive.

q). "After the return, one can perform the ritual fast wherever one intends to stay.⁶⁶

e. The Ritual Festival

"The great Islamic 'id is the 'id of sacrifice which helps the human being become aware of the place of sacrifice of the Prophet Abraham, a

place of sacrifice which was a lesson of self-sacrifice and jihad upon the way of God, for the children of Adam, the pious and saints of God.

"Only the Prophets and the great saints can understand the depths of the monotheistic and political aspects of this act. This father of monotheism and idol-destroyer of the world has taught us and all human beings that to sacrifice upon the way of God before having a sense of monotheism and worship, has political and social value.

"It has taught us all that the most beloved fruits of one's life should be given upon the way of God and one should celebrate in doing so. You should sacrifice the self; one's beloveds should be sacrificed; the religion of God and Divine Justice should be established. It has made all of us particles of Adam to understand that Makkah and Mina are the place of sacrifice of lovers; that this is the place of the spread of monotheism and the negation of multitheism; for the attachment of the heart to life and one's beloved is also a kind of multitheism. It gave the children of Adam a meaningful lesson of jihad upon the way of the Truth so that sacrifice and self-sacrifice, also, be expressed to the people of the world from this great place.⁶⁷

f. Halq and Taqir

1). "After the sacrifice, it is obligatory that a bit of the hair of one's head or a nail be shortened (taqir) or, that men shave the hair on their head (halq).

2). "The pilgrims should cut a piece of hair or nail or shave the head except for the following groups:

(a). "A woman must only cut a bit of hair or a nail of hers and if she shaves her hair, it does not suffice.

(b). "A man must, on his first hajj, according to obligatory caution, shave his head.

(c). "A person who has glued on his hair with some material or gathered it or knotted it or braided it, according to obligatory caution, must shave it.

(d). "If there is a problem (for instance, for a person in which it is difficult to distinguish whether he or she be a man or woman), if not among the above three groups, that person must perform the taqir and not shave the head and if from the group of three, according to caution, must perform both the taqir and shave the head.

3). "For the taqir, shortening the hair a bit or a nail with any tool

one wants is sufficient. It is better that both a bit of hair and a bit of nail be shortened. According to obligatory caution, a person whose duty is to shave his head must shave all of his head. In both cases, he can do it himself or allow another to shorten or shave it. In both cases, intention is obligatory. The intention must be made with all of the conditions and in the case of allowing a barber to do it, it is best if the barber also resolves.

4). "It is sufficient for a person who is duty-bound to shave his head but his head has no hair, it is sufficient if a blade pass across his head and if that person has the option of shaving the head or shortening of a piece of hair or nail, that person must perform the taqsir. If a person has absolutely no hair, not even eyebrows nor nails, it is sufficient for the blade to pass over his head.

5). "It is better if the halq or the taqsir be performed on the day of the 'id and it can be delayed until the end of the tashriq (the 11th, 12th and 13th of the month).

6). "The place of the halq and taqsir is Mina and it is not advisable that a person choose to perform it in another place. If it is not performed in Mina and a person leaves there, it is obligatory that a person return there. In this case, there is no difference between a person who knows, a person who is ignorant of the issue or a person who has forgotten, etc. And if it is not possible for the person to return, that person then performs the halq or the taqsir wherever that person be. If possible, that person sends his hair to Mina. It is approved that the hair be buried in the place where the person had his or her tent in Mina.

7). "Obligatory caution is that halq and taqsir be performed after the slaughter and the slaughter after the stoning of 'Aqabah. Thus, if they are performed out of order, if it be because a mistake is not necessary to perform again and the ignorant and the one who forgot are the same but if knowingly and intentionally done out of order, obligatory caution is that if possible it must be done in order.

8). "If the halq and taqsir is performed intentionally after the circumambulation and the endeavor, one must return and perform it first. That is, first perform the halq or taqsir and then perform the circumambulation, the prayer of the circumambulation and then the endeavor and expiate a sheep.

9). "Even though the circumambulation, according to intelligence and intention is prior, the slaughter of a sheep is necessary but if only the endeavor was prior, the slaughter of a sheep is not necessary but it must be done in order.

10). "After the stoning, the slaughter and the halq or the taqsir, all

of the things which were forbidden to the person in the state of ihram, are permissible except their husband or wife and perfume.'⁶⁸

Q: "They have built a tunnel from Mina to Makkah. As a pilgrim should not pass in the daytime under shade or shadow, what is one's duty?"

A: "After performing the duties of the day of 'id, to pass through the tunnel has no problem."⁶⁹

g. The Five Acts in Makkah

After the performance of the rituals in Mina, it is approved that the pilgrims go to Makkah for the day of 'id to perform the five acts in Makkah. Of course, these acts can be delayed until the 11th and it is likely that they can be done until the end of Dhihajjah.⁷⁰

"Then the pilgrim must perform the following five acts in the order which was mentioned in the umrah:

*Circumambulation around the Ka'bah which is called the circumambulation of the hajj.

