

1. His Dissertation on Islamic Law

Al-Ma’mu’n ordered his minister al-Fadl b. SAhl to have the honor of meeting Imam al-Ridha’, peace be on him, and to say to him: “I (i.e. al-Ma’mu’n) would like you to gather for me the lawful, the unlawful, the religious duties, and the *sunna* (the Prophet’s practices), for you are the proof of Allah over His creatures and source of knowledge.” The Imam responded to al-Ma’mu’n’s request. He ordered an inkwell and a sheet of paper to be brought to him, and then he ordered al-Fadl to write. He dictated to him:

“In the name of Allah, the Most Gracious, the Most Merciful. It is sufficient for us to witness that there is no god but Allah, Who is Unique, Everlasting Refuge, has not taken a consort nor a son, Self-subsistent, All-hearing, All-seeing, Strong, All-steadfast, Eternal, Light, Knower never be ignorant, Powerful never be incapable, Rich never be needy, and Just never be unjust. He created all things. ***There is nothing like Him.*** There is no like with Him, nor an opposite nor a rival nor an equal. Surely Muhammad is His servant and apostle, entrusted by Him, chosen by Him from among His creatures, the master of the apostles, the last of the prophets, and the best of creatures. There will be no prophet after him. His ideals will be neither altered nor changed. And surely all what Muhammad, may Allah bless him and his family, brought was the clear truth. We have believed in him and all Allah’s apostles, His prophets, and His proofs. And we have believed in His truthful Book ***falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised one,*** that it is His Book which has dominated all the Books, and that it is true from beginning to end.

We have believed in its clearly defined and its ambiguous, its specific and its general, its promise and its threat, its abrogating (verses) and its abrogated, and its giving information. No creature is able to bring the like of it. After it the proof and argument is the Commander of the faithful, who undertakes the affairs of the Muslims, speaks on behalf of the Qur’an, and knows its precepts, who is his (the Prophet’s) brother, his successor, his testamentary trustee, whose position to him was as Ha’ru’n had with Musa’, ‘Ali b. Abu’ Ta’lib, the Commander of the faithful, the Imam of the Allah-fearing, the leader of the luminous famous ones, the master of the faithful, the best of the testamentary trustees after the prophets; after him were al-Hasan and al-Husayn, peace be on them, one by one up to this day of ours,

who are the family of the Messenger; the most learned of them (men) in the Book and the Sunna (the Prophet's practices), the most just of them in the case, the most appropriate of them for the Imamate in every age and time; they are the firmest handle, the Imams of guidance, the proof over the inhabitants of the world until Allah inherits the earth and that which on it, and He is the best of the inheritors; all those who have opposed them are straying and misleading and leaving the truth and guidance; it is they who express the Qur'an and speak on behalf of the Messenger with eloquence.

He who dies and does not know their names and their fathers' names dies as those who died before Islam. Surely of their religion are piety, chastity, truthfulness, righteousness, diligence, returning the things deposited (with them to) to the pious and the sinners, prostrating themselves in prayers for a long time, refraining from the unlawful, waiting for relief by the virtue of steadfastness, good friendship, good neighborhood, offering the good, praying by night, turning away from harm, cheerfulness, advice, and having mercy on the believers."

This letter gives an account of praising and glorifying Allah, the Exalted, and mentioning some of His attributes as well as it is full of praising the greatest Prophet, may Allah bless him and his family, who was the first to inspire man with good and virtue, whom Allah, the Most High, chose for His message and saving His servants from ignorance, whom Allah endowed with the immortal miracle, which is the Holy Qur'an **falsehood shall not come to it from before it nor from behind it**, which is the constitution for putting man right and solving all his matters and problems.

Moreover, Imam al-Ridha', peace be on him, presented the pioneer of the truth and justice in Islam, the testamentary trustee of the Apostle, and his successor after him, Imam 'Ali, the Commander of the faithful, peace be on him, the Imam of the Allah-fearing, the best of the testamentary trustees, and he, peace be on him, praised the pure Imams, who guided this community to the ways to the Garden, spoke on behalf of the Messenger, may Allah bless him and his family, expressed the Qur'an, delivered the message of Allah, and explained its precepts.

After this presentation, Imam al-Ridha', peace be on him, began explaining the rules of comprehensive, Islamic law, saying: "As for *wudu*" (the minor ablution), as Allah has ordered in His Book, it is washing the face and hands, rubbing the head and feet. One is a religious duty and two are recommended. He who increases (*wudu*) is sinful and is not rewarded. Nothing invalidates *wudu*" except flatus, urine, feces, sleep, and *jana'ba* (sexual intercourse or just discharge of semen).

"He who rubs over the shoes opposes Allah, His Apostle, and His Book, and his *wudu*" is invalid. That is because 'Ali, peace be on him, opposed rubbing over shoes and 'Umar said to him: 'I saw the Prophet, may Allah bless him and his family, rub (over shoes).' 'Before or after the revelation of Su'rat al-Ma'ida?' asked 'Ali. 'I do not know,' replied 'Umar. 'But I know,' explained 'Ali, 'that Allah's Apostle, may Allah bless him and his family, had not rubbed (over shoes) since the revelation of Su'rat al-Ma'ida.'"

The first act of Islamic law which Imam al-Ridha', peace be on him, presented was *wudu*", which is light

and purity for man, and which is the most brilliant of the prerequisites of prayer through which man is exalted and have the honor of communicating with his Almighty Creator. In his presentation of *wudu*”, the Imam dealt with the following:

The acts of wudu”

As for the acts of *wudu*”, they are as follows:

A. Washing the face from the point where the hair of the head normally grows down to the chin in length. Breadth-wise, the span is that the area which is covered by the thumb and the middle finger when they are spread out.

B. Washing the hands from the elbow down to the finger tips.

C. Rubbing the head (with a wet hand) from the front of the top of the head; rubbing should be over the skin (of the head) or the hair grows on the front (of the head) on the condition that it should not exceed its limit by the virtue of extension.

D. Rubbing the upper part of the feet from the tip of the toes to the ankle; rubbing should be over the skin; it is not permitted to rub over an obstacle such as shoes and socks, and he who rubs over them oppose the Book of Allah and the Sunna (practices) of His Messenger, and his *wudu*” is invalid, as it has been mentioned by the Imam, peace be on him, and the successive texts (traditions) transmitted from the Imams of the members of the House (*Ahl al-Bayt*), peace be on them.

Things that Invalidate wudu”

The Imam has mentioned the things that invalidate *wudu*” as follows:

A. discharge of flatus through the anus,

B. urine,

C. feces,

D. sleep which overcomes reason,

E. *jana’ba* (sexual intercourse or just the discharge of semen).

These things invalidate *wudu*”. He, peace be on him, said: “*Ghusl* (the major ablution) is (performed) because of *jana’ba* (sexual intercourse or just the discharge of semen), wet dreams, *hayd* (regular menstrual bleeding), and touching the corpse of the dead. (These *ghusls* are) obligatory.

