

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-asws</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## Usool e Deen by Imam Al-Reza<sup>-asws</sup>

### Summary:

Abbasid Caliph, Mamoun Al-Rashid requested (Imam) Ali<sup>-asws</sup> Ibn Musa Al-Reza<sup>-asws</sup> to summarise the principles of the religion for him, i.e., the Permissible(s) and the Prohibition, and the obligations and the Sunnah. Therefore, a pen and paper were brought and Imam<sup>-asws</sup> dictated the principles of religion as follows:

و روي عن الإمام الهمام أبي الحسن علي بن موسى الرضا ع في طوال هذه المعاني جوابه ع للمأمون في جوامع الشريعة لما سأله جمع ذلك - فَهَذَا أُصُولُ الدِّينِ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

And it is reported from the magnanimous Imam<sup>-asws</sup> Abu Al-Hassan Ali<sup>-asws</sup> Bin Musa Al-Reza<sup>-asws</sup> in length of this meaning, his<sup>-asws</sup> answer to Al-Mamoun (Al-Rashid) in summarising the Laws (of religion) of what he had asked him<sup>-asws</sup> to summarise (after finished describing these laws Imam Riza<sup>-asws</sup> says -see the last sentence at the end of the Hadith) - These are the 'أُصُولُ الدِّينِ' (the principals of religion) All praise is due to Allah<sup>-azwj</sup> the Lord of the worlds. All peace and blessings be upon the Lord<sup>-azwj</sup>'s Messenger and his<sup>-saww</sup> family<sup>-asws</sup>.<sup>1</sup>

رُوي أَنَّ الْمَأْمُونِ بَعَثَ الْفَضْلَ بْنَ سَهْلٍ ذَا الرِّئَاسَتَيْنِ إِلَى الرِّضَا ع فَقَالَ لَهُ إِنِّي أُحِبُّ أَنْ تَجَمَعَ لِي مِنَ الْحَلَالِ وَ الْحَرَامِ وَ الْفَرَائِضِ وَ السُّنَنِ فَإِنَّكَ حُجَّةٌ اللَّهُ عَلَى خَلْقِهِ وَ مَعْدِنُ الْعِلْمِ

It is reported that Al-Mamoun dispatched Al-Fazl Bin Sahl Zul Riyasateyn (with the two governorships), to Al-Reza<sup>-asws</sup>. He said to him, 'I would love it if you<sup>-asws</sup> could summarise for me, from the Permissible(s) and the Prohibition, and the obligations and the Sunnah, for you<sup>-asws</sup> are a Divine Authority of Allah<sup>-azwj</sup> upon His<sup>-azwj</sup> creatures and the mine of knowledge'.

فَدَعَا الرِّضَا ع بِدَوَاةٍ وَ قِرْطَاسٍ وَ قَالَ ع لِفَضْلِ أَكْتُبْ - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حَسْبُنَا شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا قَبْلُومًا سَمِيعًا بَصِيرًا قَوِيًّا قَائِمًا بَاقِيًا نُورًا عَالِمًا لَا يَجْهَلُ قَادِرًا لَا يَعْجِزُ غَنِيًّا لَا يَخْتَاجُ عَدْلًا لَا يَجُورُ خَلَقَ كُلَّ شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ لَا شِبَهَ لَهُ وَ لَا ضِدَّ وَ لَا نِدَّ وَ لَا كُفْوً

Al-Reza<sup>-asws</sup> called for the ink and paper, and he<sup>-asws</sup> said to Al-Fazl: 'Write - In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! It suffices us to testify that there is no god except Allah<sup>-azwj</sup>, the One, the Last. He<sup>-azwj</sup> neither Took a female companion nor a son, eternal, All-

Hearing, All-Seeing, Strong, Established, Remaining, Noor, a Knower not ignorant, Able not frustrated, Needless nor needy, Just not tyrannous. He<sup>-azwj</sup> Created all things. There isn't anything like Him<sup>-azwj</sup>. Neither is there any resembled for Him<sup>-azwj</sup> nor any opposer, nor equal, nor a match.

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَمِينُهُ وَصَفْوَتُهُ مِنْ خَلْقِهِ سَيِّدُ الْمُرْسَلِينَ وَخَاتَمَ النَّبِيِّينَ وَأَفْضَلَ الْعَالَمِينَ لَا نَبِيَّ بَعْدَهُ وَلَا تَبْدِيلَ لِوَعْدِهِ وَلَا تَعْوِيلَ

And that Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant, and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and His<sup>-azwj</sup> trustee, and His<sup>-azwj</sup> Elite from His<sup>-azwj</sup> creatures, Chief of the Messengers<sup>-as</sup>, and last of the Prophets<sup>-as</sup>, and most superior of the worlds. There is neither any Prophet<sup>-saww</sup> after him<sup>-saww</sup> nor any replacement of His<sup>-azwj</sup> nation (religion), nor any changes.

وَأَنَّ جَمِيعَ مَا جَاءَ بِهِ مُحَمَّدٌ صَ أَنَّهُ هُوَ الْحَقُّ الْمُبِينُ نَصَدِّقُ بِهِ وَبِجَمِيعِ مَنْ مَضَى قَبْلَهُ مِنْ رُسُلِ اللَّهِ وَ أَنْبِيَائِهِ وَ حُجَجِهِ وَ نَصَدِّقُ بِكِتَابِهِ الصَّادِقِ -

And that entirety of what Muhammad<sup>-saww</sup> came with, surely it is the manifest truth. We ratify it, and with entirety of the Messengers<sup>-as</sup> of Allah<sup>-azwj</sup> who had passed before him<sup>-saww</sup>, and His<sup>-azwj</sup> Prophets<sup>-as</sup>, and His<sup>-azwj</sup> Divine Authorities, and we ratify His<sup>-azwj</sup> truthful Book.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ وَأَنَّ كِتَابَهُ الْمُهَيَّبَ عَلَى الْكُتُبِ كُلِّهَا وَأَنَّ حَقِّقًا مِنْ فَاتِحَتِهِ إِلَى خَاتَمَتِهِ نُزُومٌ بِمُحْكَمِهِ وَ مُتَشَابِهٍ وَ خَاصِهِ وَ عَامِهِ وَ وَعْدِهِ وَ وَعِيدِهِ وَ نَاسِخِهِ وَ مَنْسُوخِهِ وَ أَخْبَارِهِ لَا يَفْدُرُ وَاحِدٌ مِنَ الْمَخْلُوقِينَ أَنْ يَأْتِيَ بِمِثْلِهِ

**Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42],** and surely, His<sup>-azwj</sup> Book is the dominant upon all of the Books, and it is true, from its beginning to its end. We believe in its Decisive and its Allegorical, and its special and its general, and its Promises and its Threats, and its Abrogating and its Abrogated, and its news. Not one of the creatures is able upon coming with similar to it.