*The ritual prayer of the circumambulation of the hajj.

*The endeavor between Safa and Marwah.

*The circumambulation of women.

*The ritual prayer of the circumambulation of women.

"Then, it is approved that one move towards the Black Stone, touch it and kiss it. If this was not possible, touch it and then kiss your hand. If it is not possible for your hand to reach the Black Stone, stand facing it and say the takbir and at the time of touching the Black Stone, say, 'I have cried out my trust; I affirm my covenant that You bear witness to my loyalty.'⁷¹

1). The Black Stone

In a corner of the Ka'bah, there is a stone called the Black Stone (*hajar al-aswad*). According to the Islamic Traditions, this stone fell from the heavens and is a sign of the Right Hand of God upon the earth as the Holy Prophet has said, "The hajar al-aswad is the Right Hand of God."⁷²

In another Tradition, the Holy Prophet said to touch the hajar al-aswad because it is the station of the Hand of God among the masses. That is, God made His Covenant with the people through that just like an agreement which is made between friends. This stone is a sign of the loyalty of a person who touches it (that is, it is like the signature of God to a covenant).⁷³

It has come through the Traditions that 'Umar kissed the Black Stone and said, "I know that you are a stone and that you have no benefit or loss or cause no harm and if I had not seen the Prophet of God kiss you, I would never kiss you." And as he turned his head, he saw 'Ali. 'Ali said, "The Black Stone both gives benefit and brings harm." 'Umar asked how. 'Ali, peace be upon him, answered, "As God received the promise from the children of Adam, he wrote a book for them and the Black Stone is a sign of that covenant. This stone bears witness to the loyalty of the believers to the covenant with God and the negation of the covenant of God by the kafirs."⁷⁴

The Muslims touch this stone during the hajj ceremonies as a sign that they renew their covenant with God, that from then on they will be real Muslims and will be loyal to the Commands of God and their covenant with God.

Imam Sadiq, peace be upon him, said in a commentary upon 2:125, "The Ka'bah is the place of the covenant of God upon the earth. A person who enters that is like a person who enters the covenant with God and a person who ignores it is like a person who has ignored the covenant with God."⁷⁵

"It is approved for those who are circumambulating, on each turn around the house of the Ka'bah and the Black Stone, to touch the Black Stone and at that moment, say, "I have carried out the trust given to me, bear witness to my loyalty."⁷⁶

2). How To Perform the Five Acts of Makkah

a). "These five acts are performed exactly like the circumambulation, the ritual prayer of the circumambulation and the endeavor of the umrah. The difference is in the intention made. Here the intention must be to perform the circumambulation of the hajj, the endeavor of the hajj and one must also perform the *tawaf al-nisa'*.

b). "The five acts of Makkah cannot be performed before the acts of Arafat, Mash'ar and Mina except for the following reasons:

(i). "A woman who is afraid that her period has come or that she had bleeding after an operation and has not been ritually purified and that she cannot remain until she is ritually purified.

(ii). "Men and women who, because of their age, are not able to circumambulate because of the pressure of the crowd or they cannot return to Makkah.

(iii). "A person who is sick and is afraid that at the time of the rush of the people, he or she will be sick or unable.

(iv). "People who know that a circumambulation and an endeavor

until the end of Dhihajjah is not possible. If this reason be other than for age or for sickness, for instance, believe that he or she will be arrested and imprisoned and later this does not happen, that person must, after the return from Arafat, perform the five acts of Makkah once again.

3). *The Becoming Permissible of Prohibitions*

a). "Following the halq and taqdir, everything is permissible except one's husband or wife and perfume and it would appear, hunting, even though hunting, because of the respect of the sacred area, is always forbidden.

b). "Following the circumambulation of the hajj and the two cycle prayer of the circumambulation and the endeavor between Safa and Marwah, the use of perfume is permissible.

c). "After the circumambulation of women and the two cycle prayer of that, marital partners are made permissible.

d). "Persons who, because of having an excuse in the circumambulation of the pilgrimage and the circumambulation of women, was performed before going to Arafat, perfume and marital partners become permissible to them after the halq and taqdir and all at once, all of those prohibitions of the state of ihram become permissible except for hunting which is forbidden to all in the sacred area.