“*Ghusl* (is also performed) on Friday, the two ‘Ids, entering Mecca and Medina, visiting (the holy

shrines), entering into state of ritual consecration (*ihra'm*), the day of 'Arafa, the first night of the month of Ramada'n, the 19th night of it, the 21st of it, and 23rd of it. (These *ghusls* are) recommended.”

Among marvelous, Islamic legislation, rules, and practices is *ghusl* which protects bodies from diseases, and in the meantime it brings about the cleanness of body and removing dirt from it, and it is of two types: obligatory, and recommended. The Imam , peace be on him, has presented both types as follows:

The Obligatory Ghusls

Ghusl is obligatory in the following states:

A. Ghusl of jana'ba

There are two reasons for *jana'ba*, the first is the discharge of semen accompanied by libido, ejaculation, and flagging, so he who has a wet dream and this material (semen) discharges from him is in a state of major ritual impurity (*junub*), and *ghusl* is obligatory on him; the second is sexual intercourse (*juma'*) even if there is no discharge of (semen), and it is real by the virtue of entering the gland into the vagina or the anus without any difference between man and woman.

B. Ghusl of hayd

Hayd is blood which women experience and which Allah creates in the womb for certain interests. It is mostly black or red with slight straining and burning. If it happens to her and she finishes it, then *ghusl* is obligatory on her, and it is forbidden for her during (the period) of *hayd* to touch the name of Allah, the Exalted, the names of the prophets, of the pure Imams, the writing of the Qur'an, to stay in mosques and to enter them apart from passing them, and others.

C. Ghusl for touching a corpse

Ghusl is obligatory when one touches a corpse after it has become cold and before washing it. As for the animals other than man, *ghusl* is not obligatory on him when he touches them after their death.

These are some obligatory *ghusls* which the Imam, peace be on him, has mentioned. The rest of them are *ghusl* of *istiha'da* (obligatory for women after certain kinds of irregular bleeding), and *ghusl al-maiyit* (obligatory ceremonial washing of the corpse of a Muslim). The jurists have mentioned them in details.

The Recommended Ghusls

As for the recommended *ghusls*, they of three types: time, local, and actual. As for the time (*ghusls*), they are as follows:

A. *Ghusl* for Friday:

It is the most important of them, and its timing is from the rise of the second dawn of Friday to the declination (of the sun).

B. *Ghusl* for the two 'Ids:

'Id al-Addha', and 'Id al-Fitr. *Ghusl* is also recommended on the Day of al-Ghadir, which is the eighteenth day of Dhi al-Hijja, which is the immortal day when the Prophet, may Allah bless him and his family, appointed as successor after him the master of his family, the gate of the city of his knowledge, Imam 'Ali, the Commander of the faithful, peace be on him.

C. *Ghusl* for the Day of 'Arafa

D. *Ghusl* for the first night of the blessed month of Ramada'n

E. *Ghusl* for the nineteenth night of Ramada'n, the twenty-first night of it, and the twenty-third night of it, which is the blessed night when it is thought that the Night of the Divine Decree occurred.

As for the local *ghusls*, they are:

A. *Ghusl* for entering Holy Mecca.

B. *Ghusl* for entering Medina.

C. *Ghusl* for visiting the Holy Shrines.

As for the actual *Ghusls*, they are: *ghusl* for *ihra'm* (the ceremonies of 'umra and hajj) or *tawa'f* (the procession round the Ka'ba), and others, as the jurists have mentioned.

Imam al-Ridha', peace be on him, has said: "The obligatory (daily) prayers are: (*sala't*) *al-zuhr* or the noon prayer is four *rak'as*; (*sala't*) *al-asr* or the afternoon prayer is four *rak'as*; (*sala't*) *al-maghrib* or the evening prayer is three *rak'as*; (*sala't*) *al-asha*" or the night prayer is four *rak'as*; (*sala't*) *al-fajr* or the dawn prayer is two *rak'as*. So that is seventeen *rak'as*.

"And the recommended (prayers) are thirty-four *rak'as*: eight *rak'as* before noon (prayer), eight *rak'as* after it, four *rak'as* after the evening (prayer), two *rak'as* in sitting position after the night (prayer), which numbered as one (prayer), eight *rak'as* in the early morning (*sahr*); the odd prayer (*al-witr*) 1 is three *rak'as*, and two *rak'as* after the odd prayer2."

This paragraph gives an account of some obligatory prayers of which are the daily prayers which are five religious duties: the morning prayer is two *rak'as*; the noon prayer is four *rak'as*; the afternoon prayer is four *rak'as*; the evening prayer is three *rak'as*; the night prayer is four *rak'as*, so they are seventeen *rak'as*. It also gives an account of the daily recommended supererogatory prayers, which are: eight *rak'as* is the noon supererogatory prayers before the noon prayer and eight *rak'as* after it before the afternoon prayer (for the afternoon); four *rak'as* is the night supererogatory prayer (for the night); eight

rak'as is the late-night supererogatory prayers (*sala't al-layl*); two *rak'as* is the even prayer after it; one *rak'a* is the odd prayer after it; two *rak'as* is the dawn prayer before the morning prayer, so they are thirty-four *rak'as*.

Imam al-Ridha', peace be on him, has said: "And prayer should be (performed) at the beginning of the timings. The excellence of the congregational prayer over the individual prayer is one thousand *rak'as* for one *rak'a*. Do not pray behind the sinner, and do not imitate anyone except men of authority (*wila'ya*)."

These words contain the following:

Firstly, the Imam ordered prayer to be performed at the beginning of its time, and concerning that repeatedly stated traditions have been transmitted from the Imams of guidance, peace be on them.

Secondly, the Imam, peace be on him, presented the excellence of the congregational prayer, and indicated that one *rak'a* of it equaled one thousand *rak'as* of the individual prayer.

Thirdly, the Imam, peace be on him, prevented (Muslims) from praying behind the prayer-leader (Imam) who was sinner or among unjust rulers.

He (the Imam), peace be on him, has said: "And do not pray (while wearing) the skins of the dead (animals) or those of the beasts of prey."

The Imam, peace be on him, presented some conditions of the garment of prayer of which were that they should not be of the skins of the dead animals; nor should they be of their parts in which life occupied, whether they were of an animal whose meat was lawful or unlawful, that they should not be of the skins of the beasts of prey, that they should be permissible, for it was not permissible to pray in usurped garments, that they should be pure, for it was not permissible to pray in impure garments, that they should not be of pure silk (this concern men), and other conditions which jurists have mentioned.