وَأَنَّ الدَّلِيلَ وَ الْحُجَّةَ مِنْ بَعْدِهِ عَلَى الْمُؤْمِنِينَ وَ الْقَائِمَ بِأُمُورِ الْمُسْلِمِينَ وَ النَّاطِقَ عَنِ الْقُرْآنِ وَ الْعَالِمَ بِأَحْكَامِهِ أَحْوَهُ وَ خَلِيقَتَهُ وَ وَصِيَّهُ وَ الَّذِي كَانَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ أَمِيرُ الْمُؤْمِنِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ يَعْسُوبُ الْمُؤْمِنِينَ وَ أَفْضَلُ الْوَصِيِّينَ بَعْدَ النَّبِيِّينَ

And the guide and the Divine Authority upon the Momineen from after him<sup>-saww</sup>, and the one standing with affairs of the Muslims, and the speak on behalf of the Quran, and the learned with its Rulings, and his<sup>-saww</sup> brother<sup>-asws</sup>, and his<sup>-saww</sup> Caliph, and his<sup>-saww</sup> successor, and the one who was from him<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>, and Imam<sup>-asws</sup> of the pious, and guide of the resplendent, leader of the Momineen, and most superior of the successors (who came) after the Prophets<sup>-as</sup>.

وَ بَعْدَهُ الْحُسَيْنُ وَ الْحُسَيْنُ عَ وَاحِدًا بَعْدَ وَاحِدٍ إِلَى يَوْمِنَا هَذَا عِزَّةُ الرَّسُولِ وَ أَعْلَمُهُمْ بِالْكِتَابِ وَ السُّنَّةِ وَ أَعَدَّهُمْ بِالْقَضِيَّةِ وَ أَوْلَاهُمْ بِالْإِمَامَةِ فِي كُلِّ عَصْرِ وَ زَمَانٍ وَ أَهْمُ الْعُرُوَّةِ الْوُثْقَى وَ أَيْمَةُ الْهُدَى وَ الْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا حَتَّى يَرِثَ اللَّهُ الْأَرْضَ وَ مَنْ عَلَيْهَا وَ هُوَ خَيْرُ الْوَارِثِينَ

And after him<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, one after one, up to this day of ours, are family<sup>-asws</sup> of the Rasool<sup>-saww</sup>, and their most knowledgeable with the Book and the Sunnah, and their most judicial with the judgments, and their foremost with the Imamate in every era and time, and they<sup>-asws</sup> are the firmest handhold, and the Imams<sup>-asws</sup> of guidance, and the

Divine Authorities upon people of the world until Allah<sup>-azwj</sup> Causes the earth and the ones upon it to be inherited, and He<sup>-azwj</sup> is best of the inheritors.

وَأَنَّ كُلَّ مَنْ خَالَفَهُمْ ضَالٌّ مُضِلٌّ تَارِكٌ لِلْحَقِّ وَ الْهُدَى وَ أَهْمُ الْمُعْرِضِينَ عَنِ الْقُرْآنِ النَّاطِقُونَ عَنِ الرَّسُولِ بِالْبَيِّنَاتِ مِنْ مَاتَ لَا يَعْرِفُهُمْ وَ لَا يَتَوَلَّاهُمْ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ مَاتَ مِيتَةً جَاهِلِيَّةً

And that every one who opposes them<sup>-asws</sup> has strayed and is staying (others), neglector of the truth and the guidance, and they<sup>-asws</sup> are the articulators on behalf of the Quran, the speakers on behalf of the Rasool<sup>-sawww</sup> with the explanation. One who dies not having recognised them<sup>-asws</sup> with their<sup>-asws</sup> names and names of their<sup>-asws</sup> fathers<sup>-asws</sup> nor being in their Wilayah, dies a death of the pre-Islamic period.

وَ أَنَّ مِنْ دِينِهِمُ الْوَرَعَ وَ الْعِفَّةَ وَ الصِّدْقَ وَ الصَّلَاحَ وَ الْإِحْتِهَادَ وَ آدَاءَ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ وَ طَوْلَ السُّجُودِ وَ الْقِيَامَ بِاللَّيْلِ وَ اجْتِنَابَ الْمَحَارِمِ وَ انْتِظَارَ الْفَرَجِ بِالصَّبْرِ وَ حُسْنَ الصُّحْبَةِ وَ حُسْنَ الْجَوَارِ وَ بَدَلَ الْمَعْرُوفِ وَ كَفَّ الْأَذَى وَ بَسَطَ الْوَجْهَ وَ الرَّحْمَةَ لِلْمُؤْمِنِينَ

And that from their<sup>-asws</sup> religion is the devoutness, and the chastity, and the truthfulness, and the righteousness, and the striving, and paying back the entrustment to the righteous and the immoral, and lengthy Sajdah(s), and the standing at night (for Salat), and shunning the Prohibitions, and awaiting the relief with the patience, and the goodly companionship, and the goodly neighbourliness, and doing the acts of kindness, and restraining the harm, and extending the face (with smiles), and the good advice, and being merciful to the Momineen.

وَ الْوُضُوءُ كَمَا أَمَرَ اللَّهُ فِي كِتَابِهِ غَسْلُ الْوَجْهِ وَ الْيَدَيْنِ وَ مَسْحُ الرَّأْسِ وَ الرِّجْلَيْنِ وَاحِدًا فَرِيضَةً وَ اثْنَانِ إِسْبَاحٌ وَ مِنْ زَادَ أَتَمَّ وَ لَمْ يُؤَجِزْ وَ لَا يَنْقُضُ الْوُضُوءَ إِلَّا الرَّيْحُ وَ الْبَوْلُ وَ الْعَائِطُ وَ النَّوْمُ وَ الْجَنَابَةُ

And performing the Wud'u just as Allah<sup>-azwj</sup> has Commanded in His<sup>-azwj</sup> book, washing the face and the hand and wiping the head and the feet. Once is an obligation, to do each action twice is permissible, whoever exceeds more is a sinful and will not be rewarded, and nothing breaks the Wud'u except the wind, and the urine, and the faeces, and the sleep, and the sexual impurity.