4). *The Circumambulation of Women and its Ritual Prayer*

a). "The circumambulation of women is not particular to men alone, rather, it is obligatory upon women, too, and discerning children, and khawajah. If they do not perform this circumambulation, according to the description which will be given, women for men and men for women do not become permissible. Even if an undiscerning child become intimate by means of his or her parent, obligatory caution prescribes that the child must perform the circumambulation of women so that after reaching puberty, men or women will become permissible to him or her.

b). "The tawaf al-nisa' and its ritual prayer, even though obligatory and without it, one's marital partner is not permissible, still are not a pillar of the hajj and not performing them does not invalidate the hajj.

c). "A person who does not perform the tawaf al-nisa', not only is his or her marital partner not permissible, but even forming a marriage contract, reciting a sermon, or being a witness to a marriage ceremony does not become permissible to that person according to obligatory caution.

d). "At the time of an emergency, one can perform the tawaf al-nisa' before the endeavor as a woman who is afraid she will be men-

struating and cannot stay in Makkah until she can ritually purify herself but caution is that she take a representative to perform it for her after the endeavor."⁷⁷

5). *The Philosophy of the Tawaf al-Nisa'*

Perhaps one of the philosophies behind the tawaf al-nisa' is the last advice of the Holy Prophet in his 'farewell pilgrimage' in relation to one's family when he said, "O people! Your women have rights over you and you also have rights over them and I order and will that you be good to women because they are a Divine trust in your hands and they have been made permissible to you by the Divine Law."⁷⁸

And according to 4:20, the marriage contract in Islam is a firm covenant between the two partners with God whereby they make a covenant with God that they should follow the commands of the Holy Quran as to their marital duties. Also in 2:229, men gave a covenant to women to keep them in the best manner possible or to divorce them only under the best of conditions.

Thus, the pilgrims, by circumambulating around the House of God and performing its ritual prayer, are in obedience and loyalty in relation to the rights of one's marital partner and family and by touching the black stone, one renews one's covenant with God. Just as in marriage, a man and woman become intimate through their covenant with God and become permissible to each other, the pilgrims to the House of God, whose marital partner had become forbidden to them, once again, by confirming one's covenant with God and the obedience to God's Laws, becomes permissible to each other.

b. *Remaining the 11th and 12th in Mina*

1. "Once the tawaf al-nisa' and its ritual prayer have been performed, and the ceremony in Makkah has ended, it is obligatory that the pilgrim return to Mina so that the pilgrim remains in Mina on the nights of the 11th and 12th from sunset until midnight.

2. "It is obligatory that the following people, also, remain until midnight of the 13th in Mina:

a. "A person who has hunted while being in the state of ihram (hajj or umrah).

b. "A person who, in the state of ihram (hajj or umrah) had sexual intercourse with his or her marital partner.

c. "A person who, on the day of the 12th, did not migrate from Mina before sunset.

3. "It is not obligatory on the following persons to remain in Mina

on the 11th , 12th and 13th:

a). "The sick and their nurses.

b). "A person who, with any excuse , finds it difficult to remain in Mina.

c). "A person who has a considerable amount of property in Makkah and is afraid that if that person spends the night in Mina, it will be destroyed.

d). "A shepherd whose sheep have to be grazed at night.

e). "Persons who are duty-bound to give water to the people in Makkah.

f). "A person who remains awake until morning in Makkah in worship and does nothing other than the absolutely necessary such as eating, drinking to the extent of his or her need and renewing the ablution.

4. "A person who, at the beginning of the night, does not remain in Mina for the night and has no excuse, obligatory caution is that the person return before the middle of the night to Mina and remain there until morning.

5. "Remaining for the night in Mina is a form of worship and it must be done in obeying God with pure intentions.

6. "A person who does not remain the nights in Mina, which are obligatory, must sacrifice a sheep for each night, whether the leaving aside of the stay was done knowingly and intentionally or because of forgetfulness or not knowing the issue.

7. "It is not obligatory that the group mentioned in issue 3 remain the night in Mina other than group 6, those who are occupied in devotions until the morning in Makkah. If they do not spend the night in Mina, they must sacrifice a sheep for each night as an expiation and even groups 4 and 5, according to obligatory caution.

8. "A sheep which is for expiation does not need any of the conditions for the sacrifice for the hajj in Mina.

9. "A sheep which must be sacrificed has no special place. Rather, it may be done after returning to his or her place of residence even though approved caution is that it be done in Mina.

10. According to obligatory caution, a person who spends a part of a night outside of Mina or who leaves Mina before midnight, must sacrifice a sheep.

11. If a person does not stone the jamarat in the way specified either intentionally, unintentionally or in ignorance, he must perform again those parts which were not correctly performed so that the right order is obtained.

12. If a person in forgetfulness or intentionally not perform the

rituals of the stoning on one of the days or some of the days, they must be performed the next day as lapsed and if two days are not performed, the two must be performed the next day as lapsed and the lapsed are prior to what should be performed that day.

13. "A representative of a person who is excused from the throwing of pebbles like a child, a sick person, a maimed and unconscious person, must do it for that person. Obligatory caution is that until the person has not lost the hope that he or she can do it himself or herself, not to take a representative and it is better, if possible, that they take that person and throw the pebbles in his or her presence and, if possible, put the pebbles in his or her hands and he or she throws them.