He, peace be on him, has said: "(Prayer) is shortened after (covering) four *firsikhs*³ back and forth, twelve miles; and when you shorten (your prayers), then you should break the fast."

In these words the Imam, peace be on him, has discussed the traveler's prayer in which the four-*rak'a* prayer is shortened, that is through omitting the last two *rak'as* of them; the person must begin the journey with the intention of covering the distance; the intended journey must consist of a single trip of at least 44 kilometers/28 miles or a round trip with a maximum extent of at least 22 kilometers/14 miles. The intention of covering the distance is not the only condition; rather the jurists have mentioned other conditions of which are: the journey should be lawful, for example, if he/she travels for killing a respected soul or for stealing or other unlawful things, then he/she should perform prayer completely; of them is that intention should continue, if he/she changes his intention before covering the 22 kilometers/14 miles, he/she should perform his/her prayer completely; of them is that he/she should not take journey as

his/her work such as him who hires animals (*al-imka'ri*), the trader who circles for his trade, the pilot, and the like.

Yet the Imam, peace be on him, has mentioned a further condition of shortening prayer, and it is that man should break his fasting, for it has been mentioned in the tradition: "It is not an act of piety to fast during journey."

He (Imam al-Ridha'), peace be on him, has said: "And *qunu't* is in five prayers: the dawn prayer, the noon prayer, the evening prayer, the night prayer, and the Friday prayer. Every *qunu't* is before *ruku'*" and after the recitation."

As for *qunu't*, it is among the recommended acts of prayer, especially as it concerns prayers which should be performed loudly in the first two *rak'as* such as the dawn prayer, the evening prayer, Friday prayer, noon prayer, and afternoon prayer. It is performed one time in each prayer after the recitation and before *ruku'* in the second *rak'a* except Friday prayer, which consists of two *qunu'ts*: one before *ruku'* in the first *rak'a* and the other is after *ruku'* in the second *rak'a*. As for 'Id prayer, it consists of five *qunu'ts* in the first *rak'a* and four *qunu'ts* in the second *rak'a*.

He, peace be on him, has said: "As for the prayer for the dead, it consists of five *takbirs* (i.e. five times Allah Akbar), but it has no *taslim*, for it has neither *ruku'*" nor *suju'd*."

The prayer for the deceased Muslims, male or female, is a general obligation (*wa'jib kifa'i*). It is performed as follows: At the first place, the worshipper should say the first *takbir* (*Alla'hu Akbar*), then recite the *Shaha'datayn*, then say the second *takbir* (*Alla'hu akbar*) and call down blessing upon the Prophet, may Allah bless him and his family, then say the third *takbir* (*Alla'hu akbar*) and pray for the faithful, then say the fourth *takbir* (*Alla'hu akbar*) and supplicate for the deceased, then say the fifth *takbir* (*Alla'hu akbar*) and depart. In this prayer it is not necessary for the persons who perform it to have done purity from ritual impurity (*al-hadath*) or filth (*al-khabath*), to have worn lawful clothes and covered the pudendum, as it is necessary for them to do that in the rest of the prayers. Some jurists think that such a prayer is a mere supplication, not a real prayer.

He, peace be on him, has said: "*Bismillahir rahma'nr rahim* is the Fa'tihat al-Kita'b (i. e. the Opening Chapter of the Book or Surat al-Fa'tiha) should be recited in a loud voice."

Among the recommended acts to which the worshipper should conform is reciting the *bismillah* in a loud voice, and that is certain in noon and afternoon prayers in the Surat al-Hamad and the Sura (which is recited after it).[4](#)

He, peace be on him, has said: "As for the obligatory *zaka't*, it is five dirhams per two hundred dirhams, and it is not obligatory on that which is less than that. As for increase, it is a dirham per forty dirhams, and it is not obligatory on that which is less than forty (dirhams) and it is not obligatory until one year has passed. It is not given (to anyone) except to men of authority (*wila'ya*) and knowledge. Half a dinar per

twenty dinars.”

Zaka't is among the creative regulations in economic, Islamic regime, for Islam has appointed it in order to put an end to poverty and to spread welfare among people and in addition to that it gathers men in the field of love and unify their ranks, for men are disposed by nature for love those who do good for them. *Zaka't* is the clearest aspect of charity.

This part of the speech of the Imam, peace be on him, shows the following:

Firstly, the Imam, peace be on him, explains the precepts regarding *Zaka't* due on the two coins (i. e. gold and silver): *Nisa'b* (the minimum amount of property liable to payment of *Zaka't*) is necessary. As for the *nisa'b* of silver, it is two hundred dirhams and five dirhams is obligatory on them, and then there is one dirham payable on them when they increase forty by forty whatever they reach. There is no *zaka't* on the dirhams less than two hundreds nor on those less than forty dirhams.

As for the *nisa'b* of gold, it is twenty dinars, and there is half a dinar due on them. When four dinars is an addition to them, then two Qirats, which equals one-tenth dinar, is obligatory on them. It (*zaka't*) is due on the addition to the four (dinars), and it is not obligatory on the dinars less than four. One full year is necessary for paying the *zaka't* of the two coins (i.e. gold and silver). If one year has not passed, then there is no *zaka't* obligatory on them.

Secondly, *zaka't* may be spent on eight types of men of whom is the poor and the needy, provided that they should not oppose the True Religion, for it is not permissible to give *zaka't* to them.

He, peace be on him, has said: “And the one-fifth tax (*khums*) is one time (taken) from the whole wealth.”

As for *khums*, it is one of the financial taxes which Islam has imposed and which the Shi'ites of the members of the House (*Ahl al-Bayt*), peace be on them, have adopted; none of the Islamic sects has adopted it except them. Allah, the Exalted, has imposed *khums* for the greatest Prophet and his progeny, may Allah increase them in honor, in place of *zaka't*; and it is obligatory on seven items of which are: the profits of earnings, the one year's surplus of the responsible (*mukallaf*) and his own family from among the interest of handicrafts, agriculture, trades, wages, and the rest of the various kinds of earnings on which *khums* is obligatory.

Man spends some of his money on his hajj and visitations, his alms, tightening the bonds of kin, his gifts, his vows, his religious expiation, marrying his children, and other than these of which he is indeed and which he spends on lawful items. Accordingly, *khums* is divided into two equal shares: The first share is to be paid to the Imam, the blessings of Allah be on him, in the time of his appearance, but in the time of his occultation it (*khums*) is given to his deputy, the qualified just jurist, in order that he may spend it on spreading Islam, the precepts of religion, helping the men of knowledge, and other affairs through which he gains the pleasure of the Imam, peace be on him.