وَ مَنْ مَسَحَ عَلَى الْخُفَّيْنِ فَقَدْ خَالَفَ اللَّهَ وَ رَسُولَهُ وَ كِتَابَهُ وَ لَمْ يُجِزْ عَنْهُ وَضُوءَهُ وَ ذَلِكَ أَنَّ عَلِيًّا ع خَالَفَ الْقَوْمَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَ لَهُ عُمَرُ رَأَيْتُ النَّبِيَّ ص يَمْسَحُ فَقَالَ عَلِيٌّ ع قَبْلَ نُزُولِ سُورَةِ الْمَائِدَةِ أَوْ بَعْدَهَا قَالَ لَا أَدْرِي قَالَ عَلِيٌّ ع لِكَيْ أَدْرِي أَنَّ رَسُولَ اللَّهِ ص لَمْ يَمْسَحْ عَلَى خُفَّيْهِ مُدَّ نَزَلَتْ سُورَةُ الْمَائِدَةِ

And one who wipes upon the slippers/socks has opposed Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-sawww</sup> and His<sup>-azwj</sup> Book, and his Wud'u is not allowed from him, and that is because Ali<sup>-asws</sup> opposed the people regarding the wiping upon the sock. Umar said to him<sup>-asws</sup>, 'I saw the Prophet<sup>-sawww</sup> wiping so!' Ali<sup>-asws</sup> said: 'Was it before Revelation of Surah Al-Maidah or after it?' He said, 'I don't know'. Ali<sup>-asws</sup> said: 'But I<sup>-asws</sup> know that Rasool-Allah<sup>-sawww</sup> did not wipe upon his<sup>-sawww</sup> socks since Surah Al-Maidah was Revealed'.

وَ الْإِغْتِسَالُ مِنَ الْجَنَابَةِ وَ الْإِحْتِلَامِ وَ الْحَيْضِ وَ غَسْلُ مَنْ غَسَلَ الْمَيْتَ فَرَضٌ وَ الْغَسْلُ يَوْمَ الْجُمُعَةِ وَ الْعِيدَيْنِ وَ دُخُولِ مَكَّةَ وَ الْمَدِينَةَ وَ غَسْلُ الرِّيَازَةِ وَ غَسْلُ الْإِحْرَامِ وَ يَوْمَ عَرَفَةَ وَ أَوَّلَ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةَ تِسْعِ عَشْرَةَ مِنْهُ وَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثٍ وَ عِشْرِينَ مِنْهُ سُنَّةٌ وَ صَلَاةُ الْفَرِيضَةِ الظُّهْرِ أَرْبَعٌ رَكَعَاتٍ

And the washing from the sexual impurity, and the bed-wetting, and the menstruation, and washing by the one who washed the deceased is obligatory, and the washing (bathing) on the day of Friday, and the two Eid(s), and entering Makkah and Al-Medina, and washing for the Ziyarat, and washing of the Ihraam on the day of Arafaat, and the first night of a month of Ramazan, and night of nineteenth from it, and twenty-first, and twenty-third from it is a Sunnah.

وَ الْعَصْرُ أَرْبَعُ رَكَعَاتٍ وَ الْمَغْرِبُ ثَلَاثُ رَكَعَاتٍ وَ الْعِشَاءُ الْأَخْرَى أَرْبَعُ رَكَعَاتٍ وَ الْفَجْرُ رَكَعَتَانِ فَذَلِكَ سَبْعَ عَشْرَةَ رَكَعَةً وَ السُّنَّةُ أَرْبَعٌ وَ ثَلَاثُونَ رَكَعَةً مِنْهَا تَمَانٌ قَبْلَ الظُّهْرِ وَ تَمَانٌ بَعْدَهَا وَ أَرْبَعٌ بَعْدَ الْمَغْرِبِ وَ رَكَعَتَانِ مِنْ جُلُوسٍ بَعْدَ الْعِشَاءِ الْأَخْرَى تُعَدُّ بِوَاحِدَةٍ وَ تَمَانٌ فِي السَّحْرِ وَ الْوُثْرُ ثَلَاثُ رَكَعَاتٍ وَ رَكَعَتَانِ بَعْدَ الْوُثْرِ

And Al-Asr is of four Cycles, and Al-Maghrib is of three Cycles, and Al-Isha the last is of four Cycles, and Al-Fajr is of two Cycles. So that is seventeen Cycles. And the Sunnah are thirty-four Cycles - from these are eight before Al-Zohr, and eight after it, and four after Al-Maghrib, and two Cycles from sitting after Al-Isha the last counted as one, and eight during the pre-dawn, and Al-Witr is of three Cycles, and two Cycles after Al-Witr.

وَ الصَّلَاةُ فِي أَوَّلِ الْأَوْقَاتِ وَ فَضْلُ الْجُمَاعَةِ عَلَى الْفَرْدِ كُلِّ رَكَعَةٍ بِأَلْفِي رَكَعَةٍ وَ لَا تُصَلِّيَ خَلْفَ فَاجِرٍ وَ لَا تُعْتَدِي إِلَّا بِأَهْلِ الْوَلَايَةِ وَ لَا تُصَلِّيَ فِي جُلُودِ الْمَيِّتَةِ وَ لَا جُلُودِ السَّبَاعِ وَ التَّقْصِيرُ فِي أَرْبَعِ فَرَاسِحَ تَبِيدٌ ذَاهِباً وَ تَبِيدٌ جَائِئاً اثْنَا عَشَرَ مَيْلًا وَ إِذَا قَصَّرْتَ أَطْرَقَتْ

And the Salat is (best to be performed) in beginning of the timings, and merit of the congregation over the individual, every Cycle is with a thousand Cycles; and you cannot pray behind an immoral, nor be led except by the people of Wilayah<sup>2</sup>, nor can you pray in skin of the dead (animals), nor skins of the lions; and the shortening is in four Farsakh(s), a Bareed going and a Bareed coming, being twelve miles; and when you shorten (the salat so) you will not fast.