14. "If, after the throwing of the pebbles by a representative, the excuse of the person is eliminated, it is not necessary that the person himself or herself throw the pebbles again.

15. "If the people around a person lose hope that the person will eliminate an excuse, it is not necessary that they receive permission from the person to take a representative even though it is caution and if that person cannot give permission, permission is not required.

**Doubts in the Throwing of the Pebbles*

16. "If, after the passing of the day which was obligatory to throw pebbles, doubt arises whether the pebbles were thrown or not, that person should pay no attention.

17. "If a person doubts after the throwing of the pebbles that they performed it correctly or not, no attention should be paid to this. Also, if at the time of the transference to 'Aqabah, the person doubts as to whether or not he or she stoned the first and second or performed it correctly or not, pay no attention.

18. "If a person, before throwing the pebbles, doubts as to the number of pebbles thrown, as to whether they were seven or less, that person must throw the number of pebbles which he or she thinks were less until the person attains certainty that seven pebbles were thrown.

19. "If after the performance of the throwing of the pebbles, the person be certain that one or two or three pebbles less were thrown, that person must throw the number of pebbles which he or she allows were less at the three idols.

20. "If after the passing of the time of the three days, a person is certain that one day the pebbles were not thrown and not know which

day it was, that person must throw pebbles on all three days as lapsed in order, even though it is possible that relying on the lapsed, the last day is advisable."⁷⁹

i. Stoning the Three Jamarat

1. "The last act of the hajj tamattu' is the stoning at the three jamarat in Mina which the pilgrims, on the previous days, passed in Mina. These three jamarat are called jamarat 'ula, jamarat wusta and jamarat 'aqabah and it is they which are aimed at.

2. "Intentionally not doing this act does not harm the hajj and a person's hajj is correct but the person is considered to be a sinner.

3. "It is obligatory that persons who have to spend the night of the 13th in Mina, stone in 'Aqabah on the 13th.

4. "Seven pebbles must be thrown at each of the jamarat just as in 'Aqabah.

5. "The time of the throwing of the pebbles is from the beginning of the rising of the sun until sunset.

6. "It is not advisable to throw the pebbles at night unless it be a person who has an excuse like a shepherd, a sick person, a maimed person and a person who fears the multitude (that the person will be harmed). These individuals can stone on the night of that day or the next night.

7. "The throwing of the pebbles at jamarat must be in order, first the first jamarat, then the middle one and then the last one."⁸⁰

1). Mahsur and Masdud

"A masdud is a person whose enemy prevents him (or her) from the umrah or the hajj.

"A mahsur is a person who is prevented from the umrah or the hajj because of sickness.

2). The Rules of a Masdud

a). "A person who is prevented from the hajj or the umrah must end it and if it is left uncompleted, the person will remain in a state of ihram.

b). "If a person is prevented from the umrah and then later an enemy or government agent or another prevents that person from going to Makkah and there is no road but that road, or if there is, the person cannot afford to take it, the person can, in that area which is sacred, sacrifice a camel, a cow or a sheep and leave the state of ihram. Obligatory caution is that with the intention of leaving the state of ihram, that person sacrifice and cut a bit of hair or a nail and in this way, everything

becomes permissible, including marital partners.

c). "If a person enters Makkah for the umrah in the state of ihram but that person's enemy prevents the person from performing the umrah, the ruling is as that of above. Rather, it is possible that if a person is forbidden from the circumambulation or the endeavor, the same rules applies.

d). "Also a person who because of debt and not having money to pay for the internment or because of that person's oppression is thrown into jail, the previous rule applies.

e). "If after the state of ihram a person goes to Makkah, they want to get money from that person, if it be an amount that the person can afford to pay, it must be paid unless it will cause difficulty to that person and if a person not have the ability to pay it or it will cause difficulties, it would appear to have the ruling of the masdud.

f). "If other than the way of the masdud, there is another way which one can afford, one must maintain one's state of ihram and go from that way and if by going that way the person does not reach the duties of the hajj, the person must perform the single umrah (umrah mufradah) and leave the state of ihram.

g). "A person who is masdud from going to Makkah and performing its acts, according to issue 2, who leaves the state of ihram, even though it will be many years before the hajj were to become obligatory for that person or the person will be able in later years, after the elimination of the obstacle, that person must once again perform the hajj and the acts which were performed are not sufficient for the hajj.