As for the second share of *khums*, it is given to the orphans of the Ha'shimites, their needy, and their tramps. In their scientific treatises, the Muslim jurists have mentioned many researches on *khums*.

He, peace be on him, has said: "And *al-'ushr* (one-tenth tax) is obligatory on wheat, barley, dates, raisins, and all the seeds which come forth from earth, if they are five *wasafs* (camel-loads). *Al-'ushr* is due on them when they are irrigated by flowing water. The half of *al-'ushr* is obligatory on them when they are irrigated by Persian wheels; this concerns the impoverished and the wealthy. A handful or two handfuls are taken out of the seeds. That is because **Allah does not impose upon any soul a duty but to the extent of its capacity**; nor does He impose upon servant anything more than his ability. *Wasaf* (a camel load) is sixty *Sa's* (a measure of capacity); *Sa'* is six *Ratls* (a weight); *Ratl* is four *Mudds* (measure); *Mudd* is two and a quarter Iraqi *Ratl*. Imam al-Sa'diq, peace be on him, said: '*Mudd* is nine Iraqi *Ratls* or six Medina'n *Ratls*.'

In this paragraph the Imam, peace be on him, has presented the *zaka't* imposed on these four crops, which are wheat, barley, dates, and raisins. *Zaka't* is obligatory on these crops. As for the *zaka't* on the rest of the crops, it is recommended, so this statement of him, peace be on him: 'and all the seeds which come forth from earth' is joined to the four crops and apparently (*zaka't*) is obligatory on them, but there is a group of authentic traditions which indicate that *zaka't* is not obligatory (on the seeds except the four crops); there for, (the Imam's statement) is regarded as recommended, and this is one of the sources of bringing traditions together, as the jurists say.

Zaka't is due on the four crops when they reach the minimum amount (*nisa'b*) which is five *wasafs*, which is in this time estimated at eight hundred and forty-eight kilograms.⁵ The amount which should be taken out of the *zaka't* of the crops is *al-'ushr* or one-tenth. That is when the crops are irrigated by flowing water and rain. Half of *al-'ushr* is obligatory on them when they are irrigated by Persian wheels, water pumps, water wheels, and the like. *Zaka't* is obligatory on him who has such an amount of crop whether he is a farmer, a land owner, rich, or poor.

He, peace be on him, has said: "As for *zaka't al-fitr*, it is a religious duty (*farida*) on the young and the old, free or slave. It is half a *sa'* of wheat; a *sa'* of dates and raisins. It should not be given to anyone except men of authority (*Ahl al-wila'ya*), for it is a religious duty."

As for *zaka't al-fitra*, it is the first financial obligation in Islam, and it is called the alms of bodies (*zaka't al-Abda'n*). It is obligatory on him who has gathered the conditions such as *bulu'gh* (ritual puberty, 15 years in the case of boys and 9 years in the case of girls), sanity, non-fainting, and non-poverty. When these conditions are available in the evening of the night of 'Id al-Fitr, then *zaka't* is obligatory on every Muslims and their breadwinners, whether they are young or old.

A *sa'* on behalf of each person should be taken out, and the amount of *sa'* is about three kilograms. The Imami jurists think that *zaka't al-fitra* should be one of foodstuffs famous in that country such as wheat, barley, dates, raisins, rice, durra, cheese. *Sa'* is due on all these items. They also stipulate that

this *zaka't* should be given to the believing follower of the members of the House (*Ahl al-Bayt*), peace be on them, and it is not permissible to give it to other than him.

He, peace be on him, has said: "The period of *hayd* (regular menstrual bleeding) may not be less than three days or more than ten days. A woman who has *istiha'da* (irregular bleeding) should perform the *ghusl* and pray. A menstruating woman should leave prayer and not perform these prayers later on as *qada*"; she should leave fasting and compensate for it (by fasting later on)."

This paragraph gives an account as follows:

1. The period of *hayd* (regular menstrual bleeding) may not be less than three days or more than ten days. As for bleeding which the woman sees more than ten days or less than three days, it is not regular menstrual bleeding or *hayd*; rather it is irregular bleeding or *istiha'da*.

2. *Istiha'da* is of three kinds: light bleeding, medium bleeding, and heavy bleeding. As for the precept of light bleeding, it is that *wudu*" is due for each obligatory prayer. As for the precept of medium bleeding, it is that *wudu*" is due for each prayer and the *ghusl* before the dawn prayer. As for the precept of heavy bleeding, it is that *wudu*" is due for each prayer and the *ghusl* for the dawn prayer. In these three kinds of *istiha'da*, the woman has to change the cotton which prevents blood from flowing.

3. As for the precepts regarding the acts of worship of a menstruating woman, it is obligatory on her to leave prayer and it is not obligatory on her to compensate for that prayer. As for fasting, it is not permissible for her to fast, and she should compensate for that fasting.

He, peace be on him, has said: "Fasting is observed in the month of Ramada'n when (the moon) is sighted and ends when the moon (of Shaw'wal) is sighted."

The first and end of the blessed month of Ramada'n are established if the moon is sighted. That is according to these words of him, peace be on him: "Observe fasting when you sight the moon and end (it) when you sight it. (the moon of Shaw'wal)"

The first of the month of Ramada'n is not established through the words of astrologers and the like; rather it is established when thirty days of the month of Sha'ba'n has passed. Likewise, the month of Shawwa'l is established when thirty days of the month of Ramada'n has passed.

He, peace be on him, has said: "And it is not permissible to perform the *tara'wih* (the long prayers in the nights of Ramada'n) in congregation."

As for the *tara'wih*, they were not legislated in the time of the greatest Prophet, may Allah bless him and his family. It was 'Umar (b. al-Khatta'b) who originated them. They are twenty *rak'as* apart from the odd prayer (*al-witr*). Their time is after the night prayer. It is recommended to him who performs the *tara'wih* to sit without praying for rest, for this reason they have been called the *tara'wih*. In them, congregation is recommended according to the viewpoints of the four Islamic schools.⁶ The Imam did not permit

congregation in them.

He, peace be on him, has said: “And it is recommended to fast three days in each month; (a day) in each ten days: Thursday in the first ten (days), Wednesday in the middle ten (days), and Thursday in the last ten (days).

“Fasting (in the month of) Sha‘ba’n is good and recommended. Allah’s Apostle, may Allah bless him and his family, said: ‘Sha‘ba’n is my month, and the month of Ramada’n is the month of Allah.’ And if you compensate for the past month of Ramada’n in a separated (manner), it will be sufficient for you.”

The Imam, peace be on him, presented some recommended fasts of which is fasting for three days in each month. The best method in performing these fasts⁷ as the Imam, peace be on him, has mentioned⁸ is the first Thursday of every month, the first Wednesday of the ten middle days, and the last Thursday of the last ten days.