وَ الْفُتُوتُ فِي أَرْبَعِ صَلَوَاتٍ فِي الْعَدَاةِ وَ الْمَغْرِبِ وَ الْعَتَمَةِ وَ يَوْمِ الْجُمُعَةِ وَ صَلَاةِ الظُّهْرِ وَ كُلِّ الْفُتُوتِ قَبْلَ الرَّكُوعِ وَ بَعْدَ الْقِرَاءَةِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ خَمْسُ تَكْبِيرَاتٍ وَ لَيْسَ فِي صَلَاةِ الْجَنَائِزِ تَسْلِيمٌ لِأَنَّ التَّسْلِيمَ فِي الرَّكُوعِ وَ السُّجُودِ وَ لَيْسَ لِصَلَاةِ الْجَنَائِزِ رُكُوعٌ وَ لَا سُجُودٌ وَ يُرْبَعُ قَبْرُ الْمَيِّتِ وَ لَا يُسَنَّمُ

And the Qunout is in four Salat(s) – in the morning, and Al-Maghrib, and Al-Atma (Isha), and the day of Friday, and Salat Al-Zohr; and every Qunout is before the Ruk'u and after the recitation; and the Salat upon the deceased is of five Takbeer(s), and there isn't any Salaam in the funeral Salat because the Salaam is in the Ruk'u and the Sajdah, and there is neither any Ruk'u nor Sajdah in the funeral Salat, and the grave of the deceased will be squared and not humped.

وَ الْمُجَهَّرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ مَعَ فَاتِحَةِ الْكِتَابِ وَ الرُّكُوعِ الْمَفْرُوضَةِ مِنْ كُلِّ مَائَتِي دَرَاهِمٍ حَمْسَةُ دَرَاهِمٍ وَ لَا تُجِبُّ فِي مَا دُونَ ذَلِكَ وَ فِي مَا زَادَ فِي كُلِّ أَرْبَعِينَ دَرَاهِمًا دَرَاهِمٌ وَ لَا تُجِبُّ فِي مَا دُونَ الْأَرْبَعِينَ شَيْءٌ وَ لَا تُجِبُّ حَتَّى يَحُولَ الْحَوْلُ وَ لَا تُعْطَى إِلَّا أَهْلَ الْوَلَايَةِ وَ الْمَعْرُوفَةَ وَ فِي كُلِّ عَشْرِينَ دِينَارًا نِصْفُ دِينَارٍ

<sup>2</sup> Believer in the Just Imams<sup>-asws</sup>

And the loudness with 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful' in the Salat with the Surah Al-Fatiha; and the Zakat is obligatory as five Dirhams from every two hundred Dirhams, and it is not obligated in what is less than that, and in all what is more is one Dirham from every forty Dirhams, and nothing is obligated in what is less than the four hundred, and it is not obligated until the year passes by, and it will not be give except to the people of Wilayah and the recognition, and in every twenty Dinar it is half a Dinar.

وَالْخُمْسُ مِنْ جَمِيعِ الْمَالِ مَرَّةً وَاحِدَةً وَالْعُشْرُ مِنَ الْخِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّيْبِ وَكُلِّ شَيْءٍ يُخْرَجُ مِنَ الْأَرْضِ مِنَ الْخُبُوبِ إِذَا بَلَغَتْ خَمْسَةَ أَوْسُقٍ فَفِيهِ الْعُشْرُ إِنْ كَانَ يُسْقَى سَبْحًا وَإِنْ كَانَ يُسْقَى بِالِدَّوَالِي فَفِيهِ نِصْفُ الْعُشْرِ لِلْمُعْسِرِ وَالْمُوسِرِ وَتُخْرَجُ مِنَ الْخُبُوبِ الْقَبْضَةُ وَالْقَبْضَتَانِ لِأَنَّ اللَّهَ لَا يُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَا يُكَلِّفُ الْعَبْدَ فَوْقَ طَاقَتِهِ

And the Khums, from entirety of the wealth is once, and the tenth from the wheat, and the barley, and the dates, and the raisins, and all things from the cereal emerging from the ground, when it reaches five 'Awsuq' then the tenth in it, if it had been irrigated by the rain water, and if it had been irrigated by the buckets, in it is half the tenth for the financially constrained and the affluent, and the handful and the two handful would be extracted from the cereals because Allah<sup>-azwj</sup> does not Encumber a soul except its capacity, nor does He<sup>-azwj</sup> Encumber the servant above his endurance.

وَالْوَسُقُ سِتُونَ صَاعًا وَالصَّاعُ سِتَّةُ أَرْطَالٍ وَهُوَ أَرْبَعَةُ أَمْدَادٍ وَالْمُدُّ رَطْلَانٍ وَرُبْعُ رِطْلٍ الْعِرَاقِيِّ وَقَالَ الصَّادِقُ ع هُوَ تِسْعَةُ أَرْطَالٍ بِالْعِرَاقِيِّ وَ سِتَّةُ أَرْطَالٍ بِالْمَدَنِيِّ

And the 'Awsuq' is of sixty Sa'a, and the Sa'a is of six Ratl's, and it is of four Mudd<sup>3</sup>(s), and the Mudd is of two Ratl(s) and a quarter of the Iraqi Ratl. And Al-Sadiq<sup>-asws</sup> said it is of nine Ratl(s) of the Iraqis, and six Ratl(s) of the Medinites.

وَرِكَاتُ الْفِطْرِ فَرِيضَةٌ عَلَى رَأْسِ كُلِّ صَغِيرٍ أَوْ كَبِيرٍ حُرٍّ أَوْ عَبْدٍ مِنَ الْخِنْطَةِ نِصْفُ صَاعٍ وَمِنَ التَّمْرِ وَالزَّيْبِ صَاعٌ وَلَا يَجُوزُ أَنْ تُعْطَى غَيْرَ أَهْلِ الْوِلَايَةِ لِأَنَّهَا فَرِيضَةٌ-

And Zakat of Al-Fitr is obligatory upon the head of every young and old, free or slave – half a Sa'a<sup>4</sup> of the wheat, and one Sa'a from the dates and the raisings; and it is not allowed to give apart from the people of Wilayah because it is an obligation.

وَأَكْثَرُ الْحَيْضِ عَشْرَةُ أَيَّامٍ وَأَقَلُّهُ ثَلَاثَةُ أَيَّامٍ وَالْمُسْتَحَاضَةُ تَغْتَسِلُ وَتُصَلِّي وَالحَائِضُ تَتْرُكُ الصَّلَاةَ وَلَا تَقْضِي وَتَتْرُكُ الصِّيَامَ وَتَقْضِيهِ وَ يُصَامُ شَهْرُ رَمَضَانَ لِرُؤْيَيْهِ وَ يُفْطَرُ لِرُؤْيَيْهِ وَلَا يَجُوزُ التَّرَاوِيحُ فِي جَمَاعَةٍ

And maximum menstruation is of ten days, and its minimum is of three days, and the one of post-childbirth bleeding will wash and pray while the menstruating one would leave the Salat and will not make up, and she will leave the fasting and (but) make up for it; and fasting of a

<sup>3</sup> One Mudd is approximately 750 grams

<sup>4</sup> One Sa'a is about 3000 grams

month of Ramazan is at its sighting and breaking at its sighting, and the Taraweeh (Salat) is not allowed in congregation.