3). *The Rules of a Mabsur*

a). "A person who after the state of ihram because of sickness goes to Makkah, must make a sacrifice for the leaving of the state of ihram. And according to obligatory caution, that person's money should be sent to Makkah with a person one trusts and arrangements be made with that person that such and such a time on such and such a day, the sacrifice will be made in Makkah and, at that time, the person perform the taqir and then everything which was forbidden for that person will become permissible except marital partners. Caution is that the representative's intention must be that the sick person come out of ihram.

b). "A person who has entered the state of ihram for the hajj and because of illness could not go to Arafat and Mash'ar, must, according to obligatory caution, send the money for the sacrifice or sacrifice in Mina on behalf of that person, an arrangement for the sacrifice be made that they sacrifice on the day of 'id and taqir at that time and with this,

everything but one's marital partner becomes permissible.

c). "A person whose hajj is obligatory but because of a sickness cannot perform the hajj, one's marital partner does not become permissible to that person unless that person go the next year to Makkah and perform the hajj rituals and the tawaf al-nisa'. But if that person is unable to go to Makkah, it is likely that it is sufficient for marital partners to become permissible to that person if that person for the above act and perform the hajj rituals and the tawaf al-nisa'. But if that person is unable to go to Makkah, it is likely that it is sufficient for marital partners to become permissible to that person if that person for the above act makes the intention. A person whose hajj was optional, it is not unlikely that the circumambulation of a representative of that person is sufficient, but caution is that to the point possible that person go.

d). "If the assumption of a person being mahsur from the umrah, if a person with whom arrangements have been made for the sacrifice, not perform it, and the person has left the state of ihram on the right day and has had sexual intercourse with that person's marital partner, that person has not transgressed and there is no expiation but the person must not have intercourse until once again a sheep or money be sent and arrangements be made.

e). "A person who because of breaking a foot or the back or bleeding or weakness is unable to return to Makkah after being in the state of ihram, it is not unlikely that the person be included in the ruling for sickness but it is a difficult issue. According to caution, the person remains in the state of ihram until the person's condition improves and if the person does not make the hajj and not perform the umrah mufradah, and leave the state of ihram and if the hajj was obligatory, it must be performed again.

f). "The time when a person must make arrangements for the sacrifice with his or her representative, in the state of ihram for the hajj, according to obligatory caution, is the day of the 10th and the arrangements should not be delayed beyond the days of the 11th, 12th and 13th and in the ihram for the umrah tamattu', caution is that it be before they go to Arafat."⁸¹

j. Pious Dissimulation

1). "If the first of the month of Dhihajjah be proven for the Sunnah 'ulama and they rule that it was the first of the month, the Shi'ite pilgrims should go on that day that they go to 'Arafat with the other pilgrims and their hajj is correct.

2). "It is not advisable to leave the Masjid al-Haram or the Masjid

in Madinah at the time of the congregational ritual prayer and it is obligatory upon Shi'ites that they recite the ritual prayer with them.

3). "For the participation of the Sunnis in the congregational ritual prayer, if a person performs the ablution like them because of pious dissimulation and they recite the ritual prayer with their hands folded, and they place their foreheads on a carpet, their ritual prayer is correct and does not have to be made up for.

4). "It is forbidden to prostrate upon a piece of muhr (packed earth) in the Masjid al-Haram and the Masjid al-Nabi and the ritual prayer then has problems.

5). "The saying of 'I bear witness that 'Ali was the Friend of God' is not part of the call to ritual prayer or the declaration to perform the ritual prayer and where saying that opposes pious dissimulation, it is forbidden and must not be said."⁸²

*Some of our Sunni brothers feel that the Imam's saying of these unifying acts has been very beneficial in the bringing of brothers in faith together, but what is the point of it because it is done because of fear and through pious dissimulation. And in this light, some of the Shi'ite brothers have asked what is the purpose of pious dissimulation at a time when the ignorance, suppression and oppression of leaders in relation to the Shi'ites have been done away with and there is no longer any fear and threats, especially with the great power which the Islamic Revolution of Iran has found.

In order to answer this question, we turn to the *Tabrir al-wasilah* of Imam Khomeini and we look at the section of the book on pious dissimulation which was written in 1953 so that it becomes clear what the Imam's command to dissimulation in Shi'ism is. Imam first speaks about the different sections or kinds of pious dissimulation and then explains each one and we now present them here.

Compulsory pious dissimulation: 1). Fear of life, reputation, property or that which belongs to him (or her); 2). Fear of harm to a brother in faith; 3). Fear of harm to Islam and fear of causing discord in Islamic unity.

Mudarati pious dissimulation: That which is approved in the unified expression of Muslim brothers should be done with friendship and affection and not encountering each other as opponents without there being any fear involved.