It is recommended to fast the whole month of Sha‘ba’n. The Imam mentioned that if someone missed fasting the month of Ramada’n, he/she had to choose between continuing the compensatory days and separating them, for each of these two ways is sufficient for him/her.

He, peace be on him, has said: “And pilgrimage to the House (is incumbent on) him who is able to undertake the journey to it. And the way (*sabil*) is journey provisions and a she-camel. It is not permissible for him/her to make the pilgrimage except the greater pilgrimage (*mtamati’an*). (*Hajj al-ifra’d* (which consists of only the major pilgrimage without the ‘*umra* (lesser) pilgrimage) and (*hajj al-Qura’n*) which the non-Shi‘ites (*a’mma*) make are not permissible. And (*hajj al-ihra’m* apart from *miqa’t* (point and time) is not permissible. Allah said: *And accomplish the pilgrimage and the ‘umra for Allah.*⁷ The castrated sacrifice is not permitted, for it is defective. As for *al-mouju*” (the sacrifice whose testicles have been bruised), it is permissible.”

The hajj is one of the five pillars on which Islam has been built. It is a political and spiritual act of worship which results in economic, health, and spiritual profits and interests. It is a political conference which brings the Muslims together in the Holiest Place, that they may know each other, discuss the economic and political problems of their countries and nations, and the like. The holy verse refers to that. He, the Exalted, said: ***And proclaim among men the pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path, that they may witness advantages for them and mention the name of Allah during stated days.***⁸

The Muslims have unanimously agreed on that it is obligatory on each Muslim to make the pilgrimage at least one time in his span of life. In this paragraph the Imam, peace be on him, has mentioned a group of precepts regarding the *hajj*. They are as follows:

Firstly, it is incumbent on a Muslim to make the pilgrimage when he is able to secure its prerequisites such as journey provisions and a she-camel. These are the clearest two conditions of ability. Among its

condition that he/she is able to walk with healthy body, and free in respect of action.

Secondly, the kinds of the *hajj* are three, and they are as follows:

A. *Hajj al-tamattu'*:

It is the religious duty of those who live within forty–eight miles of Mecca in all directions. The characteristics of this hajj are: *Ihra'm* (the ceremonies of 'umra and hajj) starts from inside Mecca, sacrifice is obligatory on it, 'umra therein precedes hajj, 'umra connects with it to the extent that they are as one act.

a) *Hajj al-Qira'n*⁹

As for *Hajj al-Qira'n*, it is the religious duty of those who live in Mecca and around it on the condition that it should not exceed the limit which has been mentioned for *hajj al-tamattu'*. *Al-Qa'rin* enters the state of pilgrimage from the house of his family. Driving a sacrifice in this hajj is a must and the hump of the sacrifice should be split in the right side and stained with its blood if it is a camel (*budna*); and a sandal, in which he had performed prayers, should be hung around the neck of the sacrifice if it is other than a camel (*budna*).

b) *Hajj al-ifra'd*,

It is the religious duty of those who live near Mecca just as *Hajj al-Qara'n*. The pilgrim enters the state of pilgrimage from the house of his family if it is nearer to Mecca than *al-Miqa't* (point and time); otherwise he/she should enter the states of pilgrimage from *al-Miqa't*. Among the characteristics of *Hajj al-Qara'n* and *Hajj al-ifra'd* is that *al-'umra* therein is after the *hajj*, and he/she must have the intention of performing them separately.

Thirdly, entering into the state of ritual consecration (*ihra'm*) should start from *al-Miqa't*. It is not correct for him/her to start it before *al-Miqa't*, and it is not permissible for the responsible (*al-mukallaf*) to exceed *al-Miqa't* without *ihra'm* apart from the frequent and those who do not intend to enter Mecca during their passing by *al-Miqa't*.

Fourth, as for the sacrifice (*al-hadi*), it should be perfect in creation, so the one-eyed, the one with an ear of which something is cut, the castrated whose testicles have been pulled out are not permissible. As for the bruise of the testicles which is called *al-mouju*, it is not a defect and is permissible.

He, peace be on him, has said: "And as for jihad (going to fight in the cause of Islam) is (performed) along with a just Imam, and he who fights and is killed for his property and his luggage is a martyr."

As for *jihad*, it is one of the doors to the Garden; Allah has open it for His special friends, as Imam 'Ali, the Commander of the faithful, peace be on him, says. It is of various kinds, which are as follows:

- a) Jihad against the polytheists in order to summon them to Islam.
- b) Jihad against the unbelievers who attack the Muslims.
- c) Jihad against him who intends to kill a respected soul or taking money or capturing (his) wives. Perhaps this kind is called defense not jihad.

Jihad is obligatory in the presence of the Imam or his deputy who is appointed by him for performing jihad. He who is killed in the field of jihad is a martyr; the precepts regarding martyr is applied to him, hence he/she buried in his/her own clothes.

As for him who fights for his property, his baggage, his soul and is killed, then he has the reward of a martyr; he is washed and shrouded.

He, peace be on him, has said: "It is not lawful to kill any of the infidels in the city of precautionary dissimulation (*da'r al-taqiya*) except him who is a killer or a rebel. That is when you are not cautious of yourself or of taking the properties of men from among the opponents and the like."

As for the infidels who enter the protection (*dhimma*) of Islam, their blood is unlawful, and their conditions are safeguarded just as Muslims. The infidel loses this protection when he kills a respected soul or rebels against the religious authority in the country.

Likewise, it is forbidden to take the properties of the opponents and the like, for Islam has safeguarded the properties of men just as it has safeguarded their blood and honor.

He, peace be on him, has said: "And precautionary dissimulation (*taqiya*) in the city of the precautionary dissimulation (*da'r al-taqiya*) is obligatory. There is no sin upon him who takes an oath as precautionary dissimulation through which he repels wrongdoing from his own soul."

As for precautionary dissimulation (*taqiya*), it was legislated in the time when the ruling authorities employed all their organs against the Imams of the members of the House (*Ahl al-Bayt*), peace be on them, and their Shi'ites. For example, in the time of the wicked pagan, Mu'a'wiya b. Abu' Sufya'n, person preferred being called infidel to being called a follower of Imam 'Ali, the Commander of the faithful, peace be on him. Most Umayyad and 'Abba'sid kings followed this infidel plan which was drawn by the son of Hind (Mu'a'wiya). Had it not been for the wisdom of the pure Imams and their forcing their Shi'ites to cling to precautionary dissimulation (*taqiya*), their would have been no name of the members of the House (*Ahl al-Bayt*), peace be on them. As for Imam al-Ridha', peace be on him, he gave a religious opinion that precautionary dissimulation (*taqiya*) was obligatory, and that there was no sin upon him who took an oath as precautionary dissimulation (*taqiya*).