وَصَوْمُ ثَلَاثَةِ أَيَّامٍ فِي كُلِّ شَهْرٍ سُنَّةٌ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمَ حَمِيسٍ مِنَ الْعَشْرِ الْأَوَّلِ وَالْأَرْبَعَاءِ مِنَ الْعَشْرِ الْأَوْسَطِ وَالْحَمِيسُ مِنَ الْعَشْرِ الْآخِرِ وَصَوْمُ شَعْبَانَ حَسَنٌ وَهُوَ سُنَّةٌ وَقَالَ رَسُولُ اللَّهِ ص شَعْبَانُ شَهْرِي وَشَهْرُ رَمَضَانَ شَهْرُ اللَّهِ وَإِنْ قَضَيْتَ فَاثِتَ شَهْرٍ رَمَضَانَ مُتَّفِقًا أَجْرَكَ

And fasting for three days during every month is a Sunnah, from every ten days – the day of Thursday from the first ten, and the Wednesday from the middle ten, and the Thursday from the last ten; and fasting in Shaban is good, and it is a Sunnah; and Rasool-Allah<sup>-saww</sup> said: ‘Shaban is my<sup>-saww</sup> month, and the month of Ramazan is a month of Allah<sup>-azwj</sup>; and if you were to make up (missed fasts) of a month of Ramazan separately (separate days), it will suffice you.

وَحَجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَالسَّبِيلُ زَادٌ وَرَاحِلَةٌ وَلَا يَجُوزُ الْحُجُّ إِلَّا مُتَمَتِّعًا وَلَا يَجُوزُ الْإِفْرَادُ وَالْقِرَانُ الَّذِي تَعْمَلُهُ الْعَامَّةُ وَالْإِحْرَامُ دُونَ الْمَيْمَاتِ لَا يَجُوزُ قَالَ اللَّهُ وَاتَّقُوا الْحُجَّ وَالْعُمْرَةَ لِلَّهِ وَلَا يَجُوزُ فِي التُّسُكِ الْحُصِيِّ لِأَنَّهُ نَاقِصٌ وَيَجُوزُ الْمُؤَجَّوُ

And Hajj of the House (Kabah) is for one who is capable of finding a way to it, provision or transport, and the Hajj is not allowed except with ‘Tamatto’, and the individual and the pairing which the general Muslims (non-Shias) are doing is not allowed, and (wearing) of Ihraam besides the ‘Meeqaat’ (juncture) is not allowed. Allah<sup>-azwj</sup> Says: **And complete the Hajj and the Umrah for Allah; [2:196]**; and castrated (animal) is not allowed in the ritual (sacrificial offering) because it is deficient, and the injured (animal) is allowed.

وَالْجِهَادُ مَعَ إِمَامٍ عَادِلٍ وَمَنْ قَاتَلَ فَقُتِلَ دُونَ مَالِهِ وَرَحْلِهِ وَنَفْسِهِ فَهُوَ شَهِيدٌ وَلَا يَحِلُّ قَتْلُ أَحَدٍ مِنَ الْكُفَّارِ فِي دَارِ التَّقِيَّةِ إِلَّا قَاتِلٍ أَوْ بَاغٍ وَذَلِكَ إِذَا لَمْ تَحْذَرْ عَلَى نَفْسِكَ

And the Jihad with a just Imam<sup>-asws</sup>; and the one who is fought so he is killed for his wealth, and his riding animal, and himself, he is a martyr, and it is not Permissible to kill anyone from the Kafirs in the house (scope) of Taqiyyah (dissimulation) except a killer, or a rebel, and that is when there is no danger to yourself.

وَلَا أَكُلُ أَمْوَالِ النَّاسِ مِنَ الْمُخَالِفِينَ وَغَيْرِهِمْ وَالتَّقِيَّةُ فِي دَارِ التَّقِيَّةِ وَاجِبَةٌ وَلَا حِنْتُ عَلَى مَنْ حَلَفَ تَقِيَّةً يَدْفَعُ بِهَا ظُلْمًا عَنْ نَفْسِهِ

And do not consume wealth of the people from the adversaries and other, and the Taqiyyah is obligatory in the house (scope) of Taqiyyah, and there is no sin upon the one who swears an oath out of Taqiyyah defending an injustice by it from himself.

وَالطَّلَاقُ بِالسُّنَّةِ عَلَى مَا ذَكَرَ اللَّهُ جَلَّ وَعَزَّ وَ سُنَّةُ نَبِيِّهِ ص وَلَا يَكُونُ طَلَاقٌ بِغَيْرِ سُنَّةٍ وَكُلُّ طَلَاقٍ يُخَالِفُ الْكِتَابَ فَلَيْسَ بِطَلَاقٍ وَكُلُّ نِكَاحٍ يُخَالِفُ السُّنَّةَ فَلَيْسَ بِنِكَاحٍ وَلَا يُجْمَعُ بَيْنَ أَكْثَرِ مِنْ أَرْبَعِ خَرَائِرٍ وَإِذَا طَلَّقَتِ الْمَرْأَةُ ثَلَاثَ مَرَّاتٍ لِلْسُّنَّةِ لَمْ يَحِلَّ لَهُ حَتَّى تَنْكِحَ رَوْحًا غَيْرَهُ وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اتَّقُوا الْمُطَلَّعَاتِ ثَلَاثًا فَإِنَّهُنَّ ذَوَاتُ أَرْوَاجٍ

And the divorce is by the Sunnah based upon what Allah<sup>-azwj</sup> Majestic and Mighty has Mentioned, and Sunnah of His<sup>-azwj</sup> Prophet<sup>-saww</sup>, and the divorce cannot take place without Sunnah, and every divorce opposing the Book is not a (valid) divorce, and every marriage opposing the Sunnah is not a marriage, and do not gather between more than four free

(wives); and the woman is divorced three times on the Sunnah, she is not Permissible for him until she married another husband; and Amir Al-Momineen<sup>-asws</sup> said: 'Fear the women divorced thrice (in one sitting) for these are with husbands (still married to their respective husbands)<sup>5</sup>'.