"Imam Sadiq, peace be upon him, in a reliable Tradition says, 'Pious dissimulation exists in all things whereby a person becomes obliged

so that it becomes permissible to him.'⁸³

"And in another Tradition, he says, 'A person who has no pious dissimulation, has no religion.'⁸⁴

"Imam Sadiq says, 'Dissimulate in acts which cause disgrace; do not commit deeds which bring disrespect to us. Be the substance of our respect, not disrespect. Participate in their ritual prayers(Sunni brothers), visit their sick in the hospital and participate in their ceremonies. Let it not be that they surpass you in good deeds because it is more worthy that you surpass them. There is nothing more beloved than *kbaba*.' They asked what *kbaba* was and he said, 'Pious dissimulation.'⁸⁵

"That which is clear from this Tradition is to encourage the Shi'ite to deeds which agree with the opinions and views of the Sunnis, to perform the ritual prayer in their congregation and also doing good deeds together, even if the participation in their congregation will cause a person to leave a bit of the conditions of the ritual prayer aside.

"At the end of the Tradition, Imam Sadiq says in order for Shi'ites not to think that this deed which opposes reality to be unlikely, says, 'This is the most beloved and the best kind of worship.'⁸⁶

"That which can be made us of from this Tradition is that a deed which is performed because of pious dissimulation is correct whether pious dissimulation be in a ruling like the wiping of the feet with shoes on or the breaking of the fast at the time of the sunset or in the proving of an external force like the pause in 'Arafat on the day of the 8th of Dhihijjah because of their seeing the new moon.

1) *The Behavior of the Infallible Imams in Relation to the Sunnis*

"After the time of the Holy Prophet until the time of the caliphate of Imam 'Ali, and from then until the time of the occultation, the infallible Imams and the Shi'ites were afflicted for more than two hundred years with pious dissimulation. They would go on the hajj with the rule for the hajj which was given by the caliph and the acts of the hajj like the pause, etc. were in their hands because this affair is in the realm of leadership. Without doubt, during all of these years, many days of doubt appeared and none of the Traditions of the infallible Imams, peace be upon them, have appeared which say that one should differ with the ruling of the Amir al-Hajj or that it be necessary to do so or that in a year the seeing of the new moon was proved by the Shi'ite and the hajj should be performed even though this issue was

"And there is no cause for this that it be said that throughout these

240 years, no differences of opinion were found as to the first of the month of Dhihajjah or that they secretly go to the pause (of Arafat and Mash'ar) as some Shi'ites did (before the Revolution).

"It is clear that if such deeds were necessary, it would have been recorded for us at least once because the motivations for recording were plentiful. Thus the fact that no such ruling was recorded in opposition to the ruling of the Amira al-Hajj of the Sunnis and the piety of the Imams is the best reason for the deed to be done through pious dissimulation.

"In another Tradition, Ziyān ibn Mandhār asked Imam Baqir, peace be upon him, 'One of the years on the day of sacrifice, we had doubts and when we asked Imam Baqir, peace be upon him, whereas some of our friends had made the sacrifice, he said, 'The day of fitr is the day when people do not fast and the ritual fast is a time when people perform the ritual fast.'"⁸⁷

2) *Ritual Prayer with the Sunnis*

"A special Tradition has appeared which is a reason for why we should perform the ritual prayer with the Sunnis, be in their presence in their mosques and join them and the importance given to this, like the correct Tradition of Hamād ibn Uthmān from Imam Sadiq, peace be upon him, who said, 'A person who is in the first rank with the Sunnis in their ritual prayer is like a person who performed the ritual prayers behind the Prophet of God.'⁸⁸

"And in the *Sabihab*, 'Ali ibn Ja'far said of his brother, 'Hasan and Husayn performed the ritual prayer behind Marwan and we recite the ritual prayer with the Sunnis.'⁸⁹

"And in another Tradition, it is asked about marrying with Sunnis and performing the ritual prayer with them. The Imam said, 'The Holy Prophet married them and 'Ali, peace be upon him, performed the ritual prayer behind them.'⁹⁰

3) *The Place Where Pious Dissimulation is Compulsory*

"Without any problem, the issue of compulsory pious dissimulation follows the realization of the issue of compulsory and necessary without looking at the case according to if we assume a person is a kafir or a Shi'ite King or others, a person who is obliged to perform the forms of worship like them is excused."

4) *The Place for Cautious Pious Dissimulation*

"Cautious pious dissimulation which has been encouraged and worship with them is considered to be the most beloved and the most virtuous type of worship requires pious dissimulation and not causing disputes with the Sunnis like the multiple Traditions which exist in this area say.

"Perhaps the secret of it is peace between Muslims or unified expression because the lack of discord and dispersion of the congregation means other people will not fall into the tyranny of the kafirs."⁹¹

5) *Clarifications*

"In Makkah and in Madinah, can a congregational ritual prayer be established?

A: "They did not recite the congregational ritual prayer in a hotel and if it opposes pious dissimulation, the correctness of the congregational ritual prayer is a problem."