He, peace be on him, has said: "And divorce in the *Sunna* (the Prophet's sayings and practices) is according to what Allah, the Great and Almighty, has mentioned, and the *Sunna* of His Prophet, may Allah bless him and his family. There is no divorce without *Sunna*; every divorce which opposes the

Book is not divorce; every marriage which opposes the *Sunna* is not marriage.

“Do not marry more than four women. If you divorce woman three times according to the *Sunna*, it is not lawful for you to marry her unless she marries a husband other than you. The Commander of the faithful, peace be on him, said: ‘Beware of the women who are divorced three times, for they shall marry husbands.’”

Divorce means breaking the relationship of marriage and it is among the things which Allah, the Exalted, detests. That is because it leads to the collapse of social cells, spread hatred and enmity among men. This paragraph contains some precepts regarding divorce and marriage, of which are the following:

Firstly, divorce is regarded as correct when the following conditions are available:

- A. The husband must be sane and adult, and should not be forced by anyone to divorce his wife, for the divorce of the boy, the insane, and the drunken who has no intention is invalid.
- B. The marriage should be permanent, for there is no divorce in the fixed-term marriage (*Muta'a*).
- C. The wife should be free from *hayd* (regular menstrual bleeding) and *nifa's* (childbirth bleeding) if the husband had already married her.
- D. The formula of divorce, it is that the husband should say: You are divorced or she is divorced.
- E. Two just witnesses should hear the formula of divorce.

These are some conditions which should be available in correct divorce. As for divorce other than this such as the divorce of the joker, the inattentive, and the heedless is invalid according to the viewpoints of the Imami Shi'ites, whilst some Muslim schools regard it as correct. ¹⁰ Divorce is also invalid unless it occurs by the virtue of these words: You are divorced or she is divorced. Some Muslim schools regard divorce as permissible when it occurs by the virtue of these words such as *al-fira'q* (separation) *al-Sara'h* (dismissal), and the like.

Secondly, the marriage which opposes the *Sunna* is invalid such as the marriage of the woman who is forced or she who is during the *'idda* (period of waiting after the dissolution of a marriage) or she was among the unlawful because of kinship or relationship by marriage; marrying such women is invalid.

Thirdly, the man has no right to marry more than four women by the virtue of permanent contract.

Fourth, when the wife is divorced three times, it is not lawful for her husband to remarry her until she marries a husband other than him.

He (Imam al-Ridha'), peace be on him, has said: “And calling down blessing upon the Prophet, may Allah bless him and his family, is in all situations such as the winds, sneezing, and the like.

“Showing love for the friends of Allah and for their friends, hating His enemies, renouncing them and their leaders (Imams) (are part of piety).”

It is recommended to call blessing down upon the greatest Messenger, the Savor of mankind and its guide to happiness and good in this world and the next. How great his achievements toward mankind are! So it is his own right against mankind to call down blessing upon him in all situations.

One of Islamic manners is to show love toward the friends of Allah and their friends, to hate the enemies of Allah and to renounce them and their leaders (Imams), for that is one of the elements of reverential fear and Islamic message.

He, peace be on him, has said: “And honoring the parents. If they are polytheists, then do not obey them¹¹ and keep company with them in this world kindly, for Allah says: *Be grateful to Me and to both your parents; to Me is the eventual coming. And if they contend with you that you should associate with me what you have no knowledge of, do not obey them.*¹² The Commander of the faithful, peace be on him, said: ‘They (parents) do not fast for them (children); nor do they pray (for them), but they order them to disobey Allah, so they obey them.’”

Then he has said: “I (i.e. Imam al-Ridha’) heard Allah’s Messenger, may Allah bless him and his family, say: ‘He who obeys creature in other than obeying Allah disbelieves and adopts a god other than Allah.’”

Among marvelous Islamic legislation is honoring the parents and showing kindness toward them, making them occupy the second rank after the Almighty Creator in showing obedience and submission to their orders. That is as reward for their arduous efforts during bringing up their children, especially as it concerns mother. Were it not for her care, her affection, her mercy, her child would not live. It is she who feeds him and takes care of bringing him up. Therefore, how great her right is!

Showing obedience to the parents in other than disobeying Allah is obligatory. As for disobeying (Him) by the virtue of showing obedience to them is not obligatory.

He, peace be on him, has said: “And the conditional slaughter of the embryo is similar to that of its mother.”

The Imam, peace be on him, has presented a precept regarding the embryo from among the animals whose flesh can be eaten. When its mother is slaughtered and it dies in its uterus, its flesh is lawful. When it comes out alive and is slaughtered, its flesh is lawful; otherwise, it is unlawful.

He, peace be on him, has said: “And the sins of the prophets are small and are forgiven for them by the virtue of Prophethood.”

More likely, this sentence is forged and has been put in the speech of the Imam, peace be on him, for the prophets were infallible and no disobedience had issued from them. Moreover, the Imam himself has established many proofs of that in some of his debates.

He, peace be on him, has said: “And the religious duties are according to Allah’s command; there is no reduction in them; and none inherits along with the parents and the child except the husband and the wife; the possessor of the share is more entitled than him who has no share; and *al-‘asaba* (males who belong to the deceased) do not belong to the religion of Allah.”

In this paragraph the Imam, peace be on him, has presented some precepts regarding inheritances, and they are as follows:

Firstly, there is no reduction in the religious duties and inheritances which Allah has imposed (on men). This can be explained as follows: If the inheritors are numerous and their shares are more than the religious share¹² for example, if the deceased leaves behind him a wife, two parents, and two daughters¹³ then the shares in this religious duty is one-fourth, two one-sixths, and two one-thirds. Accordingly, the Sunnis believe in *al-‘awl* (reduction); which means that reduction must include each of the possessors of the shares according to the ratio of his share. As for the Shi‘ites, they say that reduction includes some inheritors, not all of them, and they have given proofs of that in the researches on inheritance.

Secondly, the first degree in inheritances is of two types: one of them is the parents apart from the grandfathers and grandmothers; the other is the children, even if they descend, males and females. The wife inherits along with these two types, for she inherits one-fourth when there is no child, and the one-eighth when there is a child. As for the husband, he inherits the one-fourth when there is a child, and the half when there is no child.

Thirdly, there is no *‘asaba* in inheritances according to the viewpoints of the Shi‘ites; other than them from among the followers of the Islamic sects also adopt this view, and example of that, when the deceased leaves behind him one daughter, then she will have the half of what he has left behind him according to the religious duty, and she will inherit the second half by the virtue of distribution. The view of those other than the Shi‘ites is that the second half of property is given to *al-‘asaba* or the males who belong to the deceased without means or the means of the male, and perhaps the uncles of the female, according to their details.¹³

He, peace be on him, has said: “And *al-‘aqiqa* on behalf of the child, male and female, is on the seventh day; its (the baby’s) hair is shaved on the seventh day; it is given a name on the seventh day; gold or silver equals to the weight of its hair is given as alms on the seventh day.”