وَالصَّلَاةُ عَلَى النَّبِيِّ ص فِي كُلِّ الْمَوَاطِنِ عِنْدَ الرِّيحِ وَالْعَطَاسِ وَغَيْرِ ذَلِكَ وَ حُبُّ أَوْلِيَاءِ اللَّهِ وَ أَوْلِيَائِهِمْ وَ بُعْضُ أَعْدَائِهِ وَ الْبِرَاءَةُ مِنْهُمْ وَ مِنْ أَيْمَتِهِمْ

And the Salawaat upon the Prophet<sup>-saww</sup> is in every place, at the (stormy) winds and the sneezes, and other than that; and love for friends of Allah<sup>-azwj</sup> and their friends, and hatred of His<sup>-azwj</sup> enemies and the disavowing from them and from their leaders.

وَ بُرِّ الْوَالِدَيْنِ وَ إِنْ كَانَا مُشْرِكِينَ فَلَا تُطْعِمُهُمَا وَ صَاحِبَيْهِمَا فِي الدُّنْيَا مَعْرُوفاً لِأَنَّ اللَّهَ يَقُولُ اشْكُرْ لِي وَ لِيُؤْتِكَ مِنْهُ مِنْ أَيْنَ تُشْرِكُ بِئِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطْعِمُهُمَا

And righteousness with the parent, and even if they were Polytheists, **do not obey them, and accompany them kindly in the world; [31:15]**, because Allah<sup>-saww</sup> Says: **"Be thankful to Me and to your parents! To Me is the destination" [31:14] And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, [31:15].**

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا صَامُوا لَهُمْ وَ لَا صَلَّوْا وَ لَكِنْ أَمَرُوهُمْ بِمَعْصِيَةِ اللَّهِ فَأَطَاعُوهُمْ

Amir Al-Momineen<sup>-asws</sup> said: 'They (people) neither fasted for them (Priests) nor prayed, but they instructed them with disobeying Allah<sup>-azwj</sup>, so they obeyed them' (so they in fact worshipped their priests)<sup>6</sup>.

ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَطَاعَ مَخْلُوقاً فِي غَيْرِ طَاعَةِ اللَّهِ جَلَّ وَ عَزَّ فَقَدْ كَفَرَ وَ اتَّخَذَ إِلَهاً مِنْ دُونِ اللَّهِ

<sup>5</sup> Giving divorce three times at an occasion is accepted as a 'full and irrevocable' divorce by the general Muslims but for the people of Wilayah it has to be given three times but with an interval of a menstruation period (so over a period of three to four months and when she becomes clean so a given divorce is accounts as one divorce).

<sup>6</sup> عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ اتَّخَذُوا أَحْبَابَهُمْ وَ زُهَبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللَّهِ فَقَالَ أَمَا وَاللَّهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَ لَوْ دَعَوْهُمْ مَا أَجَابُوهُمْ وَ لَكِنْ أَخْلَوْا لَهُمْ حَزَاماً وَ حَزَمُوا عَلَيْهِمْ خَلَالاً فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdullah Bin Yahya, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>-asws</sup>, said, 'I said to him<sup>-asws</sup>, '(What about the Verse) [9:31] **They are taking their Rabbis and their Monks for lords besides Allah?**' So he<sup>-asws</sup> said: 'But, by Allah<sup>-azwj</sup>! They (their priests) did not call to them their own worship. And had they called them, they would not have responded. But, they (priests) permitted for them what was Prohibited, and they prohibited what was Permissible. Thus, they worshipped them (indirectly) from where (an aspect) they were not aware' ( Al-Kafi V 1 – The Book Of Intellect and Ignorance CH 18 H 1)

Then he<sup>-asws</sup> said: 'I<sup>-asws</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'One who obeys a created being in other than obedience of Allah<sup>-azwj</sup> Majestic and Mighty, so he has committed Kufr and has taken a god from besides Allah<sup>-azwj</sup>'.

وَذَكَاءُ الْجَيْنِ ذَكَاءُ أُمِّهِ وَ ذُنُوبُ الْأَنْبِيَاءِ صِعَارٌ مَوْهُوبَةٌ لَهُمْ بِالنَّبُوءَةِ وَالْفَرَائِضُ عَلَى مَا أَمَرَ اللَّهُ لَا عَوَّلَ فِيهَا وَلَا يَرِثُ مَعَ الْوَالِدَيْنِ وَالْوَالِدُ أَحَدٌ إِلَّا الرَّوْحُ وَالْمَرْأَةُ وَ ذُو السَّهْمِ أَحَقُّ مِنْ لَا سَهْمَ لَهُ وَ لَيْسَتْ الْعَصَبَةُ مِنْ دِينِ اللَّهِ

And purification of the unborn (halal animal/bird) is purification (slaughtering) of its mother<sup>7</sup>; and the faults of the Prophets<sup>-as</sup> are regarded as insignificant and are pardoned for their Prophecy; and the obligation are based upon What Allah<sup>-azwj</sup> has Commanded, there is no tyranny in it; and no one inherits with the parents and the child except the husband and the wife, and the one with a share is more rightful than the one having no share for him; and the prejudice isn't from the religion of Allah<sup>-azwj</sup>.

وَالْعَقِيقَةُ عَنِ الْمَوْلُودِ الذَّكَرِ وَالْأُنْثَى يَوْمَ السَّابِعِ وَ يُحْلَقُ رَأْسُهُ يَوْمَ السَّابِعِ وَ يُسَمَّى يَوْمَ السَّابِعِ وَ يُتَصَدَّقُ بِوِزْنِ شَعْرِهِ ذَهَبًا أَوْ فِضَّةً يَوْمَ السَّابِعِ

And the 'Aqeeqa' from the newborn male and the female is on the seventh day, and his head would be shaved on the seventh day, and he will be named on the seventh day, and it shall be given in charity the weight of his hair in gold or silver on the seventh day.