Q: "Many of the men and women, because of the distance or the inability or because of their own work, are not present in the congregational ritual prayer of the Sunnis. In addition, it is the best time for propagation when the pilgrims are all gathered together and they will then not be dispersed throughout the bazaar to be insulted by Sunnis. Because of this, will you allow the congregational ritual prayer to be established without any kind of show?"

A: "It is never advisable to go against pious dissimulation."

Q: "In order to participate in the ritual prayer of the Sunnis, should one follow the precepts of one's own individual ritual prayer or that of the congregation?"

A: "The duty is congregational and the rules of the congregation apply."

Q: "Noting that the Sunnis recite the ritual prayers with their arms folded across their chest and they say 'amen', can Shi'ites participate in the congregational ritual prayer of the Sunnis?"

A: "As to pious dissimulation, participation is advisable and the ritual prayer is correct and there is no need for compulsion or an emergency situation."

Q: "Do you believe the rule of joining a prayer late in the congregation to be a condition for the ritual prayer with the Sunnis?"

A: "It is a condition but if pious dissimulation dictates, the non-existence of that is not harmful."⁹²

NOTES: PART TWO:V

1. وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ .

2.Imam Khomeini.

3. لِيَشْهَدُوا مَنَافِعَ لَهُمْ .

4.Imam Khomeini.

5. جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ .

6. وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ .

7. قُلْ إِنَّمَا أُعْطِيتُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْرُوعًا مُفَرَّدًا .

8. Imam Khomeini's address to the pilgrims in 1979.

9.Imam Khomeini

10. إِنَّ أَوْلَىٰ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بَنَىٰهُ مُبَارَكًا .

11. سِوَاةِ الْعَاكِفِ فِيهِ وَالْبَادِ .

12.Imam Khomeini to the pilgrims in 1979.

13. Some of the commentators believe that '*atīq*' comes from '*atīq*' which means 'to be free' from the domination of oppressors and those who rebel against God's Commands. (See the *Tafsir al-quran al-azim* of ibn Kahtir, vol. 3, p. 218 and the *Mufriidat* of Raghīb Isfahani). Thus, according to this, it was more than 4000 years ago that at the boundaries of the sacred area were marked off by the Prophet Abraham, peace be upon him, and it belongs to all Muslims of the world. No individual or government has the right to dominate over the sacred area.

14. وَمَنْ دَخَلَهُ كَانَ آمِنًا .

15. See *Kitab al-jami' al-sa'dat* by the late Shaykh Muhammad Mahdi Naraqī (d.1209), printed in Najaf, vol. 3, pp. 306-08.

16. وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا .

17.Imam Khomeini, *Tahrir al-Wasilah*, vol. 1, p. 372.

18.A Pronouncement.

19.Imam Khomeini, *op. cit.*, *Tahrir*.

20.Imam Khomeini, *op. cit.*, *Tahrir*.

21.Imam Khomeini, *op. cit.*, *Tahrir*.

22. لَيْتَكَ اللَّهُمَّ لَيْتَكَ، لَيْتَكَ، لَيْتَكَ لَا شَرِيكَ لَكَ لَيْتَكَ إِذْ الْحَمْدُ وَالنِّعْمَةُ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ لَيْتَكَ.

23 Imam Khomeini, *Manasik*.

24. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 409-10.

25. إِذْ يَوْمَ الْفَضْلِ مِغْفَانُهُمْ أَجْمَعِينَ، يَوْمَ لَا يُنْفَى مَوْلَى عَنْ مَوْلَى شَيْئاً وَلَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ.

26. See Naraqi, *op. cit.*, *Jami'*, vol. 3, pp. 311-312.

27. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 418-29.

28. فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي

29. إِذْ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بَنَىكَ مِيزَابُكَ وَهَدَىٰ لِلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا مِثَرَاهِمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا.

30. افْرُضُوا لِلَّهِ قَرْضًا حَسَنًا.

31. Imam Khomeini in an address to the pilgrims in 1979.

32. Imam Khomeini, *op. cit.*, vol. 1, pp. 430-33.

33. وَتَرَى الْمَلَائِكَةَ حَاقِقِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ...

34. مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

35. يَا آتِيَةُ افْعَلْ مَا قَوْمٌ سَبَّحُوا بِحَمْدِ اللَّهِ مِنْ الصَّابِرِينَ.

36. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 433.

37. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 436.

38. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 437-9.

39. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 439-40.

40. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 407.

41. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 441.