The Imam, peace be on him, has presented some religious recommended acts which must be performed on behalf of the new-born baby, and they are as follows:

A. *Al-‘aqiqa* (sacrifice):

It is recommended that a ram should be sacrificed on the seventh day if the child is a male, and that a ewe should be sacrificed if the child is female. This was legislated by the greatest Messenger, may Allah

bless him and his family, when his grandson, his sweet basil, the master of the youths of the Garden, Imam al-Hasan, peace be on him, was born. Likewise, this was done by him when his second grandson the master of the youth of the Garden, Imam al-Husayn, peace be on him, was born.

B. Shaving the hair of the child:

It is recommended that the hair of the child to be shaved on the seventh day of its birth, and that gold or silver equals to its weight to be given as alms to the needy. The Prophet, may Allah bless him and his family performed that on behalf of his two grandsons and his two sweet basil, peace be on them.

C. Giving a name to the child:

It is strongly recommended that a name should be given to the child on the seventh day, and that the name should be blessed like those of the Prophet, may Allah bless him and his family, and of his testamentary trustees, the great Imams.

He, peace be on him, has said: "And the acts of the creatures were created as the creation of an ordainment, not the creation of structure."

The Imam, peace be on him, has referred to the acts of the creatures, for Allah, the Exalted, had knowledge of them, and He did not create them as the creation of structure; otherwise they will be ascribed to Him.

He, peace be on him, has said: "Do not believe in compulsion and authorization." These words give an account of the beliefs of the Shi'ites who have disproved compulsion and authorization and clung to the intermediate position. They have refuted compulsion and authorization. Their Islamic books are full of proofs of that. Imam al-Ridha', peace be on him, has said: "Allah, the Great and Almighty, does not punish the innocent because of the crime of the criminal, and He does not torment the children because of the sins of the parents, for He said: ***And no bearer of burden shall bear the burden of another.***¹⁴***And that man shall have nothing but what he strives for.***¹⁵ ***And Allah forgives and does not wrong.***"

Divine Justice requires that every person is responsible for his own sins, and none other than him is responsible for them, hence Allah does not punish the innocent out of the sins of the sinner. However, the enemies of Allah decided the opposite of that, for example, Ziya'd b. Abih, the sinful criminal, has said: "I punish the innocent due to the guilty, and I punish because of doubt and accusation." Islam renounces this reckless policy because it belongs to its enemies and opponents.

Another example of Allah's justice is that He does not torture the children because of their parents' sins, for He says: "And no bearer of burden shall bear the burden of another. And that man shall have nothing but what he strives for." This is the utmost justice.

He (Imam al-Ridha'), peace be on him, has said: "Allah does not impose upon the creatures the

obedience to him whom He knows that he will wrong (the creatures) and lead them astray; nor does He chooses (such a person) for (delivering) His message; nor does He choose from among His creatures him whom He knows that he will disbelieve (in Him) and serve Satan apart from Him.”

Surely Allah, the Most High, seeks pure justice for His creatures and summons them to rebel against wrongdoers and dictatorial rulers. Besides He, the Exalted, chooses for delivering His message and putting right His creatures those who have perfection and excellence of which is that they do not disbelieve in Allah; nor do they worship the stoned Satan.

He, peace be on him, has said: “And Islam is (something) other than faith; every believer is a Muslim, but not every Muslim is a believer. The believer does not steal; nor does he drink wine; nor does he kill the soul which Allah has forbidden without any right. As for *asha’b al-Hudu’d*¹⁶, they are neither believers nor unbelievers.¹⁷ Allah will not make a believer enter the Fire, for He had promised him the Garden and immortality therein. He for whom the Fire is obligatory because of hypocrisy, transgression, or a big sin will not resurrected with the believers; nor will he be one of them, and the Hell-Fire will encompass none except the unbelievers. He who enters the Fire because of clinging to sin, associating something with (Allah), disbelieving in Him, showing hypocrisy, and committing a big sin is a sinner. And intercession is permissible for those who seek it.”

Islam is wider in circle and more comprehensive in subject than belief. He who professes the two testimonies (i.e. I witness that there is no god but Allah and that Muhammad is His Messenger) is a Muslim, his blood is spared; his property and his honor are safeguarded; whether he is a believer or a sinner. As for belief, it is a talent which prevents man from committing sins and crimes, and prevents him from opposing Allah, the Most High. Allah, the Exalted, has prepared for believers provisions and honorable position in the Abode of Immortality. He will make them dwell wherever He desires of the Garden. As for the position of him who commits great sins, it will be in the Hellfire, which is an evil fate.

He, peace be on him, has said: “And *Al-amr bi al-ma’ru’f* (directing others towards good) and *nay ‘an al-munkar* (directing others away from evil) is obligatory by the virtue of the tongue.”

The Imam, peace be on him, has mentioned *al-amr bi al-ma’ru’f* and *al-nay ‘an al-munkar* which are two pillars of Islam, and lead to establishing noble society dominated by human customs. It is incumbent upon every Muslim to carry out his duty toward his religion and his country, so he/she should order others to do good and forbid them from doing evil. In their treatises the jurists have mentioned the pre-conditions of this religious duty.

He, peace be on him, has said: “And belief is performing the religious duties and refraining from the unlawful; and belief is knowledge with the heart, profession by the means of the tongue, and action through the limbs.”

The Imam, peace be on him, has defined belief as performing the religious duties imposed by Allah and refraining from the things made unlawful by Him. He has also said that belief penetrates the depths of

the heart and inner selves.

He, peace be on him, has said: “And *al-takbir* (i.e. exclaiming ‘Allah is Great!’) in (‘Id) *al-Addha*’ is after ten prayers starting from the noon prayer on the Day of Immolation (*al-Nahr*), and in (‘Id) *al-Fitr* there are five prayers after the evening prayers on the night of (‘Id) *al-Fitr*.”

It is strongly recommended that one should exclaim ‘*Allahuakbar*’ in (‘Id) *al-Addha*’ after ten prayers, also it is recommended that one should exclaim ‘*Allahuakbar*’ on the night of (‘Id) *al-Fitr* after the evening prayer and after four prayers. It is also recommended that one should recite the supplications transmitted from the Imams of guidance, peace be on them.

He, peace be on him, has said: “And the woman in childbed (*nifsa*”) sits (i.e. refrain from praying) for twenty days, not more than it. If she becomes pure before that, she performs the prayers; otherwise, to twenty days, and then she performs *ghusl*, say the prayers, and performs the acts of the woman in the state of *istiha’da*.”