وَ إِنَّ أَعْمَالَ الْعِبَادِ مَخْلُوقَةٌ خَلْقٌ تَفْدِيرٌ لَا خَلْقَ تَكْوِينٍ وَلَا تَفْعُلَ بِالْجَبْرِ وَلَا بِالتَّقْوِيضِ وَلَا يَأْخُذُ اللَّهُ عَزَّ وَ جَلَّ الْبَرِيءَ بِجُرْمِ السَّقِيمِ وَلَا يُعَذِّبُ اللَّهُ الْأَنْبِيَاءَ وَالْأَطْفَالَ بِذُنُوبِ الْأَبَاءِ وَ إِنَّهُ قَالَ وَ لَا تَرُزُّ وَاوَزَةَ وَرَزُّ أُخْرَى وَ أَنَّ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى وَ اللَّهُ يُعْفِرُ وَ لَا يَظْلِمُ وَ لَا يَفْرِضُ اللَّهُ عَلَى الْعِبَادِ طَاعَةَ مَنْ يَعْلَمُ أَنَّهُ يَظْلِمُهُمْ وَ يُغْوِيهِمْ

And deeds of the servants are creations, creation of the Pre-determination nor creation of the coming into being; and neither say (believe) in the compulsion nor with the delegation; and He<sup>-azwj</sup> does not Seize the cured with crimes of the sick, nor does Allah<sup>-azwj</sup> Punish the sons and the children for sins of the fathers, and He<sup>-azwj</sup> has Said: ***nor will it bear the burden of another; [6:164], And there wouldn't be for the human being except what he strives for [53:39]***; and Allah<sup>-azwj</sup> Forgive and does not oppress, nor does Allah<sup>-azwj</sup> Impose upon the servants obedience to the one, Allah<sup>-azwj</sup> Knows, will oppress them and deviate them.

وَ لَا يَخْتَارُ لِرِسَالَتِهِ وَ يَصْطَلِفِي مِنْ عِبَادِهِ مَنْ يَعْلَمُ أَنَّهُ يَكْفُرُ وَ يَعْبُدُ الشَّيْطَانَ مِنْ دُونِهِ وَ أَنَّ الْإِسْلَامَ غَيْرَ الْإِيمَانِ وَ كُلُّ مُؤْمِنٍ مُسْلِمٌ وَ لَيْسَ كُلُّ مُسْلِمٍ مُؤْمِنًا

And He<sup>-azwj</sup> does not Select for His<sup>-azwj</sup> Message and Chooses from His<sup>-azwj</sup> servants the one who Allah<sup>-azwj</sup> Knows will commit Kufr and worship the Satan<sup>-la</sup> apart from Him<sup>-azwj</sup>; and Al-Islam is other than the Eman, and every Momin is a Muslim but every Muslim isn't a Momin.

لَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِنٌ وَ لَا يَشْرَبُ الشَّارِبُ حِينَ يَشْرَبُ الْحَمْرَ وَ هُوَ مُؤْمِنٌ وَ لَا يَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ\* بِغَيْرِ الْحَقِّ وَ هُوَ مُؤْمِنٌ وَ أَصْحَابُ الْحُدُودِ لَا بِمُؤْمِنِينَ وَ لَا بِكَافِرِينَ

<sup>7</sup> The legality of the unborn (of an eatable animal) is materialized when the legality of (slaughtering of) its mother is materialized

A thief is faithless (not a Momin) in the moment he steals, nor does a drinker drinks the wine while he is a Momin, nor does he kill the soul which Allah<sup>-azwj</sup> has Prohibited (to kill) without the right, while he is a Momin; and companions of the legal punishments (those subject to the legal punishments) are neither Momineen nor Kafirs.

وَإِنَّ اللَّهَ لَا يُدْخِلُ النَّارَ مُؤْمِنًا وَقَدْ وَعَدَهُ الْجَنَّةَ وَالْحُلُودَ فِيهَا وَمَنْ وَجِبَتْ لَهُ النَّارُ بِنَفَاقٍ أَوْ فِسْقٍ أَوْ كِبِيرَةٍ مِنَ الْكِبَائِرِ لَمْ يُبْعَثْ مَعَ الْمُؤْمِنِينَ وَلَا مِنْهُمْ

And Allah<sup>-azwj</sup> will not Enter a Momin into the Fire and He<sup>-azwj</sup> has already Promised him the Paradise and being eternally in it; and the one whom the Fire is obligated due to hypocrisy, or corruption, or a major sin from the major sins will not be Resurrected with the Momineen, nor is he from them.

وَلَا تُحِيطُ جَهَنَّمَ إِلَّا بِالْكَافِرِينَ وَكُلُّ إِثْمٍ دَخَلَ صَاحِبُهُ بِأُزُومِهِ النَّارَ فَهُوَ فَاسِقٌ وَمَنْ أَشْرَكَ أَوْ كَفَرَ أَوْ نَافَقَ أَوْ أَتَى كِبِيرَةً مِنَ الْكِبَائِرِ وَالشَّقَاعَةَ جَائِزَةً لِلْمُسْتَشْفِعِينَ

And Hell will not encompass except the Kafirs; and every sin entering its owner into the Fire by its necessity, so he is a mischief-maker, and so is the one who associates, or commits Kufr, or hypocrisy, or commits a major sin from the major sins; and the intercession is allowed for the interceders.

وَالْأَمْرُ بِالْمَعْرُوفِ وَالتَّهْيِ عَنِ الْمُنْكَرِ بِاللِّسَانِ وَاجِبٌ وَالْإِيمَانُ أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ الْمَحَارِمِ وَالْإِيمَانُ هُوَ مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ

And enjoining the good and forbidding from the evil with the tongue is obligatory; and the Eman is fulfilling the obligations and shunning the Prohibitions; and the Eman, it (Eman) is the recognition with the heart and acceptance with the tongue and action with the limbs.

وَالتَّكْبِيرُ فِي الْأَضْحَى خُلْفَ عَشْرِ صَلَوَاتٍ يُبْتَدَأُ مِنْ صَلَاةِ الظُّهْرِ مِنْ يَوْمِ النَّحْرِ وَفِي الْفِطْرِ فِي خَمْسِ صَلَوَاتٍ يُبْتَدَأُ بِصَلَاةِ الْمَغْرِبِ مِنْ لَيْلَةِ الْفِطْرِ -

And the Takbeer in (Eid) Al-Azha (Salat) comes after ten Salat(s), beginning from Salat Al-Zohr from the day of the sacrifice (the tenth of Dhu'l-Hijja). Takbir in Eid ul-Fitr comes after five prayers beginning with the Maghrib Prayer of the night (before breaking the fast); and in (Eid) Al-Fitr, in five Salat(s) beginning with Salat Al-Maghrib from the night of (Eid) Al-Fitr.

وَالنُّسَاءُ تَعُدُّ عِشْرِينَ يَوْمًا لَا أَكْثَرَ مِنْهَا فَإِنْ طَهَّرَتْ قَبْلَ ذَلِكَ صَلَّتْ وَإِلَّا فَلِإِلَى عِشْرِينَ يَوْمًا ثُمَّ تَغْتَسِلُ وَتُصَلِّي وَتَعْمَلُ عَمَلِ الْمُسْتَحَاضَةِ

And the woman with post childbirth bleeding will sit back for twenty days (not praying) for twenty days, not more than it. If she is pure before that, she should pray or else (wait) up to twenty days. Then she should wash and pray, and do the acts of worship of the one with irregular menstrual bleeding.