42. Imam Khomeini in an address to the pilgrims in 1979.

43. Abu Mandh Hisham ibn Muhammad Kulbi, *al-Asnam*, p. 3.

44. Imam Khomeini.

45. Imam Khomeini.

46. إِذْ رَحِمَكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشَى اللَّيْلُ النَّهَارَ يَنْظُرُهُ حَسْبًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسْحَرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ، تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

47. Prayer plays a constructive role in society because when people with faith call out to God, Who has the most beautiful of Qualities, it tries to build itself through the Divine ethics and move closer to His Qualities and without doubt, the victory and well-being of a nation which is adorned with the Divine Qualities is assured. Thus prayer and ritual prayer, in particular, congregational ritual prayer, plays an important role in the development of a society but according to the above verse, it depends

upon the following conditions: (1) That it be done with complete attention to the Divine Names and Qualities with all one's heart; (2) Prayer and worship should not be done to show off but rather they should be done from the bottom of one's heart because one believes in it; (3) A prayer should be recited with fear and hope; (4) Discontinue threats and aggressions towards each other; (5) Try through doing good deeds to become among the good doers so that God will bless us and favor us with His Mercy.

48. ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً، إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ وَلَا تُفْسِدُوا فِي الْأَرْضِ تَعَدُّ إِضْلَاجِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ.

49. إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ.

50. إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ.

51. وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا تَمْيِنُ بِدَعْوَى رَحْمَتِهِ إِذَا أَقَلَّتْ سَحَابًا نِقَالًا يُفَالِقُ سَفَاهًا يَلْبُدُ مَبِيتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ، كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ.

52. وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ رَبِّهِ.

53. وَالَّذِي حَبِطَ لَا يَخْرُجُ إِلَّا تَكْدًا.

54. فَإِذَا أَقْضَيْتُمْ مِنْ عَرَفَاتٍ فَأذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ:

55. إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِأُولِي الْأَلْبَابِ، الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ، رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا، سُبْحَانَكَ قَبِيحًا تُغْدِبُ النَّارَ.

56. In such a state, one must perform the umrah mufridah in the state of ihram which was entered for the hajj and it is better that one intend to return from the hajj to the umrah. And if that person without any fault of his or her own, not reach Arafat and Mash'ar, the next year, hajj is not obligatory upon that person unless the conditions for ability be gathered in that person but if it was through his or her own fault that he or she did not reach Arafat and Mash'ar, the hajj becomes the person's duty and must be made up for in the next year even if the conditions for ability have not been attained.

57. Even though caution is that in the next year, if ability is attained, the hajj be performed once again.

58. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 441-42.

59. اللَّهُ أَكْبَرُ، اللَّهُمَّ ادْجِرْ عَنِّي الشَّيْطَانَ.

60. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 444-45.

61. Imam Khomeini.

62. Imam Khomeini.

63. A Pronouncement.

64. A Pronouncement.

65. Imam Khomeini.

66. Imam Khomeini.
 67. Imam Khomeini.
 68. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 450-51.
 69. A Pronouncement.
 70. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 452.
 71. Imam Khomeini, *The Rituals of the Hajj*.
 72. Raghīb Isfahani, *op. cit.*, p. 854.
 73. Naraqī, *op. cit.*, vol. 3, p. 314.
 74. Mullah Muhsin Fayd Kashani, *al-Mahajat al-bida'*, vol. 2, p. 155.
 75. Quoted from a Quran reckoned to be from Imam Sadiq, manuscript copy, no. 5235, p. 8.
 76. Imam Khomeini, *The Rituals of the Hajj*.
 77. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, p. 453.
 78. *Sira* of ibn Hisham, vol. 4, p. 251.
 79. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 454-55.
 80. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 456-57.
 81. Imam Khomeini, *op. cit.*, *Tahrir*, vol. 1, pp. 458-60.
 82. Imam Khomeini in an address to the pilgrims in 1979.
 83. *al-Wasa'il*, section 25, Tradition 2.
 84. Emergency pious dissimulation is not exclusive to Shi'ites but exists among the Sunnis as well. When the country of the Muslims of Spain fell into the hands of the Christians and the government ordered that they either put Islam aside or leave the country, some left Spain and many, with the permission of the Muslim religious jurists, adopted pious dissimulation and this was because wherever the anxiety for religion and an individual exists, it is permitted to hide it. See *Islamic Spain* by Montgomery Watt, p. 182.
 85. *al-Wasa'il*, section 26, Tradition 2.
 86. Because it brings about unified expression among the Muslims.
 87. *op. cit.*, *al-Wasa'il*, *saum*, chapter 57, tradition 7.
 88. *Ibid.*, *salawat*, chapter 5, tradition 1.
 89. *Ibid.*, Tradition 8.
 90. *Ibid.*, Tradition 9.
 91. Imam Khomeini, *al-Rasa'il*, vol. 2, pp. 174-200.
 92. Imam Khomeini.

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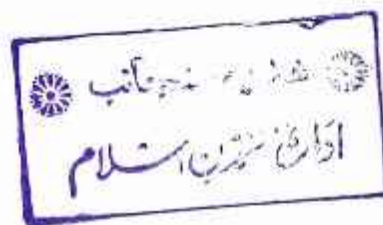
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