More likely, this paragraph is forged; it is not part of the speech of the Imam, peace be on him, for the Imami jurists, who give religious opinions according to the traditions transmitted from the Imams of the *Ahl al-Bayt*, peace be on them, have unanimously agreed that there is no limit to *nifa*’s light bleeding and the limit to *nifa*’s heavy bleeding is ten days from the time of childbirth. And if she sees blood after the ten days, she should not regard it as *nifa*’s bleeding, rather as *istiha’da* bleeding. The precepts for the woman in the state of *nifa*’s is like those for woman in the state of *hayd*; it is forbidden for her what is forbidden for the menstruating woman. In this connection there are important researches mentioned by the jurists.

He, peace be on him, has said: “He/she should believe in the chastisement in grave, Munkar, Nakir, Resurrection after death, reckoning, the Balance, and the Straight Path.”

It is incumbent on the Muslim to believe in the chastisement in grave if he has committed sins and crimes. It is also obligatory on him/her to believe that Munkar and Nakir will question him, that he will be resurrected after death, that he will be reckoned because of his deeds, and that his deeds will be placed in the Balance. So he whose good deeds are heavier than his evil deeds enters the Garden; otherwise he enters the Fire and punished according to his deeds, *and your Lord wrongs none*. Moreover he/she should believe that they will pass through the Straight Path. If their deeds are good, they will simply pass through it; otherwise, they will fall into the Fire.

He, peace be on him, has said: “And (he/she should) renounce the Imams of error and their followers; they should support Allah’s friends.”

Surely renouncing the Imams of error and their followers, and supporting Allah’s friends are of the important elements in Islamic religion, which condemns oppression, resists tyranny, and spreads justice among men.

He, peace be on him, has said: "Little and plentiful wine is forbidden. Every intoxicant is wine. Everything whose increased amount brings about intoxication, its littleness is unlawful. The compelled should not drink wine, for it kills him."

Wine is one of the blights which destroy health, for it leads to dangerous diseases as well as it corrupts ethics and demolishes noble ideals of which man boasts. Forbidding wine is among the most important Islamic legislation aiming at raising the level of man. As for the Imam, peace be on him, he has warned mankind against drinking wine whether little or plentiful, and that is because of the dangerous harms which result from it.

He, peace be on him, has said: "Beasts and birds with claws are forbidden; the spleen is forbidden, for it is blood; sheatfish, floating (dead) fish, eel, pipefish, scale-less fish, and gizzard-less birds are forbidden."

Islam has forbidden meat of some animals, and that is because such meat has some corrupt things which bring about harms to general health. The Imam has mentioned some of these animals as follows:

1. Beasts of prey: It is forbidden to eat the flesh of beasts of prey, whether they are wild such as lions, wolves, and tigers or birds such as falcons, Egyptian vultures, and the like.

2. The spleen: It is forbidden to eat the spleen, for it is blood, as the Imam, peace be on him, says. Likewise, it is forbidden to eat the bladder of sacrifice, the placenta, the spinal cord, the glands, the vertebra of brain, and the like which the jurists have mentioned, for they bring about heavy harms.

3. Sheatfish: It is forbidden to eat sheatfish, which are water animals and which dogs do not eat. Likewise, it is forbidden to eat fish floating (dead) on water, eel, pipefish, and all scale-less fish.

4. Gizzard-less birds: It is forbidden to eat the birds which have neither gizzard nor claw nor spurs on their feet. It is lawful to eat the birds whose flapping is more than their gliding.

He, peace be on him, has said: "It is permissible to eat the eggs whose tips are different; it is forbidden to eat the eggs whose tips are the same."

As for eggs, they are forbidden and lawful according to the birds which lay them. The Imam, peace be on him, has given a general rule for recognizing lawful and unlawful eggs: If the two tips of the egg are equal, then it is forbidden to eat it; if they are different, then it is permissible to eat it.

He, peace be on him, has said: "And (he/she should) refrain from great sins which are: killing the soul which Allah has forbidden, drinking wine, disobedience to parents, escaping from marching for war, swallowing the property of the orphans unjustly, eating what dies of itself and blood and flesh of swine and that over which any other (name) than (that of) Allah has been invoked without any necessity for it, swallowing down usury, ill-gotten property after evidence, game of hazard, diminishing measure and weight, despairing of Allah's mercy, feeling secure from Allah's plan, losing hope of Allah's mercy,

helping the oppressive and relying on them, binding oath, withholding the rights without any pinch of poverty, vainglory, unbelief, extravagance, wastefulness, treason, concealing testimony, amusing things which turn (men) away from remembering Allah such as singing and playing on the strings, and persistence on minor sins. These are the fundamental doctrines of religion. Praise belongs to Allah, the Lord of the worlds; may Allah bless His Prophet and his family and greet them with a greeting. [18](#)”

With this (paragraph) we will end this excellent letter, which contains some theological researches and basic, juristic matters.

- [1.](#) His statement ‘the odd prayer (al-witr) is three rak‘as’ means that the first two rak‘as are by the virtue of the intention of the even prayer (al-shaf‘) and the other by the virtue of the intention of the odd prayer.
- [2.](#) His statement ‘and two rak‘as after the odd prayer’ means the morning supererogatory prayer.
- [3.](#) A farsakh (league) is about three miles.
- [4.](#) Al-‘Urwat al-Withqa’.
- [5.](#) Minha’jj al-Sa’lihin, vol. 1, p. 266.
- [6.](#) Al-Fiqh ‘ala’ al-Madha’hib al-Arba’a, vol. 1, 340–343.
- [7.](#) Qur’an, 2, 196.
- [8.](#) Ibid., 22, 27–28.
- [9.](#) Hajj al-Qira’n is pilgrimage in common, to perform two affairs at the same time.
- [10.](#) Fiqh al-Sunna.
- [11.](#) In al-‘Uyu’n it has been mentioned: “And honoring the parents is obligatory. If they are polytheists, then there is no obedience to them nor to other than them in disobeying the Creator, for there is no obedience to creature in disobeying Allah.”
- [12.](#) Qur’an, 31, 14–15.
- [13.](#) Minha’jj al-Sa’lihin, vol. 2, p. 279.
- [14.](#) Qur’an, 6, 165.
- [15.](#) Ibid., 53, 40.
- [16.](#) Asha’b al-Hudu’d are those who are punished for committing a certain crime.
- [17.](#) This means that they are Muslims, but they are neither believers nor unbelievers, in this manner it has been mentioned the book al-‘Uyu’n.
- [18.](#) Tuhaf al-‘Uqu’l, pp. 415–423.

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