وَالْيُؤْمِنُ بِعَذَابِ الْقَبْرِ وَنُكْرٍ وَنَكِيرٍ وَالتَّعْثُ بِعَدَدِ الْمَوْتِ وَالْحِسَابِ وَالْمِيزَانَ وَالصِّرَاطِ وَالْبِرَاءَةَ مِنَ أَيْمَةِ الضَّلَالِ وَاتِّبَاعِهِمْ وَالْمُؤَالَاةَ لِأَوْلِيَاءِ اللَّهِ

And believe in punishment of the grave, and Munkar and Nakeer (questioning Angels), and the Resurrection after the death, and the Reckoning, and the Scale, and the Bridge, and the

disavowing from the straying leaders (false imams) and their followers, and love for the friends of Allah<sup>-azwj</sup>.

وَتَحْرِيمِ الْخَمْرِ قَلِيلِهَا وَكَثِيرِهَا وَكُلِّ مُسْكِرٍ حَمْرٍ وَكُلِّ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ وَالْمُضْطَرُّ لَا يَشْرَبُ الْخَمْرَ فَإِنَّمَا نَقَطْنَاهُ

And prohibition of the wines is for its little as well as its more, and every intoxicant is 'wine', and all that it's more of (consumption) intoxicates, its little is prohibited, and one under constraint ought not to drink wine as it will kill (ruin)<sup>8</sup> him.

وَتَحْرِيمِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَكُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ وَتَحْرِيمِ الطَّحَالِ فَإِنَّهُ دَمٌ وَالْحَيْرِيُّ وَالطَّائِي وَالْمَأَزْمَاهِي وَالزَّمِيرِ وَكُلِّ شَيْءٍ لَا يَكُونُ لَهُ فُشُورٌ وَمِنَ الطَّيْرِ مَا لَا تَكُونُ لَهُ قَانِصَةٌ وَمِنَ الْبَيْضِ كُلُّ مَا اخْتَلَفَ طَرَفَاهُ فَخِلَالَ أَكْلِهِ وَمَا اسْتَوَى طَرَفَاهُ فَحَرَامٌ أَكْلُهُ

And (it is) prohibited (to eat) of all (animals) with canines (fangs) from the predatory wild animals, and all from the birds with claws, and prohibition of the spleen for it is blood, and the eel, and floater (dead in the sea), and the catfish, and the (a type of) catfish, and all things (sea creatures) not having scales for it, and from the bird what does not have gizzard for it; and from the eggs, all what its two sides differ (oblong), eat it, and what its two sides are same (round), it is prohibited to eat it.

وَالاجْتِنَابِ الْكِبَائِرِ وَهِيَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَشُرْبُ الْخَمْرِ وَغُفُوقُ الْوَالِدَيْنِ وَالْفِرَارُ مِنَ الرَّحْفِ وَأَكْلُ مَالِ الْيَتَامَى ظُلْمًا وَأَكْلُ الْمَيْتَةِ وَالِدَمِّ وَلَحْمِ الْخِنْزِيرِ وَمَا أَهْلًا بِهِ لِغَيْرِ اللَّهِ مِنْ غَيْرِ ضَرُورَةٍ بِهِ وَأَكْلُ الرِّبَا وَالسُّخْبِ بَعْدَ الْبَيْتَةِ وَالْمَيْسِرُ وَالْبُخْسُ فِي الْمِيزَانِ وَالْقَذْفُ الْمَخْصَنَاتِ

And shun the major sins, and these are – killing the soul which Allah<sup>-azwj</sup> has Prohibited, and drinking the wine, and disloyalty to the parents, and fleeing from the battle march, and devouring wealth of the orphan unjustly, and consuming the dead, and the blood, and meat of the pig, and whatever is devoted (offered) to other than Allah<sup>-azwj</sup> from without necessity with it, and consuming the interest after the clarification, and the gambling, and the underestimating in the scale and the measurement, and slandering the married women;

وَالزَّيْنَةَ وَاللَّوْاطُ وَالشَّهَادَاتِ الزُّورَ وَالنَّاسُ مِنْ رُوحِ اللَّهِ وَالْأَمْنُ مِنْ مَكْرِ اللَّهِ - وَالْعُنُوطُ مِنْ رَحْمَةِ اللَّهِ وَمُعَاوَنَةُ الظَّالِمِينَ وَالرُّكُونُ إِلَيْهِمْ وَالْيَمِينُ الْعُمُوسُ وَحَبْسُ الْحُقُوقِ مِنْ غَيْرِ عُسْرٍ

And the adultery, and the sodomy, and the false testimony, and the despair from Comfort (Help) of Allah<sup>-azwj</sup>, and feeling safe from the Plan of Allah<sup>-azwj</sup>, and the despondency (hopelessness) from Mercy of Allah<sup>-azwj</sup>, and assisting the oppressors and the inclining to them, and the false oath, and withholding the rights from without having financial difficulty.

وَالكِبْرُ وَالْكُفْرُ وَالْإِسْرَافُ وَالتَّبَدِيرُ وَالْحَيَانَةُ وَكَيْمَانُ الشَّهَادَةِ وَالْمَلَاهِي الَّتِي تَصُدُّ عَنْ ذِكْرِ اللَّهِ مِثْلُ الْعِنَاءِ وَصَرْبِ الْأَوْتَارِ وَالْإِصْرَارُ عَلَى الصَّغَائِرِ مِنَ الذُّنُوبِ

And the arrogance, and the Kufr, and the extravagance, and the wastage, and the betrayal (embezzlement), and concealing the testimony, and the amusements which hinder from the

<sup>8</sup> Ruin his life of the world as well as his Hereafter.

Zikr of Allah<sup>-azwj</sup>, like the singing and striking the strings (music), and the persistence upon the minor sins.

فَهَذَا أُصُولُ الدِّينِ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللهُ عَلَى نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا.

So, these are ‘أُصُولُ الدِّينِ’ the principles of religion (Usool Al-Deen), and the Praise is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, and may Allah<sup>-azwj</sup> Send Salawaat upon His<sup>-azwj</sup> Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and abundant greetings’.<sup>9</sup>

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<sup>9</sup> تحف العقول، النص، ص: 415